

MARGARET CAVENDISH

DUCHESS OF NEWCASTLE

The Blazing World

and Other Writings

Edited by

KATE LILLEY

PENGUIN BOOKS

CHRONOLOGY

- 1623 Margaret Lucas born, youngest of eight, St John's nr Colchester, Essex.
- 1625 Death of Margaret's father, Thomas Lucas, Earl of Colchester.
- Accession of Charles I; Charles m. Henrietta Maria.
- 1637 René Descartes, *Discours sur la Methode*. Ben Jonson dies.
- 1641 Anna van Schurman's *The Learned Maid* (Leyden; trans. 1659).
- 1642 Outbreak of Civil War. Theatres closed.
- Lucas family move to Royalist base at Oxford.
- 1643 Margaret becomes Maid of Honour to Henrietta Maria, Oxford.
- 1644 Henrietta Maria escapes to Paris, Margaret attending.
- Battle of Marston Moor: William Cavendish into exile.
- John Milton, *Areopagitica*.
- 1645 Margaret m. William Cavendish, Marquis of Newcastle (b. 1593) in Paris.
- 1646 End of First Civil War.
- 1647 Margaret's sister Mary Lucas Killigrew and mother, Elizabeth Leighton Lucas, die of natural causes; her brother Sir Charles-Lucas executed (with Sir George Lisle) and the family tomb broken open.
- 1648 Second Civil War. Newcastles move to Antwerp.
- 1649 30 January: Trial and Execution of Charles I. Commonwealth declared.
- 14 March: Newcastle banished, estates confiscated.
- Gerrard Winstanley, *The True Leveller's Standard*.
- 1650 Descartes dies. Anne Bradstreet, *The Tenth Muse*.
- 1651 November: Margaret to London with her brother-in-law, Charles Cavendish.
- December: Unsuccessful petition to sequestration committee.
- Thomas Hobbes, *Leviathan*.
- 1653 Cromwell declared Lord Protector.
- Early March: Margaret returns to Antwerp.
- Late March: Publishes *Poems and Fancies*.
- May: Publishes *Philosophical Fancies*.
- Ann Collins, *Divine Songs and Meditations*.
- 1654 Charles Cavendish dies. Anna Trapnel, *The Cry of a Stone*.
- 1655 Margaret publishes *The World's Olio and Philosophical and Physical Opinions*.
- 1656 Margaret publishes *Nature's Pictures*. James Harrington, *Oceana*.
- 1660 Restoration of monarchy and House of Lords.
- Newcastles return to England, retire to Welbeck, Nott.
- Theatres reopen. Royal Society founded.
- 1661 Coronation of Charles II. Anne Finch born.
- 1662 Margaret publishes *Orations of Divers Sorts and Plays*.
- 1663 Revised *Philosophical and Physical Opinions* issued.
- 1664 Margaret publishes *Sociable Letters and Philosophical Letters*.
- 1665 Newcastle made Duke by Charles II.
- Robert Hooke, *Micrographia*. The Great Plague.
- 1666 *Observations on Experimental Philosophy with The Blazing World*.
- Margaret Fell, *Womens Speaking Justified*. Great Fire of London.
- 1667 Margaret publishes *Life of William Cavendish*, visits Royal Society.
- Katherine Philips, *Collected Poems* (posth.). Milton, *Paradise Lost*.
- 1668 Reissues of *Observations* plus *Blazing World*, *Orations of Divers Sorts*, *Grounds of Natural Philosophy*, *Poems or Several Fancies*; first publication, *Plays never Before Printed*.
- 1670 Behn's first play, *The Forced Marriage* produced.
- 1671 Reissues of *The World's Olio and Nature's Pictures*.
- 1673 15 December: Margaret dies.
- 1674 7 January: Buried in Westminster Abbey. Her sisters, Lady Pye and Anne Lucas chief mourners.

Bathsua Makin, *An Essay to Revive the Ancient Education of Gentlewomen*.

1675 *Life of William Cavendish* reissued. Greenwich Observatory opened.

1676 Newcastle dies, interred beside Margaret.

Letters and Poems in Honour of the incomparable Princess Margaret, Duchess of Newcastle, ed. William Cavendish.

WORKS BY MARGARET CAVENDISH

Poems, and Fancies, 1653. 2nd edn, 1664. 3rd edn, *Poems, or Several Fancies in Verse: with the Animal Parliament, in Prose*, 1668.

Philosophical Fancies, 1653.

The World's Olio, 1655. 2nd edn, 1671.

Philosophical and Physical Opinions, 1655. 2nd edn, 1663. Reissued as *Grounds of Natural Philosophy*, 1668.

Nature's Pictures, 1656 (including 'A True Relation of my Birth, Breeding and Life'). 2nd edn, 1671.

Plays, 1662.

Orations of Divers Sorts, 1662. 2nd edn, 1668.

CCXI Sociable Letters, 1664.

Philosophical Letters, 1664.

Observations upon Experimental Philosophy. To which is added, The Description of a New World Called the Blazing World, 1666. 2nd edn, 1668.

The Life of . . . William Cavendish, 1667. 2nd edn, 1675. Latin translation by Walter Charleton, 1668.

Plays, never before Printed, 1668.

SELECTED MODERN EDITIONS

Bowerbank, Sylvia and Sara Mendelson, eds *Paper Bodies: A Margaret Cavendish Reader*, Calgary: Broadview Press, 1999.

Fitzmaurice, James, ed. *Margaret Cavendish: Sociable Letters*, New York: Garland Publishing, 1997.

James, Susan, ed. *Margaret Cavendish: Political Writings*, Cambridge: Cambridge University Press, 2003.

O'Neill, Eileen, ed. *Margaret Cavendish: Observations upon Experi-*

- mental Philosophy, Cambridge: Cambridge University Press, 2001.
- Partington, Leigh Tillman, ed. *The Atomic Poems of Margaret (Lucas) Cavendish*, Women Writers Resource Project, Emory University; Website: <http://chaucer.library.emory.edu/wrrp/index.html>.
- Shaver, Anne, ed. *Margaret Cavendish: The Convent of Pleasure and Other Plays*, Baltimore: Johns Hopkins University Press, 1999.
- Women Writers Online, the Brown University Women Writers Project, www.wwp.brown.edu.

FURTHER READING

- Ballaster, Ros, 'Restoring the Renaissance: Margaret Cavendish and Katherine Philips', in *Renaissance Configurations: Voices, Bodies, Spaces 1580--1690*, ed. Gordon McMullan, London: Palgrave, 2001.
- Battigelli, Anna, *Margaret Cavendish and the Exiles of the Mind*, Lexington: Kentucky University Press, 1998.
- Boesky, Amy, *Founding Fictions: Utopias in Early Modern England*, Athens: University of Georgia Press, 1996.
- Burgess, Irene, 'Recent Studies in Margaret Cavendish, Duchess of Newcastle (1623--1674); William Cavendish, Duke of Newcastle (1593--1676); and Jane Cavendish Cheyne (1622--1669)', *English Literary Renaissance* 32: 452--73, 2002.
- Campbell, Mary Baine, *Wonder and Science: Imagining Worlds in Early Modern Europe*, Ithaca, NY: Cornell University Press, 1999.
- Clucas, Stephen, ed. *A Princely Brave Woman: Essays on Margaret Cavendish, Duchess of Newcastle*, London: Ashgate, 2003.
- Cottagnies, Line and Nancy Weitz, eds *Authorial Conquests: Essays on Genre in the Writings of Margaret Cavendish*, Fairleigh Dickinson University Press, 2003.
- Holmesland, Oddvar, 'Margaret Cavendish's *Blazing World*: Natural Art and the Body Politic', *Studies in Philology* 96: 457--79, 1999.
- Ingram, Randall, 'First Words and Second Thoughts: Margaret Cavendish, Humphrey Moseley, and "the Book"', *Journal of Medieval and Early Modern Studies* 30: 101--24, 2000.
- Iyengar, Sujata, 'Royalist, Romancer, Racialist: Rank, Race and Gender in the Science and Fiction of Margaret Cavendish', *English Literary History* 69(3): 649--72, 2002.

- Kahn, Victoria, 'Margaret Cavendish and the Romance of Contract', *Renaissance Quarterly* 50: 526-66, 1997.
- Kegl, Rosemary, "The World I Have Made": Margaret Cavendish, Feminism and *The Blazing World*, in *Feminist Readings of Early Modern Culture*, eds Valerie Traub, Lindsay M. Kaplan and Dymphna Callaghan, Cambridge: Cambridge University Press, 1996.
- Keller, Eve, 'Producing Petty Gods: Margaret Cavendish's Critique of Experimental Science', *English Literary History* 64: 447-71, 1997.
- Khanna, Lee Cullen, 'The Subject of Utopia; Margaret Cavendish and Her Blazing World', in *Utopian and Science Fiction by Women*, eds Jane L. Donawerth and Carol A. Kolmerten, New York: Syracuse University Press, 1994.
- Lawrence, Karen R., *Penelope Voyages: Women and Travel in the British Literary Tradition*, Ithaca, NY: Cornell University Press, 1994.
- Leslie, Marina, 'Evading Rape and Embracing Empire in Margaret Cavendish's Assaulted and Pursued Chastity', in *Representing Virginity in the Middle Ages and the Renaissance*, eds Marina Leslie and Kathleen Coyne Kelly, University of Delaware Press, 1999.
- Leslie, Marina, *Renaissance Utopias and the Problem of History*, Ithaca, NY: Cornell University Press, 1998.
- Masten, Jeffrey, *Textual Intercourse: Collaboration, Authorship and Sexualities in Renaissance Drama*, Cambridge: Cambridge University Press, 1997.
- Mendelson, Sara Helier, *The Mental World of Stuart Women: Three Studies*, Brighton: Harvester, 1987.
- Pacheco, Anita, ed. *A Companion to Early Modern Women's Writing*, Oxford: Blackwell, 2002.
- Rees, Emma, ed. Cavendish Issue, *Women's Writing* 4(3), 1997.
- Rogers, John, *The Matter of Revolution: Science, Poetry and Politics in the Age of Milton*, 1996.
- Rosenthal, Laura J., *Playwrights and Plagiarists in Early Modern England: Gender, Authorship, Literary Property*, Ithaca, NY: Cornell University Press, 1996.

- Schwarz, Kathryn, 'Chastity, Militant and Married: Cavendish's Romance, Milton's Masque', *PMLA* 118: 270-85, 2003.
- Spiller, Elizabeth, 'Reading through Galileo's Telescope: Margaret Cavendish and the Experience of Reading', *Renaissance Quarterly* 53: 192-221, 2000.
- Taneja, Gulshan, ed. Cavendish Issue, *In-Between* 9(1-2), 2000.
- Whitaker, Katie, *Mad Madge*, New York: Basic Books, 2002.
- Wilcox, Helen, ed. *Women and Literature in Britain 1500-1700*, Cambridge: Cambridge University Press, 1996.
- Wiseman, Susan, 'Margaret Cavendish among the Prophets: Performance Ideologies and Gender in and after the English Civil War', *Women's Writing* 6: 95-111, 1999.

For James Fitzmaurice's regularly updated online Cavendish bibliography visit <http://jan.ucc.nau.edu/~jbf/CavBiblio.html>.

THE CONTRACT

A noble gentleman that had been married many years, but his wife being barren, did bear him no children; at last she died, and his friends did advise him to marry again, because his brother's children were dead, and his wife was likely to have no more: so he took to wife a virtuous young Lady, and after one year she conceived with child, and great joy there was of all sides: but in her child-bed she died, leaving only one daughter to her sorrowful husband, who in a short time, oppressed with melancholy, died, and left his young daughter, who was not a year old, to the care and breeding of his brother, and withal left her a great estate, for he was very rich. After the ceremonies of the funeral, his brother carried the child home, which was nursed up very carefully by his wife; and being all that was likely to succeed in their family, the uncle grew extreme fond and tender of his niece, insomuch that she grew all the comfort and delight of his life.

A great Duke which commanded that province, would often come and eat a breakfast with this gentleman as he rid a-hunting; and so often they met after this manner, that there grew a great friendship; for this gentleman was well bred, knowing the world by his travels in his younger days; and though he had served in the wars, and had fought in many battles, yet was not ignorant of courtly entertainment. Besides, he was very conversible, for he had a voluble tongue, and a ready understanding, and in his retired life was a great student, whereby he became an excellent scholar; so that the Duke took great delight in his company. Besides, the Duke had a desire to match the niece of this gentleman, his friend, to his younger son, having only two sons, and knowing this child had a great

estate left by her father, and was likely to have her uncle's estate joined thereto, was earnest upon it: but her uncle was unwilling to marry her to a younger brother, although he was of a great family; but with much persuasion, he agreed, and gave his consent, when she was old enough to marry, for she was then not seven years old. But the Duke fell very sick; and when the physicians told him, he could not live, he sent for the gentleman and his niece, to take his last farewell; and when they came, the Duke desired his friend that he would agree to join his niece and his son in marriage; he answered, that he was very willing, if she were of years to consent.

Said the Duke, I desire we may do our parts, which is, to join them as fast as we can; for youth is wild, various, and inconstant; and when I am dead, I know not how my son may dispose of himself when he is left to his own choice; for he privately found his son very unwilling thereto, he being a man grown, and she a child. The gentleman seeing him so desirous, agreed thereto.

Then the Duke called his son privately to him, and told him his intentions were to see him bestowed in marriage before he died.

His son desired him, not to marry him against his affections, in marrying him to a child.

His father told him, she had a great estate, and it was like to be greater, by reason all the revenue was laid up to increase it; and besides, she was likely to be heir to her uncle, who loved her as his own child; and her riches may draw so many suitors when she is a woman, said he, that you may be refused.

He told his father, her riches could not make him happy, if he could not affect her. Whereupon the Duke grew so angry, that he said, that his disobedience would disturb his death, leaving the world with an unsatisfied mind.

Whereupon he seemed to consent, to please his father. Then were they as firmly contracted as the priest could make them, and two or three witnesses to avow it.

But after his father was dead, he being discontented, went to the wars; but in short time he was called from thence, by reason his elder brother died, and so the Dukedom and all the estate

came to him, being then the only heir: but he never came near the young Lady, nor so much as sent to her, for he was at that time extremely in love with a great lady, who was young and handsome, being wife to a grandee [who] was very rich, but was very old, whose age made her more facile to young lovers, especially to this young Duke, who returned him equal affections; he being a man that was favoured by nature, fortune, and breeding, for he was very handsome, and of a ready wit, active, valiant, full of generosity, affable, well fashioned; and had he not been sullied with some debaucheries, he had been the completest man in that age.

But the old gentleman, perceiving his neglect towards his niece, and hearing of his affections to that lady, strove by all the care and industry he could to give her such breeding as might win his love; not that he was negligent before she was contracted to him; for from the time of four years old, she was taught all that her age was capable of, as to sing, and to dance; for he would have this artificial motion become as natural, and to grow in perfection, as she grew in years. When she was seven years of age, he chose her such books to read in as might make her wise, not amorous, for he never suffered her to read in romancies, nor such light books; but moral philosophy was the first of her studies, to lay a ground and foundation of virtue, and to teach her to moderate her passions, and to rule her affections. The next, her study was in history, to learn her experience by the second hand, reading the good fortunes and misfortunes of former times, the errors that were committed, the advantages that were lost, the humour and dispositions of men, the laws and customs of nations, their rise, and their fallings, of their wars and agreements, and the like.

The next study was in the best of poets, to delight in their fancies, and to recreate in their wit; and this she did not only read, but repeat what she had read every evening before she went to bed. Besides, he taught her to understand what she read, by explaining that which was hard and obscure. Thus she was always busily employed, for she had little time allowed her for childish recreations.

Thus did he make her breeding his only business and employment; for he lived obscurely and privately, keeping but a little family, and having little or no acquaintance, but lived a kind of a monastical life.

But when the niece was about thirteen years of age, he heard the Duke was married to the Lady with whom he was enamoured; for her husband dying, leaving her a widow, and rich, [she] claimed a promise from him that he made her whilst her husband was living, that when he died, being an old man, and not likely to live long, to marry her, although he was loath; for men that love the pleasures of the world, care not to be encumbered and obstructed with a wife, but [he] did not at all reflect upon his contract; for after his father died, he resolved not to take her to wife; for she being so young, he thought the contract of no validity: but [the lady] seeming more coy when she was a widow, than in her husband's time, seeking thereby to draw him to marry her, and being overcome by several ways of subtlety, [he] married her. Whereupon the uncle was mightily troubled, and was very melancholy; which his niece perceived, and desired [of] him to know the cause.

Whereupon he told her. Is this the only reason, said she? Yes, said he; and doth it not trouble you, said he? No, said she, unless I had been forsaken for some sinful crime I had committed against Heaven, or had infringed the laws of honour, or had broken the rules of modesty, or some misdemeanour against him, or some defect in nature, then I should have lamented, but not for the loss of the man, but for the cause of the loss, for then all the world might have justly defamed me with a dishonourable reproach: but now I can look the world in the face with a confident brow, as innocence can arm it. Besides, it was likely I might have been unhappy in a man that could not affect me; wherefore, good Uncle, be not melancholy, but think that fortune hath befriended me, or that destiny had decreed it so to be; if so, we are to thank the one, and it was impossible to avoid the other; and if the fates spin a long thread of your life, I shall never murmur for that loss, but give thanks to the gods for that blessing.

O, but Child, said he, the Duke was the greatest and richest match, since his brother died, in the kingdom; and I would not have thy virtue, beauty, youth, wealth, and breeding, stoop to a low fortune, when thou mayst be a match fit for the Emperor of the whole world in a few years, if you grow up, and go on as you have begun.

O, Uncle, said she, let not your natural affection make you an impartial judge, to give the sentence of more desert than I can own; if I have virtue, it is a reward sufficient in itself; if I have beauty, it is but one of nature's fading favourers; and those that loved me for it, may hate me when it is gone; and if I be rich, as you say I am like to be, who are happier than those that are mistresses of their own fortunes? And if you have bred me well, I shall be happy in what condition soever I am in, being content, for that is the end and felicity of the mind.

But if thou hadst been in love with him, said her uncle, where had been your content then? for no education can keep out that passion.

I hope, said she, the gods will be more merciful than to suffer such passions I cannot rule. What manner of man is he, said she? for I was too young to remember him.

His person, said he, is handsome enough.

That is his outside, said she; but what is his inside? What is his nature and disposition?

Debauched, said he, and loves his luxuries.

Said she, heavens have blessed me from him.

Well, said her uncle, since I am crossed in thy marriage, I will strive to make thee a meteor of the time, wherefore I will carry thee to the metropolitan city for thy better education; for here thou art bred obscurely, and canst learn little, because thou hearest nor seest little; but you shall not appear to the world this two or three years: but go always veiled, for the sight of thy face will divulge thee; neither will we have acquaintance or commerce with any, but observe, hear, and see so much as we can, not to be known.

Sir, said she, I shall be ruled by your direction, for I know my small bark will swim the better and safer for your steerage;

wherefore I shall not fear to launch it into the deepest or [most] dangerous places of the world, which I suppose are the great and populous cities. So making but small preparations, only what was for mere necessity, they took their journey speedily, carrying no other servants but those that knew and used to obey their master's will; and when they came to the city, they took private lodging; where after they had rested some few days, he carried her every day, once or twice a day, after her exercise of dancing and music was done; for he was careful she should not only keep what she had learned, but learn what she knew not: but after those hours, he carried her to lectures, according as he heard where any were read, as lectures of natural philosophy, for this she had studied least: but taking much delight therein, she had various speculations thereof; also lectures of phisic, and lectures of chemistry, and lectures of music, and so divers others, on such days as they were read. Also, he carried her to places of judicature to hear great causes decided; and to the several courts, to hear the several pleadings, or rather wranglings of several lawyers: but never to courts, masques, plays, nor balls; and she always went to these places masked, muffled, and scarfed; and her uncle would make such means to get a private corner to sit in, where they might hear well; and when he came home, he would instruct her of all that was read, and tell her where they differed from the old authors; and then would give his opinion, and take her opinion of their several doctrines; and thus they continued for two years.

In the meantime, her beauty increased according to her breeding, but was not made known to any as yet: but now being come to the age of sixteen years, her uncle did resolve to present her to the world, for he knew, youth was admired in itself; but when beauty and virtue were joined to it, it was the greater miracle. So he began to examine her; for he was jealous she might be caught with vain gallants, although he had observed her humour to be serious, and not apt to be caught with every toy; yet he knew youth to be so various, that there was no trusting it to itself.

So he asked her, how was she taken with the riches and

gallantry of the city, for she could not choose but see lords and ladies riding in their brave gilt coaches, and themselves dressed in rich apparel, and the young gallants riding on prancing horses upon embroidered footcloths as she passed along the streets.

She answered, they pleased her eyes for a time, and that their dressings were like bridal houses, garnished and hung by some ingenious wit, and their beauties were like fine flowers drawn by the pencil of nature; but being not gathered by acquaintance, said she, I know not whether they are virtuously sweet, or no; but as I pass by, I please my eye, yet no other ways than as senseless objects; they entice me not to stay, and a short view satisfies the appetite of the senses, unless the rational and understanding part should be absent; but to me they seem but moving statues.

Well, said he, I hear there is to be a masque at court, and I am resolved you shall go, if we can get in, to see it; for though I am old, and not fit to go, since my dancing days are done, yet I must get into some corner to see how you behave yourself.

Pray, said she, what is a masque?

Said he, it is painted scenes to represent the poet's heavens and hells, their gods and devils, and clouds, sun, moon, and stars; besides, they represent cities, castles, seas, fishes, rocks, mountains, beasts, birds, and what pleaseth the poet, painter, and surveyor. Then there are actors, and speeches spoke, and music; and then lords or ladies come down in a scene, as from the clouds; and after that, they begin to dance, and everyone takes out according as they fancy. If a man takes out a woman, if she cannot dance, or will not dance, then she makes a curchy² to the King, or Queen, or chief grandee, if there be anyone, if not, to the upper end of the room, then turn to the man, and make another to him; then he leaves, or leads her to them she will take out; and she doth the like to him, and then goeth to her place again. And so the men do the same, if they will not dance; and if they do dance, they do just so[.]. When the dance is ended, and all the chief of the youth of the city come to see it, or to show themselves, or all those that have youthful minds, and love sights, and fine clothes; then the room is made as light

with candles, as if the sun shined, and their glittering bravery makes as glorious a show as his gilded beams.

Sir, said she, if there be such an assembly of nobles, beauty, and bravery, I shall appear so dull, that I shall be only fit to sit in the corner with you; besides, I shall be so out of countenance, that I shall not know how to behave myself; for private breeding looks mean and ridiculous, I suppose, in public assemblies of that nature, where none but the glories of the kingdom meet.

Ashamed, said he, for what? You have stolen nobody's goods, nor good names, nor have you committed adultery, for on my conscience you guess not what adultery is; nor have you murdered any, nor have you betrayed any trust, or concealed a treason; and then why should you be ashamed?

Sir, said she, although I have committed none of those horrid sins, yet I may commit errors through my ignorance, and so I may be taken notice of only for my follies.

Come, come, said he, all the errors you may commit, although I hope you will commit none, will be laid upon your youth; but arm yourself with confidence, for go you shall, and I will have you have some fine clothes, and send for dressers to put you in the best fashion.

Sir, said she, I have observed how ladies are dressed when I pass the streets; and if you please to give me leave, I will dress myself according to my judgement; and if you intend I shall go more than once, let me not be extraordinary brave, lest liking me at first, and seeing me again, they should condemn their former judgement, and I shall lose what was gained, so shall I be like those that made a good assault, and a bad retreat.

But Sir, said she, if you are pleased I shall show myself to the most view, let me be ordered so, that I may gain more and more upon their good opinions.

Well, said her uncle, order yourself as you please, for I am unskilled in that matter; besides, thou needst no adornments, for nature hath adorned thee with a splendrous beauty. Another thing is, said he, we must remove our lodgings, for these are too mean to be known in; wherefore my steward shall go take a large house, and furnish it nobly, and I will make you a fine

coach, and take more servants, and women to wait upon you; for since you have a good estate, you shall live and take pleasure; but I will have no men visitors but what are brought by myself: wherefore entertain no masculine acquaintance, nor give them the least encouragement.

Sir, said she, my duty shall observe all your commands.

When her uncle was gone, Lord, said she, what doth my uncle mean to set me out to show? Sure he means to traffic for a husband; but Heaven forbid those intentions, for I have no mind to marry: but my uncle is wise, and kind, and studies for my good, wherefore I submit, and could now chide myself for these questioning thoughts. Now, said she, I am to consider how I shall be dressed; my uncle saith, I am handsome, I will now try whether others think so as well as he, for I fear my uncle is partial on my side; wherefore I will dress me all in black, and have no colours about me; for if I be gay, I may be taken notice of for my clothes, and so be deceived, thinking it was for my person; and I would gladly know the truth, whether I am handsome or no, for I have no skill in physiognomy; so that I must judge of myself by the approbation of others' eyes, and not by my own. But if I be, said she, thought handsome, what then? Why then, answered she herself, I shall be cried up to be a beauty; and what then? Then I shall have all eyes stare upon me; and what am I the better, unless their eyes could infuse in my brain, wit and understanding? Their eyes cannot enrich me with knowledge, nor give me the light of truth; for I cannot see with their eyes, nor hear with their ears, no more than their meat can nourish me which they do eat, or rest when they do sleep. Besides, I neither desire to make nor catch lovers, for I have an enmity against mankind, and hold them as my enemies; which if it be a sin, Heaven forgive, that I should for one man's neglect and perjury, condemn all that sex.

But I find I have a little emulation,³ which breeds a desire to appear more beautiful than the Duke's wife, who is reported to be very handsome; for I would not have the world say, he had an advantage by the change: thus I do not envy her, nor covet what she enjoys, for I wish her all happiness, yet I would not

have her happiness raised by my misfortunes; for charity should begin at home; for those that are unjust, or cruel to themselves, will never be merciful and just to others. But, O my contemplations, whither do you run? I fear, not in an even path; for though emulation is not envy, yet the bias leans to that side.

But, said she, to this masque I must go, my uncle hath pressed me to the wars of vanity, where Cupid is general, and leads up the train: but I doubt I shall hang down my head, through shamefastness,⁴ like a young soldier, when he hears the bullets fly about his ears: but, O Confidence, thou god of good behaviour, assist me. Well, said she, I will practice against the day, and be in a ready posture. So after two or three days, was the masque; and when she was ready to go, her uncle comes to her, and sees her dressed all in black.

Said he, why have you put yourself all in black?

Sir, said she, I mourn like a young widow, for I have lost my husband.

Now by my troth, said he, and it becomes thee, for you appear like the sun when he breaks through a dark cloud. Says he, I would have you go veiled, for I would have you appear to sight only when you come into the masquing room; and after the masque is done, all the company will rise as it were together, and join into a crowd: then throw your hood over your face, and pass through them as soon as you can, and as obscure, for I will not have you known until we are in a more courtly equipage. So away they went, only he and she, without any attendance; and when they came to enter through the door to the masquing room, there was such a crowd, and such a noise, the officers beating the people back, the women squeaking, and the men cursing, the officers threatening, and the enterers praying; which confusion made her afraid.

Lord, Uncle, said she, what a horrid noise is here? Pray let us go back, and let us not put ourselves unto this unnecessary trouble.

O Child, said he, camps and courts are never silent; besides, where great persons are, there should be a thundering noise to strike their inferiors with a kind of terror and amazement; for poets say, fear and wonder makes gods.

Certainly, said she, there must be great felicity in the sight of this masque, or else they would never take so much pains, and endure so great affronts to obtain it: but, pray Uncle, said she, stay while they are all passed in.

Why then, said he, we must stay until the masque is done, for there will be striving to get in until such time as those within are coming out.

But when they came near the door, her uncle spoke to the officer thereof; pray Sir, said he, let this young Lady in to see the masque.

There is no room, said he, there are more young ladies already than the Viceroy and all his courtiers can tell what to do with.

This is a dogged fellow, said her uncle; whereupon he told her, she must put up her scarf, and speak [her]self; for everyone domineers in their office, though it doth not last two hours; and are proud of their authority, though it be but to crack a louse; wherefore you must speak.

Pray Sir, said she to the door-keeper, if it be no injury to your authority, you will be so civil as to let us pass by.

Now by my troth, said he, thou hast such a pleasing face, none can deny thee: but now I look upon you better, you shall not go in.

Why Sir? said she.

Why, said he, you will make the painter and the poet lose their design, for one expects to enter in at the ears of the assembly, the other at their eyes, and your beauty will blind the one, and stop the other; besides, said he, all the ladies will curse me.

Heaven forbid, said she, I should be the cause of curses; and to prevent that, I will return back again.

Nay Lady, said he, I have not the power to let you go back, wherefore pray pass.

Sir, said she, I must have this gentleman along with me.

Even who you please, said he, I can deny you nothing, angels must be obeyed.

When they came into the masquing room, the house was full;

now, said her uncle, I leave you to shift for yourself: then he went and crowded himself into a corner at the lower end.

When the company was called to sit down, that the masque might be represented, everyone was placed by their friends, or else they placed themselves. But she, being unaccustomed to those meetings, knew not how to dispose of herself, observing there was much jostling and thrusting one another to get to places[.] When she considered she had not strength to scramble^s amongst them, she stood still. When they were all set, it was as if a curtain was drawn from before her, and she appeared like a glorious light; whereat all were struck with such amaze, that they forgot a great while the civility in offering her a place. At last, all the men, which at such times sit opposite to the women to view them the better, rose up, striving every one to serve her: but the Viceroy bid them all sit down again, and called for a chair for her. But few looked on the masque for looking on her, especially the Viceroy and the Duke, whose eyes were riveted to her face.

When the masquers were come down to dance, who were all women, the chief of them being the daughter of the Viceroy, who was a widower, and she was his only child, they took out the men such as their fancy pleased, and then they sat down; and then one of the chief of the men chose out a lady, and so began to dance in single couples[.] The Duke being the chief that did dance, chose out this beauty, not knowing who she was, nor she him: but when she danced, it was so becoming; for she having naturally a majestical presence, although her behaviour was easy and free, and a severe countenance, yet modest and pleasing, and great skill in the art, keeping her measures just to the notes of music, moving smoothly, evenly, easily, made her astonish all the company.

The Viceroy sent to enquire who she was, and what she was, and from whence she came, and where she lived, but the enquirer could learn nothing. But as soon as the masque was done, she was sought about for, and enquired after, but she was gone not to be heard of: whereupon many did think she was a vision, or some angel which appeared, and then vanished away;

for she had done as her uncle had commanded her, which was, to convey herself as soon away as she could, covering herself close. So home they went, and her uncle was very much pleased to see the sparks of her beauty had set their tinder hearts on fire. But as they went home, she enquired of her uncle[.] of the company; pray Sir, said she, was the Duke or Duchess there?

I cannot tell, said he, for my eyes were [so] wholly taken up in observing your behaviour, that I never considered nor took notice who was there.

Who was he that first took me out to dance? said she.

I cannot tell that neither, said he, for I only took the length of your measure; and what through a fear you should be out, and dance wrong, and with joy to see you dance well, I never considered whether the man you danced with moved or no, nor what he was: but now I am so confident of you, that the next assembly I will look about, and inform you as much as I can: so home they went. But her beauty had left such stings behind it, especially in the breast[s] of the Viceroy and the Duke, that they could not rest. Neither was she free, for she had received a wound, but knew not of it; her sleeps were unsound, for they indeed were slumbers rather than sleeps; her dreams were many, and various: but her lovers, that could neither slumber nor sleep, began to search, and to make an enquiry; but none could bring tidings where she dwelt, nor who she was. But the Viceroy cast about to attain the sight of her once again; so he made a great ball, and provided a great banquet, to draw an assembly of all young ladies to his court. Whereupon her uncle understanding, told his niece she must prepare to show herself once again; for I will, said he, the next day after this ball, remove to our new house.

Sir, said she, I must have another new gown.

As many as thou wilt, said he, and as rich; besides, I will buy you jewels.

No Sir, said she, pray spare that cost, for they are only to be worn at such times of assemblies which I shall not visit often for fear I tire the courtly spectators, which delight in new faces, as they do new scenes. So her uncle left her to order herself; who

dressed herself this time all in white satin, all embroidered with silver.

When her uncle saw her so dressed, now by my troth thou lookest like a Heaven stuck with stars, but thy beauty takes off the gloss of thy bravery; now, said he, you shall not go veiled, for thy beauty shall make thy way; besides, we will not go too soon, nor while they are in disorder, but when they are all placed, you will be the more prospectious.⁶

But the cavaliers, especially the Duke and the Viceroy, began to be melancholy for fear she should not come; their eyes were always placed at the doors like sentinels, to watch her entrance; and when they came to the court, all the crowds of people, as in a fright, started back, as if they were surprised with some divine object, making a lane, in which she passed through; and the keepers of the doors were struck mute, there was no resistance, all was open and free to enter. But when she came in into the presence of the lords and ladies, all the men rose up, and bowed themselves to her, as if they had given her divine worship; [excepting] only the Duke, who trembled so much, occasioned by the passion of love, that he could not stir: but the Viceroy went to her.

Lady, said he, will you give me leave to place you?

Your Highness, said she, will do me too much honour.

So he called for a chair, and placed her next himself; and when she was set, she produced the same effects as a burning glass;⁷ for the beams of all eyes were drawn together, as one point placed in her face, and by reflection she sent a burning heat, and fired every heart. But he could not keep her; for as soon as they began to dance, she was taken out, but not by the Duke, for he had not recovered as yet [from] love's shaking fit. But the young gallants chose her so often to dance, for every one took it for a disgrace, as not to have the honour to dance with her, insomuch that few of the other ladies danced at all, as being creatures not worthy to be regarded whilst she was there.

But the Viceroy, for fear they should tire her, and she not daring to deny them, by reason it would be thought an affront, and rude, or want of breeding, made the Viceroy call sooner for

the banquet than otherwise he would have done. Besides, he perceived the rest of the ladies begin to be angry, expressing it by their frowns; and knowing nothing will so soon pacify that bitter humour in ladies as sweetmeats, he had them brought in. But when the banquet came in, he presented her the first with some of those sweetmeats, and still filling her ears with compliments, or rather chosen words, for no compliment could pass on her beauty, it was beyond all expressions.

At last, he asked her where her lodging was, and whether she would give him leave to wait upon her.

She answered him, it would be a great grace and favour to receive a visit from him; but, said she, I am not at my own disposing, wherefore I can neither give nor receive without leave.

Pray, said he, may I know who is this happy person you so humbly obey.

Said she, it is my uncle, with whom I live.

Where doth he live? said he.

Truly, said she, I cannot tell the name of the street.

He is not here, Lady? said he.

Yes, said she, and pointed to him. And though he was loath, yet he was forced to leave her so long, as to speak with her uncle: but the whilst he was from her, all the young gallants, which were gathered round about her, presented her with sweetmeats, as offerings to a goddess; and she making them curtsies, as returning them thanks for that she was not able to receive, as being too great a burden; for she was offered more sweetmeats than one of the Viceroy's guard could carry.

But all the while the Duke stood as a statue, only his eyes were fixed upon her, nor had he power to speak; and she perceiving where he was, for her eye had secretly hunted him out, would as often look upon him as her modesty would give her leave, and desired much to know who he was, but was ashamed to ask.

At last, the Duke being a little encouraged by her eye, came to her.

Lady, said he, I am afraid to speak, lest I should seem rude by

my harsh discourse; for there is not in the alphabet, words gentle nor smooth enough for your soft ears, but what your tongue doth polish: yet I hope you will do as the rest of the gods and goddesses, descend to mortals, since they cannot reach to you.

Sir, said she, but that I know it is the courtly custom for men to express their civilities to our sex in the highest words, otherwise I should take it as an affront and scorn; to be called by those names I understand not, and to be likened to that which cannot be comprehended.

Said the Duke, you cannot be comprehended; nor do your lovers know what destiny you have decreed them.

But the Viceroy came back with her uncle, who desired to have his niece home, the banquet being ended.

But when the Duke saw her uncle, he then apprehending who she was, was so struck, that what with guilt of conscience, and with repenting sorrow, he was ready to fall down dead.

Her uncle, seeing him talking to her, thus spoke to the Duke.

Sir, said he, you may spare your words, for you cannot justify your unworthy deeds.

Whereat she turned as pale as death, her spirits being gathered to guard the heart, being in distress, as overwhelmed with passion. But the bustle of the crowd helped to obscure her change, as well it did smother her uncle's words, which pierced none but the Duke's ears, and hers.

The Viceroy taking her by the hand, led her to the coach, and all the gallants attended; whereat the ladies, that were left behind in the room, were so angry, shooting forth words like bullets with the fire of anger, wounding every man with reproach: but at the Viceroy they sent out whole volleys, which battered his reputation: but as for the young Lady, they did appoint a place of purpose to dissect her, reading satirical lectures upon every part with the hard terms of dispraises. So all being dispersed, the Viceroy longed for that seasonable hour to visit her.

But the Duke wished there were neither time nor life: I cannot hope, said he, for mercy, my fault is too great, nor can I

live or die in quiet without it; but the miseries and torments of despairing lovers will be my punishment.

But the old gentleman was so pleased to see his niece admired, that as he went home, he did nothing but sing after a humming way; and was so frolic, as if he were returned to twenty years of age; and after he came home, he began to examine his niece.

Said he, how do you like the Duke? for that was he who was speaking to you when I came.

She answered, that she saw nothing to be disliked in his person.

And how, said he, do you like the Viceroy?

As well, said she, as I can like a thing that time hath worn out of fashion.

So, said he, I perceive you despise age: but let me tell you, that what beauty and favour Time takes from the body, he gives double proportions of knowledge and understanding to the mind; and you use to preach to me, the outside is not to be regarded; and I hope you will not preach that doctrine to others you will not follow yourself.

Sir, said she, I shall be ruled by your doctrine, and not by my own.

Then, said he, I take my text out of virtue, which is divided into four parts, prudence, fortitude, temperance, and justice. Prudence is to foresee the worst, and provide the best we can for ourselves, by shunning the dangerous ways, and choosing the best; and my application is, that you must shun the dangerous ways of beauty, and choose riches and honour, as the best for yourself.

Fortitude is to arm ourselves against misfortunes, and to strengthen our forts with patience, and to fight with industry. My application of this part is, you must barricade your ears, and not suffer, by listening after the enticing persuasions of rhetoric to enter; for if it once get into the brain, it will easily make a passage to the heart, or blow up the tower of reason with the fire of foolish love.

Temperance is to moderate the appetites, and qualify the

unruly passions. My third application is, you must marry a discreet and sober man, a wise and understanding man, a rich and honourable man, a grave and aged man, and not, led by your appetites, marry a vain fantastical man, a proud conceited man, a wild debauched man, a foolish prodigal, a poor shark, or a young inconstant man.

And fourthly and lastly, is justice, which is to be divided according to right and truth, to reward and punish according to desert, to deal with others as we would be dealt unto.

My last application is, that you should take such counsel, and follow such advice from your friends, as you would honestly give to a faithful friend as the best for him, without any ends to yourself; and so goodnight, for you cannot choose but be very sleepy.

When he was gone, Lord, said she, this doctrine, although it was full of morality, yet in this melancholy humour I am in, it sounds like a funeral sermon to me: I am sure it is a preamble to some design he hath, pray God it is not to marry me to the Viceroy; of all the men I ever saw, I could not affect him, I should more willingly wed death than him, he is an antipathy to my nature; good Jupiter, said she, deliver me from him. So she went to bed, not to sleep, for she could take little rest, for her thoughts worked as fast as a feverish pulse.

But the Viceroy came the next day, and treated with her uncle, desiring her for his wife.

Her uncle told him, it would be a great fortune for his niece, but he could not force her affection; but, said he, you shall have all the assistance, as the power and authority of an uncle, and the persuasions as a friend can give, to get her consent to marry you.

Pray, said the Viceroy, let me see her, and discourse with her.

He desired to excuse him, if he suffered him not to visit her; for, said he, young women that are disposed by their friends, must wed without wooing. But he was very loath to go without a sight of her: yet pacifying himself with the hopes of having her to his wife, presented his service to her, and took his leave.

Then her uncle sat in council with his thoughts how he

should work her affection, and draw her consent to marry this Viceroy, for he found she had no stomach towards him; at last, he thought it best to let her alone for a week, or such a time, that the smooth faces of the young gallants, that she saw at the masque and ball, might be worn out of her mind. In the meantime, she grew melancholy, her countenance was sad, her spirits seemed dejected, her colour faded, for she could eat no meat, nor take no rest; neither could she study nor practise her exercises, as dancing, etc. Her music was laid by: neither could she raise her voice to any note, but walked from one end of the room to the other, with her eyes fixed upon the ground, would sigh and weep, and knew not for what; at last, [she] spoke thus to herself[.] Surely an evil fate hangs over me, for I am so dull, as if I were a piece of earth, without sense; yet I am not sick, I do not find my body distempered, then surely it is in my mind, and what should disturb that: my uncle loves me, and is as fond of me as ever he was; I live in plenty, I have as much pleasure and delight as my mind can desire. O but the Viceroy affrights it, there is the cause; and yet methinks that cannot be, because I do verily believe my uncle will not force me to marry against my affections; besides, the remembrance of him seldom comes into my mind; for my mind is so full of thoughts of the Duke, that there is no other room left for any other; my fancy orders places, and dresses him a thousand several ways: thus have I a thousand several figures of him in my head[.] Heaven grant I be not in love; I dare not ask anyone that hath been in love, what humours that passion hath: but why should I be in love with him? I have seen as handsome men as he, that I would not take the pains to look on twice: but now I call him better to mind, he is the handsomest I ever saw: but what is a handsome body, unless he hath a noble soul? He is perjured and inconstant; alas, it was the fault of his father to force him to swear against his affections. But whilst she was thus reasoning to herself, in came her uncle; he told her, he had provided her with a good husband.

Sir, said she, are you weary of me? Or am I become a burden, you so desire to part with me, in giving me a husband?

Nay, said he, I will never part, for I will end the few remainder of my days with thee.

Said she, you give your power, authority, and commands, with my obedience, away; for if my husband and your commands are contrary, I can obey but one, which must be my husband.

Good reason, said he, and for thy sake I will be commanded to; but in the meantime, I hope you will be ruled by me; and here is a great match propounded to me for you, the like I could not have hoped for, which is the Viceroy, he is rich.

Yet, said she, he may be a fool.

O, he is wise and discreet, said he.

Said she, I have heard he is ill natured, and froward.⁸

Answered her uncle, he is in great power and authority.

He may be, said she, never the honestest for that.

He is, said he, in great favour with the King.

Sir, said she, princes and monarchs do not always favour the most deserving, nor do they always advance men for merit, but most commonly otherwise, the unworthiest are advanced highest; besides, bribery, partiality, and flattery, rule princes and states.

Said her uncle, let me advise you not to use rhetoric against yourself, and overthrow a good fortune, in refusing such a husband as shall advance your place above that false Duke's Duchess; and his estate, with yours joined to it, it will be a greater than his, with which you shall be served nobly, attended numerously, live plentifully, adorned richly, have all the delights and pleasures your soul can desire; and he being in years, will dote on you; besides, he having had experience of vain debaucheries, is become staid and sage.

Sir, said she, his age will be the means to bar me of all these braveries, pleasures and delights you propound; for he being old, and I young, he will become so jealous, that I shall be in restraint like a prisoner; nay, he will be jealous of the light, and my own thoughts, and will enclose me in darkness, and disturb the peace of my mind with his discontents; for jealousy, I have heard, is never at quiet with itself, nor to those that live near it.

Come, come, said he, you talk I know not what; I perceive you would marry some young, fantastical, prodigal fellow, who will give you only diseases, and spend your estate, and his own too, amongst his whores, bawds, and sycophants; whilst you sit mourning at home, he will be revelling abroad, and then disturb your rest, coming home at unseasonable times; and if you must suffer, you had better suffer by those that love, than those that care not for you, for jealousy is only an overflow of love; wherefore be ruled, and let not all my pains, care, and cost, and the comfort of my labour, be lost through your disobedience.

Sir, said she, I am bound in gratitude and duty to obey your will, were it to sacrifice my life, or the tranquility of my mind, on the altar of your commands.

In the meantime, the Duke was so discontented and melancholy, that he excluded himself from all company, suffering neither his Duchess, nor any friend to visit him, nor come near him, only one old servant to wait upon him; all former delights, pleasures and recreations were hateful to him, even in the remembrance, as if his soul and body had taken a surfeit thereof. At last, he resolved she should know what torment he suffered for her sake; and since he could not see nor speak to her, he would send her a letter: then he called out for pen, ink, and paper, and wrote after this manner.

Madam,

The wrath of the gods is not only pacified, and pardons the greatest sins that can be committed against them, taking to mercy the contrite heart, but gives blessings for repentant tears; and I hope you will not be more severe than they: let not your justice be too rigid, lest you become cruel. I confess, the sins committed against you were great, and deserve great punishment: but if all your mercies did fly from me, yet if you did but know the torments I suffer, you could not choose but pity me; and my sorrows are of that weight, that they will press out my life, unless your favours take off the heavy burden: but howsoever, pray let your charity give me a line or two of your own writing, though they strangle me with death: then will my soul lie quiet in the grave, because I died by your hand; and when I am dead, let not the worst of my actions live in your

memory, but cast them into oblivion, where I wish they may forever remain. The gods protect you.

Sealing the letter, he gave it to his man to carry with all the secrecy he could, bidding him to enquire which of her women was most in her favour, praying her to deliver it to her mistress when she was all alone, and to tell the maid he would be in the street to wait her command. The man found such access as he could wish, the letter being delivered to the Lady; which, when she had read, and found from whom it came, her passions were so mixed, that she knew not whether to joy or grieve; she joyed to live in his thoughts, yet grieved to live without him, having no hopes to make him lawfully hers, nor so much as to see or speak to him, her uncle was so averse against him; and the greatest grief was, to think she must be forced to become another's, when she had rather be his, though forsaken, than by another to be beloved with constancy. Then musing with herself for some time, considering whether it was fit to answer his letter, or no; if my uncle should come to know, said she, I write to him without his leave (which leave I am sure he will never give) I shall utterly lose his affection, and I had rather lose life than lose his love; and if I do not write, I shall seem as if I were of a malicious nature, which will beget an evil construction of my disposition, in that mind I desire to live [in] with a good opinion. And if I believe, as charity and love persuades me, that he speaks truth, I shall endanger his life; and I would be loath to murder him with nice scruples, when I am neither forbade by honour nor modesty, religion nor laws[.] Well, I will adventure, and ask my uncle pardon when I have done; my uncle is not of a tiger's nature, he is gentle and will forgive, and a pardon may be gotten: but life, when once it is gone, will return no more. Then taking pen, ink, and paper, [she] writ to him after this manner.

Sir,

I am obedient, as being once tied to you, until you did cut me off, and throw me away as a worthless piece, only fit to be trodden under the feet of disgrace. and certainly had perished with shame; had not my uncle

owned me, I had been left destitute. And though you are pleased to cast some thoughts back upon me, yet 'tis difficult for me to believe, you, that did once scorn me, should humbly come to sue to me: but I rather fear you do this for sport, angling with the bait of deceit to catch my innocent youth. But I am not the first of my sex, nor I fear shall not be the last, that has been, and will be deceived by men, who glory in their treacherous spoils; and if you beset me with stratagems, kill me outright, and [do] not lead me prisoner, to set out your triumph: but if you have wars with your conscience, or fancy, or both, interrupting the peace of your mind, as your letter expresses, I should willingly return to your side, and be an arbitrator; yet the fates have destined it otherwise. But what unhappy fortune soever befalls me, I wish yours may be good. Heavens keep you.

Here, said she, give the man, that brought me the letter, this. The man returning to his lord so soon, made him believe he had not delivered her that letter.

Well, said the Duke, you have not delivered my letter.

Yet, but I have, said he, and brought you an answer.

Why, said the Duke, it is impossible, you stayed so short a time.

Then, said he, I have wrought a miracle; but, said he, you did lengthen my journey in your conceits, with the foul ways of difficulties.

I hope, said the Duke, thou art so blessed as to make as prosperous a journey, as a quick despatch; leave me awhile, said he while⁹ I call you. But when he went to open the letter, time brings not more weakness, said he, than fear doth to me, for my hands shake as if I had the palsy; and my eyes are so dim, that spectacles will hardly enlarge my sight. But when he had read the letter, joy gave him a new life: here, said he, she plainly tells me, she would be mine; she saith, she would return to my side, if the fates had not destined against it, by which she means, her uncle is against me; well, if I can but once get access, I shall be happy forever. So after he had blessed himself in reading the letter many times over, I will, said he, strengthen myself to enable myself to go abroad, for as yet I am but weak; and calling to his man, he bid him get him something to eat.

Did your Grace, said the man, talk of eating?

Yes, answered the Duke, for I am hungry.

By my troth, said the man, I had thought your hands, mouth, appetite and stomach had made a bargain; the one, that it never would desire meat nor drink; the other that it would digest none; the third, that it would receive none; and the fourth, that it would offer none; for on my conscience you have not eat[en] the quantity of a pestle of a lark this week;¹⁰ and you are become so weak, that if a boy should wrestle with you, he would have the better.

You are deceived, said the Duke, I am so strong, and my spirits so active, that I would beat two or three such old fellows as thou art; and to prove it, I will beat thee with one hand.

No pray, said he, I will believe your Grace's report, and leave your active Grace for a time, to fetch you some food.

When his man came in with the meat, he found the Duke a-dancing.

I believe, said he, you carry your body very light, having no heavy burdens of meat in your stomach.

I am so airy, said the Duke, as I will caper over thy head.

By my troth, said he, then I shall let fall your meat out of my hands, for fear of your heels.

Whilst the Duke was at his meat, he talked to his man; why hast thou lived an old bachelor, and never married?

O Sir, said he, wives are too chargeable.

Why, said the Duke, are you so poor?

No Sir, answered he, women are so vain, besides they do not only spend their husband's estates, but makes his estate a bawd to procure Love servants, so as his wealth serves only to buy him a pair of horns.

Pray thee, let me persuade thee to marry, and I will direct thee to whom thou shalt go a-wooing.

Troth Sir, I would venture, if there had been any example to encourage me.

Why, what do you think of my marriage, do not I live happily?

Yes, said he, when your Duchess and you are asunder, but

when you meet, it is like Jupiter and Juno, you make such a thundering noise, as it frights your mortal servants, thinking you will dissolve our world, your family, consuming our hospitality by the fire of your wrath; rolling up the clouds of smoky vapour from boiled beef, as a sheet of parchment[.] When you were a bachelor we lived in the golden age, but now it is the iron age, and Doomsday draws near.

I hope, saith the Duke, thou art a prophet, but when Doomsday is past, you shall live in Paradise.

In my conscience, Sir, said he, fortune hath mismatched you; for surely nature did never intend to join you as man and wife; you are of such different humours.

Well, said the Duke, for all your railing against women, you shall go a-wooing, if not for yourself, yet for me.

Sir, said he, I shall refuse no office, that your Grace employs me in.

Go your ways, said the Duke, to the Lady's maid you gave the letter to, and present her with a hundred pounds, and tell her, if she can help me to the speech of her Lady; you will bring her a hundred pounds more, and if you find her nice, and that she says she dare not, offer her five hundred pounds or more, or so much, until you have out-bribed her cautious fears.

Sir, said the man, if you send her many of these presents, I will woo for myself, as well as for your Grace, wherefore by your Grace's leave, I will spruce up myself before I go, and trim my beard, and wash my face, and who knows but I may speed, for I perceive it is a fortunate year for old men to win young maids' affections, for they say, the Viceroy is to be married to the sweetest young beautifullest lady in the world, and he is very old, and in my opinion, not so handsome as I am: with that the Duke turned pale.

Nay, said the man, your Grace hath no cause to be troubled, for 'tis a lady you have refused, wherefore he hath but your leavings.

With that the Duke up with his hand, and gave him a box on the ear: thou liest, said he, he must not marry her.

Nay, said the man, that is as your Grace can order the

business; but your Grace is a just performer of your word, for you have tried your strength, and hath beaten me with one hand.

The Duke walked about the room, and after he had pacified himself, at last spoke to his man; well, said he, if you be prosperous, and can win the maid to direct me the way to speak to her Lady, I will cure the blow with crowns.

Sir, said he, I will turn my other cheek to box that, if you please.

Go away, said the Duke, and return as soon as you can.

Sir, said he, I will return as soon as my business is done, or else I shall lose both pains and gains; good fortune be my guide, said he, and then I am sure of the world's favour, for they that are prosperous shall never want friends, although he were a coward, a knave, or a fool, the world shall say, nay, think him valiant, honest and wise.

Sir, said he to the Duke, pray flatter Fortune, and offer some prayers to her deity in my behalf, though it be but for your own sake; for he that hath not a feeling interest in the business, can never pray with a strong devotion for a good success, but their prayers will be so sickly and weak, as they can never travel up far, but fall back as it were in a swoon, without sense[.] In the meantime the Viceroy and the uncle had drawn up articles, and had concluded of the match without the young Lady's consent; but the uncle told her afterwards, she must prepare herself to be the Viceroy's bride: and, said he, if you consent not, never come near me more, for I will disclaim all the interest of an uncle, and become your enemy[.] His words were like so many daggers, that were struck to her heart: for her grief was too great for tears: but her maid, who had ventured her Lady's anger, for gold had conveyed the Duke into such a place, as to go into her chamber, when he pleased, and seeing her stand as it were, without life or sense, but as a statue carved in stone, went to her, which object brought her out of a muse, but struck her with such amaze, as she fixed her eyes upon him, as on some wonder, and standing both silent for a time, at last she spake.

Sir, said she, this is not civilly done, to come without my

leave, or my uncle's knowledge: nor honourably done, to come like a thief in the night to surprise me.

Madam, said he, Love, that is in danger to lose what he most adores, will never consider persons, time, place, nor difficulty, but runs to strengthen and secure his side, fights and assaults all that doth oppose him, and I hear you are to be married to the Viceroy: but if you do marry him, I will strive to make you a widow the first hour, cutting your vows asunder: and your husband, instead of his bride, shall embrace death, and his grave shall become his wedding bed, or I will lie there myself shrouded in my winding sheet from the hated sight of seeing or knowing you to be another's: but if knowledge lives in the grave, think not yourself secure when I am dead; for if ghosts as some imagines, they can rise from the earth, mine shall visit you and fright you from delights, and never leave you until you become a subject in death's kingdom; but if you are cruel and take delight to have your bridal health drunk in blood, marry him, where perchance we may be both dead drunk with that warm red liquor.

Sir, answered she, it is an unheard of malice to me, or an impudent and vainglorious pride in you, neither to own me yourself, nor let another, but would have me wander out of my single life, that the world may take notice and say, this is your forsaken maid; and I live to be scorned and become friendless, for my uncle will never own me, which will prove as a proclamation to proclaim me a traitor to gratitude, and natural affection, by committing the treason of disobedience.

Said the Duke, you cannot want an owner whilst I live, for I had, nor have no more power to resign the interest I have in you, than Kings to resign their crown that comes by succession, for the right lies in the crown, not in the man, and though I have played the tyrant, and deserved to be uncrowned, yet none ought to take it off my head, but death, nor have I power to throw it from myself, death only must make way for a successor.

Then said she, I must die, that your Duchess may have right, and a free possession.

Nay, said he, you must claim your own just interest and place yourself.

What is that, said she, go to law for you[?]

Yes, said he.

Where if I be cast, said she, it will be a double shame.

You cannot plead, and be condemned, said he, if Justice hears your cause: and though most of the actions of my life have been irregular, yet they were not so much corrupted or misruled by nature, as for want of good education, and through the ignorance of my youth, which time since hath made me see my errors; and though your beauty is very excellent, and is able to enamour the most dullest sense, yet it is not that alone that disturbs the peace of my mind, but the conscientiousness¹¹ of my fault, which unless you pardon and restore me to your favour, I shall never be at rest.

I wish there were no greater obstacle, said she, than my pardon to your rest: for I should absolve you soon, and sleep should not be more gentle, and soft on your eyes, than the peace to your mind, if I could give it, but my uncle's dislike may prove as fearful dreams to disturb it: but indeed if his anger were like dreams, it would vanish away, but I doubt it is of too thick a body for a vision.

Says the Duke, we will both kneel to your uncle, and plead at the bar of either ear, I will confess my fault at one ear, whilst you ask pardon for me at the other; and though his heart were steel, your words will dissolve it into compassion, whilst my tears mix the ingredients.

My uncle, said she, hath agreed with the Viceroy: and his word hath sealed that bond, which he never will break.

Says the Duke, I will make the Viceroy to break the bargain himself, and then your uncle is set free: besides, you are mine and not your uncle's; unless you prove my enemy to deny me, and I will plead for my right: Heaven direct you for the best, said she, it is late, goodnight.

You will give me leave, he said, to kiss your hands.

I cannot deny my hand, said she, to him that hath my heart.

The next day the Duke went to the Viceroy's, and desired to have a private hearing, about a business that concerned him; and

when he had him alone, he shut the door, and drew his sword; which when the Viceroy saw, he began to call for help.

Call not, nor make a noise, if you do, Hell take me, said the Duke, I'll run you through.

What mean you, said the Viceroy, to give me such a dreadful visit?

I come, said the Duke, to ask you a question, to forbid you an act, and to have you grant me my demand.

Said the Viceroy, that question must be resolvable, the act just, the demands possible.

They are so, said the Duke[.] My question is, whether you resolve to be married to the Lady Deletia[?]

Yes, answered he.

The act forbidden is, you must not marry her.

Why, said the Viceroy?

Because, said he, she is my wife, and I have been married to her almost nine years.

Why, said he, you cannot have two wives?

No, said he, I will have but one, and that shall be she.

And what is your demand?

My demand is, that you will never marry her.

How, says the Viceroy? Put the case you should die, you will then give me leave to marry her?

No, said the Duke, I love her too well, to leave a possibility of her marrying you: I will sooner die, than set my hand to this, said the Viceroy.

If you do not, you shall die a violent death, by Heaven, answered he, and more than that, you shall set your hand never to complain against me to the King[.] Will you do it, or will you not? for I am desperate, said the Duke.

Said the Viceroy, you strike the King in striking me.

No disputing, says he, set your hand presently, or I will kill you.

Do you say, you are desperate?

Yes, answered he.

Then I must do a desperate act to set my hand to a bond I mean to break.

Use your own discretion, to that[.]

Come, said he, I will set my hand before I read it; for whatsoever it is, it must be done; after he set his hand he read[:]

Here I do vow to Heaven, never to woo the Lady Deletia, nor to take her to wife, whereunto I set my hand. To this paper too, said the Duke.

Here I do vow to Heaven, never to take revenge, nor to complain of the Duke to my King and master, whereunto I set my hand.

Saith the Duke, I take my leave, rest you in peace, Sir.

And the Devil torment you, said the Viceroy! O Fortune, I could curse thee with thy companions, the Fates, not only in cutting off my happiness, in the enjoying of so rare a beauty, but in stopping the passage to a sweet revenge: and though I were sure, there were both gods and devils, yet I would break my vow, for the one is pacified by prayers, and praises, and the other terrified with threats; but, O the disgrace from our fellow creatures, mankind, sits closer to the life, than the skin to the flesh. For if the skin be flayed off, a new one will grow again, making the body appear younger than before; but if a man be flayed once of his reputation, he shall never regain it, and his life will be always bare and raw, and malice and envy will torment it, with the stings of ill tongues; which to avoid, I must close with the Duke in a seeming friendship, and not defy him as an open enemy, lest he should divulge my base acts done by my cowardly fear[.] But they are fools that would not venture their reputations, to save their life, rather than to die an honourable death, as they call it; which is to die, to gain a good opinion, and what shall they gain by it? A few praises, as to say, he was a valiant man; and what doth the valiant get, is he ever the better? No, he is tumbled into the grave, and his body rots, and turns to dust[.] All the clear distinguishing senses, the bright flaming appetites are quenched out; but if they were not, there is no fuel in the grave to feed their fire; for death is cold, and the grave barren; besides, there is no remembrance in the grave, all is forgotten, they cannot rejoice at their past gallant actions, or remember their glorious triumphs, but the only happiness is,

that though there is no pleasure in the grave, so there is no pain; but to give up life before nature requires it, is to pay a subsidy before we are taxed, or to yield up our liberties before we are prisoners. And who are wise that shall do so[?] No, let fools run headlong to death; I will live as long as I can, and not only live, but live easily, freely, and as pleasant as I can; wherefore to avoid this man's mischief, which lies to entrap my life, I will agree with him; and I had rather lose the pleasures of one woman, than all other pleasures with my life; but to do him a secret mischief he shall not escape, if I can prevail; but I perceive this Duke, since he can have but one wife, intends to set up a seraglio¹² of young wenches, and by my troth, he begins with a fair one, and whilst he courts his mistress, I mean to woo his wife, for he hath not sworn me from that. So that my revenge shall be to make him a cuckold, so the Viceroy went to the Duchess; and after he had made his complimentary addresses, they began to talk more serious[ly].

Madam, said he, how do you like the rare beauty which your husband doth admire so much, that he is jealous of all that look on her, and would extinguish the sight of all men's eyes but his own, and challenges all that make love to her, threatens ruin and murder to those that pretend to marry her.

Answered she, if he be so enamoured, I shall not wonder that my beauty is thought dead, my embraces cold, my discourse dull, my company troublesome to him, since his delight is abroad: but, said she, I am well served, I was weary of my old husband, and wished him dead, that I might marry a young one; I abhorred his old age, that was wise and experienced; despised his grey hairs, that should be revered with respect[.] O the happiness I rejected that I might have enjoyed! For he admired my beauty, praised my wit, gave me my will, observed my humour, sought me pleasures, took care of my health, desired my love, [was] proud of my favours, my mirth was his music, my smiles were his Heaven, my frowns were his Hell; when this man thinks me a chain that enslaves him, a shipwreck wherein all his happiness is drowned, a famine to his hopes, a plague to his desires, a Hell to his designs, a devil to damn his fruitions.

Nay certainly, said he, that woman is the happiest that marries an ancient man; for he adores her virtue more than her beauty, and his love continues; though her beauty is gone[,] he sets a price of worth upon the honour and reputation of his wife, uses her civilly, and gives her respect, as gallant men ought to do to a tender sex, which makes others to do the like; when a young man thinks it a gallantry, and a manly action, to use his wife rudely, and worse than his lackey, to command imperiously, to neglect despisingly, making her the drudge in his family, flinging words of disgrace upon her, making her with scorn the mirth and pastime in his idle and foolish discourse amongst his vain and base companions; when an ancient man makes his wife the queen of his family, his mistress in his courtship, his goddess in his discourse, giving her praise, applauding her actions, magnifying her nature; her safety is the god of his courage, her honour the world to his ambition, her pleasure his only industry, her maintenance the mark for his prudence, her delights are the compass by which he sails, her love is his voyage, her advice his oracle; and doing this, he doth honour to himself, by setting a considerable value upon what is his own; when youth regards not the temper of her disposition, slights her noble nature, grows weary of her person, condemns her counsels, and is afraid his neighbours should think his wife wiser than himself, which is the mark of a fool, and a disease most men have (being married young). But a man in years is solid in his counsels, sober in his actions, graceful in his behaviour, wise in his discourse, temperate in his life, and seems as nature hath made him, masculine. When a young man is rash in his counsels, desperate in his actions, wild in his behaviour, vain in his discourses, debauched in his life, and appears not like his sex, but effeminate.

A fair forehead, and a smooth skin, a rosy cheek, and a ruby lip, wanton eyes, a flattering tongue are unmanly, appearing like women or boys, let them never be so valiant; and that appears, as if they would sooner suffer the whip, than handle the sword.

Where an ancient man, every wrinkle is a trench made by time, wherein lies experience to secure the life from errors; and

their eyes are like active soldiers, who bow and sink down by the over-heavy burdens of their spoils, which are several objects that the sight carries into the brain, and delivers to the understanding, as trophies, to hang up in the magazine of the memory. His white hairs are the flags of peace, that time hangs out on the walls of wisdom, that advice and counsel may come from and to safely. Nay, the very infirmities of age seem manly; his feeble legs look as if they had been over-tired with long marches, in seeking out his foes; and his palsy hands, or head, the one seems as if they had been so often used in beating of their enemies, and the other in watching them, as they knew not what rest meant.

Sir, said the Duchess, you commend aged husbands, and dispraise young ones, with such rhetoric, as I wish the one, and hate the other; and in pursuit of my hate, I will cross my husband's amours as much as I can.

In the meantime, the Duke was gone to the old gentleman, the young Lady's uncle.

Which when the old man saw him enter, he started, as if he had seen an evil he desired to shun.

Sir, said he, what unlucky occasion brought you into my house?

First, repentance, answered the Duke, and then love; and lastly, my respect which I owe as a duty. My repentance begs a forgiveness, my love offers you my advice and good counsel, my respect forewarns you of dangers and troubles that may come by the marriage of your niece to the Viceroy.

Why? What danger, said he, can come in marrying my niece to a wise, honourable, rich, and powerful man, and a man that loves and admires her, that honours and respects me?

But, said the Duke, put the case he be a covetous, jealous, froward, ill natured, and base cowardly man, shall she be happy with him?

But he is not so, said he.

But, answered the Duke, if I can prove him so, will you marry her to him?

Pray, said he, spare your proofs of him, since you cannot prove yourself an honest man.

Sir, said the Duke, love makes me endure a reproach patiently, when it concerns the beloved: but though it endures a reproach, it cannot endure a rival.

Why, said the old gentleman, I hope you do not challenge an interest in my niece.

Yes, said the Duke, but I do, and will maintain that interest with the power of my life, and never will quit it till death; and if my ghost could fight for her, it should.

Heaven bless my niece, said the old gentleman: what is your design against her? Is it not enough to fling a disgrace of neglect on her, but you must ruin all her good fortunes? Is your malice so inveterate against my family, that you strive to pull it up by the roots, to cast it into the ditch of oblivion, or to fling it on the dunghill of scorn?

Said the Duke, my design is to make her happy, if I can, to oppose all those that hinder her felicity, disturbing the content and peace of her mind, for she cannot love this man; besides, he disclaims her, and vows never to marry her.

Sir, said the gentleman, I desire you to depart from my house, for you are a plague to me, and bring an evil infection.

Sir, said the Duke, I will not go out of your house, nor depart from you, until you have granted my request.

Why, said the gentleman, you will not threaten me?

No, said the Duke, I do petition you.

Said the gentleman, if you have any quarrel to me, I shall answer it with my sword in my hand; for though I have lost some strength with my years, yet I have not lost my courage; and when my limbs can fight no longer, the heat of my spirits shall consume you; besides, an honourable death I far prefer before a baffled life.

Sir, said he, I come not to move your anger, but your pity, for the sorrows I am in, for the injuries I have done you; and if you will be pleased to take me into your favour, and assist me, by giving my wife, your niece, leave to claim the laws of marriage and right to me, all my life shall be studious to return gratitude, duty, and service.

Yes, answered he, to divulge her disgrace, declaring your

neglect in an open court, and to make myself a knave to break my promise.

Sir, said the Duke, your disgrace by me is not so much as you apprehend; but it will be a great disgrace when it is known the Viceroy refuses her, as I can show you his hand to it; and if he deserts your niece, you are absolved of your promise made to him; and to let you know this is a truth, I say here is his hand.

The whilst the old gentleman was reading the papers, the Viceroy comes in.

O Sir, said he, you are timely come; is this your hand, says he?

Yes, answered the Viceroy.

And do you think it is honourably done, said the gentleman?

Why, said the Viceroy, would you have me marry another man's wife[?]

Well, said the old gentleman, when your Viceroyship is out, as it is almost, I will give you my answer; till then, fare you well.

But the Duke went to the young Lady, and told her the progress he had had with her uncle, and his anger to the Viceroy.

But after the old gentleman's passion was abated towards the Duke, by his humble submission, and the passion inflamed towards the Viceroy, he hearkened to the lawsuit, being most persuaded by his niece's affection, which he perceived was unalterably placed upon the Duke. And at last, advising all three together, they thought it fit, since the parties must plead their own cause, to conceal their agreements, and to cover it by the Duke's seeming dissent, lest he should be convicted as a breaker of the known laws, and so be liable to punishment, either by the hazard of his own life, or the price of a great fine.

But after friends were made of all sides, the lawsuit was declared, which was a business of discourse to all the kingdom, and the place of judicature a meeting for all curious, inquisitive, and busiless people.

When the day of hearing was come, there was a bar set out, where the Duke and the two ladies stood; and after all the judges were set, the young Lady thus spake.

Grave Fathers, and most equal Judges,

I come here to plead for right, undecked with eloquence, but truth needs no rhetoric, so that my cause will justify itself: but if my cause were foul, it were not pencilled words could make it seem so fair, as to delude your understanding eye.

Besides, your Justice is so wise, as to fortify her forts with fortitude, to fill her magazine with temperance, to victual it with patience, to set sentinels of prudence, that falsehood might not surprise it, nor bribery corrupt it, nor fear starve it, nor pity undermine it, nor partiality blow it up; so that all right causes here are safe and secured from the enemies of injury and wrong. Wherefore, most reverend Fathers, if you will but hear my cause, you cannot but grant my suit.

Whereupon the judges bid her declare her cause.

Then thus it is.

I was married to this Prince; 'tis true, I was but young in years when I did knit that wedlock knot; and though a child, yet since my vows were holy, which I made by virtue and religion, I am bound to seal that sacred bond with constancy, now I am come to years of knowing of good from evil.

I am not only bound, most pious Judges, to keep my vow, in being chastely his, as long as he shall live, but to require him by the law, as a right of inheritance belonging to me, and only me, so long as I shall live, without a sharer or co-partner: so that this lady, which lays a claim, and challenges him as being her's, can have no right to him, and therefore no law can plead for her; for should you cast aside your canon law,¹³ most pious Judges, and judge it by the common law,¹⁴ my suit must needs be granted, if Justice deals out right, and gives to truth her own; for should an heir, young, before he comes to years, run on the lender's score, though the lender had no law to plead against nonage,¹⁵ yet if his nature be so just to seal the bonds he made in nonage, when he comes to full years, he makes his former act good, and fixes the law to a just grant, giving no room for cozenage¹⁶ to play a part, nor falsehood to appear. The like is my cause, most grave Fathers, for my friends chose me a husband, made a bond of matrimony, sealed it with the ceremony of the church, only they wanted my years of consent, which I, by an approve-ment, now set as my handwriting.

Say the judges, what says the Duke? Then the Duke thus spake.

I confess, I was contracted to this lady by all the sacred and most binding ceremonies of the church, but not with a free consent of mind; but being forced by duty to my father, who did not only command, but threatened me with his curse, he being then upon his deathbed, and I being afraid of a dying father's curses, yielded to those actions which my affections and free will renounced; and after my father was dead, placing my affections upon another lady, married her, thinking myself not liable to the former contract, by reason the former contract was but of six years of age, whose nonage I thought was a warrantable cancel from the engagement.

Most upright Judges,

My nonage of years is not a sufficient bail to set him free, he being then of full age; nor can his fear of offending his parents, or his loving duty towards them, be a casting plea against me; his duty will not discharge his perjury, nor his fear could be no warrant to do a wrong; and if a fool by promise binds his life to inconveniencies, the laws that wise men made, must force him to keep it. And if a knave, by private and self-ends, doth make a promise, just laws must make him keep it.

And if a coward make a promise through distracted fear, laws that carry more terrors, than the broken promise, profit, will make him keep it.

But a wise, just, generous spirit will make no promise, but what he can, and durst, and will perform.

But say a promise should pass through an ignorant zeal, and seeming good, yet a right honourable and noble mind will stick so fast to its engagement, that nothing shall hew them asunder; for a promise must neither be broken upon suspicion, nor false construction, nor enticing persuasions, nor threatening ruins, but it must be maintained with life, and kept by death, unless the promise[s] carry more malignity in the keeping them, than the breaking of them.

I say not this to condemn the Duke, though I cannot applaud his secondary action concerning marriage; I know he is too noble to cancel that bond his conscience sealed before high Heaven, where angels stood as witnesses; nor can he make another contract until he is free from me; so

that his vows to this lady were rather complemental, and love's feignings, than really true, or so authentical to last; he built affections on a wrong foundation, or rather castles in the air, as lovers use to do, which vanish soon away; for where right is not, truth cannot be; wherefore she can claim no lawful marriage, unless he were a free man, not bound before; and he cannot be free, unless he hath my consent, which I will never give.

Then the other lady spake.

Noble Judges,

This crafty, flattering, dissembling child lays a claim to my husband, who no way deserves him, she being of a low birth, and of too mean a breeding to be his wife; neither hath she any right to him in the law, she being too young to make a free choice, and to give a free consent. Besides, he doth disavow the act, by confessing the disagreeing thereto in his mind; and if she was to give a lawful consent, and his consent was seeming, not real, as being forced thereunto, it could not be a firm contract; wherefore, I beseech you, cast her suit from the bar, since it is of no validity.

Just Judges, answered she,

What though he secretly disliked of that act he made? Yet humane justice sentences not the thoughts, but acts; wherefore those words that plead his thoughts, ought to be waived as useless, and from the bar of justice cast aside.

And now, most upright Judges, I must entreat your favour and your leave to answer this lady, whose passions have flung disgraces on me, which I, without the breach of incivility, may throw them off with scorn, if you allow me so to do.

Said the Judges, we shall not countenance any disgrace, unless we knew it were a punishment for crimes; wherefore speak freely.

Why then, to answer to this lady, that I am meanly born. 'Tis true, I come not from nobility, but I can draw a line of pedigree five hundred years in length from the root of merit, from whence gentility doth spring. This honour cannot be degraded by the displeasure of princes, it holds not

the fee-simple from the crown,¹⁷ for time is the patron of gentility, and the older it groweth, the more beautiful it appears; and having such a father and mother as merit and time, gentry is a fit and equal match for any, were they the rulers of the whole world.

And whereas she says, most patient Judges, I am a false dissembling child[:] I answer, as to my childhood, it is true, I am young, and inexperienced, a child in understanding, as in years; but to be young, I hope it is no crime: but if it be, 'twas made by nature, not by me. And for dissembling, I have not had time enough to practice much deceit; my youth will witness for me, it is an art, not an inbred nature, and must be studied with pains, and watched with observation, before any can be master thereof. And I hope this assembly is so just, as not to impute my innocent simplicity to a subtle, crafty, or a deceiving glass, to show the mind's false face, making that fair, which in itself is foul. And whereas she says, I have been meanly bred, 'tis true, honoured Judges, I have been humbly bred, taught to obey superiors, and to reverence old age; to receive reproofs with thanks, to listen to wise instructions, to learn honest principles, to housewife time, making use of every minute; to be thrifty of my words, to be careful of my actions, to be modest in my behaviour, to be chaste in my thoughts, to be pious in my devotions, to be charitable to the distressed, to be courteous to inferiors, to be civil to strangers; for the truth is, I was not bred with splendrous vanities, nor learnt the pomp and pride of courts; I am ignorant of their factions, envies, and back-bitings, I know not the sound of their flattering tongues, I am unacquainted with their smiling faces, I have not wit to perceive their false hearts, my judgement is too young and too weak to fathom their deep and dangerous designs.

Neither have I lived so long in populous cities, as to share of the luxuriousness therein; I never have frequented their private nor public meetings, nor turned the day into night by disorders; I can play at none of their games, nor can I tread their measures: but I was bred a private country life, where the crowing of the cocks served as waights of the town;¹⁸ and the bleating of the sheep, and lowing of the cows, are the minstrels we dance after; and the singing of the birds are the harmonious notes by which we set our innocent thoughts, playing upon the heart-strings of content, where Nature there presents us a masque with various scenes, of several seasons of the year.

But neither low birth, nor mean breeding, nor bad qualities, nay, were I as wicked as I am young, yet it will not take away the truth of my cause, nor the justness of my plea; wherefore I desire you to give my suit a patient trial, and not to cast me from the bar, as she desires; for I hope you will not cast out my suit by an unjust partiality, nor mistake the right measure, and so cut the truth of my cause too short: but I beseech you to give it length by your serious considerations, and make it fit by your just favour; for though truth itself goeth naked, yet her servants must be clothed with right, and dressed by propriety, or they will die with the cold of usurpation, and then be flung into the ditch of sorrow, there eaten up with the ravens of scorn, having no burial of respect, nor tomb of tranquillity, nor pyramids of felicity, which by your justice may raise them as high as Heaven, when your injustice may cast them as low as Hell. Thus you become to truth, gods or devils.

Madam, said the judges to the young Lady, the justice of your cause judges itself; for the severest judge, or strictest rules in law, would admit of no debate.

And truly, Madam, it is happy for us that sit upon the bench, that your cause is so clear and good, otherwise your beauty and your wit might have proved bribes to our vote: but yet there will be a fine on the Duke for the breach of the laws.

With that the Duke spake.

Most careful, learned, and just Judges, and Fathers of the Commonwealth.

I confess my fault, and yield myself a prisoner to Justice, to whom she may either use punishment or mercy: but had I known the laws of custom, religion or honour then, as well as I do now, I had not run so fast, nor plunged myself so deep in foul erroneous ways: but wild youth, surrounded with ease, and fed with plenty, born up with freedom, and led by self-will, sought pleasure more than virtue: but experience hath learned me stricter rules, and nobler principles, insomuch as the reflection of my former actions, clouds all my future happiness, wounds my conscience, and torments my life: but I shall submit to what your wise judgements shall think fit.

My Lord, answered the judges, your Grace being a great peer of the realm, we are not to condemn you to any fine, it must be the King, only we judge the Lady to be your lawful wife, and forbid you the company of the other.

Said the Duke, *I shall willingly submit.*

With that, the young Lady spake. Heaven, said she, send you just rewards for your upright actions: but I desire this assembly to excuse the faults of the Duke in this, since he was forced by Tyrant Love to run in uncouth ways, and do not wound him with sharp censures.

*For where is he, or she, though ne'er so cold,
But sometimes Love doth take, and fast in Fetters hold.*

The Viceroy being by, said to the other lady; Madam, said he, since the law hath given away your husband, I will supply his place, if you think me so worthy, with whom perchance you may be more happy than you were with him.

I accept of your love, said she, and make no question but fortune hath favoured me in the change.

With that, the court rose, and much rejoicings there were of all sides.

NOTES

THE CONTRACT

- ¹ i.e. reproached me for behaving dishonourably.
- ² Obsolete form of curtsy.
- ³ Ambitious rivalry.
- ⁴ Fear *shamefastness*: bashfulness, modesty.
- ⁵ Struggle indecorously.
- ⁶ Cavendish's coinage, meaning spectacular, viewable.
- ⁷ Lens by which the rays of the sun may be concentrated on an object, so as to burn if combustible; often used figuratively to suggest inflaming beauty.
- ⁸ Perverse, difficult.
- ⁹ Until.
- ¹⁰ Phrase meaning 'a trifle'.
- ¹¹ In obsolete sense of consciousness.
- ¹² Harem.
- ¹³ Ecclesiastical law, used in church courts.
- ¹⁴ The unwritten law of England, administered by the King's ordinary courts; as opposed to statute law, or canon law.
- ¹⁵ The condition of being under age, minority.
- ¹⁶ Cheating, deception, fraud.
- ¹⁷ An estate belonging to the owner and his heirs forever.
- ¹⁸ Small group of wind instrumentalists maintained at public expense; here used ironically.

ASSAULTED AND PURSUED CHASTITY

- ¹ See Genesis 34; Dinah's brothers, Simeon and Levi, avenged her rape in a massacre which led indirectly to the foundation of Israel.
- ² Surgeons.
- ³ Knowledge of the human body.
- ⁴ Treatises on the properties of plants.
- ⁵ Small ship's boat.
- ⁶ The fork or junction of the thighs.
- ⁷ Slabs.

- ⁸ Level, open fields.
- ⁹ West wind.
- ¹⁰ Swooning, fainting.
- ¹¹ Spartans.
- ¹² Africans.
- ¹³ Emended from 'indifferent'.
- ¹⁴ The text at this point bears the marginal note, 'Here ends the Kingdom of Phancy'.
- ¹⁵ Parthian horsemen were famed for the rapidity and cunning of their manoeuvres.
- ¹⁶ The change of pronoun in this passage, as in many others, is symptomatic of the text's instability in representing Travellia's gender.
- ¹⁷ Tumours in a horse's leg caused by inflammation.
- ¹⁸ Emended from 'will not hear me.'
- ¹⁹ Recluse.
- ²⁰ Plans, diagrams, designs.
- ²¹ One of the four humours of early physiology; associated with bile, temper.
- ²² Spears and hand-guns.
- ²³ Horse soldiers wearing cuirasses, i.e. armour for the body.
- ²⁴ Order of battle, battle array.
- ²⁵ i.e. the beams of Travellia's eyes.
- ²⁶ 'spake her father's funeral speech' is added in Cavendish's hand.
- ²⁷ Debauch.
- ²⁸ Body.
- ²⁹ A marginal note printed beside this speech reads, 'the antient custom was for the nearest friend to speak their funeral speech'.
- ³⁰ Meeting.
- ³¹ Emended from 'doth not'.
- ³² A marginal note in Cavendish's hand reads 'These verses are my Lord marquis's'. William Cavendish contributed several short pieces of prose and poetry to *Nature's Pictures*.

THE DESCRIPTION OF A NEW WORLD, CALLED THE BLAZING WORLD

- ¹ *The Blazing World* was published together with *Observations Upon Experimental Philosophy* in both 1666 and 1668.
- ² Lucian of Samosata (AD 125?–200?), Greek satirist, author of dialogues and of an imaginary voyage (trans. 1634); Savinien Cyrano de Bergerac (1620–55), *Histoire comique contenant les états et empires de la lune* (1657).
- ³ In 1649 William Cavendish, Marquis (later Duke) of Newcastle was banished from England and his estates confiscated. William's elder brother,