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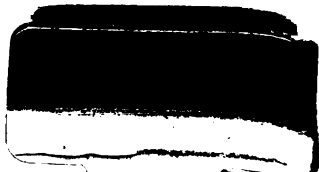
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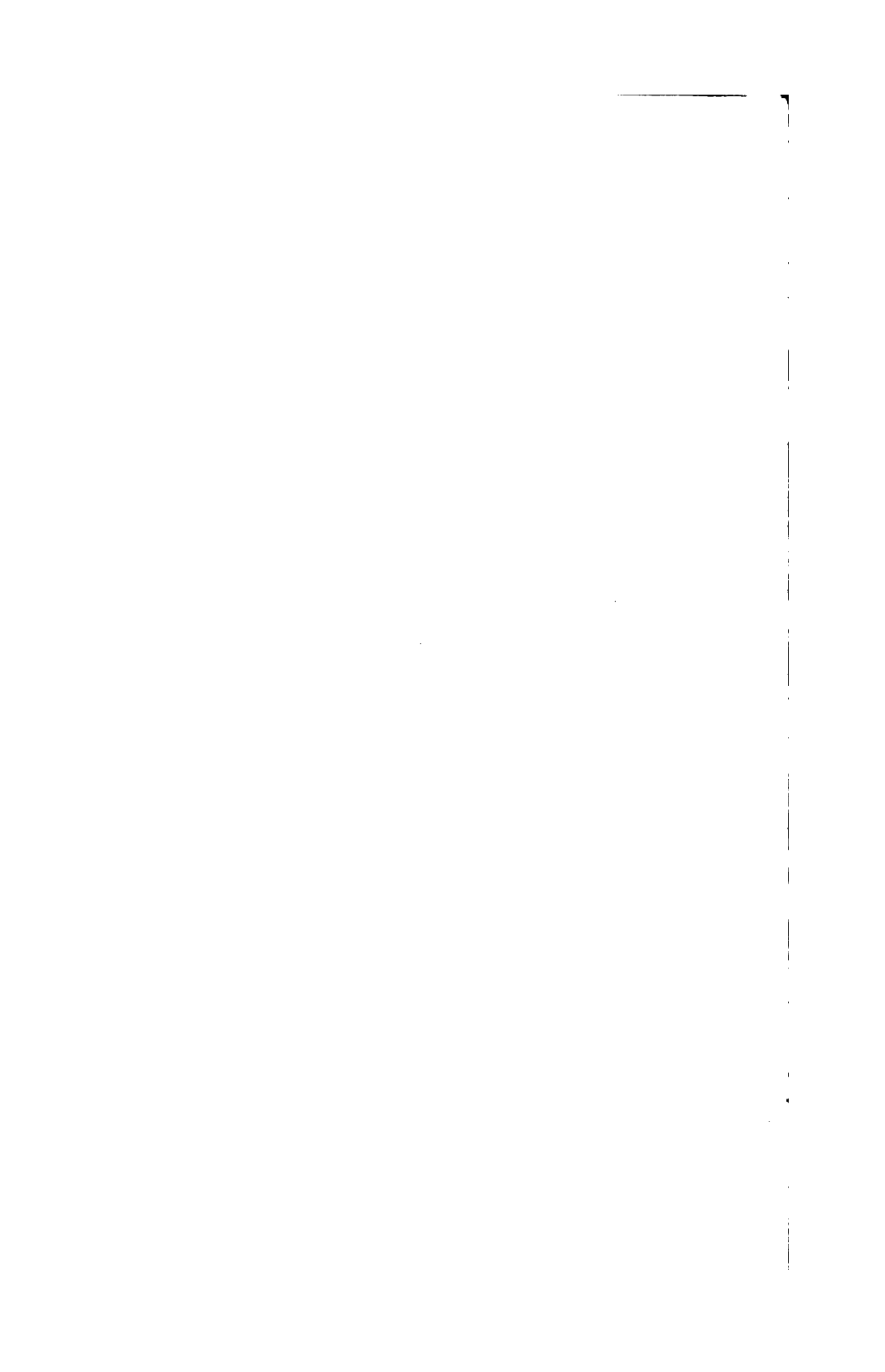
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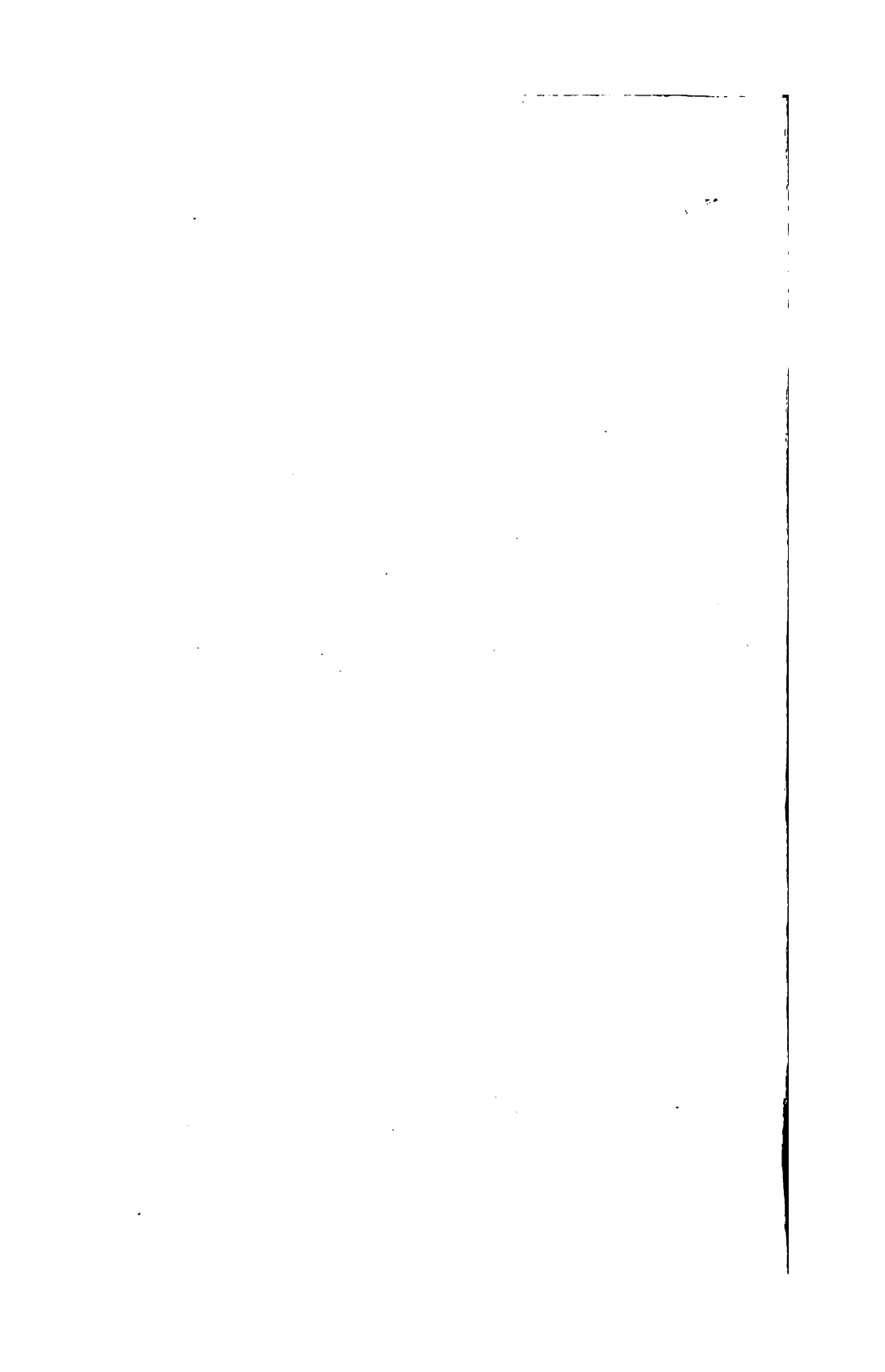


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T H E

COURTIER.

Written in ITALIAN

By *BALTHASAR*,
Count CASTIGLIONE.

In FOUR BOOKS.

- | | | |
|--|---|--|
| I. Of the <i>Form</i> and
<i>Manner</i> of a
COURT LIFE. | } | III. Of the <i>Accom-</i>
<i>plishments</i> of a
COURT LADY. |
| II. Of the <i>Qualifi-</i>
<i>cations</i> of a
COURTIER. | } | AND,
IV. Of the <i>Duty</i> of
a PRINCE. |

Hic est ILLE.

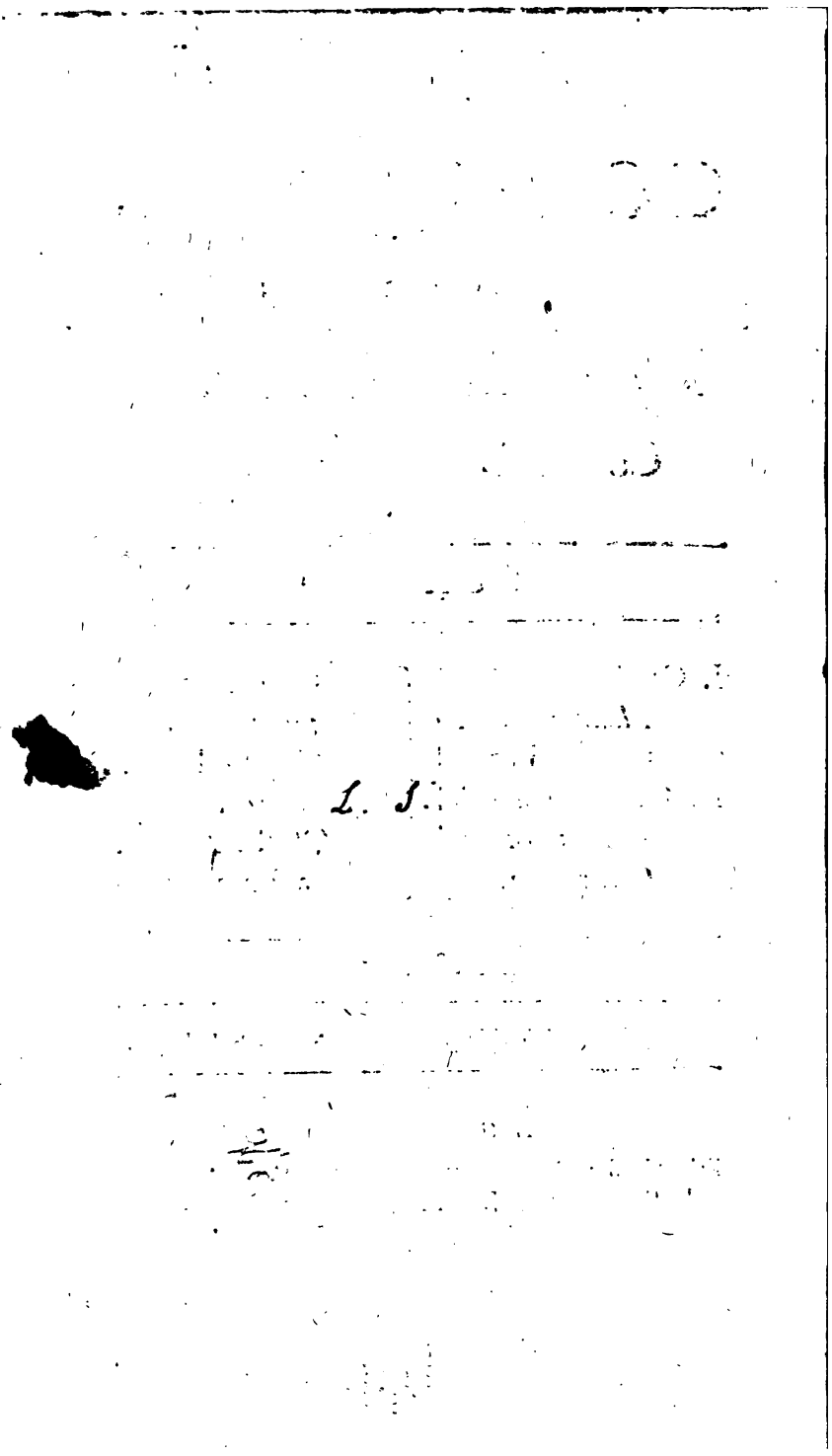
TRANSLATED *from the* ORIGINAL.

L O N D O N:

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To the most HIGH
AND
Most Puissant PRINCE,
J O H N,
Duke of Montagu.

May it please your GRACE,



FORTUNE, or rather Di-
vine Providence, has gi-
ven me this happy Opportu-
nity, with the deepest Sense
of my Duty, publickly to
acknowledge the great Obligations I lye
under to your GRACE, for those signal Fa-
vours which you, my Lord, in that Man-

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ner of conferring Benefits, so peculiar to yourself, so much resembling Heaven, and with such a liberal Hand, without any pompous Ostentation, or Sound of Trumpet (so indeed acts the wretched Hypocrite) had the Goodness, in private, to bestow upon Me.

Were the Present I now make you, less than what was worthy the Acceptance of a QUEEN, I would not offer it to the DUKE of MONTAGU, whose every Virtue is so eminently illustrious, whose every Action in Life so entirely Princely.

The ensuing Pages were written originally in Italian, by one of the finest Wits of Italy, the incomparable Balthasar, Count Castiglione, who, in Henry VIIth's Reign, resided here in England as Ambassador, or Envoy, from Francis Gonzaga, Marquis of Mantua; and to which Prince he afterwards carried the Ensigns of the Garter. How much this Book was praised and valued heretofore by Princes and great Men, there can be no great-

er

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V

er and more honourable Proof and Argument, than the many Translations it bore by Men of the greatest Erudition into various Languages.

The COURTIER was too great to be confined within the narrow Limits of Italy: He soon travelled into Spain, France and England; nor was it sufficient that he was read, loved and admired by the most celebrated Courts in the Universe, unless, in order to become more familiar to them, they might dress him in the Habit proper to each Country.

The first Edition was published in Italian at Florence, in the Year 1531, afterwards at Venice in 1541, 1544, 1587, 1588, and 1593. At Lyons in 1550, 1562. At Wittenberg, in 1569. Gabriel Chapuis translated it into French in 1580, and Sir Thomas Hobbes into English, which was printed at London in 1588. It is certain however, that Sir Thomas did not understand his Author, or at least

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least his Language is such, that I do not understand Him. It was rendered into Spanish by Juan Boscan, a Castillian, at the Desire of Garcia Lassi de la Vega, in 1574.

In the Year 1571, Bartholomew Clerke made a Latin Version of it, by Advice of Sir Thomas Sackville, Lord Buckhurst; which Nobleman shew'd Queen Elizabeth, (who understood Latin very well) the first Book in Manuscript; which she approved of, and accepted a Dedication of the whole from the Translator; who had honourable Letters of Compliment and Approbation from the said Lord Buckhurst, the learned Caius, and Edward Vere, Great Chamberlain of England.

This Latin Version was so much in Vogue at that Time, on Account of the Universality of its Language, which made it communicable to all Men of Letters, that it bore a great many Editions; for it was printed afterwards at Strasbourg in 1577; at London, 1577; Francfort 1584; London, 1603; Francfort,

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1606; London, 1612; Strasbourg, 1619,
1639, and 1663.

However, there being very few of these Editions to be come at, and those too very faulty, Samuel Drake, Master of Arts, and Fellow of St. John's College in Cambridge, revised and caused to be reprinted in the Year 1712; this same Version of Bartholomew Clerke. If Mr. Drake understood Italian, it were pity he had not obliged the World with a new Version in Latin; if he had not a Mind to have made one in English; his easiness of Style suiting much better with the noble Simplicity of Castiglione, than the stiff Manner, and far-fetched Metaphors of Clerke; of which that Gentleman seems but to be too conscious, as appears; by his so earnestly imploring the Protection of the Lord Buckhurst, and his Letter of Approbation.

Whoever will compare this Version of Clerke with the Italian, will easily be convinced of this Truth; but this is a National Distemper,

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per, and I know not how it comes to pass, unless our not speaking Latin in our publick Schools and Universities be the Cause of it; but certain it is, and I have been told by several learned Foreigners, in the most polite Parts of Europe, that they are in pain when we speak Latin; that our Style in Writing is such, as if we affected to be unintelligible, and that they find more Difficulty to understand the Meaning of our Authors, than to digest afterwards what they believed was their Meaning, when they thought they had found it out.

I am afraid I shall trespass too much on your GRACE'S Patience, nor ought I to play too much the Critick here, who perhaps may give too much Occasion in this my Undertaking to others to do the same by me. But that shall not give me the least Uneasiness; on the contrary, as to know, and be better informed, is ever acceptable to me, I shall thank any one that shall do me this good Office from any Quarter whatsoever, pro-

vided

*

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would be do it honestly, and for the Sake of Truth. And as this Version is from the Italian; (for I would not translate from a Translation) so I hope I have given it the Sense of the Author: If any one shall find Fault with it, let him make a better; and I shall have this Satisfaction, that I have incited an abler Genius than my own, and the Pleasure of setting, at least, one part of the Machine of Literature a going.

Of the rare Abilities, and fine Esprit of Castiglione, tho' your GRACE will sufficiently discover the Excellency and high Merit by perusing the following Sheets, yet I presume it will not be unacceptable if I present to your View what have been the Sentiments of Men of the greatest and most polite Learning, in Relation to this Nobleman. And first I shall mention the honourable Testimony of Paulus Jovius, a Bishop, a Man of excellent Judgment, and a celebrated Historian, who ranks him in the Number of Persons of the highest Erudition; with this memorable Elogie,

B

Hic

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Hic est ille *Balthasar Castilio* Mantuae natus, Ingenii laude Maroni Civi suo planè secundus, qui ad exactam principalis Aulae normam militari civilique munere Virum elegantem instituit, parique Disciplina illustrem Fæminam, descriptis lectissimorum finibus, effingit; Quo opere jucundissimo Græcæ Latinæque facultatis peramoenos flores decerpisse videtur, ita ut in unum volumen nobilioris vitæ præcepta oblectamentaque honestissimi otii conferrentur.

After this Jovius goes on to relate his singular Happiness in the Art of Poetry; which also was in a high Degree celebrated even by Julius Cæsar Scaliger, Lib. 6. Poetics. Longè excellentissimus, says he, in Poesi spiritus Balthasaris Castilionei, nihil dulcius Elegia, nihil elegantius, tersius, lepidius; profecto eam mihi unam malim quam magnum numerum Propertianarum. Est in Cleopatra fastigium illud summum in acrimonia Sententiarum; Cæterum Maroniana suavitate temperatur, qui si omnia sic scripsit nulli post Virgilium secundus,

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us, illius comes haberi mercatur. *His Verses are in the First Volume of the Deliciae Poetarum Italorum, collected by Ranutius Gherus.*

The Court of Urbino, where assembled those most illustrious Personages, who gave Being to the following Discourses, your GRACE will see in the Beginning of the first, third and fourth Books, displayed with such an Elegance, and such a rich Copiousness of Expression, that evidently shew, he could have said nothing more sublime, nothing more ornamental. But yet I would beg Leave to add what no less than the grave and learned Cardinal Sadolet mentions at the End of his most delightful and entertaining Disputation of the Praises of Philosophy, viz. Hic Gallus: Illud aveo quam maxime & quam primum, ut ista quae sunt a Te disputata, in Commentarium referantur, quo ocyus queam exemplum Urbinum mittere, ad Aulicos meos tales viros, quale tu quoque imprimis existimas. Summos & singulares dicis, inquam, quorum conventu apud lectissimam omnium Fæminarum Helisabetham

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tham Reginam Umbriæ illa Civitas atque adeo
omnis Italia ornata est; vero nec injuria, in-
quit, non usquam alibi terrarum neque nostra
opinor, neque antiquorum memoria tot &
tales Principes Ingenii & Literarum facile uno
in loco quisquam possit nominare, quot nunc
Urbini præclarum coetum constituunt; quippe
cum illic adsit & *Petrus Bembius* maxima ce-
lebritate & nomine, viz. Quem præter eximi-
am omnis virtutis & humanitatis laudem vere
parentem cum Romanæ veteris, tum recentis
hujus Italæ eloquentiæ possum appellare: &
duo Fratres *Fredericus* & *Octavianus Fregusi*
nobilitate, dignitate, prudentia, literis maxime
illustres; itemque spectatum ac nobile per
Baldasarus Castilionæus & *Cesar Gonzaga*,
qui militaribus ambo & bellicis virtutibus in-
signes ad illam fortitudinis laudem optimarum
quoque & literarum & artium non inferius
decus addidere. Quanquam ne singulos col-
ligam, illam Ego Urbem hoc tempore non
hominum cujusquemodi domicilium, sed mu-
sarum diversorium esse putô.

And

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And out of this most noble and most illustrious Assembly, that his COURTIER might in all Respects be the more accomplish'd, and appear with greater Excellency, Castiglione wisely selected Persons the most eminent, and with the highest Judgment; sorted to each of them their peculiar Province of Discourse: that is, taking his COURTIER young from his Mother's Arms, he committed him to the Care of Lewis Count of Canossa, to be instructed in every Thing relating to Arms and Letters; who was so bright an Exemplar himself in every kind of Virtue and Erudition. Then is he taught Prudence, moral Virtues, a due and becoming Department both in Speech and Action, in every Respect, with apt Congruity, in Relation to Circumstances of Time and Place, by Frederic Fregoso, a religious Person, particularly eminent for his excellent Virtues, Delicacy of Conversation, and consummate Learning.

Bernardo Bibiena, a Man of facetious Humour, Poignancy of Expression, and thoroughly

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versed in the Jocosé, is his Master in merry Talk and jocular Entertainment. However, if any one of a severer Temper should censure this Qualification as jejune and steril, he would indeed shew his Gravity; but let him take heed that at the same time he does not condemn Cicero with Castiglione, who has instructed his COURTIER in this Art, after the same Manner, and almost in the same Words, as the other did his ORATOR. Bibiena has herein admirably well, and with the utmost Grace, satisfied the Genius of the Age, and that of his Country, Tuscany: Nor must we wonder if what he says does not entirely agree with our Palate as it did with theirs who lived at such a Distance of Time and Place, and whose Turns of Wit were of another Gusto: Yet from him may any one reap this Advantage, viz. never petulantly, scornfully, or with undecent double Entendre, to violate the Dignity of his Superior, the Honour of his Equals, the Modesty of the Ladies: Whoever follows the Rules he has laid down, will neither anger any

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one greater than himself, nor mortifie the Wretched with his untimely Merriment; never be unseasonable or indecent, always and every where remembering what is suitable to Modesty, Gravity, and his own Dignity, as well as that of the Company.

Octavian Fregolo, a Nobleman, no wise inferior in Knowledge of the Civil, than the PRINCES of his Native Genoa, instructs the COURTIER that it is his chief Duty, and highest Glory, to incite his PRINCE to Justice, Liberality, Magnificence, and all other Virtues; and explains how, and by what Arts they are to be taught, and how agreeable they are to Princely Dignity.

The Court Lady, with wonderful Artifice, is formed by Julian de Medicis, afterwards Duke of Nemours, a Man of a penetrating Genius, a great Philosopher, and as equally accomplished in Elegance of Deportment, as Humanity. It would be an endless Task to attempt the Praise of these great Men, who

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not only of one small City, but of all Italy, and the Golden Age of LEO X. were the brightest Glories; so are we informed by the Letters of Bembo and Sadoleto, Paulus Jovius in his Life of that POPE, and Sansovino's History of the illustrious Families of Italy.

Such at that Time was the Court of Urbino, such the illustrious Personages who composed it, and such the inimitable Discourses on every kind of Subject whatsoever, for the embellishing of a fine Gentleman, a COUNTER, a PRINCE. And though to every Species of Government, that of MONARCHY they esteemed infinitely preferable, yet the great Man † who treated on this Topic, has so tempered and restrained it by advising his PRINCE to rely on the Counsel and Advice of the Nobility and Commons*, and so evidently displayed the dreadful Effects of Tyranny † and arbitrary Sway, that tho' perhaps*

* p. 267. † Octavia Fregefo. * p. 279, 280. † p. 272.

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the Republick of Genoa, of which he was afterwards Doge, might have given him some Idea, yet in this he seems to have an Eye to England; of the most excellent Constitution of which, Castiglione had, it is more than probable, fully informed him; than which, nothing can be more lovely, nothing more desirable where the Prince has a most ample Power to do all the Good he pleases to his Subjects, and has the Happiness never to be able to do all the Evil; a Constitution that has all the complicated Benefits of Monarchy, Aristocracy, and Democracy; the Envy of the rest of the World; and which, so is our Happiness, nothing but our very selves (for eternally be that fatal Hour) can ever ruin or destroy.

*Nor had his illustrious Brother *, tho' a religious Clergyman, any different Sentiments of an unbounded Arbitrary Power, who teaches the COURTIER not to obey his PRINCE in any thing that is ill or unlawful; that in*

* Frederic Fregoso.

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Case the Sovereign should command him to do what was so, he was not only not bound to do it, but on the contrary, bound not to do it for his own Sake, and not to be a Minister of his Sovereign's Dishonour. Sagreat a Stranger was that pious and learned Churchman, a Person of high Quality, and afterwards an Archbishop and Cardinal, to that ridiculous, unlimited, and unnatural Doctrine trumpt up amongst us, which too often tends securely to lull credulous and unwary Princes into their inevitable Ruin, while those who so religiously preach it up to others; when Time shall serve, know how by Distinctions to evade the Practice, as if the Laity only, like Issachar's Ass, were to crouch beneath the Burthen of domineering, inconsistent, and inconsiderate Boucfeux, or be their Sumpter Beasts to groan under that insupportable Luggage, which they, good People, will not touch with their little Finger.*

* Lib. 2. p. 38.

The DEDICATION. XIX

Quite the Reverse to these is a perfect
COURTIER, whose Profession is the noblest
Philosophy, whose every Word and Action
is to be truly great and noble, whose Soul is
replenished with every Virtue; with a true
Love for his Sovereign's Honour; with Mag-
nanimity, Temperance, Prudence, Justice, a noble
Sweetness and Affability, Munificence, Libe-
rality, and a Love to do good to all Mankind.

These, my most noble and most illustrious
LORD, are the shining Ornaments and true
Glories of a perfect COURTIER, or rather are
his very Life and Essence; and which with
pleasing Admiration, I now behold all happily
concentrated in the DUKE of MONTAGU; the
Delight of Mankind, a Titus, a Trajan; who
if he chances to sleep without conferring some
Benefit, does not only think he has lost a Day,
but Tears, nay Ages; the best of Masters, the
best of Friends, and the best of Benefactors.

Your Bounty has caused the disconsolate
Widow and Orphan to dry up their Tears,
and

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and the unhappy Prisoner to escape the Oppression of his merciless Creditor: All Men praise, and love, and honour you. It is possible that some Men may receive those Praises which they do not deserve; but he who has the Praise of all Men, must necessarily merit it. What Jupiter is in the planetary World, your GRACE is in the terrestrial, shedding with divine Philanthropy, like that celestial Power, on all, where malevolent Oppositions do not interpose your benignest Influences: While others pride themselves in external Pomp and Glory, and waste their Treasures in mad, romantic Edifices, with sumptuous Colonades, your GRACE, a more glorious, a sovereign Architect, takes an inward Delight and Satisfaction to build and repair up Structures infinitely more magnificent; the living Temples of the ALMIGHTY; leaving the mere Speculation of doing Good, to those who have their Reward in talking of it, and as far as your noble Modesty would permit, would be seen, if you cannot hinder it, to be in Reality and in Art, what they are in Conceit only, or Oral Clamour, SPECTEMUR AGENDO.

The DEDICATION. xxi

How great! how good! how godlike is all this! which justly to celebrate, would be a Task too great for a Demosthenes, a Cicero, an Hortensius: infinitely then must it be superior to the Pen of one of the most humble of your Creatures.

Be pleased however, my LORD, be pleased graciously to accept this small Tribute, as an humble Acknowledgment of your Goodness, from a Heart truly and entirely devoted to you, from one that, with the Many, looks up to your GRACE as to a Tutelar, a Patron GOD, who indeed can be no better for our Fumes and Incense; which notwithstanding serve the more efficaciously to display our Humiliation and Thanksgiving.

I am,

May it please your GRACE,

YOUR GRACE'S

Most obedient,

Most obliged, and most

Devoted humble Servant,

ROBERT SAMBER.

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Work, which, in other things, usually gives Mankind so much additional Care and Study.

You desire of me then, if I am not mistaken, to write of the Form and Manner of a *Court-Life*, such as is suitable and necessary to a Gentleman living in the *Courts* of PRINCES, by which he may perfectly know how to serve them in every thing that is reasonable, and not only acquire their good Graces, but the Friendship and Esteem of all others: In short, what Qualifications a Person ought to have to deserve the Title of a perfect *Courtier*, so that nothing may be wanting to render him, in that Respect, entirely accomplished.

Having well considered this Desire of yours, I must beg Leave to tell you, that if I did not think it a greater Mortification to me to be thought wanting in my Love and Friendship to you, than to be accounted imprudent by all Mankind besides, I would never have undertaken this doubtful Task, for fear of incurring the Censure of Rashness by every one who knows how difficult it is, amongst such great Variety of Customs in the Courts of Christian Princes, to make Choice of the most perfect Form, or the very Flower (if I may be allowed the Term) of *Courtiership*, for Custom often makes us pleased and disgusted with the same things, whence it often happens, that those Clothes, Fashions, Address, and Manner of Speech which in one Age have prevailed as the most refined and courtly, have been ridiculous in another, and so on the contrary. By which it evidently appears, that it is Use and Custom, more than Reason, that can have the Power to introduce New Modes, and abolish the Old, for which, who-
soever

soever endeavours to give any rational Account, is very often deceived.

For which Consideration, and several other Difficulties, I am well satisfied must occur in this Subject you have proposed to me to write upon, I am obliged to make some small Excuse, and tell you plainly, that this Error, (if it may be called one) is common to us both; for it will be looked upon as great a Fault in you to lay a Charge upon me, which, I am sensible, I have not Abilities to acquit my self well of, as in me to accept it.

Let us come then to what has been proposed, and let us form (if possible) an Image of such a Courtier as the Prince, who shall be worthy to have him in his Service, though he be not of the highest Rank and Quality, may, notwithstanding, for his Abilities in this Respect, esteem him most honourable and illustrious.

In the ensuing Pages we shall not follow any certain Order or Rule of distinct Precepts, which are generally made use of in such like Cases, but, after the Manner of the Ancients, renew an agreeable and grateful Remembrance of several Discourses which have some time since passed between very eminent Persons on this Subject; and, though I had not the Happiness of being present at these polite Entertainments, for I was then in *England*, yet soon after my Return, they were faithfully communicated to me by a Person of Honour. I shall therefore endeavour, as much as my Memory will serve me, to give you an Account what have been the Sentiments of several Persons of great Honour, in Relation to this Subject, and to whose Judgment, in every Point, one may give undoubted Credit: Nor will it be foreign to our Purpose,

that we may proceed regularly in this Treatise, first of all to open to you the Cause of the following Discourses.

The City of *Urbino*, as every Body knows, is situated on the Side of the *Appenine*, in a Manner in the Heart of *Italy*, towards the Gulf of *Venice*, or *Adriatick* Sea; which, though seated amongst Mountains, and those not so pleasant as others elsewhere, has yet such a happy Climate, that the Country all about it is most fertile, and full of all sorts of delicious Fruits; so that besides the Wholesomeness of the Air, it abounds with every thing necessary for the Life of Man. But amongst all the many Blessings *Urbino* enjoys, in my Opinion, the greatest of all is, it's being now for a long while past, always governed by the best of Princes, unless she chanced to lose them for a time, in the common Calamity, when all *Italy* was ravaged with continued Wars.

But without going any farther, we have a bright Instance of this Truth in the Person of the most noble and most illustrious Duke *Frederrick*, of immortal Memory, who in his Days was the Glory of all *Italy*; of whose consummate Wisdom, Affability, Justice, Liberality, invincible Courage, and military Discipline, there remain Trophies brighter than the Sun: Witness those many Victories he gained, his taking so many impregnable Fortresses, his wonderful Readiness in Expeditions, his often routing numerous and gallant Armies with but a Handful, and (what is most remarkable,) his never losing a Battle; so that he well deserves to be enrolled amongst the Prime Heroes of Antiquity.

This Prince, amongst his other glorious Actions, in the hard and craggy Situation of *Urbino*, built a Palace, in the Opinion of every Body,
the

the most beautiful and magnificent in all *Italy*; and of so large an Extent, that it rather looked like a City than a Palace. And the Furniture was suitable, and worthy so great a Prince; for besides what was for common Use, as vast Quantities of Silver and Gold Plate, rich Hangings of Silk, Brocade, and Tissue, it abounded with an Infinity of Brass and Marble Statues all Antique, most exquisite Painting, and musical Instruments of all sorts, and nothing must appear there but what was a Rarity, and most excellent in its Kind.

After he had done this, he collected, with immense Treasure, a vast Library, consisting of the most rare and valuable Books in the *Greek*, *Latin*, and *Hebrew* Tongues, all which he richly embellished with Gold and Silver, as believing them to be the principal Ornament of, and most excellent Furniture belonging to, his magnificent Palace of *Urbino*. This great Prince following the Course of Nature, when he was threescore and five Years old died as gloriously as he had lived, leaving behind him one little Son without Mother, of about ten Years of Age, Duke *Guidubaldo*.

This young Prince, as he was Heir to his Fathers Dominions, so it evidently appeared, that he likewise inherited his Virtues; for he gave such early Proofs of so great a Genius, as one would think impossible in mortal Man; inso-much that it was the Opinion of every Body, that amongst the many glorious Actions of Duke *Frederick*, no one was greater, than the begetting such a Son. But Fortune envying these dawning Virtues, these orient Glories in our young Heroe, resolved with all her Power to oppose

their Progrès; for scarce had Duke *Guidubaldo* past his twentieth Year, when he fell Sick of the Gout, which growing upon him with such exquisite Pains, all his Limbs were distorted in such a Manner, that he could neither stand or move himself. And thus was one of the most beautiful and promising Persons in the World deformed, and reduced to the greatest Misery, in the very Bloom of his Youth; and as if this was not enough, so cruel were his Destinies, that he very seldom succeeded in what he proposed; and though he had an invincible Soul, and the wisest Councils, yet it seemed whatever he undertook in military or civil Affairs, or almost in any thing else, met continually with ill Success.

Of this a sufficient Proof are those many and various Calamities which he always bore with such Greatness of Soul, that his Virtue never was subdued by Fortune, withstanding all her Stoms with the greatest Magnanimity and Courage, and in Sickneſs and in Health, Prosperity and Adversity, lived always in high Honour and Esteem with all Mankind: And though he was thus infirm in his Body, yet he had the most noble Employments under *Alphonſus* and *Ferdinand* the younger, Kings of *Naples*, *Alexander* the sixth, and afterward under the States of *Florence* and *Venice*.

And when *Julius* the Second mounted the Pontifical Chair, he was made Captain General of the Church, at which time, according to his usual Custom, he took Care to fill his Palace with Persons of delicate Taste and Judgment, expert in military and civil Affairs, and of polite Learning, whose Conyerſation he much delighted

figh-~~ted~~ in, and with whom on that Account he lived with a great deal of Freedom and Familiarity: Every one took as much Pleasure in the Duke's Discourse, as he could possibly from theirs, for he was well skilled both in the *Latin* and the *Italian*; and he had a Knowledge of an Infinity of Things, accompanied with a peculiar Affability and Sweetness of Temper, which made him the most agreeable Person in the World. Besides, he had that Sprightliness of Soul, that though he could not by Reason of his Infirmary, practise, in Person, those Exercises he had formerly done, yet he took great Delight and Satisfaction to see them performed by others, and would now and then take Pleasure himself to correct, or praise every one according as they deserved it; which evidently declared how great a Judgment he had in these Matters. This made every Body either at Tilt or Tournament, Riding the great Horse, exercising any sort of Weapons, Musick, and other Diversions besitting a Nobleman, strive to shew himself such a one as might be thought worthy such an illustrious Assembly.

The Hours of the Day therefore were divided into honourable and diverting Exercises, as well for the Body as the Mind; but because it was the Duke's Custom, by Reason of his Indisposition, to go to Bed soon after Supper, the Company generally, at that time, retired to the Apartment of the Dutchess (*Elizabeth Gonzaga*) who was always attended with *Donna Emilia Pia*, a Lady of so lively Wit and Judgment (as you know, my dearest *Alfonso*) that she seemed to govern the whole Company.

Nothing was then to be heard, but Discourses of Wit and Humour, and the most agreeable

Conversation in the World; and in every one's Face you might see, most lively painted, an Air of Chearfulness and Joy, so that this House might have well been called the Seat of Mirth and Pleasure; nor do I believe, in any Place of the World, could one experience such Delight and Satisfaction which flowed from the Conversation of such an agreeable Assembly, as was then at *Urbino*: For, setting aside the Honour of serving so great a Lord, as I just now described, every time we approached the Dutchess's Person, there was not one of us but was immediately affected with a secret Pleasure, and it seemed as if her Presence had some powerful Magick; for surely never were stricter Ties of Love and cordial Friendship between Brothers, than with us.

It was the same thing in Respect of the Ladies, with whom we might take the Liberty to converse, with a great deal of Freedom, and with whom we pleased. But such was the Veneration and Respect we had to the Dutchess's Pleasure, that this very Liberty was a great Bridle and Restraint upon us; and there was none of us but thought it the greatest Satisfaction in the World to please her, and the greatest Grief to offend her: For which Reason our Carriage and Deportment, how strict soever to the Rules of Honour, was yet attended with a great deal of Freedom, and our Diversions and Raillery, in her Presence, dress'd up with greatest Nicety; which, with a Sprightliness of delicate Repartee, mixed with a grave and graceful Majesty peculiar to the Dutchess, and that Moderation and Grandeur which accompanied all her Actions, Words, and Smiles, made those who had
never

never seen her before, immediately judge her to be one of the finest Ladies in the Universe, whose Presence had such Charms for those who were so happy frequently to enjoy it, that it looked as if they strove each to form himself after so great a Pattern and Exemplar.

But of the incredible Virtues of this most excellent Lady, it is not my Intention here to speak, they being so well known to all the World, nor indeed could I, if I would, the Task being far above my Capacity, and I should only incur the just Censure of Rashness, were I so vain as to attempt it: And such rare Virtues which casually, for some time, have lain unobserved. Fortune, as admiring such transcendent Excellencies, would by adverse Storms and Tempests, disclose them to the World, to shew that in the tender Breast of a fine Woman, attended with singular Beauty, may reside Prudence and Greatness of Soul, and all other Virtues, seldom found in the greatest Men.

But, to say no more of this, you may remember I told you, that it was a Custom for all the Gentlemen in this House, immediately after Supper, to meet in the Apartment of the Dutchess, where amongst other Diversions, as Musick and Dancing, (which were never omitted) they used to propose some witty Questions and Devices, and very often, under these agreeable Covers, conveyed their several Sentiments to each other, which otherwise they could not so conveniently do.

At other times their Discourses were sharp and poignant, and scarce any Subject escaped them; but on what Matter soever their Entertainment turned, it was so managed, that it was the

the most agreeable in the World; for, as I told you, the House was full of the finest Wits; amongst which the most celebrated, (and you know it too) were Signor *Octavian Fregoso*, *Messer Frederick* his Brother, *Julian de Medicis*, *Peter Bembo*, *Cesar Gonzaga*, Count Lewis of *Canossa*, *Gasper Pallavicino*, *Ludovico Pio*, *Morello da Ortona*, *Pietro da Napoli*, and *Roberto da Bari*, with an Infinity of other Lords and Gentlemen.

Besides these, there were several others who though they did not generally live in the Palace, yet spent most of their Time there; as *Bernardo Bibiena*, *Unico Arctino*, *John Christopher Romano*, *Pietro Monte Therpandro*, and *Nicolao Phriso*, and in reality *Urbino* was the perpetual Residence of Persons, the most excellently skilled in Poetry and Musick, and other agreeable Entertainments that all *Italy* could produce.

After Pope *Julius* the Second, by his own Presence, and the Assistance of the *French*, had reduced *Bologna* to the Obedience of the *Holy-See*, in the Year 1506; in his return to *Rome* he took *Urbino* in his Way, where he was received with all possible Marks of Honour, and found as splendid and magnificent an Entertainment as in any City in *Italy* whatsoever, to the entire Satisfaction of his Holiness, and all the Cardinals and other Courtiers.

But some of them were so much charmed with the Agreeableness of this Conversation, that they staid several Days at *Urbino*, after the Pope's Departure; during which time, the usual Diversions were not only continued, but every one endeavoured to add something of his own to make them more entertaining, especially in Sports and Pastimes, which they were sure to have every Night.

Night. The Order of which was, that as soon as the Company came into the Dutchess's Apartment, they sat down in a Circle every one where they pleased, or as it fell out, without any manner of Ceremony or Precedence, a Man and a Woman, if there were Women enough, though generally speaking the Number of the Men exceeded that of the Ladies; after which the Company was governed by whom the Dutchess thought fit, though most commonly this Charge was committed to *Donna Emilia*.

The next Day, after the Pope's Departure, the Company being assembled at the usual Place, after a great deal of agreeable Discourse, the Dutchess was pleased to desire that Lady to begin the Entertainment; who after begging to be excused from that Employment proceeded after this Manner. Since Madam, (*said she to the Dutchess,*) your Pleasure is, that I should begin this Night's Diversion, I ought by no means to disobey; I think therefore it would not be amiss for me to propose such a one that shall take us up the least Trouble, and be the least liable to Exception; and that is, that every one of the Company propose one, out of which we may chuse what shall be thought likely to be the most agreeable: Upon which she turned her self to Signor *Gasper Pallavicino*, and ordered him to propose his.

But first Madam, said he, you ought to propose yours: That I have just now done, said she: But Madam, your Excellency, I find, must command him to be obedient. The Dutchess answered with a Smile: Well, *says she*, because every one shall pay you strict Obedience, I substitute you my Deputy, and vest you with my whole Authority.

This

This is most certainly a great Privilege, says he, the Ladies have, ever to be exempted from what may give them any Trouble; and one would think it but reasonable to know what Grounds there may be for it: But because, I would not be an Example of Disobedience, I shall wave this till another Opportunity, and enter upon what I am commanded.

The Mind of Man in my Opinion, (as in other things) so in Love, is very variable in its Judgment; so that it often happens, what is pleasant to one Man, is as disagreeable to another: And yet notwithstanding this Diversity of Sentiments, all Men agree in this, to value most what they themselves love, so that very frequently the over-much Affection in Lovers deceives their Judgment to that Degree, as to make them esteem the beloved Object the only one in the World, endued with Excellency and Perfection, without the least Deformity or Defect.

But, because Man's Nature does not admit of such Perfection; and that there is no Person in the World without some Defect or other; it must be owned, that such People are certainly deceived, and that the Lover is undoubtedly blind in Relation to what he loves.

I would then for this Night's Diversion, that every one declare, freely what Virtues and Accomplishments he would have predominant in the Object of his Passion, as well as Faults, since of Necessity no one is without some, that we may know which are the greatest Excellencies, as well as the most excusable Vices, and such as are least prejudicial to the Lover, and the Person whom he loves.

Having

Having thus said, *Emilia Donna* made a Sign to *Donna Constantia Fregosa*, who sat next him, to give her Opinion, who, as she was going to speak, was thus interrupted by the Dutchess: Since *Donna Emilia*, says she, will be excused her self from speaking on this Subject, it is but reasonable other Ladies should enjoy the same Privilege, for this Night, at least, especially since there are so many Men in Company, nor need we despair of sufficient Diversion.

Your Excellency has Reason, said *Donna Emilia*, and commanding *Donna Constantia* to be silent, gave Orders to Signor *Cesar Gonzaga*, who was next in Order, to speak, who thus began:

Whosoever will diligently reflect upon all our Actions will ever find in them a great many kinds of Imperfection; and this happens because Nature, as well in this as in all other things, is very variable: To one Person she gives the Light of Reason in one thing, and to another Person in another; whence it comes to pass, that one Man knows that which another is wholly ignorant of, and, on the other Hand, may be ignorant in what the other is perfect Master of. Every one easily sees the Faults and Errors of his Companion, but not his own; and we all think our selves to be very wise, and, perhaps, in that thing most, in which, in Reality, we are the greatest Fools.

Of this Truth these Walls are Witness; for we have seen several, who, at their first Entrance, have been esteemed Persons of great Wisdom, but, in Process of time, have been found out to be very Fools, and this proceeds entirely from our constant Diligence and Observation.

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For, as in *Apulia*, when any one is bitten by the *Tarantula*, they find out, by Variety of Musick, a certain Sympathy or Harmony between some of those Sounds, and the Humour which causes that Malady, and which immediately puts the Patient into such a violent Agitation, as effectually restores him to his former Health. In like Manner, we, when we find any the least Spark of Folly lurking in any one, make use of such Variety of artful Management, as easily to conjecture wheretofore it tends; but when we come perfectly to know, and be acquainted with the Nature of the Humour, we never let it rest till it breaks out into open Folly. Some play the Fool in Rhimes, Sonnets, and Madrigals, some in Musick, some in Love, others in Mimickry, Riding, and Fencing; every one, according to what he has most Propensity to; whence, as you know, hath proceeded very great Diversiſion.

I am therefore thoroughly perswaded, that in every one of us there is some Seed of Folly; which, if once excited, may multiply almost to Infinity; for which Reason, my Opinion is, that for our Diversiſion to Night, this ought to be the Subject of our Discourse, and that every Body may speak freely his Mind (since I am to be a publick Fool,) what sort of Folly I am most liable to by those Specimens I have been observed frequently to give, and let every one else of the Company take their Turn; but then let every one's Opinion be grounded upon some sure Sign and Argument which will make our Diversiſion very useful and advantageous, since by this Means we shall come to know our Faults, and consequently take greater Care, for the future, how we commit them. And, if it shall happen, that

that the Folly, which we shall thus discover, be very flagrant and difficult of Cure, we shall, however, give it all Assistance possible; and, according to Father *Mariano's* Doctrine, gain a Soul, which is no small Matter.

This set them all a laughing, and not one could refrain speaking; one said, I shall certainly be found to play the Fool in my Manner of Thinking, another in Ogling; and, for my Part, says a third, I have already play'd the Fool most egregiously, for I am in Love: In short, every one said they were continually shewing their Folly in one thing or another.

Here Father *Seraphin* smiling, as he used to do, This Entertainment, says he, would be too long, for as there are infinite Follies in the World we shall never have done: But, if you have really a Mind to be merry, let every one give his Opinion what is the Reason, that almost all Women hate Rats, and love Serpents, and you shall see, that no Body can hit upon it but my self, who came to the Knowledge of this Mystery after a very strange and surprizing Manner: And then he began his Tale, but *Donna Emilia* soon commanded him to be silent, and passing by the Lady that sat next him, made a sign to *Unico Aretino*, whose Turn was to speak, who thus immediately began.

For my part, says he, I should be glad to be a Judge, that by my Power and Authority I might with every kind of Torture, wrest out the Truth from Criminals, but especially that I might discover the Deceits of an ungrateful Woman, who with the demure Eyes of an Angel, and the Heart of a Serpent, never permits her Heart and Tongue to go together, but with
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a feigned and deceitful Pity, has no other Views than to make an Anatomy of Hearts; nor is there any Serpent in the scorched Desarts of *Lybia*, so virulent and venomous, and so thirsty of human Blood, as this false and cunning Creature, who not only in the Harmony, and Sweetness of her Voice and Words, but in the Enchantment of her Eyes, Looks, and Gesture, is a perfect *Siren*.

But, since it is not lawful for me, as I could wish it might, to make use of Chains, Ropes, and Fire, to extort the Truth, I shall desire our Discourse may be, and that every one give his Thoughts, what Signification has the Letter S, which her Excellency the Dutchess wears on her Forehead; for though most certainly this be an artificial Cover, the better to deceive, one may, notwithstanding give an Interpretation of it, which she does not dream of, and who knows whether Fortune at last, with Pity looking on the continual Martyrdoms of so many of our Sex, hath not indued her with this little Mark, to discover against her Inclination, the inward Desires she has to murder or bury alive in the utmost Calamity, him who beholds or serves her.

At this the Dutchess laughed, and *Unico* perceiving she would have excused herself of this Imputation: No, Madam, said he, you must not speak now, it is not your Turn.

Upon this *Dona Emilia* turning to him said, *Messer Unico*, there is not one of us here but will yield to you in every thing, and especially in knowing the Disposition of the Dutchess; and as by your prime Wit you know her better than others, so do you much better love her than others, who like Birds of feeble Sight, that cannot
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look stedfastly on the Sun, and consequently cannot so well know its glorious Perfections. To clear this doubt, therefore all Labour would be in vain, your Judgment only excepted; this Task then is reserved for you alone, who only are capable to perform it.

Unico, after having paused a little, and being called upon by the whole Company to give his Opinion, spoke, or rather recited a Sonnet, explaining the Signification of the Letter S, which many believed he made *Extempore*; but because it had more Wit in it, and was better composed than the Shortness of the Time would allow of, they generally thought he had studied it before. But, however it was, he received an universal Applause for his Verses; and after some little farther Discourse, *Octavian Fregoso*, who sat next, with a Smile thus began.

My Lords, if I should tell you that I never in my Life felt the Passion of Love, I am sure the Dutchess and Donna *Emilia*, though in reality they would not believe me, yet would pretend they did, and would say that this proceeded entirely from my Bashfulness and Modesty, which makes me ever diffident of persuading any Lady to love me; which Experiment, upon my Honour, I have not made with such Earnestness as to despair ever of Success; nor have I forborn my Addresses through any vain Thoughts of my self, or having so mean Opinion of the fair Sex as to think none of them worth my Love and Service, but rather by being frighted at the continual Complaints of some Lovers, who all pale, sad, and silent, seem to wear their Discontent and Sorrow painted in their Faces; and if they speak, every Word is accompanied with redou-

bled Sighs, and their Talk is of nothing else, but of Tears, Tortures, Despair and Death; so that when ever any Spark of Love has begun at any time to kindle in my Breast, I immediately forced my self with all Diligence and Expedition to extinguish it, not for any Aversion I have to Women (as these Ladies suppose,) but for the sake of my own Health, which I prefer to all things in this World.

However, on the other Hand I have known some Lovers quite contrary to those sorrowful Complainers, who do not only value and please themselves on Account of the gracious Looks, kind Expressions, and sweetest Glances of their Mistresses, but turn all their little Wranglings and Disdains into Mirth and Pleasure. These Persons seem to me more than happy, for if they find such Satisfaction in being thus disdain'd, (a thing which other Lovers esteem worse than Death,) surely when their Mistresses give them Demonstrations of their Kindness, and soft tender Passion, they must enjoy that exquisite Bliss and Pleasure we in vain seek for in this World.

In my Opinion therefore, I think for this Night's Diversion every Man ought to shew, supposing he must be slighted by his Mistress, what Cause should induce her to do so; for if any here have found such agreeable Disdain, I make no doubt but they would gladly know the Cause that thus renders it so delightful, and perhaps I may then take greater Heart to advance farther in the Road of Love, in hopes to find these Sweets, where others have experienced so much Bitter; and then no longer will these Ladies reproach me with the Scandal of a Heart insensible of that soft Passion.

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This proposal was much applauded, and every one began to prepare themselves accordingly; but *Emilia* continuing silent, *Messer Bembo*, who was next, spake after this Manner.

My Lords, said he, what Signor *Ottavian* has here proposed, has raised no small Difficulty in me, I mean in Relation to disdainful Ladies; for though such Carriage of theirs may be of great Variety; yet, of what Nature soever these Sights are, I am sure they have been, in the highest Degree sensibly cruel to me; nor do I think any thing in the World can make them any wise pleasant or agreeable.

But perhaps they are the more or less sensible in Proportion to the Cause whence they are produced; for I remember a certain Lady whose Humble Servant I was, was angry at me, either upon a vain Suspicion she entertained against me of my Fidelity, or else upon some other false Opinion that had been put into her Head by others, to my Disadvantage, which gave me so great Uneasiness, that I thought no Misery in the World could equal mine; and I thought it yet still the greater, because I knew I suffered without deserving it, without any Fault of my own, but through the too little Love she had for me: But if through any Fault or Oversight of my own, I found her Anger just, then all my former Tortures seemed nothing in comparison to what I then endured, for I thought, to displease, through my own Fault, the Person whom I alone desired, and with all my Care and Address, continually studied to please, was the greatest Rack and Torture possible; for which Reason I think our Discourse shall be on this Subject, and let every one declare, supposing he must be slighted by his Mistress,

stres, whether he would rather have the Cause of this Disdain arise from her or himself, in order to be satisfied, which will produce the greater Trouble, either him to displeasè her, or she him.

Every Body now expected to hear what *Emilia* would answer to this Proposal, who without speaking a Syllable, turned to Signor *Frederick Fregaso*, to give his Opinion, who spoke as follows.

I wish, Madam, I might be suffered, as is very often done, to acquiesce in the Judgment of others; for my part, I would most willingly approve of some of the Subjects which have been already proposed by these noble Persons; for I think they would be very diverting and agreeable; but, because I would not break through Order, I must take the Liberty to say, whosoever would undertake to set forth the Praises of our Court, (passing over the high Merits of her Excellency the Dutchess, whose divine Qualities are able to elevate the most groveling and abject Soul from Earth to Heaven,) might well do it without Suspicion of Flattery; for, perhaps, in all *Italy*, a Man shall have much ado to find out so many gallant Gentlemen, and, besides the principal Profession of Arms, so excellent in several other things, as are now in this noble Company; so that, if in any Place in the World any Persons deserve the Name of good Courtiers, and know how to judge of what is most conducive to the Perfection of a Court Life, they may reasonably be believed to be at *Urbino*.

To repress therefore the Forwardness and Presumption of some, who, by their Impertinence, imagine they shall acquire the Character of a good Courtier, I humbly offer that our Diversion to Night may be this, that One
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be chosen out of the Company, who may describe a perfect Courtier, and explain all the Conditions and particular Qualities necessarily required in him who deserves this Character.

And in those Points which are not absolutely necessary, that it may be permitted, for every one to make Objections, as is the Way of the Schools.

Signor *Frederick* was going on with his Discourse, when *Emilia* interrupting him, said, If it be the Dutchess's Pleasure, we will pitch upon this Subject, at present, who declared it was what she approved of, which gained the universal Applause of the Company, who declared, that this was the best that had been yet proposed, and unanimously desired *Emilia* to appoint who should begin: Who turning towards the Dutchess said, I beseech you, Madam, to lay your Commands on whom you would have undertake this Affair; for I am not willing, by chusing one more than another, to declare whom I think most capable to handle this Subject, and so do Injury to some other Person. Make you this Choice your self, says the Dutchess, and take heed; by Disobedience, you do not make your self a Precedent for that of others.

At this *Emilia* smiled, and casting her Eyes on Count *Lewis* of *Canossa*, Count *Lewis*, says she, because we will lose no Time, I pitch upon you to undertake this Office in the same Manner as Signor *Frederick* has prescribed; not because I think you so good a Courtier as to know every thing in Perfection, but because in speaking every thing by Contraries, as we hope you will, our Diverfion will be so much the more agreeable, and you will thereby furnish every Body

with sufficient Matter to answer you: Whereas if another more knowing in these Affairs than your self should take this upon him, there would be nothing said against him, because he would only speak the Truth, which would make our Entertainment be very cold and insipid.

The Count immediately replied: There will be no Danger, Madam, of wanting one to contradict him that speaks Truth, while you are here.

After they had laugh'd a little at this Answer, he went on; but truly, said he, I would willingly be rid of the Charge, for it is too heavy for me; and I know that to be really true in me which you only spoke in Jest; I mean that I understand nothing of what belongs to a good Courtier: And this I do not pretend to prove by any other Witness but my self; for since I do not act like a Courtier, any Man may Judge I do not understand what it is to be one, and in this I think I am the less to blame; for without doubt it is much worse, not to do well, than not to understand how to do so; yet, since it is your Pleasure, I should take this Charge upon me, I neither can nor will refuse it in Opposition to your Judgment, which I think better than my own.

Here Signor *Cesar Gonzaga* began to speak; But, because, says he, the Night is now far advanced, and we have other Subjects of Discourse ready to be entered upon, perhaps it may not be amiss to refer this till to Morrow, and the Count will have then more time to consider what he has to say; for, in reality, to treat this Subject *extempore*, is no easy Matter.

I, said

I, said the Count, will not do as he did; who stripped himself into his Waistcoat, and leapt less Ground than he did before in his Coat; and I think it happens very fortunately for me that it is so late, because the Shortness of the Time will make me use few Words, and the Suddenness afford me such Excuse, that I may be allowed to speak what comes uppermost, without incurring any Censure.

To carry therefore this Burden no farther than needs must, I must beg leave to observe, that, in every Thing it is so difficult a Matter to know its Perfection, that it is almost impossible, and all this through Variety of Judgment; whence it happens, that many a one is pleased with a Man of much Talk, and him they call a very agreeable Person; some again love a modest Man, some fancy a Man that is always restless, and in Action, while others love a Man that is composed and reserved; and thus every one either blames or praises, according to his Fancy, covering a Vice with the specious Name of the next Virtue, and a Virtue with the Name of the next Vice, as calling a bold Person a Man of free Carriage, a modest Person dry and insipid, a silly Fellow good, and a Knave a Man of deep Wit and Penetration; and so of the rest.

However, I am well satisfied every thing hath its Perfection, though we do not know it, which yet may be discovered by the Reasonings of Persons of Knowledge, who apply themselves to that Purpose.

But, as I just now observed, the Nature of Truth being very often hid from us, and I pretend not to have such Knowledge, I shall only recommend such a Courtier as I most value and esteem my

self, and approve what seems most agreeable to Truth in my small Judgment, which you may follow, if you think fit, or else stick to your own, if it appears contrary to mine; nor will I for all that be so obstinate to maintain mine better than yours, for it may not only seem one thing to you, and another to me, but it may happen even to appear to me at one time quite different from what it did at another.

I would have then this our Courtier to be a Gentleman born and of a good Family; for it is less Dishonour for one not born a Gentleman, to fail in Virtues and gallant Actions, than for a Gentleman, who by swerving from the Steps of his Ancestors, stains the Name and Honour of his Family, and does not only not get, but loses what is already acquired; for Nobility of Birth is like a Lamp which discovers both good and bad Actions, and incites and provokes a Man to Virtue, as well by the Fear and Dread of Infamy and Disgrace, as the Hopes of Reputation and Honour.

Now, those who are base born wanting this bright Lamp, and consequently an Incitement and Provocation to great Actions, as well as a Dread of Infamy, do not think themselves obliged to advance farther than their Ancestors did before them; whereas those of noble Birth think it a Shame not to arrive at least at the Bounds their Predecessors have marked out for them.

For which Reason it has almost always happened in Arms, and in all other brave and gallant Actions, that the most renowned are Gentlemen, because Nature in every thing has deeply sown that hidden Seed, which gives a certain Force and
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Propriety of its Principle to whatever springs from it, and makes it like it self.

As we see, for Example, not only in Horses and other Beasts, but in Trees whose Graffs and Scions are for the most part like the Tree whence they were taken; and if at any time they degenerate and grow out of Kind, the Fault is in the Manager; the same may be said of Men, who if they be well educated, most commonly resemble them from whom they received their Being, and oftentimes surpass them; but if they want this necessary Care, turn wild, as it were, and never come to Maturity.

It is true, whether it be thought the favourable Influence of the Planets or Nature, there are some born indeed with such Graces, that they seem not to be born, but rather fashioned by the Hand of some God, and adorned with all the Excellencies of Mind and Body; as again, we see some as awkward and dull, that a Man would almost think Nature brought them into the World out of Spite; and to make them Subjects of Derision and Contempt. And as these latter, notwithstanding the continual Care and Education bestowed upon them, will never be able to make any more than a very indifferent Figure in the World, the former, on the other Hand, with a small Assistance, mount the Pinnacle of the greatest Excellence.

To give you an Example of what I have been saying, observe only my Lord *Hyppolito da Este*, Cardinal of *Ferrara*, who had so happy a Nativity, that his Person, his Looks, his Words, and every Gesture, are so gracefully composed, that among the ancient Prelates (though he be but young) he represents so grave an Authority
that

that one would think him fitter to teach himself, than learn of others: Nay, in Company with Men and Women of all Qualities, whether he Talks, Laughs, or Rallies, he has in these such a certain Sweetness, and such graceful Carriage, that whosoever speaks to him, or looks on him, must have a Love and Esteem for him ever after.

But to return to our Subject: I say then, that between this excellent Gracefulness, and that stupid Insensibility, there is yet a Medium, and those whom Nature has not bestowed those excellent Perfections on, may with Care and Study correct, in a great Measure, their natural Defects.

I would have then in a Courtier, besides Nobleness of Birth, not only a Vivacity of Genius, and a fine Person, but such a Dignity and Gracefulness of Aspect, as may render him at first sight agreeable and engaging. This should diffuse it self in all his Actions, so as to convince every Body by his very Looks, that he merits the Favour and Esteem of every great Man.

Sir, said Signor *Gaspar*, I must beg leave to interrupt you, you know what was agreed upon in Relation to the Management of this Night's Entertainment, that any one might oppose you if he thought fit, and freely give his Sentiments however contrary to yours; and because I have the profoundest Honour for that Authority which gave us this Liberty, I must tell you that this Nobility of Extraction is not so very necessary for a Courtier, in my Opinion; and if I believed any one here thought what I now advance, a Novelty, I would instance several, who notwithstanding they were descended from very noble Families, have been notoriously vicious; and several

several others, who, on the contrary, were born of mean Parentage, and yet by their great Actions have made themselves famous to Posterity; And if it be true what you just now observed, of the occult Virtue of the first Seed in every thing, we should all be in the same Condition, for we all proceeded from one and the same Principle, and consequently no one should be more noble than another.

But in this great Variety of the States and Conditions of this World, there are an Infinity of other things to be considered, especially Fortune, which I look upon to be the Queen and Mistress of all things here below, and which takes Diversion in raising Men of no Merit at all, to the highest Degree of human Glory, and bury in perpetual Obscurity the most worthy and deserving.

As to what you say in Relation to the Happiness of those who are born with all the rich Endowments of Mind and Body, I entirely agree with you; but then, all this is to be found in those who are of ignoble Extraction, as well as in those of high Birth, for Nature does not make such nice Distinctions; and therefore as I just now observed, we have seen very often in People of the lowest Rank, the highest Gifts of Nature.

Since therefore this Nobility is neither acquired by Wit, Force, or Art, but rather is an Honour to our Ancestors, than our selves; I think it very strange, that the Parents of our Courtier being ignoble, should deface all his good Qualities, and that all those other good Conditions you just now mentioned, should not be sufficient to bring him to the Height of Perfection; I mean Wit, Beauty, Gracefulness of Person, and that
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engaging Air, which at first Sight may make him agreeable to every One.

I do not deny, replied Count *Lewis*, but in Men of low Rank, may reign the very same Virtues as in Gentlemen; but, to avoid repeating what has been already said, with many other Reasons which may be alledged in Commendation of Nobility of Birth, which is esteemed of every one, since it is but reasonable Good should be born of Good; and as our Intention in this Discourse is to describe a Courtier without Defect or Imperfection, who may be worthy the Honour and Esteem of every Rank and Condition of Men, so in my Judgment it is necessary to make him a Gentleman, for the sake of the Common Opinion, which immediately inclines to Nobility, as well as for many other Respects.

For, when two Persons come first to Court, without giving any Instance of their good or bad Qualities; as soon as it is known, that one of them is a Gentleman born, and the other not, he that is of low Extraction shall immediately be much less esteemed than the Gentleman, and he must take a great deal of Pains and Time to imprint in Peoples Minds a good Opinion of him, which the other shall acquire in a Moment, and for no other Reason but because he is a Gentleman; and of what Importance these first Impressions are, let any One judge.

For to come nearer Home, we have seen Persons come to this Court, who, though they were really dull and stupid, had notwithstanding a Reputation through all *Italy*, of very accomplished Courtiers, and though at last they were found out, yet a long while they deceived us, and kept up that Opinion of themselves they had

had at first impressed, though with a very little Skill or Artifice.

On the other Hand, we have seen some, who at first were in very little Esteem, who afterwards have acquitted themselves even to a Wonder; and of these Errors may be assigned several Causes; amongst others, the obstinate Humour of Princes, who having a Mind to know more than all the World besides, sometimes are resolved to favour those who rather deserve their Aversion; and this Credulity very often deceives them. The Truth of it is, these having a great many Flatterers, who spread abroad their Fame, by which means they gain the Approbation of the Populace, but when the Prince at last finds something in them contrary to this Common Opinion, he doubts whether he be not himself deceived, and is ever expecting some sudden Excellency, because he believes these general Opinions ought to be founded on a Truth, and proceed from reasonable Causes.

And as our Minds are very prone to love or hate, as for Example, when we see two People at Play, whom we never saw before, yet, tho' we can give no Manner of Reason for it, we find our selves inclined to favour one more than the other, and earnestly desire he might win, and the other lose: So it is in Relation to the Opinion of Mens Qualities, the good or bad Report at the very first sways our Minds to one of these two Passions, whence it is that we generally judge with Love or Aversion, You see then of what Importance this first Impression is, and how a Man ought to endeavour to make a good one at the Beginning of his Entrance
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into the World, if he would be esteemed a good Courtier.

But to be more particular, I think the principal and true Profession of a Courtier, ought to be that of Arms, which, above all, I would have him practise with Life and Spirit, and to make himself known to the World for a brave and gallant Person, and of strict Loyalty to his Prince; and the Honour of these excellent Qualities will be acquired by being always ready at these Exercises, at all Times and Places, for he can never be backward at any Time in this Respect, without the greatest Censure; for, as in Women, when their Honour has once suffered, it is impossible ever to recover it; so the Reputation of a Gentleman that bears Arms, if it has once been sullied in the most minute Circumstance, through Cowardliness, or any other Reproach, he scarce ever will be able, do what he can, to regain his former Reputation of a Man of Courage.

The more excellent therefore that our Courtier is in this respect, the more will it redound to his Honour: Though, I do not think it absolutely necessary, that he should have so perfect a Knowledge of these as an experienced General. This would be launching out into too wide an Ocean: It will be sufficient, if when Occasion offers, to shew himself of an undoubted Integrity, and an invincible Courage. For a great Soul is more easily discovered in small things than in great; as for Example, in publick Exercise, as at Tilt and Tournament, and the like, where there have been a Multitude of Spectators, we have known several Persons, whose Hearts have been dead in their Body,
either

either through Fear of Shame, or animated by the Company, run blindly on to their Duty, though there have been really evident Danger. Who in little Matters when they can privately withdraw themselves from Danger, without any Mark of Infamy, make use of the Opportunity, as being willing, according to the Proverb, to Sleep in a whole Skin.

But such as think themselves not seen or observed by any that know them, and give evident Demonstrations of an undoubted Courage, not omitting the least thing in the World that may serve to put their Designs in Execution how troublesome soever; these Persons have that Spirit and Magnanimity I require in a Courtier. However, I would not have him to shew his Bravery, in blustering Expressions, and brag that he is wedded to his Sword, and menace with big and haughty Looks, as we have seen *Berto*, whom you all know, frequently do: For, to be a Man of Courage, it is not necessary to be a Braggadocio.

For, to such as these may be said, what a great Lady once in a noble Assembly said pleasantly to One, whose Name at present I shall conceal, when she, to shew him Respect, desired him to Dance with her, which he refusing, as well as to hear several Concerts of Musick and other Entertainments offered him for his Diversion, always alledging such Trifles were not his Profession. Pray Signior, said she, what then is your Profession? To Fight, Madam, said he, with as grim a Countenance as you could desire: Why then, says she, since you are not now in the Field of Battle, I think you would do well to be oiled,
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and hung up in an Armory with other warlike Implements, till there be Occasion for you, that you may not grow more rusty than you are. This set the whole Company a laughing, you may imagine, and accordingly she left him with a suitable Reprimand for or his Impertinence.

He then we now describe, must be brave and valiant in the Field, and amongst the first to face the Enemy; but elsewhere humble, modest, and reserved, ever avoiding Ostentation, and an imprudent praising of himself, for by such indiscreet Conduct, a Man ever gains the Odium of those who hear him.

And I, for my part, said Signor *Gaspar*, have known few Men excellent in any thing whatsoever, but praised themselves. I think we may very well bear with them for doing so, for he who is an able Man in any Art, when he finds his Productions unknown or undervalued by the ignorant, is vexed with a kind of Disdain, that his Merit should thus lye buried, and is therefore constrained some how to discover it, that he might not be defrauded of the Honour which is his due, and which is the true Reward of virtuous Labours.

For which Reason, amongst ancient Writers, he that is most excellent, seldom fails of praising himself; indeed, those who praise themselves, and have no manner of Merit, are Wretches not to be born withal, but such a one we will not suppose our Courtier to be.

Sir, says the Count, had you well understood my Meaning, you would not have given your self this Trouble, for I only blamed the imprudent Praising of one's self, without any Regard
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or Distinction of Merit: For undoubtedly, as you say, a Man ought not to entertain an ill Opinion of an able Person, that praises himself with Discretion, but rather, take it for a more certain Testimony, than if it came out of another Man's Mouth. I agree, that he who, in praising himself, commits no Error, nor gets himself the Disesteem of his Hearers, is most discreet, and who, besides the Encomiums he gives himself, deserves the same of others; but this is no easy Task to manage.

This, says Signor *Gasper*, you must instruct us in.

Among the Ancient Writers, says the Count, there have not been wanting those who have taught it; but in my Opinion, the whole consists in telling things after such a Manner, that it may appear, as if they are not spoken for that Purpose, but, as if the Subject necessarily required it, always seeming careful to avoid speaking in his own Praise: Not like those who throw out Words at a venture, they dont care how, as not long since, one of this Company, who was run through the Thigh at *Pisa*, said, he only took it for the Bite of a Fly; and another said, he had no looking Glass in his Chamber, for when he was angry, he looked so terrible, that he was afraid to see himself in the Glass, for Fear of being frightened.

At this, they all fell a laughing; upon which Signor *Cesar Gonzaga* asked them, what they laughed at? Don't you know, that *Alexander* the Great, upon hearing the Opinion of a certain Philosopher, that there were infinite Worlds, fell a weeping; and when he was asked the Reason, answered, because he had not conquered one, yet

as though he had a Mind to be Master of them all; And don't you think this was a greater Bravado, than to speak of the Bite of a Fly?

And *Alexander* was a greater Person than he that spoke it, says the Count; but in reality, continued he, excellent Men are to be excused when they take a little upon them, for he that undertakes great things must have a Soul to do them, and a Confidence of himself, and must not have a poor, vile, and abject Spirit; but yet, should be very modest in Expression, to shew that he presumes less on his own Abilities, than in reality he does, provided such Presumption does not extend to Temerity and Rashness.

Here the Count paused a little, and Messer *Bernard Bibiena* said smiling, I remember, just now you said, that this our Courtier ought naturally to have a graceful Face and Person, with that engaging Air which might make him agreeable to every one: As for a handsome Face, I cannot think but mine is well enough in that respect, which is the Reason that so many Ladies fall in Love with me as you know; but I own, I am a little dubious as to my Person, especially on Account of my Legs here, which, methinks are not as well shaped as I would have them; as for the rest I am pretty well contented. I desire therefore, you would speak a little more particularly, and tell us wherein consists this Gracefulness of Person, that I may be out of Pain, which is no small one, I do assure you.

After they had laugh'd a little at this, the Count proceeded. Truly, says he, you may be said, without any Injury of Truth, to have a very graceful Face, nor need I instance any other

other Example, to shew what it ought to be in our Courtier, for we find it very agreeable, and engaging to every Body; indeed the Lineaments are not very delicate, but then they are manly, and yet very graceful, and this Quality is not confined to any one Form, for every one has its Attractives.

Such an Aspect would I have in our Courtier, and not so soft and effeminate, as many artfully procure, who do not only curl their Hair, and set their Eye-brows, but use their Paint and Slip Slops, like the most wanton and lewd Women of the Town: And one would imagine, as they walk, stand still, and in every thing else they do, their Limbs were so loose and tender, as if they were ready to drop one from another, and their Words so soft and languishing, as if they were that Instant giving up the Ghost, and the greater the Quality the Persons are to whom they speak, the more do they use this affected Carriage.

These Persons, since Nature has not made them Women, (though they seem to have a Desire to appear and be so) ought not to be esteemed as good Women, but to be banished as common Whores, not only from the Courts of Princes, but from the Society of all Persons of Honour.

To come then to the Quality of the Person, I say, it should be neither of the least, nor of the larger Size, for both these Extremes have something in them, which People wonder at as monstrous. Yet if there must be a Fault in one of these two, the least is certainly much more preferable; for Men of such vast Bulk and Stature, besides, that generally speaking,

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they are of a dull and heavy Genius, are unfit for any Exercise that requires Agility, a thing I ever think desirable in a Courtier.

For which Reason, I would have him be of a good Shape, and well proportioned in his Limbs, yet light and easy, and to be well acquainted with all Exercises, becoming Men of Arms: The Chief of which, I think is to handle gracefully all kinds of Weapons, both for Horse and Foot, and to know their respective Advantages, but especially those, which Gentlemen generally make use of; for, besides those generally used in the Army, where perhaps so much Skill is not requisite, there often happen Differences between one Gentleman and another, that are determined by the Sword, which though it should not happen, it is certainly of the highest Importance to understand very well those Weapons we generally wear: Not am I one of them, who say that a Man forgets his Art, when he comes to make use of it, for certainly, whoever at that Juncture loses his Skill, gives plain Demonstration that he has first through Fear, lost his Heart and Courage.

It would also be very useful to him to wrestle well, which generally accompanies all Exercise of Arms on Foot. But above all, both he and his Friends ought to use all diligent Caution and Foresight in Relation to what Quarrels and Differences may at any time happen, the better to know the Advantage; but in all things, to acquit himself with Prudence and Courage. But, let him by no means, run rashly on to these Encounters, but only when his Honour lies at Stake; for, besides the great Danger a Man runs

in these doubtful Engagements, he who precipitately throws himself into them, will infallibly incur the greatest Censure, though he should happen to have good Success.

But when a Man is so far engaged, that he cannot retreat with Honour, let him behave himself in such Case, with the utmost Bravery and Resolution, and not spend his time when he comes to Action in needless Disputes, or imagine it sufficient to stand entirely upon the Defensive and make himself ridiculous to the Spectators, as two Gentlemen of *Ancona*, not long since did at *Perugia*.

And who were they, said Signor *Guspa*? Two Cousin Germans, said Signor *Cesar*. One would rather have taken them for two natural Brothers, said Count *Louis*, and thus went on in his Discourse: But, continued he, Gentlemen in time of War, have not only Occasion to make Use of Arms, but in time of Peace too, especially on publick Cavalcades, in Presence not only of the Populace, but of Princes and great Ladies.

I would therefore have our Courtier a perfect Horse-Man in every Respect, and besides a competent Knowledge of gracefully managing a Horse, it is necessary, to know all the Perfections of a compleat Horse-Man, in which he ought to place great Satisfaction and Delight, that he may handsomely acquit himself before all the World, in every thing that is excellent in that Respect, as it is reported of *Alcibiades*, who excelled every Nation on that Account.

We *Italians* are peculiarly famous for Riding, Running at the Ring, and Fencing, as the *French* are at Tournament, and the *Spaniards* at Running

at the wild Bull, and Throwing the Dart. It would therefore be an Accomplishment in our Courtier, to be Master of all these Exercises, and perform them all with a good Grace, if he would deserve that general Applause that is due to Persons of his Rank and Station.

There are several other noble Exercises I could mention, which though they do not entirely depend on Arms, have yet a certain Analogy or Affinity therewith, and require a manly Activity: Of which, in my Opinion, Hunting deserves the Preference, as having a certain Resemblance with War, and well becoming the Dignity of a Nobleman and Courtier, and much in Vogue with the Ancients.

It would be also of Advantage to him, to Swim, Leap, and Cast the Stone: For, besides the Usefulness all these may be to him in a Campaign, they may sometimes be of Service to him, and gain him a Reputation with the Multitude, to whom a Man must sometimes accommodate himself.

Tennis is likewise a noble Exercise, and besitting a Courtier, which displays to Advantage the Disposition of the Body, and the Agility of every Part, more than all the other put together. Nor must I omit here Vaulting, which though a little troublesome, has, notwithstanding this Excellency, that it makes a Man more active and nimble than all other Exercises together, and in my Opinion, if gracefully performed, makes a finer Entertainment to the Spectators, than any thing whatsoever.

But, because a continued Repetition of one thing is tiresome, and takes away our Esteem of it, though never so excellent in it self, we should for that very Reason therefore, make

use of Variety, which is ever entertaining and agreeable. A Courtier then should ever make Use of this Stratagem, and sometimes descend to use those Exercises which are more easy and pleasant, and in every thing be very careful to avoid Envy, which ever attends Excellence; to converse pleasantly with everyone, and do as others do as far as Honour will permit, and govern himself with that good Judgment which will ever preserve him from doing any thing that is trifling and clownish; let him Laugh, Dance, and Rally, but in such a Manner, as may shew himself a Man of Wit and Discretion, but every thing, as I have hinted, with a good Grace.

I am very loath, said Signor *Cesar*, to break in here upon you, but if I should be silent, I should not satisfy the Liberty allowed me to speak, nor the Desire of being informed of one thing; and I must intreat your Pardon, if where I ought to oppose your Sentiments, I ask a Question, because, I suppose, I may lawfully do it; since Messer *Bibiena* has given me an Example, who through a too great a Desire of being thought a handsome Man, has broke through the Rules agreed upon, by proposing a Question instead of an Argument.

You see, says the Dutches, how one Error produces many others: He therefore, who commits a Fault, and gives bad Example, as Messer *Bibiena* has done, deserves to be punished, not only for his own Offence, but for other Peoples too.

For which Reason, Madam, said Signor *Cesar*, I shall escape, for he ought to be punished, both for himself and me.

Nay, said the Dutchess, you ought both to have double Punishment, he for his Crime, and for giving Occasion for you to commit the like, and you for yours, and for taking him for a Precedent.

I have not hitherto offended, Madam, replied Signor *Cesar*, for which Reason, I'll keep Silence, and leave the whole Punishment for him.

Donna *Emilia* finding him desist, Well, Signor, says she, and what is it you would have? For with entire Submission to the Dutchess, I pardon you, and whosoever else shall offend in so slight a Matter. I am willing you should do so, says the Dutchess, to Donna *Emilia*, but take care you do not deceive your self, in thinking it perhaps, more for your Honour to use Mercy than Justice; for in too much Lenity, in forgiving the Offender, you do an Injury to the Innocent. However, I will not have my censuring thus your Indulgence be at present the Cause of not hearing Signor *Cesar's* Question, who, after the Dutchess and Donna *Emilia* had given him the Signal, proceeded.

If I will remember, Count *Lewis*, says he, I think you have to Night very often repeated, a Courtier ought to accompany all his Actions, Gestures and Behaviour, in short, every thing, with a good Grace, without which, all his other good Qualities are little worth; and I believe, every Man is of the same Sentiment; for, bating the Pun, he that has this good Grace, must, undoubtedly be very graceful and agreeable?

But, because you have frequently said, that this is a Gift of Heaven, and Nature, and again, where it is not so perfect as might be wished,

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it may be made much more so, by Care, Study, and Application. Now those that are so happy as to be born with so rich a Treasure, (as some we see are) in my Opinion they have little need of any Instructor in that respect; because, kind Heaven does, in spite of them, (if I may use the Expression,) guide them higher than they wish themselves; and makes them, not only acceptable to, but even the Admiration of all the World: I shall not therefore say any thing as to this Point, because the obtaining of it is not in our Power.

But, I would fain know, with what Art, with what Learning, by what Means, may such, as by Nature have only so much as may make them merely apt to improve it by Care and Study, acquire this, in the Exercises of the Body, in which you think it so very necessary, as in all other things they do or say: As you have therefore, by so much commending this Quality, created, (I believe) in all of us, an earnest Desire to arrive at it, by the Charge laid on you by Donna *Emilia*, I think you are bound to satisfy us, and teach us, how we may be so happy.

Pardon me Sir, (says the Count) I lye under no such Obligation to teach how to make such Acquisition, but only to tell you, what a perfect Courtier ought to be: Nor, will I undertake to teach you this Perfection, since I told you just now, that a Courtier ought to be skilled in Wrestling and Vaulting and other such like Exercises, which, how is it possible for me to teach, having never learned them my self, as you all know? It is sufficient then, as a good Soldier can speak his Mind to a Cutler, of what Fashion, Temper, and Goodness, he will have his

Weapons made, without instructing him how to use the Forge and Hammer and other Tools and Implements; so perhaps, I am able to tell you, what a good Courtier ought to be, but not teach you how a Man should act to make himself so.

However, that I may satisfy your Desire, as much as lies in my Power, I must tell you, whosoever would acquire this Gracefulness, (presupposing that he be not of Nature unapt) must begin early, and learn its first Principles, and that too from the best Masters, which seemed to *Philip King of Macedon* of the greatest Importance, as one may easily comprehend, by his making *Aristotle*, that renowned Philosopher, and perhaps the greatest that ever was in the World, Preceptor to his Son *Alexander*, to instruct him in the first Rudiments of Learning. But, to come to our time, consider, with what a Grace *Galeazzo Sanseverino*, Master of Horse to the King of *France*, does all his Exercises? and the Reason is, because, besides the natural Disposition of his Person, which is admirable, he had the best Masters, and keeps still continually about him those who are most excellent in their respective Professions, an Example of which we have in our Countryman *Pietro Monte*, whom he entertains for his Skill in Wrestling, Vaulting, and Fencing, and whom you know to be the best and only Master in the World.

He then who would be a Proficient in these, must carefully endeavour to be like his Master, and transform (if I may say so) himself into him; and when he has made some Advancement, carefully observe others of the same Profession, and pick and cull, with good Judgment, (which must ever be his Guide) out of every one of them,

them, what is most excellent, in this imitating the painful Bee, which from various Flowers, extracts her delicious *Nectar*: And not to do as a Friend of ours, whom you all know, who thought, he very much resembled *Ferdinand* the younger, King of *Arragon*, but took care to imitate him in nothing, but in often tossing up of his Head, and making a wry Mouth, which unhappy Custom the King had contracted by Sickness.

But, having often thought with my self whence this Gracefulness could proceed, I find one general Rule, which I think holds good in all Cases, and that is, that a Man should as much as possible avoid, as a dangerous Rock, too much Exactness, but make use of a certain kind of Negligence, and do every thing easy, and, as it were without minding it. And this I really believe is the Cause of it; for in accomplishing things of an extraordinary Nature, every Body knows what Difficulty there is, and that Facility in such Cases is admirable: For which Reason one may call that a true Art, which does not seem to be so, neither ought a Man to take greater Care in any thing, than to conceal it; for when it is discovered, it loses its Value, and he his Reputation.

I remember, to have read of some certain Orators, who made it not their least Care to perswade Men, they had but little Knowledge in Letters; and thus by dissembling their Art, made People believe that their Orations were but very simply composed, and that they spoke rather as Truth and Nature led them, than Art and Study; which Artifice of theirs, had it been known, would have made People suspect, that they

they had a Design to deceive them. You see then, that to discover Art and Study, takes away the Beauty of every thing.

Which of you all could forbear laughing to see *Pier Paulo*, dance after his way, with his Caperings and continually o' Tip-toe without moving his Head, as if he had a Stake thrust through him, and so carefully, that one would fancy he told his Steps? What Eye was so blind, that could not see how ridiculous he made himself, by that foolish Exactness? On the other Hand, how graceful and becoming was it in several Gentlemen and Ladies here present, to dissemble the Regularity of their Steps, by talking, laughing, or some other Gesture, that they might be thought, to mind nothing less than what were about, and make the Spectators believe that they could not do amiss.

Here *Bibiana* could no longer refrain; you may see, said he, Messer *Roberto* here has found one to commend his manner of Dancing, though the rest of you make little Account of it; for if the Excellency of Dancing, consists in Negligence, and shewing one minds nothing less than what one is about, certainly Messer *Roberto* has not his Peer in the World: For because we should see how little he minds what he is about, he very often lets his Cloak drop off his Shoulders, and his Slippers from his Feet, and still dances on without taking up either.

Well, says the Count, since you will have me speak, I shall say something of our Faults. Do not you observe, that what you call Negligence in this Gentleman, is downright Affectation; for we all know that he takes all the Care possible, to make People believe he does not mind

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it, and that is to mind it too much; and because he flies to Extremes, that Carelesness or Negligence of his, is affected, and fits very ill upon him, and is quite contrary to his Intention, which was to conceal Art.

For which Reason, I cannot but think it no less a Fault in an Affectation of a Negligence; (which in its self is very commendable,) to let one's Cloaths fall off, than of our Exactness, (which in it self is no less commendable,) and to carry a Man's Head so very steady and upright, for Fear of ruffling his Hair or Perruke: Or to keep in the bottom of his Hat a Looking-Glass; or to have always a Servant at his Heels, up and down the Streets, with a Brush and blacking Pot.

For both these are Extremes, which are ever faulty, and opposite to that pure and amiable Simplicity, which is so agreeable to the Mind of Men. Observe, what ill Grace it is for a Soldier to sit bolt upright, as if he was perched upon his Saddle, as we commonly say at Venice, in comparison of another that seems not to mind it, and sits on his Saddle with as much Ease and Freedom, as if he were in his Chair, or on Foot.

How much more agreeable, and commendable, is a Gentleman of the Army, if he be modest and one of few Words, than another of the same Profession, who is perpetually pestering the Company, with his own fullom Praises, and continual Bragging, Cursing, and Swearing, as if he had a Mind to threaten the whole World? And all this is nothing but an Affectation to be thought a brave-Bellow; the same is applicable to every thing in the World, which a man can say or do.

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Then said Signor *Julian de Medicis*; this may likewise be said of Musick, where it is a great Fault, to make two perfect Concords one after another, which is so disagreeable to the Ear, that it oftner is pleased with a second or seventh, which, in it self, is an unpleasant Discord, and intolerable; the Reason of this is, because a Continuance in the perfect Tones creates Satiety, and denotes a too much affected Harmony, which, by intermixing the imperfect Notes, may be avoided, by making as it were a Comparison, by which our Ears are charmed, and are more eagerly attentive and in Expectation of the perfect, being delighted notwithstanding with the Dissonance of the second and seventh, as things less elaborate.

You see then, says the Count, that a too great Exactness and Affectation is of ill Consequence in this, as well as in every thing else: They say also, continued he, that it is a Proverb amongst some excellent Painters of Antiquity, that too much Diligence does Hurt, which made *Apelles* find Fault with *Protogenes*, because he could not keep his Fingers from the Cloath.

The very same Fault, in my Opinion (said Signor *Cesar*) is Father *Seraphin* guilty of, who cannot keep his Hands from the Cloath as soon as there is any Meat stirring.

This made the Count smile; but he went on with his Discourse. The Meaning of *Apelles*, said he, was, that *Protogenes* did not know when it was well, which was nothing else, but to reprove his too much Curiousness about his Pieces.

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The Virtue then that is contrary to this Vice, which, at present, we call an easy Carelessness or Negligence, besides, that it is the true Fountain whence this good Grace in all our Actions is derived, brings along with it another Ornament and Advantage, which accompanying every human Action, how little soever it be, does not only immediately discover the Knowledge of him that does it, but frequently makes it looked upon to be more than it is: Because it impresses in the Minds of the Spectators an Opinion, that the Person who can so easily do well, is Master of a great deal more Knowledge than he really is, and might (if he had diligently applied himself to what he has done) have performed it much better.

And, to repeat the very Examples we have made use of, let us consider a Man, who is expert in handling of Arms; if this Person, in going either to throw the Dart, or brandish a Sword, or any such like Weapon, puts himself into a ready Posture with such an easy Negligence, as to make People think his Body and every Part of it, fell naturally into such a Position, though he did nothing at all, yet every one would thence conclude him very perfect in that Exercise.

The same thing may be said in Dancing, where one Step, one Movement, of the Body gracefully performed, without Force or Constraint, immediately shews the Skill and Excellence of the Dancer. In Singing, if a Man gently falls from a plain Note into a most agreeable Shake and Cadence, and does it with that Ease and Indifference, that one would fancy he did it accidentally, in that Case, he gives People

to understand, that his Knowledge is greater than it is in Reality : So is it in Painting, where one beautiful Stroke, slightly drawn, has gained the Artist immortal Honour, and has been the Subject of various Discourses Ages after. And this happens almost in every Case. Our Courtier therefore should guide himself according to this Rule in every Circumstance of Life, and always endeavour to avoid all over-much Curiousness and Affectation, especially in Speech, into which Error many People run, as fottie of our *Lombards* have done, who, after many Years travelling abroad, came home, and presently fell a speaking, sometimes *Roman*, sometimes *French* and *Spanish*, and Heaven knows how ; and all this proceeds from the too great Desire to shew one knows a great deal, in which a wise Man only studies to make himself ridiculous ; and certainly it would be no great Trouble in me, should I use in this my present Discourse, those ancient *Tuscan* Words that are not now a-days in Use, even in *Tuscany* it self ; and, besides, I make no Manner of doubt, but every one would laugh at me.

I am of your Mind, said Messer *Frederick*, to use those Words would be disagreeable both to the Speaker and Hearer, many of which would not be understood without a great deal of Difficulty. But, I think, in Writing, it would be a Fault to omit them, because they carry with them a wonderful Grace and Authority, and of which is formed a Language more grave, and fuller of Majesty than any of the modern.

I cannot tell what Grace and Authority, says the Count, they can give to Writing, which must be avoided in the Manner of Speech we

now use (in which you, your self, confess it ought to be omitted,) or in any other that can possibly be imagined. For, if any one, of never so great a Judgment, was to make a Speech of Matters of Importance in the very Senate of *Florence*; which is the Capital of *Tuscany*, or to converse privately with a Person of Rank in that City, about Business of Consequence, or with his intimate Friends, or Gentlemen and Ladies; I am well satisfied he would, as much as possible, avoid those ancient *Tuscan* Words, because he would not only be laughed at, but tire every one that heard him.

It seems therefore to me very strange, to think those Words most proper in Writing, which we may by no Means make use of in Speech; for as Writing is nothing else but a kind of Speech, the Words of which remain, after a Man has spoken them, or indeed is an Image, or rather the very Life and Essence of the Words; for which Reason, in Speech, which, as soon as the Sound is pronounced, is gone, and is no more, perhaps some Things are more to be borne with, than in Writing, because Writing preserves the Words in Being, and refers them to the Judgment of the Reader, and gives him Opportunity thoroughly to examine them.

For which Reason, one ought to be more careful in Writing than in Speaking; not that the Words in Writing should be different from those made use of in Speech; but that in Writing, one should chuse out the best we may make Use of in Speech.

And, if a Man might use in Writing such Words as he thinks improper in Speaking, there would arise, in my Opinion, a very great

Inconveniency, for then one might take a greater Liberty in what he ought to be most careful, and the Pains he should take in Writing after this Manner, would rather do him a Dis-kindness, than be of any Advantage. It is certain therefore, that whatsoever is allowable in Writing, ought to be likewise so in Speech, and that Speech is the most beautiful, which most resembles elegant Writing; and, I think it much more necessary to be understood in Writing than in Speaking, because, they that write are not always present with them that read, as they that speak must necessarily be with those that hear: For which Reason, I would recommend to him not only to avoid all old and obsolete *Tuscan* Words, but both in Writing and Speaking, to make Use of such Words, as are now a-Days in Vogue in *Tuscany*, and in other Parts of *Italy*, and which have some Beauty and Grace in their Pronunciation; and, in my Judgment, he that does otherwise, must inevitably fall into that Stiffness and Affectation we have been all along condemning.

I must own with you, (said Messer *Frederick*.) Writing is a kind of Speech; but, I must beg leave to say, that if the Words which are spoken have any Obscurity in them, the Sense that is couched under them does not penetrate the Mind of the Hearer, but pass without being understood, and consequently are to no manner of Purpose, which is not the Case in Writing.

For if the Words the Writer makes use of, carry along with them a little, (I do not say Difficulty but) covered Poignancy, and be not so open as those we commonly make use of in Speech,

Speech, they give a certain Authority, and make the Reader more carefully peruse, and attentively consider them, who is charmed with the Wit and Genius of the Writer, and after a little Pains tastes that Pleasure, which a Man of good Judgment finds in unravelling a well connected Discourse; and if the Ignorance of the Reader be such, that he cannot surmount that Difficulty, this ought by no Means to affect the Writer, or that a Man should thence conclude such Language not to be beautiful.

My Opinion therefore is, that it is absolutely necessary for a Man to make Use of the *Tuscan* Expression, and such Words only as have been in Use amongst the ancient *Tuscans*; not only, because a long Use has confirmed them to us, but they have in them that Beauty and Majesty, which Antiquity gives not to Words only, but Buildings, Statues, Paintings, and almost every thing else: And very often with this Dignity and Lustre they embellish and set off a Discourse, which otherwise would be dry and insipid, and make what without, it would be low and mean, by their Elegance, not unworthy a publick Approbation.

But, your Method of which you have said so much, I mean Custom, appears to me of dangerous Consequence, and very often may be entirely bad; for, should any ill Habit of Speech be taken up by a Number, I think that should be no Argument for me to do so too, because, it has grown up into a Custom; besides Customs very much vary, and there is scarce a noted City in *Italy*, but has its peculiar Dialect: And therefore, if you will not take upon you the Trouble to inform us which is best, a Man may as well

make Use of the *Bergamesco* as the *Florentine*, which, according to you, would be no Error or Inconveniency at all.

In my Opinion then, whosoever would apply himself to follow one which is agreed upon to be good by every Body, and take him for his Guide and Champion against such who love to criticize; can, I think, make choice of no better; (I mean in the vulgar Tongue) than *Petrarca* or *Boccaccio*, and who strays from these, goes at a Venture like one in the Dark, who ten to one must for that Reason blunder and miss his Way. But, we are now a-days grown so hardy, that we scorn to do as our Fathers did before, I mean, imitate Antiquity, without which, I think no one can possibly write well. A famous Instance of which we have in no less a Man than *Virgil*, who though by that fine Genius and Divine Judgment of his, he has made all Posterity despair of following him, yet was himself an Imitator of *Homer*.

This Controversy about Writing, said Signor *Gasper*, is certainly well worth hearing, but it would be much more to our Purpose, if you would instruct us how a Courtier ought to speak; for, I think, he has more Occasion of that, and does his Business much oftner with Speaking than Writing.

There is no doubt, said Signor *Jehan*, but a perfect Courtier ought to understand both; for without those two Qualities, perhaps, all the others he is Master of would be of little Value; if therefore the Count would acquit himself handsomely of his Charge, he ought to teach his Courtier not only to speak, but to write well too.

I will

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I will not, my Lord, said the Count, undertake to do this, for it would be highly imprudent in me to teach another what I do not understand myself. Though, Sir, I know this never so well, I do not see how I could do, in a few Words, what so many learned Men have scarce done in large Volumes; to which I must refer our Courtier, if you think it incumbent on me to instruct him in this Case.

Signor Julian does not mean, said Messer Cesar, Speaking, and Writing in *Latin*, but in the vulgar Tongue; the Writings then of learned Men are entirely out of the Question; but you must tell us in this Matter as much as you can, and for the rest, we shall excuse you.

I have already done so, answered the Count; but, in Relation to the *Tuscan* Language, perhaps, no one can give so good a Judgment as Signor Julian himself.

Indeed, said Signor Julian, I neither can, nor ought, in Reason, to be of different Sentiments from him who prefers the *Tuscan*: It is true, there are many Words in *Paradise* and *Boccaccio* now out of Use, and those would I ever avoid both in Speaking and Writing; and, perhaps, they would do so, were they now in Being.

I am of a contrary Opinion, said Messer Frederick, for, I believe they would use them still; and you Gentlemen of *Tuscany* ought to revive your Language, and not let it go to Decay, as you do; for a Man may say now a-Days, that it is less known in *Florence*, than in other Places in *Italy*.

Those Words that are not used in *Florence*, said Signor Bibiena, are still amongst the Country People,

People, and are rejected by Gentlemen, as Words corrupted and worn out by Antiquity.

Let us keep to the Text, said the Dutches, and oblige the Count to instruct his Courtier how to speak and write well, be it in *Tuscan* or any other Language.

I have already spoken, Madam, said the Count, what I know in that respect, and I presume the very same Rules that teach one, may also serve to teach the other; but since you command, I shall answer Messer *Frederick*, for I am of a different Opinion from him; and, perhaps I may be a little more prolix than may be convenient, however, it shall be all I am able say upon this Subject.

First, then I say, that in my Judgment this Language of ours, which we call the vulgar Tongue, is but in it self very new and young, though it has been a long time in Use; for as *Italy* has been often ravaged with Wars, and a long time inhabited by barbarous People, the *Latin* Tongue was corrupted and destroyed, and out of that Corruption have sprung others: And as the River which falls from the top of the *Appennine*, distributes it self here and there into different Parts of the Sea, so some of these new Languages being a little tinctured with the *Latin*, have spread themselves into several Countries, and that which had most of Barbarism in it remained still in *Italy*.

This continued a long while without any Order at all, for there was no one would take any Pains about it; nor write in it, nor endeavour to give it any Beauty and Spirit; however, in time it was brought into better Form in *Tuscany*, than

in any other Part of *Italy*; whence it appears, that the Flower of it has continued there ever since those first times, that Nation having always preserved a sweet Accent in Pronunciation, and a Grammatical Order, where it was convenient, more than any other, and has produced three noble Writers, who have very ingeniously expressed their Sentiments in such Terms, as the Custom of the Times they lived in would allow of; but he who has most happily succeeded herein, especially on the Subject of Love, in my Opinion is *Petrarca*.

Afterwards, in Process of Time, not only in *Tuscany*, but in all other Parts of *Italy*, Gentlemen who had been bred to Arms and Letters, began to study to Speak and Write more elegantly, than they did in that first rude Age before these savage Troubles were quieted; upon which many Words, as well in *Florence* it self, as in all *Tuscany*, were left out, and others brought in, in their stead, which caused such Alterations and Changes as always happen in the Things of this World, which has likewise been the Fate of all other Tongues.

For, in Case those ancient *Latin* Writings had continued hitherto, we should find that *Evander* and *Turmus*, and other *Latin*s in those Days, spoke otherwise, than did afterwards the last Kings of *Rome*, and the first Consuls.

You may observe, the Verses sung by the *Sabii* were scarce understood by their Posterity: But, because it was ordained by the first Institutors of them, they were not altered, for the Reverence they bore to Religion.

And thus several Orators and Poets successively threw out many Words that had been

used by their Predecessors, *Antony, Crassus, Hortensius*, and *Cicero*, avoided many that *Cato* used, as *Virgil* in like manner did those of *Ennius*, and so did several others: For though they held Antiquity in high Esteem, yet they did not value it so much as you would have us do now; nay, where they thought good, they spoke openly against it, as *Horace* said plainly, that the Ancients were Fools in praising *Plautus*, and writes expressly for coining new Words; and *Tully* in many Places reprehends several of his Predecessors, an Example of which we have in his blaming *Galba's Orations*, when he said they smelt of Antiquity: And plainly declares, that even *Ennius* himself made but little Account of his Predecessors; so that though it seem a Paradox, yet it is certainly true, that to follow the Ancients is not to follow them.

As to what you say in Relation to *Virgil's* following of *Homer*, it must be remember'd he did not follow him in the Language; for which Reason, for my part, I would always shun the Use of those ancient Words, but on some certain Accounts, and then too but seldom; for, in my Judgment, he who makes Use of them otherwise, commits the same Error as a Man, who, to follow the Ancients, would feed upon Acorns, because they had no Wheat.

And, because you say, that these ancient Words add a sort of Lustre to a Discourse, which though low in it self, by this Advantage may gain a publick Applause; I answer, that neither ancient Words nor good ones, ought to make a Discourse of any Value or Esteem, without they couch under them a fine Sense: For, to separate the Sense from the Words, is dividing
Body

Body and Soul, which can by no means be done without Destruction of both.

That therefore which is the principal Matter, and necessary for a Courtier, in order to write and speak well, is the Knowledge of the thing he would speak or write of; for he that does not know, or has not in his Mind that thing that deserves to be understood, can neither speak nor write it.

Then, he must dispose what he has to speak or write in a good Order, and afterwards express it with apt Words, that is, proper, clear, well chosen, but especially such as are in general Use; for these are the Pomp and Magnificence of an Orasion, provided he that speaks has a good Judgment, and is diligent withal, and knows how to pick and cull out those which are most significative of the Matter he intends to speak of; moulding them like Wax according to his Mind, and applying them to such Parts, and in such Order, that at first View they may shew their Beauty, like fine Pictures placed in a proper Light.

This holds good both in Relation to Writing and Speaking, though in the latter some certain things are requisite that are not necessary in the former, as a good Voice, not too shrill or soft like a Woman's, nor yet so boisterous and rough as that of a Peasant; but clear, sweet and well fracted; with a prompt and ready Pronunciation; with suitable Gestures, which (in my Opinion) consist in certain Motions of all the Body, not affected or forced, but tempered with graceful Looks, and a certain agreeable Turn of the Eyes that may give a Beauty to
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the Words, and signify, as much as possibly can be, the Intent and Affection of the Speaker.

But all this would signify little, if the Sense expressed by these Words, be not beautiful, witty, quick, elegant and grave, according to the Subject.

I doubt, said Signor *Moretto*, if this Courtier speak with such Elegance and Gravity as you talk of in our Company, there will be some that will not understand him.

Nay, quite the Reverse, replied the Count, for Elegance is by no means an Impediment to one's being understood; nor would I be thought as if I would have him talk always of grave Subjects, but of pleasant ones too, according as Opportunity offers; but always with Readiness and Variety, without Hesitation and Confusion, and be careful not to shew any Vanity or Childish Foolery.

Nor, would I have him only make Choice of the finest and most elegant Expressions out of every part of *Italy*, but make Use likewise of both the *French* and *Spanish*, which through Custom have been admitted; but so that they be always understood, and if it should sometimes happen to use any Word in a different Sense from what it will in Rigor bear, let him so accommodate it to his present Purpose, that it may rather appear like a Graff on a Tree, more fertile and luxuriant than that whence it was taken.

He may likewise coin new Words, and make Use of new Figures of Speech, deriving them from the *Lain*; as the *Lains* did formerly from the *Greeks*: And provided, there were some Men of great Learning and Ability among us, who

who would take the Pains to write in this our Vulgar Tongue, after the manner I now speak of, we would soon see it in good Order, and abounding with fine Terms and beautiful Figures, and so copious, that one might write in it as elegantly as in any other Language whatsoever; and though, in that Case indeed, it would not be the ancient *Tuscan*, it would notwithstanding be the common *Italian* Tongue, copious, and full of admirable Variety, and as it were like a delightful Garden full of all kinds of beautiful and delicious Fruits and Flowers.

Nor would this be a thing entirely new; for of the four Tongues that were in Use amongst the *Greeks*, their Writers, by picking the choicest Expressions, Moods, and Figures, as they liked best, from them all, composed another, which they called the *Common* Language, and afterwards they comprehended all five, under the Name of the *Greek* Tongue.

And tho' the *Athenian* was finer, purer, and more elegant than all the rest, yet did not the good Writers, who were not *Athenians* born, so much affect it, but in their Stile and natural Twang, they were well enough known; nor were they one bit the less valued for it, but such only, who would be too much *Athenian*.

In like Manner, among the *Latin* Authors, there were a great many much esteemed and valued, (who were not *Romans*;) though there did not appear in them that peculiar Purity of the *Roman* Tongue, which can seldom be acquired by People of any other Nation.

Livy was no contemptible Author, though, I me said he was entirely *Paduan*: Nor *Virgil*, though

though he was reproached for not speaking the *Roman*; and (as you all know) there were many barbarous Writers not only read, but much valued even in *Rome* it self.

But we are more precise a great deal than they, and tie our selves up to certain new Laws to no purpose, and leave the beaten Road before us, to turn aside to walk through Gaps and unknown Paths: For in our Tongue, which (as all others) is designed to express well and clearly the Conceptions of our Minds, we delight in Obscurity, and though we call it the *Vulgar Tongue*, will notwithstanding use in it Words which are not only not understood by the *Vulgar*, but even of the best Sort of Men, and Men of Learning, and are not generally used any where: Not considering that all the good Writers amongst the Ancients condemned such Words as Custom had condemned, which, it seems to me, you do not well know, for you say if any ill Habit of Speech be taken up by ignorant Persons, it ought not to be called a Custom, nor received for a general Rule.

And, (as I have often heard you say,) you would gladly have used the Word *Campidoglio* for *Capitolio*, for *Jeronymo Girolamo*, *Aldace*, for *Audace*, and *Padrone*, for *Parone*, and such corrupted and mangled Words, because they have been found to be so written, by some ignorant *Fisken* of Antiquity, and the Country People pronounce them so.

A good Custom then of Speech, I believe proceeds from Men of Wit and Genius, who by their Learning and Experience have acquired a good Judgment, and who agree amongst themselves

to receive such Words as they think best; which are known by a certain natural Judgment; and not by Art, or any Manner of Rule.

Don't you know, that all Figures of Speech which give such Grace and Embellishment to an Oration, are all the Abuse of Grammar Rules, but are yet received and confirmed by Use; Men are not able to give any other Reason, only that they please, and are highly agreeable; and this I think is a good Custom; and which the *Romans*, *Neapolitans*, *Lombards*, and the other *Italians*, are as capable of as the *Tuscans*. It is true; there are some Things in every Language that are always good, as Easiness of Expression, good Order, Copiousness, fine Sentences, and numerous Clauses; and on the other Hand, Affectation, and other Things opposite to them, are always bad. Some Words continue in Use a long while, but at last through Time are entirely laid aside, while others through Custom gain a Vogue and Esteem: For as the Seasons of the Year despoil the Earth of its Fruits and Flowers; and afterwards substitute others in their Room, so it is with Time in Relation to Words, which wears them away, and supplies their Place with others; which again have their Period, gradually consume, and are no more; there being nothing in this World, but a continued Flux; we our selves; and every thing about us, being subject to Mortality.

Consider; I beseech you, what is now become of the *Ofai Fungus*? The *Provençal*, which but Yesterday (if I may say so) was celebrated by famous Writers, is now scarce understood by the Natives of the Country: I am therefore of the same Sentiment with Signor *Julian*, and do verily

rily believe, that were *Petrarcha* and *Boccaccio* now living, they would not make Use of a great many Words we now find in their Writings; it is not therefore, I think, proper, in this Respect, to follow them; I am not against following these Authors in what ought to be followed; however, I believe, notwithstanding one, may write very well without following any one especially in our Language, by the Help of Custom, which I will not affirm in Relation to the *Latin*.

But why, Sir, said Messer *Frederick*, will you have Custom prevail in our Tongue, but not in the *Latin*?

In both (answered the Count) would I have Custom govern; but since those, to whom the *Latin* Tongue was once as proper as the *Vulgar* is to us now, are no more in the World, we must learn from their Writings what they learned by Use and Custom; neither does ancient Speech signify any thing more than an ancient Custom of Speech; and it would be very odd to love the ancient Speech, for no other Reason but to to speak as Men *did*, rather than as Men *do*.

And did the Ancients follow no Body, said Messer *Frederick*?

Undoubtedly they did, said the Count, in many Things, but not in all. Had *Virgil* entirely followed, not imitated *Hesiod*, he would not have surpassed him, nor *Cicero Ennius*, nor *Ennius* his Predecessors: But what do you think of *Homer*, who is so ancient, that he is thought by most to be the first heroick Poet, not only of Time, but even in Excellency of Phrase, and whom do you think he followed?

Some

Some one' ancienter than himself (said Messer *Frederick*) whom we do not hear of through too great an Antiquity.

And who were they, said the Count, that *Petrarca* and *Boccaccio* imitated, who were but as of Yesterday? I can't tell, answered Messer *Frederick*, but undoubtedly they did some one or other, though we do not know them. A Man may with greater Reason believe, said the Count that they have been imitated themselves, than that they imitated any one; for had they done so, it is a Matter of Wonder, that the Names of such Persons whom they took for their Patterns, should be so soon forgotten: But, I believe, Wit was their Master, joined with their own natural Judgment, and this we ought not to wonder at, because it is by Means of such grateful Variety, People rise to the highest Pitch of Excellence; and there is nothing in Nature whatsoever, but has this Variety in several things, which though different to each other, yet altogether make an agreeable Harmony.

Let us consider Musick for Example, in which the Movements are sometimes grave and slow, then quick and airy, yet altogether engage and please us, as one may observe when *Biden* sings, whose Manner is so artful and moving, and full of such sprightly Melody, that the very Souls of those who hear him are set on Fire, and even ravished to the Skies. The same may be said of *Marchetto Caro*, but after a different Manner, whose Strains are full of a softer Harmony, and by a mournful yet most tender Movement, penetrate the Soul, sweetly impressing the most delightful Passion in the World.

There

There are several others, in their Way equally engaging, that a Man cannot possibly distinguish in which they most excel. In Painting *Leonardo Vinci, Raphael, Michael Angelo, George de Castelfranco*, are all excellent Masters, yet they are very unlike in their Style, and yet no one can say, they were any wise deficient in their Performance, for every Body knows they were all perfect in their Way.

The same may be said not only of Poets, but Orators both *Greek* and *Latin*, amongst the *Greeks* were *Isocrates Lykias, Eschius*, and others: And *Cato, Lelias, Scipio Africanus, Galba, Sulpitius, Cotta, Mark Anthony, Crassus*, among the *Latins*; all excellent, tho' very different from each other.

And, if I am not mistaken, *Cicero* in a certain Place introduces *Mark Anthony*, telling *Sulpitius*, that there were a great many that followed not Botly, and yet arrived to a great Degree of Excellency, and mentioned several who had brought up a new kind of Phrase and Style, not known to the Orators of their Time, in which they imitated no one but themselves; for which Reason he lays it down as a Maxim; that Masters should consider the natural Genius of their Scholars, and direct them accordingly; and therefore *Signor Frederick*, if a Man has no Inclination to an Author, whosoever he be; it would be a Hardship to oblige him to follow him; because, in such Cases, the Vivacity and Sprightfulness of his Wit, would flag and droop, as being out of its Road, which would have proceeded with Life and Vigour had it not met with this Impediment.

I cannot therefore comprehend what Advantage it will be, instead of enriching this Language,

guage of ours, and giving it any additional Majesty and Glory, we render (as I plainly see we should) poor, little, low, and obscure, by confining ourselves within such narrow Limits, as to follow only *Petrarca* and *Boccacio*, and detract all Honour and Authority from *Lorenzo di Medici*, *Francesco Diaceto*, and some others, who are also *Tuscans*, and perhaps no wise inferior to the other. That Writer would most certainly be in a wretched Condition, who at his first setting forth, should be continually stopping, and without any manner of Reason despair, amongst Numbers of Men of bright Parts and most excellent Genius, of finding but one only Form or Model of Speech; and in that Language too, which is proper and natural to him. And yet, now-a-days, there are some People, who as it were, with a certain religious and mystick Veneration of the *Tuscan* Language, so awe Men's Minds, and strike them with so much Terror, that Persons of Eloquence and Erudition, scarce dare to speak out in Publick, ridiculously owning themselves unskilled in that Tongue, which they have learnt from their Nurse and Cradle. But of this, I think, I have said enough; it is convenient we now return to our *Courtier*.

Let me only add this, said Signor *Frederick*, I never denied but that the Genius and Wits of Men were various, and that they differed amongst themselves in Opinion; nor was it ever my Sentiment, that it suited with a Man naturally warm and precipitate, to treat of grave and serious Subjects: Nor that he who is habitually austere and slow, should fall into quick Sallies of Wit and poignant Repartees. For in this Case it is necessary that every one should strictly follow the Bent of his own Genius, as much as possible; and this indeed

is what *Cicero* seems to insinuate to us, when he prescribes it to all Masters, as a Rule thoroughly to examine into, and perfectly know the Nature of their Scholars; lest like so many unskillful Husbandmen they sow that Soil with Corn, which would be only fertile with, and apt to receive the Vine. Not can I easily be persuaded, that a Language, which is proper only to one Country, and which is not usually of so large an Extent as Histories, witty Turns, merry Expressions, and the like, but is rather circumscribed by certain Boundaries and Limits, may not admit of that most excellent Model, and Pattern for Imitation, more than that fortuitous Way in speaking. And as amongst the *Latins* we are wont rather to imitate *Virgil* and *Cicero*, than *Silius* and *Tacitus*, so in vulgar Talk, I can by no Means see why we should not principally follow *Petrarca* and *Boccaccio*; whose Succours when any one shall have added to his own Forces, then let him (to use the Sentiment of *Cicero*) proceed with the same Industry and Alacrity, whithersoever his own Genius shall have inspired him: And by this Means shall that Difference between Orators, you now mentioned, appear rather in Words than Sentiment.

Though, replied the Count, I am afraid we shall plunge ourselves as into an immense Current, and an unbounded Ocean of Words, and leave entirely our proposed Discourse of the *Courtier*; yet I would be glad to know, in what chiefly the Excellency of this Language consists. In observing diligently, said Signor *Frederick*, those things which are most proper to it; for we ought not to go one Finger's Breadth from the Style in use, nor feign and extort any other Signification of Words, than has been done by Writers the most accurate and

and exact in this Language. Let me therefore, said the Count, earnestly intreat you to tell me, whether this same Stile, and just Number, results from the Words or the Sense. From the Words, replied the other. I ask you then, says the Count, whether you do not think, the Words made use of by *Silius* and *Tacitus*, are not the same with those made use of by *Virgil* and *Cicero*? The very same, said Signor *Frederick*, but some of them indeed are very poorly expounded. If then, said the Count, any one should curiously pick out and select all the Words from the Books of *Tacitus* and *Silius*, which are used in a different Manner in *Virgil* and *Cicero*, would you then think *Tacitus* ought to be compared to *Cicero*, and *Silius* to *Virgil*?

Here *Donna Emilia*. You seem to me, said she, to have too much protracted the Series of this Dispute; you have said enough already to satiate us, let it therefore be deferred till another Opportunity. Signor *Frederick* however often attempted to continue the Discourse, as having a great deal to urge upon that Head; but being as often interrupted by *Donna Emilia*, he proceeded no farther, and the Count went on.

Many, says he, talk of Stile, Number, and Imitation, but I never could learn of them wherein these principally consist; nor why what is taken out, and extracted from *Homer*, or any other, should be so skillfully and artificially disposed in *Virgil*, that he rather learns to illustrate and augment their Beauty, than be their Imitator. The Reason of which perhaps I do not know, or am not acquainted with. But because it is the greatest Sign and Argument, and obvious to every one, that we then very well understand a thing, when we can teach and demonstrate it to others: I am

afraid that they who inculcate these things, do not any wise understand them ; but do therefore praise *Virgil* and *Cicero*, because they observe them to be praised by others ; not that they are able to shew any Difference between them and others ; which does not consist in one, or two, nor indeed in ten Words, used by these in a different Manner, than by those.

In *Salust*, *Cæsar*, *Varro*, and other most approved Authors, some Phrases are disposed and applied in a different Manner than they are in *Cicero*, and yet, for all that, bear a perfect Harmony and Congruity with the whole. Wherefore into frivolous and vain a thing as this, a pure and elegant Oration does not consist as *Demosthenes* very ingeniously answered *Eschines*, who when he had spoken certain ancient obsolete Words, reprehended him, by intreating him to declare, what these Monsters and Prodigies were ; replied with a Smile, that the Fortune of *Greece* did not depend upon them. So I, in like manner, would have you laugh at any *Tuscan*, who should reprehend me for making use of *Sodisfacio* for *Satisfacio* ; for *Honorevole Horrevole* ; for *Causa Cagione* ; for *Populo Popolo* ; and the like.

Here Signor *Frederick* rising up in a little Heat, earnestly intreated them all, that they would patiently hear him a few Words. But Donna *Emilia* smiling, not only forbid him, but all others, to say any more on this Subject ; desiring them to defer it to another Night. And you Signor Count, said she, go on with your *Courtier*, and say of him as much as you will, we shall make proof of your Memory ; for if you can again fasten the Thread where you last broke off, you will shew yourself an able Artist indeed. The Thread
of

of my Discourse, said the Count, is, as you very well, Madam, observe, indeed broken off; but, unless I am deceived, what I was last discoursing of was, that Affectation did but very ill agree with true Honour, but that a simple Negligence in Carriage, and that too entirely involuntary, was very worthy, and well becoming a Gentleman or Man of Quality. Of both which, though I could say a great many things, yet will I content my self to add one only.

It is common to all Women in general, heartily to desire to be handsome: And though in reality they should not be endued with this Quality, yet are they fond of seeming to be so: And, if Nature be deficient in any Part, to call into their Aid and Assistance the help of Art. Hence those frequent Pomades and Cosmetics for the Face; so much care in giving it a beautiful white and red, tho' attended sometimes with great Uneasiness and Pain; so much Care and Sollicitude in adjusting the Hair and Eye-brows; in short, so many kinds of Unguents, Apothecaries Slip-flops, and Pigments, that though a great deal of Trouble and Uneasiness attend them, yet they hope the Men will be very far from knowing, or entertaining the least Suspicion of them.

Here Donna *Constantia Fregosa* smiling said, you would act with Humanity, Signor *Lewis*, if you kept close to your proposed Subject of the *Courtier*, and more diligently discoursed of his Dignity, and not swerved so much from your Text, as to make rash Excursions, only too curiously to lay open the Faults of the poor Women. Pardon me, Madam, said the Count, for in reality your Errors very opportunely offer themselves to our present purpose; for they in effect diminish and

take away from you that Beauty: For while you take too much and too intense Care to improve and preserve it, you plainly discover to all the World, how much you desire to be beyond measure handsome.

Do you not plainly observe how becoming and graceful it is in a Woman, to be so modestly dress'd, as she may be believed to have it without any Difficulty? On the other Hand, how disagreeable and ill suiting with Decency it is, to see her daubed and smeared over with so many Ointments, Oils, and Plaisters, as one might imagine her Face covered with a Masque or Vizard? Who dares not laugh least a Furrow should be discovered in her Cheeks; cannot change Colour unless she has a mind to be thought another Woman; and dreads to move, being so much like a Statue; who hates the Day like a Dormouse; and above all, like the ill-dy'd Goods of the Mercer, looks best by Candle Light? How much more delighted are we, I beseech you, with those, who as they are not ugly, yet are not accustomed to touch up their Faces with Fard and Fucus? In the mean while, however, are neither very red nor white, but somewhat palish, with a natural Colour; blush sometimes (affected by a noble Modesty) with an ingenuous and artless Crimson: Who with their Looks, displayed *à la Negligence*, and plain natural Behaviour, shew they are never Slaves to Dress and Beauty. This is that sincere and pure Carelessness, which in the highest Degree pleases the Eyes and Hearts of Men; who are continually in fear to be circumvented by some fine-spun and subtle Fallacy.

White Teeth, as you know, are a great Ornament to the fair Sex, but because these are what

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we less look upon than the Face, it seems likely that People take less Pains in setting them off to Advantage than the Face. However, if any one should laugh too vehemently, and thereby discover them to the Company, they would not only discover the hidden Artifice, but in every one's Judgment, a very unbecoming and disagreeable Object, as was *Egnatius* in *Catullus*.

The same may be said of the Hands, which when they are fair and delicate, if shewn occasionally, and not with Premeditation, leave in us a great Desire and Passion for them, even then, when the cruel Glove debars our Contemplation. For when they are modestly covered, it looks as if they were not designedly discovered, and that they are rather such by Nature than Artifice.

If a Lady at any time should happen to hold up so much of her Cloaths, as perchance might shew some Part of her Feet or Legs, as she is going into Church, or any other Place whatsoever, or to a Ball, or any other Diversion; if, I say, she does this by Accident, do you not think it a thing very graceful and becoming? And much more so, if according to the rules Ladies propose to themselves in their singular Nicety of Dress, they wear fine Shoes and Stockings? For my Part, I own, I am extremely pleased with this, and I make no doubt but so you are all. For this same exquisite Beauty in so private a Place, and remote from our Sight, we think rather natural than studied, inasmuch as from which no manner of Encomium could be hoped for or expected.

In reality, this Affectation is by all Means to be avoided, which how distant, and how much it detracts from the true Dignity both of Mind and Body, is easily discovered. Of which tho'

I have as yet spoken but a little, is not however to be past by; for as our Mind is many Degrees more excellent than our Body, so ought it to be more richly accomplished and adorned; which how our *Courtier* may effectually do, (to mention nothing of the Philosophers, who deliver down to us Precepts in relation to the Virtues of the Mind, and discourse with much Nicety thereupon) I shall describe in a few Words.

For it is enough, as is the common Expression, that he be an honest Man, and in every thing well affected: For in these are comprehended, Prudence, Integrity, Fortitude, Temperance, and every thing else, suitable to a Man of Honour. And truly to a moral Philosopher, it suffices that he *wills* well; nor has he occasion of any other Precepts but the Will. *Socrates* therefore said excellently well, when he declared, that he thought himself a great Proficient in Instruction, if he could give an Impulse to any one's Mind, towards the Knowledge of Virtue; for they who are led on by such an eager Love and Desire, as to *will* nothing more than to be good, most easily acquire the Knowledge of every thing that brings them thereto; and for which Reason we shall say no more on this Head.

To Honesty, in my Judgment, so requisite in every one, Letters ought to obtain the next Place; though amongst the *French* the Pomp of Arms is in such Esteem, that not only they think nothing more hideous than Literature, but that the very Name of Men of Letters is become hateful and odious.

However, said Signor *Julian*, though this Error, as you say, has long since spread itself thro' all the Provinces of *France*, yet if the Duke of *Angoulême*,

Angoulême, as is the Expectation of all, should happily succeed to the Crown, Arms would shine no more in that Kingdom than Letters. For not long since when I travelled into those Parts, I saw that Prince at Court, in whom, besides an exquisite Nobleness in Countenance and Body, so eminent a Magnificence appeared through all his Actions, that I thought the *Gallic* Empire would scarce suffice such Hopes and such Expectations. In short, I was thoroughly satisfied from others, as well *French*, as *Italians*, of his noble Genius, Magnanimity, Liberality; and what is above all, of his most excellent Clemency and Candor towards Letters, and all Men of Literature, in which he so much excelled others, that he frequently blamed the *French*, that their Minds should be so far estranged from Learning and the Muses, having so near them the University of *Paris*, so renowned for the Concourse of all Nations in the World.

What you say, replied the Count, is wonderful in so young and tender an Age, that there should arise such a noble Genius, merely through the Benefit of Nature, contrary to the common Custom of that Country. And because after the Example of the Prince, the People for the most Part are inclined either Way, it may happen that the *French*, in a little Time, may pay that Deference to Literature it truly deserves; which soon will be, if they can be persuaded, that nothing is better, nothing more advantageous to a Gentleman: And if any one deny this, certainly he must have a great deal of Ignorance, mixt with an implicit Imprudence. For if ever I should happen to meet and converse with them on this Topic, or with any one else whatsoever, who is of another Sentiment, I would undertake to convince them,

them, how necessary Letters would be to the Life of Man, which it is most equitable to believe are bestow'd on Mankind by the immortal Gods. Nor should I want the ancient Examples of most renowned Emperors, who join'd the Aid of Letters to martial Prowess.

For *Alexander* had so great a Veneration for *Homer*, that he always laid his *Iliads* under his Pillow, when he went to Bed: The same Prince also, was so much inflam'd with the Study of Philosophy, that he sometimes would attend the Lectures, and sometimes the Disputations of the most speculative *Aristotle*. *Alcibiades* too, encreas'd the Opinion of his other Virtues, by his Improvement in Letters, and the Precepts of *Socrates*. What eager Desire of these things, in like manner, see on Fire the Heart of *Cesar*, may from this be gathered, that what he acted in the Day he most divinely committed to writing in the Night. To conclude, it is said, that *Scipio Africanus* ever had in his Hand those Books of *Xenophon*, in which, under the Appellation and the Name of *Cyrus*, he describes the most perfect Office and Duty of a King. I could indeed mention to you, *Lacullus*, *Sylla*, *Pompey*, and many other *Greeks* and *Romans*; but we shall content ourselves with *Hannibal* alone; who, although he was of a cruel Mind, uncertain in his Faith, of a fierce Nature, and of a perfidious Genius both to the Gods and Men; yet that he might be a glorious General, would not be unskilled in Letters, and the *Greek* Language; so that, if I mistake not, he left behind him after his Death a Book written by his own Hand in *Greek* Characters.

But on a Subject so evident, I make use of Witnesses that are not necessary; for I suppose there

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is none of you that do not know how very blind the *French* are, in this respect, when they think the Knowledge of Letters an Impediment to Nobility. In great Affairs a Knowledge of the military Glory is wont to be, as you well know, the true Spur and Incentive to Virtue. For who ever is moved to these, through the eager Desire of Lucre, or on Pretence of any thing else, is neither worthy of Praise, nor are we wont to term him a Man of Valour and Fortitude, but a vile and wretched Merchant. Which how true it is, those chiefly can determine, who acquiesce in the Knowledge of Letters, as having obtained the greatest and most valuable Treasure in the World; from which those are the farthest, who being unhappily born, and educated in the thickest Shades of Ignorance, have never tasted such incredible Pleasures.

Who is of so mean a Soul, so humble, so abject, that when he shall read the gallant Exploits of *Alexander*, *Cæsar*, *Scipio*, and *Hannibal*, would not most passionately desire to be like them, and vastly prefer such an Immortality to this Life, which perhaps will not last three Days longer; especially when it cannot be effaced by Death, and may grow much brighter and more radiant after it?

But he who has never thoroughly perceived the wonderful Pleasure of Literature, cannot know the Grandeur of that Praise and Glory, which by its Aid and Assistance is conserved. For such a one is wont to measure it by the Age of one or two Men, because he cannot farther advance the dull and heavy Bent of his Mind; and therefore will not be able to take so much Delight in this momentaneous and clouded Glory, as he would in that most just and equitable Encomium, were his Genius

nus not enveloped in so thick a Veil of Darkness; nor shall he then, as an Ignorant, be the Object of those Dangers which a learned and prudent Man makes no Account of.

I would not indeed have any one, in order more probably to support the contrary Opinion, object to me the too true Example of *Italians*; who for some Time last past, laying aside the Business of Arms, have vehemently indulged themselves entirely in the Leisure of Literature. This in reality rather has been only the Error of some few than of all, which hath affected the rest not with lesser Detriment than Ignominy. For thro' Indolence, this despised and neglected Virtue, has either altogether or almost expired in our Souls; which will be a publick Acknowledgment of greater Dishonour in us, than in the *French* to know nothing at all of Learning; for which Reason it is better to be herein silent, than to discourse with Sorrow and Reluctance.

Waving therefore those things which I fell unwillingly into, let us return to our *Courtier*, whom we would have somewhat more than indifferently learned; at least in those Sciences which we call human Studies, not in the *Latin* only, but the *Greek*; on account of those excellent Things, which are found to be most elegantly written in both. Let him read the Orators, turn over the Poets, run through the Historians; and let him lastly exercise himself very much in Verse and Prose, especially in the vulgar Tongue. For besides that this will give him wonderful Satisfaction, it will qualify him in the most agreeable manner, to converse with the Ladies, who herein take extreme Pleasure and Delight.

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But if he shall be employed in Affairs of great Importance, or has made so little Progress in his Studies, as not to acquire an absolute Perfection in Stile, he ought prudently to reveal what he writes, that he may not make himself ridiculous by making it publick. In such a Case, let him confide only in some faithful Friend, from whom he will reap this Advantage at least, that he may more exactly form a Judgment of other Things; for it very rarely happens, that a Man, how learned soever he may be, can arrive without the greatest and most sedulous Application to Writing, to the Knowledge either of the Labours and Lucubrations of Authors, or the Perception of the Sweetness of Stile, or the Discernment of the most subtle Observations of the Antients. For these are the things which render a Man bright and copious; and as *Aristippus* answered the Tyrant, prompt and bold in Disputation on any Subject, and with any Antagonist whatsoever.

But yet this one Precept would I have our *Courtier* deeply bear in Mind; in all things ever diligently to take Care, that he make no Semblance of knowing that, of which he is intirely ignorant: For in this Respect it is much better to be timorous than confident; because we are more greedy of Praise, than in Justice we ought to be, and our Ears are more delighted with it, than with Concerts of Musick. So that we may very easily be immersed through its alluring Notes, unless we sentirely stop our Ears against them, as against the Songs of Syrens; which as it was a thing not obscure or unknown to ancient Writers, they pointed out by Books written for that very purpose, how one might distinguish a true Friend from a Flatterer. But alas! what did

did it avail? Since there are so many, nay an Infinity, who though they plainly hear what is told them, yet love those who grossly flatter them, and hate them who honestly inform them of the naked Truth; and think that they who moderately praise them speak too sparingly, and accumulate such great things of themselves, by the Praise of others, as would make the most impudent Parasite repent of being parsimonious in his Adulation?

Leaving these stupid Wretches thus blinded with the darkest Errors, let us confirm our *Courtier* with that Judgment and Perspicuity, as not to take black for white; nor affirm that for certain which he is not thoroughly satisfied of being so; especially in such Matters which Signor *Caesar*, if you remember it, has treated of with so much Delicacy of Wit and Argument, and which through the Folly of some People we are wont to abuse, even to Madness. Which kind of Error, that he may the more easily be free from, let him either not consent to Praises the most just, or acknowledge them by not contradicting, but rather with a certain Modesty absolutely refuse them: But wherever he be, let him make Profession of Arms above all other things, and those other things make use of, as Ornaments of Arms, especially amongst military Persons: nor be like those, who in Company with Men of Letters, would be Warlike, and *Letterati* amongst Men of Arms. If he apply himself with Diligence and Care herein, and avoid, with all his Power, that curious Affectation, Things indifferent in him will appear notwithstanding, very great and excellent.

Here *Pietro Bembo* interrupting him said, I do not see, Signor *Lewis*, why your *Courtier*, thus instructed in Learning and other Virtues, should
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not rather think Arms an Ornament to Letters, than they to Arms; which without the Addition or Assistance of any thing else, are as much preferable to Arms, as the Mind to the Body; for that belongs to Arms, but Sciences to the Mind.

Nay, said the Count, Arms belong to both Body and Mind: But you, *Bembo*, I cannot admit as a proper Judge in this Topic; for I know very well, you would, without Equity, incline to one Side of the Question. And because this Subject has been already argued by wise Men, I shall not here repeat it: But I make no doubt to affirm there are better Arguments for Arms; and I would have our *Courtesan*, since I am to fashion him, be entirely of the same Sentiment. If you are of the contrary Opinion, expect to hear that Arms may be made use of for Defence in Controversies of Arms; as Letters in Disputes of Sciences; may be made use of against Letters.

Very good, said *Bembo*, and just now you reckon'd it a great Fault in the *French*, that they made so little Account; even almost nothing of Literature, which you call'd the true Light of Glory, the true Trophy of Immortality; and now all of a sudden you change Sides; and make use of opposite Arguments. Have you forgot these Verses of *Petrarca*?

*Cum prope reliquias immitis stare Achilles
Magnus Alexander, suspirans talia fatur;
Felix, O tanto Felix celebrate Poeta!*

Near the Remains of fierce *Achilles* stood
Great *Alexander*, when he fighting spake;
O happy Wight, by such a Poet sung!

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But if *Alexander* envied not *Achilles* so much on Account of his Valour, as his good Fortune of having *Homer* the brightest Commentator of his gallant Actions, the Reason is, because he more esteemed the Learning of *Homer* than the Prowess of *Achilles*. What other Judge, I beseech you, what other Sentence do you expect, than that, which by the greatest of Generals, was with so much Equity pronounced both on Arms and Literature?

Far be it from me, answered the Count, not to reprehend the *French*, in imagining Science an Enemy to Arms, than which I think nothing more necessary to a Soldier; both which, since they are the better when united, I desire our *Courtier* may be qualified in. Nor therefore ought I to be esteemed as changing my Sentiment, for it never was my Intention to discourse of their Comparison and Excellence; it is enough that Men of Learning and Erudition, always think that famous Persons, and their valiant Deeds, ought to be honoured with the Decoration of their Monuments and Inscriptions; which every one is obliged to confess most worthy of Praise and Encomium. For unless this were so, the Glory of Writers would not be so great, nor such a perpetual Series of History; nor would they be read with such Desire and Pleasure; for that which had nothing solid in it, would have no Foundation, no subjected Prop or Poize. If *Alexander* was moved with some Emulation, that *Achilles* was celebrated by such a Poet, it will not thence follow, that he looked upon martial Valour inferior to the Knowledge of Letters. In which, if he had fallen short of *Achilles*, as much as other Authors, who wrote of him, fell short of *Homer*; I make no doubt

doubt but he would much rather have desired to do famous Actions, than others talk well. But in this there was a tacit Praise of himself, and a Desire of that which he seemed to himself not to have; I mean, that to be admired Excellency in writing, not of that which he long before was conscious he himself was endued in; I mean, military Valour, in which he never thought himself inferior, or unequal to *Achilles*, he therefore called him happy, because his Glory, which was somewhat obscure before, became most illustrious, through the divine Genius of the Poet; in which, it seems, we did not attribute so much to his Merits as his good Fortune, which presented on a sudden, and unhop'd for, so loud-sounding a Trumpet of his Fame. For it is possible, that hereby he endeavoured to excite the brightest Genius to write, tacitly signifying by these Words, how grateful and acceptable it would be, for his Oudour in respect of Learning, if any one would commend to eternal Memory the History of his own Achievements and heroic Actions. But of this enough.

Ay and more than enough, said *Signor Lillovica Pio*, for I prophesy, that there is not in all the World a Vessel so capacious as to hold and contain what you have bestowed upon your *Courtier*. Hold a little, replied the Count, I have not yet done; there remains somewhat more. If it be so, said *Pietro da Napoli*, then *Crassus* of *Medicus* may truly triumph over *Pietro Bembo*.

Here they laughed heartily, when the Count, as though he was entirely about to repeat what had been said; hear me, said he aloud, hear me, my Lords, I shall not be fully pleas'd with my *Courtier*, unless he be also a Musician, and not only understand the Theory of that Art, but the Prac-

ticé, and play upon the Lute, and other Instru-
ments; for there is no better, or more honoura-
ble Relaxation from Cares, and a troubled Mind;
nor an Exercise more necessary in the Courts of
Princes. For besides that it is a Refreshment to a
wounded and distempered Mind, and an efficaci-
ous Medicine for Self-Uneasiness and Chagrin; it
is wonderfully pleasing and agreeable to the La-
dies, whose soft and most tender Affections are
by the force of Harmony impelled to and fro, or
are most pleasantly lulled and satiated with its
Sweetness. So that I the less admire, that in this
and in the last Age, so much Veneration has
been paid to this Science, plainly perceiving it to
be a certain Food and Repast of our Souls.

Before God, said Signor *Gaspar*, I think Mu-
sick, with a great many other such like empty
trifling Exercises, more fit for Women, or such
who only in Appearance are Men, not so in Rea-
lity: Who indeed should not so soften and ener-
vate their effeminate Souls with those Delights, as
sometimes to fear they may be the Cause of their
Ruin.

Take care what you say, said the Count, for I must
necessarily fall into some large Ocean, by launch-
ing into the ample Praises of this Art, should I at-
tempt to relate at large how much it was celebrated
by Antiquity, as a thing sacred and divine. The Phi-
losophers, the most severe Censors of things, be-
lieve the whole Fabrick of the World to consist
in musical Proportion; that the Movements of
the Heavens compose a Concert, our Soul to be
Harmony, and then to erect itself, and know its
Power as often as it hears Musick, as a Nature
similar to itself.

And therefore are we told that *Alexander* was
so sensibly struck with the Vehemence of this Sci-
ence,

ence, that he would sometimes start furiously from the Banquet, and rush to Arms; and then not long after, being soothed with softer Sounds, and Touches of the Lute, return to his unfinished Repast. *Socrates* in his old Age, rigid and austere as he was, learnt to play upon the Lyre or Guitar. If I forget not, both *Aristotle* and *Plato*, commanded that every one of liberal Education should be taught Musick from their Infancy; which Sentiment they confirm with an Infinity of Reason. For besides it's short-lived Pleasure, Men hence perceive Habits, tending to Virtue and their Happiness, are implanted in their Minds; not much unlike what happens in the Exercises of the Body; which not only do not hinder civil and warlike Actions, but make us more ready, and much better in them.

Lycurgus, amongst other things which he most severely ordained and enacted, approved of the use of Musick. The *Lacedemonians* and *Cretans*, as martial Men as ever were, used in Battel Lutes and Guittars, and Instruments of softest Sound. So did several famous Generals, as *Epaminondas*, and many others; but those who knew not how to touch the Chords, as *Themistocles*, were looked upon as unlearned, and were in much less Esteem. Have you not read the Story of *Cbiron*, who when he undertook to educate *Achilles* in his tender Years, took care first of all to have him instructed in Musick? His sage Master would have those Hands, which so often were to be imbrued in *Trojan* Blood, be sometimes familiar with the Guittar; can therefore any military Person, to say nothing of other most renowned and illustrious Generals, regret imitating *Achilles*? Do not therefore rob our *Courtier* of this Art, which is wont not only to soften Men, but tame wild Beasts. We

account him who has no Sense, or Taste of this, to be either stupid, or that his Spirits are repugnant, or at Discord with each other.

O incredible Sweetness of Musick! which so much enchanted a Fish, naturally wild, stupid in Sense, and almost deaf, as to carry a Man on his Back through a troubled Sea! In Fanes and Temples we render, by sweet Concerts, Honour to the Gods; which we may equitably conclude is a pleasing and grateful Tribute, and affords Comfort to us in all our Toil and Labour. For, to descend lower; the rude and callous Hind, parched with the Summer Sun, performs his, otherwise intolerable Work, with rural Ditties. And the old Wife who rises before Day to spin and card, sweetens all her Toil; and makes the Work go on more pleasantly with some delightful Rhime or Madrigal. This, after Storms, and most turbulent Tempests, is as a Haven to the wretched Mariner, a Journey's End and Seat of Repose to the weary Traveller, and a kind of Liberty to a chained Prisoner and Captive.

But how great, and how incredible the Delight and Energy of Musick less artificial is, may be gathered from this, that Nature herself has infused it into Nurses, in order to educate their Charge; who, as often as Children cry and make a Noise, by singing, as with the *Caduceus* of *Mercury*, make them silent, or fall asleep; and put a Period to those Tears, which are given to us in that Age by Nature, as a certain Presage of all our Life.

Here the Count paused a little, when Signor *Julian* thus began; I am not of the same Sentiment with Signor *Gaspar*, but rather think with you, that Musick is not only an Ornament to every *Courtier*, but an Advantage. But after what
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Manner, and in what Time, this and other excellent Qualities are to be made use of, I would willingly learn from you; for there are a great many things that are laudable in themselves, which yet by being ill-timed, justly deserve to be blamed; as some things again, which we esteem of little Moment, if appositely and prudently managed, sometimes appear very excellent and valuable.

I Before I enter upon this, said the Count, I shall say something of another Qualification, which because it has some weight in it, I would not have our *Courtier* ignorant of, and that is, to keep you no longer in Suspense, Painting. Nor let it seem wonderful to you, that I attribute that Art to him, which now-a-days is reckoned amongst the more obscure and mechanick. For, I remember heretofore to have read, that our Fore-fathers, and especially the *Greeks*, made every noble Youth accurately learn this Art, as a thing truly honourable and highly necessary; which that it might be rendered the more illustrious, they numbered in the first Rank of the liberal Arts, which was afterwards prohibited to be learnt by Slaves, and Men not free amongst the *Romans*; it was also held in the highest Veneration, the Excellency of which gave a Surname to the most ancient Family of the *Fabii*; for the first *Fabius* was called *Pictor* or the *Painter*, whose Skill in Painting was so great, that when he had skillfully painted the Temple of Health, he inscribed his Name with his own Hand; and though he was descended from so noble a Lineage, adorned with so many Consular Titles, so many Triumphs and Honours, and he himself so learned and prudent, that one while he was counted an Orator, at other Times a Counsellor learned in the Laws; yet he thought all these would receive greater Glory by the Addi-

on of this exquisite Trophy of Painting. There were also some other Families most excellent in this Art, which besides its own natural Excellency, is of incredible Service in War. For, Situations of Countries, Rivers, Bridges, Rocks, Plains, and Castles, though a Man might indeed, with Difficulty, retain them in his Memory, yet can he by no Means, without this Art, exhibit them, as it were, to another's View: And that I may comprize a great deal in a little, he who is not a Friend to this Science, is a great Stranger to Reason. For what else is the Machine of this World, and the whole Universe? What else the Heaven, glittering with so many Stars and Planets? What else the Earth in the Centre of all, enveloped on every Side by the Sea, wonderfully distributed into its several Parts, adorned with Mountains, Rivers, Valleys, Trees, Grass, and Flowers? What, I say, are all these, but a certain immense and noble Picture, formed either by the Hand of Nature, or some God? To which, the nearer any one approaches by Imitation, so much more Praise, in my Sentiment, he deserves. But absolutely near he cannot come, without a consummate Knowledge of other things, as they well know, who have made any Essay or Trial therein. And this is the Reason, I suppose, that heretofore the Art and Artist were held in such great Esteem, that at length they arrived to the highest Point of Honour; an Argument of this may be those Bras and Marble Statues, now, even in our Time, to be seen. And though Sculpture, that is, the Art of Forming and Carving, differ somewhat from Painting, yet they flow from one and the same Fountain, to wit, apt Description: And as those antique Statues seem to have within them something divine, so without doubt Painting is divine,

vine also, and this is the more true, the more artful it is.

Here Donna *Emilia*, turning to *John Christopher Romano*, who sat amongst the rest; and what think you of this, said she? Do you believe Painting to be a greater and more noble Art than Sculpture? To whom *Romano* answered; for my Part, said he, it was ever my Opinion, that there is rather much more Labour, Science and Dignity in Statuary than in Painting. Perhaps, said the Count, Statues may be looked upon to be more valuable, on Account of their being more permanent and durable than Paintings; for as both are made and intended to continue a long Memory of Things, so indeed Statuary much better answers the proposed End. But then it must be considered besides this, as Pictures are designed for Ornament, so in this respect they far exceed all kind of Sculpture, and are as much superiour to Statues in respect of their Splendour and Beauty, as they are inferiour as to Duration of Time.

I fancy, replied *Romano*, this is only for the sake of Argument, for I believe you think otherwise than you speak, and say only this in Honour of your Countryman *Raphael*, whose Excellency in this Art, you think so great, that no Marble Sculpture ought to be compared with it; but you ought to consider, this is not so much a Praise of the Art itself, as of the Artificer. For my Part, I think them both artful Imitators of Nature; nor can I well comprehend what Reason you had to say, that the true and proper Works of Nature could not so well be expressed in Brass or Marble; in which the Contour of Limbs, their Length, Thickness, Slenderness, in short all their Dimensions may be seen, but not in a Picture, in which there is only a Superficies, Lineaments, and a fine

Fucus and Fallacy of Colour; unless perhaps you say, that a Picture comes nearer to the Truth in Appearance than in Reality. Besides, that Statuary is much more difficult, will be obvious to any one, because if any Error be committed, it can by no means be corrected or amended; for in Sculptures it is not easy Matter to join or glew any thing together, but the whole must be wrought over on a new Piece, which is not the Case of a Picture, where by a thousand Additions, Rubbings out, Smearing, and Retouching, a Change may be effected for the better.

At this, the Count with a Smile replied; I do not say this for the sake of my Countryman *Raphael*, nor ought you to take me to be so very ignorant and void of Knowledge, as not to be acquainted with the excellent Manner of Design and Sculpture of *Michael Angelo*, your self, and several others: But I speak of the Art itself, not the Artificer; and you said very well, that both these are Imitations of Nature: But yet I cannot agree with you that Statuary is what Painting only appears to be. For although Statues bear the Effigies of living things, inasmuch as they are rounder, and Pictures appear only as things merely superficial; yet they have in them several things which Statues have not. For the Painter naturally expresses Light and Shades, Chiaroscuro, as also what is serene, thick, and dense, more or less, as the Subject requires; which a Statuary can by no means do. And though Painting is not capable of Roundness of Figure, in the manner as Statuary, yet does it so curiously circumscribe the Limbs and Muscles, that they may wonderfully bear Proportion with those Parts which we do not see, and give us just Cause to pronounce the Painter admirably skilled in his Art. And as he forms

forms with greater Artifice the Members, either fore-shortned, or sometimes protracted by a just Symmetry as he pleases, he stands in need of another, and much nobler Science, I mean that of Perspective, which most justly exhibits to our view by Lines, Measures, Lights, and Shades, even the plain Superficies, Distance, Height of the loftiest Wall.

Do you think it a small Matter distinctly to express things in their lively Colours, Carnation, Vestures of all kinds of Stuff and Form, and all other coloured things whatsoever, to the Life? This a Scaryary cannot do, nor knows he how to compose either a beautiful Aspect of Complexion, or the azure or sable Eye, sparkling with those killing Rays and lovely Splendours, that affect us with so much, I know not what, agreeable Emotion of Spirit; No golden Tresses, Glittering of Arms, dark Nights, Sea Tempests, Lightnings, or Thunders, no Cities on Flames, or the roly purple Light of the Morn; in short, neither the Heavens, Sea, nor Earth; Mountains, Woods, nor Rivers; Cottages, nor Princely Towers; Gardens, nor flowery Meadows; all which the Painter seems easily to accomplish. I think therefore his Science to be much more noble, and of much larger Extent and Comprehension. Of the same Sentiment, I believe, were the Ancients, as may be observed from some subterraneous Remains in Rome; but especially in the Writings and Annals of Authors, of old Time; in which is made so frequent and such honourable Mention of the Art and Artists, that it may most evidently appear to any one, of what Moment it was looked upon to be amongst all Nations in the Universe.

On this Account it was, as we are told in History, that *Apelles*, an *Epheſian* Painter, was held in such
and

and ſo great Honour and Esteem by *Alexander* the Great, that when he had finiſhed the Portrait of the moſt beloved Miſtreſs of that Prince, with whom not long after the Painter himſelf began to be deſperately enamoured; the Hero, when he ſaw the Violence of his Paſſion, took Compaſſion on his Sufferings, and moſt generously beſtowed on him the Object of his Deſires: A Munificence certainly moſt worthy ſo great a Man; who not only beſtowed on another Riches and Honours; but the Miſtreſs of his Heart; in which Action, with what Love and Benevolence he caſſed *Apelles* evidently appears, inasmuch as he deſired to pleaſe him much more than his long-loved Miſtreſs, who certainly would never have changed the Embraces of a Monarch, for the meagre Looks of a Painter. I would beſides this recount to you ſome other indubitable Proofs of his Affection to *Apelles*, but this alone will ſuffice, to wit, that he forbid by publick Ediſt, that any one ſhould draw his Portrait but *Apelles*.

I might alſo recount to you the famous Contentions that have ariſen amongſt Painters, which the whole World, even at this very Day, diſcourſe upon with the higheſt Praise and Admiration. To which we may add the Triumphs of many Emperors, copiouſly adorned on that Account with an Infinity of Paintings, that they might be in that reſpect more ſolemn and magnificent. What, if ſo elevated has been the Greatneſs of Soul of ſome Painters, that they have uſed always to give away their Pictures *gratis*, as being perſuaded that no Money or Reward could be equivalent to ſo much Excellency?

A Picture of *Protogenes* was ſaid to be of ſuch Value, that when *Demetrius* beſieged *Rhodes*, and would ſoon have had it in his Power, had he attacked

tacked with Fire and Sword that Place where the Picture was; he rather chose to lose the Opportunity of conquering a City, than unwillingly to set so celebrated a Work on Fire. *Metrodorus* the Philosopher, who was also a famous Painter, is said to be magnificently sent by the *Athenians*, to *Lucius Paulus*, to educate his Sons, and adorn his Triumphs. And, that I may comprehend all in one Word, the Writings of all Authors are full of the Praises of this excellent Art.

But of this enough. It is sufficient that our *Courtier* apply his Mind to Painting for this Reason, *viz.* because in those Days this Art was held in high Esteem, inasmuch as Men were much more virtuous than they are now, and this would merit our Acquisition of it, were it for no other Pleasure and Advantage than to assist our Judgment in Relation to antique and modern Images, Vases, Buildings, the Antiquity of Coins, Sculptings, Gravings, and an Infinity of such like other Things; And what is much more, to make us with greater Reason, much better to give a just Sentiment of living Bodies, the Beauty of the Face, the Composition of Limbs, as well in Man, as in those of all other Species. This certainly is the Height of Pleasure, as they very well know, whose Profession obliges them to contemplate so far the Beauties of the Fair, as to make them believe they enjoy equal Happiness with the Blessed above; who if they can also aptly express by the Pencil, what they so seriously and eagerly behold, perceive a double Pleasure. For then would they more easily respect, what that at length was, which with administering such excessive Ardours, had set their Souls on Fire.

Here Signor *Cæsar* smiled; and though, said he,

he, I cannot paint, yet I sometimes look upon a Woman whom I Love, with a great a Delectation as, I very well know, the most skillful *Apelles*, were he now alive, would do. This Pleasure of yours, answered the Count, does not proceed so much from the Woman's Beauty, perhaps, as from your Affection to her, and if you will confess the Truth, when first you cast your Eyes upon her, you were, I dare say, scarce sensible of any Part of the Pleasure you enjoyed afterwards on a true and just Reflection of the Object. So that it easily may be inferred, that the Pleasure proceeded more from your Mind, than from her Beauty. I do not deny this, replied *Signor Cesar*, but as Pleasure arises from the Affection; so doth Affection from Beauty; So that it is, but agreeable to Equity to ascribe the very Spring and first Cause of this Pleasure to Beauty only.

There are a great many things besides Beauty, said the Count, which usually, and in a wonderful Manner engage our Minds; as for Example, Probity of Manners, Moderation in Carriage, Modesty in Company, Prudence in Speech, and some other things, which perhaps in some Measure are coincident with Beauty, and what is the greatest thing of all, if we are persuaded that we are beloved, for without Beauty sometimes a Person may be vehemently in Love. But yet that Love which arises from a certain Beauty, and, as it were, a delicate Superficies of Countenance, without all doubt with greater Pleasure usually affects those who contemplate it with a more exact Judgment, than others, who being less artful, more easily grow blind and delirious. For which Reason, certainly, I believe, *Apelles* gazed on *Campaspe* with greater Pleasure than ever he looked on *Alexander*. I believe the Love of each
flowed

flowed from Beauty; but that *Alexander* bestowed her on his Painter, as on his Merit, because he seemed to him to have a better and more exact Knowledge of her, both externally and internally, than himself. Have ye not read of those five Daughters of *Croton*, whom when *Zeuxes* had made choice of to paint all together in one Picture, they appeared to every Spectator so beautiful, that they were adjudged by the Poets, and other *Connoisseurs of Beauty*, as worthy all Eternity.

Here *Signor Cesar*, as not over and above fastidious, denied that any Man could arrive at that Pleasure, as he usually so sensibly perceived in gazing at a certain Fair one; and was about to say more by Way of Refutation, to confirm his Sentiment, when on a sudden they heard a confused Noise of Voices, and trampling of Feet, which sounded all over the House. Upon which turning their Heads back towards the Door, they saw a vast Light of Flambeaux, which was followed by the Prefect, who then came back from the Pope; to whom after having civilly asked her Highness the Duchess how she did, all the Diversions of the Night were mentioned, but especially how Count *Lewis* had been commanded to set forth and form a *Courtier*, and those Qualifications he ought to be endued with. Upon which, he immediately expressed such an ardent Desire of this Discourse, that every Moment of Delay seemed to him an Age: As soon therefore as he, with the chief Persons of his Train, had paid their Respects to the Duchess, and those who stood up to receive them, he sat down in the Circle. Amongst these were the Marquis *Phebus*, and his Brother *Girardino Ceva*, *Hector Romano*, *Vicenzo Calmeto*, and some others; when, after some little Silence, the Prefect thus began.

I shall

I shall really think, most noble Lords, my coming a Misfortune to this illustrious Assembly, if it shall any ways prove an Hindrance to the Discourse, which it has interrupted you in. For which Reason, do not, I beseech ye, do your selves and me that Injury, that what I most earnestly desire, we all of us promiscuously be deprived of.

I believe, my most illustrious Lord, said the Count, it would be a thing much more grateful and acceptable to all the Company, rather to be silent than speak. For as this Charge hath been committed to me this Night, I have in reality not only molested myself in speaking, but wearied them in hearing. For as my Discourse is no way suitable to this Assembly, or the Dignity of the Subject, so I much doubt whether I have given others Satisfaction; I am sure, I have not in the least my self. It has been happy for you, that you returned not till all was over; or if there be any thing yet behind, you would do well to substitute another in my Room, who may undertake the Charge, and much better accomplish it, than my self, who am quite exhausted, wearied, and out of Breath. I cannot suffer myself, said Signor *Julian*, thus to be circumvented of your Promises, nor do I doubt, but were the Discourse begun it would be pleasing to my Lord the Prefect. What, for Heaven's sake, said the Count, were my Promises? You promised, replied Signor *Julian*, perfectly to instruct our *Courtier*, especially after what Manner he ought to make use of those Virtues and Sciences, which you just now taught him.

The Prefect, though he was young in Years, yet seemed to have an excellent Taste of things, and shewed in all his Actions a Vivacity of Wit,

joined with an incredible Greatness of Soul, as the truest Argument of Virtue and Honour; spake after this Manner.

If there remain this to be said, I think I am come Time enough; for if I understand in what Manner, and by what Rule the Duties of a *Courtier* are to be performed and what those Virtues are, I shall easily attain thereto: So that I shall comprehend, in my Mind, whatever hath been hitherto discoursed of upon this Subject. Wherefore do not Count *Lewis*, be backward to finish that little which remains unspoken of, since you have already dispatched so much, with such Goodness of Nature and Humanity. I should not be so much averse hereto, said the Count, if the Charge were equitably distributed; but that Error is owing to a certain Lady, who is not to me a Judge of Equity.

Which having said, with a Smile he turned his Eyes towards *Donna Emilia*; who immediately said, your accusing me for want of Equity, weighs nothing with me; but because you have no Reason to do so, I shall transfer on some other that Honour which you call a Burthen. Do you therefore, Signor *Frederick Fregoso*, because you first proposed this pleasant Subject of the *Courtier*, undertake this Office, which on that Account seems most convenient for you; which you will admirably well discharge, if you satisfy the little Doubts of Signor *Julian*; that is, if you will teach us how, or in what Time, the *Courtier* ought to do his Duty.

If, said Signor *Frederick*, you separate Time, Place, Occasion, and Manner, from his Virtues and Actions, you endeavour to sever that which cannot be divided; for these give its Name and Essence to Virtue. Besides, as the Count has
already

already discoursed so well, and of such excellent Things, added something also in Relation to their Circumstances, and framed his Mind to finish the whole; it is but Equitable that he should put a final Period to that Discourse, which he freely and ingeniously began.

Imagine your self, said Donna *Emilia*, to be the Count, and speak what you please, as if you were so; we shall be much obliged to you in giving us this Satisfaction.

Upon which said *Calmeta*; because, my Lords, this Discourse has taken up the greatest Part of the Night, it is to be feared Signor *Frederick* would take this Opportunity to excuse himself, for which Reason, in my Judgment, it would be better, without any more ado, to pass the rest of the Time in some other Entertainment.

This being not objected to by any Body, the Duchess commanded the two most beautiful Ladies, *Margaretta*, and *Constantia Fregosa*, to dance to Musick; which when ended, *Barletta*, an excellent Musician, and admirable Dancer, who a long while had agreeably entertained the whole Court with his Performance, began sweetly to touch his Instrument, and being joined by several Hands, danced with admirable Steps and Number, to the great Pleasure of the Spectators. Which being performed with great Solemnity of Notes and Movements, and the Night almost expired, the Duchess rose up; whereupon, after the Company had honourably wished her a good Repose, they all retired to their respective Lodgings.

The End of the First Book.

T H E



T H E
C O U R T I E R.

B O O K II.



Have often wondered with my self what should be the Cause and Origin of a very great Error in the World ; which, because we generally see prevail in old People, we are apt to think natural and proper to them ; and that is, that almost all of them praise and commend the *Times past*, but blame and condemn the *present*, declaring their utter Contempt of our Actions, and every thing that they themselves did not do in the Time of their Youth ; and that every good Custom and Manner of Living, every Virtue, in short, all Things in the World, are upon their Declension, and grow every Day worse and worse.

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And in reality it seems to be a Thing very wide of Reason, and worthy our Wonder and Astonishment; that mature Age, which through long Experience is wont to make Mens Judgments more perfect in other Things, should so much corrupt them in this Respect, not to see, that if the World grew continually worse and worse, and Parents were generally better than their Children, we should long since have arrived to that utmost Degree of Evil, that farther we could not pass: And yet we see, not only in our Days, but in Times past, this was always a Vice peculiar to that Age, as is evident in the Works of the greatest Antiquity; especially in Comedies; which, better than all the rest, point out to us the Image of human Life.

The Cause therefore, in my Judgment, of this false Opinion in old People is this; that as the Years of Man fly away, they take along with them many Conveniencies of Life, and amongst the rest, ravish from the Blood great Quantities of the vital Spirits: This alters the Complexion, and the Organs, by which the Soul exercised her Functions, become weak and languid.

Then it is that the sweet Flowers of our Joy fall from our Hearts like Leaves in Autumn, and to supply the Room of Thoughts serene and gay, is introduced a Sadness cloudy and disturbed, attended with a thousand Calamities; so that not only the Body but the Mind grows sickly and infirm; neither remains there any thing of the Pleasures of former Days, but a tenacious Remembrance, and the Image of that dearest Season of our Youth, which when we enjoy, both Heaven and Earth and the whole Creation seem to exult and keep continual Jubilee in our Eyes and Thought,

Thought, as in a delicious and beautiful Garden, where blooms the sweet Spring of Joy; for which Reason perhaps it would be happy for us, if in that cold Stage, when the Sun of our Life having spoiled us of those Delights, declines Westward, we could at the same time lose their Remembrance, and find an Art that might (to use the Words of *Themistocles*) teach us to forget; for so fallacious are the Senses of our Body, that very often they delude the Judgment of the Mind.

This makes me look upon the Condition of old People to be like that of Passengers on Ship-board, who, after the Mariners have loosened from the Port, keep their Eyes on the Shore, which seems to fly from them, and the Vessel not to move, and yet the contrary is true; for alas the Haven, the Times and Season, and their several Pleasures are the same, and continue in the same Condition, while we, embarked in the Vessel of Mortality, hasten away full Sail one after another on that tempestuous Ocean, which swallows up and devours all Things, whence we are never permitted to return and reach the Shore, and where our little Barque, tossed always to and fro by contrary Winds, strikes at last on some Rock, and falls to pieces.

The Reason then, why the Mind of old Persons cannot enjoy some kinds of Pleasure is; because it is a Subject that bears a great deal of Disproportion to them; and as the most valuable and delicious Wines taste bitter to those who have their Palates vitiated and depraved by corrupt Vapours in a Fever, so to old People, through their inaptitude of enjoying them (however eager notwithstanding may be their Desires) all Plea-

sares seem cold and insipid, and quite different from those they remember formerly to have enjoyed, tho' in themselves they are the very same. When therefore they perceive they are thus deprived of them, they complain, and blame the Time present as evil, not reflecting that this Change proceeds from themselves, and not from the Times. And on the contrary, when they call to mind their Pleasures past, they remember at the same time the Season in which they enjoyed them, and therefore praise and commend it, because it seems to them to bring with it a Savour of what they perceived in themselves when it was present; for in Effect our Minds hate every thing which accompanied our Sorrows, and love what were Companions to our Joys.

This makes a Lover pleased to look at a Window tho' shut, because he had sometimes the Favour there to contemplate the Charms of his Mistress: The same may be said of a Ring, Letter, Garden, or any thing else, that has been (as he thinks) the conscious Witness of his Joys.

On the contrary it has often happened, that a fine Apartment, tho' never so richly furnished, has given the utmost Chagrin and Horror to a Person that has been therein confined a Prisoner, or suffered any other kind of Misfortune.

And I my self have known some People, who would never drink out of a Cup that bore any Resemblance to that out of which in their Sickness they have taken Physick; for as that Window, Ring, or Letter, represents to the one a sweet Remembrance, which gives him such Delight, as imagining it to be Part of his Pleasures; so to the other the fine furnished Apartment, or Cup, revives, in his Memory, his Confinement, or other Misfortunes.

This

This is what I verily believe occasions old Persons to praise the Time *past*, and condemn the *present*.

As therefore they give their Opinions of other Things, so do they of COURTS, asserting such as have been within their Memory to be much more excellent, and far better furnished with great Men than those of our Time; and as soon as this Topic is discoursed, they immediately begin with infinite Encomiums to extol the Courtiers of Duke *Philip*, or Duke *Borso*, and rehearse the Sayings of *Nicolo Piccinino*; and remember, that in those Days a Man should very rarely or never hear of a Murder committed, no Duels, Assassinations, or over-reaching one another, but a certain Goodness, Fidelity, and upright Dealing amongst all Men; and at that time in Courts there was seen nothing but such excellent Customs and such strict Honesty, that all the Courtiers seemed to be so many Religious; and Woe be to him who should give another an ill Word, or make a Sign to any of the fair Sex not strictly agreeable to Modesty.

On the contrary they say, they see now a-days quite the reverse, and that amongst Courtiers not only brotherly Love and that antient commendable way of Living is entirely lost, but that nothing now is predominant in Courts but Envy, Malice, ill Customs, and a most dissolute Life in every Species of Vice; the Women lewd and past Shame, and the Men wanton and effeminate.

Non do they stop here; they condemn our Dress as too soft and immodest; in short, they reprehend an infinity of Things, among which indeed, it must be confessed, many deserve their

Centies : For it cannot be said but that there are a great many very wicked Persons, and consummate Villains amongst us, and that the Age we live in is more full of Vice than what they lived in.

But be this as they notwithstanding, in my Opinion, do not well discern the Cause of this exceeding Difference; and they are certainly very weak so imagine they can have every Thing that is good in the World without a Mixture of Evil, which is impossible.

For since Evil is contrary to Good, and Good to Evil, it is in a manner necessary, that by Opposition, and a certain Counterpoise, one should support and strengthen the other, so as the one diminisheth or encreaseth, so should the other in Proportion, because no Contrary is without its Contrary.

Does not every body know, that there would be no Justice in the World, were it not for Injuries committed? no Greatness of Soul without Pusillanimity? nor Chastity without Incontinency? nor Health without Sicknes? nor Truth without Falshood? nor Happiness without Misery?

Socrates then said well in *Plato*, when he declared, he wondered *Aesop* did not make a Fable, in which he might have feigned, that God, since he could not unite Pleasure and Sorrow, had joind them at their Extremities, so, that the Beginning of the one should have been the End of the other; since we see no Pleasure can be grateful to us, but what has been preceded by somewhat disagreeable.

Is Repose pleasant to any one who has not first been fatigued and tired? Who can truly relish
Meat,

Meat, Drink, and Sleep, that has not first experienced Hunger, Thirst, and restless Slumber?

I have therefore great Grounds to believe, that our Passions and Infirmities are given to us by Nature, not principally to make us subject to them, for it does not seem reasonable, that the Origin and Mother of all Good should determinately give us so many Evils; but since Nature hath made Health, Pleasure, and all the other Goods of this Life, of Consequence, after these, were joined Distempers, Sorrow, and all other Evils.

Since therefore Virtues were granted to the World by the mere Grace and Gift of Nature, immediately after were Vices by that connected Contrariety necessarily linked with them in such Manner, that either of them encreasing or diminishing, the other should encrease or diminish in Proportion.

When therefore old Folks praise the Courts of former Times, because there were not in them so many vicious Parsons, as in those of our Days, they do not consider that there were not in those Courts so many excellent Persons as in ours; which indeed ought to be no matter of Wonder, for no Evil is so bad as that which is generated from the corrupt Seed of what was good.

For which Reason, Nature producing now Persons of a much better Genius than heretofore, it must necessarily follow, that those who apply themselves to Good must be much better than those they speak of; so, for the same Reason, those who are turned to Evil, are much worse: It must not therefore be said, that such as abstained from doing ill, because they knew not how to do it, deserved in that Case any Commendation; for

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tho' they did but a little ill, they did however the worst they could.

And that the *Wits* of those Times were generally far inferior to those now a-days, may easily be gathered by what they have excelled in, as Letters, Painting, Statuary, Architecture, and the like.

Besides, these old Persons run down and commend many Things in us, which, of themselves, are neither good nor bad; and that too in reality on no other Account, but because they did not do them; as for Example, they tell us, it does not look well for young People to dress after this or that Manner, or be covered before their Seniors, at least, not till they come to such or such an Age. For the Fashions now a-days in use, besides that they are very convenient, are introduced by Custom, and People generally are pleased with them, as they themselves were with those of their Time, when they went in their Trunks, pinked Jackets, and low Shoes tied with Ribands, and to appear yet more gallant, would carry all Day long a Hawk upon their Rist, without any Purpose at all, and dance without so much as touching a Lady's Hand, and used many other Modes, which now would look very ridiculous, but then were much valued and esteemed.

Most certainly therefore may we follow the Modes and Customs of our Times, without deserving Censure from these old Persons, who think they sufficiently commend themselves, when they say, *Well, the World is come now to a sad pass; when I was young, the Times were much more innocent than they are now; when I was twenty Years old, I lay with my Mother and Sisters, and knew not what Women were, a long time after, but now Children,*

Children, scarce out of the Shell, knew more Naughtiness than they that were come to Man's Estate did in those Days. Nor are they awar in so saying, that they allow our Children to have more *Wis* than their old Men.

Let them leave therefore speaking against our Times, as full of Vices; for in taking these away, they take away at the same time all Virtue; and let them remember, that among the good Men of old, when those glorious Souls flourished, who were must all be, were truly divine in all kind of Virtue, and endowed with a most exalted Genius more than human; there were also as consummate Villains, which had not Death prevented them, would have excelled our bad Men in Evil, as these good Men did ours in Goodness; and of this Truth all Histories make full mention.

But to these old Persons I think I have made a sufficient Answer: We shall therefore lay aside this Discourse, perhaps too tedious, but yet not from the Purpose; and it being sufficient, that we have evidently demonstrated, that our Courts deserve as much Honour as those of their Times, which they so much extolled and commended, let us give our Attention to the Discourse we had in relation to the Character of a COURTIER, by which one may easily gather in what Degree the Court of Urbino was amongst the rest, and what a Prince and Princess they were, who were attended by such a Number of Noble Wits, and how happy all those who lived in such Company might esteem themselves.

The next Day then, I must tell you, there was much Discourse between the Gentlemen and Ladies of the Court upon what past in Conference the Night before; good Part of which began

gave upon the Governor's eager Desire to know the Particulars, of which he was very inquisitive to be informed of almost every Body; And that it ever happens in like Cases, it was willingly related to him; for some extoll'd his Learning, and some another, as their Inclination led them.

Besides, there were different Opinions in relation to the Count's own Meaning, as it well might be, it being almost generally impossible that every one should entirely remember all that had been said. On this Account good Part of the Day was spent about it; but as soon as Night drew on, the Governor ordered Supper to be set on the Table, and invited all the Gentlemen; which ended, he immediately repaired to the Duchess's Apartment, who seeing so great a Company assembled, sooner than usual, this began, which he thus said: In my Opinion, said she, Signor Frederick, it is a great Burden that is laid upon you, and a great Expectation that you are to satisfy.

What Load, I beseech you, is thy Madam? said *Unico Arctino* (not attending Signor Frederick's Answer) for who is so weak, that when he can do a thing will not do it in a fit and convenient Season?

Do you not think then, Sir, said Signor Frederick, turning towards *Arctino*, that I have a heavy Charge laid upon me this Night, since I am obliged to declare in what Time and Manner a Courtier ought to use his good Qualities; and practise such other Things that have been already said to be proper for him?

Indeed, Sir, replied *Unico*, in my Opinion it is no mighty matter; for I think a good Judgment in a Courtier is sufficient for all this, which the Count well observed yesternight he ought by all

All means to have; and if so; I think, without any other Qualification, he may well practise what he knows in due Time and Manner, which to bring more minutely into Rules were a Thing too difficult, and perhaps superfluous; for I know no one that would be so ridiculous to exercise the Sword, or other martial Instruments, when other People were attending to a Concert of Musick; or run about the Streets dancing the Morisco, tho' he knew it never so well; nor if he was to comfort a Lady for the Loss of her only Son; would teach her a ridiculous Farce I believe. No Gentleman would be guilty of such Improprieties unless he was but of his Senses.

You run here, Sir, too much upon the Extremes; in my Opinion, said Signor *Frederick*; for it may sometimes happen for a Man to be a little absent from himself, and all Faults are not alike; for a Man may indeed abstain from committing a publick and open Folly, such as your mention of dancing about the Streets, and the like, and yet perhaps not refrain from an unreasonable praising of himself, or making use of a disgraceable Presumption, or now and then dropping out a Word with an Intention to make one laugh, which however being spoken at an improper time will appear cold and insipid; and these Faults are very often covered with a certain Veil, which hinders those who do them from seeing them, unless they look very diligently into them.

And though for many Causes our Sight discerns but little, yet Ambition, above all things, makes it very dark and obscure; for every Man very willingly displays himself in what he persuades himself he knows, whether such Persuasion be true or false.

The

The well-Government therefore of a Man's self in this Case, I think, consists in a certain Prudence and Judgment of Choice, and to know more, or less what is excellent and depraved in all Things, in order to practise them either opportunely, or out of Season. And though the *Courtier* be of so good a Judgment, that he can discern these Differences, yet it does not therefore follow, but that he may much sooner attain what he is in search of, after having his Thoughts expanded by certain Rules, and been shewn the Way and the Places, as it were, marked out to him, where he may lay his Foundation, than if he only had some general and superficial Notions.

Inasmuch therefore as the Count Yesternight has so copiously and in such a graceful Manner delivered himself upon this Subject of the *Courtier*, he has made me in reality conceive no small Fear and Doubt, that I shall never be able to satisfy, as I ought, this noble Audience in what is incumbent on me to discourse of, as he has done. However, that I may share as much as possibly I can of his Praise, and be sure not to err, I shall not contradict him in any thing he has advanced.

I am therefore entirely of the same Sentiment with that Gentleman, in relation to Birth, Wit, and Disposition of Person, and Gracefulness of Aspect in a *Courtier*; but shall beg leave farther to observe, that besides all these, in order to his deservedly acquiring the good Esteem of every one, and the good Graces of the Prince he serves, it appears to me absolutely necessary for him to know so to frame his whole Life and Conversation, as that he may gracefully display all his good Qualities in general, without incurring the Envy of any one.

And

And how difficult a Matter this is, may be considered from those very few who ever arrive to that Perfection, for we are all of us naturally more given to dispraise an ill Action, than to commend a good one; and one would really imagine, by the constant Practice of a great many, that thro' an innate Malice, though fully convinced of the Excellency of a Thing, they enforce themselves with all their Diligence and Study to discover in it either an Error, or the Semblance of one.

It is therefore necessary that our *Courtier* act in every Respect with a great deal of Circumspection, so that all his Words and Actions be agreeable to Prudence; and not only to take Care to have in himself excellent Qualities and Conditions, but to order and dispose the whole Course of his Life in such Manner, that it may in every respect be correspondent thereto, and no ways disagreeable in it self, but make one Body of these good Parts; so that every Action of his may result and be composed of all Virtues, as those of a wise Man, in the Language of the Stoicks, ought to be; and altho' one Virtue is ever predominant, they are all of them notwithstanding so chained together, that they all tend to the same End, and all may serve and concur to the same Effect.

For which Account it is highly necessary that he know how to make the most advantagious Use of them, and by Comparifon, and as it were by Contrariety of one, sometimes to make the other more clearly known; like good Painters, who with their Shades artfully discover the Beauties of their Lights, and so, on the contrary, mingle their several Colours together in such Order,

der, that by this Variety Both become more agreeable, and the admirable Disposition of the Figures, one contrary to the other, aids them to what is in reality the true Intention of Paintings:

This makes an Affability and Sweetness of Temper wonderful in a Gentleman of the Army, who has true Courage; for as Magnanimity is much greater when accompanied with Modesty, so does that Modesty encrease, and appear to greater Advantage, by that Courage or Greatness of Mind.

To do much, therefore, and use few Words, and not praise ones self in worthy Actions, agreeably dissembling them, gives Addition to both Virtues, in a Person who knows how to do all this with Discretion: which also may be said of every other good Quality.

I would therefore have our *Courtier*, in all his Words and Actions, make use of certain general Rules, which, in my Judgment, briefly contain as much as belongs to me to speak.

And for the first, and most important of all, let him by all means (as the Count well observed Yesternight) in every thing avoid Affectation; then let him consider well what the Nature of the Thing is which he speaks or does, the Place where it is done, in whose Presence, in what Time, the Cause why he does it, his Age, Profession, the End to which it tends, and the Means that may bring him to it, and by these Considerations let him discreetly apply himself to whatever he has a mind to do or say.

Having thus said, he seemed to pause a little: whereupon Signor *Morello da Ortona* took an Occasion to speak; In my Opinion, Sir, said he, these Rules of yours give but little Instruction, and for my part I know just as much now as before

And you began, tho' indeed I remember I have heard of them from the good Fathers when I have been at Confession, and I think they call them Circumstances.

Here Signor *Frederick*, with a Smile, replied; If you remember, said he, the Count, last Night, would have the principal Profession of a *Courtier* to be that of Arms; and spoke very copiously how he should be excellent therein, for which Reason we shall rehearse no more of that Subject. However, by your Rule, in whatever warlike Action our *Courtier* is, either by Sea or Land, he ought prudently to sever himself from the Multitude, and do what he has to do with as little Company as he can, and in sight of Persons of the highest Rank and Distinction, and, if possible, in the very Presence of the King or Prince he serves; for in reality it is of great Advantage to any one to be taken notice of in doing of brave and gallant Actions. For I am of Opinion, as it is an ill Thing to hunt after false Glory in what really deserves no Praise at all; so it is full as bad for a Man to defraud himself of that Honour which is due to him, and not to seek after that Renown which only is the true Reward of virtuous Actions.

And I remember well some certain Persons, who thought they were really Men of Courage, were yet in this respect but gross headed, and would put their Life in as much Danger to take a Flock of Sheep, as in being the foremost to scale the Walls of a Town; which Oversight, to give them the softest Term, our *Courtier* will not be guilty of, if he reflects on the Cause that induced him to the Camp; which ought to be only Honour.

And

And farther; I must beg leave to observe, that if he happen to be one of those concerned in publick Exercises, as Tilt, Tourney, or the like, let him remember the Place where he is to be, and accordingly provide a Horse and proper Accoutrements, no less handsome than sure; in order to engage the Eyes of the Spectators, with every thing that is graceful; as the Loadstone attracts the Iron. Let him also take particular care never to come with the last in the Lists; always remembering that the Spectators, especially the Ladies, take more Notice of the first, than the last; for the Eye and Mind, which at the Beginning are taken with that Novety, observe every little Matter, and make sure Impressions of it; whereas by Continuance, they not only are satiated, but quite tired.

For which Reason, in old Times, there was a famous Player, that would always appear the first upon the Stage.

Besides, if it happen our *Courtiir* should fall into any Discourse relating to Arms, let him consider well the Profession of those he talks with, and frame Discourse accordingly; using one manner of Speech to Men, and another to Women: and in case he has a mind to touch upon any thing redounding to his own Reputation; let him do it covertly, and as it were *en passant*; and with that Caution and Circumspection as the Count last Night very well observed.

What think you now, Signor *Morello*, do not our Rules teach us something? Do you not believe our Friend whom I mentioned to you the other Day, had quite forgotten with whom he discoursed, and why, when to entertain a Lady he never saw before, he began to tell her how
many

many Men he had killed, what a Man of Prowess he was, and that he could fence admirably well, and play at Backsword; and would not leave off till he had taught her how to defend certain Strokes of a Pole-Axe, either armed, or unarmed; and how to handle the small Sword to greater Advantage; so that the poor Lady passed her Time very usefully, and thought every Hour a thousand Years, till she got from him, for fear he should kill her, as he had done those others.

Into these Errors run those who have not an Eye to the Circumstances, which, you say, you have heard from the good Fathers in Confession.

I say then, that among the Exercises of the Body, some are never practised but in Publick, as Tilt, Tourney, and the like, which depend entirely upon Arms: when therefore our *Courrier* undertakes any of these, let him provide himself with a good Horse, and other proper Furniture, as I just now mentioned; and if any of these be wanting, let him by no means concern himself therein; for he cannot excuse himself, that this is none of his Profession.

Then let him consider, in whose Presence he is, and with whom he engages; for it is by no means fit for a Gentleman to do this in the Country, where the Spectators and Combatants are only Peasants.

In our Country of *Lomhardy*, said Signor *Gaspard Pallavicini*, we do not stand on these Niceties; for you shall see the young Gentlemen there, upon Holidays, dance all Day long, in the Sun, with the Peasants, and pitch the Bar, run, wrestle, and leap; and I think it no Crime at all: for in these Cases, the Comparison does not run upon Nobility of Birth, but upon Force and Dexterity;

portunity to be diligent in respect of the principal Intention of what he has a mind to shew himself excellent in; and a certain Negligence in Things of no Importance is ever graceful and becoming: as for Example, to dress up a young Person in the Habit of an old Man, yet so that his Cloths be no Impediment to him to shew his Nimbleness and Agility; and a Soldier in a Shepherd's Dress, or some such like Disguise, but with a good Horse under him, with suitable Furoitpre, because the Minds of the Spectators immediately imagine that which first presents it self to the Eye; and when afterwards they find much greater than they expected under such a Dress, they take fresh Delight and Pleasure.

For which Reason, it would by no means be convenient, in these publick Shews, where People amuse themselves in personating what they are not, that a Prince should dress like a Prince, because in such Case, the Pleasure that the Spectators take in the Novelty of the Thing would not be much; for it is no Matter of Surprize or Novelty, for a Prince to be a Prince; but when it is known, that besides his being a Prince, he would also bear the Garb of one, he loseth the Liberty of doing all those Things which are out of the Dignity of a Prince to do.

And if in these Masquerades there happen to be any Occasion of using Arms, he might easily make People believe that he would keep up the Dignity of a Prince, for fear of being worsted, and to make himself be taken notice of by others: Besides, should he do that in Diversion, which he ought to do in good earnest, when Need requires, it would really take away his Authority, and make him look as if he were only then

then in jest. But in this Case a Prince divesting himself of the Person of a Prince, and mingling himself equally with his Inferiors (though he should perchance be known) by thus despoiling himself of his Greatness, takes upon himself somewhat much greater, that is, to surpass others, not in Authority, but Valour, and shew that this Virtue is no way augmented by his being a Prince. I say therefore, that on these publick Occasions the *Courtier* ought to have the same Circumspection, according to his Degree, or Quality. But in Vaulting, Wrestling, Running and Leaping, I would have him by all means shun the Multitude, or at most be seen but seldom; for there is nothing so excellent in the World, that the Ignorant are not fatiated with, and little value it, when they are used to it.

The same may be said of Musick: But I would not have our *Courtier* do like a great many, who, in whatsoever Place they are, and even in the Presence of Persons of the highest Quality, of whom they have very little Knowledge, without much Entreaty begin to Exercise what they know, and very often what they know not; so that one would really believe, that they came on purpose to make themselves be taken notice of; and that it was their principal Study and Profession.

Let our *Courtier* therefore use Musick by way only of Diversion, and, as if he did it by a kind of Constraint, and by no means in the Presence of Noblemen, or in much Company. And tho' he were never so great a Master, yet would I have him dissemble as much as possible the Study and Pains a Man must needs be at in doing any thing well, and make shew, as if he little valued

it himself, though by his excellent Performance he made it sufficiently esteemed by others.

Here Signor *Gaspar Pallavicini* began to speak. There are various kinds of Musick, Signor, said he, as well Vocal as Instrumental; I should therefore be very glad to know which is the best, and at what time the *Courtier* ought to practise it.

In my Opinion, answered Signor *Frederick*, to sing by Book with a good Manner is very fine; but to sing to an Instrument, much finer; for all the Sweetness of Musick consists in a *Solo*, and one observes with greater Attention the Air and fine Manner, when the Ear is not employed to attend more than one Voice; besides, every little Error in such a Case is soon perceived, whereas in Company one helps another. But the most agreeable of all is singing to the Lute, which gives such a Grace and Energy to the Words, that any one who has a Soul must be wonderfully affected.

All Instruments with Keys are likewise full of Harmony, as having the Notes very perfect; and one may with a great deal of Ease perform a great many Things upon them to soothe the Mind with the Sweets of Musick. A Concert of *Violins*, with their Base, has likewise its Charms.

To these most certainly the Voice gives much Grace and Ornament; in which I would have our *Courtier* have some Knowledge; however, the more the better, without troubling himself with those which *Minerva* and *Alcibiades* rejected as troublesome and disagreeable.

Now, as to the Time and Season when these may be made use of, I believe, all Times are proper, when one is in a free and agreeable Company,

pany, but especially before the Ladies, because their Looks soften the Minds of the Auditors; and make them more susceptible of Musick's sweet Impressions, and inspire the Souls of the Performers with fresh Sprightliness and Vigour; and I cannot help once more repeating, that this be done by no means in the presence of a Multitude, or mean People.

But the Life and Spirit of all must be a prudent Management; for in reality it would be impossible to imagine every Case that may happen, and if the *Courtier* be a just Judge of himself, he will well know the proper Time, and when the Minds of the Hearers are disposed to give due Attention, and when not: He will likewise consider his own Age; for in reality, for an old Man, of what Quality soever, hoary-headed, toothless, and full of Wrinkles, makes but an indifferent Figure, singing to his Lute, in the Company of Ladies; though he could do it tolerably well; because such Songs contain in them Expressions of Love, and Love in old Persons is ridiculous; tho' sometimes the little God, among other Miracles of his, seems to take a Pleasure, in spight of Years, to set frozen Hearts on fire.

Do not, I beseech you, said Lord *Julian*, deprive poor old Men of this Pleasure; for I have known several Persons well in Years, that had most perfect Voices, and knew how to handle their Instruments as nimbly as any young Fellow, whatsoever.

It would not deprive them, replied Signor *Federick*, of this Pleasure; but I would deprive you and these Ladies, of an Opportunity to laugh at such Folly; but if old Men will sing to the Lute, let them do it privately, and only to rid their

Minds of those troublesome Cares and disquiet Thoughts, of which our Life is full, and to taste that divine Pleasure which I believe *Pythagoras* and *Socrates* did in Musick. And suppose they perform not at all, yet, as they have a certain Habit in their Mind, they certainly will relish it much better in hearing it, than those who have no Notion of Musick. For as the Arms of a Smith, perhaps weak in other Things, by much Exercise in his own Trade, are stronger than another Man's, who never was used to work; so the Ears of those who have been exercised in Harmony, much sooner and better discern it, and judge of it with greater Pleasure than other Persons, who are not versed in the sweet Varieties of Musick, how good and excellent they may otherwise be, because these Modulations make no Impression in the Minds of those not used to hear them, but pass away without leaving behind them any Gust, or Pleasure; though even the Wild-Beasts take Delight in Harmony. This then is the Pleasure proper for old People to take in Musick.

The same may be said of Dancing; for in reality these Exercises ought to be left off, before Age constrains us to leave them, whether we will, or no.

It is much better then, said Signor *Morello*, in a little Heat, to except all old Men, and to say, that none but young People are fit to be *Courtiers*.

Here Signor *Federick* could not forbear smiling. And do not you, said he, Signor *Morello*, observe, that they, who take delight in these Things, if they be not young, study to appear so, and for that Reason colour their Hair and
 Eye.

Eye-brows; and all this, because Nature tacitly gives them to understand, that these Things are only proper for young People?

At these Words all the Ladies laugh, because they knew they troubled *Morello*, who seemed to be a little out of Patience. However, continued Signor *Frederick*, there are other Entertainments, with the Ladies, fit for old Men. And what are they, said *Morello*, to tell Stories?

That may be done too, replied Signor *Frederick*. But every Age, as you know, carries along with it its proper Thoughts, and has some peculiar Vice and Virtue; and old Men, tho' they are generally wiser than young Persons, more continent and of greater Foresight, yet are they with all more talkative, more covetous, harder to please, more fearful, always noisy at Home, harsh to their Children, and would have every body submissive to their Will, and do as they do.

On the contrary, young People are full of Courage, Liberality, and Sincerity; but prone to quarrel, variable and unconstant, love and dislike in an Instant; given to all kinds of Pleasure, and hate those that advise them for their Good. But of all Ages of Life Manhood is most temperate, which has done with the giddy Follies of Youth, and yet not arrived to old Age. They therefore, who are in the Extremities, as it were, ought to be careful to know how to correct, with Reason, those Vices Nature has bred in them.

Old Men ought then to take heed of over-much praising themselves, and guard themselves from these other Vices I have just now hinted are peculiar to them, and make use of that Prudence and Knowledge, which they, by long Use and Experience, have acquired, and be like so many

main Oracles, to which sixty one might have recourse for Counsel and Advice, and speak what they know with a certain Grace, with due Application accompanying the Gravity of Years with a certain temperate and facetious Gaiety. Thus may they be good *Courtiens*, and be well respected both by the Gentlemen and Ladies, and will, at alltimes, be very acceptable without singing, or dancing; and, when Occasion offers, display their Worth and Excellence in matters of Weight and Importance.

The same Method, in proportion, should young Men make use of, not to take upon them the Air of old Persons; for what is fit for one, is not, in every respect, so fit for the other, and it is a common Saying, that *too much Gravity in a young Man is a bad Sign*; but to correct in themselves the Vices of Nature.

For which Reason, I must own, I take great Delight in seeing a young Person, especially in martial Exercises, if he have somewhat of the grave in him, and speaks little, keep a strict Guard over all his Actions, without that Restlessness we generally observe, in that Age; for such a one seems to have, I know not what, more than other young People.

Besides, this Carriage and Behaviour has in it a certain kind of valuable Courage, since it appears only to be excited by Judgment, not Passion, and rather governed by Reason, than Appetite; and this is even remarkable in Persons of great Souls. This we even observe in such Brutes that are more noble and courageous than others, as in the Lion and Eagle; nor is this unreasonable, for that sudden and impetuous Movements, without Words, or other Demonstrations of Anger,

per, which, with all its Force, like the Shot of a Canon, bursts out with all its Fury from Quietness, its contrary, is more violent than that, which ebbs away and grows hot by Degrees.

Such Persons therefore, who talk so much, and flip about, when they are going to undertake any thing of Moment, look as if they were mere Flash, and do (to use the Words of *Pietru Monte*) like Children walking in a dark Night, who sing for Fear, as if that would give them Courage.

So then, as in a young Man a sedate and ripe Youth is to be commended, because in such Case Levity, which is a Vice proper to that Age, is tempered and corrected: So, in an old Man, a green and sprightly old Age is much to be esteemed, because, on such Occasion, the Vigour of the Mind seems to be so abundant, as to heat and give a certain Force to that weak and cold Age, and to maintain it in that middle State, which is the better Part of our Life.

But to conclude, all these fine Qualities in our *Courtier* will not acquire him the general Favour of great Men and Ladies, if he have not also a genteel and amiable Manner in his daily Conversation: But of this, I believe, it will be very difficult to prescribe any Rules, by reason of that Infinity of Cases, which occur continually in Conversation; and forasmuch as, amongst all Men in the World, there are not two that agree together in every thing. For which Reason, he, who is to converse with so many, must guide himself by his own Judgment; and, by knowing the Differences of Persons, change his Style and Manner, according to the Temper and Disposition of those he is to converse with. And, for my Part, I can prescribe no better Rules in this Case than have been

been mentioned; and which, *Signor Morello* says, he learned, from a Child, of the good Friars in Confession.

Here *Donna Emilia* smiling said; you would find get rid of your Employment; *Signor Frederick*, but you are not like to escape so; for you must entertain us with Discourse till Bed-time.

But suppose, Madam, said he; I can say no more? We shall now see your Wit, replied *Donna Emilia*; and if what I have heard be true, there have been Men so very witty and eloquent, that they have not wanted Matter in an Instant to make a Book in the Praise of a Fly, others in Praise of a Quantan Ague, and others again in Honour of Baldness; and are you at a Loss to speak somewhat for one Night of the *Courtier*?

We have already, said *Signor Frederick*, said as much as will very near make two Books. But since no Excuse will be admitted, I shall talk so long; till you, Madam, shall think I have done, if not my Duty; at least to the utmost of my Power.

I suppose, the Conversation, which the *Courtier* ought principally to attend to, with all his Care, in order to make himself acceptable, is the very same he may have with his Prince; and tho' this Term Conversation carries along with it an Idea of a certain Equality, which one would not judge can pass between a Master and Servant, yet for once we will give it that Denomination.

I would therefore have our *Courtier*, besides his daily displaying his good Qualities to the World, as we have said he is obliged to do; to turn all his Thoughts and Force of Mind to love, and even (if I may be permitted the Expression) to adore the Prince he serves above all other Things, and in every minute Circumstance endeavour to please him.

Here

Here *Pistone de Napoli* could hold no longer, of these sort of *Courtiers*, said he, Signor *Frederick*, you may find a great many now a days, for I think, in a few Words, you have drawn to the Life a very noble Flatterer.

You are quite out there, said Signor *Frederick*, for Flatterers do not love their Lords nor Friends both, which I principally require in our *Courtiers* and to please his Prince, and obey his Commands, may be done without Flattery: I mean such as are honourable, and agreeable to Reason, or such as of themselves are neither good nor bad, as in Play, by giving himself up more to one Exercise than another; and to this I would have our *Courtier* conform himself; though naturally he should have no Inclination to it; so that whensoever his Lord looks upon him, he may think he has somewhat agreeable to discourse him about: which more certainly will be, if he has that good Judgment to know what may please his Prince, and Prudence and Understanding to accommodate himself to him, and a deliberate Will to make him delighted with that which naturally might displease him.

If he has these good Qualities, he will never appear with a sad and melancholy Air in his Presence, nor so sullen as many, and that one would imagine they had some Misunderstanding with their Sovereign; which is a Thing true, odious and detestable.

Besides this, he will never be guilty of Railery, especially against his Superiors; a Thing which too often happens in *Courts*, where a certain Tempest governs, which carries along with it this unhappy Temper, that those who have received the greatest Favours from their Prince, and

are promoted from a low Condition to the highest Honours, are perpetually complaining, and speak the worst they can of him, which is a thing entirely misbecoming, not only in them, but in those who really have received but ill Treatment.

Neither must our *Couriers* use any kind of foolish Presumption, nor be guilty of carrying trifling News, nor be so inadvertent as to make use of such Expressions which may give Offence, instead of Pleasure.

He must not be obstinate nor contentious, as some are, who seem to take no other Delight and Satisfaction, than to be as troublesome as Flies, and make Profession of spitefully contradicting every Body without Distinction; no Babler, nor guilty of false Reports, nor vain-glorious, nor silly Flatterer; but modest, reserved, ever using especially in publick, that Reverence and Respect as becomes a Servant towards his Lord; not doing as too many do, who meeting a Prince, how great soever he be, if they have once spoken to him before, approach him with a certain smiling and friendly Countenance, as if they were going to carefs one of their Equals, or do a Favour to an Inferior.

Seldom or never let him ask any thing of his Prince for himself; lest his Prince, being as it were ashamed to deny him, should grant it him with Regret; which is much worse. And if he has occasion to ask any Favour for another, let him prudently observe a fit Time and Season, and desire nothing but what is agreeable to Honour and Reason; and so frame his Petition, as to leave out every minute Circumstance which he knows may displease him, and with all his Address and Dexterity soften every Difficulty, so as to engage

his Lordship to grant his Desires. But in case
he be refused, let him by no means surmise he is
injured, nor give the least Sign of Discontent; for
very often Princes, after having denied a Request
to one who has made his Address to them with
great Instance; think the Person who requested it
with such Importunity, was very eager of ob-
taining it, and being frustrated, would, for that
Reason, resent it one time or other, or lessen his
Esteem for them: on which Suspicion they begin
to hate such a Person, and ever after look on him
with no good Eye. And tho' he be of ever so great Authority,
yet let him never desire to press into the Cham-
ber, or other private Place where his Prince has
withdrawn himself; unless he be bidden; for
Princes, very frequently, when they are in private,
love a certain Liberty to say and do what they
please; and therefore will not be seen or heard of
any Person that may make Observations; which
indeed is but reasonable.

Those therefore who speak against Princes who
make choice of such Persons for their Bed-cham-
ber, that are qualified for little else but attending
about their Persons, in my Judgment are wrong;
for in reality I cannot see why they should not
have the same Liberty, to refresh and unbend their
Minds, as we our selves make use of.

So also, if a Minister of State, employed in the
more arduous and difficult Affairs of the Govern-
ment, happen to be in private with his Prince, let
him divert himself of his Gravity, and defer talk-
ing of Matters of Moment and Importance to
another Time and Place, and give himself entire-
ly up to such pleasant Conversation, as may be a-
greeable to his Sovereign; that he may not give
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the least Impediment or Obstacle to such Relaxation: but in this, as in all other things, let him take a special Care not to give him the least Chagrin or Uneasiness.

In relation to Favours and Preferments, I would rather have our *Courtier* wait till they are offered, than solicit for them so openly as some do, who are so eager for them, that one would think if they were refused, they could not live a Moment longer: and if they happen to fall into any Disgrace, or see others in Favour, they are in such an Agony, that they know not how to dissemble their Envy; which infallibly proves a Subject of Merriment and Diversion to every Body, and very frequently gives Occasion to the Prince to bestow his Graces on the next he casts his Eye on, on purpose only to mortify them.

On the other hand, if they happen again to be taken into Favour, they keep no Bounds, but grow so giddy with their good Fortune, that they know not what to do for Joy; and by the odd Motion of their Hands and Feet, one would imagine they had a mind to have People come about them, and congratulate them on what they had never been used to. Such a one I would by no means have our *Courtier* to be; and though I would have him value his Prince's Favours, but not so as to make the World think he could not live without them; and when he has gained them, let him not shew himself new or strange, nor wonder at them when they are offered him; nor refuse them after such a manner as some do, who thro' real Ignorance do not accept them, and on that account give room for People to believe they are conscious to themselves of their own Incapacity: Yet ought a Man always to be somewhat
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more remiss in this respect, than perhaps, according to his Rank, he might be, and not accept so easily those Honours and high Posts that are offered him, but modestly refuse them, with a due Sense of their Value, and that too, in such a manner, as may give occasion to him who offers them, to do it with greater Instance and Importunity. For the more one refuses them after this Manner, the more seems he to be esteemed by the Prince, who offers them ; and so much greater is the Favour, the greater Value he that receives them seems to have for them, and the greater Honour he believes he acquires from them.

And these are the true and only Favours which make a Man esteemed by those, who publickly see him ; because, when they are not sollicitated, or sought for, every one presumes, they are the Recompence of true Virtue, and much more so, when they are accompanied with Modesty.

It seems to me, here said the Lord *Cæsar Gonzaga*, you have stolen this Passage out of the Gospel, where it is said, *When thou art bidden to a Wedding, go, and sit thee down in the lowest Room, that when he cometh that bid thee, he may say, Friend, come up higher, and so shall it be an Honour to thee in the Sight of the Guests.*

Signor *Frederick* replied, with a Smile ; It were too great a Sacrilege, my Lord, to steal out of the Gospel, but you are better versed in Scripture than I thought. Then he proceeded in his Discourse.

Observe, said he, what Danger sometimes they fall into, who, when with their Prince, enter into any Discourse, before they are desired to do so ; and very often the Prince, to make them look ridiculous, gives no manner of Answer to what they

say, but turns his Head to the other Side; and if perhaps he does give any Answer, it is done after such a Manner, that every one sees it is done with a sort of Scorn and Disdain.

There is no better way, then, to obtain Favours from Princes, than to deserve them; nor must a Man hope, when he sees any one in Favour with his Prince, on any Account whatsoever, by treading in the same Path, to obtain the same Grace; for every thing is not fit for every Body: For some Persons are by Nature so prone to Facetiousness, that whatever they say makes one laugh; insomuch, that one would think they were born only for that Purpose; whereas, if another, who is naturally grave, and of never so good a Wit, should attempt the same, it would be very cold and insipid, and one be in Pain to hear him; who, in reality, can be compared to nothing better than the Ape, that, in Imitation of the Dog, would play with his Master. Every one therefore ought to know himself and his own Talents, and accommodate himself accordingly, and consider what he ought to pursue, and what not.

Here *Vincentio Calmeta* took occasion to speak, as follows: Before you go any farther, says he, permit me the Liberty of a few Words; if I am not mistaken, I think, you said just now, that the best Way to obtain Favours is to deserve them; and the *Courtier* ought rather to wait till they are offered him, than presumptuously to solicit them. No, I much doubt, whether this be to any Purpose; for, I think, Experience shews us the contrary, because very few Persons are now in Favour with Princes but those whom you condemn. Consider the *Court of France*, which is
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one of the finest in *Christendom*, and you will find in general, that those who are most in Favour, are those who are most forward ; or, if I may use the Term, malapert ; and that not with one another only, but even with the King himself.

Don't say so, replied Signor *Frederick*, for there are a great many modest and courteous Gentlemen in *France* : 'Tis true, they use a certain Freedom and Familiarity without any Ceremony, which is proper and natural to them, and therefore ought not to be stiled in them Malapertness, or Presumption : For tho' indeed, in this their Deportment, they smile at such forward Persons, yet do they set an high Value and Esteem on those who are really modest.

Pray Sir, said *Calmeta*, observe the *Spaniards*, who seem to be the very Masters of *Courtiership*, and consider, how many amongst them are most forward with both Gentlemen and Ladies, nay more than the *French* themselves ; because, at first View, they seem the most modest and reserved : And no doubt they are in the right of it, because (as I said) the Princes of our Time favour only such as these.

I cannot suffer, good *Vincentio*, replied Signor *Frederick*, that you should thus reflect on the Princes of these Times, since there are a great many who love a modest and reserved Deportment and Behaviour : However, I do not say, that Modesty alone will raise a Man to his Prince's Favour and Esteem. But I say, when this good Quality is attended with Courage and Spirit, it cannot fail giving Honour and Value to him that possesses it : And tho' of it self it be silent, yet worthy Actions speak out aloud, and are much

more wonderful and surprising, than if they were accompanied with Rashness and Presumption. Now I will not deny, but there are many *Spaniards* such as you mention; but for all that, those are the most esteemed, who are the most reserved and modest.

Again, there are some so cold, that they shie too much the Company of Men, so as People are apt to think them either too timorous, or too proud, a Conduct I by no means allow of; nor would I have Modesty so dry and sapless, as to dwindle into Rudeness: But let our *Courtier*, as Opportunity offers, be fluent and eloquent, and, in his Discourses on State-Affairs, sage and prudent, and have that Art and Address, as to frame himself according to the Customs of the Country he lives in: Then, in matters of less Moment, let him be pleasant, courteous, and affable, and reason well on every Subject, but, above all things, let him direct his Intention always to do good; let him never be invidious, nor a Detractor, nor be induced to seek Favour, or Preferment, by over-reaching Craft, or Subtilty, or by any other ill means whatsoever.

I assure you, Sir, said *Calmeta*, all other Ways are much longer, and more doubtful than what you discommend; because now-a-days (and I must repeat it) Princes and great Men love none but such as as they make use of.

Do not persist in those unhappy Sentiments, said Signor *Frederick*, for that would be too plain an Argument, that the great Men of our Time were all bad and wicked, which is not true, for there are some very good. But if it fall to our *Courtier's* Lot to serve one that were vicious and wicked, as soon as he knows it, let him immediately

ately abandon his Service, that he may not feel that extreme Affliction, all good Men suffer, who serve the wicked.

We must pray to God, said *Calmeta*, to help us to good; for when we are once embarked in their Service, we must take them with all their Faults; for a Gentleman, after he is once entred into a Prince's Service, for infinite respects is obliged not to leave him. But the Misfortune is in the Beginning, and *Courtiers*, in this Case, are not unlike those wretched Fowl, that are hatched in obscure and dismal Valleys.

I think, said Signor *Frederick*, Duty ought to prevail above all other respects, but yet so as a Gentleman leave not his Lord in Time of Battle, or any other Adversity, or be thought to do it to follow Fortune, or because he seemed then to be deprived of all means of pursuing his private Interest and Advantage: At all other Times, I believe; he may with good Reason, and ought to abandon that Service, which, amongst all good Men, may bring him to Shame; for every one presumes, that he, who serves the good, is good, and he, that serves the wicked, wicked.

I have one Doubt in my Mind, said Signor *Ludovico Pio*, I desire you would clear me of, and that is, whether a Gentleman be bound, or no, while he is in his Prince's Service, to obey him in all Things he shall command, tho' they should be never so shameful and dishonourable.

In this Case, answered Signor *Frederick*, we are not bound to obey any body.

How? replied Signor *Pio*; and suppose I serve a Prince who treats me well, and confides in me, that I will do any thing for him in my Power,

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and he command me to go and kill a Man, or any such like thing, ought I to refuse to do it ?

You ought to obey your Prince, said Signor *Frederick*, in all Things that tend to his Profit and Honour, not in such as tend to his Loss and Dishonour. If he should therefore command you to do some traiterous Action, you are in such Case not only, not bound to do it, but you are bound not to do it, for your own Sake, and not to be a Minister of your Sovereign's Dishonour. It is true, many Things seem good at the first View, which are evil, and many evil, which notwithstanding are very good. For which Reason it is lawful for a Man sometimes in his Prince's Service to kill not one Man only, but ten thousand, and to do many other Things, which, if a Man does not well consider them, as he ought, will appear ill, and yet are not so in reality.

By all that is good and sacred, said Signor *Pallavicino*, I entreat you to discourse a little farther on this Subject, and shew us how we may distinguish Things that are really good, from such as are only so in Appearance.

Pardon me, Sir, said Signor *Frederick*; I will not enter upon that now, which would take up too much Time: I shall therefore refer it to your Discretion. Solve me at least, replied Signor *Gaspar*, another Doubt. And what is that? said Signor *Frederick*. I would know, said the other, when I am commanded by my Master in express Terms to undertake any Enterprize whatsoever, if, in the Execution of it, I think it will succeed better, and much more to his Advantage, by varying from my Commission, whether in such Case I ought to govern my self according to my first
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Instructions, without exceeding the Bounds of my Commission ; or else, otherwise to act, as I judge best.

In this Matter, said Signor *Frederick*, I would advise you to act after the Example of *Mankius Torquatus*, who, in the like Case, through too much Obedience slew his own Son, if I thought the Action worthy our Commendation ; which, to say true, I do not ; tho' I do not absolutely blame him, contrary to the Opinion of so many Ages. For, without doubt, it is dangerous for a Man to swerve from the Commands of his Superiors, trusting in his own Judgment more than in theirs, whom in reason he ought to obey ; Because, if his own Design happens to fail him, and he has ill Success, he runs into the Error of Disobedience, and ruins the whole Undertaking without any manner of Excuse, or Hopes of Pardon ; and though he should succeed, and every thing go according to his Desire, he must thank his good Fortune, and sit down contented. However, on this Account, a Custom has grown up of little minding the Commands of Superiors, and by the Example of him that has thus had good Success, who, perhaps, is a Person of much Prudence, and has maturely weighed every Circumstance, assisted by his good Fortune, a thousand ignorant and light-headed People securely undertake Matters of the greatest Importance, act after their own way ; and to appear Persons of Wisdom and Authority deviate from their Orders, which is a thing of ill Consequence, and very often the Origin and Fountain of an Infinity of Errors.

But in this Case, I think, the Person concerned ought maturely to consider the whole Matter, and weigh, as in a Balance, the Profit and Ad-

antage that may accrue to him, in acting contrary to his Orders, admitting his Design succeed according to his Wishes ; and on the other hand, counterpoise the Inconvenience and Detriment, if, in acting contrary to his Orders, he happen to have ill Success ; and knowing that the Damage may be greater, and of more Importance, if it has such ill Success, than the Profit, if it meets with good, he ought to refrain contradicting his Commission, but conform himself to it in every Point.

On the contrary, if the Advantage be like to be greater in succeeding well, than the Inconveniences in succeeding ill, I think he may justly venture to act, according as his Reason and Judgment advises him, not following rigorously the Letter of his Commission, imitating in this respect a good Merchant, who ventures a little, to gain a great deal, and not much, to gain a little.

But, above all things, let him have a particular Regard to the Nature and Temper of the Prince he serves, and govern himself accordingly ; for if he be rigorous and severe, as many are, I would never advise him, if he were my Friend, to vary in any Point from his Orders, lest it happen to him, as we read it happened to a Master Engineer of *Athens*, whom *P. Crassus Mutianus*, being in *Asia*, and intending to take a Town by Storm, ordered to send him one of the two Ship-Masts he had seen in *Athens*, to make a Ram to batter down the Walls, and said, he would have the larger. The Engineer, who was very skilful in his Profession, knew very well, that the great one would not be fit for that Purpose ; and because the lesser was easier of Carriage, and more convenient to make that Instrument, sent it to
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Mutianus ; who, understanding how Things went, sent for the poor Engineer, and asked him why he had not obeyed his Orders ; and not admitting any Reason he could alledge for himself, caused him to be stripped naked, beaten, and whipt with Rods 'till he died ; for he fancied he rather counselled than obeyed. With such severe and rigorous Masters a Man must act with the greatest Exactness and Circumspection.

But it is now high Time to leave this Subject, as it relates to our Superiors, and descend to the Conversation a Man has with his Equals, or somewhat his Inferiors ; for this, one ought also to understand, inasmuch as, generally speaking, it is much more frequent, and a Man finds himself oftner among them, than his Superiors, tho' there are some silly People in the World, who, being in Company with the greatest Friend they have in the World, if by chance they meet one better drest, immediately come up to him ; and if they happen to meet another in a finer Suit, serve him after the same manner.

Again, when the Prince passes through the Streets, or is at Church, or any other publick Place, they never leave off thrusting with their Elbows, 'till they come up to him ; and tho', in reality, they have nothing to say to him, yet will hold him in a long Stay, moving their Hands and Head, to shew they have Business with him of the last Importance, that the People may see they are in Favour. But because these Men vouchsafe to speak with no Body, but with Kings and Princes, I would not have us vouchsafe to speak of them.

Since you have made mention of those who love to keep Company with People well drest, said Signor

Signor *Julian*, I would have you, Signor *Frederick*, shew us after what Manner the *Courtier* ought to dress, and what sort of Clothes is most suitable; in short, after what manner he should govern himself, in relation to all the Ornaments of the Body, because we see an infinite Variety in Garb: Some dress after the *French* Fashion; some follow the *Spanish*, and others the *German* Mode; may some dress themselves in *Turkish* Vests; this Man is close-shaved, and that wears Mustachios. It would therefore be of no little Use, in this Variety of Fashions, to know how to chuse the best.

Indeed, said Signor *Frederick*, I know not how to give any certain Rule, relating to Dress, but only that a Man should conform himself to the general Custom; and since (as you say) this Custom is so variable, and the *Italians* so fond of dressing after the manner of other Countries, I think, a Man may be at Liberty to follow which he best likes. But I know not how it comes to pass, that *Italy* has not now, as it had heretofore, a Fashion of its own, that might be known to be the *Italian*; for though the bringing up of these new Fashions make the old ones look gross and ridiculous, yet perhaps they were a Sign of Liberty; whereas the new have been a Presage of Servitude and Subjection; which, I think, by what has happened, is a Matter too evident to be called in Question. And, as we read, that when *Darius*, the Year before the great Engagement with *Alexander*, had altered the Sword he wore, from the *Persian*, into the *Macedonian* Fashion, it was interpreted by those who used Divination, how this signified, that those, into whose Fashion *Darius* had altered the Form of his *Persian* Sword, should
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be Lords of *Perſia*: So where we have alotted our *Italian* Fashions into thoſe of other Countries, I think it plainly ſignified, that all thoſe, whom we thus imitated in mode of Dreſs, ſhould come and ſubdue us: Which is a Thing too true; for there is no Nation in being, that has not left us ſo much their Prey, that there is ſcarce any thing left for them to prey upon, and yet they continue their Violence and Ravage.

But I will not entertain you with theſe melancholy Reflections, I ſhall therefore return to the Subject, relating to the Dreſs and Garb of a *Cour-tier*; which, if it be not out of Uſe, not contrary to his Profeſſion, may, I think, in other reſpects, be well enough, if the Wearer is pleaſed with it. It is true, I ſhould beſt like it, if it kept a Medium, avoiding all Extremes in every reſpect; not as it was lately in *France*, where they wore their Clothes extravagantly large; not as in *Germany*, where they ran into the other Extreme, and wore them exceſſively ſtraight and narrow; but both theſe Fashions are corrected and brought into better Form by the *Italians*.

I would have it likewise rather incline to the grave than gay; for which Reason I think black more graceful than any other Colour; if not quite black, at least somewhat dark: But this I mean of common Apparel; for no doubt in the Army, and on high Festivals, bright Colours, and pompous, rich, and magnificent Habits, are more suitable and proper. The ſame may be worn in all publick Entertainments, Shews, Triumphs, Maſquerades, and the like; becauſe they carry with them a certain Gaiety and Livelineſs, which, in the Army and Diverſions, looks well and agreeable. As to the reſt, I am for the ſolemn Gravity,

vity, which the *Spaniards* so exactly observe in Dress; for very often the Inside may be judged by the Out.

Truly, said Lord *Cesar Gonzaga*, for my part, I think, I should lay no great Stress on this; for if a Gentleman be of worth in other respects, I think his Clothes neither add to, nor diminish, his Reputation.

You say true, my Lord, said Signor *Frederick*. Yet which of us here, if he saw a Gentleman walk the Streets with a Suit of Clothes quartered with different Colours, and a heap of Lace and Fringe crossing each other, would not take him for a Fool, or an egregious Fop?

Neither the one nor the other, said Signor *Bembo*, would he be supposed to be, by any one that has lived ever so little a while in *Lombardy*, where they all go so.

If then they all go so, said the Duchess smiling, it ought not to be objected to them as a Fault; this kind of Dress being as proper to them, as long Sleeves to the *Venotians*, and Hoods to the *Florentines*.

I speak no more of *Lombardy*, said Signor *Frederick*, than of other Countries; for in all Places you will find silly People, as well as wise. But, in relation to Clothes, I would have our *Courtier* be always very neat and delicate, but entirely conformable to Modesty, yet no ways light and effeminate, nor take more Pains in one Thing than another; as we see many Persons are so curious about their Hair, that they neglect every thing else; others are fond of white Teeth, and others again in Shoes, or Hats; on which Account, those few Things about them that are really suitable and proper, seem to be borrowed,
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and the rest their own. This fond Custom would I have our *Courtier*, if he take my Advice, utterly avoid, with this Addition, that he deliberate with himself what he has a mind to appear to be ; and, as he would be esteemed, so to dress, and make his Clothes bespeak him such, even to those who never heard him discourse, or do any thing whatsoever.

I think, said Signor *Pallavicino*, 'tis not fitting, nor is it used amongst Gentlemen and Persons of Honour, to judge of Men by their Clothes, and not by their Words and Actions ; because many People may be deceived in this Method, and therefore not without good Cause has sprung this Proverb, *The Habit makes not the Monk*.

I do not say, answered Signor *Frederick*, that we should, on this Account only, frame our Judgments of Men ; nor do I say they are not better known by their Words and Actions, than by their Dress : But I affirm, that Clothes are no small Argument of the Fancy of him that wears them, tho' sometimes it may be otherwise ; and not only this, but the whole Carriage, Gesture, and Behaviour, besides Words and Actions, serve us to form a Judgment of the Qualities and Inclination of those in whom they are observed.

And what are those, said Signor *Pallavicino*, upon which we may frame our Judgments, that are neither Words nor Actions ?

You are too subtle a Logician, replied Signor *Frederick* ; but, to explain what I mean, I must observe to you, that some Operations, after they are done, continue to be, as building, writing, and the like ; others again do not exist ; such are those I mean. I do not therefore count Walking, Laughing, Looking, and the like, to be Operations,

tations, and yet, for all that, externally they very often give us a Notion of Peoples Interiour. And tell me, did not you your self judge that Friend of ours, we discoursed of this very Morning, to be very vain, and full of Levity, as soon as you saw him walk along with that turning about of his Head, and bowing to every body, and inviting with a Smile every one to put off his Hat to him? Thus when you see one look too intent, with staring Eyes like a Madman, or laugh so ridiculously as those poor dumb Wretches, that inhabit the Mountains of *Bergamo*, who neither speak nor do any thing, would you not take him for a Fool?

You may see then, that these external Gestures, which at present I will not term Operations, go a great way towards giving us a Notion of Peoples Minds and Inclinations.

But, in my Opinion, there is another Thing, which adds to, or diminishes very much, a Man's Reputation; and that is the Choice of Friends, with whom one may intimately converse: For certainly it stands to Reason, that those, who are linked together in strict Friendship, and inseparable Society, should also resemble each other in Will, Mind, Judgment, and Inclination. Thus those, who converse with the ignorant, or wicked, are counted so; and, on the contrary, those, who keep company with wise, discreet, and good Persons, are esteemed as such. For it seems natural, that every thing willingly inclines to its like. I believe therefore, that a Man ought to be very circumspect in the Beginning of these Friendships; for of two dear Friends, whoever knows one, immediately judges the other to have the same Qualities.

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To be bound in such strict Friendship as you speak of, said Signor *Bembo*, I think indeed a Man ought to be very cautious, not only in respect of gaining or losing Reputation, but because now-a-days you find very few true Friends. Nor can I believe there are now in the World such Heroes in Friendship, as *Pylades* and *Orestes*, *Theseus* and *Pirithous*, *Scipio* and *Lelius*; but on the contrary, I know not by what cruel Destiny, it daily happens, that two Friends, who many Years have lived together in the most cordial Love, at last have somehow deceived each other, either through Levity, or Envy, or some other ill Cause; and yet each imputes the Fault to his Friend, which, perhaps, both equally deserve. Because, therefore, it has happened more than once to me to be deceived by him whom I loved as my own Soul, and by whom, I hoped, I was beloved above all the World, I have sometimes thought with my self never more to repose Confidence in any Man living, and give ones self up a Prey to a Friend, how dear and how much beloved he might be, so as, without reserve, entirely to unbosom ones self to him, and make him Partner of all ones Thoughts and Soul, since, in our Minds there are so many hidden Cavities, that it is impossible for the Wit to find all those Dissemblings that lie there securely covered.

For which Reason, I think, it would be more adviseable for a Man to love and serve one Person more than another, according to his Value and Merit, but yet not so securely to swallow this enchanting Bait of Friendship, as it would be too late afterwards to repent.

Truly Sir, said Signor *Frederick*, the Loss would be infinitely more than the Gain, if that high

high Degree of Friendship were ravished from Mankind, which, in my Opinion, is the greatest Happiness and Pleasure of Life, and affords us all that is dear and valuable in this World ; for which Reason I can by no means give into your Sentiments, but on the contrary I shall conclude, and that with Reasons the most evident, that without this perfect Friendship Man would be in a far more wretched Condition, than any other Creature whatsoever.

And tho' some wicked and profane Wretches have abused and corrupted this sacred Name of Friendship, ought we, for that Reason, to extirpate it from our Hearts ; and for the Faults of the bad deprive the good of so great a Felicity, greater than which cannot be in this World ? and, for my Part, I am verily persuaded, that there is amongst us here more than one Couple of Friends, whose Love is indissoluble, without the least Insincerity, and durable 'till Death, with such close Conformity of Will, as may equal those dear Friends of Antiquity you just now mentioned : And thus it happens, when, besides the Inclination, which proceeds from the heavenly Influences, a Man makes choice of a Friend of like Sentiments with himself ; but all this must be understood of the Friendship of good Persons, because the Amity of wicked Men is no Friendship at all.

And this sacred Knot of Friendship, so close and strait, I must confess indeed, can unite no more than two ; for otherwise it would be dangerous ; for you know, that three Instruments of Musick are, with much more Difficulty, brought into a perfect Harmony than two.

Our *Courtier* therefore ought to make one, en-
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dard with those excellent Qualities, we just now mentioned, his chief and Bosom Friend, and love, honour, and respect all other Persons, according to their Value and Merit, always endeavouring rather to keep Company with Men of high Esteem, and Persons of greatest Distinction for Nobility of Birth and known Virtue, than with obscure People, and those of little Note, provided he be equally loved and honoured by them; which he need not doubt of, if he be courteous, liberal, affable and agreeable in Company, officious and ready to serve his Friends, and take care of their Honour and Interest, as well of those that are absent, as of them that are present, bearing with their natural Defects, if they are to be borne withal, without breaking with them for a small Matter, correcting in himself such as shall be told him in a friendly Manner, never preferring himself to others; in seeking the highest and most honourable Seats, nor do as some People do, who, one would think, despised the World, and with a disagreeable Tartness would give Laws to every Body, and besides are ever quarrelling for the most trifling thing in the World, and very unreasonably reprehend others for what they do themselves, continually seeking Occasion to complain of their Friends; which is the most odious thing in the World.

Here he paused a little, and Signor *Pallavicino* began to speak; I would have you, said he, discourse somewhat more particularly on this Subject of friendly Conversation, than you do; for indeed you are too general, and treat it very cursorily.

How, cursorily, said Signor *Frederick*? would you have me tell you the very Words a Man

must make use of in this Case? Don't you think then enough has already been said on this Topic?

I am satisfied, replied the other, but yet I desire to know something particular, in relation to the Manner of Entertainment between Gentlemen and Ladies, which, I think, is a very necessary Article, considering a great deal of Time is spent therein in *Courts*; and, if it were always after one Manner, a Man would soon be weary of it, though otherwise it were never so agreeable.

I think, said Signor *Frederick*, we have given the *Courtier* a Knowledge in so many Things, that he may very easily vary his Conversation, and frame himself according to the Quality of the Persons he is to converse with, provided he be a Man of good Judgment, and govern himself thereby; and, according as Ocaasion serves, attend sometimes to serious Affairs, and sometimes to Diversiōn and Play. What Play do you mean? said Signor *Pallavicino*. Let us consult Father *Seraphin* here, answered Signor *Frederick*, who daily invents new ones.

But tell me seriously, replied Signor *Pallavicino*, do you not think it a Fault in a *Courtier* to play at Cards and Dice? Not at all, said Signor *Frederick*, unless a Man give too great an Application thereto, and, on that Account, neglect Affairs of Importance; or else has no other Intent in Play than to get Money, and cheat his Adversary; and, if he lose, frets and fumes to that Degree, as to make People believe it a certain Sign of Avarice.

And what say you, said Signor *Pallavicino*, of the Game of Chess?

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It is truly an ingenious and genteel Entertainment; but, methinks, it has one great Fault in it, and that is, that a Man may know too much at it; for whoever will be excellent at this Game of Chess, must, I believe, bestow a great deal of Time about it, and use so much Study, that he might as soon learn some noble Science, or do any other Act of Importance, and yet at last, after bestowing so much Time, he knows no more but a Game; for which Reason I am of Opinion, that in this Case the Mean (which rarely happens) is more preferable than the Excellency.

Then said Signor *Pallavicino*, there are many *Spaniards* very excellent at it, as well as in other kinds of Play, and yet they bestow not much Study upon it, nor neglect any other Business on that Account.

Do not imagine, replied Signor *Frederick*, but that they employ a great deal of Time and Study about it, tho' they have the Address to dissemble it; and, as for the other Games you mentioned, perhaps they are like a great many which I have seen, that are of no other Value but to make the Vulgar wonder, and therefore, I think, deserve no other Commendation, or Reward, than what *Alexander* the Great gave a Man, whom he saw at a distance bore Peace with a Needle.

But now, since we are on the Subject of Fortune, I must beg leave to observe to you, that as in many other Things, so in the Opinions of Men she bears a very great Sway; and it is sometimes seen, that a Gentleman, tho' endued with never so many excellent Qualities, shall be little esteemed by a Prince, and that too for no manner of Reason at all, as one can judge of; so that when he comes into the Presence, if he happen

not to be well known to the other *Courtiers*, tho' he have never so great a Share of Wit, and be never so ready in his Answers, has a fine manner of Carriage, and fluency of Expression, yet shall the Prince disesteem him; which has such an Influence on the rest of the *Court* (which ever conforms itself to the Prince's Humour) as shall make them likewise have little Value for him, and on all Occasions slight his Company; and whatever he says, or does, shall be insipid and disagreeable; and this unhappy Infection will so spread itself, that the very Pages and Footmen will throw their little Jest at him; and though he were a Man of the finest Parts in the World, yet would it be impossible for him, with all his Conduct, to escape their Raillery and Detraction.

On the contrary, if a Prince take a Fancy to a Man, how ignorant soever he may be, that knows neither how to carry, or express himself tolerably, yet, because he has the Prince's Eye, every thing he does, or says, how ridiculous soever, shall be applauded, and the whole *Court* seems to admire his Address, and be pleased with his wretched Attempts, to wit, as if they were the most sprightly Expressions in the World, which, in reality, would rather nauseate a Man, than agreeably divert him: So much attached are Men to those Opinions, which spring from the Favour or Dis-favour of Princes.

I would therefore have our *Courtier*, besides his intrinsic Worth, make use, as much as possibly he can, of Art and Genius; and whenever he is to go where he is a Stranger, or not known, let him endeavour to have a good Opinion of him go first thither before his Appearance, that People may know in what Esteem he is amongst Persons

Persons of the greatest Rank and Distinction of both Sexes, because that Fame and Reputation, which seems to arise from the Judgments of many, produces a certain firm Belief of the Person's Worth and Merit ; which, finding afterwards Peoples Minds thus disposed and prepared, is easily supported and maintained by Actions ; besides, in such Case, a Man is eased of those disagreeable Questions, *Who are you, and what is your Name ?*

I cannot conceive, said *Bernardo Bibiena*, of what Advantage this can be ; for it has often happened to me, and, I believe, to many others, that having formed in my Mind, by Report of Persons of Judgment, an Idea of the Excellency of a Thing before I had seen it, found afterwards I had much deceived my self ; which proceeded from nothing but giving too much Credit to Fame, and having formed in my Mind such great Conceptions, that afterwards measuring it with the Truth, the Effect, though in it self great and excellent, seemed nevertheless, in Comparison to what I imagined, but poor and little. The same, I fancy, may happen to our *Courtier* ; for which Reason I cannot see what Benefit can accrue to him to give these Expectations, and send this Fame of a Man, before he appears in Person ; because our Minds very often shape and fashion Things, to which afterwards we find no Manner of Agreement, or Conformity ; and thus a Man, of necessity, by this Conduct must lose more than get.

Those Things, said *Signor Frederick*, that appear to you, and a great many others, much less than Fame spoke them, are, for the most part, such as the Eye at first View may judge of them. As if you had never been at *Rome*, or *Naples*,

and heard People talk of them, you imagine; more than perhaps you afterwards find to be true. But this is not the Case, in relation to Mens Qualities; where what you see externally is the least: For Example, if the first Day you hear a Gentleman discourse, you do not find in him what you before imagined he was Master of, you do not so soon lose that good Opinion of him, as you do in those Things, in which your Eye is immediate Judge; but you expect every Day he will discover some hidden Excellency, reserving notwithstanding always that firm Impression, caused by the Report of so many.

Now this Gentleman being (as I suppose our *Courtier* to be) so well qualified; will every Moment confirm you more and more in your good Opinion of him, thus raised by Fame, because, by repeated Actions, he will give you Cause always to think he has somewhat more in him than you see. And certainly it cannot be denied, but these first Impressions have a very great Force and Efficacy; about which a Man ought to take a great deal of Care.

And, that you may the better comprehend of what Weight and Moment they are, I shall relate what I know, in this respect, happened to a Gentleman of my Time; who, tho' he was of a very graceful Aspect, modest Behaviour, and well-skilled in Arms, was not however so excellent in all these, but there were many as good and better. It fell out notwithstanding (as Fortune would have it) that a certain Lady fell passionately in Love with him; and this Love increasing daily, upon the young Gentleman's giving her Signs of a strict Correspondence, but there being no possible Opportunity of their speaking to each other,

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the Lady, prompted on by too much Passion, opened her Inclinations to another Lady, from whose Counsel and Aid she hoped to receive some Convenience of Intercourse: This Friend of hers was not inferiour to her self either in Blood, or Beauty.

Upon this, hearing her talk so passionately of this young Gentleman, whom she had never seen, and knowing the enamoured Lady to be a Person of Discretion, and good Judgment, immediately imagined him to be the handsomest, wisest, discreetest, and, in short, the worthiest Man in the World, to engage a Lady's Heart; and so, without seeing him, fell so deep in Love with him, that from that Instant she did all she could to gain him, not for her Friend, but for her self; which she brought about with no great Trouble; for, in reality, she was a Person rather to be sought after, than to solicit others.

Now what ensued is worth your Attention. It happened not long after, that a Letter, which this second Lady wrote to her Lover, came to the Hands of another, who was a Woman of most excellent Qualities, and singular Beauty: This Lady (as most of the Sex are) being naturally inquisitive, and desirous of knowing Secrets, especially those of other Women, opened the Letter, and, in perusing, observed, it was written with the most pathetick Expressions of an ardent Love. This sweet Language, full of Fire, at first made her pity the Lady; for she knew very well from whom the Letter came, and where it was to go: But afterwards they had such Power, that revolving them frequently in her Mind, and considering what a Man this must be, that could induce a Lady of such rare Perfections to fall thus passionately

nately in Love with him, immediately began to love him her self; and this Letter, perhaps, was more effectual in this Case, than if the young Gentleman had sent her the Letter himself: And as Poison, prepared for some great Person at his Table, kills him that first tastes of it, so this poor Lady too greedily swallowed that amorous Poison which was prepared for another. But to be short, the Matter was publick enough, and went so far, that a great many Women besides these, either out of spite, or to do as the others did, bent all their Care and Study to enjoy his Love; in this imitating (if I may use the Expression) Children at Bob-Cherry; and all this proceeded from the first Opinion that Lady conceived of him, who saw him so much beloved by another.

Here Signor *Pallavicino* said, smiling; to confirm your Opinion by Reasons, you alledge the Actions of Women, who, for the most Part, are void of Reason; and, if you would speak out, this Favourite of so many, was certainly an ignorant Wretch, or a Person of no Merit, because it is their Way to like the worst, and, like Sheep, to do what they see the foremost do, right or wrong; and, besides, they are so malicious, that had he been a Monster, they would have stolen him from one another, out of spite.

Here they all began to contradict this Gentleman, but the Duchess commanded Silence, and smiling, said, if the Ill you speak of our Sex were not so far wide of Truth, that it rather is a Reflection on the Speaker, than them, I would permit you to be answered, but I will not have you replied to with so many powerful Reasons, as may be alledged, that you may not leave off this bad Quality of yours, because you may be severely punished

punished for practising it, which certainly will be with the ill Opinion that every one will entertain of you, that shall hear you talk after this Manner.

Do not say, Sir, that Women are so much void of Reason, said Signor *Frederick*, tho' sometimes they are inclined to love, more through the Judgment of others, than their own; for great and wise Men have frequently done the same. And if I may speak out, you yourself and every one of us here, have many times, and do even now, give more Credit to the Opinion of others, than our own: As a Proof of this I shall instance you the Case of some Verses, which not long ago, were handed about here under the Name *Sannazaro*, and were thought by every body to be a most excellent Composition, and as such extolled with the highest Exclamation of Praise; but afterwards, as soon as they were known to be another Person's, they immediately lost their Esteem, and were good for nothing. In like manner a certain Anthem, which was sung in the Presence of her Highness the Duchess, was a poor Performance, 'till it was known to be the Composition of *Josquin de Pris*. But I shall give you yet a more undeniable Proof of the Force of Opinion, if possible. Do you not remember a certain Place, where you drank nothing all along but the self-same Wine, and said first, it was of a most excellent Flavour, and afterwards tasteless and insipid? and this, because you had been persuaded, that you drank of two Sorts of Wine; one of the Growth of *Genoa*, and the other of this Country: And when the Mistake was discovered, you would by no means believe it; so deeply was this false Opinion rooted

rooted in you, which, notwithstanding, proceeded from other People's Words.

Our *Courtier* therefore ought to take the greatest care in the World of these first Impressions, and consider, how prejudicial it may be to him to incur the contrary. But those Persons, more than others, stand in this Danger, who, making profession of being very pleasant Companions, have, on that Account, acquired a certain Liberty, that they imagine they may lawfully say or do any thing that comes uppermost, without thinking of it. This makes them very often run into certain Subjects, on which, when they find they are gravell'd, they will bring themselves off with making People laugh; and this they do too with so ill a Grace, that it does not answer their End, but makes every one that sees or hears them uneasy, and they themselves appear the coldest and most insipid things in the World. At other times, imagining they shall be thought Persons of Wit and Humour, in the Presence of Ladies of the highest Quality, nay, and very often to themselves, they speak the vilest things in the World, and the more they see them blush at it, the finer Gentlemen they fancy themselves to be; and laugh amongst themselves at these excellent Qualifications of a *Courtier*: But for no other Reason are they guilty of these Fooleries, than to be thought good Companions. This Denomination alone they think commendable, and for which they value themselves more than for any other one thing; and, in order to purchase it, they speak the most shameful and most immodest things imaginable.

Sometimes they jostle one another upon the Stairs, and strike one another over the Shoulders with

with their Canes, throw Dust into Peoples Eyes, and throw one another, Horse and Man, into some Ditch, or Bog. Then, at Table, Soups, Sauces, Gellies, and every thing that comes to Hand, into the Face it goes, and then they laugh; and he, that knows how to perform most of these Gallantries, values himself very much thereupon, and has gained immortal Honour: And if, by chance, they get amongst them a Gentleman, that will not give into their Horse-play, they say, he is too grave, no good Companion, but looks like a Counsellor.

But I must observe to you something worse than all this; and that is, there are some that lay Wagers, who can eat and drink Things the most nasty and disagreeable, and so horrid to our Senses, that it is impossible to name them without nauseating.

And what are those? said Signor *Ludovico Pio*. Let my Lord Marquis *Phæbus* inform you, answered Signor *Frederick*, for he has often seen it in *France*, and perhaps has been one of them.

The Marquis replied, he had seen none of these Things done more in *France*, than in *Italy*; and what the *Italians* had good, in relation to their Apparel, Feasting, Entertainment, Arms, and every thing else, they had it all from the *French*.

I do not deny, said Signor *Frederick*, but there are a great many genteel and very modest Persons amongst the *French*, and I myself have known a great many very worthy Gentlemen of that Country; but yet there are some again but of little Worth; and to speak in the general, I think, the *Spaniards* agree much better with the *Italians* in their Deportment, than the *French*; because that quiet Gravity, peculiar to the *Spaniards*, is more agree-

agreeable to us than that prompt Vivacity one perceives in every Motion and Gesture of the *French*, which is not unbecoming in them, but rather a Grace; for it is so natural to them, that there is no manner of Affectation in it.

There are many *Italians* that strive to imitate them in this, and do nothing but shake their Heads, and shrug up their Shoulders in speaking, but with a very ill Grace; and, when they go abroad, go so fast, that their Footmen can hardly keep pace with them; and with this they think themselves perfectly *French*, and have attained to that easy Negligence, which is rarely found in any but those who have had their Education in *France*, and learnt it from their Infancy.

The same may be said in respect of learning several Languages, which I commend very much in our *Courtier*, especially the *French* and *Spanish*, because of the great Intercourse between both these Nations and *Italy*; and these bear greater Conformity to us, than any other, and because those two Princes are very powerful in War, and most magnificent in Peace, have always their *Courts* full of gallant Personages, who are sent over the whole World, and consequently we most converse with them.

I will not descend to those particular Things, which are too well known; as that our *Courtier* ought not to profess himself a great Eater, or Drinker, or intemperate in any respect, or slovenly in his way of Living, like some Peasants, that smell of the Plough a thousand Miles off; for such a one is not only not to be hoped to make a good *Courtier*, but, indeed, can be employed about nothing better, than to keep Sheep.

And to conclude, I say, that it by all means behoves

behoves our *Courtier* to have a perfect Knowledge in what we have said is fit for him ; so that every thing possible may be easy to him, and all Men admire him, and he nobody ; but I would by no means here be understood, that he shew a lofty and unmanly Carriage, as some do, that do all they can to make People believe, they do not at all wonder at what things other People do, because they presume to do them much better, and by their Silence despise them, as things unworthy our notice, and make semblance as if no one were (I do not say their Equals, but) capable of understanding their profound Knowledge.

A *Courtier* therefore ought to shun this hateful Conduct, and with sweet Temper and Humanity commend the good Actions of other Men ; and tho' he may know, that he excels others in several respects, yet let him take care not to let the World know he thinks so of himself. But because very seldom, or perhaps never, these high Perfections are found in human Nature, yet should not a Man, who finds himself wanting in some respect, lay aside all Hopes of arriving at some Degree, tho' he cannot reach that Height, of Excellency, he aspires to : For, in every Art and Science, there are many worthy Places besides the first, and it is seldom seen, but he, who aims at the highest, passes beyond the middle Station.

I would then have our *Courtier*, in case he find himself excellent in any thing besides Arms, to shew his Merit after a genteel Manner, and that he have that Discretion and good Judgment, as to know how, with Dexterity and Address, to invite People to hear and see what in him is most excellent ; always taking this Caution, not to seem to do it thro' Ostentation, but accidentally,
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and rather to be intreated by others, than to do it of his own Choice; and, in every thing that he is to do, or speak of, let him always be prepared, and think of it before hand, seeming however to do it *extempore*, and on the sudden.

But those Subjects, of which he understands but little, let him only transiently touch upon, without dwelling thereon too much, yet, in such a manner, that he may be thought really to understand more of them than he speaks; as some Poets, who have treated summarily of the most abstruse Points in Philosophy, or other Sciences, of which perhaps they knew very little; and, in what he knows himself altogether ignorant of, I would not have him make Profession that he knew any thing of the matter, or seek to gain any Reputation, but, as Occasion serves, freely confess he knows nothing of it.

This Method, said *Calmata*, *Nicoletto* would never have made use of; who, being a most excellent Philosopher, and knew no more of the Law, than how to fly, tho' a certain *Podestà* of *Padua* had a mind to give him a Lesson, would never yield, at the Persuasion of several Scholars, to deceive the Governour, and confess he knew nothing of it, always saying, that he was not, in this Point, of the Opinion of *Socrates*; for it is not the Part of a Philosopher, at any time, to say he knew nothing.

I do not say, answered Signor *Frederick*, that a *Courtier* should of himself, without being asked, go and tell every body, he knows nothing; for I am no way pleased with that Folly of a Man's condemning and dispraising himself; and I have often laughed at some People, who, without

without any Necessity, recount voluntarily such things; which, tho' they might have happened, without any Fault of theirs, carry, however, along with them some Shadow of Infamy and Disgrace: As did a certain Gentleman, whom we all know; who, whenever he heard any one talk of the Action in the *Parmesan*, against King *Charles*, would immediately begin to entertain the Company, how he ran away; that a Man by his Discourse would imagine, he did nothing else: Then he would tell you, how he was foiled at such a famous Tournament; and very often, in his Discourse, seemed to bring in by head and shoulders, how such a Night, as he was going to speak to a Lady, he was soundly cudgelled.

Such Fooleries as these I would not have our *Courtier* talk of, but my Opinion is, that when Occasion offers that he should discourse of what he is ignorant of, he should, by all means, seek to avoid it; which if he cannot handsomely do, let him frankly confess his Ignorance, rather than run any risque; and thus shall he escape those Censures, which many now-a-days deserve; who, I know not by what perverse Instinct, or Judgment, ever undertake to do those Things they know nothing of, and omit what they sufficiently understand.

For a Confirmation of this, I know a very excellent Master of Musick, who, laying by that Science, gave himself entirely up to Poetry, and believes himself a very great Man in that respect, tho' he made every Body laugh at him, and now has even lost his Musick. Another, one of the principal Painters in the World, neglecting his Art, in which he is very excellent, is going to
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learn Philosophy ; in which he has such strange Concoits, and new Chimeras, that, with all his Painting, he cannot make any Description of them. There are an Infinity of such as these.

And some there are, who, knowing themselves excellent in one thing, make their principal Profession to be so in another ; of which however they are not ignorant ; but always, when Occasion offers them to shew their Skill in what they know they best understand, do it to Perfection ; which sometimes has that good Success, as to make the Spectators, who see they have so high a Degree of Knowledge in what is not their Profession, imagine them to be much more excellent in what they do profess : This Art, if attended with good Judgment, I am no ways displeas'd with.

I cannot think this an Art, said Signor *Pallavicino*, but a real Deceit, and I believe it unworthy a good Man to deceive at any time.

This, answer'd the other, is rather an Ornament attending the Action, than a Deceit ; and tho' it be a Deceit, yet is it no discommendable one. Will you not, for the same Reason, say, he that conquers his Adversary at Foils cheats him ? and this is only because he has more Art than his Companion. Again, if you have a Jewel, which, being unset, is very beautiful ; and afterwards, when it comes out of the Jeweller's Hands, appears with greater Lustre, will you not, with as good Grounds, say, the Workman deceives the Eye of him that looks upon it ? and yet, for this Deceit, he deserves to be commend'd ; since, by good Judgment and Art, a masterly Hand adds a Grace and Ornament to Ivory, Silver,

ver, or precious Stones, by setting them in Gold. Let us not therefore say, that Art (or Deceit, if you will have it so) deserves Reproach.

Nor is it ill in any Man, who knows himself excellent in any one thing, handsomely to take an Opportunity to convince the World he is so, and even to cover those Particulars which he thinks of little Merit; but the whole with a certain discreet Diffimulation.

Do you not remember how King *Ferdinand*, without making any semblance he designed to do so, very frequently took Occasion to strip himself into his Waistcoat? and this, because he knew he was finely shaped; and for the like Reason, because he knew he had but indifferent Hands, he seldom pulled off his Gloves; and yet there were very few, who took notice of this Management of his: And, I think, I have somewhere read, that *Julius Caesar* wore his Wreath of Lawrel on purpose to hide his Baldness. But in these things a Man must make use of a great deal of Prudence and good Judgment, lest he over-shoot himself; for oftentimes a Man, by too much endeavouring to avoid one Error, falls into another; and for Honour, which he sought after, gains only its reverse.

The most secure way therefore in the World, for a Man to live and converse, is ever to govern himself with the golden Mean, which is, undeniably, the greatest and strongest Shield against Envy; which one ought to avoid as much as possible.

I would also have our *Courtier* take care never to incur the Censure of being either vain-glorious, or (to speak in downright Terms) a Liar; which too often happens to be the Fate of those

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who do not deserve it, for which Reason, in his Discourse, let him be always careful not to deviate from the Likelihood of Truth, nor even to mention, too frequently, those Truths, that seem to wear the Visage of Falshood; as some do, who never speak but of Miracles, and will be thought of such Authority, that every thing, tho' never so incredible, must be believed, because they say so.

There are other People, again, no less culpable, who, at their first entering into a Friendship with any one; to insinuate themselves into the Favour and good Opinion of their new Friend, make most direful Imprecations, that there is not a Person in the World whom they love better, and that, for his dear Sake, they would sacrifice their Lives, and talk many such unreasonable romantick things; and when they part, give Demonstrations of the highest Sorrow, and can scarce speak a Word for Tears, and, by being willing to be thought mighty Friends, gain the Character of base Flatterers and Liars.

But it would take up too much time to enumerate all the Faults and Errors in Conversation; for which, I think, after what has been said, it will be sufficient to add, that our *Courtier* never want agreeable Discourse, with a certain sweetness of Utterance, in order to engage the Attention of those who hear him, and with pleasant and jocular Expressions to make them sometimes laugh, and, without Tiresomness or Satiety, ever delighted in his Company.

And now, I hope, *Donna Emilia* will give me leave to be silent; which Favour, if she be pleased to deny me, by my own Confession, I shall be convicted not to be that good *Courtier* I have

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all this while been giving a Description of; for not only good Discourse (which neither now, nor perhaps at any time before, you have heard from me) but even my Manner, has been much deficient.

This Opinion of your being a bad *Courtier* (said the Lord Governor) I can by no means allow that we are capable of entertaining; for, in reality, this Desire of yours to be silent, rather proceeds from your being willing to rid your self of Fatigue, than your Want of Power of Discourse. That therefore, in so noble an Assembly as this is, and on so excellent a Subject, no Particular be omitted, be pleased, Sir, to satisfy us, how these jocose, facetious, and witty Topicks in Discourse may be made use of, which you just now mentioned, and shew us the Art to which this pleasant way of Talk belongs, that so agreeably incites us to laugh and be merry; for, in reality, I think it no ways unbecoming a *Courtier* to know.

My Lord, said Signor *Frederick*, pleasant Conceits and jocose Expressions are rather a Gift and Grace of Nature, than of Art; but yet there are some Nations more prompt and ready at this, than others; as the *Florentines*, who indeed are very exquisite at it. This kind of Mirth seems also proper to the *Spaniards*, but there are a great many of this Country, as well as of others, that by too much Loquacity go sometimes beyond their Bounds, and become dry and insipid, because they have not a due regard to the Quality of the Person they address their Discourse to, nor Place, nor Time, and that Gravity and Modesty they ought to have themselves.

You deny, said the Governor, that there is any Art in these kinds of Jest, and yet, by speak-

ing againſt thoſe, who make uſe of them without a certain Gravity and Modesty, and have not a due Regard to Perſons, Time, and Place; I think, you plainly inſinuate, that they may be taught by a certain Rule and Method.

—Theſe Rules, my Lord, answered Signor *Frederick*, are ſo general, that they may be applied to every Subject, and push it forward: But I ſaid, there was no Art in Jeſts; becauſe, in my Opinion, they are but of two Sorts; one kind is that, which extends itſelf in a long and continued Diſcourſe without Interruption; as we ſee in ſome Perſons, who ſo pleaſantly, and with ſuch a Grace, expreſs what happened to them, or they have ſeen or heard, and with apt Words and Geſtures reſent it to one after ſuch a lively Manner, as if one really ſaw it.

The other kind is very ſhort and compendious; which conſiſts only in an apt, yet tart, Expreſſion: In the firſt, I think, there needs no manner of Art, becauſe Nature it ſelf makes Men apt to be pleaſant in Narration, and gives them Looks and Geſtures, a Voice and Words, to imitate what they have a Mind to. In the latter, what can Art do? ſince theſe ſharp and poignant Expreſſions ought to come out of a Man's Mouth ſo ſuddenly, that one would ſcarce imagine the Speaker could have Time to think upon them; otherwiſe, they are dry, and worth nothing at all; for which Reaſon all is owing to Wit and Nature.

My Lord Governor, ſaid Signor *Bembo*, does not deny what you advance, that is, that Wit and Nature act not the principal Parts, eſpecially in relation to the Intention; but it is certain, that in the Mind of every Man, how excellent ſoever
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a *Wit* he may be, there spring up Conceptions good and bad, more and less; but then Art and Judgment polish and correct them, making choice of the good, and rejecting the bad. Setting aside therefore that, which has relation to Wit, inform us of that, which consists in Art, that is, in relation to these Jest, or merry and diverting Expressions, that make us laugh; and which are fitting for a *Courtier* to make use of, and which not; as also in what Time and Manner; for this is what my Lord the Governour asks of you.

There is no one here, said Signor *Frederick*, whom I will not yield to in every thing, especially upon this Subject; unless perhaps those Fooleries, which often make People laugh more than the most quaint and witty Expressions, may be allowed the Name of Jest: then turning to Count *Lewis*, and Signor *Bernardo Bibiena*, these Gentlemen, said he, are Masters in this Faculty; of whom, if I am to discourse upon this Subject, I must learn what I am to say.

I think, said the Count, you begin now to practise what, you say, you are very unskilful in; which is, to make this noble Assembly laugh at Signor *Bibiena* and my self; because every one here knows, that you are much more excellent in what you praise us for, than we are: But if you are quite tired, it were better to beg the Favour of her Highness the Duchess, that she would be pleas'd to defer the Remainder of this Discourse 'till to morrow, than to go about, by Stratagem, to disengage your self from this Task.

Signor *Frederick* began to reply, but *Donna Emilia* interrupted him immediately, and said, It is no regular Proceeding, that these Disputes should end in your Commendation; it is sufficient

that we know you all. But because, I remember, that you Signor Count last Night told me I did not divide this Charge equally, it will not be amiss if Signor *Frederick* take some Respite, and we will lay this Subject, relating to witty Sayings, on Signor *Bibienna* for we do not only know him to be very witty and facetious, even in continued Discourse, but we likewise remember he has often promised to write upon this present Subject; for which Reason one may conclude, he has very well thought upon it, and therefore ought fully to understand it.

Then said Signor *Frederick*, Madam, I know not what more to say; but, like a Traveller on the Way, now weary of the painfulness of my long Journey at Noon, will repose myself, at the Discourse of Signor *Bibienna*, as under a fair Tree, that casts a goodly Shadow at the sweet murmuring of a living Fountain; and then perhaps, when a little refreshed, I may have somewhat more to say.

If I shew you the Fop, said *Bibienna*, smiling, you will see what Shadow may be hoped for from the Leaves of my Tree; as to the murmuring of the living Fountain you speak of, it may perhaps be your Fortune to hear it, for I was once turned into a Fountain, not by any of the antient Gods, but by Father *Mariano*, and from that Time till now I never wanted Water.

This set them all a laughing, because what *Bibienna* hinted at, happened to him in the Presence of *Galeotto*, Cardinal of *San Pietro ad vincula*, and was known to every body. After this was over, *Donna Emilia* said, leave off practising this Art of making us laugh, and tell us, how we should use this manner of Discourse, whence it is derived,

derived, and all you know in this Matter, and because we would lose no more Time, begin immediately.

I doubt, Madam, said *Bibiena*, it is late, and therefore, lest my Discourse should seem unpleasant, and tedious, perhaps it would be better to defer it 'till to morrow. Here, immediately, several began to speak, and said, it wanted a great deal of the usual Time of breaking up.

Then Signor *Bibiena*, turning to the Duchesse and *Danna Emilia*, I will not refuse this Task, said he, but as I am wont to wonder at the Boldness of those, who are so hardy as to undertake to sing to the Lute, in the Presence of *Sanseondo*, so ought I, by no means, in the Presence of those, who understand what I am to speak of much better than my self, to undertake this Subject. However, lest I should give a Precedent to these Gentlemen, to refuse what may be laid upon them, I will speak, with as much Brevity as possibly I can, what comes into my Mind, in relation to such Matters as create Laughter, a Thing, so proper to us, that, to describe a Man, the Schoolmen make use of this Expression, *He is a living Creature, capable of Laughing*; because this Laughing is perceived only in Man, and is almost always a Token of a certain Merriness in the Soul, which naturally is drawn to Pleasure, and desires Quiet and Repose.

On which Account, we see, Men have invented several things, as Festivals, and such Variety of publick Shews, and other Diversions. And, because we love those, who have been the Cause of such Recreations, it was the Custom of the Kings of old, amongst the *Romans*, *Athenians*, and others, to get the Loye and good Will of the Peo-

ple, and feed the Eyes and Minds of the Multitude, to erect large Theaters, and other publick Buildings; and there to exhibit new kinds of Plays and Diversions, running of Horses and Chariots, Combats of strange Beasts, Comedies, Tragedies, and antick Dances: Neither had the gravest Philosophers any Aversion hereto; for very frequently, at these Diversions and publick Shews, would they refresh their Minds, wearied in those high and divine Speculations of theirs, which even all Conditions of Men willingly do; for not only those who sweat in the Field, the Mariner, and all such who are inured to hard and painful Labour with their Hands, but even holy religious Persons, and the wretched Prisoner that every Hour expects to die, do not refrain endeavouring to seek out some Remedy to cheer and refresh themselves.

Whatsoever, therefore, causeth Laughter, makes the Mind chearful and pleasant, nor suffers a Man, in that Instant, to think of the Troubles and Miseries, of which our Life is full. You see then Laughing is very agreeable to every body, and he certainly merits our Praise, who can cause it at a proper Time, and after a handsome Manner.

But what this Laughing is, and wherein it consists, and in what Manner it affects the Veins, Eyes, Mouth, and Sides, and seems as if it would make us burst, so that, whatever Resistance we make, it is impossible to contain it, I shall leave to *Democritus* to determine; which should he promise to do, he would never be able to keep his Word. The Place then, and the Fountain, as it were, whence flow Things ridiculous, consists in a certain Deformity; for we only laugh at those things,

things, which disagree amongst themselves, and to ones seeming are bad, though they are not so in reality: I cannot otherwise describe it. But, if you will reflect a little, you will perceive, that what a Man always laughs at is at things that do not agree entirely together, and yet, for all that, are not bad.

What Method then, the *Courtier* ought to make use of in provoking Laughter, and how far, I shall endeavour to shew, to the best of my Judgment; because, to make People always laugh, does not become a *Courtier*; nor to do it after the manner of Sots over their Cups, and, especially, common Buffoons; and tho', perhaps, one may think, *Courts* cannot well be without these sort of People, yet, by no means, do they deserve the Name of *Courtiers*, but must be called (as every one ought to be) what they are.

The Scope and Measure of making one laugh at a sharp and poignant Jest must, in like manner, be diligently considered, and of what Condition the Person is, whom it is directed to; for it excites no manner of Laughter to ridicule a poor Wretch in Misery and Affliction, nor a wicked Man, or common Rogue, because these seem to deserve another kind of Punishment; and People are not enclined to laugh, or taunt at Men in Misery, unless such Wretches, in their Misfortunes; hector and brag of themselves, and are proud and haughty.

Again, a due Regard must be had to those who are generally loved and esteemed, and such as are in Power; because, in throwing a Jest at these Persons, a Man may, sometimes, procure himself very dangerous Enemies. A Man should, therefore, only level this kind of Battery against the
Vices

Vices that are in People ; not at such Misery, as may move Compassion ; nor at such Wickedness, as, one thinks, deserves capital Punishment ; nor Persons of such Authority, that any little Displeasure of theirs may be prejudicial to us.

You must know, besides, that from the Topicks, whence these Jestes are taken, a Man may also pick out very grave Sentences, either for Commendation, or its Reverse, and, sometimes, even with the same Words ; as one is wont to say of a liberal Person, who makes his Friends share of his good Fortune, that *what he has is none of his own*. The same may be said in Dispraise of one, that by Robbery, or any other unlawful Means, is grown rich. It is also a common Saying, *She is a Woman of great Price*, when one has a Mind to praise her for her Prudence and Goodness. The very same may be said of a Woman, that expects to be expensively maintained.

But it oftner happens, that a Man uses the same Topicks, than the same Words ; as, not long since, three Gentlemen standing together at Mass in a certain Church, where was a Lady, with whom one of the three was in Love, there came a poor Beggar, who, standing before her, asked her Charity, and, with a great deal of Instance and Importunity, in a very lamentable Tone, repeated many times his Request ; who, for all that, neither gave him any thing, nor denied him, by any Sign of Refusal, but stood musing with herself, as though she was thinking of somewhat else.

Then said the Gentleman, that loved her, to his two Companions, You see what I must hope for at the Hands of my Mistress, who is so cruel, that she will neither bestow on that poor naked Wretch, dying with Hunger, what he begged
with

with such Importunity, nor yet give him any Sign to depart ; so much does she delight to see before her a Person languishing in Misery, and, in vain, imploring her Compassion.

This, said one of the two, is no Cruelty, but a tacit Instruction to you, to let you know, that your Mistress is not pleas'd, that any one should sue to her with too much Importunity. Nay, said the other, it is rather to inform him, that though she does not grant what is desired of her, yet that she is willing enough to be sollicit'd, and apply'd to. You see then, because the Lady did not dismiss the poor Man, it produced three several Sayings ; one of severe Blame ; another of modest Praise ; and a third was, tho' a Jest, yet very sharp and poignant.

But to return where we left off, and in order to declare to you the several Kinds or Species of Joking, or merry Expressions, as much as concerns us, I beg leave to say, that, in my Opinion, there are three Sorts, though Signor *Frederick* has only mentioned two ; the one, a handsome and pleasant Narration, without Interruption, which consists in the Effect of a Thing ; the other, a sudden and acute Promptitude, which consists in one Sentence only. However, I must add a third Sort, which we *Italians* call *Burle*, or merry Facts, wherein the Narration is long, the Sayings short, and some Actions withal.

The first then, which consists in a Discourse, without Interruption, is almost, as if a Man would tell a Tale, or Story ; as, for Example, when Pope *Alexander* the sixth died, and *Nicholas* the fifth was created Pope, being then in *Rome*, and in the Palace, with your Friend Signor *Antonio Agnello* of *Mantua*, and her Highness the
Duchess,

Duchess, in discoursing of the Death of the one, and the Creation of the other, and passing his Opinion on several Incidents, amongst a great many of his Friends, he said ;

Gentlemen, in the Time of *Catullus*, Gates began to speak without Tongues, and to hear without Ears, and, after that manner, discovered Adulteries. Now, tho' Men are not so excellent and worthy, as they were in those Days, yet perhaps the Gates, which are now made, most of which, especially those here in *Rome*, are of ancient Marble, have the same Virtue they then had, and, for my part, I believe, these two here will clear us of all our Doubts, if we would consult them. The Gentlemen were a long while in Suspense, where this would end, but *Antonio* still continued walking up and down, sometimes before, and sometimes behind ; at last, on a sudden, he looked up to one of the two Gates of the Hall, where they were walking, and stopping short, shewed the Company, with his Finger, the Inscription over it, which was Pope *Alexander's* Name, and at the End V & I, to signify, as you all know, the sixth ; and said, see here, this Gate says, Pope *Alexander* the sixth, which signifies, that he was Pope thro' the Force he made use of, and prevailed more by that, than Reason ; and now let us see, if we can find any thing out of this Gate, in relation to the new Pope ; and turning himself to the other Gate, pointed to the Inscription of one N. and two PP. and one V. which signifies, *Nicolaus Papa Quintus* : Alas ! said he, very ill News ! see, this Gate says, *Nihil Papa valet*.

You see, now, how this kind of Jestings has its Elegance and Beauty, and not unbecoming the Mouth

Mouth of a *Courtier*, whether the Thing be true or false; for, in this Case, it is allowable to feign what a Man pleases, without Censure, and, in speaking the Truth, to set it off with some little Invention; *increasing*, or *diminishing* it, as Occasion serves. But the perfect Beauty, and very Vitals of this is, to shew properly, and without Pain, as well with Gestures as Words, that which a Man has a mind to express to his Auditors, in such a Manner, as he may seem to do the very Things, which he is relating.

And this manner of Expression has such Force and Energy, that it sometimes sets off a Matter, as to make it wonderfully pleasing, which in it self is neither very pleasant, nor witty: And tho' such Narrations require Gestures, and that Efficacy, peculiar to a lively Voice, yet is the Force of them sometimes perceived, even in Writing. Who, for Example, can forbear laughing, when he reads in *Boccaccio*, in the fifth Day of his hundred Novels, how the Priest of *Varlongo* strained himself in a *Kyrie* and *Sanctus*, when he knew *Belcolore* was at Church? There are also very pleasant Relations in those of *Calendino*, and several others. But to make one laugh by imitating, or counterfeiting (or however else you may term it) any one's Humour, no body, as I know, surpasses our good Friend here Signor *Roberto da Bari*.

This would be a very high Encomium, said *da Bari*, were it true; for then would I rather endeavour to imitate the good, than the bad; and I should think my self very happy, could I be but like some I know: But, I doubt, I can imitate nothing to make one laugh, but what is bad. It may be so, said *Bibiena*, but there is even an Excellency

lency in this ; for you must know, this Imitation we speak of cannot be without Wit ; for, besides the Method to adapt and accommodate Words and Gestures, and to represent, as it were, before the Eyes of his Auditors, the very Face and Behaviour of the Person a Man talks of, he must be very prudent, and have a regard to Time and Place, and the Persons he talks of, and not fall into Buffoonry, and exceed his due Bounds ; which Circumstances you admirably well observe, and therefore I have sufficient Reason to believe you very good in every kind.

For, certainly, it is not fit for a Gentleman to cry and laugh, make noises, and wrestle with himself like *Berto*, or dress himself as a Peasant, like *Strascino* ; which in them are very proper, as being their Profession. But we must transitionally, and with as much Privacy as possible, steal this Imitation ; always, however, preserving the Port and Dignity of a Gentleman ; without talking obscenely, or putting the Face and Body in strange Contortions ; but frame our Movements and Gestures after such a certain manner, that whoever hears and sees us, may imagine, thereby, more than the thing is ; and, upon that, take Occasion to laugh.

He must likewise, in this Case, take heed of biting too much in his Reprehensions, especially on the Deformity of a Man's Face, or Person ; which, if discreetly managed, very often are Subjects ample enough to make a Man laugh, which is not only the Part of a Buffoon, but even of a professed Enemy.

For which Reason (tho' it be a difficult matter) a Man ought to observe the Manner of *Signor Roberto*, as I said just now, who imitates any thing

thing in the World, not without piquing them in those things, wherein they are defective, and even in their own Presence, and yet no one is uneasy, or imagines; he ought to take it in ill part; of this I shall give no Example, because we see in him daily an Infinity of Instances.

It makes one also laugh (which Species nevertheless is contained under Narration) when a Man repeats, with a certain Grace, some little Defects, unworthy of a greater Punishment; as some silly things, singly so, or attended with a little ready poignant Folly; sometimes certain extravagant Affectations, or a large well-invented Falstity, as not long since *Cæsar* here told us, which was this; that being in Company of the *Podestà* of this City, he saw a Countryman come up to him to complain, that he had an Ass stolen; and after he had complained of his Poverty, and how the Thief had robbed him, he said, Ah Sir! had you seen my Ass, you would have known what Cause I have to complain; for, with his Pad upon his Back; one would have taken him for a very *Cicero*. And one of this Assembly, not long since, seeing an over-grown He-Goat marching before a Herd of others, stopped of a sudden, and, with Looks full of Wonder and Astonishment, cried out, observe that He-Goat, he looks like St. *Paul* the Hermit.

I knew another, said Signor *Pallavicino*, who, having been an old Servant to *Hercules*, Duke of *Ferrara*, offered him his two little Sons to be his Pages, who died both before they were entred into his Service; which, when the Duke heard, he lamented very tenderly with the Father, and, amongst other things, said, he was very sorry; for that, when he saw them, he thought them very

very witty and handsome. Ah ! my Lord, said the Father, you saw nothing ; for within these few Days they grew much more handsome and witty than ever I could have imagined, and sung together like a Couple of Hawks.

And, not long since, a certain Doctor of our Acquaintance, seeing a poor Fellow whipt along the Market-place, who, tho' his Shoulders were all bloody, walked very slow, as if he had been taking his Pleasure, Go on faster, said he, poor Man, that thou may'st be the sooner out of thy Pain. The Fellow, turning about, seemed to wonder, and paused a little ; at last said, when you are whipt, Sir, walk at your own Pleasure, I shall now walk at mine.

Nor do I suppose you have forgotten what his Highness, the Duke, told us lately of a certain Abbot, who stood near Duke *Frederick*, when he was asking what they should do with that great Quantity of Rubbish, that was cast up to lay the Foundation of this Palace, at which they were continually at work. My Lord, said he, I have found out an excellent way ; let them dig a large Pit, and put it in there. The Duke could not help smiling ; and what, said he, shall we do with the Earth that comes out of the Pit ? Let it be made so much the larger, said the Abbot, that it may hold both : And though the Duke repeated several times, that the greater the Pit was, the greater Quantity of Earth would be cast out of it, yet could he never make it sink into the Abbot's Brain, but it might be made so large as to hold both ; and he continually replied, make it so much the larger. Now don't you think our Abbot a Person of vast Penetration and Foresight ?

And

And why do you not tell the Story of your *Florentine* General, said Signor *Pietro Bembo*, who was besieged in *Castellina* by the Duke of *Calabria*? who, finding one Day in the Town some poisoned Balls, which were shot out of the Camp; wrote to the Duke, desiring him, that if the War should go on so cruelly, he would likewise put a Medicine upon every Bullet, and then he that was wounded would have the Remedy in his own Hands.

If you are not silent, Signor *Pietro*, said *Bibiena*, laughing, I shall tell whatever I have seen and heard of you *Venetians*; which is no small matter, especially in their Cavalcades. Forbear, I beseech you, replied the other, and I will not mention a Syllable of two other pretty Stories of you *Florentines*.

They are rather, replied *Bibiena*, of the *Senese*; and it is no rarity with them. As not long since, one of them, hearing in the Council-Chamber certain Letters read, in which, for avoiding a too frequent Repetition of the Party's Name, this Term *Prelibato* (which, you know, signifies *the aforesaid*) was often used, he spoke to the Clerks, that read them, Stop a little, said he, and tell me, who is this *Prelibato*? is he a Friend to the Government?

Signor *Bembo* said, smiling, But I speak of *Florentines*, not of the *Senese*. Out with it, good Signor, said *Donna Emilia*, and mince nothing of the Matter. When the *Florentines*, said he, were at War with *Pisa*, they wanted now and then Money, on Account of their extraordinary Expences; but one time, above the rest, as they were laying their Heads together in Council, to find out Ways and Means to supply their Necessities, after several

Schemes were proposed, one of the most antient Citizens expressed himself, after this manner.

I have found out two Ways, said he, by which, in a little time, we may get a good round Sum; the one is, (because we have no better Revenue than the Gabel, at the Gates of *Florence*) whereas we have eleven Gates, let us make eleven more, and thus shall we double our Income. The other is, to set up two Mints, as we have here in *Florence*, one in *Pistoia*, and another in *Prato*, and do nothing else there, Day and Night, but coin Money, and all in golden Ducats; and this, in my Opinion, is the best Method, and least expensive.

The whole Company could not help laughing at this subtle Advice of the Citizen; which being over, *Donna Emilia*, turning to *Bibiena*, Well, Signor *Bernardo*, said she, will you suffer Signor *Pietro* here thus to banter you *Florentines* with Impunity?

Madam, replied *Bibiena*, smiling, I easily pardon this Offence; for at the same time that he has displeas'd me, at ridiculing our *Florentines*, he has pleas'd me in obeying you, which I would always do my self.

But to return to our Subject; mean Affectations, said he, bring always with them something tiresome, and disagreeable; however, when they are extravagant, they make us laugh, as some Men do in discoursing of the Grandeur of their Family, their personal Valour, and Nobility of Birth; and the Ladies of their Beauty, and fine Shape: This brings into my Mind a Saying of a certain Lady, not long since, at a publick Entertainment, whom the Company perceiving very pensive, and musing, asked, what she thought on,

on, that made her so very melancholy: I thought upon a matter, said she, that always, when I think upon it, gives me much Perplexity, and I can scarce ever put it out of my Mind; which is, that all Bodies being to rise again at the Day of Judgment, and stand naked before the Tribunal of Christ, I cannot bear the extreme Sorrow, when I think, that mine must be seen also naked.

As for those pretty invented Tales, which extravagantly may exceed the Truth, how diverting they are, you all know; and our very good Friend, who never lets us want, within these few Days told me a very good one.

Whatever that was, said Signor *Julian*, it could not be better than what a certain Countryman of ours, a *Luchese* Merchant, told me the other Day, and affirmed it as a certain Truth, to his Knowledge.

Tell it us, said the Duchess. This Merchant, said Signor *Julian*, (as he told me) being once upon a time in *Poland*, had a mind to buy some Sables, with Design to bring them into *Italy*, which, he believed, would turn very much to his Profit and Advantage; and after a great deal of Consideration, and fruitless Attempts, finding it impracticable for him to go into *Muscovy*, by reason of the War between the *Poles* and the *Czar*, he so contrived it, by means of some of the Country, that the *Muscovites* should come with their Sables upon the Frontiers of *Poland*, and he promised he would be there himself, at the time appointed, in order to traffick with them: Accordingly he travelled with his Companions towards *Muscovy*, and arrived at the River *Boristhenes*, which he found frozen as hard as Marble;

and saw the *Muscovites*, who, on Account of the War, would venture no farther, but stood on the other Side. However, as soon as they knew one another by certain Signs, the *Muscovites* began to speak aloud, and declared, at what Price they would sell their Sables; but the Cold was so extreme, that they were not understood, because the Words, that came on the Side where this *Luchese* Merchant was, with his Interpreters, were so frozen and congealed in the Air, that the *Poles*, who knew the Nature of the Thing, made no more ado, but kindled a great Fire in the middle of the River; for just in that Point, it seems, they thought the Voice came piping hot, before the Ice intercepted it; and the River too, you must observe, was so thick frozen, that it bore the Fire very well.

When they had done this, the Words, that had been frozen for about an Hour, began to thaw, and came roaring down, like the Mountain-Snow in the Month of *May*, and were very plainly understood, tho' the *Muscovites* on the other Side of the River were gone a long while before; but because, he thought, these Words asked too great a Price for the Sables, he would not traffick, and so came away, just as he went:

This set them a laughing a little. But what I am going to say, said *Bibiena*, is not so fine spun, but, perhaps, may be as divertive; and this it is.

You must understand then, said he, a few Days ago I was in Company, where they were talking of the new World lately found out by the *Portuguese*, and of the strange Beasts, and other things, brought thence into *Portugal*; that Friend of ours, I just now mentioned, affirmed for a Truth, that
he

he had seen a certain Ape, very different from what we are used to, that plaid admirably well at Chess; and that one time above the rest, the Gentleman, who brought her, plaid at Chess with her before the King, where the Ape moved very dextrously, and put her Adversary hard to it, and at last gave him Checkmate. Upon this, the Gentleman being somewhat vexed (as People generally are, that lose at that Play) took the King in his Hand, which was very large (as they make them in *Portugal*) and hit the Ape a good Knock upon the Head. This made her leap suddenly towards the King, and lamented in such a manner, as if she demanded Justice, at his Hands, for the Injury done her.

The Gentleman afterwards called her to play with him again; which, with Signs, she refused to do a great while, but, at last, was contented to play another Game; and, as she had done before, she put him to his shifts; in short, the Ape, perceiving she could give the Gentleman the Checkmate, bethought her self of a new Device how to escape being beaten; and accordingly, with discovering her Intention, thrust gently her right Paw under a little Silk Cushion, on which the Gentleman leaned his left Elbow with a *belle Air*, and snatching it suddenly away at the same time, with her left Paw gave him the Mate with a Pawn, and put the Cushion upon her Head to defend her self from Blows: Then she frisked up and down very merrily before the King, in Token, as it were, of Victory. And was not this Ape, think you, very sage, and of great Prudence, and Presence of Mind?

Most certainly, said Signor *Cesar Gonzaga*, this Ape was a great Doctor amongst other Apes, and

of great Authority ; and I make no doubt but the Republick of Apes in *India* sent her into *Portugal*, to get Renown in a strange Country.

Every body laughed at the Invention of this Story, as also at the Addition made to it by Signor *Gonzaga*. Then *Bibiana* went on with his Discourse. You have heard now, said he, a Specimen of such merry Sayings, which are uninterrupted, and as much as, at present, occurs to my Remembrance ; we come now to discourse of those, which consist in one Sentence only, or in one Word : and as, in the former kind, a Man must take heed not to be like a common Jester, or Buffoon in his Discourse and Action, so in this should he take as much Care not to appear too biting and malicious ; for such Persons very often, for the Offence of the Tongue, suffer in their whole Body.

Of this kind therefore, which consists in a short Sentence, the most agreeable are such as arise from ambiguous Terms, though they should not always make one laugh, as a few Days ago *Messer Hannibal Palleotto* said to one, that recommended to him a Master to teach his Children the Grammar, who, after he had praised him for a Person of great Learning, coming to discourse of his Salary, said, that, besides the Money that should be agreed upon, he must have a Chamber furnished to study and sleep in, for he had not *Letto* ; then, how can he be a Man of Learning, said *Palleotto*, if he have not *Letto*. You see he made use of the different Signification of the Term *haber Letto*, which, you know, signifies to have a Bed, and to have read.

But because these doubtful and ambiguous Terms have somewhat of Wit in them, they rather, as
I just

I just now hinted; excite us to Wonder, than Laughter, except when they are joined to something else; as when we listen in Expectation of one thing, and he that is to speak, gives one another quite contrary; and, if an Ambiguity be annexed to it, it must be pleasant, and highly divertive; as last Night, when we were talking of making a fine *Mattonato*, or Floor, for the Duchess's Cabinet, after a great deal of Discourse, you, Signor *John Christopher*, said, if we could but get the Bishop of *Potentia*, and flatten him very well, he would do admirably, for he was the finest *Matto nato*, that ever you saw.

Every body laughed at this, you may remember, because, in dividing the Word *Mattonato*, you made the Ambiguity, and was the Saying of what, one could by no means have expected.

But to make choice of ambiguous Terms requires all the Circumspection and Caution a Man is Master of; for he ought to take care to make use of the most artificial, omitting such as may make the Jest cold and insipid, and such as one would think were lugged in by head and shoulders; and, above all, such as have too much Bitterness in them: As not long since, there were certain Companions in a Friend's House, who had but one Eye; whom he invited all to Dinner, but they all excused themselves, but one, who staid behind, saying, for my part I am resolved to stay, for I see an empty Place for one, pointing at the same time to the Hole where the Eye had been. You see how bitter and ill-natur'd this was; for he nipt him without any Cause, or Reason, or being provoked thereto by any thing his Friend said to him, and spoke what might be said, in general, against all blind Men. And such general

neral matters are never agreeable, because they seem to be premeditated. Such another Expression is this, which was spoken to a Man without a Nose; Friend, where dost thou wear thy Spectacles? or, with what dost thou smell Roses at the time of Year?

But those ambiguous Expressions, of all, are most agreeable, when a Man retorts the self-same Words, in the same Sense, upon his Adversary, and wounds him with his own Weapons; as a certain Barrister, in a Case before a Judge, when his Adversary asked him, why he barked so much? readily replied, Because I see a Thief. Much the same has been told me of *Galeotto da Narni*, who, passing thro' the Streets of *Siena*, stopt a little to enquire for an Inn; one of the Inhabitants, seeing him so very corpulent, as he was, said, laughing; Other People carry their Budgets behind them, but this good Man carries his before. So one must, answered *Galeotto* immediately, in the Country of Thieves.

It is no less agreeable, when a Man interlaces his Discourse with a Verse or two, (taking it in another Sense than the Author) or some other Saying: and sometimes in the very same Meaning, but altering a Word; as a Gentleman, that had a homely scolding Wife, when he was asked, how he did, answered, Think you yourself, for *Furiarum maxima juxta Me cubat*.

At this I have heard *Messer Hieronimo Donato* was very excellent, and have been assured, that as he was once visiting the Stations of *Rome* in Lent, in Company with several other Gentlemen, met with a Troop of very fine Ladies, and when one of the Gentlemen had said;

Quot

*Quot Cælum Stellas, tot habet tua Roma pu-
ellas ;*

He immediately replied,

*Pascua quotq; hædos, tot habet tua Roma Ci-
nedos ;*

pointing to a Company of young Men on the o-
ther side of the way.

But I cannot here avoid telling of you what *Marcantonio della Torre* said once to the Bishop of *Padua*, in which City there was a small Con-
vent, under the Care of a Frier, much esteemed
for his Learning, and good Life. It happened,
that this good Father, often frequenting the Cloi-
ster, and confessing the Sisters, got five of them
with Child, which was half the Number of the
Community ; when this came to be known,
the good Father would have fled for it, but knew
not how.

The Bishop caused him to be apprehended ;
upon which he confessed, that he had gotten
those five Nuns with Child, thro' the Tempta-
tion of the Devil, which made the Bishop resolve
to chastise him very severely. But, because the
Father was a Man of much Learning, he had
made a great many Friends, who had resolved to
serve him in this Affair, to the utmost of their
Power, and amongst the rest, *Marcantonio*.

The Bishop would by no means hearken to them,
but at last, through a great deal of Importunity,
and much Commendation of the poor Culprit,
and excusing him thro' Opportunity, human Frail-
ty, and the like, the Bishop warmly said, I will
do nothing for you, because I must give God an
Account of this ; they still persisted, but the
Bishop

Bishop replied, What Answer shall I make to God, at the Day of Judgment, when he shall say to me, Give an Account of thy Stewardship? Marry, my Lord, replied *Marcantonio*, the very same as the Gospel says, Lord, five Talents hast thou delivered unto me, behold, five others have I gained unto thee. The Bishop could not forbear laughing; and this ready Turn sufficiently aswaged his Anger, and very much mitigated the Punishment he designed for the poor Frier.

It is likewise very pretty to interpret Names, and make some little Fiction, either because the Person one talks with is called so, or does such and such an Action: as, not long since, the Provost of *Lucca*, who, you all know, is very facetious, when he solicited the Pope to give him the Bishoprick of *Caglio*, his Holiness answered, Dost thou not know, that *Caglio* in *Spanish* signifies, *I am silent?* and thou art a great Talker; for which Reason it would be ridiculous in a Bishop to give himself the Lie every time he names his Title *Caglio*, and therefore say no more.

The Provost still kept on his Solicitation for some time; but when he saw it was likely to be of no Effect, he said at last, Holy Father, if your Holiness will but bestow this Bishoprick upon me, it shall turn very much to your Advantage; for I will, on that Condition, immediately surrender up two Offices into your Hands. And what Offices, said the Pope, hast thou to surrender into my Hands? Why, and please your Holiness, said the Provost, the Great Office,* and the Office of
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* The *Great Office* is the *Breviary*, a long *Choir-Service*, which every one in Orders, in the Church of *Rome*, is obliged to say every

our Lady. The Pope hearing this, tho' otherwise a very grave Person, could not help laughing.

Another in *Padua* said, *Calpurnius* was so called, because he was wont to scald Furnaces.

And I remember, t'other Day, when I asked *Fedra*, how it came to pass, that whereas Prayer was made in the Church upon *Good Friday*, not only for Christians, but for *Jews* and *Pagans*, there was no Mention made of the Cardinals, as there was of Bishops and other Prelates, he readily answered, that they were included in the Collect, *Oremus pro Hæreticis & Schismaticis*; let us pray for Hereticks and Schismatics.

And Count *Lewis* told a Lady, whom I reprehended for using a certain Wash, that shined very much, and when she was licked over with it, one might see ones self in her Face, as in a Looking-Glass, that I did it because I was very ugly, and did not care to see my own Face.

Something of this Nature was that, which *Camillo Palleotto* said to *Messer Antonio Porcaro*, who talking of a Friend of his, who told the Priest in Confession, that he fasted with all his Heart, and went to Mass, and attended the other Offices of the Church, and did all the good things in the World. This Fellow, continued *Antonio*, instead of accusing, in reality, praises himself: No, no, said *Camillo*, he really confesses himself of these things, because he looks upon the doing of them to be great Sins.

Do you not remember how finely my Lord Governour touched *Thomaso Galeotto* yesterday,

every Day; as our *Lady's Office*, or *Primmer*, is the *small Office*, which they may say out of Devotion, but not Obligation, as they call it.

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when he wondered at a Man that asked two hundred Ducats for a Horse ? for, says he, he is not worth a Farthing, as having, amongst many other ill Properties, an Aversion to all Sorts of Arms ; neither was it possible to make him come nigh any Place, where he saw any ; my Lord, willing to reprehend him for his Cowardise ; said, if so, he wondered he did not ask a thousand.

And sometimes a Man speaks the very same Word, but to another End, than it is commonly made use of : as when my Lord Duke was passing once a very rapid River, he said to the Trumpet, Go on ; who, turning about very reverently, with his Hat in his Hand, your Highness may go on your self, said he, if you please.

It makes also as much Diversion, when a Man seems to take the Words, and not the Meaning, of the Speaker ; as this very Year, when a German, meeting *Beroaldo* one Evening in the Streets of *Rome*, said to him, *Domine Magister, Deus det vobis bonum fero*, *Beroaldo* readily replied, *Et tibi malum cito*.

Another time, *Beroaldo*, telling Signor *Giacomo Sadoletto*, that he would by all means go to *Bologna* ; and why, said he, will you leave *Rome*, where there are such Variety of Pleasures, to go to *Bologna*, which is so full of Troubles ? I am obliged to do said *Beroaldo*, for three 'counts, and began to hold up three Fingers of his left Hand ; and to tell the Reasons of his going ; Hold, said *Sadoletto*, interrupting him, the three Counts, that make you go to *Bologna*, are, Count *Lewis da San Bonifacio*, Count *Hercules Rangone*, and the Count *de Pepali*.

This set the Company a laughing, for, they all knew, these Gentlemen had been *Beroaldo's* Pupils, and studied then at *Bologna*. These

These kinds of Expression, then, make a Man laugh very much, because they bring with them different Answers from what one looked for; and even our own Error naturally pleases us in those things, which, when it deceives us of that we expected, cannot help making us laugh.

But those Modes of Speech, and Figures, which have a Gracefulness in them, when used in grave and serious Discourse, are almost ever agreeable in this way of Talk: observe, how Words, placed in Opposition to each other, give a certain Ornament and Beauty, when one contrary Clause is set opposite to another. This Method is oftentimes very pleasant and divertive; as a *Genoese*, who was very prodigal, and lavish in his Expences, being reprehended by an old covetous Usurer, who said to him, *And when will you leave off squandering away your Substance?* readily replied, *When thou leavest off stealing other Peoples.*

And because (as we have already hinted) that from those very Topicks, whence we desire matter of Merriment to touch a Man close, we may, many times, extract grave Expressions of Honour and Commendation, in both respects it is very graceful and agreeable, when a Man consents to, and confirms the self same thing that the other speaks, but interprets it quite otherwise than he meant it.

An Example of which we have in a Country-Priest, who, within these few Days, saying Mass to his Parishioners, after he had told them, what Holidays they were to keep that Week, began the general Confession, and said, *I have sinned in Thought, Word, and Deed*, and so went on, mentioning all the Catalogue of mortal Sins, in the Examination of Conscience; when, a very familiar

his Friend of his, to make People laugh at him, said, Bear witness, Gentlemen, what he has done by his own Confession, for I intend to present him for it to the Bishop.

This way *Sallazza della Pedrad* made use of, to honour a certain Lady, with whom being in Discourse, after he had praised her for her excellent Qualities, and at last for her Beauty, she told him, that she did not deserve this at his Hands, because she was now in Years. Madam, said he, what you have in you of Age, is only to make you like the Angels, who were the first and the antientest Creatures, that ever God made.

The Use of Metaphors too is very beautiful; both, I mean, the serious, and the jocose; especially, if they be answered, and the Metaphor continued. After this manner was answered *Palla Strozza*, who, being banished *Florence*, and having occasion to send thither one of his People, about Affairs of Importance, said to him, after a threaten'ing manner, Tell *Cosmus de Medicis*, in my Name, that *the Hen broods*. The Messenger did his Errand, and *Cosmus* immediately answered, Tell your Master, in my Name, that *Hens never brood out of their Nests*.

With a Metaphor did *Camillo Porcaro* finely commend Signor *Marcantonio Colonna*; who, understanding, that *Camillo*, in an Oration, had extolled certain Noblemen of *Italy*, that were famous in martial Exploits, and, amongst the rest, had made most honourable mention of him, after having thanked him, he said, you, *Camillo*, have done by your Friends, as some Merchants do with their Money, who, when they find a counterfeit Ducat, to get rid of it, cast it into a Heap of good ones, and so pass it off: Just so, to do me

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Honour (though I am of little Value) you have put me into the Company of so many excellent Lords, that perhaps, on Account of their Merit, I may pass for good.

To whom *Camillo* thus replied; Those, who use to counterfeit Ducats, gild them, so that they may seem much better to the Eye, than the good; if, therefore, there were Alchymists of Men, as there are of Ducats, one might indeed, with just Cause, suspect you to be false, being, as you are, of much more bright and beautiful Metal, than any of the other.

You see, this Place is common to both these Species; and so are many more, of which I might give infinite Examples, and especially in grave Expressions: as a certain great Captain, who, being at Table, and every Place taken up, saw two *Italian* Gentlemen standing by, that had done him signal Service in the Campaign, started suddenly up, and making all the rest of the Company rise, to give Place to those two, said, Make room for these two Gentlemen; for, were it not for them, we should not have wherewith to eat ourselves. And, another time, he said to *Diego Garcia*, who advised him to remove from a dangerous Place, where the Artillery plaid most upon, Since God has not put Fear into your Heart, don't you put it into mine.

And *Lewis*, the present King of *France*, when it was told him, soon after his coming to the Throne, that then was the Time to chastise his Enemies, who had done him so many Injuries, when Duke of *Orleans*, made Answer, that it did not belong to the King of *France* to revenge the Injuries done to the Duke of *Orleans*.

A Man sometimes, also, touches home, (and that

that very agreeably too) in a grave Matter, without creating Laughter : as *Ottoman*, Brother to the Grand *Turk*, when he was Prisoner at *Rome*, said, that Justing (as we used it) looked too much like trifling Play, and not what it should be in reality. And, when it was told him, that King *Ferdinando*, the Younger, was a Person very nimble, and of much Agility in running, leaping, vaulting, and the like, he said, that the Slaves, in his Country, used these Exercises, but great Men learned Liberality from their Childhood, and were renowned and honoured on that Account.

Somewhat like this, though more capable of making one smile, was, what the Archbishop of *Florence* answered Cardinal *Alexandrino*, who had said, That Men have nothing but their Estates, their Body, and their Souls ; Then they have nothing at all, said he, for their Estates are in the Lawyers Disposal ; their Body in the Physicians, and their Soul in the Divines.

A Man might have added, said Lord *Julian*, what *Nicoletto* used to say, that it is very rarely known for a Lawyer to go to Law, a Physician take Physick, or a Divine be a good Christian. Of this there are infinite Examples, spoken by great Princes, and very grave Persons, said *Bibiena* smiling. Another Beauty in Expression, continued he, are Comparisons, if well managed, otherwise they are poor and insipid ; but in this, as in every thing else, a Man must consider the Circumstances of Time and Place, as well as the Parties.

The Comparison, said *Pallavicino*, which Signor *Giovanni Gonzago* made between *Alexander* the Great, and his Son *Alexander*, was not *mal à propos*. I never heard it, said *Bibiena*. This Lord, said

laid *Pallavicino*, was playing at *Hazard* with three Dice, as he used to do, and had lost a great many Pieces of Gold, and still continued losing on. His Son, though but a Child, delights as much in Play, as his Father, and stood still, looking on, but with a very melancholy Countenance. The Count *di Pianella*, who was there present, with a great many other Gentlemen, said, see, my Lord, your Son is very melancholy for your Losings, and he is in Pain 'till your good Fortune returns, that he may participate of your Winnings; for which reason, put him out of his Agony, and, before you lose all, give him, at least, one Ducat, that he may go, and play himself, with his Companions.

You are quite mistaken, Sir, said the other, my Son does not think of such a thing, but, as it is written of *Alexander* the Great, that while he was but a Child, understanding, that his Father *Philip* had routed a great Army, and conquered a mighty Kingdom, fell a weeping, and, when he was asked the Reason, said, that he was afraid, his Father would conquer so many Countries, that there would be none left for him to conquer: so my Son *Alexander* here is very melancholy, and ready to cry, in seeing me lose, because he doubts, I shall lose so much, as to leave nothing for him to lose. After having laughed a little at this, *Bibiema* went on. A Man must also take care, said he, in his Jokes, not to be profane and wicked, and, to be thought witty, run into Blasphemy, for which a Man would not only deserve to be blamed, but severely punished, since he seeks the Reputation of a *Wit* in what is horrid and abominable. Such Persons therefore, who thus endeavour to shew the Pregnancy of their

Wit, with small Reverence to the Almighty, highly deserve to be excluded the Society of every Gentleman. Nor do they deserve less Punishment, who are fond of obscene Discourses, especially in the Presence of Women; and who take an extreme Satisfaction to make them blush, and are, for that End, very diligent in finding out some witty Turn of Expression.

As it happened this very Year, at a publick Entertainment in *Ferrara*, in the Presence of many Ladies, where was a *Florentine*, and a *Senese*, who, generally speaking, have (as you all know) no very good Understanding between them. The *Senese*, to pique the *Florentine*, said; we have married *Sienna* to the Emperor, and given him *Florence* for her Portion; for, at that time, it was publickly rumoured, that the Emperor, on Account of a certain Sum of Money, advanced to him by the *Seneses*, had taken them into his Protection. The *Florentine* answered immediately, but *Sienna* shall be first ridden, *à la mode de France*, (*chevauchee*) though indeed he spoke the *Italian* Word, and then, continued he, he may sue for her Portion at Leisure.

You may see, there was Wit in this Repartee, but, because, it was in Presence of Women, it appeared obscene, and very much *mal à propos*.

The Women, said Signor *Pallavicino*, love nothing better than such kind of Discourse, and you go to deprive them of that Satisfaction. And, for my Part, I am sure, I have heard from the Sex such things, that have even made me blush, and even oftner too than from the Men.

I do not mean such Women, as you speak of, replied *Bibiena*, but those virtuous Ladies, who deserve to be honoured and respected by all Gentlemen.

It would be very necessary, said *Pallavicino*, to find out some nice Rule, or Method, how to know these excellent Creatures, because, most commonly, the very best of that Sex, in appearance, are, in reality, quite the reverse. *Bibiena* replied, smiling, were not Lord *Julian* here present, who every where is counted the Protector of the Ladies, I would undertake to answer you, but I will not take his Employment upon me.

The Ladies have no Occasion, said *Dona Emilia*, smiling, for any one to defend them against an Adversary of so little Authority. Let Signor *Gaspar* therefore continue in his Notions, which rise more because he could never yet find any Woman to cast a favourable Eye on him, than for any Deficiency in our Sex; and do you, Signor *Bernardo*, continue on your Discourse.

Truly, Madam, said *Bibiena*, I have instanced a great many Topicks, from whence one may gather several witty Turns, which afterwards become so much the more agreeable and entertaining, by a quaint and easy Narration. However, one may alledge many others; as when one says things, that incredibly exceed all Probability, or Likelihood of Truth; an Instance of this we have in *Mario da Volterra*, who said of a certain Prelate, that he thought himself so extravagantly tall, that, whenever he went into *St. Peter's*, he stooped, for fear of hitting his Head against the great Architrave of the Porch. And I remember, once, to have heard Lord *Julian* here say, that his Man *Golpino* was so very lean and dry, that, in a Morning, as he was blowing the Fire, to kindle it, the Smoke took him up the Chimney into the Funnel, and would have carried him

quite away, had it not been for an Iron Bar, that lay over the Top of it.

Something resembling this; Messer *Agostino Bevazzano* told a Story to some Gentleman, of a certain Miser, that would not sell his Corn, when it bore a high Price, but hanged himself afterwards, thro' Despair, when it fell considerably, upon a Beam in his Chamber; one of his Servants, hearing the Noise, ran up Stairs, and seeing his Master swinging in a hempen Cravat, immediately cut the Cord, and saved his Life; who, when he came to himself, would have had his Man pay for spoiling his Halter.

There is something also very agreeable, when a Man reprehends a thing after such a Manner, as, one would think, he had no Intention so to do; as my Lord Marquis of *Mantua*, her Highness's Father, being at Dinner, with several Gentlemen, one of them, having eaten up his Plate of Soup, said, I beg your Pardon, my Lord Marquis, and began to sup up what remained in the Dish: The Marquis answered immediately, Ask Pardon of the Swine, for you do me no wrong at all.

So *Nicolao Leonico*, to pique a Nobleman, who was falsely reported to be very generous; you may guess, said he, at his Generosity, who does not only give away his own Fortune, but other Peoples.

Neither is it any wise disagreeable to make use of that manner of facetious Discourse, which consists in a certain Dissimulation, when a Man speaks one thing, and privately means another; I would not be understood, that he should speak absolutely contrary, as if one should call a Dwarf

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a Giant, and a black Man fair, or a deformed Person very beautiful, because these are too visible contraries; tho', sometimes, even this may excite Laughter: but when a Man, with a grave, and serious Speech, speaks jocosely that, which he has not in his Mind; as when *Don John di Cardona* said of a certain Person, that would, by all means, leave *Rome*; in my Opinion he is much in the wrong of it, for he is so wicked, that, in staying at *Rome*, it may be his Fortune, in time, to be a Cardinal.

Alfonso Santacroce said something like this, as he was walking, with some Gentlemen, without the Walls of *Bologna*, near the Place of Execution, where he saw a Malefactor newly hanged, he turned himself that way, and, with a sorrowful and heavy Look, cried out so loud, that every one might hear him, *Thou art a happy Man, that hast nothing to do with the Cardinal of Pavia*. Now, you must know, the Cardinal had done him several Injuries, which drew this Expression from him.

That Species also of Facetiousness, which borders upon Irony, seems not unworthy the Usage of great Men, as being grave, yet witty, and may as well be used in serious, as jocosel Subjects; for which reason several illustrious Persons, amongst the Antients, disdained not to use it, as *Cato*, *Scipio*, *Africanus*, *Minos*; but, above all, it is said, that *Socrates* very much excelled in it, and, in our Days, King *Alphonsus* the first, of *Arragon*; who, once, as he was going to Dinner, took off his Fingers several Rings, set with precious Stones of great Value, for fear of wetting them in washing, and gave them to him, that stood next him, after such a manner, as tho' he did not mind who he

was. This Gentleman, imagining the King did not observe to whom he gave them, and having his Head busied with Affairs of the greatest Importance, would entirely forget them, and finding the King not ask for them, was the more confirmed in his Opinion; and not hearing any thing of the Matter for several Days, Weeks, and Months, thought himself secure.

But, about a twelve month after this had happened, the King was going to Dinner, in publick, as before, when this Spark stept briskly up to the King, and held out his Hand to take the Kings, when the King whispered in his Ear these Words; *Be content with those you have had already, these will serve another.* You see, this Sarcasm was both witty, yet grave, and truly worthy the Magnanimity of an *Alexander*.

Something like this is, when a Man, in gentle Expressions, blames some Vice, or any thing that deserves Reprehension; as it happened once to a certain Gentleman of the General's Retinue, who, after the Action of *Cirignola*, when all was safe and quiet, came up to him, as richly accounted as he might be, and ready to engage. Upon which, the General, turning to *Don Ugo di Cardona*, said, you need not be afraid now of any more Tempests, for *St. Hermes* has appeared. This Expression, how quaint soever, was yet very severe and pungent; for, you know, *St. Hermes*, according to the Tradition of Sailors, always appears after a Storm, and is a Sign of a Calm; and the General's Meaning was, that, when this Gentleman appeared, it was a Sign the Danger was over.

And, when *Octavian Ubaldino* was, sometime since, at *Florence*, in company with several Citizens

zens of great Authority, the Discourse turned upon War and Soldiers, and one of them asked him, whether he knew *Antonello da Forli*, who was then fled out of the State of *Florence*; *Octavian* answered, I have no great Knowledge of him, but I have heard, he is a very nimble Soldier. It seems so, replied another *Florentine*, for he did not stay so long as to ask leave to go.

Those Taunts are also very sharp and touchings; when a Person, from the Discourse of another he talks with, draws what he would not; as his Highness my Lord Duke did, in Discourse with the Officer that lost *St. Leo*, when this State was taken by Pope *Alexander*, and given to Duke *Valentine*. The Duke was then at *Venice*, and many of his Subjects came continually to him, to give him private Information how Matters of State passed; and, amongst the rest, came this Officer, who, after he had excused himself the best he could, laying all the Blame on his unhappy Destiny, My Lord, said he, doubt not, but I can yet find out a way to retake *St. Leo*. Prithee, said the Duke, trouble thy self no more about it, for, in losing it, thou hast already put it into a way of being retaken.

Like to this is a certain subtle Diffimulation; as when a Man of Prudence makes semblance not to understand what he really does; as *Fredrick*, Marquis of *Mantua*, who, being importunately teased by a troublesome Fellow, that complained of one of his Neighbours taking the Pigeons out of his Dove-house with Snares, and was all the while dangling one in his Hand, hanging by the Foot in a Snare, which he had found killed after that manner; the Marquis answered him, there would be a Remedy for it.

It makes one also laugh, when a Man has committed an Error, and, to make amends for it, speaks, on purpose, somewhat that seems foolish, and yet tends to the End he designed it, and makes use of it, that he may not appear out of Countenance, or seem any ways hindred in his Design.

As, not long since, in the Council-Chamber, at *Florence*, where there were two Adversaries; one of whom, who was of the House of *Altoviti*, slept heartily; one, who sat next him, to make a little Diversion, tho' his Adversary, who was of the Family of *Alamanni*, had said nothing all that Day, jogged him with his Elbow, and waked him; Don't you hear, said he, what such a one says? answer quickly, for the Lords ask your Opinion. Upon which, *Altoviti*, rubbing his Eyes, Good upon his Feet, and, without any Deliberation, said, My Lords, I say the clean contrary to what *Alamanni* has been talking of. I have said nothing all this Day, said *Alamanni*: No matter, to whatever you will say, replied the other, immediately.

After this manner did Doctor *Seraphin* treat a certain Countryman, who received such an unhappy Stroke, that his Eye was really quite out; however, he was resolved to go to this Physician for Advice. *Seraphin*, when he had looked upon it, tho' he knew it was past Remedy, yet to get Money out of him, promised to cure him, and came to him every Day for his Fees, telling him, that in six or seven Days time, at farthest, he should see with it again. The poor Countryman gave him all the little he had, but when he saw the Cure deferred from time to time, he began to be very uneasy with the Doctor, and said, he was

was nothing the better, for he could see no more with that Eye, than if he had none in his Head.

At last *Seraphin*, perceiving there was nothing more to be got, said, you must have Patience, dear Brother, for you have quite lost your Eye, and there is no Remedy for it, pray God, you do not lose the other too. At this the Countryman fell a weeping, and said, Sir, you have robbed me of my Money, I'll complain to the Duke; and made the most sorrowful Lamentation in the World. Then said the Doctor in a Rage, and to clear himself, Thou Villain, what, thou wouldest have two Eyes, as Citizens and Gentlemen have, wouldest thou? get thee gone, in the Devil's Name. This was spoken in such a Fury, that it frightened the poor Fellow, who went quietly away, imagining, he was in the wrong.

It is no less entertaining, when one interprets any thing in a jocular manner; as when *Raphael de Pazzi*, seeing a Letter that the Prior of *Messina* had written to a Mistress of his, with this Supercription, *To that Person, who is the Cause of all my Pain*: This is directed, certainly, said he, to *Paulo Tholosa*. Imagine how this set all the Company a laughing, for they all knew, this Person had lent the Prior ten thousand Ducats, which, by reason of his extravagant way of Living, he knew not how to pay.

Somewhat like this, *Cosmus de Medicis* said to a Friend of his, that had more Money than Wit, and, by *Cosmus's* Interest, had got an Employment out of *Florence*: at his Departure from that City, he asked *Cosmus*, what Methods he should take, for the better executing of his Office, *Cloath your self in Scarlet*, said *Cosmus*, and speak little. And Count *Lewis* here, not long since, to one that

that had a mind to pass *incognito*, in a Place of Danger, and knew not how to disguise himself, and asked his Advice, said; *Prithee, dress thy self like a Doctor, or some other Habit, that Wisemen used to wear.*

Gianotto de Pazzi said to a Person, that had a mind to make himself a Coat of Arms, of as many different Colours, as could be invented; *Take the Words and Actions of the Cardinal of Pavia, and you need seek no farther.*

A Man sometimes laughs at things, which have no manner of Agreement with each other; as the other Day, when the Pope sent for Signor *Giovanni Luca da Pontremoli*, and *S. Domenico della Porta*, who, you know, are both crooked, and made them Auditors of the *Rota*, saying, that he intended to bring the *Rota* into a right Frame: Surely, said *M. Latin Juvenale*, that stood by, our holy Father is mistaken, if he thinks he can bring the *Rota* into a right Frame, with two crooked People.

It provokes, no less, to Laughter, when a Man grants the thing, that is told him, and more, but seems to understand it otherwise: As, when Captain *Peralta* was to encounter *Aldana* at single Combat, *Molart*, who was *Aldana's* Patron, required him to swear, whether he had about him any Charms, or Enchantment, against being wounded? *Peralta* answered, that he had about him neither Charm, nor Enchantment, nor Relique, nor any manner of Devotion, in which he had any kind of Faith. Hold, said *Molart*, do not give your self any farther Trouble, for I believe, without swearing, that you have even no Faith in Jesus Christ.

Metaphors, likewise, are sometimes very agreeable;

able; as, when *Marcantonio* had made a Comedy, which was very long, and of many Acts, *Bottono da Cesena* said to him, To make a Theater to act your Comedy, you'll have Occasion for as much Wood, as is in *Sclavonia*; but to act thy Tragedy, replied *Marcantonio*, three Pieces will be enough.

Again, a Man speaks many times a Word, in which there is a secret Signification, far from what, apparently, he would say: as my Lord Governour here, being in Company, where they were discoursing of a certain General, who, all his Life long; was, for the most part, beaten, and then, by Accident, gained a Battle; the Person, who entertained the Company with the Relation, said, when the General made his Entry into that Town, he was drest in Crimson Velvet, which he wore always after his Victories. *Most likely then*, said my Lord Governour, *it was very New*.

One also is apt to laugh, when, at any time, a Man makes Answer to the Person he talks with, to what he did not say; or seems to believe he has done that, which he has not, but ought to have done. As *Andrew Costa*, when he went to visit a Gentleman, who not very civilly let him stand a long time, while he himself sat at his Ease; Since you command me, Sir, says he, to sit, I shall obey you, and sit down accordingly.

We likewise laugh, when a Person, with a good Grace, accuses himself of some Error. As, the other Day, when I said to my Lord Duke's Chaplain, that his Highness had a Chaplain, that could say Mass sooner than he could. That's impossible, said he, whispering me in the Ear; for,
between

between you and I, I skip over above one third of the Secrets.

It is, in like manner, very diverting, and entertaining, and no ways unbecoming the Dignity of Persons of Gravity, and Men in Authority, to answer contrary to the Expectation of those they talk with, provided such Answer be spoken slowly, and with a certain kind of Doubt and Suspicion: As, heretofore, when *Alphonfus* the first, King of *Arragon*, gave one of his Retinue a fine Horse, with all his Furniture, because he told the King, he dreamed the last Night, his Majesty had given them to him; not long after, the same Gentleman said, he dreamed the Night before, that his Majesty had given him a good Sum, all in golden Florins: For the future, said the King, give no more Credit to Dreams, for they are not always true.

Such another Answer the Pope gave to the Bishop of *Corvia*, who, to sift out his Intention, said, Holy Father, it is reported all over *Rome*, and at Court too, that your Holiness has nominated me for Governour. Let the Rogues talk on, said the Pope, there's nothing in it, depend upon it.

I could, my Lords, perhaps, besides what I have already mentioned, instance a great many Topicks, whence one may draw matter for jocular and pleasant Sentences; as things spoken with Fear, Wonder, Threatening out of order, or with too much Anger; as also certain new Cases, which make one laugh, when they happen; sometimes Silence, with a kind of Wonder; nay, Laughing itself unexpectedly, and without any seeming Cause, has the like Effect. But, I think, of this I have spoken

spoken sufficiently ; for those kinds of Jest, which consist in Words, do not, I believe, exceed those we have been discoursing of.

As for those, which consist in Action, though there may be an infinity of them, yet they may be reduced into a few Principles. But, in both kinds, the chief End is to deceive Opinion, and to answer otherwise than the Person, you discourse with, expects; and, to make it agreeable, it is absolutely necessary, it be seasoned with this Deception, whether one would ridicule, reprehend, or make Comparisons, or the like.

But though all these kinds excite Mirth and Laughter, yet, even in this, they have different Effects ; some having in them a certain Elegance, and modest Agreeableness, others touch one sometimes privately, and sometimes more openly. Some Sorts, again, carry with them an Air of Luxuriancy ; some make one laugh immediately, so soon as they are spoken ; others, the more one thinks on them ; some make one blush, and some provoke one a little to Anger : But, in all these, a Man must consider the Disposition of the Minds of the Hearers ; because, to People in Adversity, such a merry way of Expression too often augments their Affliction ; and there are some Infirmities, that the more one applies a Medicine to them, the worse they are.

Provided, then, the *Courtier*, in this, have regard to Time, the Person he speaks to, his Rank and Quality, and not to use it too often, (for, in reality, it would be tiresome to one to hear a Man continue his Witticisms all Day long, and without Occasion) he may well deserve the Title of a Person of a gay and entertaining Humour ; but he must, withall, take the greatest Care imaginable,

able, not to be so bitter and poignant in his Expressions, as to make one think him ill-natured and envious, lashing, without a Cause, Persons in high Authority, which is want of Discretion and Prudence; or those, who are in Affliction, which is Cruelty; or such as are known Villains, which would be a downright Vanity; or to speak such things, which, of their own Nature, are apt to give Offence to those he would not any wise disoblige, which is Ignorance. For there are such People in the World, who think they may speak what bitter things they please, without any regard to the Person they speak to, as often as it comes in to their Heads.

And amongst these Gentlemen are those, who, that they may be thought to be Persons of a prompt and ready Wit, rather than lose their Jest, value not the sullyng of a Lady's Reputation, which indeed is horrid, and merits the greatest Punishment; because, in this, the fair Sex are in the Number of the wretched and unhappy; and therefore by no means deserve to be severely treated in that respect, as having no Weapon to defend themselves.

But, besides all other Qualities, he that would be thus agreeable and entertaining, ought to be formed of a Nature apt to all kinds of Pleasantry, and there to suit and frame all his Words and Gestures, and even his Looks too; which, the graver they are, and more composed, so much the more witty, and agreeable to the Auditors, do they make what he has to say.

But you, Signor *Frederick*, who thought to repose under this my Tree, and in my dry and withered Discourse, I make no doubt, have, by this time, repented yourself, and think you are

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now in no better a Place than an Inn at *Montefione*. You would, therefore, do very well, like an experienced *Courtier*, to get rid of a bad Inn, to rise somewhat before your Hour, and set forward on your Journey.

Nay Sir, answered Signor *Frederick*; I am come to so good an Inn, that I have a mind to stay longer, than I thought to do at first. I shall therefore repose here a little longer, 'till you have finished the Discourse you began; of which you have omitted one part that you mentioned at the Beginning, I mean, of such Jests, which consist in Action; and, to deprive the Company of this; I can by no means think you would do well. And, as you have already shewn us a great many fine Things, relating to witty Sayings, and given us Courage to make use of them, by the Example of so many bright *Wits*, great Men, Princes, Kings, and Popes, I suppose, likewise, in what relates to Action, you will so well inform us, that we may have the Hardiness to play some of these Devices against yourself.

You won't be the first, replied *Bibiena*, smiling, and, perhaps, it may never be your Fortune; for I have so often received these Favours, that it makes me look carefully about me; as Dogs, that have been saluted with a Kettle of hot Water, are afraid of the cold. However, since you will have me speak somewhat on this Subject, I fancy I shall dispatch it in a very few Words.

In my Opinion, then, a merry Prank is nothing but an agreeable Deceit in such Matters, as give no Offence at all, or very little; and even as merry Discourse, speaking what one does not expect, creates Laughter; so does no less, in this Case, to act what is contrary to Expectation; and these

are so much the more agreeable, the fuller they are of Wit and Modesty. For he that will put this in Practice, without respect of Persons, Time, and Place, very often gives Offence; whence arise frequently great Disorders, and perpetual Enmity, and Hate.

But the Topicks, whence a Man may derive these agreeable Deceits in Fact, are the very same that are in those that consist in Words; to avoid therefore Repetition, I shall say no more; but there are two Species, each of which may again be divided into more: One is, when a Man, after a very witty and agreeable manner, deceives another; and the other Species is, when a Man lays, as it were, a Net, and shews a kind of Bait, and by that means makes another deceive himself.

Of the first was that, which, within these few Days, happened to two Ladies, (whom I will not name) by means of a *Spaniard*, called *Castilio*.

Why will you not name them, said the Duchess? because, Madam, answered *Bibiena*, I would not have them take it in ill part. There is no Fear of that, replied the Duchess, smiling, for I cannot see how it is inconsistent with good Manners, sometimes to practise this with great Men, as well as Ladies; and, I have heard, such have been used to Duke *Frederick*, *Alphonsus* King of *Aragon*, to *Isabella* Queen of *Spain*, and to many other great Princes; and they not only did not take it ill, but rewarded the Actors of them very largely.

Neither on this Hope, Madam, said *Bibiena*, do I intend to name them. Say, as you please, said the Duchess.

Not many Days since, proceeded *Bibiena*, in
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the Court that I mean, there came a Peasant of *Bergamo*, to serve a Man of Quality in the same Court, who was so well cloathed and accoutred, that, though his former Employment was only to keep Cows and Oxen, and he knew nothing else; yet a Man, that had not heard him speak, would have taken him for an accomplished Gentleman.

Now when the two Ladies were informed, that there was arrived a *Spaniard*, one of Cardinal *Borgia's* Domesticks, whose Name was *Castilio*, a Man of Wit, an expert Musician, Dancer, and the most accomplished *Courtier* in all *Spain*, they longed very much to have a little Talk with him; and sent immediately to him, for that purpose; and after several Compliments, and a very honourable Reception, they made him sit down, and began to entertain him with very great respect, in the Presence of a great many People, of whom there were very few that did not know him to be a *Bergamasco* Cowkeeper; who, seeing the Ladies entertain him with such Respect and Civility, burst out into a loud Laughter; and the more, because the good Man spoke still his native Language, the mere *Bergamasco*.

But the Gentlemen, who invented this Deceit, had first told the Ladies, that, amongst other things, he was a great Dissembler, and spoke all Tongues excellently well, especially the Country Speech of *Lombardy*; so that they thought he counterfeited, and very often would turn to one another with a kind of Astonishment, and say, this is prodigious, you see how well he counterfeits our Language. In short, this Entertainment lasted so long, that every one's Sides ached with Laughing; and he could not chuse himself but utter so many Tokens of his real Nobility of Birth,

Birth, that at last those Ladies (but with much ado) believed him to be the Man he was in reality.

Such Deceits as these we see daily; but, amongst the rest, those give one a great deal of Diversion; which at first put a Man into a Fright, and at last end in Security; and he, that was thus deceived, laughs himself, when he perceives, that in reality he was afraid at nothing.

As one Night, when I lay at an Inn in *Paglia*; there happened to be in the same Place three Companions; two were of *Pistoia*, and the other of *Prato*, who, after Supper (as is often done) went to Gaming; in a little time one of the *Pistons*, losing every Farthing of his Money, began to curse and swear, and in a Rage went to Bed. The other two, after they had played a while longer, agreed to put this pleasant Trick upon him.

So soon as ever they found he was asleep, they blew out the Candles; and, raking up the Embers, began to speak aloud, and make the greatest Noise and Contention in the World, as if they were wrangling about their Play. One said, you took the Card underneath; t'other denied it, and said, he would not lose the Flush; and thus squabbling and making a strange Clamour, their Companion awaked, and hearing them talking, as tho' they had seen the Cards, opened his Eyes a little; but when he could see no Light in the Room, What a Devil, said he, makes you make this Noise all Night for?

After that he laid him down again to Sleep. The other two Companions gave him no manner of Answer, but still continued their Noise, 'till he was a little farther awake; when he wondered very much, and seeing, for certain, that there was neither Fire, nor any kind of Light, and finding

finding that they still kept on playing, and quarrelling, he said, And how can you see the Cards without Light? Upon which one of them answered, I fancy thou hast lost thy Sight as well as thy Money, don't you see we have two Candles?

At this the other, who was in Bed, raising himself upon his Elbows, in an angry Tone cried, either I am drunk, or mad, or both of you lie damnably. Upon which the others got up, and went feeling along to the Bed, and laughing, pretended, that he had only a mind to banter them. Indeed, said he, I do not see you, as I hope to be saved. Lord have Mercy upon us! said one of the others to his Companion, in a kind of Surprise, perhaps he speaks in a Dream, reach me the Candle, and let us see, perhaps he has some Impediment in his Sight.

Then the poor Wretch thought he was certainly blind, and fell into Tears, Oh Friends! said he, I am blind, and immediately began to call upon our Lady of *Loretto*, and beseech her to pardon all his sweating and cursing for the Loss of his Money.

The two Companions still comforted him, and said, it is not possible but thou shouldst see us: it is some Fancy got into thy Head. O Saint *Antonio*! said he, it is no Fancy, for I see no more than if I had no Eyes at all in my Head. Thy Sight is clear enough, said they, and said to each other, see how well he opens his Eyes, and how well they look, who would believe he could not see? This set him a weeping ten times faster, and he begged God's Mercy, and called upon all the Saints of Heaven to his Assistance.

Brother, said they, we are glad to see you so
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very penitent; but, whatever you do, make a Vow to go bare-footed and bare-legged to our Lady of *Loretto*, for that is the best Remedy we can advise you to at present. In the mean time we'll go to *Aquapendente*, and the other Towns hereabout, to get some Physician, for you shall want no proper Assistance, by the Help of God.

Ah Dear! and may our blessed Lady reward you for your Charity to a wicked Sinner, said the poor Wretch; and immediately getting upon his Knees in the Bed, with Abundance of Tears, and a most bitter Repentance for his Sins, he made a solemn Vow to our Lady of *Loretto*, that he would offer to her a Pair of Eyes of Silver, and eat no Flesh upon *Wednesdays*, nor Eggs upon *Fridays*, and fast every *Saturday* with Bread and Water, in Honour of her *Ladyship*, if she gave him the Grace to receive his Sight again.

The two Companions hearing this, for they went but into the next Room, and lighting a Candle came running in laughing, and stood before the poor Fellow; who, tho' he was rid of so great an Agony, remained yet so much astonished with his former Fright, that he could not speak a Word, while the others did nothing but twit him, and tell him, he was bound in Conscience to the Performance of those Vows, by means of which he had so graciously received what he desired.

Of the next Species of agreeable Deceits, or merry Pranks, that is, when a Man deceives himself, I shall give you no other Example than what happened to my self not long since. For this Carnival, now last past, my Lord Cardinal of *St. Peter ad vincula*, who knows what Pleasure I take in being in Masquerade, and playing those diverting Tricks

we are now discoursing of, with Friers; having first given Order for what he intended should happen, came one Day with my Lord of *Arragon*, and other Cardinals, to the Windows, to see the Maskers pass by, as is customary in *Rome*.

Being then masked, I passed by on Horse-back, amongst the rest, and when I saw, on one side of the Way, a Frier standing, as it were, in a deep Study with himself, I thought I had found what I wanted; and immediately made up to him, like a Hawk to his Prey; and having asked his Name, and he told me, I made as if I knew him very well, and with a great many fine Words began to make him believe, that the Officers were in quest of him, on Account of certain Informations given in against him, and persuaded him to go with me to the *Cancellaria*, and that there I would take care of him.

The Frier, all dismayed and trembling, seemed as at a stand what to do, and said, he was afraid of being taken, if he should go far from *San Celso*; however I still comforted him as well as I could, and said so much to him, that he leaped up behind me; at which I certainly concluded my Desires were fully accomplished, and began to ride up and down the *Corso*; my Horse kicking and wincing all the while like mad.

Imagine what a comical Sight it must have been, to see a Frier on Horseback, behind a Masker, with his little short Cloak flying abroad, and his Head jogging to and fro, that one would have thought he would have tumbled down every Moment: And now the Gentlemen began to hurl Eggs out of the Windows at us, and afterwards, at their Example, every body that was there; so that Hail never came thicker, nor with

greater Violence than the Eggs, which for the most part fell upon me. But, because I was masked, I valued it not, imagining all this Merriment had been levelled at the poor Frier, and not at me, and therefore went prancing up and down the Street several times, with this Fury of Hell hanging on my Shoulders; and tho' the Frier, in a weeping Tone, frequently intreated me to set him down, and not to shew so much Disrespect to the Order, yet would this Rogue, every now and then, get Eggs from the Footmen, who were planted there on purpose, and pretending to grasp me close, for fear of falling, squeeze them into my Bosom, and as often upon my Head and Forehead. So that you must imagine I was in a very fine Condition.

At last, when every body was weary with laughing, and throwing Eggs, he leapt down, and pulling back his Hood; discovered a bushy Head of uncombed Hair, and said to me, Signor *Bernardo*, don't you know me? and ran away; and who should this rascally Frier be, but a Groom, that belonged to the Stables of *St. Peter ad Vincula*, and looked after my Mule. At this I was so much surpris'd, that I could not tell which was most predominant in me, Vexation, Anger, or Shame. However, I thought it the best way to get home, as fast as I could, but the next Morning durst not stir abroad; and the Laughing at this merry Encounter did not last the Day following only, but continues yet, to this very time. At this *Bibiana* pausing a little, the Company fell a laughing, and a little after he proceeded after this manner.

Another Species of these merry Tricks is, when one believes a Man will do what in reality he does not design to do: As once, upon *Leo's Bridge*, where

where *Beccadello* and I were walking and fooling together one Evening, after Supper, we began to take hold of one another, as going to wrestle, for there was no body besides, at that time, upon the Bridge : however, while we were playing after this manner, came by two *Frenchmen*, who, seeing us in this Posture, asked us, what was the matter, and believing us in earnest, endeavoured to part us.

Then said I immediately, help, Gentlemen, for this poor Man is mad, at certain times of the Moon, and now he is going to throw himself over the Bridge. At this they both laid hold of poor *Beccadello*, as I did also, and held him very close, and he continually, at the same time, crying out, that I was out of my Wits, struggled with all his Power to get away, and this made us hold him still the faster. At this the People came about us, and the more poor *Beccadello* laid about him with his Hands and Feet, for now he really began to be angry, the greater grew the Concourse of the People; who, seeing him struggle after this manner, for indeed he was very strong, they verily believed he had a mind to throw himself into the River, which made them throng close about him, and carry him above Ground to his Lodging, sweating and fatigued, without his Hat, and all pale for Shame and Anger, nor would all he could say signify any thing, partly, because the *Frenchmen* did not very well understand him, and partly, because I went along with him to his Lodging, lamenting all the while his being thus out of his Senses.

I cannot say, but this was carrying the Matter a little too far; much farther, indeed, than at first I intended, but there was no going back. *Beccadello*

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Bello was out of Humour a good while; but on Reflection, that if we had undeceived the Multitude, it might have been of worse Consequence, it soon blew over.

One may relate a great deal upon this Subject, but it is enough to say, that the Topicks, whence these merry Actions are derived, are the very same as those we have mentioned, in relation to Jest, or merry Sayings; and of these there are infinite Examples, which we see every Day; and, amongst the rest, there are a great many, and those very pleasant too, in *Boccaccio's* Novels; as those that *Bruno* and *Buffalmacco* played with their Friend *Calandrino*, and Master *Symon*; as also several in relation to Women, which indeed are very pleasant, witty, and diverting.

I remember, in my Time, several Persons, that have been thus merrily disposed; among the rest, *Pontio*, a *Sicilian*, who studied at *Padua*; who, seeing one Day a country Fellow with a Couple of fat Capons (Scholars are hungry) pretended to buy them; and having agreed upon the Price, bid the Man come along with him to his Lodgings, and he would not only pay him his Money, but give him somewhat for his Breakfast. The Fellow followed, and *Pontio* brought him to a Place, where stood a square Bell-Tower, separated from the Church so far, that People could go round it; and directly over against one of the Sides of it was a little Street.

Here *Pontio*, having before hand resolved what to do, said to the Countryman; I have laid, said he, these two Capons upon a Wager, with a Gentleman of my Acquaintance, who says, that this Tower is forty Foot about, and I say, no; and, just as I met with thee, honest Friend, I bought

a Bottom of Packthread to measure it, and pulls the Packthread out of his Pocket; what think you, honest Friend?

Why 'faith, Master, said he, it may be so, and it may not be so; I do not know, but you Scholars know a great deal. Nay, replied *Pontio*, it must be measured, that's certain; here, honest Friend, take hold of the String, and stand you still; but, now I think on't, give me the Capons, (you'll breakfast with me, d'ye hear) they will be troublesome, for you must hold with both Hands. This being done, he began to unravel the Bottom, and go round the Tower, as tho' he had a mind to measure it, having first made the Man stand still, and hold the Packthread directly on the opposite Side of the Tower to that which faced the little Street; to which, as soon as he came, he drove a Nail into the Wall; tying thereon the Packthread, and without any more Ceremony marched off with the Capons.

The Countryman stood still a good while very patiently; but, after having called out several times to bid the Scholar make haste, and finding it to no purpose, resolved to go and see what was the Matter, and found only a Nail and a few Yards of Packthread for his Fowls; but as this was an Action entirely dishonest, so is it, of consequence, entirely unworthy a Gentleman; who in all his Mirth and Diversions should still have a strict Regard to his Honour, and do nothing that may look little, or sully his Reputation.

There are many other Persons, who have had a wonderful Talent at these things; amongst the rest, *Gonella*, and *Meliolo*, in those Days; and in our times, the two reverend Fathers here, *Mariana*, and *Serastno*, and many others, whom you all know.

know. But those, which a *Courtier* may practise, ought to be such as are far from Scurrility and Littleness of Thought; or doing things mean, and really dishonest, like *Pontio*, which, at best, are fit more for Buffoons and Jackpuddings, than a Man of Quality, and a fine Gentleman, or *Courtier*.

Let him also take great Care not to be too bitter, or severe, but above all, as in every thing else, have a particular Regard to the Ladies, especially in what may in the least touch upon their Honour.

You are too partial to the Women, good Signor, said *Pallavicino*; and why will you have the Men be more respectful to the Women, than the Women to the Men? do not you think, our Honour ought to be as dear to us, as theirs to them? or, that the Ladies may jest at, and banter us, and say all the picquing things imaginable against us, without Reserve, and we stand still, without saying any thing, unless it be to thank them for it?

I do not say, answered *Bibiena*, but that the Ladies ought to keep within the Bounds I have prescribed in general, and consequently, even in relation to us; but I say, that they may with greater Liberty be witty upon us, in respect of Dishonesty, because we ourselves have arbitrarily established for a Law, that in us a dissolute Life is no Vice, Fault, or Infamy at all; and yet in the Ladies is so great a Shame, and Ignominy, that she, who is once spoken ill of, whether it be true or false, the Calumny is so great, that her Reputation is irrecoverable for ever. Since, therefore, discoursing of a Lady's Honesty is so dangerous, I say, we ought by no means to shew our Wis
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on this Subject, but on others. For when we touch on this String, we exceed the Limits we have already prescribed for a Gentleman.

Here he paused a little, and Signor *Osavian Fregoso* smilingly said; Signor *Pallavicino*, can you make an Answer to this Law (which you alledge, that we ourselves have made) which is not so much out of Reason, as you imagine? For since Women are such imperfect Creatures, and of little or no Value, in respect of Men, it was absolutely necessary, since they are not capable of doing any excellent Action of themselves, that they should have a Bridle put upon them with Shame and Infamy; which might, in some sort, force a few good Qualities into them, and *Continence* was thought the more necessary in them, than any thing else, for the Certainty of lawful Issue.

So that in reality mere Force hath made the Men, use all the Policy, Arts, and Inventions, possible, to make them preserve their Honour, and, as it were, to grant in every thing else they were of little Value, and that they might ever do contrary to what they ought.

Since therefore they may run into all other Errors without Censure, if we should only touch them for those Foibles, in which we own they ought to be borne with, they would not mind us at all; and we should never move Laughter, which, you yourself have said, is excited with some things, that are opposite and disagreeing to each other.

Talk you thus of the Ladies, Signor *Osavian*; said the Duchess, and yet complain, that they do not love you?

I don't complain of them at all, Madam; said he,

he, but rather thank them ; for since they do not love me, they lay me under no Obligation to love them ; nor do I, in what I have said, speak my own Sentiments, but that Signor *Gaspar* might alledge these Reasons.

Truly, said *Bibiena*, the Ladies would gain a great deal, if they could but be reconciled with two such potent Enemies, as you and Signor *Gaspar* are.

I am not their Enemy, answered Signor *Gaspar Pallavicino*, but you are an Enemy to the Men. For if you will not have the Ladies touched upon this Subject, you ought, with the same Justice, to make a Law for them to touch the Men in those things, which are as shameful in us, as *Incontinency* is in them. And pray, Signor, tell me, why was it not as fit for *Alonso Carrillo* to answer *Boadilla*, after the Manner he did, by telling her, *he thought he should save his Life, because he hoped she would beg him for her Husband*, as it was fit for her to say first, *that all, who knew him, thought the King would have hanged him* ? And why was it not as lawful for *Ricciardo Minutoli* to impose upon *Filippello's* Wife, and make her come to that Bath, as it was for *Beatrice* to make *Egano* her Husband get out of Bed, and *Aniclino* to drub him handsomely with a Cudgel, after he had lain a good while with her ? And that other Madam, that tied a Piece of Packthread to her Husband's great Toe, and persuaded him that he was out of his Wits ; since you say these Things, which *Boccacio* relates of the Sex, are so witty and ingenious ?

Then said *Bibiena*, smiling ; Signori, since it has been my Part to treat only of facetious and diverting Discourse, I do not intend to exceed these

these Bounds, and I think I have already shewn, why I judge it not proper to touch the Ladies either in Word or Action, in any thing that may regard their Honour; and I have, in like manner, given them a Rule not to be severe upon the Men, in those Subjects that may do them an Injury.

But I say, that those merry Pranks and Sayings, which you, Signor *Gaspar*, alledge as just, in relation to what *Alonso Carillo* said to *Boadilla's* Wife, tho', in some Sense, it seem to touch upon her Honour, yet does not displease me; for it is far fetched enough, and so covered, that it may be understood simply, as spoken without any Design, since the Words of themselves import nothing ill, and he might, upon Occasion, have affirmed to himself; but what he said afterwards, when seeing, drawn with Coals, upon the Gates of *Boadilla's* House, a great Number of such kind of Beasts that are usually painted in Inns, took an Opportunity, at the Instant the Queen was passing by, to say to the Countess of *Castagnato*; See, Madam, the Heads of the Wild Beasts Signor *Boadilla* kill'd every Day in hunting. Now, though this did not want Wit, as being a Figure borrowed from Hunters, who count it an Honour to have a Number of Wild Beasts Heads nailed to their Gates, yet is it scurrilous, and unbecoming a Gentleman. Besides, it was not by way of Repartee, (as was the other) which has always greater Allowance, because it is spoken on a sudden, and it is supposed a Man is provoked to it.

But to return to our Subject, of the merry Tricks of Women; I do not say, that they do well to beguile their Husbands, but I say, that some of those Deceits, which *Boccacio* recites of
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of Women, are witty enough; and especially those you mentioned; however, in my Opinion, that of *Ricciardo Minutoli* went too far, and is much more severe than that of *Beatrice*. For *Ricciardo* took much more from *Filippello's* Wife, than *Beatrice* did from *Egano*, her Husband; because *Ricciardo*, with that Stratagem, made her do that of her own Accord, which otherwise she would not have done; and *Beatrice* deceived her Husband, that she might do what she had an Inclination to do her self.

Beatrice, said Signor *Gaspar*, can be excused for no other Reason, but Love, which ought to have as many Grains of Allowance in Men, as in Women.

Indeed, Signor, replied *Bibiena*, the Passions of Love carry along with them a very great Excuse of every Fault; yet, for my part, I think, a Gentleman, who is in Love, ought in this, as in every thing else, to be sincere and true: And, if it be so vile and abominable to use Treachery against a Man's Enemy, consider, how much more so it must be, against a Person one loves. I believe, every genteel Lover endures such Fatigues, as break his Rest, undergoes so many Dangers, sheds so many Tears, and makes use of so many Ways and Means to please the Person he loves, not principally to possess the Body, but to win the strong Fortress of the Mind, to break in pieces those hard Diamonds, to melt those congealed Rocks of Ice, which frequently lie within the delicate Hearts of the dear Objects of our Soul.

This I believe to be true and solid Pleasure; and the End, to which the Intention of a noble Heart is levelled. And for my part, were I in
Love,

Love, I should like it much better to know for certain, that the Person, whom I loved and served, loved me heartily again, and had given me her Soul, without receiving any other Satisfaction, than to enjoy her, and to rife all her Treasures, against her Will and Inclination; for in such a Case, I should think my self only in Possession of a lifeless Body, which the Soul disdain'd longer to inform.

They therefore, who compass their Desires by these merry Stratagems, as you call them, which may indeed more properly be termed Treacheries, do Injury to another, and yet receive not that high Contentment and Satisfaction, which a Man ought to wish for, and desire in Love; possessing, in such Case, the Body without the Will.

The same may be said of those, who practise Philters, and, sometimes, direct Force and Violence. And depend upon it for an eternal Truth, that Presents likewise diminish Love, because a Man may doubt, whether he be beloved, or no; and may only think his Mistress makes semblance so to do, to fare the better by him.

You see therefore, that the Affection of Ladies and Women of Honour ought highly to be esteemed, because it evidently appears to arise from no other Cause than that of a true and perfect Love; nor is it probable, that a great Lady will shew any Affection to her Inferiour, unless she love him in reality.

I do not deny, said Signor *Gaspar*, but the Intention, Pains, and Dangers of Lovers, ought principally to have their End directed to the Conquest rather of the Mind, than the Body of the beloved fair One. But I say, that those Deceits, which you call *Treacheries* in Men, and *merry*

Tricks in Women, are a very good means to compass that End; because he, that possesses the Body of a Woman, is also Master of her Mind. And if you will a little reflect, you will find, that *Philippello's* Wife, after her great Lamentation for the Stratagem *Richards* made use of to gain her, being sensible, how much more favourable the Kiss of a Lover is, than that of a Husband, turned her Rigour into the tenderest Affection, and from that Day loved him entirely.

You see then, that his continual frequenting of her Company, his Presents, and so many other Signs of his Passion to her, could not affect That in a long Space of Time, which that dear Moment so soon accomplished.

Signor, said *Bibiena*, you presume that, which indeed is far from Fact; for, if Women ever give their Minds up to those who possess their Body, then there are none but would love their Husbands more than all other Men in the World; the contrary to which is evident even from your very Example. But *Boccacio* was, as you are, a causeless Enemy to the fair Sex.

I tell you once more, replied the other, I am none of their Enemy; but to confess the Truth, generally speaking, few Men of Worth set any Value on Women, tho' sometimes, for some private Ends, they make semblance to the contrary.

This is unsufferable, said *Bibiena*; for now you not only do an Injury to the Ladies, but to all Men who value and respect them. However, as I have often said, I will not quit the Subject I have been upon, to undertake a Charge so difficult, as to defend the Ladies against such a valiant Champion; I shall therefore conclude this Discourse,

Discourse, which perhaps has not been so agreeable, as you expected; and since I see the Ladies so quiet, and bear those Injuries at your Hands so patiently, as they do, I shall henceforward believe, that some part of what Signor *Octavian* advanced is true, viz. *That they do not much value being spoken ill of, in any other Case, provided their Honour be not touched.*

Upon which, most of the Ladies, the Duchess having given them a Sign so to do, got up, and ran laughing towards *Pallavicino*, as though they would have used him as the mad Women did *Orpheus*, crying out continually, that he should see whether they could brook being spoken ill of.

Thus, partly for laughing, and partly upon every one's rising from their Seat, Sleep, which a little before began to steal upon the Eyes of some, immediately vanished; but Signor *Gaspar* began to speak, and said; do not you see that they have a great deal of Reason on their Side, since they are resolv'd to prevail by plain Violence, and so put an End to this Dispute, dismissing us with such palpable Marks of their Affection.

This will not do, said *Donna Emilia*; for when you perceived Signor *Bibiena* was wearied with the Length of his Discourse, you began to speak many ill Things of the Women, imagining you should find no one to oppose you; but we shall bring a fresh Knight into the Field, who shall engage with you; for your Offence must not go long unpunished: when, turning to Signor *Julian*, he said; you, Signor, are counted the Protector of Womens Honour, it is therefore now

high time to shew, that you acquired not this Name for nothing; and if you have not hitherto been sufficiently recompensed at any time for this Protection, you must now be persuaded, that, in subduing so cruel a Foe, you will lay us under the greater Obligation, and so much, that though we did nothing else as long as we live, but continually be paying you, such Obligation shall nevertheless ever remain entire, and we shall never think we can do enough to shew our grateful Acknowledgment.

I think, Madam, said Signor *Julian*, you do too great an Honour to your Enemy, and very little to your Defender; for undoubtedly Signor *Gaspar* has said nothing against the Sex, but what has been sufficiently answered by Signor *Bernardo*; and I believe every one of us knows, that a *Courtier* ought to bear a very great Veneration and Respect to the Ladies; and a prudent and well-bred Man ought never to touch their Honour, not even in jest, much less in earnest. To dispute therefore a Truth so plain, is to put Things most evident in doubt.

I think also, that Signor *Octavian* passed very much his Bounds, when he said, *that Women are most imperfect Creatures, and unapt to do any great Action, and that they are of very little Worth, or Value, in respect of Men.* And because Credit is many times given to Men of great Authority, who they do not speak out the whole Truth, Signor *Gaspar* has suffered himself to be seduced, by Signor *Octavian's* Words, to say, *that Men of Worth set no manner of Value upon them;* which in reality is quite the reverse to Truth. For I have known few Men of Worth at any Time,
that

that do not love and respect the Ladies, whose Virtue, and consequently high Worth, I esteem not a jot inferiour to that of the Men.

However, if this is to come in Dispute, the Cause of the Ladies would probably flag very much, because these Gentlemen have formed a *Courtier* so excellent, and of so many divine Qualities, that whoever knows how to consider as such, will imagine the Merits of the Ladies can never arrive to so high a Pitch. But to put things upon an Equality, I think it necessary to have a Person of so much Wit and Eloquence, as Count *Lewis* and Signor *Frederick*, to form a *Court-Lady* with all the Perfections belonging to a Woman, as they have formed a *Courtier* with all the Perfections belonging to a Man; and then, their Defender being thus a Person of Wit and Eloquence, I doubt not (because Truth it self will here be a Help to him) but he will evidently demonstrate, that Women are endowed with as many, and as noble Virtues, as the Men.

Nay, and more too, said *Donna Emilia*; for you see Virtue is the Female, and Vice the Male. At this Signor *Gaspar* laughed, and turning to *Messer Nicolo Frigio*, said; Prithee, *Frigio*, and what is thy Opinion of this Matter?

I am sorry, said he, for Signor *Julian*, that he is so much seduced with the Promises and alluring Expressions of *Donna Emilia*, as to run into an Error, to speak what, for his Sake, I am ashamed of.

You will certainly be ashamed for your own Sake, replied *Donna Emilia* smiling, when you shall see Signor *Gaspar* convinced, and confess his own Error, and yours too; and ask that Pardon, which we are resolved to deny him.

Because it is very late, said the Duchess, we will defer the whole 'till to morrow; and the rather, because I think we shall do well to follow Signor *Julian's* Advice, that before we come to this Conference, there may be formed a *Court-Lady* with all Perfections, as these Gentlemen have formed a perfect *Courtier*.

Heaven guide us, Madam, said *Donna Emilia*, that we are not so unhappy as to confer this Charge on any Confederate of Signor *Gaspar*, lest he form a *Court-Lady* with such Qualities, as may make her fitter to Cook and Spin, than any thing else.

Indeed, said *Frigio*, that seems fittest for her.

I entertain great Hopes of Signor *Julian*, said the Duchess, who, having so much good Wit and Judgment, as I know him Master of, will, I make no doubt, imagine the greatest Perfection that may be wished and desired in a Woman, and even express it so well in Words, that we shall have somewhat wherewith to confound Signor *Gaspar's* false Accusation.

Madam, said Signor *Julian*, I cannot tell whether you have done well, or not, in laying so weighty a Charge on me; for, to speak the Truth, I think my self not of sufficient Capacity to undertake it. Nor am I like Count *Lewis*, or Signor *Frederick*, who have formed to us such a *Courtier* as never was, and, I believe, never will be. However, if it be your Pleasure, that I should undertake this Charge, let it be at least on those Conditions, that others have had before me; which is, that every one may have Liberty to contradict me, if he think fit. Nor shall I think this in reality so much a Contradiction, as a Help; and perhaps, in correcting my Errors, we shall come
at

at the Perfection of a *Court-Lady*, which we seek after.

I hope, said the Duchefs, your Discourse will be fuch as may occasion little to be faid againft you : fix your Mind then upon this only, and form us fuch a *Court-Lady*, that thefe our Adverfaries may be afhamed to fay, ſhe is not equal in Virtue to the *Courtier* ; of whom Signor *Frederick* need fay no more ; for he has but too well difplayed him, eſpecially ſince we muſt fet up a Woman to rival him.

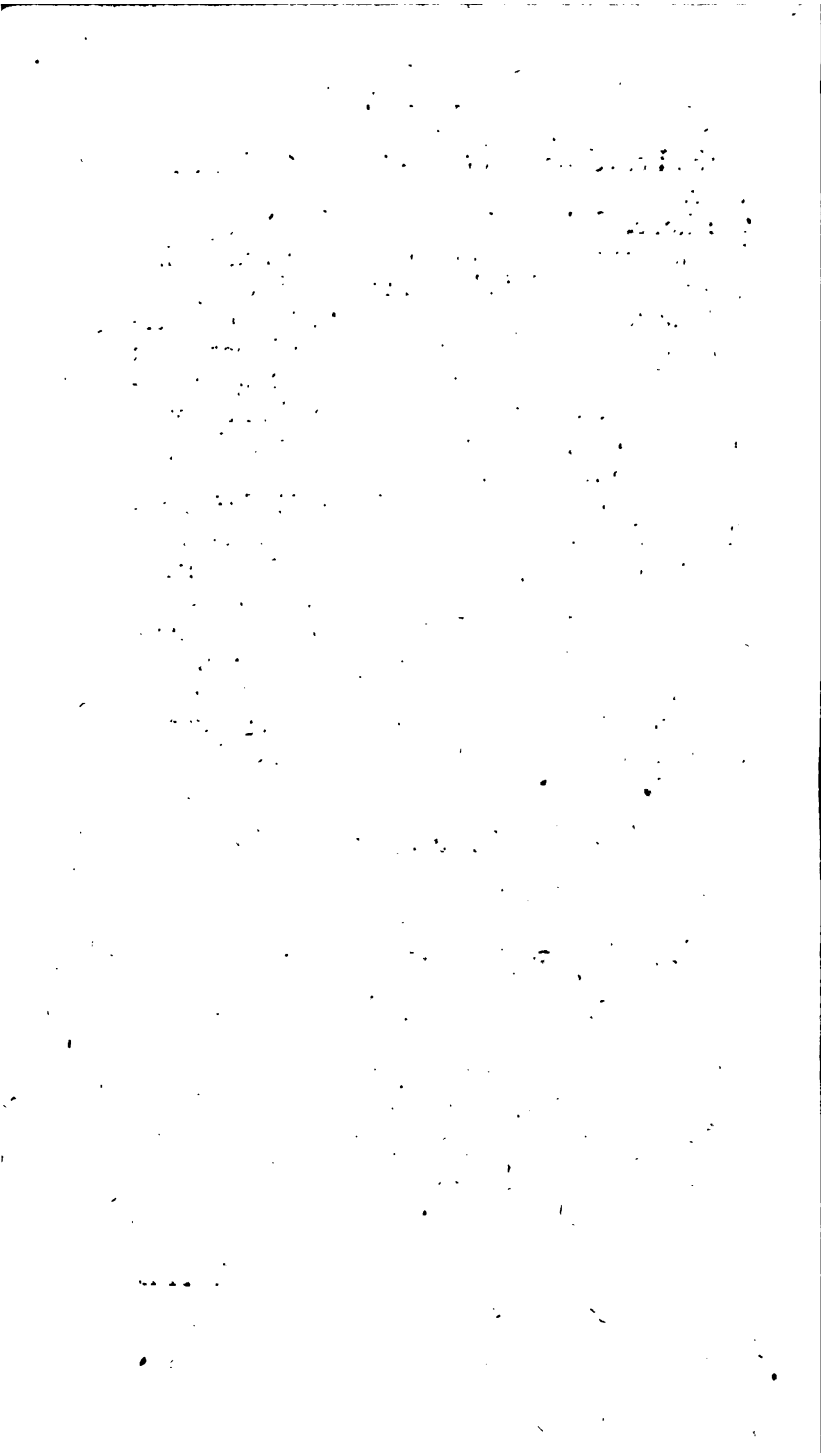
I have now, Madam, ſaid Signor *Frederick*, nothing left to ſpeak of the *Courtier* ; for what I had thought upon Signor *Bernardo's* diverting Diſcourſe has made me quite forget.

If it be ſo, ſaid the Duchefs, provided we meet betimes to morrow, we ſhall have Leiſure enough to ſatisfy both. Upon which they all roſe up, and reverently taking their leave of the Duchefs Retired.

The End of the Second Book.



THE





T H E
C O U R T I E R .

BOOK III.



IT is said, that *Pythagoras*, after a very subtle and ingenious Manner, found out the Measure of the Body of *Hercules* ; for knowing, that the Space of Ground, where every five Years they celebrated the *Olympick Games* in *Achaia*, near *Elis*, and before the Temple of *Jupiter Olympicus*, was measured by *Hercules* himself, who there appointed a *Stadium* of six hundred and twenty five of his own Feet ; and the other *Stadia*, which after his time were marked out in several Parts of *Greece* by his Successors, were also of six hundred and twenty five of their Feet, which yet were somewhat shorter than his : *Pythagoras* easily knew, by that Proportion,

portion, how much the Foot of *Hercules* was longer than other Mens; and thus the Measure of his Foot once known, he knew, that the whole Body of *Hercules*, in proportion, exceeded in size all other Mens Bodies, as much as that *Stadium* did all others.

You may then, by the same Rule, my dear *Afonso*, easily know, by this little Part of the Body, how far the *Court* of *Urbino* excelled all others in *Italy*; for if Diversions, which are for no other End than to refresh the Mind, after being fatigued in Affairs of Importance, were superiour in this *Court*, than in any other in *Italy*, imagine with yourself what were those grand, virtuous, and heroick Actions, to which every one there were entirely devoted. And of this Truth I dare confidently to speak, no ways doubting my being believed, since I am not going to give large Encomiums of Antiquities, wherein I might feign what I pleased; but perhaps, of what I am going to say, I can produce the Testimony of a great many Persons of Honour and Credit now living, who have seen and known the Life and Conversation of those, who flourished once in that *Palace*: and I think my self obliged, as much as it lies, to preserve from mortal Oblivion that bright Remembrance, and with my Pen make it live in the Minds of Posterity.

For which Reason perhaps, in *future Ages*, there will not be wanting those who may envy the *present*. For there is no one who reads of the wonderful things of Times past, that does not form in his Mind a greater Idea of things thus written, than probably those Books can express; tho' written with never so much Perfection.

And thus do we desire all those, into whose
Hands

Hands this Treatise of ours may fall; especially if it shall be so happy as to merit the Perusal of Noblemen and fine Ladies, that they will think for certain, that the Court of *Urbino* was much more celebrated for excellent Men, than we are able to express; and if I were Master of so much Eloquence, as they were of Excellence and Worth; I should need no other Testimony to make those who have not seen it; give entire Credence to what I say.

When therefore the Company was assembled the next Day in the usual Time and Place, and seated themselves, with a profound Silence, every one cast their Eyes on Signor *Frederick* and *Julian de Medicis*, expecting when one of them would begin to speak.

Upon which the Duchess, turning to Signor *Julian*; Every body, said she to him, expects your *Court-Lady* in her full Perfection; and if you do not shew her to us in such a manner, that all her Beauties may be displayed, we shall be apt to think you are jealous of her.

Madam, said he, if I think her beautiful, I would shew her without any other Ornament, than the three Goddesses appeared in to the Royal Shepherd on Mount *Ida*. But if these Ladies here do not help me to dress and adorn her, who know so well how to do it, I am in doubt, whether not only Signor *Gaspar* and *Frigio*, but all the other Gentlemen here present may not have just Cause to speak ill of her.

Since therefore she has already gained some Opinion of her Beauty, perhaps it would be better to keep her invisible, and hear what Signor *Frederick* has yet more to advance, in relation to the *Courtier*, who, no doubt, is much more beautiful than my *fine Lady* can be.

What

What I had a Mind to add, said Signor *Frederick*, is not so necessary for the *Courtier*, but it may be omitted without injuring his Character ; for, in reality, it is quite different from what has been already said on that Subject.

What is it then ? said the *Duchess*. Madam, replied he, I designed to declare, as well as I could, the Origin and Causes of those Companies and Orders of Knighthood, introduced by great Princes, under different Ensigns and Marks of Honour, as that of *St. Michael* in *France*; the Order of the Garter under the Title of *St. George* in *England* ; the Golden Fleece in the *Houle* of *Burgundy* ; after what Manner these Honours are conferred ; and how those, who deserve it, are degraded ; how they first came up ; who were the Founders of them ; and to what End they were constituted ; since we see these Knights are highly esteemed in all *Courts* of the World.

I also had an Intention, if Time would have permitted me, besides the Diversity of Customs used in the *Courts* of Christian Princes in Shews, and publick Entertainments, to speak somewhat also of the Grand Seignior, but more particularly of the *Sophy* of *Persia*.

For when I was informed by Merchants, who had traded a long while in that Country, that the Noblemen there are very gallant and polite, and in their Conversation with each other, in Service of the Ladies, and in every thing else, are very courteous and discreet ; and, as Occasion offers, very sumptuous, grand and magnificent in their publick Entertainments, and Feats of Arms, I took Pleasure to know what Order they take in things of this Nature they most esteem ; in what their pompous Shews, and Magnificence
of

of Clothes and Armour, consist ; wherein they differ from us, and in what we both agree ; what kind of Entertainment their Ladies make use of ; and with what Modesty they shew Favour to their Lovers : but, in reality, it is now no proper time to enter into this Discourse, especially since there is somewhat else expected, and perhaps much more to the purpose.

∴ Pardon me, Sir, said Signor *Gaspar* ; both this and a great many other things are much more to the purpose, than to paint out this *Court-Lady*, since the Rules prescribed for the *Courtier* will serve her ; for she ought to have as great a Regard to Time and Place, and to observe, as much as her Weakness will allow, all other things already mentioned, as well as the *Courtier*.

∴ And therefore, instead of this, it would not perhaps be improper to teach me some particular Points, necessary for a *Courtier*, in relation to the Service of a Prince's Person : for undoubtedly a *Courtier* ought to know them, and to have a certain Gracefulness in performing them. Or else, if you do not think this proper, tell me at least what Manner he ought to make use of in his Exercises ; as how to ride, handle Arms, and the like ; and wherein consists their Difficulty.

∴ Then said the Duchess, smiling ; Princes are not served about their Persons with so excellent a *Courtier*, as this is. As for the Exercises of the Body, and those which depend upon Strength, or Agility, we will leave them to Messer *Pietro Monte* here, to teach them, when he shall think most convenient ; for certainly, at present, Signor *Julian* hath nothing now to speak of, but the *Court-Lady* ; of whom, I think, you begin to be afraid, and therefore would divert the Discourse.

In

In my humble Opinion, Madam, said *Frigid*, is a little improper, at present, to enter upon this Discourse of the *Court-Lady*, when there remains so much yet behind of the *Courtier* to be spoken of; for One ought by no means to interfere with the Other.

You are in a very great Error, replied Signor *Gonzaga*; for as no *Court*, how great and magnificent soever it be, can have any Splendour, or Ornament, without Ladies, and no *Courtier* can be graceful, agreeable, or valiant, or can at any time undertake any gallant Action, without he be first thereto invited by the Conversation and Charms of the Fair; so the Discourse of every *Courtier* is always imperfect, if the Intercourse of the Ladies do not give it that Share of Grace, which gives to *Courtiership* its utmost Beauty and Perfection.

See here, said Signor *Obavian* smiling, a Piece of that Bait, which makes Men lose their Senses. Upon which Signor *Julian*, turning to the Duchess, said; Since it is your Pleasure, Madam, I will speak what occurs to me on this Subject, but with a very great Fear and Doubt of giving expected Satisfaction. And certainly it would be a much less Trouble for me to form a Lady, who might deserve to be Queen of the Universe, than a perfect *Court-Lady*; for of her I know not where to find a Pattern, or form an Idea; but for a Queen I need not go far; and it would be enough for me only to frame in my Mind the divine Perfections of a Lady I know, and by contemplating them, direct all my Thoughts clearly to express with Words what thousands see with their Eyes; and could I do no more, I should satisfy my Obligation, Madam, by naming You.

Do.

Do not exceed your Bounds, Signor *Julian*, said the Duchess, but follow the Order that is prescribed, and form a *Court-Lady*, whose noble Qualities may merit a worthy Servant.

For a Proof, Madam, therefore, replied Signor *Julian*, that your Commands may induce me to attempt a thing I have no Skill or Knowledge in, I shall speak of this Lady such as I would have her; and when I have formed her after my Fashion, and can afterwards get no other, I will take her, like *Pygmalion*, as my own. And whereas Signor *Gasper* has said, that the very same Rules, that are given for the *Courtier*, serve also for the *Court-Lady*, I am, with Submission, of a contrary Sentiment. For tho' some Qualities are common to, and necessary, as well for the One as the Other, yet some are more so for the Woman, than the Man; and some again fit for the Man, which a Woman ought by no means to make use of. The very same I say of the Exercises of the Body; but especially in Actions, Words, Gestures, and manner of Walking, a Woman, I think, ought to be much unlike a Man. For as it is proper for him to shew a certain firm and steady Manliness, so does it look well in a Woman to display a soft and delicate Tenderness, and a kind of feminine Sweetness in every Movement and Action; which, in Walking, Standing, and in Speaking whatever she pleases, may always make her appear a Woman, without the least semblance whatsoever of any thing masculine.

Adding therefore this Consideration to the Rules that these Noblemen have laid down for the *Courtier*, I think, indeed, a great many of them may be very useful for the *Court-Lady*; for,

I think, many Virtues of the Mind are as necessary for a Woman, as a Man.

Nobility of Birth also, and shunning all Affectation; to be naturally graceful and agreeable in all her Actions, circumspect in her Conduct, witty, prudent; not proud, nor envious, nor vain, nor detracting; not contentious, nor unapt to know how to gain and preserve the good Graces of the *Princess* she serves; and, above all, to perform gracefully those Exercises suitable to her Rank and Condition. Tho' I think Beauty is much more necessary in her, than in the *Courtier*; for in reality that Lady wants a great deal who wants it.

She ought also to be more circumspect, and have greater regard not to give any occasion to be ill spoken of; and so to carry herself, as not only not to be spotted with any Fault, but not so much as to be suspected; because a Woman has not so many Ways to defend herself against Calumny, as a Man.

But since Count *Lewis* has very particularly explained the principal Profession of a *Courtier*, which he will have consist in Arms, I think it also very necessary to speak in what that of a *Court-Lady* ought chiefly to consist; which Point, when I shall have thoroughly satisfied, I shall think I have acquitted my self of the greatest Part of my Charge.

Omitting therefore the Virtues of the Mind, which ought to be common to her with the *Courtier*, as Prudence, Greatness of Soul, Chastity, and many more; as also those Qualities and Conditions, that are proper for all Women; as to be good and discreet; to know best how to manage
the

the Goods of her Husband, and govern her Children and Family, when she is married, and to know every thing requisite to make a good Mother: I say, that a *Court-Lady* ought, above all things, to be endued with a certain agreeable Affability, by which she may gently entertain all Men with grateful Discourse, accommodated to both Time and Place, and the Quality of the Person she talks with, accompanying her graceful and modest Manner, and that Genteelness, which ought constantly to govern all her Actions, with that prompt Vivacity of Wit, as may shew her far remote from all Inaptitude and Indolence: but with that fine manner of Goodness, that may make her esteemed no less chaste, prudent, and humane, than pleasant, witty, and discreet, and therefore ought she to keep a certain difficult Mean composed of contraries, and to arrive at certain Bounds, which she should not pass.

She ought not therefore, in order to gain the Reputation of being good and virtuous, to be squeamish, and make semblance of so much abhorring the Company and Discourse, though a little loose in her Presence, as immediately to rise up and withdraw; for in such Case People will easily guess, that she pretends to put on this Air of Austerity to conceal, what she doubted others might know; and such a savage Carriage is ever odious.

Nor ought she, on the other Hand, to run into the contrary Extreme, and to shew herself free and agreeable, speak with too much Liberty, nor use a certain unbounded Familiarity, as to make People believe her to be what she is not; but, in Presence of such Discourse, she ought rather to give it the Hearing, with a little Blush-

ing: as also to avoid a great Fault, that I have seen in many, which is, to speak, and listen to those who report ill of other Women, for they are such, as when they hear these Reports, are offended, and shew as if they gave no manner of Credit thereto; and, in some sort, wondering how a Woman should act contrary to her Honour, form a strong Argument, since they look upon such Conduct so enormous, that they themselves will never be guilty of it. But those who always are continually penetrating into the Amours of other People, and talk of them with every minute, exaggerating Circumstance, and with so much Triumph and Satisfaction, give a strong Evidence that they envy those they are detracting, and desire to have their Follies known, that the like may not hereafter be accounted any Error in themselves.

And this they relate with a certain Laugh and Gesture, which shew the great Pleasure they take in it; whence it comes, that Men, though they seem to give diligent Attention to it, conceive, however generally, a very ill Opinion of, and have little Value for, them; and imagine by this Discourse, they are invited to attempt something themselves; and thus by acquiring an ill Habit of Detraction, they deservedly grow infamous; and at last, of so little Value and Esteem, that the Men themselves hate their Company, and abhor them. And on the contrary, there is no Man so insolent and loose, but what has a Respect for those Women who are good and honest; because such Gravity, tempered with Knowledge and Goodness, is, as it were, a Shield against the Brutality and Insolence of the Presumptuous; for which Reason, one little Word, a Smile, a small act

act of Benevolence of a virtuous Woman, is more valued by every Man, than all the Demonstrations and Careſſes of thoſe, who, without any reſerve, ſhew ſo little Shame: And though, ſtrictly ſpeaking, they have not parted with their Honour, yet with thoſe looſe Leers and Laughings, that tedious Loquaciouſneſs and Inſolence, and ſuch like ſcurrilous Conduct, they give the World too juſt an Occaſion to think they have.

And ſince on a Subject of no manner of Import, they are vain and childiſh, the *Court Lady* ought, beſides knowing the Quality of him ſhe ſpeaks to, in order the more gratefully to entertain him, to have Notice of a great many things, and in her Diſcourſe, know how to make Choice of thoſe which are proper to the Condition of him, with whom ſhe talks, and before him, never to ſay any thing that may give him offence.

Let her beware of praizing herſelf indiſcreetly, or in being too tedious, make him weary; nor intermix with gay and pleaſant Diſcourſe, Matters of Gravity. Let her not ſo far act the Imprudent, as to pretend ſhe knows that, of which ſhe knows nothing; but rather modestly endeavour to be eſteemed for what ſhe does know, ever avoiding Affectation, as the moſt hateful Evil, and the very Bane of agreeable Converſation.

Thus ſhall ſhe be adorned with a Conduct and Manner, admirably charming and engaging, and perform thoſe Exerciſes ſuitable to a Woman; with wonderful Grace and Beauty, her Diſcourſe will be copious and full of Prudence, genteel and agreeable; and thus will ſhe not only be loved, but revered by all the World, and perhaps worthy to be equalled to this great *Courtier*, lately ſo finely formed, as well in Relation to the rich En-

dowments of the Mind, as the engaging Graces of the Body.

Here, Signor *Julian* pausing, as though he had finished his Discourse, Signor *Gaspas* thus said, In reality, Sir, you have dress'd up your Lady with all the fine Qualities imaginable; however, I think you are a little too general, and have nam'd in her so many great Things, that, I believe, you are ashamed to particularize, and have rather desired she should possess them, like those who derive sometimes such hard, impossible, and supernatural things as you mention.

I would therefore have you explain to us a little more clearly, what Exercises of the Body are fit for a *Court Lady*, how she ought to converse, and what those things particularly are, of which she ought to have a Knowledge; and whether Nobility of Birth, Prudence, Greatness of Soul, Chastity, and those many other Virtues you have spoken of, your Meaning is, should serve to help her about looking after her Children and Family (which notwithstanding you will not have her chief Profession) or else for Conversation, and to perform gracefully those same Exercises you mention; and for your Honour take Care not to put that poor Virtue to so base an Office, as they may be ashamed of it.

You cannot, Sir, I see, answered Signor *Julian* smiling, help shewing your ill Will to the Ladies; but really I thought I had said enough of this Matter, and especially before such an Auditory, that I believe none here but understands, that in Relation to bodily Exercises, it is not decent for a Woman to use Arms, Riding, Wrestling, and several other Things which are proper to Men.

Then

Then said *Unico Aricino*; amongst the Ancients it was customary for Women to wrestle naked with Men; but we have lost this good old Custom, with a great many more.

In my Time, said Signor *Gonzagua*, I have seen Women play at Tennis, handle Arms, ride, hunt, and perform almost all the Exercises of a Gentleman.

Since I am to form this Lady, replied Signor *Julian*, after my own Mind, I am resolved not only not to have her practice and make use of those manly Exercises so robust, but that even those which suit her Sex, I would have her practice with Respect and Caution, and with that delicate Softness which I have said renders a Woman so amiable and lovely. For which Reason, when she dances I would not have her use too swift and violent a Motion, nor in Singing, or playing upon Instruments, those difficult and frequent Divisions, and such variety of what they call Graces, which shews more Art than Sweetness. So also, in my Opinion, ought the Instruments in such Case made use of, to be proper and suitable to her Sex. How disagreeable a Sight is it to see a Woman, for Example, beat a Drum, or sound a Trumpet, or any such like Instrument? And the Reason is, because their Loudness takes off that delicate Sweetness so much, which is such a Value and Ornament to every Thing she does.

When therefore she is to dance, or play on any Instrument of Musick, she ought to be induced to it by a sort of Entreaty, and with that noble Shame which is so opposite to Temerity,

To this also she ought to accommodate her Cloaths, and so to dress her self as not to appear vain and light; but forasmuch as it is lawful and necessary

for Women to stand upon Beauty more than Men, and that there are various Kinds of Beauty, but *Court Lady* ought to have a Judgment to know what sort of Cloaths best set her off, and dress accordingly. And if she perceives her self to be a gay and sprightly Beauty, she ought so to accommodate her Gestures, Words, and Cloaths, as may all express Mirth and Gaiety; so likewise, on the other Hand should a mild and grave Disposition (which has also its Beauties) make Use of such Attire, to increase and give an Addition to that which is the Gift of Nature. In like manner, if she be fatter or leaner than ordinary, or fair, or brown, to make use of the kind Aid of Dress, but make not the least shew in the World of so doing, but keeping herself ever clean and neat, use that agreeable Negligence, as if Dress were the least of her Thoughts.

And because Signor *Gaspar* does also ask what these many things be, of which they ought to have a Knowledge, and how to converse, and whether these Virtues ought to be made Use of in this Conversation. I answer, I would have her understand that which those Lords would have the *Courtier* know, and those Exercises we have said are not proper for her: I would have her, at least, have that Judgment which she may have of things which they do not practice; and this in order to know how to praise and esteem Gentlemen, more or less, according to their Merit.

And to repeat briefly, what has been already said; I would have this Lady have an Insight into Letters, Musick, Painting, to know how to dance, and divert in Conversation; as also all other Things taught the *Courtier*; but ever appearing with that discreet Modesty I have spoken of,

of, that Aim of gaining the good Opinion and Esteem of every Body.

And thus in Conversation, laughing, playing, rallying, and every thing else, will she render herself most agreeable, and give proper Entertainment to every one in her Company.

And though Greatness of Soul, Chastity, Temperance, and other Virtues, may not be thought so proper for a Lady's Conversation, yet would I have her endowed with them all; not so much for Conversation (though they may notwithstanding some times properly enough serve for that too) but in order to be Virtuous: And that she may possess these in such a Degree, as may make her frame all her Actions by them, and gain her the Honour and Esteem of all the World.

I very much wonder, said Signor *Gasper Pallavicino* smiling, since you allow Women Letters, Chastity, and Magnanimity, a Greatness of Soul, and Temperance, you will not also give them the Reins of Government, and let them rule in Cities, and make Laws, and lead Armies, and let the Men sit spinning in the Kitchen.

Perhaps too, this would not be amiss, replied Signor *Julian*, also smiling, for do you not know, proceeded he, that *Plato* (who indeed was no Woman's Friend) gives them the Government of Cities, and the Men all other martial Exercises? Do you think there cannot be as many Women found in the World, who understand the Government of Cities, and the Command of Armies, as well as Men? But I have not assigned them these Offices, because I am forming a *Court Lady*, not a Queen. I plainly see you have a Mind easily to revive that Calumny, Signor *Octavian* raised Yesterday against the Ladies, which is, that they

they were imperfect Creatures, and unapt for any virtuous Action, and of little or no Worth, or Value, in respect of Men: But most certainly if you really think so, you are both of you in a very great Error.

I will not revive, said Signor Gaspar, things that are past; but it is you who would fain press me to speak somewhat that might offend these Ladies, and make them my Enemies, as you, with falsely flattering of them, will gain their good Will. But they are so wise above others, that they love Truth better, tho' it make not so much for them, than false and extravagant Praise. Nor do they take it ill, that any one should say, that Men are more worthy; and they will freely own, that you have spoken Wonders, and assigned to the *Court-Lady* certain ridiculous Impossibilities, and so many Virtues, that *Socrates* and *Cato*, and all the Philosophers in the World, are nothing to her.

And, to tell you the plain Truth, I wonder you are not ashamed thus to exceed your Bounds, where it ought to have sufficed you to have formed this Lady beautiful, discreet, honest and affable, to understand Conversation without running into Detraction, and be entertaining in Dancing, Musick, Repartee, and other such like things we daily see practised in Courts. But to go about to give her a Knowledge of all Things in the World, and to assign her those Virtues which so seldom are seen in Men, nay even those famous Men of Antiquity, is a thing insupportable, and what to me is a Pain to hear.

Now, that Women are imperfect Creatures, and consequently of less Dignity than Men, and not capable of those Virtues they are, I will no otherwise affirm, because the high Merit of these Ladies

Ladies is sufficient to prove me a Liar: But thus much I must say, that most wise Men have written, that Nature, because she is always inclined and intent to make things most perfect, would, if she could, continually produce Men; and when a Woman is born, it is a Fault or Deficiency of Nature, and contrary to what she would do, as it is ever seen in those, who come into the World, blind or lame, or with some other Impediment; and as it is in Trees, where a great deal of Fruit never comes to Maturity.

Even so a Woman may be said to be produced by Accident, or Chance; and that this is so, observe well the Operations of both Man and Woman, and by them frame your Judgment of the Perfection of each. However, since these Defects in Women are the Faults of Nature, that has so produced them, we ought not for this to hate them, nor fail in having that Respect that is due to them; but to esteem and value them above what they are, to me is an Error the most manifest in the World.

Signor *Julian* expected here, that Signor *Gaspar* would have proceeded, but, when he saw he was silent, he spoke thus.

Of the Imperfection of Women I think you have made use of a very cold Argument, to which (though perhaps it may not be convenient to enter into such subtle Disputes) I answer according to the Opinion of the Learned, and according to Truth, that Substance, in whatever thing it be, cannot receive more or less; for as no Stone can be more perfectly a Stone than another, in relation to the Essence of Stone; nor one Piece of Wood more perfectly Wood than another; so one Man cannot be more perfectly a Man than another;

another ; and consequently the Male cannot be more perfect than the Female, as to its formal Substance ; for both the one and the other are comprehended under the Species of *Homo*, and that wherein they differ is a Matter merely accidental, and not essential.

If then you will tell me, that the Man is more perfect than the Woman, tho' not in Relation to their Essence, but only on Account of Accidents, I answer, that these Accidents must consist either in the Body, or the Mind ; if in the Body, because the Man is more robust, nimble, and more able to endure Labour, I say, this is an Argument of small Perfection ; for amongst Men themselves, such as excell in these Qualities are not the more valued for them ; and in War, where there is ever Occasion for the greatest Strength and Toil, the most robust are not the most esteemed.

If in the Mind, I say, whatever things Men can know and understand, the same can Women too ; and where the Intellect of the one can penetrate, there also can the other.

Here he paused a little, and with a Smile went on ; Do you not know, that this Principle is held in Philosophy, that those who are tender in Flesh are apt of Mind ? There is no doubt then, but Women, being more tender of Flesh, are also apter of Mind, and of a Mind more accommodated to Speculation than Men.

But to say no more of this, and because you hinted that I should prove the Perfection of each Sex by their Operations, I say, that if you consider the Effects of Nature, you will find, that she produces Women as they are, not as a Chance, but accommodated to some End ; for tho' she forms them of a Body not robust and strong, and of a
sweet

sweet Disposition, and many other Qualities contrary to those of Men, yet do the Conditions of Both tend to one and the same End: For if, thro' this Weakness, Women have less Courage, they are at the same time more wary. Mothers therefore breed up their Children, and Fathers instruct them, and with Power acquire that abroad, which Women by their Care conserve at Home, which is no less commendable.

If then you will consider the Histories of Antiquity (tho' Men have been always most sparing to write of Women) and even those of modern Times, you will find, that Virtue reigned ever as much with the Women as the Men: And such Women there have also been, who have waged War, and obtained glorious Victories, governed Kingdoms with the most consummate Wisdom and Justice, and done whatever could be done by Man.

In relation to Sciences, do you not remember to have read a great many well acquainted with Philosophy? others who have excelled in Poetry? others again that have pleaded at the Bar most eloquently, as Occasion served, either for the Plaintiff, or Defendant?

It would be too long to mention those who have excelled in manual Operations, nor is it necessary here. If then in essential Substance the Man is no more perfect than the Woman, nor yet in Accidents, (and of this, besides Reason, one sees the Effects) I cannot tell wherein his Perfection consists.

And because, you said, Nature is always intent to produce Things most perfect, and therefore, if she could, would always produce a Man; and that the Production of a Woman is rather a Defect

fect in Nature, than her Intention; I answer, this is absolutely to be denied; nor can I see any the least Reason, why you should say, that the Intention of Nature is not to produce Women, without whom Mankind cannot be preserved; of which even Nature her self is more desirous than of any thing else; because, by means of this Society of Male and Female, she produces Children, who return those Benefits they themselves have received in their Infancy to their Parents in their old Age, by comforting and nourishing of them; and afterwards renew themselves by generating other Children, of whom they also expect in their old Age to receive that which they in their younger Days bestowed on their own Parents; whereby Nature, running as it were in a Circle, accomplishes an Eternity, and in this Sense gives to Mortals an Immortality.

Since then the Woman is as necessary for this End as the Man, I cannot see for what Reason one should be said to be produced by Chance, more than the other.

It is true, Nature always has an Intention to produce things the most perfect, and therefore intends to produce Man in his Species, but not Male more than Female; Nay, were it so that she produced always the Male, then most certainly it would be a very great Imperfection; for as of the Body and the Soul there results a Compositum (more noble than its Parts) which is Man; so of the Society of Male and Female there results a Compositum, conservative of human Species, without which the Parts would be destroyed; for which Reason, by Nature, Male and Female are always together, nor can the one exist without the other: So that, strictly speak-
ing,

ing, he ought not to be called a Male that has not a Female, according to the Definition of the one and the other; nor she a Female that has not a Male.

And forasmuch as one Sex alone demonstrates an Imperfection; the Divines of old Times attribute both the one and the other to God. This made *Orphus* say, that *Jupiter* was both Male and Female. And it is even said in the Holy Scriptures, that God formed both Male and Female, according to his own Likeness. And the Poets frequently in discoursing of the Gods confound Sexes.

I would not have us, said Signor *Gaspin*, enter into these subtle Points, for these Ladies will not understand them: And though I answer you with very good Reasons, yet will they believe, or at least pretend to believe, that I am in the wrong, and presently give Sentence against me: Yet since we have entred into them, I will only say this, (and you know it is the Opinion of the wisest Men) that Man is likened to Form, the Woman to Matter; and therefore as Form is perfecter than Matter, nay, as it gives it its very Essence, so of Consequence is Man more perfect than Woman.

And I remember very well to have heard, that a great Philosopher in his *Problems*, makes this Question, why it happens, that, naturally a Woman always loves the Man that first enjoyed her; and a Man, on the contrary, hates the Woman who first bestowed her Favours on him? To which he gives this Answer; that in this Act the Woman receives of the Man Perfection, and the Man of the Woman Imperfection. For which Reason of the Philosopher, a Man naturally loves the Thing
that

that makes him perfect, and hates That which makes him imperfect.

Besides this, a great Argument of the Perfection of the Man, and the Imperfection of the Woman, is, that generally every Woman wishes she was a Man, by a certain Instinct of Nature, which teaches her to wish for farther Perfection.

The poor Souls, said Signor *Julian*, do not wish to be Men, to make themselves more perfect, but to have Liberty, and to be rid of that unreasonable Dominion Men have, of their own Authority, usurped over them: And the Similitude you bring of Matter and Form, is not alike in every Point, because the Woman is not made so perfect by Man, as Matter is by Form; for Matter receives its very Essence from Form, and cannot exist without it.

Nay, the more Matter, Forms have, the greater Imperfection have they, and separated from it, are most perfect: But Woman does not receive her Essence from Man; nay, as she is made perfect by Man, so does she make him perfect; whence both unite for Generation, which neither, of themselves, can do.

The Cause then of the continual Love of the Woman, towards the first Man that enjoyed her, and of the Hatred of the Man towards the first Woman, I cannot say, is what *Aristotle* affirms in his *Problems*; but I impute it to the Constancy and Stability of the Woman, and the wavering and inconstant Temper of the Man, and that not without natural Reason: For since the Male is naturally hot, by that Quality he grows light, moveable, and inconstant; And the Woman, on the contrary, tho' cold, receives Quiet, Constancy, and more fixed Impressions.

Here *Danna Emilia* turning to Signor *Julian*,

for the Love of God, says she, come out of your Masters and Forms, Males and Females, and speak that we may understand you, for we understand very well the ill Things Signor *Oscavian*, and Signor *Gaspas*, have said of us; but since we do not understand which Way you defend us, I think this is little to the Purpose, and leaves in every one's Mind, that ill Impression which our Enemies have made of us.

Give us not this Name, Madam, replied Signor *Gaspas*, since it is more proper for Signor *Julian*, who by giving Women false Praises, intimates in reality, that there can be none true of them.

Doubt not, Madam, said Signor *Julian*, but they shall have a full Answer, but I will not rail upon the Men without Reason, as they have upon the Women. And perhaps if there be any one here that has a Mind to write this our Discourse, I should be sorry that in the Place where those Matters and Forms are understood, the pretended Reasons and Arguments Signor *Gaspas* urges against you, should go unanswered.

I know not, said Signor *Gaspas*, how you, Sir, can deny, that the Man, thro' his natural Quality, is not more perfect than the Woman, who is cold of Complexion, and the Man hot; and certainly Heat is much more noble and more perfect than Cold, because it is active and productive; and, as you very well know, the Heavens infuse only Heat, and not Cold, which does not enter into the Works of Nature. And therefore as Women are cold of Complexion, I think, for that Reason, they are pusillanimous and fearful.

Will you still, answered Signor *Julian*, continue your Chicanes? But you shall find your self involved

involved in insuperable Difficulties, and therefore gave due Attention to what I am going to say.

I grant that Heat, in it self, is more perfect than Cold, but this does not follow in Mixtures and Compounds; for if it were so, then that Body which is most hot, would be the most perfect, which is false, because temperate Bodies are most perfect. I own also, that Woman is of a colder Complexion than Man, which, thro' too much Heat, is far from being temperate; but that of a Woman is temperate, or at least is much nearer so than Man's, because she has within her a Moisture proportionate to that natural Heat, which thro' too much Dryness, sooner resolves and consumes.

She has also such a kind of Cold, as resists and comforts the natural Heat, and brings it nearer to Temper, whereas in Man excessive Heat reduces the natural Heat to its last Degree, which wanting Nutriment soon resolves; and because Men, in Generation, sooner grow dry than Women, it often happens, for that Reason, that they are shorter lived; for which Reason this Perfection may be also given to Women, that living longer than Men, they execute the Intention of Nature more than Men.

Of the Heat, that the Heavens bestow on us, we talk not now, because it is quite different from that of which we at present discourse; and which, as it gives Nutrition to all things sublunary, as well Hot as Cold, it cannot be contrary to Cold. But the Fearfulness of Women, tho' it argue an Imperfection, yet it is the Effect of a worthy Cause; that is, the Subtility and Promptitude of the Spirits, which speedily represent the Species to the Intellect, and for that Reason are easily disturbed at things exteriour.

You

You have often seen some Men, who fear neither Death nor any thing else, yet are they not for that Reason to be esteemed Men of Valour and true Courage, because they do not know the Danger, but go out like Madmen, where they see a Road opened for them, and think no more of it; and this proceeds from a certain Stupidity of the Spirits.

A Madman cannot then be said to have Courage, but true Magnanimity proceeds from a proper Deliberation, and a determined Will, and to esteem Honour and Duty more than all the Dangers of the World, and (tho' Death be certain) to be of Heart and Mind so firm, that the Sentiments cannot be hindered, but do their Office, both in relation to Discourse and Thought, as if they were the most quiet and composed.

Men endued with such Qualities, we have seen and known; and there are, and in old Times have been, such Women too; who have shewed a Greatness of Soul, and performed in the World, Actions worthy infinite Commendation, as well as Men.

These Effects, said *Frigio*, began when the first Woman in offending made others also offend the Almighty, and left Death to Mankind for an Inheritance, and all those various kinds of Sorrow, Affliction, Misery, and Calamity, which the World groans under to this Day.

If you have a mind to enter into things sacred, said Signor *Julian*, I must ask you whether this same Offence was not rectified also by a Woman; who has been of greater Advantage to us, than the former was injurious? So that That very Fault thus so amply repaired, is stiled most happy? But it is not my Business here to tell you how much

inferiour all created Beings are to the Blessed Virgin in Dignity, because I would not intermix our Discourse with sacred Matters; neither will I rehearse how many Women, with an unparalleled Constancy, have suffered the most cruel Deaths under Tyrants for the Name of Christ; nor those, who with learned Arguments have confounded Idolaters. And if you answer, that this was a Miracle, and the Grace of God, I say, it was so indeed; But I say also, that no Virtue deserves more Praise than that which is approved by the Testimony of God. You may see also a great many others, of whom there has not been so much said, if you read *St. Jerome*, who celebrates some Women of his Time with such wonderful Eulogiums, that they might be sufficient for the most holy Man that ever was.

Imagine with yourself then, how many there have been of whom there is no mention made at all, because the poor Women keep themselves reserved, without the pompous Pride of seeking a Name of Holiness among the People, as a great many Men do now a-days, curs'd Hypocrites as they are, who having forgotten, or rather made slight of, the Doctrine of Christ, which advises a Man when he fasts to anoint his Face, that he appear not unto Men to fast; and commands Prayer, Alms, and other good Works to be done, not in the Market-place, nor Synagogues, but in secret, so that the Left-Hand know not what the Right-Hand does. These on the contrary affirm no Treasure in the World to be greater, than to give a good Example; and thus by crooking their Necks, and fixing their Eyes upon the Ground, giving out that they will not speak to a Woman, nor eat any thing but raw Herbs, with smoky
Looks

Looks and tatter'd Weeds beguile the Simple. But, for all this external Sanctity, they cannot abstain from falsifying Wills; sowing mortal Hatred between Man and Wife; and are sometimes guilty even of Poisoning, Sorcery, and Enchantments, and all kind of Ribaldry; and afterwards alledge a certain Authority of their own Head, which says, *Si non casto, tamen caute*; that is, if not chaste, at least cautiously. And with this Medicine they fancy they heal up every Sore, how large soever; and, as with good Reason, persuade him that is not cautious, that God soon forgives all Offences, how heinous soever they may be, provided they be kept secret, and give no ill Example.

Thus with a Veil of Holiness, and this mischievous Device, they many times turn all their Thoughts to defile the chaste Mind of some Woman; oftentimes to sow Variance amongst Brethren, to govern States; set up one, and depepe the other; to chop off Heads, imprison and proscrib; and be the Ministers of all Villany, and the Depositories of the Rapine and Robberies that a great many Princes commit.

Others again, who have shook hands and bid an eternal Farewel to Shame, take a delight to appear fine and delicate, with their Crown and Beard close shayed, and well cloathed; lifting up their Cassocks, as they walk along, to shew their Shoes closely drawn on, and the quaint Disposition of their Person in their Salutations. Others there are, who use certain Looks and Movements, even at Mass, which they think very well become them, and make People look at them; wicked Miscreants! not only far remote from Religion, but all good Manners. And when their dissolute

Life is objected to them, they make a Jest of it, and laugh at those that tell them of it, as if they would turn their very Vices into Praise.

Certainly, said *Donna Emilia*, you take a great deal of Satisfaction in speaking ill of the Friars, since you have fallen into this Discourse without any Necessity. But you commit a very great Sin in murmuring against religious People, and burthen your Conscience without any Advantage; for were it not for them, who pray to God for us, we should have far greater Scourges than we already have.

How came you to guess so right, Madam, said Signor *Julian* laughing, that I meant the Friars, since I named them not; but in Truth this is not murmuring, for I speak it plain and openly; but I do not mean the good, but the bad and guilty; of whom I have not spoken the thousandth part that I know.

Do not talk any more of Friars, replied *Donna Emilia*; for I think it a great Sin to hear you, and if you go on, I must withdraw.

Madam, said Signor *Julian*, I obey. But to return to our Subject: I say, that Signor *Gaspar* shall not find me out any excellent Man, but I will produce a Woman as excellent, either in his Wife, Sister, or Daughter, and sometimes much more. Besides, some have been of infinite Advantage to their Husbands, and have broken them of many Errors, and ill Habits.

Since therefore Women are, as we have declared, naturally as apt for the self-same Virtues as Men are, the Proof of which has been often seen; I cannot conceive why, in giving them that which is not only possible for them to have, and in reality now have, and formerly have very often had,

had, I should be thought to speak Wonders; as Signor *Gaspar* was pleas'd to object to me; considering that there always have been in the World, and now at present are, several Women as near the *Court-Lady* I have form'd, as Men near the *Courtier* these Gentlemen here have fashion'd.

Those Reasons, said Signor *Gaspar*, which have Experience against them, most certainly are not valid; and truly, if I were to ask you what these great Women are, or have been so worthy our Praise as the great Men; whose Wives, Sisters, or Daughters they were; or who have been the Occasion of any Goodness; or such as have bro'tken them, as you say, of their Errors and ill Habits, I believe; it would be a very troublesome Task.

If it prove a troublesome Task to me, said Signor *Julian*, it would be on Account of their vast Numbers: And if Time would admit, I could relate to you the History of *Octavia*, Wife of *Mark Anthony*, and Sister to *Augustus*; of *Pericia*, the Daughter of *Cato*, and Wife of *Brutus*; of *Caia Cecilia*, Wife to *Tarquinius Priscus*; of *Cornelia*, Daughter to *Scipio*; and of infinite others, which are most known: And not only those of our Country, but also among the Barbarians; as that of *Alexandra*, the Wife of *Alexander* King of the *Jews*, who, after the Death of her Husband, seeing the People in an Uproar, and running to Arms in order to destroy his two Sons he had left behind, to avenge themselves on Account of that strict and cruel Slavery their Father had kept them in, by her good Conduct assuag'd that just Fury, and in a Moment, with her Prudence, rendered those tumultuous Spirits favourable to the Children, whom their

Father for many Years by infinite Injuries had made their greatest Foes.

Tell us, at least, said *Donna Emilia*, what she did. She perceiving her Children in such extreme Danger, said Signor *Julian*, immediately caused *Alexander's* Body to be cast out into the middle of the Market-place; and calling to her the Citizens, she said, She knew their Minds were fired with justest Fury against her Husband, for the cruel Injuries he so wickedly had done to them well deserved it; and as, while he lived, she used all her Endeavours to draw him from such an abandoned Course of Life, so now she was ready to convince them, that she would help to chastise him now dead, as much as possibly she could, and therefore that they should take that Body of his, and give it to be devoured by Dogs, and torn in pieces in the most cruel manner she could imagine; but she desired them to take pity upon the innocent Children, that could not only be in no Fault, but could not possibly be conscious of their Father's Crimes.

Of such Force and Efficacy were these Words, that the Tumult was in a Moment calmed; and that Fury, just before so dreadful, turned into so tender an Affection, that they not only with one Accord chose those two Children for their Lords, but even gave the dead Body an honourable Interment.

Here Signor *Julian*, after having passed a little, proceeded in his Discourse. And do you not know, said he, that the Wife and Sisters of *Mitridates* shewed a far less Fear of Death than *Mitridates* himself; and that *Asdrubal's* Wife in the like Case surpassed her Husband? Would not *Harmonia*, Daughter to *Hiero the Syracusan*,

she, have died in the Conflagration of her Country.

Where Obstinacy prevails, no doubt, said *Frisio*, but now and then one may find some Women that will never alter their Resolution; as the Taylor's Wife, being under Water in the Ducking-stool for an inveterate Scold, when she could no longer call him Pricknose, made Signs with her Hands to the same Purport.

Obstinacy, replied Signor *Julian* laughing, when it is bent to a virtuous End, ought to be called Constancy; as in *Epicuria* a Libertine (or freed Woman) of *Rome*, who, being apprised of a Conspiracy against *Nero*, was of such Constancy, that tho' she was torn to pieces with Tortures the most cruel that could be invented, never discovered any one of the Accomplices, tho' at the same time a great many of the Nobility, and even Senators too, thro' Fear accused several of their Brethren; and most dear and intimate Friends.

What say you of *Leona*, in whose Honour the *Athenians* dedicated a Lioness of Brass without a Tongue, in Sign of her Silence? For she, in like manner, being privy to a Conspiracy against *Tyrans*, was nothing terrified at the Death of two great Men her Friends; and tho' she was likewise torn with an infinity of Tortures the most cruel in the World, never disclosed a Syllable.

I think, said *Donna Margarotta Gonzagua*, you are too concise in your Narration concerning these noble Actions of our Sex. For though these our Enemies have heard and read them, yet they make semblance not to know them, and would have their Memory for ever lost; but if you will, let us hear them, they will at least do us Honour.

With all my Soul, Madam, said Signor *Julian*; and now I'll tell you of one, who performed such a remarkable Action, as I believe even Signor *Gaspard* himself will grant very few Men ever did; which is this.

In *Marsailles* there was heretofore a Custom, that was thought to come first out of *Greece*; which was, that Poison mixed with Hemlock was exposed publickly, and they, who had a mind to make use of it, might lawfully do it, after having informed the Senate that they were weary of their Lives, thro' Discontent, or any other plausible Cause: In the Presence of *Pompey*—

Here *Frigio*, interrupting him, said; I suppose now we shall have a tedious old Woman's Story.

See, Madam, said Signor *Julian*, to *Donna Margareta*, *Frigio* will not suffer me to speak. I would have told you of a Woman, who, after she had acquainted the Senate, that she ought to die, with a glad Countenance took the Poison in *Pompey's* Presence, with such Constancy of Mind, and such prudent and loving Exhortations to her Friends, that *Pompey*, and all who saw in a Woman so great an Assurance in the dreadful Passage of Death, remained not without shedding Tears in the highest Astonishment.

And I remember too, said Signor *Gaspard*, to have read in an Oration of an unfortunate Husband, who asked leave of the Senate to die, alleging he had a very just Cause; for he could not any longer support the perpetual Ditt of his Wife's Tongue, and had much rather drink the Poison, than endure any longer the Torture of her incessant Clamour.

How many poor Women, said Signor *Julian*,
would

would have just Cause to ask leave to die; that they might no longer suffer, I do not say the ill Words, but the ill Actions of their Husbands? and I know my self some that suffer in this World such Misery, as one may say they are in Hell.

And are there not again, answered Signor *Gasper*, an Infinity of Husbands, that are so much plagued and tormented by their Wives, that they wish continually for the happy Hour of their Death, that they may be delivered from their eternal Tormentors?

And what Displeasure can Women do to their Husbands, replied Signor *Julian*, that is so remediless as that which Husbands do to their Wives; who, though not for Love, are obedient to them thro' Fear?

You are much in the right of it, said Signor *Gasper*; for whatever Good they do proceeds only from Fear; for there are very few Women in the World but what hate their Husbands in their Heart.

Quite the contrary, said Signor *Julian*; and if you will but remember what you have read, you will find in all Histories, that the Wives generally love their Husbands much more than They do their Wives. Where have you ever known, that a Husband shewed so much Love towards his Wife, as *Camma* did towards her Husband?

I do not know who she was, said Signor *Gasper*, nor what signs of Love she shewed.

Hear then, said Signor *Julian*; and you, *Dona Margareta* remember it well. This *Camma* was a most beautiful young Woman, endued with so much Modesty, and had such an agreeable Carriage, as rendered her no less amiable than her Beauty; but, above all, she was admired for her
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singular Affection to her Husband; whose Name was *Synattus*.

It happened, that another Gentleman of greater Authority than *Synattus*, and in a manner Tyrant of the City where they lived, fell in Love with her; and after he had attempted by all ways and means to gain her, but in vain, bethinking himself that the Love she bore to her Husband was the only Cause that obstructed his Desires; caused the unhappy *Synattus* to be murdered. He still pursued his Sollicitations, but had no better Success than before. His Love still rather encreasing by her Refusal, he was resolved to take her for his Wife, tho' she was much inferior to him in Quality.

This being made known to her Relations by *Sinoris*, for that was his Name, they undertook to persuade her to it; at the same time giving her to understand, that it would turn much to her Advantage to accept this Offer, and very dangerous for her, as well as them, to refuse it; who, after several Days, at last consented. *Sinoris* was overjoyed at this, and gave Orders immediately to have the Marriage celebrated with all Expedition. When they entred the Temple of *Diana*, *Camma* had caused to be brought to her a certain sweet Drink; which she had prepared; and before the Image of that Goddess drank one Half of it, and with her own Hand gave the Remainder (for such was the Custom at that time) to her Husband, who drank it up.

Camma, when she saw this, kneeling down before the Statue, in a kind of Transport of Joy thus said; O Goddess, thou who knowest the Bottom of my Soul, now bear me witness, with how much Difficulty I have survived my dearest

dearest Consort! what mortal Pains I have suffer'd to protract a wretched Life! in which no other Hopes of Joy I entertain'd, but that of dear Revenge; which now I see approach with unspeakable Pleasure and Content. Therefore, with warmest Transport go I hence; to seek the sweet Society of that dear Soul; whom both in Life and Death I loved better, far better than my own. And thou, most wretched Monster! most bloody Calf! who thought't to clasp me in thy odious Arms, haste for a bridal Bed to seek a Grave; for to the Shade of my most loved *Synarius* of thee I make a Sacrifice.

At this *Sinoris* amazed and already feeling the direful Effects of the poisonous Potion, sought every Remedy, but all in vain. And *Camilla* had the good Fortune, before she expired, to hear of the Death of *Sinoris*; which as soon as she was inform'd of, she laid her self on her Bed with extreme Satisfaction, with her Eyes looking up to Heaven, and continually calling upon *Synarius*: O my dear Soul! said she, my dearest *Synarius*! since now I have bestow'd, for the last Present I could make thee, both Revenge and Tears, and nothing now remains that I can do for thee, I fly the World, and gladly leave this Life; without thee, Heaven knows, a cruel wretched State, and which was only for Love of thee ever agreeable. Come then, and meet me, my dear Lord! O come, embrace this Soul with so much Transport, as she now feels, who joyfully flies to meet thee! This said, she spread out her Arms, as if she were going to embrace him, and expired. What think you now of this, good *Frigis*?

I think, said *Frigis*, you have a mind to set these

these Ladies a crying. But suppose all this to be true, there are no such Women now-a-days. . . .
 . . . Rardon me, Sir, said Signor *Julian*; but there are. For in my Time there was a Gentleman of *Pisa*, whose Name was *Tomaso*; of what House; indeed, I have forgotten, though I have often heard it from my Father, who was his very great Friend.

This Gentleman, one Day as he was going from *Pisa* to *Sicily*, in a small Vessel, about his own Affairs, was surpris'd by certain *Moorish* Rogues, before the Master of the Vessel perceived them; and tho' all the Crew defended themselves vigorously, yet being but few, and the Enemy very numerous, the Bark and all on Board of her were taken by the Barbarians; of whom several, as it happened, were much wounded, and of Consequence amongst them *Tomaso*, who had behaved himself very valiantly, and with his own Hand had sent into the other World a Brother of one of the Captains, who commanded these Vessels.

Upon which the Captain, as you may well imagine, for the Loss of his Brother being enraged, would have him his Prisoner; and not omitting giving him every Day the *Moorish* Civility of the Bastinado, brought him into *Barbary*; where he was resolv'd to punish him with what was worse than Death, a Life full of continual Misery and Pain.

The Rest in a little time thro' various means were set at Liberty; and coming home, inform'd his Wife, *Donna Argentina*, and Children of the wretched Life that *Tomaso* led amongst the Infidels; and whose Miseries must incessantly endure without

without any the least Glimpſe of Liberty, unleſs thro' the wonderful Aſſiſtance of the Almighty. Of which when ſhe and they were fully apprized, and having tried all other means to free him, and in which Captivity he himſelf was reſigned to die; it happened, that a careful Piety ſo raiſed the Soul and Courage of one of his Sons, whoſe Name was *Paulo*, that, having no manner of Regard to any Danger, he was reſolv'd either to die, or free his Father; which glorious Deſign he executed, and with ſuch Secrecy, that he arriv'd in *Leghorn*, before it was known in *Barbary*, that he was gone from thence.

From *Leghorn*, where *Tomaſo* was ſafely arriv'd, he wrote to *Argentina*, informing her of his Liberty, and where he was, and that the next Day he deſign'd to ſee her.

The good Lady was ſtruck with ſuch a ſudden Joy, that ſhe ſhould ſo ſoon, thro' the admirable and pious Conduct of her Son, ſee her dear Husband, whom ſhe ſo much loved, and whom once ſhe believed ſhe ſhould never ſee again; when ſhe had read the Letter, liſting up her Eyes to Heaven, cried out in a kind of Extaſy, My Dear! my Life! my *Tomaſo!* — and immediately, falling to the Ground, expired. A cruel Sight! and enough to temper human Minds, to draw them from deſiring exceſſive Joys.

How do you know, Signor, ſaid *Frigio*, but ſhe died for Sorrow that her Husband was returned?

Be cauſe, replied Signor *Julian*, her whole Life ſpoke the Reverse. And for my part, I think, this ſad Accident happened, be cauſe the Soul, not able to endure the Delay of ſeeing him with the Eyes of her Body, forſook it; and drawn by
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eager Desire by reading the Letter, fled thither, where her Thoughts had already flown.

Perhaps, said Signor *Gaspar*, this Woman was over-loving; for Women always are in the Extrances, which is very ill; and you see, this very Woman on being over-loving did an Injury to her self, her Husband, and Children; and turned into Sorrow that Joy they had on account of their dangerous and desired Liberty.

In instance here, said Signor *Julian*, for one of those who are certain Evidences of conjugal Affection: For of such as have been the Occasion of great Good to the World, I could name an Infinity, and that too of such Antiquity, as to appear almost fabulous; and such, who among Men have been the Inventors of those excellent things, as have worthily acquired them the Titles of Goddesses, as *Pallas* and *Ceres*; and the very *Sibylls*, by whose Mouth God himself has discovered future Events to Mankind.

Others again there have been, who have taught very great Men; as *Aspasia* and *Diatina*, who by Sacrifices kept off for the Space of ten Years a Plague that threatened *Athens*: I could name you *Nicostrata*, the Mother of *Evander*, who taught Letters to the *Latins*; and of another Woman who was Mistress to *Pindar*; as also *Corinna* and *Sappho*, who were excellent in Poetry. And to say no more, perhaps Women no less than Men were the Occasion of the Grandeur of ancient *Rome*.

This, replied Signor *Gaspar*, would be worth one's hearing: Give Attention then, said Signor *Julian*, to what I am going to say. After *Troy* was taken, a great many *Trojans* escaped the Fury of the *Greeks*; and fled, some one Way, some another,

another, as their Fortunes guided them : One Party of whom, after many a dreadful Storm at Sea, arrived in *Italy* ; in that Country, where the *Tyber* falls into the Sea. On their Landing they began to seek for Necessaries of Life round the neighbouring Coasts. The Women, whom they left aboard, began to form a beneficial Project, which might put a Period to their dangerous and tedious Navigation ; and, instead of what they had lost, recover another Country : And after they had consulted together, in the Absence of the Men, they set Fire to all the Ships ; and she, that first put her Hand to it, was called *Roma*.

However, fearing the Mens Displeasure in their Return, they went to meet them ; and embracing, and lovingly kissing, some their Husbands, others their Kindred and Relations, they took off their first Fire, and afterwards mildly disclosed to them the Motives of their ingenious Enterprize. Upon which the *Trojans*, on one Hand thro' Necessity, and on the other being kindly received by the Inhabitants, grew pleased with this Action of the Women, and lived there amongst the *Latins* in that Place, which afterwards was *Rome*. And hence arose the antient Custom among the *Romans*, of the Women kissing their Relations, when they met them. You see now what Help these Women were to the Beginning of *Rome*.

The *Sabine* Women were no less a Help to augment it, than the *Trojans* to begin it : For when *Romulus* had procured him the general Enmity of all his Neighbours, on Account of the Rape of their Women, was engaged in War on all Sides ; to which thro' his Valour, he soon put an End, except to the *Sabine* War, their King *Titus Tatius* being very wise and valiant. But

But after several severe Conflicts, with great Loss on both sides; as they were preparing for fresh and cruel Combat, the *Sabine* Women; cloathed in black, with their Hair torn and dishevelled, with weeping Eyes, not daunted at the Sight of glittering Arms ready for an Engagement, thrust themselves between their Husbands and their Fathers; imploring them in the most moving Manner not to imbrue their Hands in the Blood of Sons and Fathers, but that if they repined at this Alliance, they might turn their Fury against them; for that it would be much better for them to die, than to live Widows, and without either Brother, or Father; and at the same time to have that sad and melancholy Reflection, that their Children had been begotten by those who slew their Fathers, and that they themselves had been generated by those who had killed their Husbands.

With these moving Complaints, some having their young Children in their Arms, of whom some could begin to speak, and seemed to talk and play with their Grandfathers; to whom the Women, shewing their Grandchildren all weeping, said, *See here your own Blood, which with so much Rage and Fury you seek to spill.*

Of such Prevalence was the Piety and Love of these Women, that there was not only concluded between the two jarring Kings an indissoluble Friendship, but what was more wonderful, the *Sabines* came to live in *Rome*; and of two People resulted one; which much augmented *Rome*: And this happy Event was entirely owing to those wise and magnanimous Women, who were so well rewarded by *Romulus*, that dividing the People into thirty Bands, he gave them the Name of the *Sabine* Women. Here

Here Signor *Julian* paused, expecting some Answer from Signor *Gaspar*; who being silent, the other turning to him, said; Do you not think, Signor, that these Women were the Occasion of a great deal of Good to their Husbands, and helped to aggrandizè *Rome*?

No doubt, said Signor *Gaspar*, but they deserved highly to be praised: But if you would rehearse the Faults of Women, as you have their good Actions, you would not have concealed, that in this very War of *Titus Tatius* a Woman betrayed *Rome*, and shewed the Enemy how to seize upon the Capitol, by which the *Romans* were almost ruined and undone. You mention One ill Woman, said Signor *Julian*, and I name an Infinity of good ones; but, besides what I have mentioned, I could apply to my purpose a thousand other Examples of Good done to *Rome* by Women, and tell you why there was one Temple dedicated to *Venus armata*, and another to *Venus calva*; and on what Account the Festival of Maids was instituted in Honour of *Juno*, since it was these Maids who had freed the Town of *Rome* from the Ambushes of her Enemies.

But to pass over these; did not that magnanimous Act of discovering the Conspiracy of *Catiline*, for which *Cicero* is so much praised, derive chiefly its Origin from a mean Woman; and who for that Reason may be said to be the Occasion of all the Good that *Cicero* boasts he did the Commonwealth of *Rome*?

And would Time permit me, I could shew you, that Women have very often corrected Men of several Vices; but I am afraid I have grown already too tedious; for which Reason I have, according to my Power, acquitted my self of the

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Charge these Ladies have laid upon me, and therefore think to give an Opportunity to another, who may speak Things more worthy your Attention than I have done.

Do you not deprive the Women of the true Praises due to them, said *Donna Emilia*; and remember, tho' Signor *Gaspar*, and perhaps Signor *Ottavian* too, hear you with a great deal of Uneasiness, yet do we, and these other Noblemen, hear you with a great deal of Pleasure.

However Signor *Julian* would have desisted, but all the Ladies entreating him to the contrary, he proceeded. Lest I should provoke, said he, Signor *Gaspar*, to be more my Enemy than he is, I shall only very briefly relate some Acts of certain Women, that occur to my Memory.

When *Philip*, Son to *Demetrius*, laid Siege to *Chio*, he caused Proclamations to be made, that whatever Slaves would leave the City, and come to him, should have their Liberty and their Masters Wives.

The Rage of the Women at this ignominious Procedure was such, that they came to the Walls with Weapons in their Hands, and fought so fiercely, that in a little time they made *Philip's* Army retire with Shame and Loss, which the Men could not do.

These self-same Women, accompanying their Husbands, Brethren, and Fathers in their Exile, when they came into *Leuconia*, did an Act no less glorious than this. For the *Eristbreans*, who were there with their Confederates, made War against these *Chians*; who, no longer able to hold out, came to an Agreement with the Enemy to depart the City only in their Shirt and Doublet.

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The Women, hearing of this so shameful a Composition, were very much offended, that they should, without their Arms, pass like naked Men thro' the middle of their Enemies; and when they were answered, that this was according to their Agreement, They made them carry their Shield and Spear, and leave their Cloaths, and tell their Enemy, that these were their Habits. And thus by the Advice of their Wives they covered a great Part of the Shame, the whole of which they could not absolutely avoid.

So when *Cyrus* had overthrown in Battle the *Persian* Army, they fled with Precipitation to the City; at the Gates of which they found their Women, who advancing to them, said, *Whither flee you, ye Cowards? would ye hide yourselves within our Bodies, from whence ye came?* These and such like Expressions the Men hearing, and perceiving how much in Courage they were inferiour to these Women, were ashamed of themselves, and turning back upon their Enemies, engaged them a-new, and gained a complete Victory.

After this, Signor *Julian* turned himself to the Duchess; now, Madam, said he, I hope you will give me leave to be silent.

It is high time to be so, said Signor *Gaspar*, when you can say no more. Since you provoke me thus, answered Signor *Julian*, you may chance to be entertained all Night with the Praises of Women, and hear of several *Spartan* Dames, who rejoiced at the glorious Death of their Children; and of those, who rejected them, or killed them themselves, when they found they did any thing vile and base.

As also how the *Saguntine* Women in the Ruin of their Country took up Arms against *Hannibal's* Soldiers: And how the *German* Army being conquered by *Marius*, their Wives not being able to obtain their Request of living free in Service of the Vestal Virgins, killed themselves, every one of them, with their young Children: And a thousand more, which we find in History.

Ah! Signor *Julian*, God knows how these Things happened, said Signor *Gaspar*; for these Times are so remote from us, that many Falsities may have been transmitted to us, and no one can contradict them.

If in every Age of the World, replied Signor *Julian*, you will measure the Value and Dignity of Women with that of Men, you will find, that they have never been, nor now are, one jot inferior to them.

For not to mention those of Antiquity, if you come to the Time when the *Goths* reigned in *Italy*, you will find, that there was a Queen amongst them, *Amalafunta*, who governed a long time with a wonderful Prudence. After that flourished *Theodolinda*, Queen of the *Lombards*, a Lady of singular Virtue; as also the *Greek* Empress *Theodora*. And in *Italy*, among many others, a most singular Lady, the Countess of *Matilda*, whose Praises I leave to be displayed by Count *Lewis*, from whose House she was descended.

Nay Signor, said the Count, it belongs rather to you; for, you know, no one ought to praise his own.

And how many, continued Signor *Julian*, famous Ladies in Times past have there been of the most noble House of *Montefeltrio*? How many of the Houses of *Gonzagua*, *Este*, and *Pii*? and if

one must speak of Times present, we need not seek for Examples at a distance, since we have them under this Roof; but I will not instance those whom we now see present, lest it may seem as if you granted me That, thro' Courtesy, which otherwise you could by no means deny me. And to go out of *Italy*, remember, that we have seen *Anne*, Queen of *France*, a very great Lady, not only in Virtue, but in Affairs of State; and if in Justice and Clemency, Liberality and Holiness of Life, you would compare her to *Charles* and *Lewis*, to both whom she had been Wife, you will find her not any wife inferior to those great Princes.

Consider *Donna Margareta*, Daughter to the Emperor *Maximilian*, with what great Wisdom and Justice she has hitherto, and does still govern her People. But to omit all others, tell me, Signor *Gaspar*, what King, or what Prince has there been in our Days, or many Years before in all Christendom, that deserves to be compared to *Isabella*, Queen of *Spain*?

King *Ferdinand*, her Husband, answered Signor *Gaspar*. This I will not deny, replied the other; for since the Queen thought him worthy to be her Husband, and loved and honoured him so much, it cannot be denied, but he deserved to be compared to her. And I think the Reputation he gained by her was a Dowry no less than the Kingdom of *Castile*.

And I make no manner of Doubt, said Signor *Gaspar*, but that, of a great many Acts of *Ferdinand*, Queen *Isabella* bore the Honour.

Suppose, said Signor *Julian*, all the People of *Spain*, both Noblemen and private Persons, Men and Women, rich and poor, are all combined to

lie in their Sovereign's Praise, it is certain there has not been in our Days in the whole World a brighter Example of Courage, Wisdom, Religion, Honour, Courtesy and Liberality; in short, of every Virtue, than *Isabella*. And though the Fame of that Lady is very great all over the World, they who lived with her, and were present at these glorious Acts of hers, affirm this Renown derived its Origin from her high Merit and Virtue.

And in reality those, who consider these Acts of hers, will find it to be so. For omitting an Infinity of things to prove what has been said, and which one might upon occasion rehearse, every one knows, that, in the Beginning of her Reign, she found the greatest part of *Castille* possessed by the *Grandees*: However she recovered them again; and that after such a justifiable manner, that those who were dispossessed of them, continued in their good Affection, after having willingly resigned all up to their judicious Queen.

With what Courage and Wisdom she always defended her Dominions from the most potent Enemies, is a thing well known. To her also may be ascribed the Glory of the Conquest of the Kingdom of *Granada*; who, in so long and bloody a War against Enemies the most obstinate, who fought for Lives, Laws, Estates; and as they believed in God's Cause, shewed always by her Counsel and her own Person, so much Virtue, as perhaps in our Times few Princes have dared, I do not say to imitate her, but to envy her.

Besides this, all who knew her say, that her manner of Government was so divine, that her Will only seemed sufficient, when it was known, to make People obey; since, without any other
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Notice, People ever did their Duty; so that ~~no~~ Man scarce durst in his own House, or privately, do any thing which he thought might displease her. And of this, in great part, her admirable Judgment in knowing, and making choice of proper Ministers of State, was the Cause. And so well knew she how to join the Severity of Justice with Mildness, Clemency, and Mercy, that there was no good Man, in her Time, that could complain, he had not been sufficiently rewarded; nor any ill one, too severely punished.

Upon which Account her People bore to her a Veneration both of Love and Fear; which in the Minds of all remained so fixed, that they beheld her as one looking down on them from Heaven, and from thence did either praise or condemn them.

And therefore, through the Reverence of her Name, and the good Orders she instituted, those Realms are still in such manner governed, that tho' her Life be wanting, yet her Authority lives, and moves like a Wheel; which being a long time turned violently about, turns still of it self a good while, tho' no one touch it.

Besides this, consider Signor *Gaspar*, that in our Times all the brave and gallant Men are Creatures of this great Queen: And the renowned General *Gonsalvo Ferdinando* was more valued on that Account, than for all his famous Conquests and noble Actions, which both in Peace and War rendred him so eminently illustrious. So that unless Fame prove most ungrateful, she will always publish to the World her important Praises, and be an eternal Witness, that in our Age we have had few Kings, or great Princes, but who for

Magnanimity, Wisdom, and all Virtues, were exceeded by the immortal *Isabella*.

And to come back to *Italy*, I must observe to you, we have not here wanted most excellent Ladies. In *Naples* we have two great Queens; and not long since died another mighty Queen, the Queen of *Hungary*, a Lady of such Excellence, as scarce had she her Equal in the World; and fitly to be compared to the mighty and glorious King, *Matthias Corvino* her Husband.

The Duchess *Isabella* of *Arragon*, Sister to *Ferdinando* King of *Naples*, like Gold in the Furnace, has shewed her high Virtue in all the Storms and Tempests of unequal Fortune.

And if you will cast your Eyes towards *Lombardy*, you will see another *Isabella*, Marchioness of *Mantua*; to whose excellent Virtues one must evidently do Injustice in speaking so moderately, as a Man in this Place must be obliged to do. I am very sorry you all knew not *Beatrix* Duchess of *Milan*, her Sister; that you might never again be astonished at a Woman's Wit.

And *Leonora* of *Arragon*, Duchess of *Ferrara*, Mother to both those Ladies I last named, was such a Lady, that her most excellent Virtues evidenced to all the World, that she was not only a worthy Daughter to a King, but deserved also to be a Queen over a far larger Realm, than all her Ancestors possessed.

And to instance another; How many Men do you know in the World, that ever endured the severe Shocks of Fortune with that Equanimity and Moderation, as *Isabella* Queen of *Naples* has done? who, after the Loss of a Kingdom, the Death of King *Frederick* her Husband, the Banishment

ment of her two Sons, and the Imprisonment of the Duke of *Calabria* the eldest, supports so nobly all the calamitous Inconveniencies of a wretched Poverty, that may convince every body that though she has changed her Form, she has not altered her Condition, but is still a Queen.

I pass by an Infinity of other great Ladies, and even Women of low Degree; as many Women of *Pisa*, who in Defence of their Country against the *Florentines*, have given full Evidence of that generous Courage, without any the least Fear of Death, peculiar to the most invincible Souls that ever were in the World; for which Reason, several of them have been celebrated by many excellent Poets.

I could name others, most excellent in Learning, Musick, Painting, and Sculpture; but I will no longer detain you with what I am certain you are all very sensible of. It is sufficient that you reflect upon those Women whom you know, to own, that most commonly, they are not in Worth and Merit inferiour to their Fathers, Brothers, and Husbands: That many have been the Occasion of much good to Men, and have often reclaimed them from vicious Habits. And tho', if at present, there are not in the World, those great Queens, that take vast Journies to conquer foreign Countries, and erect vast Edifices, Pyramids, and Cities, as *Thomyris*, Queen of *Scythia*, *Artemisia*, *Zenobia*, *Semiramis*, or *Cleopatra*; it must be remembred also, that neither are there any Men now-a-Days, like *Alexander*, *Cesar*, *Scipio*, and other Generals and Emperors of *Rome*.

Have a Care what you say, said *Frigio*, for at present there are more Women like *Semiramis*,
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and *Cleopatra*, than ever there were; and tho' they are not so rich and powerful, yet they do not want the good Will of imitating them, at least in carnal Pleasure; and in satisfying their Appetites as much as possible.

You will ever exceed your Bounds, *Frigio*, answered Signor *Julian*, but if there are some *Cleopatras*, there are, at the same Time, to match them, an Infinity of *Sardanapali*, and that's much worse.

O! do not make that Comparifon, said Signor *Gaspar*, for you must not believe that Men are as incontinent as Women; and if the Fact were so, yet it would not be worse, for from the Incontinency of Women, arise many Inconveniencies, that do not from Men's. And therefore, as it was Yesterday very well observed, and wisely ordained, Woman may blamelessly be out of the way in all other things, but what relates to Chastity, without which Posterity would be uncertain, and those Ties which join all the World together in Blood, and the Love which a Man naturally has for what he produces, entirely dissolved. A dissolute Life then, in a Woman, is much less to be borne with than in Men, who do not carry their Children nine Months in their Body.

Certainly these are very unanswerable Arguments you make, said Signor *Julian*; I wonder you do not write them down. But pray tell me, why a dissolute Life ought not to be esteemed as criminal in the Man as the Woman? Because, if they are by Nature more virtuous, and of greater Strength, they may for that Reason the more easily keep themselves in this Virtue of Continency, and Children would be more or less certain: For suppose Women were never so much inclined

to Dissoluteness of Life, and Men were all of them continent, it would be impossible for Women, by themselves, to prejudice them, in Relation to Posterity. But if you dare speak out, you your self know, that we of our own Authority have arbitrarily claimed a Liberty, by which we will have the same Vices in us, to be very light and trivial, and sometimes worthy Praise; but in Women, never sufficiently to be punished, except it be by a shameful Death, or at least, perpetual Infamy.

Since therefore this Opinion has taken deep Root, I think it reasonable to punish, in like Manner, those, who with idle Stories, bring Infamy upon a Woman's Character; and, I think, every Gentleman is bound at all Times to defend Truth, upon Occasion, with his Sword, especially when he knows any Lady injured, in Relation to her Honour.

And I, said Signor *Gaspar* smiling, do not only affirm it to be every Gentleman's Duty, to do what you say, but take it to be an act of Courtesy, to cover an Error, which either through some Inconveniency, or too much Love, a Lady has run into. So you may see, that I am more on the Lady's Side, when it is agreeable to Reason, than you are.

I do not deny, but Men have taken a little Liberty, because they know the general Opinion of the World, that a dissolute Life is not so infamous in them, as in the Women; who through the Weakness of their Sex, are more inclined to carnal Appetites than Men, and if they abstain sometimes from giving them their free Satisfaction, they do it for Shame, not through Impromptitude of Will.

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And therefore Men have laid upon them this Fear of Infamy, as a bridle to keep them, whether they will or no, in this Virtue; without which, to speak the Truth, they would be little esteemed; for the World has no other use for Women, but for Generation.

But the same cannot be said of the Men who govern Cities, command Armies, and do such great Actions, which (since you will have it so) I do not dispute, where Women could be capable of; but it is enough for me, that they do not do them; nor how Men, when Trial has been made of their Continency, surpassed them infinitely in this Virtue, though you grant it not. And concerning this Truth, I will not rehearse so many Fables and Stories as you have done; I refer you only to the Continnence of two mighty Lords, youthful and victorious, which generally make haughty and insolent, even Persons of the meanest Rank.

One bright Example of this, we have in *Alexander* the Great, in relation to his fair *Persian* Captives, the beautiful Wives of vanquished *Darius*: and the other, in *Scipio*, who when he was only four and twenty Years of Age, having taken a Town in *Spain* by Storm, there was brought to him a noble and beautiful young Woman; whom, when *Scipio* understood she was contracted to a Nobleman of the Country, he not only abstained from enjoying, but restored her, with a large Present to her Husband.

I could instance *Xenocrates*, who was so continent, that though a most beautiful Woman lay with him all Night, and used all those amorous Carresses, which usually incite the Spirits, and of which she was a perfect Mistress; yet were her Attempts

tempts all in vain ; for she could not make him shew the least Sign of Immodesty, tho' she bestowed a whole Night about it.

I could also mention *Pericles*, who by only hearing one praise somewhat affectionately a beautiful Youth, suddenly reprimanded him ; and a great many others most continent by Will, and not through Motives of Infamy, or Fear of Punishment ; Motives, which induce the greater Part of Women to guard their Chastity ; who, notwithstanding, merit our Commendation, and those who falsely bestow on them the Infamy of Lewdness, as you have said, deserve most severely to be punished.

Here spoke Signor *Cæsar*, who had been a long while silent, and said ; Judge you after what manner Signor *Gaspar* speaks, in the Dispraise of Women, when these are his Commendations. But if Signor *Julian* will give me Leave that I may answer him some few Objections, in which, in my Opinion, he has spoken falsely against the Sex, it will be no Disadvantage to either : For this will give him Time to take Breath, that he may the more chearfully proceed in the Description of his *Court Lady*, and speak of some other Perfection proper for her ; and I at the same Time be so happy, as jointly with him, to execute the Duty of a good Knight, which is to defend the Truth.

I beg you would, replied Signor *Julian*, for I think I have already said all that is in my Power ; and the Discourse now on Foot, in my Opinion, is quite remote from the Subject.

Upon which, Signor *Cæsar* thus began ; I will not now, said he, speak of the Profit and Advantage the World has by Women, besides
bringing

bringing Children; for it has been sufficiently demonstrated, how necessary they are, not only to our Being, but our Well-being. But I say, *Signor Gaspar*, that suppose they are, as you affirm them, more inclined to carnal Appetites than Men; and yet abstain from them more than Men, (which you your self grant) they are so much the more to be commended for it; inasmuch as their Sex is less liable to struggle against these natural Inclinations.

And if you say they do it through Shame, I think instead of one Virtue, you give them two. For if Shame can do more in them than Appetite; and if, on that Account, they refrain from doing ill, I must esteem this Shame (which in short is nothing else but Fear of Infamy) a most rare Virtue, and which but a very few Men possess. And if I could, without an infinite Reproach to Men, tell how many of them are immersed in Impudence, a Vice contrary to this Virtue; I should offend the sacred Ears, that hear me; and for the most part these injurious Persons both to God and Nature are Men in Years, some of whom make a Profession of Priesthood, some Philosophy, some Divinity; and govern States with that *Catonian* Gravity of Countenance, as makes semblance of all the Integrity in the World; and always alledge Women to be most incontinent, while they at the same time bewail nothing so much as the Loss of their natural Vigour, that they might satisfy the untruly Desires, which still continue in their Minds, tho' Nature has denied it their Bodies; and yet, for all that, very often find Means to accomplish their Ends, where Strength is not necessary.

But I will say no more; it is sufficient for me,
you

you grant that Women do abstain more from an unchaste Way of living, than Men; and certainly they are not restrained by any other Bridle, than what they put upon themselves; and it is as certain, that those who are too closely guarded, or ill used, by their Husbands or Fathers, are less chaste than those who have some Liberty.

But, generally speaking, a great Bridle to Women is the Love of some Virtue, and the Desire of a good Name; Things, which a great many in my Time esteem more than their own Life; And if you will speak out, not one of us here, but have seen young Men of the best Families, endued with all the Charms of Wit and Beauty, pass many Years in endeavouring to gain their Loves, omitting at the same Time no Sollicitations, Gifts, Tears, and Entreaties, but all in vain. And if it be not said that the Qualities I possess, are no Obstacle to my being beloved, I can witness that my self, more than once, through the constant and too severe Honesty of a Woman, have been like to die.

You need not wonder at that, said Signor *Gaspar*, for Women who are sued to, always deny those who thus entreat them, and those who are not courted, sue to others.

I never knew, replied Signor *Gesar*, any one that was courted by a Woman; but there are a great many in the World, who finding they have in vain attempted to obtain their Wishes, and passed their Time very ridiculously, have Recourse to this noble Revenge, and say, they have abundantly enjoyed, what had no other Being but in their Imagination; and think speaking ill, or inventing infamous Reports of some certain noble

noble Lady, is one Quality of an accomplished *Courtier*.

But these Persons, who thus villanously ~~make~~ their Boasts of Favours received from any Lady of Merit, whether the Thing be true or false, deserve the severest Correction and Punishment; and those who inflict upon them this Chastisement, are certainly much to be honoured and esteemed. For if what they thus idly report be false, what Villany in the World can be greater, than to rob a Woman thus maliciously, of what she values more than her Life? Since it is the Source and Cause of all her Honour and Reputation; and should it be true, what Punishment can be equal to such Perfidy, and ungrateful Returns, to a Woman who, deluded by false Flatteries, feigned Tears, continual Prayers, Artifices, and Perjuries, has unwarily been drawn into too much Love, and afterwards without Reserve, given her self unguardedly as a Prey to such a malicious, diabolical, ungrateful Spirit?

But to give an Answer to what you object, in Relation to the great Contineny of *Alexander*, and *Scipio*. I do not say but what they did were Actions truly laudable: However, lest you should say that by reciting to you antient Facts, I entertained you with nothing but Fables, I shall instance a Woman in our Times, of low Degree, who notwithstanding the Meanness of her Birth, did an Action much more noble than these two, so much celebrated, Heroes.

I tell you then, that I knew a very handsome, genteel, young Woman, whose Name I purposely conceal, for fear of affording Matter to People to say ill, who, as soon as they know a Woman to be in Love, put a very ill Construction upon it:

This

This Person being loved by a well accomplished young Gentleman, could not be ungrateful, but loved him again, with all her Soul. And of this Truth, not I alone, to whom of her own Accord she disclosed this Secret, no otherwife than if I had been (I do not say, a faithful Brother, but) an intimate Sister, but every one who saw her in her Lover's Company, was very fully convinced of her Passion.

She thus loving most fervently, as much as a most loving Heart could love, continued two long Years in such strict Continency, that she gave no manner of external Sign to the young Gentleman that she loved him, but such only as she could not conceal from him. Never would she speak with him in private, or receive any Letters, or Presents; both of which she every Day was perpetually tempted to do.

But at the same Time, how eagerly she desired it, I well knew; for if at any Time she could privately get any thing that ever had been his, she took such excessive Pleasure in it, as if only thence she seemed to derive all her Life and Happiness; and yet all this while she only gave herself the Liberty to see him, and let him see her; and sometimes perhaps at publick Entertainments, dance with him, as she did with others.

And because there was no great Difference in their Condition and State of Life, they both desired their Loves might find a happy End in lawful Marriage: The whole City desired the same; all but her cruel Father, who through a perverse and strange Opinion, resolved to bestow her upon one of greater Fortune; nor was this otherwise withstood by the wretched Maid, but by her Tears.

○

But

But though this unfortunate Marriage was concluded with great Compassion of the People, and the Despair of the poor wretched Lovers, yet did not this cruel Shock of Fortune root up so deeply a grounded Love, in each other's Hearts; but it continued three Years longer, though she prudently dissembled it, and tried all Ways imaginable to break asunder those uneasy Fetters, and extinguish those fervent Desires, which now were past all Hopes of being accomplished. And after this manner she still pursued her firm Resolution of a spotless Continency; and finding she could never honestly possess him, whom in this World she adored, she would not any how otherwise enjoy him; and continued her Custom not to receive his Letters, or Presents, or even his very Looks.

And in this determined Resolution the wretched Victim, overcome by the most cruel Affliction, and weakened through continued Love, pined out a miserable Life of three long Years, and died; being much rather willing to forego those so much desired Pleasures, and at last lose her own Life, than stain her Honour. And yet she wanted no Ways, or Means, to accomplish her Wishes, with the utmost Secrecy, and without Danger of Infamy, or any other Inconveniency whatsoever; but still abstained from what she most passionately had desired, and to which she was perpetually assailed by the dear Person, whom only in the World she wished to please; and to this heroick Resolution, by no Fear, or on any other Respect, was she driven, than purely the Love of true Virtue.

What will you say of another, who for six Months together, lay every Night in the same Bed

Bed with her dearest Lover; and yet thus in a Garden, fraught with the most delicious Fruits, invited with the most eager and fervent Desires, and the Prayers and Tears of him, who was dearer to her than her own Life, abstained from tasting of them; and though she was all naked, locked closely within his beloved Arms, yet never yielded her self a Captive to those attractive Charms, but preserved immaculate the Flower of her Honour.

And do you not think, Signor *Gaspar*, that these Acts of Contingency equal those of *Alexander*? Who most fervently enamoured, not with the Women of *Darius*, but with that Fame and Grandeur, which stimulated him with Glory, to suffer all Toil, Fatigue, and Danger, to make himself Immortal, and not only to disdain all other things, but even his own Life, to get a Renown above all Men: And we wonder, having such bright Thoughts, that he refrained from doing things which he did not very much desire; for since he never saw those Women before, it is not very probable that he should at first View be in Love with them, but perhaps rather abhorred them, as belonging to his mortal Enemy; and in this Case, every loose Act of his towards them, would have been an Injury, and not Love. And therefore it ought not to be wondered at, that *Alexander*, who conquered the World, with no less Magnanimity than Arms, abstained from being injurious to the fair Sex.

The Contingency of *Scipio*, in a like Case, without doubt, merits our Commendation; yet if you consider it well, is by no means comparable to that which I have just now instanced in the other Sex; for he also refrained from doing that which he

did not much desire to do, being in an Enemy's Country, a new General, in the Beginning of a most important Enterprize, leaving behind him at Home such an Expectation of himself, and being accountable for his Conduct to most rigorous Judges, who very often chastised not only the great, but the most minute Offences, amongst whom he knew he had Enemies; besides, had he done otherwise than he did, he knew as she was a young Lady of a very noble Extraction, and contracted, if not married, to a Nobleman, he would by that means have acquired so many Enemies, that many of them would, at least have prolonged, if not quite obstructed his Conquests.

And thus on so many, and such important Motives, he abstained from a light, yet dangerous Appetite, by shewing a Continency and honest Integrity, which gained him, says History, the Hearts of the People, and was equivalent to another Army, to vanquish with Benevolence, those Hearts which perhaps by force of Arms had been invincible. So that in reality this may much rather be termed a martial Policy, than pure Continency; though the Relation of this Affair is not very sincere, since certain Writers of good Authority affirm, that the young Woman had been enjoyed by *Scipio*, and this you may entirely depend upon.

Perhaps then, said *Frigio*, you have read this in the Scripture. I have seen it, replied the other, and therefore I have a much greater Certainty of this than you, or any one else can have.

But in reality there never could have been instanced a nobler Example of Men's Continency, than that of *Xenocrates*, who being wedded to his Study, and obliged to be virtuous by his Profession,

feſſion, which was that of a Philoſopher, and conſiſts in good Actions, not in good Words, being old and deprived of his natural Vigour, not able to act or ſhew even any Signs ſo to do, refrained from a common Proſtitute, whoſe only Name might make him loath her.

I ſhould much ſooner have believed him continent and chaſte, had he given any Signs of Power of Action, and then bridled his Appetite; or had abſtained from that which old Men covet more than *Venus*, the Juice of the Grape. But as an excellent Proof of the Contineny of this old Gentleman, it is written, that he was a conſtant Votary to *Bacchus*; and what can be ſaid more contrary to Contineny of old Men than Drunkenneſs? And if avoiding *Venus* in that cold, and unactive, and ſpiritleſs Age, deſerve ſuch Encomium, how much more ought it to do in a young and tender Maid, like thoſe I juſt now inſtanced.

One of whom, by impoſing the ſevereſt Laws on her Senſes, not only denied her Eyes their Light, but caſt from her Heart thoſe Thoughts, which only a long while ſerved as the ſweeteſt Food and Nutriment to keep up Life.

The other fervently in Love, and often folded in the longing Arms of him whom, more than all the World, ſhe loved, combating againſt her ſelf, and againſt him, much dearer than her ſelf, vanquiſhed thoſe warm Deſires, by which very often ſo many wiſe Men have been overcome, and ſtill are conquered.

Don't you think now, Signor *Gaspar*, that Authors may be aſhamed to inſtance *Xenocrates* for an Example on this Subject, and count him chaſte? For if one could but know the Truth of it, I

dare lay any Wager that he slept all that Night, and till Dinner time next Day, buried, like one dead, in Wine: And notwithstanding all the tickling and toying that Woman used, to wake him, was not able to open his Eyes, but lay sound asleep, as if he had taken *Laudanum*, or any other Opiate.

Here they all laughed, and *Donna Emilia* smiling said, if you will but recollect your self a little, I fancy you may instance some odd, pretty Example of Contineny like this. Is not this other a very good one, Madam, said Signor *Cesar*, which he related of; *Pericles*? I wonder he did not at the same Time, which he with as good Reason might have done, instance that Piece of Chastity, and witty Saying of his, who when a certain Lady of Pleasure asked him a pretty round Sum for one Night's Lodging, told her, *he had not a mind to buy Repentance at so dear a Rate.*

After having laughed a little, Signor *Cesar* proceeded, You must pardon me, Sir, said he, turning to Signor *Gaspar*, if I speak the Truth, for in reality these are the wonderful Continenies that Men write of themselves, accusing Women, at the same Time, of Unchastity, in whom we daily see infinite Tokens to the contrary.

And indeed if you rightly consider it, there is no Fortrefs so impregnable, nor so well fenced, but if attacked with the thousandth Part of the Machines and Engines, that are continually made use of to batter the constant Mind of a Woman, would surrender at the first Assault.

How many Creatures of Princes, and who have not only been made, but enriched and honoured by them, have there been in the World, who commanding their Fortresses and Castles, on
which

which their whole State and Royalty, their Life and All depended, without being ashamed of incurring the odious Character of Traytors, have thro' Avarice (an unpardonable Crime, and which always lays an immortal Tarnish on the Name of a General) perfidiously betrayed them into the Hands of those, who had not the least Pretence of Right, or Claim to them.

And would to Heaven in our Days, that there were such a Scarcity of these kinds of shining Villains, these splendid Traytors, and Plunderers of their Country, that we need not have more Trouble to find out some that in this Case have done what they ought, than to name such as have so enormously acted contrary to their Duty.

Do not we see yet others, who roam about daily to destroy and murder their Fellow-Creatures in Woods and Thickets, as they travel; and commit Piracies at Sea, only for that, which has undone the most flourishing Nations, MONEY? How many grave Prelates turn Stock-jobbers in sacred Things, and make a scandalous Merchandize of the Goods of the Church of God? O Holy Jesus! these are the Men that call themselves after thy Name! these are the things that are practised in a Christian Country, and where we boast to have the Light of the Gospel!

How many Lawyers falsify Wills? How many Perjuries are they guilty of in themselves and others? and how many false Evidences do they set up to ruin the Orphan and the Widow, and entail on themselves and their Children the Curses of Posterity, only for a little Money?

How many Physicians and Apothecaries, for this poor shining Clay baked by the Sun, poison their Patients? who, if they are so unhappily poor,

poor, as not to be able to provide a Fee, tho' with half the Ruin of themselves, and Families; may die for them; and if they can, are sure only by lingering on a little longer, to be poisoned according to Decorum, with an infallible Specifick for Mortality? For the Soul, thus attacked and besieged with an everlasting Jargon of unintelligible Cant, Squadrons of Anodynes, Catharticks, Alexipharmicks, Hypnoticks, Sudorificks, Asthmaticks, Diureticks, Emeticks, Cataplasms and Metaplasms, with all the inferiour Artillery of Pills *ex duobus, sine quibus, &c.* flies frightened into the other World, no longer able to endure these mortal Legions, and the Plagues of an eternal Gallimawfry and *Gothick* Slip-slop. O Money, Money, Money! how powerful are thy Charms! how resistless thy Temptations!

Again, how many thro' the Fear of Death do such Things, that render them not fit to live: And yet all these strong Arguments, to which great, mighty, and learned Men so often readily submit, has a tender Virgin oftentimes withstood? For several have there been, who had much rather die, than lose their Virtue.

None now-a-days in being, I believe, said Signor *Gaspar*.

I shall give you no Examples of any of antient Times, replied Signor *Cesar*; but there are certainly a great many to be found in these our Days, who value and esteem their Honour more than Life, and had much rather die than be deprived of it; and, not to detain you any longer, I shall tell you, that when *Capua* was sacked by the *French*, which is not so long ago but you may well remember it, there was a beautiful young Lady living there, who being led out of her own House,

House, in which she was taken Prisoner, by a Company of *Gascognes*, when she came to the River that was by that City, pretended to tie up her Shoe; he who had the Care of her, thinking that was her Intention, walked some distance from her; which Opportunity she made use of, and threw herself into the River.

What will you say of a poor Country Wench, who, not many Months ago at *Gazuolo* near *Mantua*, gleaning in the Field with her Sister, was so parched with Thirst, that going into a House to get some Water, the Master of the House, who was young, seeing her very handsome and alone, took her into his Arms, and first with loving Expressions, and afterwards with Threats and Menaces attempted to enjoy her; which he did after a long and obstinate Resistance, and many Blows.

The poor Girl, with her Hair hanging about her Shoulders, came sobbing to her Sister in the Field; but, notwithstanding the most pressing Instances of her Sister, would never disclose the Cause of her Sorrow; but, as she came near Home, she seemed somewhat more at Ease, and began to speak without any seeming Disturbance, giving her some certain Instructions, relating to their own Affairs. But when she came to the *Ogho*, which is the River that washes *Gazuolo*, she slept a little before her Sister, who never dreamed of or imagined what she was going to do, and threw herself into it.

Her Sister, sorrowful and in Tears, followed down by the River's Side, as fast as she could; but the Stream carried her swiftly away, and every time the poor Wretch appeared above Water, her Sister threw her a Cord that she had brought
with

with her to bind up the Corn; and though the Cord often reached her, for she was yet nigh enough the Bank, she constantly refused it, and resolutely pushed it from her: And thus shunning all Assistance to save her Life, in a little time expired. Now this unhappy Girl had no Incitement to this, from Nobility of Birth, or Fear of Death, but only an extreme Sorrow for her lost Virginity.

Now by this you may comprehend, how many other Women do Actions most worthy of our Remembrance, which are not known; since one may say, that only three Days ago this Girl hath given such a substantial Proof of her Virtue, as is not yet talked of, nor her Name known.

But had it not been for the Death of the Bishop of *Mantua*, which followed a little after, the Bank of the *Oglio*, into which she threw herself, had now been graced with a very fair Tomb, in Memory of so glorious a Soul; which deserved so much the more a bright and lasting Fame after Death, as that it lived in an ignoble Body.

In my Time also in *Rome* there happened something like this. There was a very beautiful young Lady born in *Rome*, who being a long while followed by one who shewed himself her Lover, would not however so much as please him with a Look: At last this Spark found means to corrupt her Women with Money, who, in hopes to fetch more of his Gold, persuaded her Mistress to go one Day to visit *St. Sebastian's Church*.

In the mean time having given the Lover notice, and instructing him what to do, she led her Lady down into one of those obscure Grotto's under Ground, of which you know there are an Infinity under that Church, well known by the
Name

Name of the Catacombs ; in which the primitive Christians lived, sheltered from the Tyranny of the *Roman* Emperors, who so cruelly persecuted them ; and which those who go to *St. Sebastian's* usually visit, as being the Repositories of the Bodies of a great Number of holy Persons, who lived in those Days.

Here had the Lover before retired ; who now perceiving himself alone with her he loved, began with all the softest Expressions an amorous Rhetorick can invent, to intreat her to pity his Sufferings, and change her former Rigours into Love ; but when he saw all his Prayers and Entreaties would not prevail, he made use of Threats, which proving also ineffectual, the Villain had recourse to Blows at last, being fully bent, if not otherwise, by Violence to rob her of her Virginity, having to this End procured the Assistance of her Woman, the wicked Contriver of all this Mischief ; Yet for all this he could never make her yield, but on the contrary, with Words and Actions, weak as she was, she always defended her self, to her utmost Power ; so that through Spight and Rage, when he saw he could not have his Will, and for fear lest the whole should reach her Relations Ears, and they seek a just Revenge, this abandon'd Wretch, with the Assistance of her wicked Woman, strangled this unhappy Lady, and there left her ; and ran whither he thought he might never be found out, but continue always skreened from publick Justice.

The wretched Woman, blinded by her Crime, knew not where to flie ; and being taken up upon Suspicion, confessed the whole, and was punished as she deserved. The Body of this constant and noble young Lady was taken out of the Grotto,

Grotto, and carried to be buried within *Rome*, with a Crown of Lawrel on her Head, attended with an infinite Number of both Sexes; among whom scarce one return'd home with dry Eyes; so much was this admirable Soul lamented by the People, and so much praised:

But to instance those whom you yourself knew; Do you not remember to have heard, that when *Donna Felice della Rovere* was going to *Saona*; fearing some Ships within Sight had belonged to Pope *Alexander VI.* and in Pursuit of her, she was resolv'd, if they came up with her, and she had no way to escape, to leap into the Sea.

And it is not to be imagined she did this upon any sudden Flight of Thought; for you know as well as any Body, with what high Wit and Wisdom the singular Beauty of that Lady is adorned.

Nor can I longer refrain a Word or two, in relation to her Highness, our Duchess; who living fifteen Years in Society with her Husband like a Widow, has not been only constant in not disclosing this to any Person in the World, but also when she was persuaded by her own Relations to forsake this Widowhood, chose rather to suffer Exile, Poverty, and all other kinds of Misery; than to consent to what every one else thought a great Favour and Happiness; and certainly ———

Speak of somewhat else, said the Duchess, interrupting him; and do not enter upon this, since you have other things to talk of.

I know, said Signor *Cesar*, I know you will not deny me this, Signor *Gaspar*, nor you *Frigio*. By no means, answered *Frigio*; but *one Swallow does not make a Summer*.

Indeed,

Indeed, replied Signor *Cæsar*, it must be owned, that these great Effects and rare Virtues are to be seen but in a very few Women. However, all those, who so nobly resist the Attacks of Lovers, are Subjects of our Wonder and Admiration; and those, who are sometimes overcome, worthy Objects of our Pity and Compassion. For surely Lovers make use of so many Provocatives and Artifices, and lay so many cunning Snares, and that with such unwearied Application, that it would be a very great Wonder indeed, if a tender young Creature should escape them.

What Day, what Hour, what Minute passes away, that the young Woman thus besieged is not tempted to surrender to her Lover by Money, Presents, and all other things he imagines may please her? When can she look out at a Window, but she sees her Lover pass by? silent indeed in Words, but with Eyes that talk, and with an afflicted and languishing Countenance, with ardent Sighs, and very often with Abundance of Tears.

When at any time does she go out of Doors, either to Church, or any other Place, but he is ever before her Eyes, and appears with so sad a Passion, painted in his Eyes, that one would think, that he was going to expire? I omit his Dress, Inventions, Devices, pleasant Expressions, Feasts, Dances, Plays, Masquerades, Jufts and Tournaments; all which she knows are for her Sake.

Then in the Night-time she can never awake, but she hears Musick, or at least that unquiet Spirit, which about the Walls of the House casts out sad Sighs and wretched Lamentations. If by chance she talks with any one of her Women, she, being already corrupted in Favour of the *Inamo-*

ruse, is always ready with some pretty Present, Letter, or Sonnet, to give her on the Part of her Lover, and immediately takes an Opportunity to give her to understand how this unhappy Lover burns; how he values not his own Life to serve her; and that he desires nothing but what is entirely consistent with the strictest Honour, and that he only wishes to speak with her.

And here are found out Remedies for all Difficulties; counterfeit Keys, Ladders of Ropes, sleepy Potions; the Affair is represented as a Trifle: Examples are always alledged of others that do much worse; so that every thing is made so easy, that she has no more Trouble but to say, *I am content*. And in case the poor Soul makes but a little Resistance, they make use of such and so many Incitements, and find such means, that with continued Application they remove every Obstacle to their Desires.

And many there are, that perceiving they cannot prevail with fair Words, fall to Threats and Menaces, and say they will tell their Husbands, what they are not. Others boldly traffick with their Fathers and Husbands, who for Money and Preferment have prostituted against their Will their own Wives and Daughters.

Others again by Charms and Philters rob these poor Creatures of the Liberty God has given them, which Practices are ever attended with strange Consequences; but in a thousand Years I could not repeat all the Snares and subtile Devices Men make use of, to induce Women to be undone, which are infinite. And besides all those, which Men invent of themselves, there have not been wanting such who have composed Books, and bestowed great Study to teach Men after what manner Women in this respect may be deluded. Now

Now judge you how these innocent Doves can escape from so many well-spread Nets, when tempted with such delicious Baits? And what great Matter is it then, if a Woman, knowing her self so much beloved and adored, for so many Years, by a beautiful, noble Youth, of admirable Parts, who a thousand times a Day ventures his Life to serve her, and thinks on nothing else but to do her Pleasure, if as the hardest Marble is penetrated by the continual Falls of Water, the being conquered by such continued Passion, yields to what you speak of, through the Imbecility of her Sex, being by Nature more desirous of it than her Lover?

Is this, think you, so heinous a Crime, that the poor deluded Creature, when vanquished with so many Allurements, deserves not, at least, that Grace and Pardon which many Times is given to Murderers, Thieves, Assassins, and Traitors? Will you have this Vice so enormous, that because one Woman may happen to commit it, the whole Sex ought to be despised for it, and be looked upon as immodest and incontinent? Not considering how many are found most invincible, who, against the continued Provocations of Love, are Proof like Adamant, as firm in their unbounded Constancy, and more immoveable than Rocks, exposed to the perpetual Insults of the Sea.

Here he paused, and Signor *Gaspar* began to speak; For the Love of God, said Signor *Ottavian*, interrupting him, yield him the Victory, for I know you will not be able to do any good; for I think you will not only make all the Ladies your Enemies, but most Part of the Men too.

Nay, replied Signor *Gaspar* smiling, the Ladies have rather great Cause to thank me, for had

not I contradicted Signor *Julian*, and this noble Person, who spoke last, they would not have come to the Knowledge of so many Praises, they have given them. The Praises, said Signor *Cæsar*, which I and Signor *Julian* have given the Ladies, and a great many more besides, are very well known, and therefore in reality were merely superfluous.

Who knows not, that without Women no Contentment or Satisfaction, can be had in this Life; which without them would be rude and unpolished, deprived of all Sweetness, and more savage than that of the wildest Beasts? Who is there that does not know, that Women free our Souls from all vile and base Thoughts, Vexations, Miseries, and that troublesome Heaviness, that so often attend them? And if we consider the Truth we shall further know, that in respect of grand Undertakings, they do not obstruct our Understandings, but rather waken our Souls, and encourage us in War, and make us uncommonly valiant? And certainly it is impossible Cowardice should ever be predominant in that Heart which has once known what it is to be in Love. For he who loves always desires to make himself amiable, as much as he can, and ever dreads any thing that may make him less esteemed by her, whose Esteem he most of all desires; and would die a thousand Times a Day, to shew himself worthy of her Affection.

He therefore who could gather together an Army of Lovers, that should fight in Presence of their Ladies, whom they loved, would certainly conquer; unless on the other Hand again, they were resisted by another Army, likewise all in Love: And you must own, that when *Troy* withstood
for

for ten Years the united Strength of *Greece*, such noble Defence proceeded from nothing else but certain Lovers, who, when they intended to sally out of the Town to encounter the Enemy, armed themselves in the Presence of their Ladies, who very often dressed the Heroes, and at their Departure spoke some kind Word to inflame them, and made them more than Men. And when they came to engage, they knew they were beheld by them from the Walls and Towers; for which Reason they thought every gallant Enterprize they undertook was approved by the Fair, which was to them the greatest Reward in the World.

There are a great many, who are of Opinion, that the signal Victory, which King *Ferdinand* and *Isabella* Queen of *Spain*, obtained over the King of *Granada*, was chiefly occasioned by Women; for most times, when the *Spanish* Army went to attack the Enemy, Queen *Isabella* went also into the Field with her Ladies; and there being a great Number of young Noblemen that were in Love, who, 'till they came in Sight of the Enemy, were ever in Discourse with their Mistresses; when, taking each their Leaves, they marched on to encounter the Foe with that furious Courage, which Love and the Desire of shewing their Ladies that they were served by gallant Men, inspired them with.

Upon which it very seldom happened, that any considerable Number of the *Spanish* Gentlemen were put to Flight; but on the contrary, an infinite Number of the *Moor's* were killed, Thanks to their gentle and well-loved Mistresses. I cannot therefore imagine, what perverse Judgment has induced you to dispraise Women: Do you not observe, that all those graceful Exercises, and

which fo much delight the World, have no other Cause and Origine but the Ladies? Who learns to dance but on this very Account? Why are all the Charms of Mufick invented, and made ufe of, but to this End? Who is there that composes Poetry, eſpecially in his Mother-Tongue, but to pleaſe the Fair, and to expreſs that ardent Affection which their Charms produce?

How many noble Poems had the World never ſeen, both in *Greek* and *Latin*, had not Women been eſteemed by Poets? But to omit a thouſand others, would not *Italy* have loſt a valuable Treafure, had *Petrarca*, who has written ſo divinely of his Amours in our Language, applied himſelf only to *Latin*, as he would have done, had not the Love of his *Madonna Laura* been an agreeable Obſtacle.

I take no notice of the bright *Wits* that are now in the World, and here preſent, who daily produce ſome noble Fruit, and yet have no other Subject than the Beauty of Women: You ſee, that *Solomon*, having a mind to write myſtically Things moſt high and divine, to cover them with a graceful Veil, feigned an ardent and amorous Dialogue between a Lover and his Miſtreſs, as if he thought he could invent nothing here below, that could bear greater Semblance and Agreement with divine Subjects, than the Love one bears to Women; and in that Dreſs give us ſome Glympſe of that Divinity, which he both by Grace and Science knew better than any other Man.

This therefore, Signor *Gaspar*, needed no Controverſy, at leaſt not with ſo many Words. But you, by thus oppoſing the Truth, have hindered us of being entertained with a thouſand other agreeable Things, and very important in relation to the Perfection of a *Court-Lady*. I be-

I believe, said Signor *Gaspar*, all has been said already, that possibly can be said. However, if you suppose Signor *Julian* has not thoroughly furnished her with good Qualities, it is none of his Fault, but his only, who has so ordered it, that there are no more Virtues in the World ; for he has given her all that there are. However, said the Duchess, you will presently see he will find out more besides.

Upon my Honour, Madam, said Signor *Julian*, I think I have spoken sufficiently ; and for my Part, I am so well pleased with this Lady of mine, that in Case these Gentlemen will not have her as she is, let them leave her to me.

Here ensued a general Silence ; when Signor *Frederick*, turning to him, thus said : To give you Occasion to say something more, Signor *Julian*, I ask you one Question in relation to what you would have the principal Profession of a *Court-Lady* to be ; and it is this ; I want to know how she ought to behave herself in a Point that in my Opinion is a very necessary one ; for though the excellent Qualities you have given her, include in them Wit, Knowledge, Judgment, Modesty, and all other Virtues, by which she must of Consequence know how, reasonably, to entertain every Man, yet, I think, above all things it is requisite for her to know what belongs to Love.

For as every Gentleman, to obtain the Graces of his Mistress, makes use of those proper Means and noble Exercises you have mentioned, and to this Effect applies all his Words, not only when he is fired with Love, but even to do honour to the Lady with whom he discourses, as believing, that by shewing he loves her, he signifies to her that she is worthy to be beloved, and that

her Beauty and high Merits are such, as command every body to serve her. I would therefore know how in such a Case she should behave herself with Prudence and Discretion, and how to answer him who really loves her, and what to say to him who only makes a false semblance so to do : And whether to dissemble the Understanding of it, or if she ought to answer, or repulse him ; in short, how she ought particularly to govern herself in this Affair.

First of all, I think, said Signor *Julian*, it would be necessary to teach her to know them who make semblance of Love, and those who love in reality ; but afterwards, to make a suitable Return, I think, she ought not to be guided by the Will of any other, more than by her own.

Teach her at least, replied Signor *Frederick*, what are the most certain and surest Tokens to discern false Love from true, and what Testimony she ought to have to be convinced of the Sincerity of the Love that is shewn her. This I do not know, said Signor *Julian* smiling, because Men are now-a-days so subtle, that they make an Infinity of false Appearances, and sometimes weep, when in reality they have more Mind to laugh. But lest this Lady of mine, who is my particular Charge, inasmuch as she is my Creature, should run into those Errors which I have seen many others run into, I would advise her not too easily to believe that Person who tells her he loves her, nor be like some, who not only shew they understand what is said to them of Love, tho' never so remotely expressed, but at the first Attack accept all the Praises that are given them ; or else deny them after such a manner, that they seem to invite those they talk with to love them, rather than give them a Repulse. The

The Manner then, that I would have our *Court-Lady* make use of in Love-Affairs, is ever to avoid believing, that he who makes a Profession of Love, loves her any thing the more on that Account: And in case the Lover be, as a great many are, presumptuous, and speaks to her with too little Respect, let her give him such an Answer, as may let him plainly know she is no way pleased with it: but if he be prudent, and makes use of modest Terms, and speaks covertly of Love after such a genteel manner, as I doubt not but the *Courtier*, which these Noblemen have fashioned, will do; let her make semblance not to understand him, and interpret his Words in another Sense, endeavouring modestly, with that Prudence and Discretion we have said she ought to be endowed with, to turn the Discourse.

But if the Discourse be such, that she cannot pretend she does not understand it, then let her take the whole for a Piece of Mirth and Gallantry, and give him to understand that she knows it is spoken rather to do her Honour, than that it is so in reality; extenuating at the same time her own Merits, and attributing those Praises bestowed on her to an Act of Courtesy: Thus will she be looked on as a Person of Discretion, and will be on the surer Side not to be deceived.

You debate this Matter, said Signor *Frederick*, as tho' it were absolutely necessary, that all those, who talk to Women of Love, should speak Falshoods, and endeavour to deceive them; which, in Case it were so, I own your Lessons are very good: But if this Gentleman, who thus entertains his Lady, does really love her, and feels that Passion, which sometimes so tortures the Hearts of Men, do you not consider into what Pain, Ca-

lamity, and cruel Death you put him, when at no time you will allow his Mistress ought to believe any thing he says upon this Subject? Shall Oaths, Tears, and so many other tender Expressions have no Power at all? Take care, my Lord, lest you make us think, that besides the natural Cruelty the fair Sex has in them, you teach them more.

I have spoken not of him who really loves, said Signor *Julian*, but of him who discourges of Love, in which one of the most necessary Points is, not to want Words: And true Lovers, as they have a burning Heart, so have they a cold Tongue, with broken Talk and sudden Silence: Perhaps, therefore, it would be no false Principle to advance, that *he who loves much, speaks little*. However, in this I believe there can no certain Rule be given, by Reason of the Diversity of Mens Manners. And I cannot tell what to say, but only that the Lady should be very cautious, and always remember, that Men may with a great deal less Danger discover their Love than Women.

Will you not, Signor *Julian*, said Signor *Gaspar* smiling, have this excellent Lady of yours love again, at least when she knows she is truly loved? Since, if the *Inamorato* was not beloved again, he would not continue longer to love her; and thus would she want a great many Advantages, especially that of Homage and Reverence, with which Lovers obey, and even adore the Virtue of their Mistresses.

In this, replied Signor *Julian*, I will advise nothing; but to love, as you understand it, I think, only belongs to single Persons; for when this Love cannot end in Matrimony, the Woman must necessarily have that Remorse and Sting, which e-
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ver results from Things unlawful, and puts that Honour in Danger of being stained, which to her is of so much and of so great Importance.

Methinks, said Signor *Frederick*, this Opinion of yours is very severe, and I believe you have learned it of some preaching Friars, who rebuke Women for being in Love with Laymen, that they may have the more themselves : And I think you have imposed too cruel Laws on married Women : for there are a great many such, whom their Husbands without Cause mortally hate, and cruelly abuse, sometimes by loving other Women, and at other times doing them all the Displeasure they can imagine. Some are forced by their Fathers to take into their Arms old Men full of Diseases, envious and spiteful, who make them live in perpetual Misery : And if it were lawful for such to be divorced and separated from those with whom they are thus unhappily matched, perhaps it would not be allowed they should love any but their Husbands. But when either thro' malignant Influences, Diversity of Complexions, or any other Accident it happeneth, that in Bed, which ought to be the Nest of Love and Concord, the cursed Furies of Hell sow the Seeds of their infernal Poisons, which afterwards produce Disdain, Suspicion, and the pungent Thorns of Hatred, which torture these unhappy Souls thus cruelly bound in an indissoluble Chain 'till Death ; why will you not have it allowable for this Woman to seek after some Refreshment for so hard a Scourge, and bless another with That which the Husband not only despises, but has in utmost Horror ? I own such as have good Husbands ought by no means to do them Injury ; but they, who

do not love those who love them, do an Injury to themselves.

Nay, said Signor *Julian*, they do themselves an Injury in loving any but their Husbands. However, as it frequently happens, that to guard ourselves from Love is not in our Power, if a *Court-Lady* falls into this Misfortune, that the Hatred of her Husband or the Love of another induces her to love, I would have her grant her Lover no more than the Mind ; of which too I would by no means have her shew him any Signs, either in Word or Actions, to convince him of it. This is the most I can allow her under the most cruel Usage of a brutish Husband, and in relation to the most humble Obsequiousness of an affectionate Lover.

I appeal, my Lord, said Messer *Roberto Bari* smiling, from this Sentence of yours, and I believe I shall have good Company. But since you will teach this Rusticity, if I may be allowed the Term, to married Women, will you have the unmarried be in like manner thus cruel and discourteous, and not please their Lovers in some thing at least?

If my *Court-Lady*, answered Signor *Julian*, be not married, and has a mind to love, I would have her love one who may be her Husband ; nor shall I think she does ill, if she shew him some Token of Love. In which I will teach her one general Rule in few Words, which for that Reason she may easily remember ; and that is, *That she shew him whom she loves, all Tokens of Love, except such as may induce the Lover to hope he may obtain of her any thing ill-suiting with her Honour.* And in this she must be very careful ; for it is an

Error

Error that an Infinity of Women run into, who generally covet nothing so much as to be beautiful.

And because the having of a great many Lovers they suppose a sufficient Proof of their Beauty, they do all they can to gain them, and oftentimes fall into Acts ill-suited with that tempered Modesty which so well becomes them; casting certain lascivious Glances, and other Actions near approaching Impudence, imagining that Men for that Reason would willingly see and hear them, and that by this means they make themselves be loved, which is false.

And because the Demonstrations that are made to them proceed from an Appetite moved thro' an Opinion of easiness, not of Love; for that Reason I would have my *Court-Lady* not with too free a Behaviour appear, as if she would offer herself to any who will have her, and attract as much as she can the Eyes and Will of him who gazes at her; but by her Merits and virtuous Habits, with graceful Carriage and Deportment inspire, in the Soul of him who sees her, that true Love, which is due to every thing that is amiable; and that Respect, which ever takes away all Hopes from those who meditate any thing dishonourable.

He then, who is beloved of such a Woman, ought in Reason to be well contented with every the most minute Demonstration, and more to esteem from her one little Look, with Sign of Love, than be entirely Master of all others of her Sex. Nor can I add any thing more to such a Woman, unless that she be beloved by such a *Courtier* as these Lords have fashioned, and that she in like manner love him, and both have the utmost Perfection of their mutual Flame; which
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having said, Signor *Julian* was silent. When Signor *Gaspar* laughing, Now, said he, you cannot complain, that Signor *Julian* has not most excellently well formed this *Court-Lady*; and without Doubt, if there can be found such a one, she richly deserves an equal Esteem with the *Courtier*.

I'll be obliged, said *Donna Emilia*, always to find her, when you find such a *Courtier*.

Without doubt, said Messer *Roberto*, it must be allowed, that Signor *Julian's* Lady, whom he has thus formed, is most perfect; but in these last Particulars, in relation to Love, I think he has made her a little too crabbed, and especially where he will have her by her Words, Gestures, and in all her Actions take entirely away all Hopes from the Lover, and confirm him as much as she can in his Despair. For every one knows, that human Desires never extend themselves to that of which they have no Hopes to obtain: And tho' there have been some Women, who perhaps, proud of their Beauty and Accomplishments, have, the first Word they spoke, given those, that address to them on the Subject of Love, to understand, that they should never obtain of them what they wished for; they have yet afterwards, by Looks and little Liberties, been somewhat more gracious to them, and with Acts of Benignity tempered in part their haughty Language. But if this *Woman* both in her Words and Actions take all Hopes entirely away, I believe, if our *Courtier* be wise, he will never love her, and then she will have this Imperfection, that she will be without an Admirer.

I will not, said Signor *Julian*, have my *Court-Lady* take away all Hopes of every thing, but only of what is ill-suiting to Modesty and her Honour;

nour ; which the *Courtier*, if he be such as these Lords have formed him, will not only not hope for, but even not so much as once desire : For if Beauty, good Carriage, Wit, Modesty, and so many other virtuous Conditions we have given the *Court-Lady*, are the Cause of the *Courtier* or *fine Gentleman's* Love to her, the End of this Love must necessarily be virtuous ; and if Nobility of Birth, Skill in Arms, Letters, Musick, Genteelness in Carriage, and a graceful Behaviour, be the Means by which a *Courtier* acquires a Lady's Love, the End of that Love must necessarily be of the same Quality, as the Means are by which it is acquired. Besides, as there are various kinds of Beauty, so there are as various Desires in Men ; and therefore it sometimes happens, that a great many seeing a Woman of such grave Beauty, which in her Walking, Standing still, Rallying, Laughing, or in whatever else she does, so tempers all her Actions that it inspires a certain Veneration in all those that look at her ; are so terrified, that they dare not serve her : And drawn rather by Hopes, fix their Affections on those gay and alluring Persons, so delicate and tender, who in their Words, Looks, and Gestures, declare a certain languishing Passion, which promises them that it may easily be converted into Love.

Some again, in order to be secure from Deceits, love others so free in their Eyes, Words and Gestures, that they do whatever first comes into their Mind with a certain Simplicity, that hides not their inmost Thoughts. There are others again, who believing Virtue consists in difficult Matters, and that it is the sweetest Victory in the World to conquer that which to others has been impregnable, give themselves easily up to love the Beauties

ties of those Women, who, in every thing they do, discover a Severity more austere than others, to prove that their Prowess can force an obstinate Mind, and induce to Love, Wills the most stubborn and rebellious to *Cupid's* Empire.

Such then, who have so much Confidence in themselves as to think they are secure from being deceived, willingly love certain Ladies, who with Sagacity and Art seem to hide in their Beauty a thousand Wiles; or others, who join with their Beauty a disdainful Manner of speaking a few Words, and laugh very little, as if they despised every one, that looks at, or serves, them.

Others again will not vouchsafe to love any Women but such, who in their Looks, Speech, and Gestures, have amassed together all the Gaiety, Beauty, Knowledge and Gracefulness imaginable, like a fine Flower composed of all the Excellencies of the World.

If then my *Court-Lady* has a Scarcity of these Lovers, whose Affection proceeds from an ill Hope, she will not for all that be without a Lover, because she will not want them who are to be incited by her Deserts, and a Confidence in their own Strength; by means of which they shall know themselves worthy of her Love.

Messer *Roberto* would have replied, but the Duchess told him he was in the wrong; confirming Signor *Julian's* Opinion: After which she added, We have no Cause to complain of Signor *Julian*; for in reality I think, that this *Court-Lady* of his may very well equal the *Courtier*, and has besides this Advantage of him, that he has taught her to Love, which these Lords have not done to their *Courtier*.

It was very proper to teach Women to love, said *Unico Aretino*, because I never saw any that could do it ; for, generally speaking, they all of them accompany their Beauty with Cruelty and Ingratitude towards those who serve them most faithfully, and who on Account of their Nobility and Virtue deserve to be recompens'd at their Hands, for the sincere Love they bear them ; and very often deliver themselves up a Prey to Wretches the most stupid and undeserving, who not only do not love them, but actually hate them.

To avoid then these enormous Errors, perhaps, it would have been well done first to have taught them how to make a proper Choice of him who should deserve their Love, and afterwards really to love him ; which is not necessary in Men, for they know it too well of themselves ; of which Truth I my self am a substantial Witness, because Love was never taught me but by the divine Beauty and most divine Carriage of a Lady, so that it was not in my Power not to adore her ; and in this I needed no Art nor Master at all ; and I believe this same happens to all those who truly love ; whereas the *Courtier* has more need to be taught how to make himself be beloved, than how to love.

And do you enter into this way of Reasoning, Signor *Unico*, said *Donna Emilia* ? Madam, said he, I think it agreeable to Reason, that when one serves and studies all one can to please the Ladies, one should acquire their good Graces ; but that, in which they reckon themselves served and pleas'd most, I believe must be learnt from themselves, who often desire such strange Things, as could never enter into the Imagination of any Man living ; and sometimes they do not know what

what they would have themselves. It would therefore, Madam, be not improper for you; who are a Woman, and of Consequence ought to know what best pleases that lovely cruel Sex, to take this Charge, and oblige the World with what is so much necessary to its Repose.

Nay, Signor *Unico*, replied *Donna Emilia*, since you are so univerfally acceptable to the Ladies, it is very probable that you know all the Ways to a Lady's Heart, for which Reason I think this would better become you. Madam, said *Unico*, I can give a Lover no better Advice than that he should not make his Applications to any Lady; with whom you have any Authority; for what good Qualities the World has been so kind to think I am Master of, joined with a Love the most sincere that ever was in the World, have not had that Force to make me be beloved, as you to make me hated.

Heavens keep me, Signor *Unico*, said *Donna Emilia*, from thinking, much more from doing, any thing that may make you hated; for besides doing what I ought not, I should be thought very injudicious to attempt what is impossible. But since you provoke me to speak of what pleases Women, I will speak of it; and if it displease you, you must thank yourself.

I think then, that he, who desires to be beloved, ought himself to love, and be also amiable; and these two Points are sufficient to gain the Love of any Woman. Now to answer what you lay to my Charge: I say, that every Body knows and sees you are most amiable, but, whether you love so faithfully as you say you do, I am very much in doubt; and perhaps so are others too: For your being so over and above desirable has
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been the Occasion that you have been beloved of a great many Women ; and as great Rivers divided into many Parts become little Brooks, so Love divided into a great many Objects loses its Force.

But these your perpetual Complaints, and Accusing of the Women, whom you have served, of Unkindness and Ingratitude, which is not likely, considering so much Merit which is so eminently conspicuous in you, is a certain Secret by which you cover those Favours you have received, and an Assurance to those who love you, and have granted you those Favours, that you will not disclose them ; for which Reason they are well enough pleased that you should thus openly shew a false Love to others, in order to cover the true one you have for them : And therefore, if those Women, whom you now pretend to love, are not so credulous as you would have them, it is because your Art in Love begins to be discovered, and not because I make you hated.

I do not intend, Madam, said *Unico*, to confute your Words, because it seems it is my Destiny not to be believed in Truth, as it is yours to be believed when you speak otherwise.

Own then, replied *Donna Emilia*, that you do not love so as you would have People believe you did. For if you really loved, all your Desires would be to please the Object of your Love, and will the same thing with her ; for this is the Law of Love. But your complaining so much signifies some Artifice, as I said ; or else it is a Sign that you would do that, which she has no Inclination to.

No doubt, Madam, replied *Unico*, but I would have always the same Will with her, which is a Sign I love her ; but what is the greatest Trouble

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to me is, that her Will is not the same as mine ; which is a Sign she does not love me, according to the Rules you have laid down.

He who begins to love, said *Donna Emilia*, must also please and accommodate himself to the Will of his Mistress, by that Rule square his own, and make his own Desires and even his very Soul her Servant ; nor think of any thing but to transform himself, if possible, into the thing beloved, and esteem this his highest Felicity ; for thus act they who truly are in Love.

My chief Felicity, said *Uncia*, would be to have both our Souls governed by the self-same Will. That, said *Donna Emilia*, is in your Power. Doubtless, said Signor *Bernardo* interrupting them, he, who truly loves, directs all his Thoughts and Actions, needing no Man's Instructions, to serve and please whom he loves. But because these amorous Services are not well known, I think it necessary, that he make some other Demonstrations of this Love, and that so manifest, that she cannot dissemble her Knowledge of it ; but still with that Modesty, that may make it appear, that he has for her the utmost Veneration. And therefore you, Madam, who have begun to tell us, that the Soul of the Lover ought to be entirely obedient to his Mistress, teach us, we desire you, this most important Secret.

If the Lover be so very modest he cannot tell it her himself, let him write it to her, said *Donna Emilia*, if he be so discreet as he should be ; and before he communicates this to her, to be sure not to offend her. All Women delight to be courted, said Signor *Gaspar*, though they have a firm Resolution not to grant what they are desired. You are much deceived ; for I would not advise
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the *Courtier* to use this Method, unless he were certain not to be repulsed.

What must he do then, said Signor *Gaspar*? If you will write or speak to her, replied Signor *Julian*, let it be done with so much Modesty and Caution, that the Words may first attack her Soul, and so doubtfully affect her, that they may leave her room to pretend, not to understand that such Expressions import Love; that if he find Difficulties, they may retract, and pretend to have only written and spoken for a quite different End, as securely to enjoy those little Correspondencies and innocent Familiarities, which very often Ladies grant to those who would take these Freedoms as Marks of Friendship, which afterwards they deny as soon as they perceive they are taken for demonstrations of Love.

They therefore, who are too precipitate, and venture so presumptuously, with a certain furious Obstinacy, oftentimes deservedly lose them; for it always displeases every noble Lady to be so little esteemed by one, who without Respect requires her Love, before he has served her. In my Opinion then, the Way, that a *Courtier* ought to take to manifest his Love to his Mistress, ought to be rather in Signs and Tokens than in Words. For certainly there is more Love shewn in a Sigh, a Fear, or a Respect, than in a thousand Words; and afterwards to make the Eyes the faithful Messengers of the Heart, because they oftentimes declare with greater Efficacy the Passion that rages within, than can the Tongue, Letters, or other Messages; so that they not only discover the Thoughts, but as often inflame the Heart of the Person beloved: For those lively Spirits, which
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dart from the Eyes, being engender'd near the Heart, by entering also the Eyes they are levelled at, like an Arrow at the Mark, penetrate naturally the Heart as their proper Center ; and then mingling themselves with those other Spirits, and with those most subtle Particles of the Blood which they carry with them, infect the Blood about the Heart whither they are arrived, which they warm and make like themselves, and apt to receive the Impression of that Image which they carried away with them ; and thus gradually going and coming thro' the Eyes to the Heart, and bringing back with them the sweet Lure and Fuel of Grace and Beauty, kindle with the soft Blasts of Desire those Flames which so burn, and never cease consuming, as always bringing along with them some nutrimental Hope.

It may therefore very well be said, that *the Eyes are Guides in Love*, especially if they are sweet and graceful, black with that shining brilliant Jet, or else blue, sprightly, and smiling, and so agreeable and piercing when one looks at them, as some are ; in which it seems, as if the Ways, which give issue to the Spirits, are so profound, that thro' them one may see even the very Soul.

The Eyes therefore, like Soldiers, lie in Ambush ; and if the Form of the Body be beautiful and well-proportioned, it attracts him who beholds it at a distance 'till he approaches it, and then the Eyes dart out their captivating Rays, and enchant like Witches the willing Soul ; especially when in a right Line they shoot their glittering Beams into the Eyes of the beloved Objects at the same Instant they do so too, because then the Spirits meet, and in that sweet Encounter take each other's

other's Nature and Quality; as may be observed in a sore Eye, which, looking stedfastly at one that is sound, communicates its Disease.

It is true, that if the Eyes be not governed by Art, they discover many times the amorous Desires more to some, whom one would be willing should be least acquainted with them; for thro' them, visibly as it were, blaze out those flaming Passions, which the Lover intending only to disclose to his beloved, oftentimes discovers to them from whom he would most conceal them. He then, who has not lost the Bridle of Reason, carries himself with Caution, and observes Times and Places, and, when it is necessary, abstains from that stedfast Gazing, tho' it be the most delicious Entertainment of the Soul; because an open Love is too hard a thing to govern.

However, said Count *Lewis*, to be open sometimes is no Impediment; because in that Case it is supposed, that such Loves do not tend to that which the Lover most desires, when People see there is so little Care taken to hide them, as if the Party did not value whether they were taken notice of, or no; and therefore by not denying his Passion a Man challenges to himself a certain Liberty to talk openly and without Suspicion with his Mistress; which cannot be in those who endeavour to hide their Flame, because then they seem in Hopes of soon receiving that sweet Reward, which they would not have others acquainted with.

I have also known a most fervent Love spring from the Heart of a Woman towards a Man, to whom at first she seemed not to bear the least Affection in the World; and only because she had

heard it said, that it was the general Opinion they loved each other : And the Cause of this, I believe, was, that so universal a Judgment proclaimed him worthy of her Love ; and it seemed, as if Fame acted the Messenger on the Lover's Part more true and credible, than he could do himself by either Speech, Letters, or a third Person for him. Sometimes, therefore, this common Voice is not only of no Hurt or Impediment, but of great Furtherance and Advantage.

Such Lovers, said Signor *Julian*, who have Fame for their Advocate, put one in danger to be pointed at. He therefore, who would travel this Road with Prudence, must of Necessity make semblance of a less Fire than he really has, and content himself with that which appears to him but small, and dissemble his Desires, his Jealousies, his Pains and Pleasures ; and frequently laugh with his Mouth, when his Heart is in Tears, and shew himself most lavish and prodigal of that which he most passionately covets and desires ; and this is so hard to be done, that it is almost impossible : If then the *Courtier* would follow my Advice, I should counsel him by all means to keep his Passion secret.

You must then teach him how to do it, said Signor *Bernardo* ; for I think it a thing not of the least Importance ; for besides those Signs, which People sometimes make so covertly, that without any other Movement or Gesture, the Persons, whom they desire, read in their Eyes and Face what they have in their Heart : I have sometimes heard between two Lovers a long continued Discourse of Love, of which the Standers by could not understand any Particular, or be out of Doubt whether

whether it was of Love, or no; such was the Discretion and Caution of those who thus discoursed; for without giving any Suspicion that they were not willing to be heard, they spoke softly only the most important Words, and the rest aloud; which yet might have been applied to different Meanings.

To discourse thus minutely of the Rules of Secrecy, said Signor *Frederick*, would take up an infinite Space of Time; I should be glad therefore, that we discourse rather how the Lover should maintain himself in the good Graces of his Mistress, which I think is a thing much more necessary to be known.

I believe, said Signor *Julian*, the Means made use of to gain them are the most proper to continue them; and all this consists in pleasing her, without giving her at any time the least Offence. It would therefore be very difficult to prescribe any certain Rule, because he who is not prudent and discreet commits an infinity of Errors, which sometimes seem of no Moment, and yet give a Woman great Uneasiness: And this happens to those who are master'd by their Passion, more than to others; such as those, who, when they have an Opportunity to speak with the Woman they love, lament and make such sad Complaints, and beg so frequently such Impossibilities, as make them the Aversion of their Mistress.

Others again, if fired with the least Jealousy, let themselves be transported with so much Sorrow and Vexation, that without any Reserve they say all the Ill they can of those they suspect, and sometimes without any Cause given either by that Person, or his Mistress; and will not have her so

much as speak to him, or turn her Eyes towards the Place where he is ; and these Follies very often not only offend her, but are the Cause which inclines her to love the other ; for that unreasonable Fear, which a Lover declares to lie under, lest his Mistress should forsake him, shews, that he owns himself inferiour in Value and Merit to the other ; and with this Opinion she is frequently induced to love him ; and perceiving, that to disgrace him he says all the Ill of him possible, though it should be true, she does not believe it, and loves him therefore the more.

I must confess, said Signor *Cesar*, I am not endowed with so much Discretion, as to abstain from speaking ill of my Rival, unless you could inform me of a better way to ruin him.

The Proverb says, replied Signor *Julian*, that *when our Enemy is in the Water breast-high, we should reach our Hand, and help him from Danger ; but when he is up to the Chin, set our Foot upon him, and drown him outright ;* and there are some who pursue this Maxim, and deal thus with their Rivals ; and, 'till they have a proper Opportunity to ruin them, go on in deep Dissimulation, and appear rather their Friends than Enemies ; but afterwards, when a fit Occasion offers, and they know they can entirely ruin them at once, they then report all the Ill they can of them, without any Reserve, be it true or false, with the utmost Artifice and Deceit. But because I would never have our *Courtier* act so ignobly, as to use any deceitful Artifice, I would have him withdraw the Inclination of his Mistress towards his Rival by no other Art but by loving and serving her more than he, and with greater Modesty and Discretion ;

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in short; with greater Merit to be in every thing circumſpect and prudent, refraining always from running into certain unbecoming Follies, which a great many ignorant People by ſeveral ways are guilty of.

For heretofore I have known ſome, who in writing and ſpeaking to their Miſtreſſes have always made uſe of the Word *Polyphilus*, and paſt ſo much time in their Rhetorical Fuſtian and Bombaſt, that the Ladies have begun to hate themſelves, and think they were the moſt ignorant Wretches in the World, in not ſooner finding out the emptineſs of their buſkin'd Lovers; ſo that an Hour ſeemed to them a thouſand Ages 'till that Diſcourſe was ended, that they might be rid of them.

Others again are continually bragging extravagantly of their own Perfections; whiſt others are continually quite the reverſe, and are inceſſantly blaming and condemning themſelves; at ſuch I have frequently laughed heartily, who, pretending to be Lovers, ſpeak ſometimes in the Company of Women, after this manner; *I never found Woman that ever loved me*; and are not aware, that thoſe who hear them immediately judge, that this can proceed from nothing, but that they deſerve neither to be beloved, nor are worth the Water they drink; ſo little Value and Eſteem have the Women for them, that they would not love them for all the Treasures in the World; believing, if they ſhould love them, they would be infinitely leſs to be eſteemed, than thoſe who mortally hate them.

Others, to make their Rival odious, ſpeak in Womens Company, that *ſuch a one is the moſt fortunate*

fortunate Person in the World; for tho' he be neither handsome, discreet, nor valiant, nor can talk better than other Men, yet all Women love him, and seek his Company. And thus by shewing their Envy to this happy Man, who perhaps may be no otherwise in reality than what they have represented him to be, yet they make them believe he has some hidden Charms, which may deserve the Affection of so many of the Sex: Upon which Account the Women, that hear this Discourse, are also upon this Belief induced much more to love him.

I assure you, said Count *Lewis* laughing, our *Courtier*, if he have but the least Discretion in the World, will never take this way to engage the Affection of the Ladies. Nor yet another, said Signor *Cæsar*, which a Gentleman of good Esteem made use of in my Time; who, for the Honour of our Sex, I shall not name. Tell us however, said the Duchess, what he did. This Man, said Signor *Cæsar*, being beloved by a certain great Lady, at her Desire came privately to her Country-Seat; where, after he had visited her, and staid with her as long as they thought convenient, and the Time would permit, when he took leave of her with Abundance of Sighs and Tears, in witness of the extreme Sorrow he lay under that they must part, begged her always to remember him, and withall, that *she would discharge his Reckoning at the Inn*; for since he came thither at her Request, he thought he ought not to be himself at any Expence.

Then began all the Ladies to laugh, and said, he was unworthy the Name of a Gentleman; and a great many blushed for that Shame, which this
Person

Person would have certainly been sensible of, had he been endued with so much Understanding as to perceive a Fault so base and unworthy.

Then said Signor *Gaspar*, turning to Signor *Cæsar*; much better had it been for the Honour of Women not to have told this Story, than to instance this Example for the Honour of Men: For you may well imagine what good Judgment that great Lady had in placing her Affections on an Animal so irrational, and who perhaps too, out of the many that served her, she has made choice of, as endued with the most Discretion, despising at the same time all the rest; either of whom this Wretch was not worthy to wait upon.

Who knows, whether he might not be discreet in other things, said Count *Lewis* laughing? and was only out of the way concerning his Reckoning? For Men through over much Love commit great Oversight, and, if you will speak out, perhaps it has been your Chance to commit more than one.

For Heaven's Sake, said Signor *Cæsar*, do not let us discover our own Follies. However, said Signor *Gaspar*, this must be done, if we have a mind to amend them. But now, Signor *Julian*, continued he, since the *Courtier* knows how to gain and maintain the good Graces of his Mistress, you are indebted to her to teach her how to keep her Love secret. I think I have spoken enough, answered Signor *Julian*; for which Reason you should pitch upon another to treat of this Subject.

Then Signor *Bernardo* and the rest began to press him to go on. You have a mind, I see, to try my Ability; but you are all too great Clerks in

in Love to need this : However, if you desire to know more, consult *Ovid*.

And how shall I hope, said Signor *Bernardo*, that his Lessons are good for any thing in Love-Affairs, when he advises a Man in Company of his Mistress to feign himself drunk ? You see what a graceful way this is to gain a Lady's Affection ; and he counts it a very elegant manner to give a Woman at an Entertainment to understand one loves her, by dipping one's Finger in Wine and writing upon the Table.

In those Days it was no Fault, said Signor *Julian*, smiling. And therefore, said Signor *Bernardo*, since such a slovenly manner of Expression was not disallowed by Men in those Days, it may well be inferred, that they had not so courtly a Demeanour in addressing the Ladies, as we have ; but do not let us forget what we desired of you in relation to Women's being secret in Love.

In my Opinion, replied Signor *Julian*, to keep Love-Secrets there needs no more but to shun the Causes that disclose them, which are not a few ; but the chief is, *to be over-secret, and to trust Nobody*, because every one desires to make his Passion known to her he loves, and, when alone, he is forced to give plainer and more evident Demonstrations, than if he were assisted by a sincere and faithful Friend. For those Signs a Lover makes himself, give a greater Suspicion than those which he makes by a third Person.

And because the Minds of Men are naturally curious to know what they begin to suspect of another, they generally apply themselves to know the Truth ; which, when known, they not only tell it, but take delight so to do ; which does
not

not happen in a Friend; who, besides assisting him with his best Advice and Counsel many times remedies the Oversights committed by the blind Lover, and always procures Secrecy, and prevents many things, which he himself cannot foresee; and is a Comfort to him, when to ease his anxious Soul he discloses his Passions to this cordial Friend, such Communication ever multiplying Contentment, and dividing Grief.

There is another Cause, said Signor *Gaspar*, that discovers Love more than this. What is that, said Signor *Julian*? the vain Ambition and the Madness and Cruelty of Women, replied Signor *Gaspar*; who, as you yourself have said, endeavour as much as they can to get a Multitude of Lovers, whom, if possible, they would have consumed to Ashes, and revive afterwards, only to die again; and tho' they themselves love, yet do they at the same time rejoice in tormenting their Lovers, because they suppose those Miseries, Pangs, and wishing every Moment for Death, are certain Signs that they are loved; and that with their Beauty they have such Sovereign Dominion over the Minds of Men, as they may make them miserable and happy, and give them Life and Death at their Pleasure. This therefore is their only and most delicious Food, and are so jealous of it, that they never make a Lover entirely desperate, or happy; but to keep him continually in Pain and Desire they use a certain imperious Severity of Threatnings mixed with Hopes, and will have him esteem one only Word, Look, or Sign, as the highest Happiness.

And to make themselves thought chaste, as well by other Men as their Lovers, they so contrive, that

that this Severity be always exercised in publick, that every one may think they would use yet much more roughly those who are unworthy, since they thus cruelly treat those who are worthy of their Affection; and very often, under the specious Veil of being thus believed, thinking themselves by this Artifice secure from Infamy, lie all Night with the vilest Scum and Refuse of Mankind, whom they scarce know : So that for the Satisfaction of rejoycing at the Calamities and continual Complaints of some worthy Gentlemen, who passionately love them, they deny themselves those Pleasures, which perhaps with some Excuse they might enjoy ; and are the Cause that the poor despised Lover is constrained to make use of those means, by which is discovered that which ought ever to have been buried in Secrecy.

Others there are, who, if with deep Deceit they can make a great many believe that they love them, sow amongst them Jealousies by seeming to shew Favour to one in the Presence of another ; and when they see that he, whom they love best, is assured thro' Signs and Tokens that he is most beloved, very often with doubtful Words and fancied Disdain they keep him yet farther in Suspence ; transfixing his very Soul, pretend not to have any Esteem for him, and that they were entirely resolved to make another happy : Whence arise Hate, Enmities, infinite Scandals, and certain Ruin. For a Man in such a Case must necessarily shew the extreme Passion he labours under, tho' it redound to the Blame and Infamy of the Woman.

Others again, not content with this only Torment of Jealousy, after the Lover has declared all

his Testimonies of Love and faithful Services, and they have accepted of them, and given the Lover some Signs of a mutual Correspondence, all of a sudden, when it is least expected, begin to be reserved, make semblance as tho' they believed him grow cool in his Affection and feigning new Suspicions, as if they were not beloved, shew as if they would take all Occasions entirely to abandon him.

Whence, on Account of these Inconveniences, the poor Wretch is forced to begin anew, and make Demonstrations, as if he only then began to be in love; to walk all Day by the House of his Mistress, and when she comes out to follow her to Church, and every where else, and never turn his Eyes from her. And now he returns to Complaints, and Sighs, and anxious Thoughts; and, when he can talk with her, to Vows, and Oaths, and Despair, and all those Furies which unhappy Lovers are led to by these fair Savages, who thirst more after Blood than the fiercest Tygres robbed of her Whelps can do.

Such melancholy Demonstrations as these are too often seen and known; and more by others than by those who are their Cause; and by these means in a few Days become so publick, that one cannot move a Step, or cast a Look, but what is observed by a thousand Eyes; and so it happens, that before there can be any Pleasure of Love between them, it is notwithstanding believed and judged otherwise by all the World. For when they see their Lover almost expiring, and who, overcome by the Cruelty and Torture they have made him suffer, determines in good earnest to retire; they begin to shew some Signs that in their
Heart

Heart they love and please him, and give themselves up entirely to him ; lest, having no more those ardent Desires which invited him to love, he find the amorous Fruit less savoury and agreeable, and has less Obligations to them for acting after so contrary a manner.

And if this Love be already publicly known, at the same time are all its Effects known ; and thus they lose their Reputation, and the Lover finds he has lost both his Time and Honour, and shorten'd his Days in Misery, without any Interval of Pleasure or Satisfaction ; because he did not arrive at the Summit of his Joys at a time when they might have been so grateful as to have made him the happiest Man in the World, but when he began to have a little Esteem for them, his Heart being so much mortified with those bitter Passions, that he had no more Sense to taste that Pleasure and Delight they offered him.

You have been silent a long while, said Signor *Obavian* smiling, and refrained speaking ill of Women, but now you have so well hit them home, that it seems you only waited a time to take breath, like those, who retire in order to advance with greater Fury ; and in reality you are in the wrong, and may rest contented.

See Madam, said *Donna Emilia*, smiling and turning to the Duchess ; our Enemies begin to break and disagree one with another.

Give me not this Name, answered Signor *Obavian*, for I am not your Adversary ; but this Dispute has displeas'd me, not because I am sorry to see the Victory on the Women's Side, but because it has given an Opportunity to Signor *Gaspar* to calumniate them more than he ought, and the

the Signors *Julian* and *Cesar* to praise them somewhat more than is their due; and besides, that on Account of the Length of this Discourse we have lost the hearing many other fine things, not spoken of, in relation to the *Courtier*.

See now, Signor, said *Donna Emilia*, whether you are not our Enemy; for this Discourse displeases you, and you would not have had this *Court-Lady* so excellently formed, or indeed have been mentioned; not that you have any more to say in relation to the *Courtier*; for I believe these Lords have already said what they know, and I believe neither you nor any Man else can add any thing to it, but for the Envy you have to the Honour of our Sex.

Certainly, said Signor *Octavian*, besides what has been already said of the *Courtier*, I could wish much more in him; but since every once is pleased to let him be as he is, I am equally satisfied, and would not have him altered in any one Point, except making him a little more a Friend to the Women than Signor *Gaspard*, and yet not perhaps so much as some of these other Gentlemen have done.

Then, said the *Duchess*, we will by all means see whether your Genius be such that it can give the *Courtier* a greater Perfection than what these Gentlemen have given him. Dispose yourself therefore to say what you have in your Mind on this Subject; otherwise we shall think that you intended to diminish the Praises of our *Court-Lady*, since you judge she equals the *Courtier*, whom you would have us believe might be much more perfect than these Gentlemen have formed him.

The Praises and Dispraises given Women more than

than is their Due, said Signor *Octavian* smiling; have so filled the Ears and Minds of all; that there is no Room left for any thing else; besides; I think it is very late.

Then said the Duchess, we will defer it 'till to morrow; so shall you have much more Time; and the Praises and Dispraises, which you say have been on both sides so immoderately given to Women, will be out of these Noblemen's Minds; which will for that Reason be more apt to receive those Truths you shall then tell us.

This said, the Duchess stood up, and graciously dismissing the Assembly, retired into her Bed-Chamber, and every one went to their several Apartments.

The End of the Third Book.



T H E



T H E
C O U R T I E R.

Book IV.



WHILE I was thinking to write those Discourses, that were held the fourth Night, after what has been related in the foregoing Books; my Soul was struck with a sudden bitter Thought, which made me reflect on the certain Miseries of human Life, and all our fallacious Hopes; and how often Fortune in the midst of our Career, and sometimes towards its End, breaks and destroys all our frail and vain Designs, and as often makes them suffer Shipwreck before they can have Sight of the Haven.

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This brings to my sad Remembrance, that not long after these Discourses; Cruel, importunate, inexorable Death robbed us of three of the finest Gentlemen of our Court, when they flourished in their most prosperous Age, and greatest Hopes of Honour. Of these the first was Signor *Gaspar Pallavicino*, who was attacked with an acute Distemper, and more than once brought to the last Extremity; and though he had a Mind so strong and vigorous, that for a Time it kept Soul and Body together, yet did this gallant Youth finish his Course long before he came to Maturity of Years; an inexpressible Loss not only to our Court, his Friends, and Relations, but all *Lombardy*.

Not long after, died Signor *Cesar Gonzagua*, whose Death was the most bitter Affliction in the World, to all those who were acquainted with him. For since Nature so seldom produces such excellent Men, one would think she ought not so soon to deprive us of them: For it may be truly said, that this Nobleman was taken from us, at a Time when he began to shew of himself more than Hopes, and to be esteemed as much as his excellent Qualities deserved; for by many virtuous Actions he gave a sufficient Testimony of his high Merit, who besides Nobility of Blood, as he excelled in the bright Ornament of the *belle Lettere*, and Arms, and every other Quality becoming a fine and most accomplish'd Gentleman; so on account of his Goodness, Wit, Genius, and Knowledge, there is nothing but what might have been expected from him.

A little Time after, the Death of Messer *Roberto da Bari*, gave a new Mortification to the whole Palace; for Reason induced every one to enter-

entertain a certain Regret and Sorrow at the Loss of a Youth so well bred, most pleasant in Conversation, beautiful of Aspect, of admirable Disposition of Body, and of as happy and strong Complexion as one could desire.

These Persons, had they lived, I doubt not but would in Time have convinced the World, especially such as should have known them, how much the Court of *Urbino* was worthy their Esteem and Admiration, and how well it was furnished with noble Cavaliers; which indeed would be no more than what all those others have done, that had here their Education. For in reality, there never issued out of the *Trojan Horse* so many illustrious Heroes, as came out of this House, for singular Virtue, and universal Esteem.

As a Proof (if there needs any) of what I say and you well know, Signor *Frederick Fregoso* was made Archbishop of *Salerno*, Count *Lewis* Bishop of *Baious*, Signor *Octavian Fregoso* Doge of *Genoa*, Signor *Bernardo Bibiena* Cardinal of *Santa Maria in Portico*, Signor *Pietro Bembo* Secretary to Pope *Leo*, Signor *Julian* advanced to the Duchy of *Nemours*, and that Grandeur in which he now shines with so much Splendour; and Signor *Francesco Maria della Rovere* Prefect of *Rome*, Duke of *Urbino*, though a much greater Honour may be attributed to the House in which he received his Education, that in it he has proved so excellent a Lord, than in being Duke of *Urbino*; and certainly no little Cause of this was the noble Company, where through continual Conversation, he always saw and heard such an infinity of things worthy an eternal Remembrance.

But whether it be by Fortune, or Favour of the Stars, I think the same Cause that has so long

bleſſed *Urbino* with moſt excellent Lords, ſtill continues and produces the like Effects. And therefore it is to be hoped, that proſperous Fortune will ſtill ſecond theſe ſuch virtuous Actions, that the Happineſs of the Houſe, and the State, ſhall not only not diminiſh, but rather daily increaſe; and of this we ſee already many evident Signs, amongſt which I think the chief to be, that Heaven has given us ſuch an exquisite Lady, as is *Leonora Gonzagua*, the preſent Duchefs.

For if ever Prudence, Wit, Beauty, Gracefulneſs, Courteſy, Affability, and every other noble Quality, were amaſſed in one Body, they were ſo ſtrictly united in this Duchefs, that every of her Motions and Geſtures ſeemed compoſed, and adorned with all theſe fine Qualities.

Let us therefore continue our Diſcourſe on the *Courtier*, in hopes that after us there may not be wanting ſuch who may take bright and honourable Examples of Virtue at the preſent Court of *Urbino*, as we do now at the former.

It ſeems then, as Signor *Pallavicino* was often heard to ſay, that the next Day after the Diſcourſe mentioned in the former Book, Signor *Oſtavian* did not appear; for a great many ſuppoſed that he had withdrawn himſelf to conſider what he might, without Heſitation, ſay in relation to that Subject. However, when the Company was aſſembled, at the uſual Time, where the Duchefs was, they ſent every where for Signor *Oſtavian*, who not appearing a conſiderable while, ſeveral of the Gentlemen and Ladies began to dance, and make uſe of other Diverſions, imagining they ſhould have nothing ſaid that Night about the *Courtier*; but while they were almoſt all of them employed, Signor *Oſtavian* came in, when they leaſt expected

expected him; who seeing the Signors *Cesar Gonzagua* and *Gaspar* dancing, after having paid his Respects to the Duchess, he said smiling, I hoped we should have heard Signor *Gaspar* say something ill of the Ladies to Night, but since I see him dancing with One, I believe he has made his Peace with all the Rest; and I am glad that this Controversy, or (to term it better) this Discourse relating to the *Courtier*, is so happily ended.

It is not ended yet, said the Duchess, for I am not such an Enemy to Men as you are to Women, and therefore I will not have the *Courtier* deprived of his due Honour, and those Ornaments you promised him last Night. Which having said, she commanded them all; after the Dance was ended, to place themselves in the usual manner, which was done; and when they seemed sufficiently attentive, Signor *Octavian* thus began.

Since, Madam, I wished many other good Qualities in the *Courtier*, and that I have promised to treat upon them, I shall freely declare my Sentiments; not believing I can speak all that may be said upon this Subject, but only so much as may suffice to remove from you, that which was yesterday objected to me, which is, that I so spoke, rather to detract from the Praises of the *Court-Lady*, in making you falsely believe, that other excellent Qualities might be added to the *Courtier*, and by this Artifice prefer him to her, than that he really deserves one should do so.

To accommodate myself therefore to the Time, which is later than at other Times, when we began our Discourse, I shall be very short, and so continuing in the Discourse of these noble Lords and Gentlemen, which I approve and confirm; I say, that of those things which we call Good,

some there are which simply, and of themselves, are always so, as Temperance, Fortitude, Health, and all other Virtues which produce Peace and Tranquillity in the Mind. Others are only relatively Good on several Respects, and for the End they are applied to, as the Laws, Liberality, Riches, and the like.

I think therefore the *Courtier* (if he be of the Perfection that Count *Lewis*, and Signor *Frederrick* have described him) may certainly be very good and worthy of all Praise; but for all that, he is not simply so, not by himself, but in Respect to the End, to which he may be of singular Use and Benefit.

For certainly if the *Courtier* with his noble Birth, Gracefulness, Pleasantry of Behaviour, and Experience in so many gallant Exercises, should produce no other Advantage but only merely to be endued with all these good Qualities, I should not think that to acquire such Perfections, a Man reasonably ought to waste so much Time, and take such Pains as are necessary for him who is resolved to attain them. But I should rather say, that many of the fine Qualities assigned him, as Dancing, Singing, and Play, are Vanity and Folly, and, in a Man of Worth and Merit, rather to be dispraised than commended.

For these Modes and Fashions, Devices, Raileries, and the like, which are proper for the Entertainment of the Ladies and Love, though perhaps others may be of a contrary Sentiment, do many Times only emasculate our Minds, corrupt Youth, and lead them insensibly into a Libertine Way of Life: Whence afterwards arise these Effects, that the Name of *Italy* is become so opprobrious and infamous, that there are very few
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who have the Courage, I do not say to Die, but to put themselves in any Danger whatsoever. And without doubt there are an infinity of other things, which if we bestow our Study and Industry upon, would produce much more Advantage both in Peace and War, than this *Courtiership*, considered precisely as such.

But if the Actions of a *Courtier* be directed to that good End they ought to be, and as I intend; I think, in such Case, so far are they from being vain and unprofitable, that they are most useful and worthy infinite Praise and Eulogy.

The End therefore of a perfect *Courtier* (of which hitherto nothing has been said) is, I think, by Means of those good Qualities these Gentlemen have given him, so to gain the good Graces of his Prince, that he may speak to him, and truly inform him of every thing he ought to know, without Fear or Danger of displeasing him. And when he knows his Mind bent to do any thing unbecoming his Grandeur and high Character, to have the Courage to inform him of his Mistake, and to be so hardy, with due Respect, through the Credit he has with him; on Account of his good Qualities to dissuade him from every ill Action, and set him in the Road of Virtue. Thus shall the *Courtier*, if he have that Goodness which these Gentlemen have assigned him, attended with a promptitude of Wit, pleasant Temper, Prudence, and a Knowledge of Letters, and so many other good Qualities bestowed on him, know how to behave himself in all Occurrences, and agreeably give his Prince to understand, what Honour and Advantage will accrue from Justice, Liberality, Magnanimity, Affability, and other Virtues, fit for a good Prince; and on the contrary,

trary, what Damage and Infamy would proceed from the opposite Vices. Therefore, in my Opinion, as Musick, Play, and the like, are the Flower, this may be said to be the Fruit of the *Courtier's Art*.

And because the Praise of doing well consists in two Points; one of which is choosing out the End to which we direct our Actions, and which may be truly good, the other the Knowledge of apt Means to bring us to that End; certainly the Mind of him who thus acts with his Prince, will never be any wise deceived, or led away by Flatterers, Raillers, and Impostors; but will be acquainted with both Good and Bad, and love and hate each accordingly, and of Consequence tend to the best and most desirable End.

I am of Opinion also, that the Qualities and good Conditions attributed to the *Courtier* by these Gentlemen, may indeed be a very good Means to bring this about; and for this Reason, because of the great many Errors we see now-a-Days in most of the Princes, are principally Ignorance, and the Opinion they entertain of themselves.

And the Root of these two Mischiefs is nothing else (for I am resolved to speak out plain) but downright Lying; a Vice worthily abhorred of God and Man, and more hurtful to Princes than any other; inasmuch as they have more Scarcity of what they ought to have most Abundance of, than of any thing else; I mean those who should tell them the Truth, and put them in Mind of doing Good: For Enemies are not incited thro' Love to do these good Offices, but rather take Delight to see them live wickedly, without any hopes of Amendment; and besides, they dare not
blame

blame them openly for fear of being punished themselves.

As for Friends, few of them have free Admittance to them; and those few, out of Respect, are afraid to reprehend their Faults with that Freedom as they would those of private Men; and so very often, to gain their Favour, give themselves up entirely to invent what may be subservient to their Pleasures, though it be ill consistent with Honesty and Honour; and thus become vile Flatterers, Pimps, and Parasites, instead of Friends; which Name, how speciously soever they may pretend to wear, they are a Dishonour to, and the highest Scandal.

And to turn this Privacy to their own base Profit and Advantage, they frame all their Words and Actions only to please, and for the most Part, open the Way with Lies and horrid Falshoods, which beget in the Prince's Mind an Ignorance not only of outward things, but even of his own self: And this may be said to be the greatest and most enormous Lie of all others; because an ignorant Mind deceives it self, and is to it self the greatest Liar in the World.

Hence it comes to pass, that great Men, besides that they never understand the Truth of any thing, drunk with that licentious Liberty which Dominion always brings along with it, and the abundance of Delights, deep drowned in Pleasures, are so much deceived, and their Minds so much corrupted, in seeing themselves always obeyed, and as it were adored with so profound Veneration, and excessive Praise, without ever being reprehended or contradicted; that through this Ignorance, they fall into such an extreme Persuasion of themselves, that afterwards they will not admit any Counsel or Advice of others.

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And because they fancy, that to know how to Rule is a most easy Matter, and that to acquit themselves worthily, requires no more than meer Force and Power; they turn all their Thoughts to maintain the Power they have; thinking it the true Happiness of a Man to do what he arbitrarily has a Mind to.

On which Account some abhor Reason and Justice, because they think it a certain Check upon themselves, and a Means that may bring them into Servitude, and diminish in them that false Satisfaction and Pleasure they have in ruling, should they observe it; and that their Dominion would not be perfect and entire, if they should be constrained to obey Virtue, and their own Duty; because they are of Opinion, that *He who obeys is not truly a Lord.*

Taking then these Principles for their Rule, and suffering themselves to be transported with a Persuasion of themselves, they grow proud, and with imperious Looks; austere Deportment, with pompous Habits glittering with Gold and Jewels, and by being seldom seen in Publick, they think to acquire Authority with Men, and to be esteemed as Gods.

But these, in my Opinion, are like those *Colossi* that were made in *Rome* last Year, on the Feast of the *Piazza d' Agone*, which in the outside looked like great Men, and triumphal Horses, but were stuffed up in the inside only with Rags. But the Princes of this kind are so much worse; for the *Colossi* by their own Weight and Gravity stood upright, but these by being ill counterpoised and disproportionably set on unequal Bases, thro' their own proper Weight ruin and overthrow themselves, and from one Error run into an infinity

nity of others: Because their Ignorance accompanied with this false Opinion, that they *can do no wrong*; and that the Power they have, proceeds from their own Knowledge, induces them by every way, either just or unjust, boldly to possess themselves of the Territories and Dominions of others, whenever it lies in their Power. But did they but deliberate to know and do what they ought, they would rather choose not to reign at all; because then they would perceive what a dangerous Matter it would be for Subjects, who are to be governed, to be wiser than the Princes who are to govern them.

You see that Ignorance in Musick, Dancing, and Riding, hurts no Body, and yet he that does not understand Musick is ashamed and afraid to sing in the Presence of others; the same may be said of those who cannot Dance, or Ride: But from the Unskillfulness in governing, arise so many Evils, Deaths, Destructions, Burnings, and Ruines, that this Ignorance may be termed the most mortal Plague on Earth. And yet some Princes, the most ignorant in Government, are not ashamed to take upon them that weighty Charge, I will not say in the Presence of four, or half a dozen Persons, but in the Face of the whole World; inasmuch as their Station is so lofty and conspicuous, that all Eyes behold them, and therefore not only their great Vices, but their most minute Faults are taken particular Notice of.

Thus it was written that *Cimon* was spoken ill of for loving Wine, *Scipio* Sleep, *Lucullus* Banqueting; but would to Heaven the Princes of our Times would accompany their Vices with so many Virtues, as they did of old; who, if they erred

red in some things, refused not the sage Advices of those whom they knew able to correct their Errors, and even endeavoured, as much as possible, to frame their Lives according to the Rules of these extraordinary Men; as *Epaminondas* did by the Advice of *Lyfias* the *Pythagorean*, *Agessilaus* of *Xenophon*, and *Scipio* of *Panætius*, and many others.

But now if a grave Philosopher, or any other, should come in the Presence of any of our Princes, who would shew them, openly and without Disguise or Mask, this frightful Face of true Virtue, and instruct them in a good Conduct, and what the Life of a good Prince ought to be; I am assured they would abhor him at the first sight as a *Basilisk*, or else with a loud Laughter answer his Instructions, as the most sottish and ridiculous thing in the World.

I say then, that since now-a-days Princes are so corrupt in their Manners, through Ignorance, and a false Opinion of themselves, and that it is so difficult a Matter to give them any Notions of Truth, and incline them to Virtue; and Men with Lies, and horrid Falshoods, Flatteries, and such other vicious Ways, endeavour to creep into their Favour; the *Courtier*, by those noble Qualities bestowed on him by Count *Lewis* and Signor *Frederick*, may easily and ought to acquire the good Graces of his Prince, and in such a manner sooth his Mind, that he may always have a free and sure Access to his Person, in order to discourse with him on every Subject, without being troublesome: By which Means he may by Degrees distill into his Mind all Virtues, as Continency, Justice, Fortitude, Temperance, and make him taste those delicious Sweets, which are covered

covered with those little Bitters, which at first offer themselves to him who combats Vice, which is ever hurtful and displeasing, and attended with Blame and Infamy; while Virtue is ever profitable, pleasant, and merits Praise, and engages People to her with the Examples of many celebrated Generals, to whose immortal Honour People of ancient Times used to erect Statues of Brass and Marble, and sometimes of Gold, and that too in publick Places, as Encouragements also to others, who, by a noble Emulation, might endeavour to arrive themselves at those Heights of Glory.

Thus may he conduct him through the rough Paths of Virtue, adorning them, as it were, with shady Boughs, and shewing them with Variety of beautiful Flowers, to alleviate, in some Measure, the Fatigue of the painful Journey, in those who are but yet weak: And sometimes with Musick, sometimes with Arms and Horses, now with Poetry, then with Love, and by all those other Ways these Gentlemen have already described, to keep his Mind continually employed in honest and honourable Pleasures; imprinting notwithstanding, as has been said, ever among these agreeable Entertainments, some virtuous Quality, and beguiling him with a salutary Deceit, as Physicians do, who commonly, when they give a bitter Medicine to Children and such as are of a delicate Constitution, sweeten the Potion, or gild the Pill.

The *Courtier*, then, for this End, making use of the Veil of Pleasure, in every Time, Place, and Exercise, will attain that End, and merit more Recompence and Praise, than by any other good Work he can perform in the World: For there
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is no Treasure of such universal Advantage as a good Prince, nor no Evil so universally Pernicious as an ill one. For which Reason, there can be no cruel Punishment in the World invented, sufficient to punish those wicked *Courtiers*, who make use of their fine Address and good Qualities for an ill End; and to insinuate themselves into their Prince's Favour, that they may corrupt them, and make them leave the Way of Virtue, to wander in the endless Labyrinths of Vice: For these shining Villains may be said not only to infect, with mortal Poison, a Cistern where only one Man goes to drink, but the publick Fountain resorted to by all.

Here he paused as if he would say no more; then said Signor *Gaspar*, I cannot see how those Virtues, and good Qualities, attributed to a *Courtier*, can be acquired any more than Nobility of Birth (which certainly is in no Man's Power) but that they are given to Men by God and Nature. And that this is so, you may see, that there is no Man so wicked, so intemperate, and unjust, who if you ask him the Question, will own himself to be so: But every Man, be he never so wicked, desires to be thought just, continent, and good; which would not be so, if these Virtues were acquired, since it is no Shame at all for a Man to be ignorant of that which he never studied; but I think a Man very much to blame, not to have that which naturally we ought to be adorned with. For which Reason, every Man endeavours to cover the Defects of Nature, as well in the Mind as the Body, as we see in those who are blind, lame, crooked, or otherwise deformed: For though these Imperfections may be imputed to Nature, yet every one is uneasy who perceives these

these Defects in himself, because it seems by the Testimony of Nature it self, that a Man has such Defect or Blemish, as a Seal or Sign of his bad Inclination.

The Fable that is told of *Epimetheus*, confirms my Opinion; who was so ignorant in distributing the Gifts of Nature to Men, that he left them in a greater Necessity of all things, than other Creatures. And it was for this Reason that *Prometheus* stole that artificial Wisdom from *Minerva* and *Vulcan*, which Men have to get their living by; and yet for all that, had they no civil Wisdom to associate themselves together in Towns, or to live politickly; for that Wisdom was guarded in *Jupiter's* Castle by most vigilant Soldiers, who struck such Terror into *Prometheus*, that he dared not approach them. Upon which, *Jupiter* taking Compassion on the Misery of Men, who could not associate together for want of civil Virtue, but were torn in Pieces by wild Beasts, sent *Mercury* to Earth, to carry thither Justice and Shame, that these two might adorn Cities, and congregate Citizens together; and commanded that they should not be given to them, as other Arts, where one learned Man suffices for a great many ignorant Persons, as is that of Physick; but that they should be imprinted on the Heart of every Man, and made a Law that all such as were without Justice and Shame, should be banished and put to Death, as so many Persons infected with Contagion, that might ruin and lay waste the City. You see then, Signor *Octavian*, that it is Heaven alone that has given these Gifts to Men, and that they are not to be learned, but are natural.

Will you then, Signor *Gaspar*, said Signor *Octavian*

tavian smiling, have Men to be so unfortunate, and of such a perverse Judgment, that with Policy they have found but an Art to tame the Nature of wild Beasts, as Bears, Wolves, and Lions, and teach Birds to fly at their Pleasure, and to return voluntarily from the Woods and their natural Liberty, to Confinement; and yet that by the same Kind of Policy they cannot, or will not, find out Arts, whereby they may help themselves, and with Diligence and Study make their Minds more perfect?

This, in my Opinion, would be just the same, as if Physicians should study, with all their Care and Application, only to heal sore Fingers, or the Rash in Children, and lay aside the more material Cures of Fevers, Pleurisies, and other malignant Distempers; which, how unreasonable it is, let any one consider.

I am of a firm Opinion then, that moral Virtues are not in us altogether from Nature; because nothing can be ever accustomed to that which is naturally its contrary; as may be seen in a Stone, which though it be thrown upwards ten thousand times, will never acquire a Custom, or Habit, of ascending of it self. Supposing then that moral Virtues were as natural to us as Heaviness to the Stone, we should never get a Habit of Vice. Nor yet are Vices natural in this Sense, for then we should never be virtuous; and it would be the greatest Wickedness and Folly in the World, to punish Men for their Faults, which they, without any Fault, would naturally commit.

And this Error would the Laws be guilty of, which do not punish Malefactors for past Offences, because they cannot make that which is done to be undone; but they have Regard to the Time
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to come, that he who has offended may offend no more, or by ill Example give occasion to another so to do; so that they import, that Virtues may be acquired; which is a certain Truth; because we are born as apt to receive them, as we are Vices.

And therefore of both we gain a Habit, thro' repeated Acts or Customs; so that first of all we put in Practice Virtue or Vice, and afterwards become virtuous or vicious accordingly. The contrary we find in things natural; for first we have the Power to do them, and afterwards do actually do them, as is evident in the Case of the Senses; for first we have Power to see, hear, and feel, and afterwards do actually hear, see, and feel; though most of these Operations receive additional Ornament from Discipline. For which Reason, good School-Masters not only instruct their Scholars in Letters, but in a decent Carriage; in their eating, drinking, speaking, walking, and other suitable Gestures.

As therefore in other Acts, so in Virtue it is necessary to have an Instructor, who with Lessons and good Admonitions, may incite and awaken in us those moral Virtues, of which we have the Seeds inclosed and buried in the Soul; and, like good Husbandmen, cultivate, and open them a Passage, by removing from around them, the Thorns and Weeds of our Appetites; which oftentimes so obscure and suffocate our Minds, that they hinder them from blooming and producing happy Fruits, which alone ought to be desired to grow in human Hearts.

In this Sense, then, is naturally in every one of us Justice and Shame, which you say *Jupiter* sent upon Earth to every Man; but as a Body with-

out Eyes, how robust soever it be, if it moves to one certain Place, frequently falls; so the Root of those Virtues which *potentially* is engendred in our Minds, if it be not assisted by Discipline, often resolves it self into nothing; because if it must be reduced into Act, and to its perfect Habit, it is not contented, as has been said, with Nature alone, but has need of an artificial Usage and Reason, which may purify and illuminate the Soul, taking from him that darksome Veil of Ignorance, whence, in a manner, arise all the Errors of Man.

For if Good and Evil were well known and understood, every Man would always chuse the Good and shun the Evil; and so Virtue may be said to be, as it were, a Prudence and Understanding to chuse the Good; an Vice, and Imprudence and Ignorance, which induces Men to judge falsely because Men never chuse the Evil with an Opinion that it is Evil, but deceive themselves through a certain Similitude of Good.

And yet, answered Signor *Gaspar*, there are a great many that know evidently that they do Ill, and do so notwithstanding, because they esteem the present Pleasures that they sensibly enjoy, more than the Punishment they doubt shall overtake them; such for Example are Thieves, Murderers, and the like.

True Pleasure, replied Signor *Octavian*, is always Good, and true Sorrow evil; they therefore are only deceived who take false Pleasure for true, and true Sorrow for false; by which they often times, through false Pleasures, run into true Afflictions. The Art therefore that teaches us to discern this Truth from Falshood, may certainly be

be learned, and the Virtue, by which we chuse that which is really Good, not what appears to be so, may be called true Knowledge, and more advantageous to human Life, than any other, inasmuch as it takes from us Ignorance, which, as I said, is the Source and Fountain of all Evil.

I do not know, said Signor *Bembo*, how Signor *Gasper* can grant you, that out of Ignorance spring all Evils, since there are a great many who do Ill, knowing certainly that they do so; nor are they any wise deceived, either in Relation to true Pleasure or true Sorrow; because most certainly such Persons, for Example, who are incontinent, know very well, and judge with good Reason, that what they do by the Incitement of Concupiscence, contrary to their Duty, is Evil; and yet they resist and oppose this Reason by their Appetite: Hence comes the severe Combat between Pleasure and Sorrow, against Judgment; at last, Reason overcome by the Appetite, which is too strong for it, abandons it self like a Ship, which for a little Time defends it self from the Tempests of the Sea, at last battered with the too raging Violence of the Winds, with its Cables broken, and shattered Masts, lets her self be tossed at the Will of Fortune, without any use of Steerage, or a Pilot, to save her from her approaching Ruin.

Immediately then they commit their Errors, with a certain ambiguous Remorse, and as it were, in despite of themselves; which they would not do if they did not know what they did was bad; but without any Resistance on the part of Reason, would run in full career after their Appetite, and then they would not only be incontinent but intemperate, which is much worse. This

is the Reason why Incontinency is said to be a diminutive Vice, because it carries with it a spark of Reason; as Contineny is said to be an imperfect Virtue, because it has in it a kind of Affection: For which Reason one cannot say that the Errors of incontinent Persons proceed from Ignorance, or that they deceive themselves, and that they do not sin when they certainly know they do.

Indeed Signor *Pietro*, answered Signor *Octavian*, your Argument is good, and yet in my Mind it is more apparently true, than so in reality: For though the incontinent Person offends with great Doubtfulness, and that Reason in their Minds struggles against Appetite, that what is ill seems to them really so, yet have they no perfect Knowledge of it, nor understand it so thoroughly as they need to do. Of this therefore they have rather a feeble Opinion than any certain Knowledge; which makes them consent that Reason should be vanquished by Appetite: But had they a true Knowledge of those things, there is no doubt but they would not offend; because always that by which Appetite overcomes Reason, is Ignorance; while true Knowledge can never be conquered by the Appetite, which derives its Origin from the Body, and not the Soul; which if it be ruled and governed by Reason becomes a Virtue, if not a Vice.

But so much Force has Reason, that she makes always the Sense obedient, and after wondrous Ways and Means, lest Ignorance should usurp her Right and Dominion; so that although the Spirits, Nerves, and Bones have no Reason in them, when there springs up in us that Movement of the Mind, when the Thoughts, as it were, spur
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on, and let loose the Reins to the Spirits, all the Members are in a readiness to act, and do what the Mind then thinks upon.

This is evident in a great many, who without heed eat something that goes against their Stomach, but yet so well dress't that it appears to them most delicate; afterwards when they know what it was, they not only hate and loath it in their Mind, but the Body agreeing with the Judgment, makes them cast it up again.

Signor *Octavian* would have continued on his Discourse, but was thus interrupted by Signor *Julian*. Signor *Octavian*, said he, if I understand you well, you say that Continency is an imperfect Virtue, because it has in it a kind of Affection; and I think that that Virtue (there being always in our Mind a Discord between Appetite and Reason) which fights and gives Reason the Victory, ought to be esteem'd the more perfect, than that which conquers not, having any Appetite or Affection to oppose it; because that Mind seems not to abstain from Ill, for the sake of Virtue, but refrains to do it because he will not do it.

Whom, said Signor *Octavian*, would you esteem to be the better General, he who by engaging in open Battel, putting himself in manifest Danger, obtains the Victory; or he, who by Virtue and Knowledge so weakens his Enemies, that they are not able to engage him; and by this means, without any Danger to himself, gives them a total overthrow?

Certainly, replied Signor *Julian*, he that conquers with the greatest Security, deserves most our Esteem; provided that this certain Victory does not proceed from the weakness of his Enemies.

You judge right, said Signor *Octavian*, and therefore I say, that Contineny may be compared to a General that fights heroically, though his Enemies be strong and powerful, yet obtains the Victory, though with great Difficulty and Danger. But Temperance free from all Anxiety is a General, that overcomes and reigns without Resistance, and having not only in the Mind where she is asswaged, but entirely extinguished the Flames of Concupiscence, destroys like a good Prince in a civil War, intestine seditious Enemies, and gives to Reason the Sceptre and entire Dominion.

Thus this Virtue not enforcing the Mind, but infusing into it by most pleasant Ways, a vehement Persuasion, that may incline it to Honesty; makes it full of Quiet and Repose, equally on every Side; and composed of a certain Concord with it self, that adorns it with so serene a Tranquillity that it never grows impatient, becomes entirely obedient to Reason, and ready to direct to her all his Actions, and follow her wherever she pleases to lead it, without the least Resistance; like a tender Lamb, which runs, stands, or goes always by the Side of its Dam, and moves only as she does. This Virtue then is the most perfect of all and is chiefly requisite in Princes, because from it spring a great many more.

I do not know, said Signor *Cæsar Gonzaga*, what Virtues, requisite for Princes, may arise from this Temperance, if it takes away all Affections, as you say, from the Minds of Men; a Quality perhaps fit for Monks and Hermits; but I cannot see why it should be requisite that a Prince magnanimous, liberal, and valiant in Arms, whatever Offence is committed against him,

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or good Service done him, should not shew any Anger or Displeasure, or any Benevolence or Affection respectively, and how he can maintain his Authority amongst the Soldiery or People.

I did not say, replied Signor *Octavian*, that Temperance should root entirely out of Mens Minds all manner of Affections, nor would it be well so to do; for the Affections are partly Good, but that which they have in them evil and corrupt, and opposing Nature, this Virtue of Temperance makes them obedient to the Laws of Reason.

To make the Mind quiet, and rid it from needs and most anxious Cares, it is not necessary to exterminate all Affections; for this would be just the same as if a Man to hinder Drunkenness, should get an Edict promulged to prohibit the Use of Wine: And because sometimes a Man gets a fall in running, that therefore every Body should be forbid running.

Observe those who break Horses; they do not absolutely break them from running or curvetting; but they would have them do so when their Rider has a mind they should. The Affections then that are modified by Temperance are helps to Virtue; as Anger is of Service to Force and Strength. Hatred against Wickedness helps Justice; and so it may be said of all other Virtues, who in like manner are aided by the Affections; which if they were entirely destroyed, would leave Reason very faint and languid; so that it would be of as little Use, and make as little Progress as a skilful Pilot abandoned by the Winds in the profoundest Calm.

Wonder not then, Signor *Cæsar*, if I said, that from Temperance spring many other Virtues;

for when the Mind is thus tuned into Harmony by the Means of Reason, it afterwards easily receives true Fortitude ; which makes him intrepid, and secure from all Danger, and as it were, above all human Passions : No less than Justice, is an incorrupted Virgin, a Friend to Modesty and Goodness, the Queen of all other Virtues, because she teaches a Man to do what he ought to do, and fly what he ought to avoid, and therefore is the most perfect ; because by her we perform all Acts of other Virtues, and he who has her, finds her not only an Assistance to him, but to others also : And without which (as they say) *Jupiter* himself could not govern his Dominions.

Magnanimity succeeds these Virtues, and makes them all yet greater ; but she alone cannot subsist ; because he who has no other Virtue, cannot be magnanimous.

Prudence comes after, and guides them all, which consists in a certain Judgment how to chuse Good ; and by this so happy a Chain are also linked Liberality, Magnificence, Desire of Honour, Gentleness, pleasant Temper, Affability, and several others, of which there is not Time to Discourse. But if our *Courtier* act after the manner as I have hinted, he will find all these in the Mind of his Prince, and will see every Day produced such beautiful Flowers and grateful Fruits, as all the most delightful Gardens in the Universe cannot furnish : And he shall also perceive in himself the greatest Contentment and Satisfaction in the World, when he reflects that he has not given him that which vain foolish Persons present him with, as perishable Treasures, mortal Gold and Silver, fine wrought Vessels, and pompous Vestments, and such like Badges of extrinsecal

trifling Glory; of which perhaps the Donor has a very great Scarcity, and he that receives them an exorbitant Abundance; but that sublime Virtue which is the greatest Mankind can possess; that is, that true manner of Rule and Government, which alone is sufficient to make Men happy, and bring once more into the World that Golden-Age, which is said, when *Saturn* reigned of old, to have blest Mankind.

Here *Octavian* paused a little, and *Signor Gaspar* took this Opportunity to speak; And pray my Lord, says he, which do you esteem the happiest Government, and the most likely to bring back again into the World, that Golden-Age you just now mentioned, either the Reign of such a good Prince, or the Government of a Commonwealth?

I must always prefer the Reign of a good Prince, answered *Signor Octavian*, because such Government is more agreeable to Nature; and if it be lawful to compare small Matters with those that are infinite, more like the Government of the Almighty, who being only One, governs the whole World. But not to dwell on this, you may observe, that in almost all the Affairs of Life, as in War, Navigation, Architecture, and the like, all is committed to the Care, Inspection, and Government of one Man only.

And if we come to our Body, we see every Member acts and does such Offices as the Heart commands. Besides, it seems reasonable that Man should be governed by One, as well as other Creatures; to whom Nature has taught such Obedience, as is most for their Interest and Advantage. Observe the Deer, Cranes, and many other Fowls when they travel, they always chuse a Prince or Leader, which they follow and obey: And the Bees, who

who with rational Discourse (as it were) and so much Reverence and Respect observe the Orders of their King, that few People in the World exceed them; which are strong Arguments that the Government of a Prince is more agreeable to Nature, than that of a Commonwealth.

Here Signor *Bembo* interrupting him, but methinks, said he, since God has given us Liberty as the chief Gift of Heaven, it is not reasonable it should be taken from us by any Man whatsoever, nor that one Man should partake of it more than another; which too often happens under the Government of Princes, who keep their Subjects in the strictest Slavery; but in a well instituted Commonwealth, this Liberty is ever intirely preserved. Besides, in Judgment and Deliberations the Opinion of one Man oftner happens to be false than that of a great many; because the Mind of one Man is sooner ruffled and discomposed by his Passions, Lust, Anger, or Hatred, than of a Multitude, who like a vast Quantity of Water, are less liable to Corruption than a small. And as to the Example of the Beasts, I think, with Submission, it does by no means answer your End in making use of it, for both Deer and Cranes do not always follow and obey one and the same, but they change and vary their Leaders, sometimes giving this Precedence or Government to one, sometimes to another; and in this Respect it seems to me rather to resemble the Form of a Commonwealth, than that of a Kingdom, and therefore may be called a true and equal Liberty, when they that sometimes command, obey again in their turns. Neither will the Bees any wise help you out, for their King is not of the same Species with them; for which Reason to make it a Parity,

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one should find out a Creature to govern Man of another Species, and of a more excellent Nature; if Men must obey him in the same manner as Brutes do their Governours, who are not Brutes themselves; as Sheep do not obey one of their own Kind, but a Shepherd, which is a Man, and of a more worthy Species than their own. For which Reasons, Sir, I humbly conceive a Commonwealth is much more desirable than a Monarchy.

Against what you have said, Sir, said *Ossian*, I'll alledge only one Reason, that there are but only three Forms of Government; the first is *Monarchy*, a Kingly Government; the second *Aristocracy*, that is when the Government is vested in the Nobility; and the third is *Democracy*, when the Administration is in the People. Now the Vices and Corruptions to which all these three Forms of Government are subject are these; when *Monarchy* degenerates into *Tyranny*; *Aristocracy* into *Oligarchy*, that is, into the Power of a few rich Men; and *Democracy* into a certain confused and tumultuous Administration of the whole People without any Order at all.

Of all these corrupted Governments it is most certain Tyranny is by much the worst, as may be proved by an Infinity of Reasons; from whence it follows, that Monarchy, or Kingly Government is the best, because it is opposite to the worst; for you know very well that the Effects of contrary Causes must be always contrary to each other. Now as to what you say in Relation to Liberty, I answer; that to live as a Man will, is not true Liberty; but to live according to good Laws, and to obey, is not less natural, useful, and necessary, than to command: And some things by
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Nature are designed to command, as others again are to obey. It is true, there are two kinds of governing, one is imperious and violent, as is that of Lords over their Slaves, and the Soul over the Body; the other more mild and peaceful, as good Princes who govern their Subjects by Laws: And after this manner Reason governs the Appetite, and both of these are useful in their Kinds; for the Body seems to be formed by Nature to obey the Soul, as the Appetite Reason. Besides there are a great many Men whose Actions only relate to the Body, and these differ from studious Persons, as much as the Body from the Soul; and though they only participate of so much Reason, as just to know it, yet neither possess or enjoy it. These are naturally Slaves, and it is much better for such to obey than bear Rule.

After what manner then, said Signor *Gaspar*, are those to be governed who are not naturally Slaves, but are born with a free Genius, and virtuously disposed? With that mild, civil, royal Government I have been talking of, says Signor *Osavian*, and Such a Prince would do well to commit to them the Administration of such Offices as they are capable of, that they may know how to rule and govern others of less Capacity than themselves; provided still the supreme Government be entirely vested in the Prince.

And because you have been pleased to say, that it is an easier Matter to corrupt the Mind of One than of a great many, I must tell you, it is yet much easier to find One Wise and Good than a great many. And we ought to esteem a King endued with those Qualities, who is born of a noble Race, inclined to Virtue of his own Nature,

ture, and by the glorious Remembrance of his Ancestors, and who has had a princely Education. And though this King be not of a different Species from his Subjects, as you have observed is the Case of the King of the Bees; yet if he be assisted by Instructions and proper Education, and the Arts of a Court, and formed so prudent and so good by those Lords who had the Care of his Education, he will certainly be most just, chaste, temperate, and magnanimous, full of Liberality, Magnificence, Devotion, and Clemency; in short, most glorious and dear to Men and God, by whose Grace he will acquire that heroic Virtue, as to surpass the Bounds of Humanity, and be rather stiled a Demigod, than a mortal Man. For God delights in, and is the Protector of Princes; but not of those who only imitate him in shewing the greatness of their Power, and make themselves adored by Men, but of such Princes, who, besides their Power by which they can do such mighty things, strive to resemble him in Goodness and Wisdom; whereby they may have a Will and a Knowledge to do Good; and be his Ministers and Vicegerents, liberally distributing for the Benefit of Mankind, those Gifts they have so largely received from him.

As therefore in the Firmament, the Sun, Moon, and Stars shew the World as in a Glass, a certain Similitude of God; so upon Earth, a much greater Resemblance and a more express Image of the Divinity are those good Princes who love and honour him, and shew to the People the Splendour of his Justice, accompanied with a Shadow of the divine Reason and Understanding. And these good Princes participate of the Virtue of God, his Equity, Justice, and Bounty, and of his other Graces, which
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I cannot name, which give the World a more evident Proof of the wonderful Deity, than the Light of the Sun, the continual Revolution of the Heavens, or the various Courses and incredible Operations of the Stars and Planets. It is God therefore who hath committed the People to be governed by Princes, who ought to have a diligent Care of them, that they may give him a good Account of them, as good Stewards to their Lord: And love them, and think all the Good and Evil that shall at any Time happen to them, as their own; and above all things strive to procure their Welfare and Happiness.

The Prince then ought not only to be good himself, but to make others so too; like a Builder's Rule, which is not only true and just itself, but makes every thing that it is applied to be so too. And the greatest Proof that the Prince is good, is when the People are good; for the Life of the Prince is a Law and Rule for the People, and on whose good Qualities theirs depend; for it is not fit that one that is ignorant should pretend to instruct, nor he govern who is himself ungovernable, or he that falls to help up another.

If the Prince therefore would execute these Offices rightly, it is necessary that he apply all his Study and Care to gain Knowledge, and after that to form within himself, and observe inviolably in all things the Law of Reason, not written in Paper, or Metals, but impressed in his Heart, that it may be to him not only familiar but intimate, and live with him as part of himself, that it may both Day and Night, and in all Times and Places, admonish him, and speak to him within his Heart, extirpating thence all those turbulent

lent Passions, that raise unruly Clamours in intemperate Minds; which because on our Side they are oppress'd as with the most profound Sleep of Ignorance, and on the other with those Troubles their Thoughts and blind Desires give them, are agitated with an unquiet Fury; like those who are frightned in their Dreams with Phantoms the most strange and horrid, and adding afterwards a greater Power to their wicked Will, they add at the same Time a greater Weight of Trouble; and when a Prince does what he will, there is great danger that he does what he ought not.

Bias therefore was much in the right of it when he said, that Magistracy discovers what a Man is; for empty Vessels, though they have some Crack in them, while they are empty do not discover those Flaws, but when they are filled with Liquors, immediately shew their Defects, and on which Side they are; so happens it with ill disposed and corrupted Minds, which seldom discover their Vices till they are filled with Authority. For then they are not able to support the weighty Charge of Power, but abandon themselves on every side to Avarice, Pride, Anger, Insolence, and those tyrannick Appetites they have within them.

Whence without reserve they persecute the Good and Wise, and exalt the Wicked; nor can they endure in Cities Friendship, Assemblies, or good Understanding amongst Citizens; foster up Spies and Informers, (the Plague and Bane of Society) Ruffians and Murderers, to put Men in Fear, and make them tired and pusillanimous, and sowing perpetual Discord to disunite them, and make them weaker. Hence ensue infinite Calamities, and the utter Ruin and Destruction
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of the poor People, and oftentimes cruel Executions, at least a continual Dread and Horror to the Tyrants themselves. For good Princes are never feared on their own Account, but for the sake of those they govern; while Tyrants fear even those whom they insolently command. The greater therefore that the Number of People is whom they rule over, and the more powerful they are, the greater is their Terror, and the more Enemies they have.

With what Agonies and Terrors of Mind, think you, was *Clearcus* Tyrant of *Pontus*, haunted every Time he went abroad, either to the Theatre or other publick Places; who when at Home (as Authors tells us) used to sleep shut up in a Chest? Or, *Aristodemus* of *Argos*, who of his Bed had made himself a Prison, or little better, having in his Palace a little Room, hanging in the Air, and so high that he was forced to get into it by a Ladder, and there slept with one of his Women; whose Mother, over-night, had the Honour to take away the Ladder, and in the Morning put it in its Place?

Quite the reverse to this ought the Life of a good Prince to be; free and secure, and as dear to his Subjects as their own; and so well regulated, as it may participate both of the Active and Contemplative, as may be most convenient for the Benefit of his People.

And which of these two, said Signor *Gaspar*, do you think, my Lord, most fit for a Prince? You think, answered Signor *Obavian*, that I fancy my self that excellent *Courtier* that ought to know so many things, and apply them to the good End I have spoken of. But pray reflect that these Gentlemen have given him a great many

ny Qualities which are not in me, let us therefore endeavour first to find him out, for I refer my self to him both in this and every thing else belonging to a Prince.

I think, said Signor *Gaspar*, that if you want any of the Qualities they have given the *Courtiers*, they are rather Musick and Dancing, and others of small Moment, that such as belong to the instructing of a Prince, which you have made the principal End of *Courtiership*. Those, replied Signor *Octavian*, are of no small Moment, which help us to gain the Favour of a Prince, which is necessary, as has been said, before the *Courtier* venture to teach him Virtue; which I have shewn he may learn, and is as beneficial to him as Ignorance is pernicious; whence spring up all Vices, especially that false Opinion a Man has of himself; and therefore I think I have said enough, and perhaps more than I promised.

We shall think our selves the more obliged to you, said the Duchess, if you do more than you have promised; speak then in Relation to what Signor *Gaspar* has demanded of you; and besides tell whatsoever you would teach your Prince, if he stood in need of Instructions, supposing you had throughly gained his Favour, and that you might freely speak to him whatsoever came into your Mind.

If I had the Favour, said Signor *Octavian* smiling, of some Princes I know, I doubt I should soon lose it: Besides, in order to learn them, I should have occasion to learn my self. However, Madam, since it is your Highness's Pleasure I should answer Signor *Gaspar* in this Point, I say, that in my Opinion, Princes ought to give themselves to both the Active and Contemplative, but
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rather to the Contemplative, in as much as this is divided into two Parts; one of which consists in knowing and judging well, and the other in commanding as he ought; and that too in things reasonable they ought to exercise their Power, and what they have Authority in, laying their Commands on him who ought to obey, and in Time and Place accordingly.

And to this alluded Duke *Frederick*, when he said, that *He who can command is always obeyed*. And to command is always the principal Office of a Prince, who for that Reason ought often to see with his own Eyes, and to assist himself in Affairs of Importance, and according to Time and Necessity act also himself; and all this participates of the Active.

But the End of the active Life must be Contemplative, as Peace is of War, and Rest of Toil; therefore it is also the Duty of a good Prince so to govern his People, and with such Laws and Institutions, that they may live in Rest and Peace, without Danger and Indignity, and worthily enjoy the End of their Actions, which ought to be Repose, because there have been many Princes and Republicks that were always most flourishing and powerful, which as soon as they had Peace fell to Decay, and lost their Force and Brightness like unused Steel; and this came to pass for no other Reason but because they had no good Institutions of Life in Peace, or the Knowledge how to enjoy the Sweets of Quiet and Repose.

And to be always in War, without seeking Means to arrive at Peace, is by no means lawful; however it may suit the unbounded Ambition of exorbitant and ungovernable Tyrants, who fondly imagine their principal End ought to be to hec-
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tor and domineer over their Neighbours, and on that Account train up their People in a warlike and savage Habit of Rapine, Burnings, and horrible Murders; and reward them for such inhuman, diabolical Barbarity, and call it Virtue.

Hence, in times of old, it grew a Custom amongst the *Scythians*, that he who had not killed one of the Enemy, could not drink in their solemn Festivals of the Goblet; that was carried round to all the Company. In other Places it was a Custom to erect round about a Man's Sepulchre, as many Obelisks as he that lay there had killed of his Pees. And all this, and a great deal more, was invented on purpose to make Men warlike, only to bring others under Subjection; which was a thing almost impossible, and an infinite Undertaking, since they must in this Case have subdued the whole World; a thing no ways reasonable; according to the Law of Nature, which will not in others have any thing to please us, that in our selves gives us any Disgust or Dissatisfaction.

Princes therefore ought to make their People warlike, not for Lust of Empire, or an insatiable Desire of Dominion; but the better to defend themselves and their People from the Insults of those who would enslave, or otherwise annoy them; or to exterminate Tyrants, and govern mildly an oppressed People, and to give them a lasting Peace and Quiet. And to this End also ought to be applied the Laws, and all Institutes of Justice, to punish the Delinquent, not for Hate; but because they should not continue so; and that they should not hinder the Peace and Quiet of those that are good. For in reality it is an enormous and shameful thing that in War, which in it self is evil, Men should shew themselves sage

and valiant; and in Peace, which is good, so consummately ignorant and stupid as not to know how to enjoy such a Blessing.

As therefore in War Subjects ought to apply themselves to profitable and necessary Virtues, to attain its End, which is Peace; so in Peace to arrive at its End, which is Tranquillity, they should apply themselves to honest Virtues, which are the End of the Profitable. And thus will the Subjects be good, and the Prince have greater Occasion to reward than punish; and the Government, both in relation to Prince and People be most happy; not imperious as a Master over his Slaves, but sweet and mild as a tender Father over loving and dutiful Children.

Fain would I know, said Signor *Gaspar*, what manner of Virtues there are which are profitable and necessary in War, and what are honest in Peace? All are good and profitable, said Signor *Octavian*, in as much as they tend to a good End; but in War, that which is most esteemed is true Fortitude, which renders the Mind free from Passions, so that a Man not only fears not Dangers, but values them not; as also Constancy, and that Patience which suffers with a firm and undisturbed Mind all the Shocks and Traverses of Fortune.

It is also proper in War, and at all other Times, to have all the Virtues which tend to what is honest, as Justice, Contineny, Temperance, but much more in Peace; because very often it happens that Men in Prosperity and Leisure, when a happy Fortune smiles upon them, grow unjust, intemperate, and let themselves be corrupted by Pleasure; for which Reason those who are in this peaceful State, stand most in need of this Virtue, since too much Leisure and Quiet easily introduce all Habits into the Minds of Men. Hence

Hence grew an old Proverb, *viz.* that *Rest is not to be allowed to Slaves*; and it is believed that the Pyramids of *Ægypt* were erected only to keep the People in Exercise, it being very advantagious to every Body to be accustomed to endure Pain and Tóil. There are several other Virtues very profitable; but what has been already said is sufficient at this Time; for could I know how to teach and instruct my Prince after such a virtuous manner as I have described, though it were no more, I should believe I had happily acquitted my self of the principal End of a good *Courtier*.

Because you have very much praised a good Education, said Signor *Gaspar*, and have given us room to think you believe it the principal Cause of making a Man good and virtuous, I would know if in instructing a Prince, a *Courtier* should begin with certain daily Uses and Customs, which may insensibly make him acquire a Habit of doing Good; or whether he should begin by shewing him, by Reason, the Qualities of Good and Bad, and make him know what is Good before he put him into the Road he ought to follow, and what is Evil, that he may shun and avoid it. In short, whether first of all Virtue ought to be introduced into his Mind by Reason and Understanding, or Custom.

You open me, said Signor *Octavian*, a large Field of Discourse; but because you shall not think I can say no more in Answer to your Demands, I say, that as the Soul and Body in us are two things, so is the Soul divided into two Parts, one of which has in it Reason, the other Appetite. As then in Generation the Body precedes the Soul, so does the irrational Part of the Soul precede the rational; which is evident in lit-

tle Infants, who almost as soon as they are born give Signs of Anger and Desire; and afterwards, in Proofs of Time, Reason begins to dawn.

First therefore must the Body be taken Care of before the Soul; after that the Appetite before Reason; but the taking Care of the Body in respect to the Soul, and the Appetite in respect to Reason; for according as the intellectual Virtue is perfected by Learning, so is the moral by Custom: The first Instructions then ought to begin by Customs, which may govern the Appetites, not yet capable of hearing Reason, and by this good use direct them to good: Then to confirm them by Understanding, which though it be lost in discovering its Light, yet does it make one more perfectly enjoy Virtue, after having ones Mind well instituted by good Customs, in which I think consists the whole. And—

Before you proceed any farther, said Signor *Gaspar*, interrupting him, I would know how the Body ought to be taken Care of, since you say it ought to engage our Care before the Soul.

Ask this, replied Signor *Octavian* smiling, of those People who make much of it, and are fresh and plump; as for mine you see it is not too much looked after: However there may be a great deal said on this Topick, as the Time fit for Marriage, that Children may not be too near, nor too far off the Age of their Parents; of their proper Exercises and Education from the Time of their Birth, during the Remainder of their Life, and to make them handsome, strong, and happy.

The best Way to please the Women, and to make handsome Children, I think, said Signor *Gaspar*, would be that Community of Life *Plato* would have them, in his Commonwealth, posses-

self and enjoy. We made no Agreement with you, said Donna *Emilia* smiling, that you should return to speak ill of our Sex. I presume, said Signor *Gaspar*, I praise them very highly when I say, they should desire to introduce that Custom, which so great a Man as the divine *Plato* approved of.

Let us see, said Signor *Cesar Gonzalva* smiling, whether among Signor *Ottavian's* Lessons, (for I know not whether he has spoken all or no) this may take Place, and whether it be well done that the Prince should establish it as a Law or not. Those few I have mentioned, answered Signor *Ottavian*, are sufficient to make a good Prince; as Princes go now-a-days; though if one would discuss Matters more particularly, there would be much more to be said on this Subject.

Since it costs us nothing but Words, said the Duchess, shew us, I beseech you, all what occurs to your Memory, in Relation to this good Office of instructing a Prince.

I would teach him a great deal more, said Signor *Ottavian*, if I knew it my self; and particularly that he should choose out of his Subjects a certain Number of the Nobility, the most wise and discerning, with whom he might debate all Matters of Importance, and give them free Leave and Authority to speak their Minds frankly to him without Reserve, and treat them in such manner that they may evidently see that he would know the Truth in every thing, and have Falshood in the utmost Abhorrence.

And besides this Council of the Nobility, I would persuade him to choose out others among the Commons, of whom he might form a Council, that might communicate to the Nobility the

Affairs of the City, both Publick and Private; and thus would be formed of the Prince as the Head, and of the Nobility and Commons as the Members, one Body united together, the Government of which should principally be vested in the Prince, but participate nevertheless of the others. Thus would such a State be formed of all the three good Governments, viz. a Monarchy, Aristocracy, and Democracy.

After this I would shew him, that the Prince's chief Care is that of Justice; for maintaining of which, wise and experienced Persons should be chosen for Magistrates, whose Prudence should be really attended with Goodness, else it is no Prudence, but a certain crafty Cunning; and when this Goodness is wanting, the Art and subtle Arguments of the Gentlemen of the Robe, are ever the Ruin and Destruction of Law and Judgment, and their Faults must be imputed to those who put them into Office.

I would tell him also, that on Justice depends that Piety towards God to which every one is obliged; especially Princes, who ought to love him above all things, and to him direct all their Actions, as to their true End: And as *Xenophon* says, always to love and honour him, but much more in Prosperity; that they may have afterwards a more just Ocasion confidently to call upon him in Adversity; for it is not possible to govern both himself and others without the help of God, who to the Good sometimes sends a prosperous Fortune, as his Minister, to take them out of mighty Dangers; and at other times Adversity, that they might not fall in Prosperity into that profound Lethargy, as to forget their Master, or human Prudence, which oftentimes corrects ill Fortune,

Fortune; as a skilful Gamester does the unlucky Cast of the Dice, by an artful Management of the Tables.

Nor would I forget to put him in Mind to be really devout; not superstitious, or given to the Vanity of Charms and Predictions; for if he joins to human Prudence true Piety and Religion, he will have good Success, and God, his Protector, will augment his Prosperity both in Peace and War, and declare to him moreover how he should love his People, keeping them not in too much Servitude, lest he gain their Hatred, whence proceed seditious Conspiracies, and thousand Mischiefs besides; nor yet give them too great a Liberty, lest he grow into Contempt, the Fountain of a licentious and dissolute Life, Rapine, Thefts, and Murders, without any Reverence of the Laws, and oftentimes the Ruin and total Destruction of Towns and Kingdoms.

Then how he should love those that are near him, from one Degree to another, observing between them, in some things, an Equality, as in Justice and Liberality; and in other things, a reasonable Inequality, as liberal in rewarding and distributing Honours, according to the Inequality of Peoples Merits, which ought never to exceed, without being surpassed by a proportionate Recompence; and thus, he would not only be beloved, but be adored by his Subjects: Nor ought he to commit the Guard of his Person to Foreigners, since his own Subjects would for their own Profit and Safety guard him much better themselves: And every one would readily obey the Laws when they should see him obey them himself, and be as it were their Guardian, and incorruptible Protector,

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Thus shall he make every one entertain so firm an Opinion of his Goodness in this Respect, that if at any Time he should occasionally happen to go against them in any little Point, they would know it was for a good End, and would bear the same Honour and Reverence to his Will, as to the Laws themselves. And thus would the Minds of his Subjects be tempered in such manner, that the Good would not seek for more than is requisite, nor the Bad be able.

And because oftentimes excessive Riches are the Causes of great Ruin and Destruction, as has been the Fate of poor *Italy*, which has been, and still is a Prey exposed to foreign Nations, as well for its Government, as on Account of Abundance of Riches it flows with; it would be much better that the greater Part of the People were neither very rich nor very poor; for they who are extremely rich grow frequently proud and insolent, and the poor vile and fraudulent. But the midling Sort do not lay Snare for their fellow Subjects, and live secure from being entrapped by others. And where this middle Sort are most numerous, they are most powerful, and therefore neither the extremely poor, nor exorbitantly rich, can form any Conspiracy against their Prince, or others, or move any Sedition whatsoever: For which Reason, to avoid this Evil, the surest Way is to keep a Mean.

I would advise him therefore to use these and many other proper Remedies, that in the Minds of his Subjects there rise not a Desire of Novelty and Change in Matters of Government; which generally they do either through Motives of Gain or Preferment, which they hope for; or Loss or Shame they are afraid of: And these Movements
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of their Minds are sometimes generated by Hate and Disdain, which makes them desperate; or by the Injuries and Contumelies they receive, thro' the Avarice, Pride, and Cruelty, or Lust of superiour Powers, and sometimes from a Contempt, which is caused in them through the Negligence, Baseness, and want of good Management of Princes.

And these Faults must be prevented by acquiring an Authority, and the People's Love, which is done by rewarding and bestowing Honours on the Good; and prudently, and sometimes with Severity, hindring the Bad and Seditious from growing powerful; which is much more easy to be done before they come to any Height, than to deprive them of a mighty Power when they have attained thereto.

I would also counsel him, that to restrain the People from running into those Errors, there is no better Way than to keep them from ill Customs, especially those which grow in Usage by little and little; because they are secret Plagues, that infect Nations before they can be remedied, and frequently before they can be discovered. By these Ways would I advise a Prince to keep his Subjects in Peace and Quiet, and to bestow on them the Goods of the Mind, Body, and Fortune: But these of the two last, that they may exercise those of the first; which the greater they are, so much more Advantage do they bring; which is not the Case of the other two.

If then the Subjects be good and virtuous, and fully bent to the End of Happiness, such a Prince will be a great Prince indeed; for that is truly a great Government under which the Subjects are well disciplined and governed.

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I suppose, said Signor *Gaspar*, that he would be but a very little Prince, under whom the Subjects are all good; for of such there is a very great Scarcity every where.

Suppose, answered Signor *Octavian*, a *Circe*, an Enchantress, should change into wild Beasts all the Subjects of the King of *France*, would you not think him a little Prince, though he reigned over so many Beasts? On the contrary, if the Cattel who feed on our Mountains should become wise Men, and gallant Cavaliers, would you not esteem the Shepherds that govern them, and whom they readily obey, to be great Monarchs? You may see then that it is not a Multitude of Subjects, but their Worth, that makes a mighty Prince.

The Duchess, Donna *Emilia*, and the rest of the Company were very attentive to this Discourse of Signor *Octavian*; who pausing as though he had done, Signor *Cesar Gonzagua* thus spoke.

Truly, Signor *Octavian*, said he, it cannot be said but your Instructions are very good and profitable; however if you instructed your Prince after this Manner, I should think you deserved rather the Name of a good School-Master than of a good *Courtier*; and he rather deserve the Name of a good Governour than a Prince.

But I would not have you think my meaning is, that the Care of a Prince is not to have his People well governed; with Justice and good Customs; though I think it may be sufficient for him to chuse out good Ministers, to execute all this; but the Office of a Prince is much higher.

And if I thought my self to be that excellent *Courtier* these Lords have described, and were in my Prince's Favour, certainly I should never incline

cline him to any Vice, but to attain that good End you speak of, and which I affirm with you, ought to be the Fruit of a *Courstjer's* Care and Labour. But I would also endeavour to impress on his Soul a certain Grandeur, with that royal Splendour, Promptitude of Wit, and invincible Valour in Arms, which may make him be beloved and revered by every Body; that for these principally he may be renowned over the whole World.

I would shew him also, that he ought to accompany his Grandeur with a certain familiar Sweetness, and engaging Affability, and an agreeable Manner of caring his Subjects and Strangers with Discretion, in proportion to their Merits; preserving always at the same Time, a becoming Majesty suitable to his high Station, that should not in the least suffer him to diminish his Authority, by too much Condescension; nor yet acquire him Hatred through too much Austerity.

That he ought to be liberal and magnificent, to give to every one indifferently without Reserve; for God (as it is said) is the Treasurer of liberal Princes: To make magnificent Entertainments, Feasts, and publick Shews; keep a great Number of fine Horses for Use in War, and Pleasure in Peace; Hawks, Hounds, and other things subservient to the Pleasures of great Princes, and their People: As in our Days we have seen in the Marquis of *Mantua*; who on this Account seemed rather King of all *Italy*, than Lord of one City.

I would besides this, advise him to erect large Buildings, both for his Honour while he lives, and to preserve his Memory after his Death to Posterity; as did Duke *Frederick* in raising this noble Palace, and as now does Pope *Julius* in St. *Peter's* Church at *Rome*, and that Way that leads
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from his Palace to his Pleasure-House of *Belvedere*. As likewise did the old *Romans*, of whose stupendous Structures so many amazing Ruins remain in and about *Rome*, *Naples*, *Pizzuolo*, *Baie*, and *Civita Vecchia*, and over all *Italy*, and in several other Places; which are lasting Monuments of their exalted Souls.

So did *Alexander* the Great, who not contented with the Fame he had so worthily acquired in subduing the World, built *Alexandria* in *Egypt*, *Bucephalia* in *India*, and other Cities in other Parts; and intended to bring Mount *Arbos* into the Shape of a Man; and in his left Hand built a vast City, and in the right form a large Basin which might receive all the Rivers that should run from it, and afterwards throw them into the Sea; a Design truly grand, and worthy the mighty *Alexander*.

These things, Signor *Octavian*, become a true and noble Prince, and will make him both in Peace and War most glorious; and not to put him in Mind of such little things, and employ their chief Care to wage War only to conquer, and have Dominion over those who might deserve it, and to study herein the Good of Subjects, or dispossess those who govern ill.

For if the *Romans*, *Alexander*, *Hannibal*, and several others, had only regarded this, they never would have arrived to that high Pitch of Glory as they did.

Those Persons who had no Regard to these Qualities, said Signor *Octavian*, would have done much better if they had possessed them. However if you will but reflect a little, you will find that a great many Heroes of Antiquity practised them, as (to name no more) *Theseus* and *Hercules*.

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And do not think that *Procybus*, *Seyon*, *Cacus*, *Diomedes*, *Anteus*, and *Geryon* were any other than cruel Tyrants, against whom these magnanimous Heroes waged perpetual and mortal War. And therefore on Account of their ridding the World of such intolerable Monsters (for Tyrants ought to be called by no other Name) to *Hercules* were erected Temples, Sacrifices made, and divine Honours offered, because exterminating Tyrants was so beneficial to the World, that whosoever thus benefits Mankind deserves a greater Recompence, and more ample Reward than is fit for mortal Man.

And of those whom you have instanced, do you not think that *Alexander* by his Victories did even good to his vanquished Foes? Since he so civilized those barbarous Nations whom he conquered, and made them Men? Built so many beautiful Cities, and ill-inhabited Places, introducing Morality, and joining, as it were, *Asia* and *Europe* together, with the strict Ties of Amity and wholesome Laws, in such manner that the Conquered were more happy than those whom he had not subdued?

For some he taught Matrimony, others Agriculture, and others Religion; others again not to kill and destroy, but nourish their Parents in their old Age, and not to lie with their Mothers; and a thousand other things that may be instanced, as so many undeniable Testimonies of his doing Good to the World by his Conquests.

But to say nothing of ancient Times, what Enterprize would be more noble, more glorious, and more advantageous, than if Christians would unite their Forces to conquer the Infidels? Would you not think such a War would have a happy Issue,

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as being the Cause of so many thousand Souls to be brought from the Darkness of the false Sect of *Mahomet* a vile Impostor, to the true Light of Christianity, and would be as much to the Advantage of the Conquered as the Conqueror?

And undoubtedly as *Themistocles* heretofore, when banished his Country, and kindly received by the King of *Persia*, carested by that Prince and honoured with an Infinity of most rich and valuable Presents, said to his Followers, *My Friends, we should have been ruined, if we had not been ruined*: So might the *Turks* and *Moors*, with good Cause, say the same, since in their Loss would consist their Happiness. This Happiness, I hope, we shall see, if it should please the Almighty to grant, that Monseigneur the Duke of *Angoulesme*, should live to be King of *France*, who gives the World such early Hopes, as Signor *Julian* mentioned four Nights ago; and *Henry** Prince of *Wales* to be King of *England*, who now under the Care of his great Father, encreases so much in every kind of Virtue, like a tender Plant under the Shade of an excellent Tree, laden with Fruit, to make him the more beautiful and fertile, when the Time shall come.

For as *Castiglione* † writes from thence, and promises to inform us more fully at his Return; it appears that Nature in that young Prince was willing to shew her Power, and collect so many Excellencies in one Person, which distributively taken, would supply an Infinity **.

* Afterwards *Henry VIII.* † The Author of this Work.
 ** Little did he think at that Time, he would have thrown off the Pope's Authority.

Mighty Hopes also, said Signor *Bernardo Bibiena*, promises Don *Carlos* * Prince of Spain, who though he be not yet ten Years old, discovers such a Vivacity of Spirit, and such certain Signs of Goodness, Prudence, Modesty, Magnanimity, and all other Virtues; that if the Empire of Christendom (as it is believed it will) devolves upon him, it is to be believed he will obscure the bright Glories of many ancient Emperors; and in Renown be equal to the most famous that ever were in the World.

I believe therefore, said Signor *Octavian*, that the great God has sent so many divine Princes upon the Earth, and made them alike in Age, Skill of Arms, high Station, Beauty, and fine disposition of Body, that they may be unanimous in so good a Cause: And if at any Time any Emulation should hereafter arise between them, it would be only who should be the first in this glorious Enterprize.

But to return to our Discourse; I say to you, my Lord *Gonzagua*, that those things you would have a Prince to do are very great and worthy himself; but you will be pleased to reflect, that if he does not know what I have said, he ought to be acquainted with it; and if he has not in such manner formed his Mind, and directed it to the ways of Virtue, it will be very difficult for him to be magnanimous, liberal, just, couragious, prudent, and to have any one Quality that he ought to have: Nor would I have him be such for any thing else, than to know how to put in Use these noble Qualities.

* Afterwards *Charles V.* Emperor of *Germany*.

For as they who build are not all good Architects, so they that give are not all liberal; for Virtue never hurts any one, and there are a great many who rob to give away, and are liberal of the Goods of another Man's. Some give to those they ought not, and leave in Wretchedness and Misery those whom they are obliged to assist; others again give with a certain ill Grace, and with Regret, so that one plainly sees they do it by Force: While others do not only not keep, what they give, secret; but blow a Trumpet, and call Witnesses to publish their Liberality; and others madly exhaust the Fountain of Liberality in such manner, that they can give no more.

In this therefore, as in every thing else, he ought to have a competent Knowledge, and govern himself with Prudence, which is a necessary Companion to all other Virtues; which though they consist in a Medium, are yet nigh the two Extremes, which are Vices; and which he who is not endued with Knowledge easily runs into. For as it is a hard Matter in a Circle to find out the central Point, so is it equally difficult to find out the Point of Virtue, which is placed in the middle of two vicious Extremes; one of which is too much, the other too little; and to these we are all inclined, sometimes to the one, sometimes to the other: And this is discovered by the Pleasure, or Uneasiness, we find within us; for through the one we do what we ought not, and through the other we omit what we ought to do. Though Pleasure be much more dangerous, inasmuch as it easily corrupts our Judgment, but because it is a very difficult thing for a Man to know how far distant he is from the Centre of Virtue; we ought of our selves, by little and little, to retire to the
contrary

contrary Part of the Extreme, to which we know we are inclined, like those who straiten crooked Sticks; for thus shall we draw near to Virtue, which, as I have said, is placed in a Medium.

Whence it happens that we err a great many Ways, and do our Duty by one only; like Archers, who only one Way hit the But, and by a thousand miss it: And so a Prince, in order to shew himself affable, very often does an Infinity of things out of Decorum, and demeans himself so much, as to be despised. Others again, to keep up a Gravity of Majesty, with a suitable Authority, become austere and intolerable.

Some to be thought eloquent, run into strange Ways of Discourse, and long Circumlocutions; loving to hear themselves talk, though at the same Time they tire other People to Death.

Do not therefore, Signor *Cæsar*, call any thing of little Moment, which may benefit a Prince, how small soever it be; nor think that I imagine you condemn my Instruction in saying, that they are more proper to form a good Governor than a good Prince. For perhaps there cannot be a greater Praise, nor any thing so well suiting the Character of a Prince, than to be a good Governor.

If it should therefore fall to my Lot to instruct him, I would have him not only take Care to do, what I have already spoken of, but even things more minute, and understand every Particular belonging to his People, as much as possible; and never credit any Minister so much, as to give wholly the Reins into his Hands, and the entire disposing of the Government.

For never was any Man yet proper for all things; and a great deal more Inconveniency attends a

Prince too easy of Belief, than one who is incredulous; which latter Qualification does not only not hurt him, but frequently is of very great Advantage. However, in this a good Judgment is very necessary in a Prince, to discern who ought to be put in Offices of Trust, and who not.

I would have him also be very careful in knowing his Ministers Actions, and be their Censor; to end and judge Law-Suits amongst his Subjects; to make Peace and Alliances between them by Marriages; to order it so that the whole Nation may be united in such strict Bonds of Friendship, like a private Family; populous, not poor, full of good Artizans, and principal Merchants, and to assist them with Money; to be liberal, and gracious in receiving Strangers, and religious Persons; to temper all Superfluities, for very often Errors committed in these things, though but small in themselves, have been the Occasion of a Nation's Decay.

It is therefore very reasonable, that the Prince set Bounds to the sumptuous Buildings of private People; to their Banquets; excessive Portions with their Daughters; to their Pomp in Jewels and Apparel; which is nothing else but so many Arguments of their Folly. For besides, that through Ambition, and the Malice they sometimes bear each other, the Women lavish away their Husbands Money, and at other Times for some little Jewel, or such like glittering Toy, they sell their Honour to those who would thus easily purchase it.

You begin now, my Lord, to take Signor Gaspar's and Frigio's Part, said *Bibiena* smiling. The Controversy is over, replied Signor *Octavian* also with a Smile, and I would not renew it; I shall there-

therefore speak no more of Women, but return to my Prince. You may leave him as he is, said *Frigio*, and be contented to have him be such a one as you have instructed him to be: For certainly it would be much easier to find out a *Court-Lady*, endued with all the Qualities Signor *Julian* has bestowed upon her, than such a Prince as you have described; for I doubt he is like *Plato's Commonwealth*; and we shall never see such a one, unless it be perhaps in the other World.

Things that are possible, said Signor *Octavian*, how hard and difficult soever they are, yet one may hope, that one Time or other they may come to pass; so that perhaps we may see such a perfect Prince in our Times. For though Heaven is so sparing in producing excellent Princes, that we scarce see one in many Hundreds of Years, yet this good Fortune may possibly attend us.

I am in very great Hopes of it, said Count *Lewis*; for besides those great Princes we have spoken of, and of whom we entertain such Hopes of all those rich Qualities of a perfect Prince, there are also even now in *Italy* some Sons of Princes, who though they are not like to have such Dominions, may perhaps supply that want with Virtue; but amongst them all he who promises most, in my Opinion, is Lord *Frederick Ganzagua*, eldest Son to the Marquis of *Mantua*, and Nephew to her Highness our Duchess.

For besides his gentle Manner, and the great Discretion he discovers in these tender Years, those who have Care of his Education speak of him such wonderful Things, in relation to his Genius, Desire of Glory, Magnanimity, Courtesy, Liberality, and Love of Justice, that from so

good a Beginning, one cannot but hope for a very good End.

Enough of this, said *Frigio*, we'll all pray to God that we may see this our hope fulfilled.

Here Signor *Ostavian* turning towards the Duchess, as though he had ended what he had to say; you have now heard, Madam, said he, what occurred to me in relation to the End of a *Courtier*; in which if I have not given entire Satisfaction, it is sufficient that I have shewn, that some other Perfection may be given him, over and above what these Lords have attributed to him; who, I believe, omitted this not because they did not know it better than I, but because they would not give themselves the Trouble. I shall therefore let them continue their Discourse, if they have any thing more to say of him.

Besides, that it is very late, said the Duchess, for in a little while it will be Time for us to break up for to Night, I think we ought not to mix any Discourse with this, in which you have collected so many, and such excellent Qualities, relating to the End of a *Courtier*; it may be said, that you are not only that perfect *Courtier* whom we seek, and able to instruct your Prince in every thing that is good and excellent; but also if Fortune be so favourable to you, you may be that excellent Prince your self, which would be of such Profit and Advantage to your Country.

Perhaps, Madam, answered Signor *Ostavian* with a Smile, if I were in that Station it would be with me as with many others, that can say much better than they do.

Here, after a little Debate amongst the Company, relating to what had been said, and agreeing

ing that it was not yet Bed-time, Signor *Julian* thus began; Madam, said he, I am so great an Enemy to Deceit, that I must needs speak against Signor *Octavian*; who being, as I am much afraid of, a secret Conspirator with Signor *Gasper* against Women, has run, in my Opinion, into two very great Errors. One of which is, that he has not only preferred this *Courtier* to the *Court-Lady*, making him exceed those Bounds she is not able to arrive at; but also to his Prince, which is not to be born with. And the other is, that he has assigned him such an End, that it is very difficult and almost impossible to be attained; and if he could attain it, he ought not to wear the Name of a *Courtier*.

I cannot see, said Donna *Emilia*, the Impossibility of a *Courtier's* attaining this End; nor how Signor *Octavian* has preferred him to his Prince,

Don't let him have his Way, Madam, said Signor *Octavian*; for I have not preferred him to his Prince; and as to the End, I presume, I have run into no Error at all.

You cannot say, Signor *Octavian*, replied Signor *Julian*, that the Cause by which the Effect is such as it is, should cease to be such as the Effect is. The *Courtier* therefore, by whose Care and Instruction the Prince is enriched with Excellencies, must of Necessity be more excellent than his Charge, which is very inconvenient.

Then in relation to the End of a *Courtier*, that what you have said may indeed happen, when there is but little Difference between the Age of the Prince, and the *Courtier's*; but that not so easy neither, for where there is but small Difference of Age, it is likely there is but small Difference in Knowledge. But in Case the Prince be

old, and the *Courtier* young, it is fit that the old Prince should know more than the young *Courtier*; and if this does not always happen, it happens sometimes; and then the End you have assigned the *Courtier* is impossible.

And if the Prince be young, and the *Courtier* old, he will find it very difficult to gain the Heart of the Prince, with those Qualities you have mentioned. For to say the Truth, martial Exercises, and other things, belong to young People, and look but ill in Age; and Musick, Dancing, Sporting, Toying, and the like, are ridiculous in old People; and respectively, I think, in an Instructor of a Prince; who ought to be a Person of Gravity and Authority, mature in Years and Experience; and, if possible, a good Philosopher, a good General, and knowing in all things.

He therefore who instructs a Prince, ought not to be called a *Courtier*, but deserves a more high and honourable Name. Pardon me, therefore, Signor *Gaspar*, if I discovered your Fallacy; which, I think, I was bound to do for the Honour of my *Court-Lady*, whom you will have to be of less Merit than your *Courtier*; which I will by no Means allow of.

It would be more for the *Court-Lady's* Honour, said Signor *Octavian* smiling, to exalt her so much as to make her equal with the *Courtier*, than to debase the *Courtier* so much as to make him equal with her; for it is not forbidden her to instruct her Lady, or Princes, after the same manner as the *Courtier* should his Prince. But you endeavour more to undervalue the *Courtier*, than to do Honour to the *Court-Lady*; for which Reason, I think, I may well take his Part.

But

But to answer your Objections, you must understand, I did not say, that the Instruction of the *Courtier* ought to be the only Cause, why the Prince should be an excellent one; for if he be not naturally enclined to be so, all the Diligence and Exhortation of the *Courtier* would be in vain. So every good Husbandman would labour in vain, if he plow'd the Sand of the Sea, and sow'd it with good Grain, because this Barrenness in that Place is natural: But when to good Seed sown in a fruitful Soil, with a due Temper of Air and Rain, fit for the Season of the Year, there is also joined the Care and Diligence of human Labour, there always comes a good Crop; and yet for all this it must not be said, that the Husbandman alone is the Cause of it, though without him every thing else would be to little purpose.

There are a great many Princes that would be good, in Case their Minds were well cultivated, and it is of them I speak, not such as are like a barren Country, and naturally such Strangers to good Conditions, that no Discipline or Instruction can be capable of bringing them into the right Way.

And forasmuch as we have already said, such Habits grow up with us as our Actions are, and that Virtue consists in Action; it is not either an Impossibility, or Wonder, that the *Courtier* should instruct his Prince in many Virtues, as Justice, Liberality, Magnanimity; which on Account of his Grandeur he may easily practise, and make them habitual; which the *Courtier* cannot do, as having not the Means to employ them.

Thus a Prince inclined to Virtue, may become more virtuous; and you know, though the Whetstone does not cut of it self, it gives a Sharpness
to

to the Knife; and therefore though the *Courtier* instruct his Prince, yet it does not thence follow, that he is of more Excellence.

That this End of a *Courtier* is very hard, and sometimes impossible; and that when the *Courtier* has attained it, he ought not to be called a *Courtier*, but deserves a higher Name: I must tell you plainly, I do not deny this Difficulty, because it is no less difficult to find out such an excellent *Courtier*, than to attain this End.

Yet, I think, the Impossibility of the thing does not consist in what you have alledged; for in Case the *Courtier* be so young, that he has no Understanding in the thing, which he ought to have a Knowledge in, it is to no purpose to talk of him, because he is not the *Courtier* we treat of; nor is it possible for one that is to have an Insight into so many things, to be very young. And if it happens that the Prince be so good and wise of himself, that he needs no Advice, or Counsel of any other, (though that is a very difficult Matter, as every one knows) it is sufficient that the *Courtier* be such an one, as, if his Prince had Occasion, could make him virtuous: And then may he in Effect fullfil the other Part, not to suffer him to be deceived and imposed upon; and to contrive that he may always understand the Truth of every thing; skreen him from Flatterers and Defractors, and all those who should endeavour to corrupt his Mind with dishonest Pleasures, and by these Means he will attain Part of his End, if not the whole; which cannot be imputed to him as a Defect, since he refrains doing it for so good a Cause. For were an excellent Physician in a Place where every Body was Sound, and in Health,
 a Man

a Man ought not to say, that the Physician, though he cured no Body, failed of his End.

As therefore the chief End of a Physician is the Health of Men, even so is the *Courtier's* the Virtue of his Prince; and it is sufficient that both of them have this End intrinsically in Power, when the not producing extrinsically an Act, proceeds from the Subject to which such End is directed.

But suppose the *Courtier* be so old that Dancing and Musick, and martial Exercises, and the like, would sit very ill upon him; yet even then it cannot be said, that it is impossible for him by these to gain the good Graces of his Prince. For tho' his Age hinders him from practising of them, it does not deprive him of his having a Knowledge in them; and if he has practised them in his Youth, it makes him have a more perfect Judgment in them, and makes him know more perfectly how to instruct his Prince in them; inasmuch as Years and Experience carry along with them a Knowledge of all things.

And thus shall an old *Courtier*, though he Exercise not the Qualities he is endowed with, attain his End at length, of well instructing his Prince. And in Case you will not call him a *Courtier*, I shall not be uneasy at it, for Nature has not placed such narrow Limits to human Dignities, that we may not ascend from one to the other.

For which Reason it often happens, that common Soldiers have come to be Generals; private Men Kings; Priests Popes; and Scholars Doctors; and so with their Dignity they take their Name accordingly: Whence perhaps it may be said, that to become the Instructor of a Prince,
were

were the End of a *Courtier*; though I cannot see why any one should refuse this Name of a perfect *Courtier*, which in my Mind is a very honourable one.

Homer who formed two most excellent Performances for Example of human Life, one for Action, who was *Achilles*; the other for Suffering, who was *Ulysses*; when he had a Mind to frame a perfect *Courtier*, who was *Phœnix*, after rehearsing his Amours, and many other Acts of Youth, declares that he was sent to *Achilles* by his Father *Peleus*, to bear him Company, to teach him to speak and act; which is nothing else but the End we have assigned our *Courtier*.

Nor can I think that *Aristotle* and *Plato* scorned the Name of a perfect *Courtier*; because it is plainly seen that they acted as such, and directed their Actions to that End; the one with *Alexander* the Great, and the other with the Kings of *Sicily*. And because it is the Office of a good *Courtier* to know the Nature and Inclination of his Prince, and by this Means, according to Necessity and Opportunity, prudently to ingratiate himself with him, as has been said before, by those Ways which might lead him to the Paths of Virtue; *Aristotle* so well studied the Inclination and Temper of *Alexander*, and so framed his Conduct thereto, that he was loved and honoured by that Prince more than a Father.

Whence; amongst many other Tokens that *Alexander* shewed to him of his Benevolence, he caused *Stagira*, the Place of his Birth, which was then ruined, to be rebuilt. And *Aristotle*, besides directing him to that glorious End, which was to make the World one universal Country, and all Mankind one People, who should live in Love
and

and Concord with each other, under one Government, and one Law, that like the Sun might generally shine upon all; he instructed him in natural Sciences, and freely made him acquainted with the Virtues of the Mind; which rendered him most wise and valiant, most continent, and a true moral Philosopher, not only in Words but Actions.

For there cannot be imagined a more noble Philosophy, than to bring into a civil Way of Life so many wild and savage People, as were those who inhabited *Babaria* and *Caucasus*, *India* and *Scythia*, to teach them Matrimony, Agriculture, filial Obedience, to abstain from Rapine and Murders, and other wicked Customs, to build so many noble Cities in distant Climes; so that an Infinity of People, by these Laws, were brought from a wild and savage Life, to live like Men.

And of all these great and gallant Actions of *Alexander*, *Aristotle* was the Cause, by putting on the good *Courtier*; which *Calisthenes* could never arrive at, though *Aristotle* shewed him the Way; but resolving to be a downright Philosopher, and a severe Minister of naked Truth, without dressing it up with courtly Garb, he lost his Life, and was no Advantage, but a Cause of Infamy to *Alexander*.

By the same Means of *Courtlines* did *Plato* form *Dion* of *Syracuse*; but having afterwards found *Dionysius* the Tyrant, like a Book full of an Infinity of extravagant *Errata*, fitter much to be entirely effaced than to be corrected; because it was not possible to raze out of him those strong indelible Tinctures of Tyranny, with which he had been stained so long, he would not act the *Courtier*, for he thought it would be to no purpose,
and

and would be only walking an *Ethiopian*; an Example our *Courtier* ought always to follow, when it is his hard Lot to serve a Prince of such ill Dispositions, and grown old in Vice, as those who labour under an incurable Phtisick. For in this Case he ought to quit his Service, lest he bear the Reproach of his Prince's evil Actions, and perceive those cruel Agonies of Mind they suffer who serve wicked Princes.

Here he paused, and Signor *Gaspar* taking this Opportunity thus said, I did not expect our *Courtier* to be such an honourable Person, but since *Aristotle* and *Plato* are his Companions, I think no one ought for the future to disdain the Name. However I don't know whether I ought to believe, that *Aristotle*, or *Plato*, ever danced or played upon any Instrument of Musick, as long as they lived or practis'd any martial Exercise.

It is hardly to be permitted, said Signor *Ottaviano*, to imagine that these two divine Souls did not understand every thing, and it is to be believed they practis'd every thing belonging to a *Courtier*. For when Occasion presents it self, they write in such a Manner that even Artificers know by their Writings, that they understood things to the Bottom. Whence it must not be said, that to a *Courtier*, or Instructor of a Prince, (call him by which Name you please) who directs his Actions to the good End we have spoken of, but those good Qualities these Lords have assign'd him, do not belong; he was never so severe a Philosopher, or austere in his Way of Life, because they are no Ways repugnant to Goodness, Discretion, Knowledge, and Valour, in any Age, Time, or Place.

I re-

I remember, said Signor Gaspar, that these Lords discoursing Yesternight of the Qualities of a *Courtier*, allowed him to be a Lover, and by what has already been said, one may draw from those Premises this Conclusion; that the *Courtier*, who by his Worth and Authority must incline his Prince to Virtue, must in some Measure be in Years, for Knowledge seldom comes before Years, especially in things that must be learned by Experience. But I cannot see when he is pretty much in Years, how it will consist with his Gravity to be a Lover; considering what has been said the other Night, Love suits not with old Men, and that those things which in young Men are Gallantries, and little Agreeablenesses to the Ladies, in them are ridiculous Follies, and only gain those who use them the Disdain of the Ladies, and the Scorn of every Body: Besides, if therefore this your *Aristotle* and old *Courtier* were a Lover, and acted like young *Inamorati*, as we have seen some do in our Time, I am afraid he would forget to teach his Prince, be mocked behind his Back by the Boys and Girls, and give the Ladies no other Pleasure but of being a just Subject of their Laughter.

Since all the other Qualities assigned a *Courtier*, said Signor *Octavian*, are proper for him, though he be old, I think we should not deprive him of this Happiness of Love. Nay, replied Signor *Gaspar*, to take away this Love from him is an additional Perfection, since it is to make him live happily without any alloy of Misery and Trouble.

Do you not remember, Signor *Gaspar*, said *Bembo*, that Signor *Octavian*, though he is not very much experienced in Love Affairs, declared t'other Night,

Night, that there were some Lovers who count the Disdains, the Tortures, and little Strifes and Contentions of their Mistresses sweet? Upon which he desired to know the Cause of such Sweetness. If then our *Courtier*, though he be old, were fired with that Love which is thus sweet, he would have no Misery or Chagrin at all; and being wise, as we suppose him to be, he would not deceive himself in thinking what were proper for young People, should be suitable for him; but in his Love, would love in such a Manner, that would not only free him from being blamed, but gain him great Honour and Happiness, without any manner of Uneasiness, which very rarely happens to young People, and so need not omit instructing his Prince, or give any Occasion to be mocked by the Boys.

I am glad Messer *Pietro*, said the Duchess, that you have had so little Share in this Night's Discourse; for with greater Assurance one may enjoin you to speak and teach the *Courtier* this so happy a Love, which brings along with it nothing blameable, nor any Inconveniency whatsoever; for perhaps it may be one of the most necessary and most useful Qualities that hitherto has been given him; for which Reason I desire you would exert your self, and speak all you know upon this Subject.

I should be sorry, Madam, said Messer *Pietro* laughing, that my saying it is lawful for old Men to love, should give Occasion to these Ladies to take me for an old Man, for which Reason I beg you would give this Charge to some Body else.

You ought not to take it ill to be counted old in Knowledge, said the Duchess, though you are young in Years, therefore begin and make no Ex-

cuses. Certainly, Madam, replied *Bembo*, if I must enter upon this Subject it would be necessary first, that I go and ask Leave of my good Hermit at *Lavinello*.

There is not one in the whole Company, said Donna *Emilia*, a little moved; that is so disobedient as you are, Messer *Pietro*, and the Duchess would do well to punish you for it.

For Heaven's sake, Madam, said *Bembo*, do not be angry with me, for I'll say whatever you'll have me. Do so then, said Donna *Emilia*.

Then *Bembo*, after a short Silence, and settling himself as going to enter on a Subject of the greatest Moment, thus began. My Lords, said he, to shew that old Men may not only live without incurring any Blame or Scandal; but even sometimes more happily than young People, I find my self under a kind of Necessity to make a little Discourse, to declare what Love is, and in what consists the Happiness of Lovers. I beseech you, therefore, favour me with your Attention, for I hope to make you understand, that it would not be ill becoming any one of us here, to be in Love, tho' he were fifteen, or twenty Years older than Signor *Morello*.

Here, after having laughed a little, *Bembo* thus proceeded. I say then, that according to the Definition of the Sages of old, Love is nothing else but a certain Desire to enjoy Beauty: And forasmuch as no one can desire that which cannot be known, it is requisite that Knowledge always precede such Desire, which of its own Nature wills the Good, but of itself is blind, and does not know it. For which Reason, Nature has so ordered it, that to every Virtue of Knowledge it has annexed a certain appetitive Virtue. And be-

cause in our Soul there are three Manner of Ways to know; to wit, by Sense, Reason, and Understanding. From Sense arises Appetite, which is common to us with Brutes; from Reason Election, or Choice, which is proper to Man; from Understanding, by which a Man may communicate with Angels, arises Will.

As then the Sense knows nothing but things Sensible, so the Appetite only desires the same; and as the Intellect is inclined to nothing else but the Contemplation of things intelligible, this Will is nourished only with a spiritual Good.

Man, by Nature endued with Reason, placed as it were in the middle between these two extremes, may at his Election, by inclining to Sense, or soaring to Understanding, have his Desires sometimes to the one and sometimes to the other. After this Manner may Beauty be desired, the general Name of which may be applied to all things, both natural and artificial, which are composed with good Proportion and due Temperament, as their Nature requires.

But speaking of the Beauty we mean, which is only that which is in Bodies, and especially in human Faces, and incites that ardent Desire which we call Love, we will give it the Name of an Influx of divine Goodness, which, though it diffuses itself like the Light of the Sun over the whole Creation, yet when it finds a Face well proportioned, and composed with a certain gay Contrast of several Colours, and assisted with Light and Shade, and a due Distance, and Boundaries of Lines, it infuses itself therein, and renders it most beautiful, adorns that Subject where it shines, and illuminates it with a wonderful Splendor, like the Rays of the Sun reflected by
a Vale

a Vase of burnished Gold, glittering with a rich Variety of Jewels.

Thus with Pleasure it attracts the Eyes, and piercing them through, imprints itself on the Soul, and, with an unusual Sweetness, moves and delights, and enflames her with an eager Desire of Fruition. When the Soul then is taken with the Desire of enjoying this Beauty as a good Thing, if she suffers herself to be guided by the Judgment of Sense, she plunges herself into innumerable Errors, and fancies the Body in which this Beauty is discovered, to be its principal Cause; upon which, to enjoy it, she thinks it necessary to unite herself, as intimately as she can, with that Body, which is absolutely false.

And therefore he who thinks in possessing the Body to enjoy Beauty, is very much deceived, and is moved to it not with true Knowledge, by the Means and Election of Reason, but of false Opinion, by the Appetite of Sense; for which Reason the Pleasure that succeeds is of necessary Consequence false and deceitful.

And therefore into one of the two Evils all those Lovers run, who satisfy their dishonest Desires, with those Women they love. For either as soon as they have attained their desired End, they not only perceive a Satiety and Loathing, but a kind of Aversion to the Thing they so much loved, as if the Appetite had repented of its Error, and owned the Cheat put upon it by the false Judgment of Sense, by which it imagined Evil to be Good: Or else they continue in the same Condition of wishing and desiring, as if they had never gained their End; and though through a blind Opinion, that has made them drunk, it seems to them that they perceive a certain Pleasure; like

sick Men, who Dream they Drink out of some limpid Fountain, and yet are not satisfied or contented.

And because from possessing a desired Good, there proceeds always a certain Quiet and Satisfaction in the Mind of the Possessor; and if this was the true and good End of their Desires, when they had possessed it they would be content and satisfied, which they are not, but being rather deceived, through that Similitude return to their unbridled Desires, and with the very same Trouble they felt at first, find themselves attacked with the same furious and burning Thirst after that which in vain they hope perfectly to possess.

These Lovers then love most unhappily, for either they never attain what they longed for, which is an Unhappiness; or if they do, they find they have only acquired an Evil, and finish one Misery by a far greater: For both in the Beginning and Prosecution of this Love, there is nothing else but Pains, Tortures, and Chagrins; so that to grow pale and wan, to be in perpetual Sighs and Tears; to be sad and always silent; to desire Death; and, in short, to be the most unhappy Wretch in the World, are the Properties, they say, of those that are in Love.

The Cause therefore of this Misery and Wretchedness in the Minds of Men, is principally Sense, which in Youth is most predominant; because the Vigour of Flesh and Blood, in that Season of Life, gives as much Power as it withdraws from Reason.

On this Account the Soul is induced to follow the Appetite, for finding her self confined in this earthly Prison, deprived of spiritual Contemplation, inasmuch as she is appointed to govern the
Body,

Body, cannot of her self understand clearly the Truth: Whereupon, to gain the Knowledge of Things, she must beg a Beginning from the Senses, which for that Reason she believes and hearkens to, and is contented to be led by them; especially when they have so much Vigour, that in a Manner they force and compell her.

And being fallacious, they fill her with Error, and false Opinion; whence it most commonly happens, that young Men are involved in this sensual Love, which is a very Rebel to Reason, and so make themselves unworthy to enjoy the Goods and Favours which Love confers on his true Subjects. Neither in Love are they sensible of any other Pleasures than what Brutes are sensible of; but their Troubles and Disgusts are infinitely greater.

Presupposing then this to be Fact, as it really is, I say, the quite contrary happens to those who are more mature in Age. For if these, when the Soul is not so much oppressed with the Burden of the Body, and when the natural Heat begins to cool, are inflamed with Beauty, and bend thither their Desires, guided by rational Choice, they are never deceived, but possess Beauty in Perfection, and on possessing it always a certain Good accrues to them; for Beauty is good, and consequently the true Love of it is most good, holy, and always produces good Effects in the Souls of those who with the Reins of Reason, restrain the ill Dispositions of Sense, which old Men can much sooner do than young.

It is not then inconsistent with Reason to say, that old Men may also love without incurring any Scandal, or Blame, and more happily than the young; taking however this Term OLD, not

for decrepid Age, nor when the Organs of the Body are so weak and feeble, that the Soul cannot exercise through them her Faculties, but when we have the Understanding in its full Maturity and Vigour.

Nor will I refrain telling you that supposing sensual Love in every Age to be Evil, yet in young People it deserved Excuse, and perhaps in some Manner may be lawful: For though it gives them Pain and Trouble, and all those Miseries we have mentioned; yet there are a great many who in order to gain the good Will of their Mistresses, do several commendable Actions; which though they are not directed to a good End, yet are good in themselves. And thus out of such Bitterness they extract some Sweetness; and by the Adversities they endure, arrive at last to an Acknowledgment of their Errors.

As therefore I think those young Persons, who bridle their Appetites, and live with Reason, are divinely Good; so must I excuse those who yield to sensual Love, to which they are so much inclined through humane Frailty; provided they shew therein Gentleness, Courtesy, and Valour, and all those other noble Qualities that these Lords have described: And if when they are past this youthful Age, abandon it intirely, keeping at a Distance from this sensual Desire, as from the lowest Step of those Degrees, by which a Man may ascend to true Love.

But if when they are old they reserve still in their Minds the Fire of Appetite, and make vigorous Reason submit to feeble Sense, it is impossible to express how much they are to be blamed; for like Madmen they deserve with perpetual Infamy to be numbred with irrational Animals,

Animals, since the Thoughts and Acts of sensual Love are very unsuitable to mature Age.

Here he paused, and Signor *Morello da Ortona* thus said. And suppose there were some old Man better disposed, and more fresh and vigorous, and of a better Complexion than a great many young Men are, would you say it is unlawful for him to live with the same love as young Men do.

If the Love of young Persons, said the Duchess smiling, be so unhappy, why would you, Signor *Morello*, have old Men love thus unhappily? But in Case you are old, as these People here say you are, you would not surely thus procure these Miseries of old Men?

The Misfortunes of old Men, said Signor *Morello*, I think are procured by Messer *Pietro Bembo*, who would have them love after such a Manner, that, for my Part, I by no Means can understand, and I think possessing this Beauty, which he praises so much, without the Body, is a mere Chimera.

Do you believe, Signor *Morello*, said Count *Lewis*, that Beauty is always so good a thing as *Bembo* has described it?

Not I saith, replied *Morello*, and I remember very well to have seen many a beautiful Woman, very ill temper'd, spiteful, and cruel, and really think it almost always happens so, for Beauty makes them proud, and Pride cruel.

To you perhaps they seem cruel, said Count *Lewis* smiling, because they do not grant what you desire; but let Messer *Pietro* here teach you, after what Manner old Men ought to desire the Enjoyment of Beauty, and what to desire at their Ladies Hands, in order to satisfy and content them.

them. And without exceeding those Bounds, you will find, that they are neither proud nor cruel, but will satisfy you in what you demand of them.

Morello at this seemed somewhat out of Patience, and said, I would not know that which does not concern me, but let him teach you how young Men ought to desire the Possession of Beauty, who are not so vigorous and lusty as some old Men are.

Here Signor *Frederick*, to pacify *Morello* and to divert the Discourse, would not let Count *Lewis* make any Answer, but interrupting him said;

Perhaps Signor *Morello* is not altogether in the wrong in saying, that Beauty is not always good; because very often the Beauty of Women is the Cause of infinite Evils in the World, as Enmities, Wars, Death, and Destruction, of which the ruine of *Troy* is an eternal Monument: And beautiful Women, for the most part, are either proud and cruel, (as has been said) or unchaste; but it is very likely Signor *Morello* would not think that any Defect.

There are also many wicked Men who have a graceful and beautiful Aspect; and it seems as if Nature had formed them thus, that they may be more apt to deceive, and that those amiable Looks were the delightful Flowers that cover mortal Poison.

Believe not, said *Bembo*, but Beauty is always good. Here Count *Lewis*, because he had a Mind to return to what he first proposed, interrupting him, thus said; Since Signor *Morello* does not much care to know what is so necessary for him, pray teach it to me, and shew me how old Men may arrive to this Happiness of Love

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For I do not care if I am counted an old Man, provided it be of any use to me.

First, said *Bembo* smiling, I will remove the Errors of these Noblemen, and then satisfy you. My Lords, continued he, I would not, by speaking ill of Beauty, which is a sacred thing, that any of us as prophane and sacrilegious, should draw down the Anger of the Almighty. That therefore Signors *Morello* and *Frederick* lose not their Sight like *Stefichorus*, a Penalty very just for those who dispraise Beauty: I say that Beauty proceeds from God, and is like a Circle, the Goodness of which is the Centre: And therefore as there can be no Circle without a Centre, no more can Beauty exist without Goodness.

Upon which it very rarely happens, that an ill Soul inhabits a beautiful Body; for which Reason outward Beauty is a true Sign of inward Goodness, and this Beauty is more or less imprinted in Bodies, to be as it were a Character of the Soul, by which she is extrinsically known: As in Trees, where the Beauty of the Blossoms witnesses the Goodness of the Fruit. The same happens in Bodies; witness those that are skilled in Physiognomy, who by the Face know the Morals, and sometimes even the very Thoughts of Men; and what is yet more, in Brutes, whose Characters are not so plainly impressed as a Man may discern their natural Dispositions, which are written as plain as possible in their Faces.

Look upon the Face of a Lion, Horse, or Eagle, and you'll discover Fierceness, Pride, and Anger; in Doves, and Lambs, an innocent Simplicity; a subtle Malice in the Fox and Wolf; and so of the rest.

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What is ugly then is generally bad, and what beautiful, good. It may therefore be said, that Beauty in the Face is pleasant, lively, agreeable, and to be desired as a Good; and Ugliness obscure, unpleasant, shocking, and to be shunned as an Evil. And if you will consider all things, you will find, that whatsoever is good, and useful, has ever in it Grace and Beauty.

Behold the State and Condition of this great Machine of the Universe, formed by the Almighty, Father of all things, the great unalterable ONE, eternal God, for the Health and Preservation of all created Beings. The vast Concave of Heaven, adorned with so many divine Luminaries; and in the Centre the Earth, environed with the Elements, and sustained by its own Poize: The Sun rolling round in an immense Space, illuminates the whole; in the Winter descending to the lowest Sign, and in the Summer gradually mounting to the highest. The Moon, that from him receives her Light, in proportion as she moves to or from him; and the other five Planets, which differently run the like Career.

These things have amongst them so much Force; by the Connexion of an Order so necessarily composed, that by altering one Point they could not subsist, but the whole would be ruined; and their Beauty is so divinely excellent, that all the Wit of Man cannot imagine greater Perfection.

And now consider the Figure of Man, who may be called a little World, in whom every Part is seen to be necessarily composed by Art, not Chance: Then survey the whole altogether, which is most beautiful, and it will be a difficult Matter to judge, whether all the Members, as the Eyes, Nose, Mouth, Ears, the Arms, Heart,
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and the other Parts, afford more Beauty to the Sight than they are useful. The same may be said of all other Creatures; look upon the Feathers of Fowls, the Leaves and Boughs of Trees; which though Nature has given them to conserve their Being, are yet of an extraordinary Beauty.

Leave Nature and turn your Eyes to Art; what thing in the World is so necessary in Ships as the Prow, Yards, Masts, and Sails, the Helm, Oars, Anchors, and Cordage? And yet every one of these are so agreeable to the Sight, that he who looks upon them is inclined almost to think that they were made as much for Pleasure as Profit.

Pillars and Architraves support Palaces and lofty Galleries, and yet they are no less pleasing to the Eye than useful for the Structure. When Men began first to practise Architecture, they raised the Roofs of their Temples and Houses in the middle; not that they should thence receive any Beauty, but because the Rain might more conveniently fall off, by means of those slopings on either Side, and yet soon after, this which was first designed for Conveniency, became an Ornament; so that whoever should have undertaken to erect a Temple, in a Country where no Rain or Hail ever fell, without this Chevron, People would have been apt to think it wanted its real Ornament and Beauty.

If one says no more of the whole World, but that it is beautiful, it will be ever judged a sufficient Praise. We praise it when we call the Heavens beautiful, the same may be said of the Earth, and Sea, Rivers, Woods, Trees, Gardens, Cities, Churches, Houses, Armies. In short, this graceful and sacred Beauty is a wonderful Ornament to all things; and it may be said, that
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good and beautiful are reciprocal Terms, and convey one and the self same Idea, mean one and the self same thing, especially in human Bodies; of the Beauty of which the proximate Cause, I suppose, is the Beauty of the Soul, which as a Particle of that true divine Beauty, illustrates and renders beautiful every thing it touches, and particularly if the Body, which it inhabits, be not of such vile Matter as it cannot impress in it its true Effigies.

Beauty then is the true Trophy of the Conquest of the Soul, when with divine Virtue it sways material Nature, and with its powerful Radiancy dispels corporeal Glooms. It must not therefore be said, that Beauty makes Women proud or cruel, though Signor *Morello* fancies so; nor ought beautiful Women to bear the blame of those Enmities, Deaths, and Destructions, which the unbounded Appetites of Men are the Cause of.

I will not indeed deny, but that it is possible to find in the World some beautiful Women unchaste, not that Beauty inclines them to be so, for it rather diverts them from it, and leads them to the Way of Virtue, through that Connexion that Beauty has with Goodness. But sometimes an ill Education, the continued Importunities of Lovers, Presents, Poverty, Hopes, Deceits, Fears, and a thousand other things, surmount the Constancy even of good and beautiful Women; and on these, and the like Provocations, may beautiful Men too become most wicked.

If what Signor *Gaspar* said last Night, said Signor *Cesar Gonzagua*, be true, there is no doubt but beautiful Women are chaster than others.

And what did I say, said Signor *Gaspar*. If I well remember, answered Signor *Cesar*, it was this;

this; that those Women who are sued to, always refuse to satisfy him that thus courts them; but those who are not sued to, court others. Now there is no doubt but that the beautiful Woman has more that court her than the unhandsome; the beautiful Women therefore always denying the Suit of their Lovers, are consequently more chaste than the unhandsome, who not being courted, make their Application to the Men themselves.

This is an unanswerable Argument, said Messer *Pietro Bembo* smiling, and thus proceeded. It happens very often that the Sight may be deceived, as well as the other Senses, and judge a Face to be beautiful, which in reality is not so. And because in the Eyes, and in the whole Face of some Women, a Man sometimes sees a certain lascivious Air, painted with fond Attractives, a great many who are pleased with such a lureing Aspect, because it promises them an easy Conquest, bestow upon it the specious Name of Beauty, when in reality it is nothing but Impudence in Masquerade, and is absolutely unworthy so honourable and sacred a Name.

Here *Bembo* was silent, but the Company earnestly desiring him to say somewhat more of this Love, and of the means truly to enjoy Beauty; at last he said, I think I have plainly enough shewn, that old Men may love more happily than young, which was my Talk, and therefore need proceed no farther.

You have much better declared, said Count *Lewis*, the Miseries of young People in Love, than the Happiness of old Men; whom you have not yet taught what Way they must take in this their Tract of Love. You have only said, that they must suffer themselves to be guided by Reason;

sons, and it is most Peoples Opinion, that it is impossible Love and Reason can stand together.

However *Bombo* did all he could to shift off the Discourse, but the Duchess desiring him to proceed, he thus went on.

Too wretched, said he, were the Nature of Man, if our Soul (when such fervent Desires as these easily spring up) should be forced to nourish them only with that which is common to her with Brutes, and could not turn it to the nobler Part which is proper to her. Since therefore, Madam, it is your Pleasure, I will not refuse discoursing on this Subject: And because I know my self unworthy to talk of the high and most holy Mysteries of Love, I beseech God, for *God is Love*, to move my Thoughts and Tongue, that I may shew this excellent *Courtier* how to love, contrary to the usual Manner of the prophane Vulgar.

And even as from my Infancy I have dedicated my whole Life to that divine Power, so also do I implore him, that my Words may now be suitable to the same Intention, and set forth his Glories.

I say then, that since the Nature of Man in the Time of his Youth, is so much inclined to Sense, it may be allowed the *Courtier* when he is young, to love sensually. But if afterwards in his full Maturity of Age, he happens to be set on Fire with this amorous Flame, he ought to be cautious, and take Care that he does not deceive himself, and suffer himself to be drawn into those Calamities, which in young People deserve rather Compassion than Reproach, but quite the reverse in Persons in Years.

When therefore a graceful Aspect of a beautiful Woman presents it self to him, with a gentle

vile and engaging Carriage, like an experienced Lover, he knows that his Blood has a Conformity with hers, as soon as he perceives his Eyes ravish that beautiful Image, and carry it to his Heart, and the Soul begins to contemplate it with Pleasure, and feels within her self that Influx that moves her, and warms her by Degrees, and that those lively Spirits which sparkle through the Eyes, add continually Fuel to the Fire: He ought in this Beginning to apply a proper Remedy, and awaken Reason, and with her to fence the Fortrefs of his Heart, and cut off the Avenues of Sense and Appetite, that they may enter neither by Force or Stratagem.

And thus if the Flame be extinguished, the Danger will be so too; but if it continue or encrease, then must the *Courtier* determine (when he perceives himself thus ensnared) to avoid all the Deformity of vulgar Love, and taking Reason for his Guide enter into the divine Ways of Love. And first let him consider, that the Body where that Beauty is so resplendent, is not the Fountain whence Beauty springs, but rather because Beauty is incorporeal, and (as it has been said) a divine Ray, it loses much of its Splendor and Dignity, when joined with a Subject vile and corruptible; since it is much more perfect, the less it participates of it; and in the highest Perfection, when entirely separated from it.

And as a Man does not hear with his Mouth, nor smell with his Ears, no more can he any wise enjoy Beauty, nor satisfy those Desires it raises in our Minds with the Touch, but with that Sense of which Beauty is the true Object, which is Seeing.

Let him therefore lay aside the blind Judgment of Sense, and enjoy with his Eyes that Splendor, those

those Graces, those amorous Sparklings, Smiles, Gestures, and all the other pleasing Ornaments of Beauty, with hearing the Sweetness of her Voice, the Tuneableness of her Expressions, the Harmony of her Musick; and thus with most delicious Food, give the Soul exquisite Repasts, by the Way of those two Senses, which are the least corporeal, and are the Ministers of Reason, without approaching the Body in Desire, to satisfy any Appetite but what is strictly honest.

Afterwards let him obey, please, and honour his Mistress with all Reverence and Respect, and esteem her dearer than his own Life; preferring all her Profits and Pleasures to his own, and love in her no less the Beauty of her Mind, than that of her Body.

Let him therefore have a Care not to suffer her to run into any Error, but with Admonitions and good Advice, endeavour always to frame in her Modesty, Temperance, true Honesty; that she may entertain nothing but pure Thoughts, widely distant from any the least Tincture of Vice. And thus by sowing Virtue in the Garden of that Mind, he will reap the Fruits of most beautiful Qualities with exquisite Delight.

And this is the true engendering and impressing of Beauty in Beauty, which they say is the End of Love. By this Means shall our *Courtier* render himself acceptable to his Mistress, and she ever shew her self towards him obsequious, sweet, and affable, and as willing to please him as to be beloved by him; and the Wills of both strictly united in a most honourable Conquest, and of Consequence compleatly happy.

The right Way of engendering of Beauty in Beauty, said Signor *Morello*, is the engendering of a beautiful

tiful Child in a beautiful Woman, and I should take it as a greater and more manifest Sign of her Love to her Lover, if she pleased him with this, than with the Sweetness of her Voice, and all the fiddle-faddle you talk of.

You must not, Signor *Morello*, exceed your Bounds, replied *Bembo* smiling, I must tell you it is not a small Token of a Woman's Love, when she gives her Lover her Beauty, which is a thing so precious; and by those Ways which are a Passage to the Soul, that is, the Sight and Hearing, sends the Glances of her Eyes, the Image of her Face, her Voice, and Words, which penetrate the very Heart of the Lover, and sufficiently testify her Passion.

Looks and Words, said *Morello*, may be, and very often are, false Witnesses; he therefore who has no better Pledges for Love than these, has no great Certainty, in my Opinion: And indeed I expected you would have made this Lady of yours a little more free and good humour'd to the *Courtier*, than Signor *Julian* has made his; but I see you are both a-kin to those Judges, who to appear wise give Sentence against their own Opinion.

I would have my Lady, said *Bembo*, much more courteous to my *Courtier*, who is not young, than Signor *Julian's* is to her young Lover; because mine desires only things honest, and therefore may she grant him every thing he demands, without Reproach. But Signor *Julian's*, who is not so secure of the Modesty of her young *Inamorato*, ought to grant him his honest Demands only, and deny him the dishonest. More happy then is mine, that grants him whatever he requires,

than the other, that partly grants, and partly denies his Requests.

And because you yet better understand, that rational Love is much more happy than the sensual, I say, that the self same things in the sensual ought sometimes to be denied, which may ever be granted in the rational; because in one they are repugnant to the strict Rules of Honesty, and in the other not.

A Woman then to please her good Lover, besides blessing him with pleasant Looks, familiar and secret Discourse, Jestings, and little Liberties, and soft touches of the Hand; may lawfully, and without Reproach indulge him in the Ecstasie of a Kiss; which, in sensual Love, according to *Signor Julian's Rules*, is never allowable. For since a Kiss is a Conjunction of the Soul and Body, it is to be feared, lest the sensual Lover will be more inclined to the Part of the Body, than the Soul; but the rational Lover knows well, that though the Mouth be a Part of the Body, yet it is a Passage for the Words, which are the Interpreters of the Soul, and for the inward Breath, which is also called the Soul; and therefore has such Delight in joining his Mouth to that of his beloved, with a Kiss: Not to excite in him any dishonest Desires, but because he feels that this Junction opens a Passage to the Soul, which drawn with mutual Desire to each other, transfuse themselves alternately into each other's Bodies; and thus mingling themselves so intimately together, they have each two Souls: And one only, thus compounded, rules as it were two Bodies; for which Reason a Kiss may be said, rather to be the Union of Souls than Bodies, because it has such Force
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and Energy as to draw the Soul to it, and separate it, as it were, from the Body.

For thus did all chaste Lovers long eagerly for Kisses, as what strictly united Souls, and for this Reason does *Plato*, the divine Lover say, *That in kissing his Soul came as far as his Lips, to depart out of the Body.*

And because separating the Soul from sensual Objects, and uniting it with intellectual, may be signified by a Kiss, *Solomon*, in his divine Book of the *Canticles*, cried out in an Ecstasie and Rapture, *O that he would kiss me with the Kiss of his Mouth*; to express the ardent Desire he had, that his Soul might be ravished by divine Love, to contemplate celestial Beauty; so that by intimately uniting her self to it, the Soul might abandon the Body.

The whole Company were very attentive to *Rembo's* Discourse; who, after he had paused a while, and finding no one spoke, proceeded. Since you have made me begin, said he, to shew our old *Courtier* this happy Love, I will lead him yet somewhat more forward, because to stop here would be dangerous; considering, as it has been often said, the Soul is more inclined to Sense.

And though Reason with Discourse chuses good, and knows that Beauty does not derive its Origin from the Body, and therefore gives a check to unlawful Desires; yet always to gaze at it in the Body, very often perverts the Judgment, and though there was no other Inconveniency, yet Absence from the beloved Object enhances the Passion. Because the Influx of a Beauty, when present, gives a wonderful Delight to the Lover, and sets his Heart on Fire; awakens and liquifies certain Virtues dormant and congealed

in the Soul, which nourished with the genial amorous Heat, diffuse themselves, and flow babbling about the Heart; sending through the Eyes those Spirits, which are Vapours the most subtle, composed of the purest and most lucid Particles of the Blood, which receive the Image of Beauty, and dress her with a rich Variety of a thousand different Ornaments.

Whereupon the Soul is delighted, and with a kind of Wonder grows astonished, and yet is full of Joy, and as it were, stupified with Excess of Pleasure; feels that Fear and Reverence which Men usually are affected with in sacred Things, and thinks her self in a Paradise of Bliss and Joy. The Lover then who considers only the Beauty of the Body, loses this Treasure and Happiness as soon as the beloved Object, by her Departure, leaves his Eyes without their Light, and consequently the Soul like a Widow without her Joys. For Beauty thus removed at a Distance, that amorous Influx does not set the Heart on Fire, as it did when present.

Hence the Passages grow dry and arid, and yet the Remembrance of that Beauty shines in such sort in those Powers of the Soul, that they endeavour to diffuse the Spirits, which finding the Passages closed up, cannot fall out though they strive to do so; and being thus debarred, wound and torture the Soul, and give it those sharp Stings, that tender Infants feel while with Pain they breed their Teeth.

Hence come the Tears, the Sighs, and Torments of Lovers, because the Soul always afflicts it self, and is in Pain, and grows almost mad, 'till the dear beloved Object returns, and then she is immediately at Ease and respire; and being entirely
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intent upon it, feeds herself with the most delicious Food in the World, and which never ceases to be thus exquisitely ravishing, the Cause of all her Pleasure, and of all her Anguish.

To avoid therefore the Tortures of this Absence, and enjoy Beauty without Passion, the *Courtier*, by the Aid of Reason, must recall entirely all Desires of the Body, and direct them to Beauty alone; and as much as he can, view it pure and simple as it is, and in his Imagination abstracted from all Matter; and so make it the dear Mistress of his Soul, and there enjoy it; having it always both Day and Night, in every Time and Place; no ways doubting of ever losing it; always remembering that the Body is a thing quite different from Beauty, and is so far from encreasing, that it rather very much diminishes its Perfection.

Thus will our old *Courtier* be free from all the Bitterness and Vexation, young People almost continually labour under, as Jealousies, Suspensions, Disdains, Anger, Despair, and certain raging Madnesses, which oftentimes lead them into so many and such great Errors, that some not only abuse the Women they love, but even put a Period to their own unhappy Lives.

And thus shall he do no Injury to Husband, Father, Brothers, or Relations of the Woman he loves; nor occasion her Infamy; nor be forced sometimes with great Difficulty to refrain his Eyes and Tongue from discovering his Desires to others; nor be uneasy in Absence, or taking of Leave; because in this Case he will even carry about him the valuable Treasure of his Soul, locked up in his own Heart.

And besides, by the Force of Imagination, he will form that Beauty much more fair than it is in reality. But amongst these Advantages, a Lover will find yet another far greater, if he would make use of this Love as a Degree to ascend to another Love infinitely more sublime; which he may do if he will take sufficient Time to reflect, what a strait Confinement it is to be always tied to the Contemplation of the Beauty of one Body only: And therefore, to break through these narrow Limits, he will amass together in his Thoughts, by Degrees, so many Ornaments, and by blending all Beauties together, form an universal Idea; and reduce that vast Multitude to the Unity of one alone, which generally expands it self over all humane Nature. And thus shall he look at the particular Beauty of one Woman no more, but an universal abstracted Beauty, embellishing all Bodies whatsoever.

Whence being dazzled with this great Light, he will no more regard the less; and burning with a more excellent Flame, esteem very little that which at first he so much valued.

This Degree of Love, though it be very noble, and which very few People arrive at, yet must it not be called perfect; forasmuch as the Imagination being an organical Power, has no Knowledge but through those Principles that the Senses furnish her with; it is not entirely purified from material Darknes; and therefore though she does consider that universal abstracted Beauty, and as it is in it self, yet does it not clearly discern it, nor without some Ambiguity, by Reason of the Agreement that Phantoms have with the Body,

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Those then who are arrived at this Love, are like young Birds not quite fledged; which, tho' they begin to flutter their tender Wings dare not stir so far from the Nest, nor trust themselves to the Wind and Weather. When our *Courtier* therefore shall arrive at this Point, though he may be called a happy Lover, in respect to those who are drowned in the Miseries of sensual Love; yet would I not have him sit down contented, but boldly proceed farther, keeping the high Road after his Guide, which will lead him to true Happiness, and this without going beside himself, as he must do, who will consider corporeal Beauty, and then turn back again to contemplate that which is only visible to the Eyes of the Mind; which then only begin to be acute and perspicacious, when the Eyes of the Body lose the Flower of their Grace and Gaiety.

For which Reason the Soul freed from Vices, purified with the Studies of things spiritual, and exercised in the intellectual, turning herself inward in order to contemplate her own Substance, awakening from a most profound Sleep, opens those Eyes which all may, but few make use of, and sees in herself a Ray of that Light, which is the true Image of angelical Beauty communicated to her, of which she afterwards communicates to the Body a faint Shadow.

Being therefore blind to things terrestrial, she sees clearly the celestial, and when at any time the Powers of the Body are obstructed through continued Contemplation, or bound up in Sleep, being not hindered by them, she perceives a certain secret Odour and Perfume of true angelical Beauty; and ravished with the Splendor of that Light, begins to be inflamed, and so eagerly pursues it,

that in a Manner she is inebriated, and in an Ecstasie, through an ardent Desire of uniting herself thereto; having found, as she thinks, the Way to come to God, in the Contemplation of whom, as her happy End, she seeks Repose. And therefore burning in this most happy Fire, she elevates herself to her noblest Part, which is the Intellect; and there no longer shadowed with the obscure and gloomy sight of things terrestrial, she gazes amorously at the divine Beauty, but yet does not enjoy it in its free Perfection; because she only contemplates it in her own particular Intellect, which cannot be capable of comprehending the grand universal Beauty.

Upon which, not being satisfied with this Benefit, Love bestows on the Soul a greater Happiness. For, as from the particular Contemplation of the Beauty of one Body, Love leads her to the universal Beauty of all Bodies; so in the least Degree of Perfection, from a particular Intellect, he guides her to the Universal.

Here the Soul fired with the most holy Flames of divine Love, flies to unite herself with the Nature of Angels, and not only entirely abandons Sense, but needs no longer the Discourse of Reason; for being transformed into an Angel, she understands all intelligible Things, and without any Veil or Cloud views the immense Ocean of pure divine Beauty; and receives it into her, and enjoys that supreme Felicity, which is incomprehensible by the Senses.

Since then the Beauties we see every Day, with these our dim Eyes, in Bodies subject to Corruption, and which are nothing else but dreams, and little fleeting Shadows of Beauty, seem to us so graceful and agreeable, that they very often kin-
dle

die in us a most ardent Fire, and with such great Pleasure, that we think no Happiness comparable to it, and which we sometimes feel by one only Glance from the lovely Eyes of a Mistress; What happy Wonder! what happy Astonishment, do you think, will invade that Soul, who arrives at the Sight of celestial Beauty, what sweet, what delicious Flame? What sweet Fire must a Man believe that to be, which springs from the Fountain of the true and supreme Beauty; which is the Origin of all other Beauty, which never encreases nor diminishes? Ever beautiful, and of itself, on every Side, most simple; Only like itself, not participating of any other, but in such a Manner beautiful, that all things are beautiful, because they participate of that. This is the Beauty that is undistinguished from the supreme Good, which with its Light calls and attracts to it all things; and not only bestows Intellect to intelligent Beings, Reason to Rational, Sense to Sensitive; Appetite to Animals; but also, even to Plants and Stones, communicates, as a certain Mark of itself, Motion, and that natural Instinct of their Proprieties.

So much therefore greater and happier is this Love than others, as the Cause that unites it is more excellent. And as material Fire refines Gold, so does this most holy Fire in our Souls destroy whatsoever they have in them of Mortality, and vivifies and makes beautiful the celestial Part, which in her was mortified and buried before.

This is the funeral Pile, on which the Poets say *Hercules* was burnt on the Summit of Mount *Oeta*; and through that Fire, after his Death, arrived to Divinity and Immortality. This is the burning Bush of *Moses*; the cloven Tongues of Fire;

Fire, the flaming Chariot of *Elias*; which redoubles Grace and Happiness in the Souls of those who are worthy to see it, when they forsake this base Earth, and soar to Heaven.

Let us therefore direct all our Thoughts, all the Faculties of our Soul to this most sacred Light, which points us out the Way that leads us to Heaven; and as we follow it de spoil ourselves of the Affections we were cloathed with in our Descent, and those Degrees which have at bottom the Shades of sensual Beauty; let us mount to the sublime Mansions where the celestial, lovely, and true Beauty dwells, which lies enclosed in the secret Chambers of the Almighty, that it may not be gazed at by profane Eyes: And there shall we find a most happy End of our Desires; true Repose after our Labours; certain Remedies for our Miseries; a most salubrious Medicine for our Infirmities; and a sure Haven in the midst of the stormy and tempestuous Sea of this wretched Life.

What mortal Tongue can then, O most holy Love, sufficiently praise thee? Thou, most beautiful, most good, most wise, art derived from the Union of divine Beauty, Goodness, and Wisdom; and therein dost thou dwell, and by it, as in a Circle, dost thou turn to it evermore.

O thou sweetest Chain of the World, placed between things celestial and terrestrial: Thou, with a most benign Temperament, dost incline the superior Virtues to govern the inferior; and revolving the Minds of Mortals to their Beginning, unite them with it.

Thou with Agreement dost unite the Elements, and movest Nature to produce that which is necessary for the Succession of Life. Thou bringest things separate into one Mass; givest Perfection to that
which

which is imperfect; to things unlike, a true Similitude; to Enmity, Friendship; to the Earth, Fruits; to the Sea, Calm; and to the Heavens, vital Light.

Thou art the Father of true Pleasures, of Grace, Gentleness, and good Will; an Enemy to savage Wildness and Sloth: In a word, the Beginning and End of all things. And forasmuch as thou delightest to dwell in the Flower of beautiful Souls and Bodies, and sometimes dost shew thy self a little in the Minds of those who are worthy to see thee, I think thy Habitation is with us the Children of Men.

Vouchsafe therefore, O Lord, to hear our Prayers; pour thy self into our Hearts, and with the Splendor of thy most holy Fire illuminate our Darkness, and like a faithful Guide, in this blind Labyrinth, shew us the right Way; correct the Fallacy of our Senses, and after a long wandering in Vanity, give us the true and solid Good; make us smell those spiritual Odours and Perfumes, that enliven the Powers of the Understanding; and hear that celestial Harmony so accorded, that no Discord of Passions take Place amongst us any more.

Inebriate us in that unexhausted Fountain of Contentment, which always delights and never satiates, and gives all those who drink of its clear and limpid Waters, a Taste of true Beatitude. Purify with the Rays of thy Light our Eyes from darksome Ignorance, that they may never more prize mortal Beauty; and make them know that the things they at first thought they saw are not what they appeared to be, and that what they did not see are actual realities. Accept our Souls, which we offer up in Sacrifice to thee; Burn them

in that lively Flame which consumes all material Impurity, so that being separated from the Body, they may be eternally united to the celestial Beauty, by Ties most sweet and ravishing; and that we being separated from our selves, may, like true Lovers, be transformed into our Beloved, and being elevated from the Earth, be admitted to the Feast of Angels; where fed with Ambrosia and immortal Nectar, we may die at last a most happy Death, as did those ancient Fathers, whose Souls with the most fervent Virtue of Contemplation, though didst ravish from the Body and unite them to God.

Having spoke this with so much Vehemence, as if he had been in an Ecstasie, he stood some Time without any Motion, with his Eyes held up to Heaven; but Donna *Emilia* with some others that had been most attentive to his Discourse, pulled him by the Gown. Take heed, Messer *Bembo*, said she, that these Thoughts do not make your Soul too to forsake your Body.

Madam, said *Bembo*, it would not be the first Miracle that Love has wrought in Man. Then the Duchesse, and the whole Company, began afresh to desire him to proceed on this Subject, for they imagined all of them, that they felt in their Minds, as it were, a certain Sparkle of that divine Love which so stimulated him, and desired to hear more of it. But *Bembo* said, that he had spoken what the holy Fury of Love had unexpectedly dictated to him, but that now as he thought it had ceased to inspire him, he knew not what to say. And I think verily, said he, that Love will not have his Secrets discovered any farther, nor that the *Courtier* should exceed those Degrees he has been pleased by me to shew him; and perhaps for that Reason it is not lawful to speak any more on this Subject. Ces

Certainly, said the Duchess, if the old *Cour- tier* be such a one, that he can follow this Way that you have shewn him, he ought in Reason to be satisfied with so great a Happiness, and not envy the young ones.

The Way, said Signor *Cesar Gonzagua*, that leads to this Happiness, is so steep and difficult, in my Opinion, that I can scarce think it possible to go through it. I believe, said Signor *Gaspar*, that it is indeed very difficult for Men, but that it is absolutely impossible for Women.

If you relapse so often, said Donna *Emilia*, in talking against the Women, I promise you, you shall be pardoned no more. It is no Injury to you, Madam, replied Signor *Gaspar*, that Women's Souls be not so much purified from Passions as Men's are; nor so much versed in Contemplation; as Messer *Bembo* has said it is necessary for them to be, who would taste of this divine Love: For this Cause we never read that any Woman has had this Grace, but several Men; as *Plato*, *Socrates*, *Plotinus*, and a great many others: And a Number of our holy Fathers, as *St. Francis*, in whom a most ardent Spirit of Love impressed the sacred Stigmates*; and nothing but the Power of Love could snatch up *St. Paul* the Apostle, to the Vision of those Secrets, which it was not lawful for a Man to speak of; nor shew *St. Stephen* the Heavens opened.

In this Point, said Signor *Julian*, the Men have no Way exceeded the Women; for *Socrates* him-

* The five Wounds like those of our Saviour, which the Roman Catholics say were impressed on the Hands, Feet, and Side of *St. Francis*, by an Angel.

self confessor, that all the Mysteries of Love, that he knew, were taught him by a Woman, named *Distina*. And the Angel, who through the Fire of Love, imprinted the Stigmata in *St. Francis*, has done the same Honour in our Days to the fair *Sex* *.

You must also remember, that *Mary Magdalene* had many Sins forgiven her, because she loved much, and perhaps with no less Grace than *St. Paul*, was she many Times (according to Ecclesiastical History) † ravished to the third Heaven. And many other (as I shewed you at large yesterday) who for the Love of Christ despised Life, nor were frightened at any Tortures, or the most cruel kinds of Death. And these were not (as *Messer Pietro Bembo* will have his *Courtier* to be) old, but soft and tender Virgins, and in that Age when, he says, sensual Love ought to be borne with in Men.

Signor Gaspar began to prepare himself to speak to the *Duchess*, but she prevented him. Of this, said she, let *Messer Pietro* be the Judge, and the Controversy shall be determined by his Sentence; whether Women be not as apt for divine Love as the Men. But because the hearing of

* CATHERINE of *Siena* a *Dominican Nun*, whom they say had the same Wounds as *St. Francis*, and was afterwards canonized as a Saint.

† The *Roman Catholick Writers* say, that *Mary Magdalene* retired into a rocky Cavern near *Mazillac* in *France*, where she passed the remainder of her Life in extreme Solitude and Austerity; and where she was frequently visited by Angels, and was honoured with holy Raptures and celestial Visions. This Place is called at this Day, *La Sainte Beauvaine*; near which is a neat Chapel, and devout Persons resort thither as in Pilgrimage, there having been, as they affirm, many Miracles wrought there.

this

this Cause may take up a great deal of Time, we will defer it 'till to-morrow.

'Till to Night, Madam, said Signor *Cesar*. And how can it be to Night said the Duchess? Because it is Day already, said Signor *Cesar*, and shewed her the Light, which began to enter through the Chinks of the Window-shutters.

Upon this every one stood up with a kind of Wonder, because they could not think that this Discourse had taken up more than their usual Time, only that indeed it began somewhat later than ordinary; but so agreeably deceived them all, that they did not mind how the Hours past, and not one of them felt any Heaviness in their Eyes for want of Sleep; which frequently happens in sitting up after one's usual Hour of Repose.

When the Windows were opened on the Side of the Palace that looks toward the lofty Summit of Mount *Catri*, they saw already in the East a most beautiful *Aurora*, ruddy like Roses, and all the Stars retired, except *Venus*, that sweet Governess of Heaven, which guards the Confines of Night, and from whence issued to blow a sweet and gentle Breeze, which filling the Air with a piercing Coolness, began to awaken the Voices of the pretty Birds, inhabiting the murmuring Woods of the neighbouring Hills.

Upon which every one taking reverently Leave of the Duchess, they went to their several Lodgings without Flambeaux, the Light of the Day doing that Office: But as they were at the Door of the Apartment, the Lord *Presett* turning to the Duchess, Madam, said he, in order to terminate this Controversy between the Signors *Caspar* and *Julian*, we will assemble our selves along
with

with a proper Judge, much sooner than we did Yesterday.

Provided, said Donna *Emilia*, if Signor *Gaspar* accuse our Sex as he is used to do, he give Security to stand Trial, for I take him to be a suspected-Fugitive.

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PAGE 9. line 14. after *unobserved* put (:) l. 15. for *such* read *their*. p. 21. l. 14. for *declared* r. *agreed*. p. 29. l. 12. for *having* r. *those*. p. 40. l. 24. for *will* r. *well*. p. 55. l. 30. for *Santi* r. *Salii*. p. 58. l. 20. for *it* r. *he*. p. 64. l. 12. for *Lytius* r. *Lysias*. p. 77. l. 4. for *reveal* r. *conceal*.

Book II.

p. 25. l. 5. for *troubled* r. *touch'd*. p. 29. l. 19. for *more* r. *most*. l. 27. for *many*, and *that* r. *many do*, *who*. l. 28. dele *they*. l. 29. for *truce*, *odious* r. *truly odious*. p. 33. l. 33. dele *when*. l. 35. for *and* r. *when*. p. 44. l. 24. after *again* add *are curious*. p. 52. l. 24. for *attempts*, to *wit*, r. *Attempts to Wit*. p. 70. l. 22. for *Pop* r. *Top*. p. 79. l. 14. for *Caesar* r. *Signor Caesar*. l. 21. for *Pad* r. *Pach*. p. 85. l. 24. for *with* r. *without*. p. 92. l. 28. for *to do* r. *to do so*. p. 93. l. 21. for *desire* r. *desire*. p. 102. l. 28. for *Scipio Africanus*, *Mimus* r. *Scipio Africanus Mimus*. p. 112. l. 28. r. *thereto*. p. 123. l. 25. after *know* put (:) p. 125. l. 5. for *Signor Pallavicino*, *can you make* r. *Signor Pallavicino can make you*. l. 7. after *imagine* put (:) p. 126. l. 14. for *to touch* r. *not to touch*. p. 133. l. 8. after *consider* add *him*. p. 148. l. 11. for *desire* r. *desire*. p. 180. l. 27. after *Countess* dele *of*. p. 188. l. 10. for *where* r. *whether*. p. 224. l. uk. after *deceived*, add *said Signor Julian*. p. 225. l. 10. for *they* r. *he*. p. 238. l. 16. for *a little* r. *but little*. p. 258. l. 17. and 18. for *an Vice*, and *Imprudence* r. *and Vice*, *an Imprudence*. p. 262. l. 9. after *is* r. *Empress*. l. 22. for *his* r. *its*. p. 264. l. 3. for *him* r. *it*. p. 271. l. 2. for *our* r. *one*. p. 308. l. 2. and 6. dele *and*. p. 310. l. 8. for *deserved* r. *deserves*.

