

THE
ARAIGNMENT

Of Lewde, idle, froward, and vncon-
stant women : Or the vanitie of them,
choofe you whether.

With a Commendacion of wise, vertuous and
honest Women.

Pleasant for married Men, profitable for
young Men, and hurtfull
to none.



LONDON

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*with the Answer
& parts*

by Joseph Sturton

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“ The Arraignment of unworthy

WOMEN ;”

AND

“ The Arraignment of dishonourable

MEN.”

Advertisement.

THAT every one should learn to “ choose the good and refuse
“ the evil,” is a position of striking importance; equally
accredited in the Publications herewith presented, and
claiming the revival of them.

With these curious Essays we trace a remarkable simi-
larity of habits and sentiments, in our own country, in the
periods of about two centuries distant from each other. The
qualities and pretensions of the different Sexes are examined
with appropriate zeal—the consequences of the different
Conditions in Life which they may adopt are impressively
pointed out; hence it is presumed, that topics and charac-
ters, of universal concern, thus treated and depicted, will
render the perusal of them very interesting.

To Persons desirous of consulting the literature of
preceding times, these little volumes are inscribed; and in
attempting to gratify their enquiries, the Editor hopes to
meet a kind return.

The Arrangement of Numbers

W. O. W.

1854

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Neither to the best nor yet to the
worst, but to the common sort of
Women.

MVsing with my selfe being idle, and ha-
ving little ease to passe the time withall, and I be-
ing in a great chollor against some women, I mean
more then one; And so in the ruffe of my fury, tak-
ing my pen in hand to beguile the time withal, in-
deed I might have employed my selfe to better vse then in such an
idle busines, and better it were to pocket up a pelting injury then
to intangle my selfe with such vermine, for this I knowe that be-
cause women are women, therefore many of them will doe that in
an hower, which they many times will repent all their whole life
time after, yet for any injury which I haue receued of thē, the more
I consider of it, the lesse I esteeme of the same: Yet perhaps some
may say vnto me that I haue sought for honey, caught the Bee by
the taile, or that I haue been bit or stung with some of these wasps,
otherwise I could neuer haue bene expert in bewraying their
qualities, for the Mother would neuer haue sought her Daughter
in the Ouen but that she was there first herselfe; Indeede I must
confesse I haue bene a Traueller this thirty and odde yeares, and
many traueilllers liue in disdain of women, the reason is, for that
their affections are so poysoned with the hainous euills of vncon-
stant women which they happen to be acquainted with in their
trauails: for it doth so cloy their stomacks that they censure hard-
ly of women euer afterwardes: wronged men will not be tongue-
tyed: Therefore if you doe ill you must not thinke to heare well,

The Epistle

for although the world be bad, yet it is not come to that passe that men should beare with all the bad conditions that is in some women.

I know I shall be bitten by many because I touch many, but before I goe any further let me whisper one worde in your eares, and that is this, whatsoever you thinke priuately I wish you to conceale it with silence, least in starting vp to finde fault you proue your selues guilty of these monstrous accusations which are heere following against some women: and those which spurne if they feele themselves touched, proue themselves starke fooles in bewraying their galled backs to the world, for this booke toucheth no sort of women, but such as when they heare it will goe about to reprove it, for although in some part of this Book I tripp at your heeles, yet I will stay you by the hand so that you shall not fall further then you are willing, although I deale with you after the manner of a shrowe which cannot otherwise ease her curst heart but by her vnhappy tongue: If I be too earnest bear with me a little, for my meaning is not to speake much of those that are good, and I shall speake too little of those that are naught, but yet I will not altogether condemne the bad, but hoping to better the good by the naughty examples of the badd; for there is no woman so good but hath one idle part or other in her which may be amended, for the clearest Riuer that is hath some durt in the bottom: Iewels are all precious but yet they are not all of one price, nor all of one vertue: gold is not all of one picture, no more are women all of one disposition: women are all necessary euills and yet not all giuen to wickednesse, and yet many so bad, that in my conceit if I should speake the worst that I know by some women, I should make their eares glowe that heare me, and my tongue would blister to report it; but it is a great discredit for a man to be accounted for a scolde, for scolding is the manner of Shrowes; therefore I had rather answer them with silence which finde fault, then strue to win the Cucking-stoole frō them. Now me thinks I heare some curious Dames giue their rash iudgements and say, that I hauing no witt, descant vpon women which haue more wit then men! to answer you againe, If I belie you iudge me vnkinde, but

To the Reader.

but if I speake the trueth I shall be the better beleueed another time: and if I had wrote neuer so well it is vnpossible to please all, & if neuer so ill yet I shall please some. Let it be well or ill I look for no praise for my labour, I am weined from my mothers teat, and therefore never more to be fed with her papp, wherefore say what you will for I will follow my owne vaine in vnfolding eue-ry pleat, and shewing eue-ry wrinkle of a womans disposition, and yet I will not wade so farre ouer the shooes but that I may returne dry, nor so farr in but that I may easily escape out, and yet for all that I must confesse my selfe to be in a fault, and that I haue offended you beyond satisfaction, for it is hard to giue a sufficient recompence for a slaunder, and yet hereafter if by no meanes I cannot obtaine your fauour to be one of your Pulpit men, yet you cannot deny me to be one of your Parish, & therefore if you please but to place me in the body of the Church hereafter, you shall finde my deuotion so great towards you, as hee that kneeleth at the chancell doore: for I wrote this booke with my hand, but not with my heart.

Indeed when I first began to write this booke, my witts were gone a wooll-gathering, in so much that in a manner forgetting my selfe, and so in the rough of my fury, I vowed for euer to be an open enemy vnto women, but when my fury was a little past, I began to consider the blasphemy of this infamous booke against your sectes; I then tooke my pen and cut him in twenty peeces, and had it not beene for hurting my selfe, I would haue cut my owne fingers which held my pen: and furthermore for a pennance I doe craue that my selfe may be a Iudge against my selfe, but yet assure your selues of all euills I will choose the least, wherefore I choose rather to beare a faggot, then burne by the faggot: you may perceiue the winde is changed into another dore, and that I begin to be sea-sicke and yet not past halfe a mile on the salte water, and that my mouth hath vttered that in my fury, which my heart neuer thought, and therefore I confesse that my tongue hath gone beyond my wittes, for I doe surmise that the sauce which I have made is too sharpe for your dyet, and the flowers which I have gatherd are too strong for your noses; But if I had brought

The Epistle

little Dogges from *Island*, or fine glasses from *Venice*, then I am sure that you would either haue woeed me to haue them, or wished to see them. But I will heere conclude this first Epistle, praying you with patience to heare the rest, for if I offend you at the first, I will make you amends at the last, and so I leaue you to him, whose seate is in Heauen and whose foot-stoole is the Earth.

Yours in the way of Honesty,

Thomas Tel-troth.

Read it if you please and like as you list, neither to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinary sort of giddy beaded young-men I send this greeting.

YF thou mean to see the Bear-bayting of womē, then trudge to this beare-garden apace and get in betimes, and viewe euery roome where thou maist best sit, for thy owne pleasure, profite, and heartes ease, and beare with my rudenesse if I chance to offend thee: But before I doe open this trunke full of torments against women, I thinke it were not amisse to resemble those which in olde time did sacrifices to *Hercules*, for they vsed continually first to whip all their Dogges out of their Citty, and I thinke it were not amisse to driue all the women out of my hearing, for doubt least this little sparke kindle into such a flame, and raise so many stinging Hornets humming about my eares, that all the witt I haue will not quench the one nor quiet the other: for I feare methat I haue set downe more then they will like of, and yet a great deale lesse then they deserue, and for better prooffe I reffer my selfe to the iudgement of men, which haue more experience then my selfe, for I esteeme little of the mallice of women, for men will be perswaded with reason, but women must be answered with silence, for I know women will barke more at me, then

Cerberus

To the Reader.

Cerberus the two headed Dog did at *Hercules* when he came into Hell to fetch out the faire *Proserpina*, and yet *I* charge them now but with a bul-rush in respect of a second booke which is almost ready: *I* doe now but fret them with a false fire, but my next charge shall be with weapons, and my larum with powder and shot, for then we will goe vpon these venomous Addars, Serpents and Snakes, and tread and trample them vnder our feet, for *I* haue known many men slung with some of these Scorpions, and therefore *I* warne all men to beware the Scorpion; *I* knowe women will bite the lippe at me and censure hardly of me, but *I* feare not the curst Cowe for shee commonly hath short hornes; let them censure of me what they will, for *I* meane not to make them my Iudges; and if they shoote their spite at me, they may hit themselues, and so *I* will smile at them as at the foolish flye which burneth herselfe in the candle; And so, friend Reader, if thou hast any discretion at all, thou maiest take a happy example by these most lasciuious and crafty, whoorish, theeuifh, and knauifh women, which were the cause of this my idle time spending; and yet *I* haue no warrant to make thee belecue this which *I* write to be true, but yet the simple Bee gathereth hony where the venomous Spider doth her poyson; And so *I* will hinder thee no longer from that which ensueth, but heer *I* will conclude least thou hast cause to say, that my Epistles are longer then my booke, a Booke *I* hope *I* may call it without any offence, for the Collyer calls his horse a Horse, and the Kings great Steed is but a Horse.

If thou Read but the beginning of a booke thou canst giue no iudgement of that which ensueth; Therefore *I* say as the Frier, who in the midst of his Sermon said often that the best was behinde: And so if thou reade it all ouer thou shalt not be deluded for the best is behinde, *I* think *I* haue shott so neere the white that some will account me for a good Archer: and so praying thee to looke to thy footing that thou run not ouer thy shoes, and so be past recouery before my second booke come.

*Thy friend nameles,
To keepe my selfe blameles.*

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THE FIRST PART
OF THE HISTORY OF THE
REPUBLIC OF VENICE



CHAP. 1.

This first Chapter sheweth to what use Women were made, it also sheweth that most of them degenerate from the use they were framed vnto, by leading a proud lasie and idle life, to the great hinderance of their poore Husbands.



Ofes describeth a woman thus: At the first beginning (saith he) a woman was made to be a helper vnto man, and so they are indeede, for she helpeth to spend & consume that which man painefully getteth. He also saith that they were made of the ribbe of a man, and that their froward nature sheweth; for a ribbe is a crooked thing good for nothing else, and women are crooked by nature, for small occasion will cause them to be angry.

Againe, in a manner she was no sooner made but straight way her minde ws set vpon mischief, for by her aspiring minde and wanton will she quickly procured mans fall, and therefore euer since they are & haue been a woe vnto man, and follow the line of their first leader.

For I pray you let us consider the times past with the time present, first, that of *Dauid* and *Salomon*, if they had occasion so many hundreth yeares agoe to exclaime so

Bitterly

bitterly against women, for the one of them said, that it was better to be a doorekeeper, and better dwell in a den amongst Lyons then to be in the house with a froward and wicked woman: and the other said, that the climbing vp of a sandy hill to an aged man was nothing so wearisome as to be troubled with a froward woman: and further he saith, that the mallice of a beast is not like the mallice of a wicked woman, nor that there is nothing more dangerous then a woman in her fury.

The Lyon being bitten with hunger, the Beare being robbed of her young ones, the Viper being trod on, all these are nothing so terrible as the fury of a woman. A Bucke may be inclosed in a Parke, a bridle rules a horse, a Woolfe may be tyed, a Tyger may be tamed, but a froward woman will never be tamed, no spur will make hir goe, nor no bridle will holde hir backe, for if a woman holde an opinion no man can draw hir from it, tell hir of hir fault she will not beleue that she is in any fault, give hir good counsell but she will not take it, if you doe but looke after another woman then she will be iealous, the more thou louest hir the more she will disdaine thee, and if thou threaten hir then she will be angry, flatter her and then she will be proude, and if thou forbear hir it maketh hir bould, and if thou chasten hir then she will turne to a Serpent; at a worde a woman will neuer forget an iniury, nor giue thanks for a good turne: what wise man then will exchange golde for drosse, pleasure for paine, a quiet life for wrangling braules, from the which the married men are neuer free.

Salomon saith that women are like vnto wine, for that they will make men drunke with their deuises.

Againe

Againe in their loue a woman is compared to a poming-stone, for which way foeuer you turne a poming stone it is full of holes; euen so are womens heartes, for if loue steale in at one hole it steppeth out at another.

They are also compared vnto a painted ship, which seemeth faire outwardly & yet nothing but ballace within hir, or as the Idolls in *Spaine* which are brauely gilt outwardly and yet nothing but lead within them, or like vnto the Sea which at sometimes is so calme that a cockbote may safely endure hir might, but anon againe without rage she is so grown that it ouerwhelmeth the tallest ship that is.

A froward woman is compared to the winde, and a still woman vnto the Sunne, for the sunne and the winde met a traueiller vpon the way and they laide a wager, which of them should get his cloake from him first; then first the winde began boistrouly to blow, but the more the winde blow'd the more the traueiller wrapped and gathered his cloake about him; now when the winde had done what he could and was neuer the neerer, then began the Sunne gently to shine vpon him and he threw off not onely his cloake but also his hat and Ierkin, this morall sheweth that a woman with high wordes can get nothing at the handes of hir husband, neuer by froward meanes, but by gentle and faire meanes she may get his heart bloud to doe hir good.

As women are compared vnto many things, euen so many and many more troubles commeth galloping after the heeles of a woman, that young men before hand doe not thinke of, for the world is not made all of otemell, nor all is not gold that glistereth, nor the way to Heauen

is not strewed with rushes, no more is the cradle of ease in a womans lapp: If thou were a Seruant or in bondage before, yet when thou doest marry, thy toile is neuer the neerer ended, for even then and not before thou doest change thy golden time for a drop of hony, which presently afterwards turneth to be as bitter as wormwood.

Yet there are many young men which cudgell their witts and beate their braines and spend all their time in the loue of women, and if they get a smile or but a fauor at their lous hand, they straight way are so rauished with ioy, yea so much that they thinke they haue gotten God by the hand, but within a while after they will finde that they have but the Deuill by the foote. A man may generally speake of women that for the most part thou shalt finde them dissembling in their deeds and in all their actions subtile and dangerous for men to deale withall, for their faces are lusers, their beauties are baytes, their lookes are netts, and their wordes charmes, and all to bring men to ruine.

There is an old saying goeth thus, that he which hath a faire wife and a white horse shall neuer be without troubles, for a woman that hath a fair face it is euer matched with a cruell heart, and hir heauenly lookes with hellish thoughtes, their modest countenance with mercilesse mindes, for women can both smooth and sooth: they are so cunning in the art of flattery as if they had been bound prentise to the trade, they haue *Sirens* songs to allure thee, & *Xerxes* cunning to inchaunt thee, they beare two tongues in one mouth like *Iudas*, and two heartes in one breast like *Magus*, the one full of smiles and the other full of frownes, and all to deceiue the simple and plaine meaning

ning men, they can with *Satyer* out of one mouth blow both hot and colde.

And what of all this? why nothing but to tell thee that a woman is better lost then found, better forsaken then taken. Saint *Paul* saith that they which marry doe well, but he also saith that they which marry not doe better: & he no doubt was wel aduised what he spake. Then if thou be wise keepe thy head out of the halter and take heed before thou haue cause to curse thy hard penny worth, or wish the Preist speachles which knit the knot.

The Philosophers which liued in the olde time, their opinions were so hard of marriage, that they neuer delighted therein, for one of them being asked why he married not? he answered, that it was too soone; and afterwards when he was olde, he was asked the same question; and he said then that it was too late: and further he said, that a married man hath but two good dayes to be looked for, that was the marriage day and the day of his wifes death, for a woman will feede thee with hony and poyson thee with gall. *Diogenes* was so dogged that hee abhorred all women, and *Augustus* he wished that he had liued wifeles and dyed childles.

On a time one asked *Socrates*, whether he were better to marry or to liue single? and he made answere; which so euer thou doest it will repent thee, for if thou marriest not, then thou wilt liue discontented and dye without issue, and so perhaps a stranger shall possesse thy goodes: and if thou doest marry thou shalt haue continuall vexations, hir dowrie will be often cast in thy dish if shee doe bring wealth with her, again if she cōplain, then hir kinfolk will bend the browes & hir mother will speake hir

pleasure by thee, and if thou marriest onely for faire lookes, yet thou maiest hap to goe without them when thou lookest for them: and if thou marriest one that is fruitfull in bearing of children, then will thy care be the more increased, for little doth the father know what shal be the end of his children, and if she be barren thou wilt lothe her, and if honest thou wilt feare hir death, and if vn honest thou wilt be wearie of thy life, for when thou hast hir thou must support hir in all hir bad actions, and that wil be such a perpetuall burden vnto thee, that thou hadst euen as good drawe water continually to fill a bottomles tubb.

A gentleman on a time said to his friend I can helpe you to a good marriage for your sonne, his friend made him this answer; my sonne (said hee) shall stay till he haue more wit: the Gentleman replied againe, saying, if you marrie him not before he hath wit, he will neuer marry so long as he liueth.

For a married man is like vnto one arrested, and I think that many a man would flie vp into Heaven, if this arrest of marriage kept them not backe. It is said of one named *Domettas* that he buried three wiues, and yet neuer wet one handkercher no nor shed not so much as one teare: also *Vlisses* he had a Dog which loued him well and when that dog died he wept bitterly, but he neuer shed one teare when his wife dyed, wherefore if thou marriest without respect but onely for bare loue, then thou wilt afterwards with sorrow say that there is more belongs to housekeeping then fower bare legges in a bed: a man cannot live with his handes in his bosome, nor buy meat in the market for honestie without money: where there

is nothing but bare walles, it is a fit house to breed beggers into the world : yet there are many which thinke when they are married that they may liue by love, but if wealth be wanting hot loue will soon be colde, and your hot desires will be soon quenched with the smoke of pouerty. To what end then should we live in loue, seeing it is a life more to be feared then death, for all thy monie wastes in toys and is spent in banquetting , and all thy time in sighes and sobbs to thinke vpon thy trouble and charge which cōmonly commeth with a wife, for commonly women are proude without profit , and that is a good purgation for thy purse , & when thy purse is light then will thy heart be heauy.

The pride of a woman is like the dropsie, for as drinke increaseth the drouth of the one, euen so money enlargeth the pride of the other : thy purse must be always open to feed their fancy, and so thy expences will be great and yet perhaps thy gettings small, thy house must be stored with costly stufte, and yet perhaps thy Seruantes starued for lack of meat: thou must discharg the Mercers booke and pay the Haberdashers man , for hir hat must continually be of the new fashon, and hir gowne of finer wooll then the sheepe beareth any : she must likewise haue hir Jewel-box furnished especially if she be beautifull , for then commonly beauty and pride goeth together, and a beautifull woman is for the most part costly and no good hufwife, and if she be a good hufwife then no seruant will abide hir feirce cruelty, and if she be honest and chaste then commonly she is iealous : a Kinges crowne and a faire woman is desired of many.

But he that getteth either of them liueth in great troubles

bles and hazard of his life: he that getteth a faire woman is like vnto a Prisoner loaden with fetters of golde, for thou shalt not so oft kisse the sweete lippes of thy beautifull wife, as thou shalt be driuen to fetch bitter sighes from thy sorrowfull hart in thinking of the charge which commeth by hir, for if thou deny hir of such toys as she standes not in neede of, and yet is desirous of them, then she will quickly shut thee out of the doores of hir fauour & deny thee hir person, and shew hir selfe as it were at a window playing vpon thee, not with small shot, but with a cruell tongue she will ring thee such a peale, that one would thinke the Deuill were come from Hell, saying, I might haue had those which would haue maintained me like a woman, where as nowe I goe like nobody: but I will be maintained if thou were't hanged: with such like words she will vex thee, blubbering forth abundance of dissembling teares (for women do teach their eies to weepe) for doe but crosse a woman although it be neuer so little, shee will straight way put finger in the eye and cry, then presently many a foolish man will flatter hir and intreat hir to be quiet: but that marres all, for the more she is intreated, she will power forth the more abundance of deceitfull teares, and therefore no more to be pittied then to see a Goose goe barefoote, for they haue teares at commaund, so haue they wordes at will, and oathes at pleasure, for they make as much account of an oath, as a Marchant doth which will forswear him selfe for the getting of a penny. Ineuer yet knew woman that would deny to swear in defence of hir own honesty & alwayes standing highly vpon it, although she be ashamed to wear it in winter for catching of colde, nor in summer

mer for heate fearing leaft it may melt away.

Many will fay this which I write is true, and yet they cannot beware of the Deuill vntill they are plagued with his Dame; the little Lambe skips and lepps till the Fox come, but then he quiuers and fhakes: the Beare daunces at the stake till the Dogges be vpon his backe: and some men neuer feare their money vntill they come into the handes of theeues; euen fo some will neuer be warned and therefore is not to be pittied if they are harmed. what are women that makes thee fo greedily to gape after them: Indeed, some their faces are fairer and beautifuler then others, some againe stand highly vppon their fine foote and hand, or elle all women are alike: *Ione* is as good as my Lady according to the Countrey mans Prouerbe, who gaue a great fumme of money to lye with a Lady, and going homewards hee made a grieuous mone for his money, and one being on the other fide the hedge heard him fay that his *Ione* at home was as good as the Lady. But whether this be true or no myfelfe I doe not knowe, but you have it as I heard it.

If thou marriest a woman of euill report, hir discredit will be a spot in thy browe, thou canst not goe in the street with hir without mocks, nor amongft thy neighbours without frumps, and cōmonly the fairest women are soonest intised to yeeld vnto vanity: hee that hath a faire wife and a whetstone euery one will be whetting thereon, and a Castle is hard to keepe when it is affalted by many, and faire women are commonly catched at, he that marrieth a faire womā euery one will wish his death to inioy hir, and if thou be neuer fo rich, and yet but a Clowne in condition, then will thy faire wife haue hir-

C

credit

credit to please hir fancy, for a Diamond hath not his grace but in golde, no more hath a faire woman hir full commendations but in the ornament of hir brauery, by which meanes there are diuers women whose beauty hath brought their husbandes into great pouerty and discredit by their pride and whoordome, a faire woman commonly will goe like a Peacocke, and hir husband must goe like a Woodcocke.

That great Giant *Pamphimapho* who had Beares waiting vpon him like Dogges, and he could make tame any wilde beast yet a wanton woman he could neuer rule nor turne to his will.

Salomon was the wisest Prince that euer was, yet he lust after so many women that they made him quickly forsake his God which did alwaies guide his steppes, so long as he liued godly.

And was not *Dauid* the best beloued of God and a mighty Prince, yet for the loue of woman he purchased the displeasure of his God. *Samson* was the strongest man that ever was, for euery lock of his head was the strength of another man, yet by a woman he was ouercome, he reuealed his strength, and payed his life for that folly. Did not *Iesabell* for her wicked lust cause her husbands blood to be giuen to doggs?

Iobs wife gaue her husband counsaile to blaspheme God and to curse him.

*Agamemnon*s wife for a small iniury that hir husband did her the first committed adultery, and afterwards consented to his death.

Also the wife of *Hercules*, she gave her husband a poysoned shirt, which was no sooner on his backe, but did sticke

sticke so fast, that when he would have plucked it off it tore the flesh with it.

If thou wilt auoyd these euills thou must with *Vlisses* binde thy selfe to the mast of the ship as he did, or else it would haue cost him his life, for otherwise the *Syrenian* women would haue intised him into the Sea if he had not so done.

It is wonderfull to see the madd feates of women, for she will be now merry then againe sad; now laugh then weepe, now sick then presently whole, all things which like not them is naught, and if it be neuer so bad if it like them it is excellent, againe it is death for a woman to be denied the thing which they demanda: and yet they will dispise things giuen them vnasked.

When a woman wanteth any thing, shee will flatter and speake faire, not much unlike the flattering Butcher who gently claweth the Oxe, when he intendeth to knock him on the head; but the thing being once obtained and their desires gained, then they will begin to looke bigge and answere so stately, and speake so scornfully, that one would imagine they would never seeke helpe nor craue comfort at thy hands any more. But a woman is compared vnto a ship, which being neuer so well rigged, yet one thing or other is to be amended euen so giue a woman all that she can demanda to day, yet she will be out of reparations to morrow and want one thing or other.

Women are called night Crowes for that commonly in the night they will make request for such toys as commeth in their heades in the day, for women knowe their time to worke their craft, for in the night they will

worke a man like wax, and draw him like as the Adamant doth the Iron ; & hauing once brought him to the bent of their bowe, then she makes request for a gowne of the new fashon stufte: or for a petticoate of the finest stamell: or for a hat of the newest fashon; hir husband being ouercome by hir flattring speach & partly he yeildeth to hir request, although it be a grieffe to him for that he can hardly spare it out of his stock, yet for quietnesse sake he doth promise what she demaundeth, partly because he would sleepe quietly in his bed: againe euery married man knowes this that a woman will neuer be quiet if hir minde he set vpon a thing till she haue it.

Now if thou driue hir off with delayes, then hir forehead will be so full of frownes as if she threatned to make clubbs trump, and thou neuer a black carde in thy hand: for except a woman haue what she will, say what she list, and goe where shee please, otherwise thy house will be so full of smoke that thou canst not stay in it.

It is said that an olde Dog anda hungry flea byte fore, but in my minde a froward woman byteth more forer; & if thou goe about to master a woman in hope to bring hir to humility, there is no way to make hir good with stripes except thou beate hir to death, for do what thou wilt, yet a froward woman in hir frantick mood will pull haule, swerue, scratch & teare all that stands in hir way.

What wilt thou that I say more oh thou poore married man, if women doe not feele the raine yet heere is a shower comming which will wet them to the skinnes, a woman which is faire in shoue is foule in condition, she is like vnto a glow-worme which is bright in the hedge and black in the hand; in the greenest grassse lyeth
hid

hid the greateſt Serpents: painted pottes commonly holde deadly poyſon: and in the cleareſt water the vglieſt Tode, and the faireſt woman hath ſome filthines in hir.

All is not golde that gliſtereth, a ſmiling countenance is no certaine teſtimoniall of a merry heart, nor coſtly garments of a rich purſe: men doe not commend a Iudge for that he weareth a ſkarlet gown but for his juſt dealing; no more are women to be eſteemed of by the ornament of their brauery, but for their good behaviour, yet there is no riuer ſo cleare but there is ſome durt in the bottome; But many a man in this Land we neede not goe any further for examples, but heere we may ſee many fooles in euery place ſnared in womens nets after a little familiarity and acquaintance with them, I thinke if they were numbred the number would paſſe infinite if it were poſſible, which for the loue of wantons haue loſt their voyages at ſea to their great hindrances, and many other haue neuer regarded the farre diſtance which they haue bene from their countrey and friends, vntill they had conſumed their ſubſtance, and then being aſhamed to returne home againe in ſuch bad fort, I meane by weeping croſſe and pennyles bench, many of them rather chooſe to deſerue Newgate and ſo come to Tyburne, far contrary from the expectation of their friends and Parents, which had otherwiſe prouided for them if they had had grace or would haue been ruled.

CHAP. II.

The Second Chapter sheweth the manner of such Women as liue vpon euill report: It also sheweth that the beauty of Women hath bene the bane of many a man, for it hath ouercome valiaunt and strong men, eloquent and subtil men. And in a word it hath ouercome all men, as by examples following shall appeare.

First that of *Salomon* vnto whom God gave singular wit & wisdom, yet he loued so many women that he quite forgot his God which alwaies did guide his steppes, so long as he liued godly and ruled Iustly, but after he had glutted him selfe with women, then hee could say, vanity of vanity all is but vanity: hee also in many places of his booke of Prouerbes Exclaimes most bitterly against lewde women calling them all that naught is, and also displayeth their properties, and yet I cannot let men goe blamelesse although women goe shamelesse; but I will touch them both, for if there were not receiuers then there would not be so many stealers: if there were not some knanes there would not be so many whoores, for they both hold together to bouldster each others villany, for alwaies birdes of a feather will flocke together hand in hand to bouldster each others villany.

Men I say may liue without women, but women cannot liue without men: For *venus* whose beauty was excellent faire, yet when she needeth mans helpe she tooke *vulcan* a clubfooted Smith. And therefore if a womans
face

face glister, and hir Iecture pearce the marble wall, or if hir tongue be so smooth as oile or so soft as filke, and hir wordes so sweete as honey: or if she were a very Ape for witt, or a bagg of golde for wealth: or if hir personage haue stolne away all that nature can affoord, and if she be deckt vp in gorgeous apparell, then a thousand to one but she will loue to walke where she may get acquaintance, and acquaintance bringeth familiarity, and familiarity setteth all follies abroch, and twenty to one that if a woman loue gadding but that she will paune hir honour to please hir fantasie.

Man must be at all the cost and yet live by the losse, a man must take all the paines and women will spend all the gaines, a man must watch and ward, fight and defend, till the ground, labour in the vineyard, and looke what hee getteth in seauen yeares, a woman will spread it abroad with a forke in one year, and yet little enough to serue hir turne but a great deale to little, to get hir good will, nay if thou giue hir neuer so much and yet if thy personage please not hir humour, then will I not giue a halfe-penny for hir honesty at the yeares end.

For then hir breast will be the harbourer of an enuious heart, & hir hart the storehouse of poysoned hatred, hir head will deuise villany, and hir handes are ready to practise that which their heart desireth; Then who can but say that women sprung from the Deuil, whose heads hands & hearts, mindes & soules are euill, for women are called the hooke of all euill, because men are taken by them as fish is taken with the hooke.

For women haue a thousand wayes to intise thee, and ten thousand waies to deceiue thee, and all such fooles

as

as are factors vnto them, some they keepe in hand with promises, and some they feede with flattery, and some they delay with dalliances, and some they please with kisses: they lay out the foldes of their hare to entangle men into their love, betwixt their breasts is the vale of destruction, & in their beds there is hell, sorrow & repentance. Eagles eate not men till they are dead but women deuour them aliue, for a woman will pick thy pocket & empty thy purse, laugh in thy face and cutt thy throat, they are vngratefull, periured, full of fraud, flouting and deceit, vnconstant, waspish, toyish, light, fullen, proude, discourteous and cruell, and yet they were by God created, and by nature formed, and therefore by pollicy and wisdome to bee auoyded, for good things abused are to be refused, or else for a monthes pleasure she may hap to make thee goe stark naked, she will giue thee rostmeat but she will beate thee with the spitt, if thou hast crownes in thy purse she will be thy heartes golde vntill she leaue thee not a whit of white money, they are like summer birdes for they will abide no storme, but flock about thee in the pride of thy glory, and flye from thee in the stormes of affliction, for they aime more at thy welth then at thy person, and esteem more thy money then any mans vertuous quallities, for they esteeme of a man without money, as a horse doth of a faire stable without meate, they are like Eagles which will alwaies flie where the carrion is.

They will play the horse-leach to suck away thy wealth, but in the winter of thy misery she will flie away from thee. Not vnlike the Swallow, which in the summer harboureth her selfe vnder the eues of an house, and against
winter

winter flieth away, leauing nothing but dirt behind her.

Salomon saith, he that wil suffer himselfe to be led away or take delight in such womens company, is like a foole which reioyceth when he is lead to the stockes. *Pro.* 7.

Hosea by marrying with a lewde woman of light behauiour was brought vnto Idolatry, *Hosea* 1. *Saint Paul* accounteth fornicators so odious, that we ought not to eat meate with them, he also sheweth that fornicators shall not inherite the kingdome of Heauen, *1. Cor.* the 9. and 11. verse.

And in the same chapter *Saint Paul* excommunicateth fornicators, but vpon amendment he receaueth them againe. Whordome punished with death, *Deuteronomie* 22. 21 and *Genesis* 38. 24. *Phinibasa* a priest thrust two adulterers both the man and the woman through the belly with a speare, *Numbers* 25.

God detesteth the mony or goods gotten by whoredome, *Deuteronomie* 23. 17. 18. Whores called by diuers names, and the properties of whores, *Proverbes* 7. 6. and 2. A whore enuieth an honest woman, *Esdras* 16. and 24. Whoremongers God will iudge, *Hebrues* 13. & 42. They shall have their portions with the wicked in the lake that burneth with fire and brimstone, *Reuelation* the 21. 8.

Onely for the sinne of whoredome God was sorry at the heart, and repented that euer he made man, *Genesis* 6. 67.

Saint Paul saith, to auoid fornication euery man may take a wife, *Corinthians* the 1. 6. 9.

Therefore he which hath a wife of his owne and yet goeth to another woman, is like a rich theefe which will steale when he hath no need.

D

There

There are three waies to know a whore: by her wanton lookes, by her speech, and by her gate. *Ecclesiasticus 26.* & in the same chapter he saith, that we must not give our strength vnto harlots, for whores are the euil of all euils, and the vanity of all vanities, they weaken the strength of a man and depriue the body of his beauty, it furroweth his browes and maketh the eyes dimme, and a whorish woman causeth the feauer and the gout: and at a word, they are a great shortning to a mans life. For although they seem to be so dainty as sweet meat, yet in tryall not so wholesome as fowre sauce: they haue wit, but it is all in craft; if they loue, it is vehement, but if they hate it is deadly.

Plato saith, that women are either Angells or Deuills, and that they either loue dearely or hate bitterly, for a woman hath no meane in her loue, nor mercy in her hate: no pittie in reuenge nor patience in her anger, therefore it is said, that there is nothing in the world which both pleaseth and displeaseth a man more then a woman, for a woman most delighteth a man and yet most deceaueth him, for as there is nothing more sweet vnto a man then a woman when she smileth, euen so there is nothing more odious then the angry countenance of a woman.

Salomon in his 20. of *Ecclesiastes* saith, that an angry woman will come at the mouth like a Bore: if all this be true as most true it is, why shouldest thou spend one houre in the praise of women as some fooles doe, for some will brag of the beauty of such a maid, another will vaunt of the brauery of such a woman, that she goeth beyond all the women in the parish: againe, some study their fine

wits

wits how they may cunningly swooth women, and with Logicke how to reason with them, and with eloquence to perswade them, they are alwayes tempering their wits as fiddlers do their strings, who wrest them so high, that many times they stretch them beyond time, tune and reason.

Againe, there are many that weary themselues with dallying, playing and sporting with women, and yet they are neuer satisfied with the vnfatiable desire of them; if with a song thou wouldest be brought asleepe, or with a dance be lead to delight, then a fayer woman is fit for thy dyet: if thy head be in her lap she will make thee beleeue that thou art hard by Gods feat, when indeed thou art iust at hell gate.

Theodora a monstrous Strumpet on a time made her bragges to *Socrates* of the great haunt of lusty gallants which came to her house, and furthermore she told him that she could get away more of his schollers from him then he could of hers from her.

No meruaile (quoth *Socrates*) for thy waies seeme pleasant & easie, and that is the way youth loues to walke in, but the way that leadeth to a vertuous life seemeth full of brambles and bryers, and to match with this there is an history that makes mention of three notable Curtizanes, whose names were *Lauia*, *Flora*, and *Layes*: *Lauia* and *Layes* were *homo*, common to all men, they would play at small game rather then sit out, these three Strumpets during their life time, were the beautifullest & richest of that trade in the world, and had three feuerall guifts whereby they allured their louers to seeke their fauours.

The Engine wherewith *Lauia* entrapped her louers,

proceeded from her eyes, for by her smiling countenance and wanton lookes she greatly inflamed all that beheld her. And *Flora* wan her louers by her excellent witt and eloquent tongue. And *Lays* enticed her louers by her sweete fingering and pleasant fingering of Instruments of musicke.

But now again to *Lania*, King *Demetrius* gaue but a glance of his eyes sodainly vpon her and was taken presently with her net and spent eleuen talents of siluer vpon her which he had prouided and appointed to pay his soldiours; and furthermore he quite forsooke his owne wife and neuer left the company of this Strumpet vntill death tooke her from him, & after she was dead he made great moane for her death, he also kissed and embraced her, and caused her to be buried vnder his windowe, that so often as he did see her graue he might bewaile her death.

Lays likewise had a King whose name was *Pirrus* which was her chiefe friend, but yet he serued but as it were for a cloke, for he continued not very long with her in Greece, but went himselfe to the warres in Italy, but in his absence she was not onely sought to, but obtained of many, and set downe her price that before she would do her worke she would haue her mony.

Now to *Flora*, she was a Kings daughter, her parents died when she was of the age of fiteene yeares, and she was left as rich as beautifull, she had the bridle of liberty throwne on her necke, so that she might runne whether she would, for she was left without controulment, so that sodainly she determined to trauaile & see the wars of Africa, where she made sale both of her personage and honour.

King

King *Menelaus* was the first that made love vnto her, as he was marching to the warres of Carthage, and spent more money vpon her then in conquering his enemies.

But as she was of noble race, so it is said that she neuer gaue her selfe ouer to meane or petty company as the other two did, but she had a scroule set ouer her gate, the tenor whereof was thus, King, Prince, Emperour or Bishop, enter this place and welcome: neither was this *Flora* so greedy of gold as the other two were, for on a time one of her familer friends asked her the cause why she did not make price of her love? she made this answer, I commit my body to none but to Princes and Noblemen, and I sweare there was neuer man gaue me so little but that I had more then I would haue asked or that I looked for, and furthermore she said, that a noble woman ought not to make price of her loue: all things are at a certaine rate except Loue, and that a woman of great beauty should be so much esteemed of as she esteemes of her selfe. She died at the age of forty yeares, and the wealth she left behind her in Rome was valued to be so much as would haue builded new walles round about the City if there had beene no walles at all.

Was not that noble city of Troy sacked and spoyled for the faire *Hellena*, & when it had cost many mens liues and much blood was shed, and when they had got the conquest they got but a harlot: by this & that which followeth, thou shalt see the power of women how it hath beene so great, and more preuailed in bewitching mens witts and in ouercomming their fences, then all other things whatsoeuer. It hath not onely vanquished Kings & Keisars, but it hath also supprised castles & countries,

nay what is it that a woman cannot doe, which knowes her power ?

Therefore stay not alone in the company of a woman trusting to thy owne chastity, except thou be more stronger then *Sampson*, more wiser then *Saloman*, or more holy then *Dauid*, for these and many more haue been ouercome by the sweete intifements of women, as thou shalt read hereafter.

It is said that the Gods themselues did change their shapes, for the loue of such women as they lusted after, *Iupiter* he transformed himselfe into a Bull, *Neptune* into a Horse, and *Mercury* into a Goate.

Aristippus desired sweete meat for his belly, and a faire woman for his bed.

But in my minde hee that layes his net to catch a faire woman, he may chance to fall into the sprindge which was laide for a woodcocke, therefore I doe admonish young men, and I aduise olde men, and I counsell simple men, and I warne all men, that they flie from a wicked woman as from the pestilence, or else they wil make thee flye in the end.

Aristotle for keeping company with a queane in *Atbens* was faine to runne away to saue himselfe from punishment, and yet he had dwelt there, and wrote many books for the space of thirty yeares.

Again of *Sampson* & *Hercules* for all their great strength and conquest of Giants and monsters, yet the one yeelded his club at *Dianeras* foote, and the other reuealed his strength to *Dalyla*, and he paid his life for his folly.

The sugred and renowned Orators *Demosthenes* and *Hortentius* ; the one came from *Atbens* vnto *Corintb*, to compound

compound and agree with *Layes* a common strumpet as you heard before of her, and yet he had but one nights lodging with her. And the other was so farr in loue with another bird of the same cage, the which he could not obtaine, nor yet could he conquer his affection, vntil he had quite pined himselfe away, so that in short time he had wasted himselfe to nothing.

Plato for all his great Philofophy and knowledge, yet he kept company with *Archibasse* when she was olde and forsaken of all her louers, for she had giuen herselfe to a number in her youth, yet nevertheles *Plato* so loued her, that he wrote many verses in commendation of her.

Also of *Socrates* for his grauity and wisedome is renowned throughout all the world, yet he most dearly loued *Aspasy* an olde and ouerworne strumpet.

Loue stayed King *Antiochus* in *Calcidea* a whole winter, for one maide that he fancied there, to his great hinderance.

Loue stayed King *Hannibal* in *Capua* a long season laying all other his necessary affaires aside, the which was no small hinderance to him, for in the meane while his enimies inuaded a great part of his Countrey.

Likewise *Iulius Ceasar* he continued in *Alexandria* a long season not for the loue of one, but he lusted after many, to his great infamy and disgrace.

That great Captain *Holofernes*, whose sight made many thousands to quake, yet he lost his life and was flaine by a woman.

Was not *Herods* loue so great to a woman that he caused *Iohn Baptist* to loose his head for her sake?

Wherefore to auoide the sight, many times is the best
rafor

rasor, to cut of the occasion of the euill which commeth by women; For had not *Holofernes* seene the beauty of *Indeth*, and marked the finenes of her foote, hee had not lost his head by her. If *Herod* had not seen *Herodias* daughter daunce, he had not so rashly graunted her Saint *Iohn Baptist* head: Had not *Eua* seene the Apple and also shee was tempted with the beauty of the Serpent who as our Schoole-men doth write, that he shewed himselfe like a faire young man, but had not she seene it I say, she had not eaten thereof to her owne grieffe and many more. By sight, the wife of *Putypbar* was moued to lust after her seruant *Ioseph*; It is saide of *Simerryes* of *Babilon*, that after her husbands death, she waxed so vnfatiable in carnall lust, that two men at one time could not satisfie her desire, and so by her vnfatiablenesse at length all *Persia* grew full of whoores.

And likewise of one *Venise* a strumpet in *Cipris* it is supposed that by her fame and ill life, caused all *Cipris* at length to be full of queanes.

And of one faire *Rodap* in *Ægypt* who was the first noted woman in that Countrey, but at length all the whole countrey became full of Strumpets.

Is it not strange that the seede of one man, should breede such woe vnto all men.

One saide vnto his friend come let vs goe see a pretty wench, the other made this answer; I haue (said he) shaken such fetters from my heeles, and I will neuer goe where I knowe I shall repent afterwards: but yet happily some may say vnto me, if thou shouldest refuse the company or the curtesie of a woman, then she would account thee a soft spirited foole, a milk-sop, and a meacock.

But

But alas fond foole, wilt thou have her curtesie rather then thine owne blisse, or esteeme her company more then thine owne welfare? dost thou not know that where men alwaies striue against wisedome and truth, many times it be to their vtterouerthrow? Like the Bee which is often hurt with hir owne honey, euen so women are often plagued with their owne conceit, waying downe loue with discourtesie, giuing him a weed, which presents them with flowers: as their catching in iest, and their keeping in earnest, and yet she thinks that she keepes her selfe blamelesse, and in all ill vices she would goe namelesse, but if she carry it neuer so cleane, yet in the end she will be accounted but for a cunny catching quean, and yet she will sweare that she will thriue, as long as she can finde one man aliue, for she thinkes to doe all her knauery inuisible, she will haue a figg leafe to couer her shame, but when the fig leafe is dry and withered, it doth showe their nakednesse to the world, for take away their painted cloathes, and then they looke like ragged walls: take away their ruffes and they looke ruggedly, their coyfes and stomachers and they are simple to beholde: their haire vntrust and they looke wildely, and yet there are many which laies their netts to catch a pretty woman, but he which getteth such a prize gaines nothing by his aduenture, but shame to the body and danger to the soule, for the heat of the young blood of these wantons, leades many vnto destruction for this worlds pleasure. It chaunts your mindes, and infeebleth your bodies with diseases, it also scandalleth your good names, but most of all it indangereth your soules; how can it otherwise choose, when lust and vncleanesse continually

E

keeps

keepes them votaries of gluttony, and sloth serueth them with vtter carelesse: vaine glory apparelleth them, but wanting, they will wax weary of their seruice, and in the peruite they haue no other seruantes to attend them, but onely shame, grieffe and repentance; but then, oh then (you will say) when it is too late; Oh would to God that we had beene more carefull of true glorious modesty, and lesse cunning to keepe wantons company: Oh therefore remember and thinke beforehand, that every sweete hath his sower; then buy not with a drop of honney a gallan of gall, doe not thinke that this worlds pleasure will passe away with a trifle and that no sooner done but presently forgotten; No, no, answer yourselues that the punishment remaineth eternally, and therefore better it were, to be an addle egg then an euill bird. For we are not borne for our selues to liue in pleasure, but to take paines and to labour for the good of our Countrey, yet so delightfull is our present sweetnes, that we neuer remember the following sower, for youth are to easie woone and ouercome with the worlds vanities: Oh too soone (I say) is youth in the blossomes deuoured with the caterpillars of foule lust and lasciuious desires, the black Feind of Hell by his inticing sweete sinne of lust drawes many young witts to confusion, for in time it drawes the hart blood of your good names, & that being once lost is neuer gotten againe.

Againe, Lust causeth you to doe such foule deedes, which makes your foreheads for euer afterwards seeme spotted with blacke shame and euerlasting infamy, by which meanes your graues after death are closed vp with times scandall. And yet women are easily wooed and
soone

soone won, got with an apple and lost with the paring, young witts are soone corrupted, womens bright beauties breeds curious thoughtes, and golden guistes easily ouercome wantons desires, with changing modesty into pastimes of vanity, and being once delighted therein, continues in the same without repentance: you are only the peoples wonder, and misfortunes banding ball tost vp and down the worlde with woe vppon woe, yea ten thousand woes will be galloping hard at your heeles and pursue you wheresocuer you goe, for those of ill report cannot stay long in one place, but come and wander about the world and yet euer vnfortunate, prospering in nothing, forsaken and cast out from all ciuill companies, still in feare least authority with the sword of Iustice bar them of liberty: Loe thus your liues are despised walking like night Owles in misery, and no comfort shall be your friend but onely repentance comming to late and ouerdeare bought: A pennance and punishment, due to all such hated creatures as these are.

Therefore beleeeue all you vnmarried wantons, and in beleeuing grieue, that you haue thus unluckily made your selues neither maidens, widowes, nor wiues, but more vile then filthy channell durt fit to be swept out of the heart and suburbes of your Countrey, oh then suffer not this worldes pleasure to take from you the good thoughtes of an honest life: But downe downe vppon your knees you earthly Serpents, and wash away your black sinne with the cristall teares of true sorrow and repentance, so that when you wander from this inticing world, you may be washed and cleansed from this foule leprosie of nature.

Loe thus in remorse of minde my tongue hath vttered to the wantons of the world the aboundance of my heartes grieffe, which I haue perceiued by the vnseemely behaiour of vnconstant both men and women, yet men for the most part are touched but with one fault, which is drinking too much, but it is said of women that they haue two faultes, that is, they can neither say well nor yet doe well.

For commonly women are the most part of the fore-noone painting themselues and frizling their haire, and prying in their glasse like Apes to pranck vp themselues in their gaudies; like Poppets, or like the Spider which weaues a fine web to hang the flie: amongst women she is accounted a slut which goeth not in her silkes, therefore if thou wilt please thy Lady thou must like and loue, sue and serue, and in spending thou must lay on load, for they must haue maintenance how soeuer they get it, by hooke or by crooke, out of *Judas* bag or the *Deuills* budget, thou must spare neither lands nor liuing, mony nor gold.

For women will account thee a pinch-penny if thou be not prodigall, and a dastard if thou be not ventrous, for they account none valiant except they be desperate: if silent, a sot, if full of words, a foole, iudging all to be Clownes which be not Courtiers. If thou be cleanly in thine apparrell they will terme thee proud, if meane in apparrell a flouian, if tall, a lunges, if short, a dwarfe, for they haue ripe wittes and ready tonges, and if they get an inch they will claime an elle: she will coll thee about the necke with one hand, but the other shall be diuing into thy pocket, and if thou take her with the manner, then it

was

was but in iest, but many times they take in iest (and if they be not spied) keepe it in earnest, but if thy pockets growe empty, and thy reuenues will not hold out longer to maintaine her pompe and brauery, then she presently leaues to make much of thy person, and will not sticke to say vnto thee, that she could haue bestowed her loue on such a one as would haue maintained her like a woman, so by these means they weaue the web of their own woe, and spinne the thred of their owne thraldome, if they lacke they will lacke at the last, for they will cut it out of the whole cloath so long as the peece will hold out.

Is not the Bee hived for his hony, the sheepe sheared for his fleece, the oxen wrought for his maisters profite, the fowle plucked for her feathers, the tree grafted to bring forth fruit, and the earth laboured to bring forth corne? but what labour or cost thou bestowest on a woman is all cast away, for she will yeelde thee no profite at all, for when thou hast none all, and given them all that they can demaund, yet thou shalt be as well rewarded as those men were whome *Esop* hired for three halfe pence a day to heare him recite his fables. These things being wisely considered, then what a foole art thou to blinde thy selfe in their bold behauiour, and bow at their beckes, and come at their calls, and sell thy lands to make them swimme in their silkes, and set in their iewells, making *Iill* a Gentlewoman, insomuch that she careth not a penny for the finest, nor a figge for the proudest, she is as good as the best although she haue no more honesty then barely to serue her owne turne, suffering euery mans fingers as deepe in the dish as thine are in the platter, and euery man to angle where thou castest thy

hooke, holding vp to all that come, not much vnlike a Barbers chaire, that so soone as one knaue is out another is in, a common hackney for every one that will ride, a boat for euery one to rowe in: now if thy wealth doe begin to faile, then she biddeth thee farewell, & giueth thee the *adieu* in the deuills name, not much vnlike the knauish porters in *Bristow*, who will crie, a new maister a new, and hang vp the old: if the matter be so plaine then consider this, that the house where such a one keepeth her residence is more odious with slander then carrion doth infect the ayre with stinke, let them flatter how they will there is no loue in them, but from the teeth outward. I blaze their properties the plainer & giue thee the stronger reasons, because I would haue thee loath the alluring traines of such deceitfull & lasciuious women, although she make great protestations of loue, and thereto bindeth her selfe with most damnable oathes, then belecue her lest of all, for there is no more hold in her oathes nor in her loue then is certainly of a faire day in Aprill although it look neuer so cleere, yet it may turne to a fowle. I haue seene a Courtizan thus pictured out?

First a faire young man blind, and in his armes a beautiful woman with one hand in his pocket, shewing her theft, and a knife in the other hand to cut his throat.

Now peraduenture thou maist say vnto that thou dost not know one woman from another without some triall, because all women are in shape alike, for the sowre crab is like the sweet pippin: true it is, so the Rauen is a bird, and the Swan is but a bird, euen so many women are in shape Angells, but in qualities Deuills, painted coffins with rotten bones: the Estridge carrieth faire feathers
but

but ranck flesh: the herb *Molio* carrieth a flower as white as snowe, but a roote as black as inke.

Although women are beautiful, shewing pittie, yet their heartes are blacke, swelling with mischiefe, not much vnlike vnto old trees, whose outward leaues are faire and Greene and yet the body rotten: if thou haunt their houses thou wilt be enamoured, and if thou doe but hearken to these *Syrens* thou wilt be enchanted, for they will allure thee with amorous glances of lust, and yet kill thee with bitter lookes of hate: they haue dymples in their cheeks to deceiue thee, & wrinckles in their browes to betray thee: they haue eies to intice, smiles to flatter, imbracements to prouoke, beckettes to recall, lippes to inchant, kisses to enflame, and teares to excuse themselues.

If God had not made them only to be a plague to men, he would neuer haue called them necessary euills, and what are they better? for what do they either get or gain, saue or keepe? nay they doe rather spend and consume all that which man painefully getteth: a man must be at all the cost and yet liue by the losse.

It is very easie for him which neuer experienced himselfe in that vaine pleasure, or repenting pleasure, choose you whether, I meane the accompanying of lewde women, but such as are exercisid and experimented in that kinde of drudgery: they I say haue a continuall desire, and temptation is ready at hand, therefore take heede at the first, suffer not thy selfe to be led away into lustfull folly, for it is more easie for a young man or maid to forbear carnall act then it is for a widdow, and yet more easie for a widdow then for her that is married and hath her husband wanting, then take heede at the first, for there is nothing

nothing gotten by women but repentance:

For women are like the bay tree which is euer greene but without fruit, or like the unprofitable thorne which beareth as trim a blossome as the apple, this is nothing but to tell thee that thou must not iudge of gold by the colour, nor of womens quallities by their faces, nor by their speaches, for they haue delicate tongues which will rauish and tickle the itching eares of giddy headed young men, so foolish, that they thinke themselues happy if they can but kisse the dasie whereon their loue doth tread, who if she frowne then he descends presently into hell, but if she smile then is he carried with winges vp into heauen, there is an old saying that when a dogge waggis his taile he loues his maister.

Some thinke that if a woman smile on them she is presently ouer head and eares in loue, one must weare her gloue, another her garter, another her coulers of delight, and another shall spend and liue vpon the spoile which she getteth from all the rest, then if thou wilt giue thy body to the Chirurgian and thy soule to the Deuill, such women are fit for thy diet. Many creatures of euery kinde resemble women in conditions, for some horse an vn-skilfull rider can hardly disorder, and some againe in despite of the best rider that is will haue a iadish tricke: some Hauke although he be ill serued yet will sit quiet, and some if neuer so well serued yet will continually flie at checke: againe, some hounds by no meanes will forsake their vndertaken game, and some againe in despite of the huntsman will continually runne at randome: and some men will steale if their hands were bound behinde them, and some againe wil rather sterue then steale, euen

so some women will not be wonne with seauen yeares louing, and some againe will offend with an houres liberty.

Therefore if thou study a thousand yeares thou shalt finde a woman nothing else but a contrary vnto man, nay, if thou continue with her a hundreth yeares yet thou shalt finde in her new fancies and contrary sortes of behaiour, therefore if all the world were paper, and all the sea inke, and all the trees and plants wer pens, and every man in the world were a writer, yet were they not able with all their labour and cunning to set downe all the crafty deceits of women.

Now me thinkes I heare some of you say that young wits are soone corrupted, and that womens bright beauty breedeth curious thoughts in men, also golden guifts easily ouercommeth wanton womens desires, and thereby makes them become Venus darlings, quite changing customes of modesty, into passions of vanity, wherein once delighted they continue in the same without repentance, or sorrow; But out alas you lasciuious Dames, these leude conditions of yours, will speedily bring all your ioyes to sorrow.

CHAP. III.

This third Chapter sheweth a remedy against loue,

also many reasons not to be to hasty in choise of a Wife.
But if no remedy but thou wilt marry, then howe to choose a wife, with a Commendation of the good, vertuous, and honest women.

BE not to hasty to marry, for doubt least thou marry in hast, and repent by leasure; For there are many troubles which cometh galloping at the heeles of a woman, which many young men before-hand doe not thinke of, the world is not all made of otemeale, nor all is not golde that glisters, nor a smiling countenance is no certaine testimoniall of a merry heart: nor the way to heauen is not strewed with rushes; no more is the cradle of ease in a womans lapp, if thou wer't a seruant or in bondage before, yet when thou marriest, thy toile is neuer the nere ended, but euen then & not before, thou changest thy golden life which thou didest lead before, in respect of the married, for a drop of honey which quickly turneth to be as bitter as worm-wood; And therefore farre better it were to haue two plowes going then one cradle, and better a barne filled then a bed, therefore cut of the occasion which may any way bring thee into fooles paradise. Then first and aboue all shun Idleness, for idleness is the beginner and maintainer of loue, therefore apply thy selfe about some affaires, or occupied about some businesse, for so long as thy minde or thy body is in labour the loue of a woman is not remembered nor lust neuer thought vpon, but if thou spend thy time idly amongst women, thou art like vnto him which playeth with the Bee, who may sooner feele of her sting then taste of her honey, he that toucheth pitch may be defiled therewith, Roses vnaduisedly gathered prickles our fingers; Bees vn gently handled stinges our faces, and yet the one is pleasant and the other is profitable, and if thou be in company of women, the Deuill himselfe hath
not

not more illusions to gett men into his net, then women haue deuises & inuentions to allure men into their loue, and if thou suffer thy selfe once to be lead into fooles paradise, (that is to say) the bed or closet wherein a woman is, (then I say) thou art like a bird snared in a lime bush, which the more she striueth the faster she is. It is vnpossible to fall amongst stones and not to be hurt, or amongst thornes and not be prickt, or amongst nettles and not be stung, a man cannot carry fire in his bosome and not burne his cloathing, no more can a man liue in loue but it is a life as wearisome as hell, and he that marrieth a wife matcheth himselfe unto many troubles. If thou marriest a still and a quiet woman, that will seeme to thee that thou ridest but an ambling horse to hell, but if with one that is froward and vnquiet, then thou wert as good ride a trotting horse to the deuil: herein I will not be my owne caruer, but I referre you to the iudgement of those which haue seene the troubles and felt the torments; for none are better able to iudge of womens qualities, then those which haue them; none fees the hardnes of the Flint but he that strikes it; none knowes where the shoe pincheth but he that weares it. It is said that a man shold eat a bushel of Salte with one which he meanes to make his freind, before he put any great confidence or trust in him; And if thou be so long in choosing a freind, in my minde thou hadst need to eat two bushels of Salte with a woman before thou make her thy wife; otherwise, before thou hast eaten one bushell with her, thou shalt taste of tenne quarters of sorowe, & for euery dram of pleasure an ounce of paine, and for euery pinte of honney a gallon of gall, and for euery ynche of mirth an ell

of mone. In the beginning a womans loue seemeth delightfull, but endeth with destruction, therefore he that trusteth to the loue of a woman shall be as sure as he that hangeth by the leafe of a tree in the later end of Summer, and yet there is great difference betwixt the standing poole and the running streame, although they are both waters.

Therefore of two euills choose the least and auoid the greatest, but my meaning is not heere to aduise thee to choose the least woman, for the little women are as vnhappy as the greatest, for though their statures be little yet their heartes are big, then speake faire to all but trust none, and say with *Diogenes*, it is too soone for a young man to marry and too late for old men. One asked a Philosopher what the life of a married man was, he answered, misery, and what is his felicity? misery, for he still lingers in hope of a future ioy, and what is his end? and he still answered, misery.

There are sixe kindes of women which thou shouldest take heede that thou match not thy selfe to any one of them, that is to say, good nor bad, faire nor foule, rich nor poore, for if thou marriest one that is good thou maist quickly spill her with too much making of her, for when prouender pricks a woman then she will growe knauish: and if bad, then thou must support her in all her bad actions, and that will be so wearisome vnto thee that thou hadst as good drawe water continually to fill a bottomlesse tub: if she be faire then thou must doe nothing else but watch her: and if she be foule and loathsome who can abide her: if she be rich then thou must forbear her because of her wealth: and if she be poore then thou
must

must maintaine her.

For if a woman be neuer so rich in dowry, happy by her good dame, beautiful of body, sober of countenance, eloquent in speech, and adorned with vertue, yet they haue one ill quallity or other which ouerthroweth all the other, like vnto that Cow which giueth great store of milke and presently striketh it down with her foote, such a cow is as much to be blamed for the losse as to be commended for the guift, or like as when men talke of such a man or such a man, he is an excellent good workeman, or he is a good Chirurgian, or a good Phisition, or he is a pretty fellowe of his hands, but if they conclude with this word, but it is pittie he hath one fault, which commonly in some men is drunkenesse, then I say, if he were endued with all the former quallities, yet they cannot gaine him so much credit to counterpoise the discredite that commeth thereby.

It is said of men that they haue that one fault, but of women it is said that they haue two faultes, that is to say, they can neither say well nor doe well: there is a saying that goeth thus, that things farre fetcht and deare bought are of vs most dearely beloued, the like may be said of women, although many of them are not farre fetched yet they are deare bought, yea and so deare, that many a man curseth his hard penniworths and bannes his owne heart, for the pleasure of the fairest woman in the world lasteth but a honny moone, that is, while a man hath glutted his affections and reaped the first fruit, his pleasure being past, sorrowe and repentance remaineth still with him.

Therefore to make thee the stronger to striue against

these tame Serpents thou shalt haue more strings to thy bowe then one, it is safe riding at two ankers, alwaies looke before thou leape least thy shinnes thou chance to breake, now the fire is kindled let vs burne this other fagot and so to our matter againe.

If a woman be neuer so comely thinke her a counterfeite, if neuer so straite thinke her crooked, if she be well set call her a bosse, if slender a hazell twig, if browne thinke her as blacke as a crowe, if well coloured a painted wall, if sad or shame fac'd then thinke her a clowne, if merry and pleasant then she is the liker to be a wanton. But if thou be such a foole that thou wilt spend thy time and treasure, the one in the loue of women, & the other to delight them, in my minde thou resemblest the simple Indians, who apparell themselues most richly when they goe to be burned.

But what should I say? some will not giue their bable for the Tower of London. He that hath sailed at sea hath seene the dangers, and he that is married can tell of his owne woe, but he that was neuer burnt will neuer dread the fire. Some will goe to dice although they see others loose all their mony at play, and some will marry though they beg together, is it not strange that men should bee so foolish to doat on women who differ so farre in nature from men? for a man delights in armes & in hearing the ratling drums, but a woman loues to heare sweet musicke on the Lute, Cittern, or Bandora: a man reioyceeth to march among the murdered carkasses, but a woman to dance on a silken carpet: a man loues to heare the threatenings of his Princes enemies, but a woman weepes when she heares of wars: a man loues to lye on the cold grasse,
but a

but a woman must be wrapped in warme mantles; a man triumphes at warres, but a woman reioyceth more at peace.

If a man talke of any kinde of beast or fowle, presently the nature is knowne: as for example, the Lyons are all strong and hardy, the Hares are all fearefull & cowardly, the Doues are all simple, and so of all béasts and fowle the like, I meane few or none swaruing from his kinde; but women haue more contrary sorts of behaiour then there be women, and therefore impossible for a man to know all, no nor one part of womens quallities all the daies of thy life.

Some with sweete words vndermine their husbands, as *Dalila* did *Samson*, and some with chiding and brauling are made weary of the world, as *Socrates* and others: *Socrates* when his wife did chide and braul would goe out of the house till all were quiet againe, but because he would not scold with her again it grieued her the more; for on a time she watched his going out and threwe a chamber pot out of the window on his head, ha ha quoth he, I thought after all this thunder there would come raine.

There is an history maketh mention of one named *Annynius*, who inuited a friend of his to goe home with him to supper, but when he came home he found his wife chiding and brawling with her maydens, whereat his guest was very much discontented. *Annynius* turning to him, said; good Lord how impacient art thou? I haue suffred her these twenty yeares, and canst not thou abide her two houres? by which meanes he caused his wife to leaue chiding, and laughed out the matter.

There

There is no woman but either she hath a long tongue or a longing tooth, and they are two ill neighbours, if they dwell together, for the one will lighten thy purse if it be still pleased, and the other will waken thee from thy sleepe if it be not charmed. Is it not strange of what kinde of mettall a womans tongue is made of, that neither correction can chastise nor faire meanes quiet, for there is a kinde of venome in it, that neither by faire meanes nor fowle they are to be ruled : all beasts by man are made tame, but a womans tongue will neuer be tame, it is but a small thing and seldome seene, but it is often heard, to the terror and vtter confusion of many a man.

Therefore as a sharpe bit curbes a froward horse, euen so a curst woman must be roughly vsed, but if women could hold their tongues, then many times men would their hands. As the best metled blade is mixt with iron, euen so the best woman that is is not free from faults, the goodliest gardens are not free from weedes, no more is the best nor the fairest woman void of ill deedes.

He that vseth troth to tell
 May blamed be though he say well.
 If thou be young marry not yet,
 If thou be old thou wilt haue more wit,
 For young mens wiues will not be taught,
 And olde mens wiues are good for naught.
 When he that for a woman striueth by lawe
 Shall striue like a coxcomb and proue but a dawe.
 Then buy not thou with ouermuch cost
 The thing which yeildes but labour lost.

Diuers beasts and fowle by nature haue more strength in one part of the body then in another, as the Eagle in
 the

the beake, the Vnicorn in the horne, the Bull in the head, the Beare in his armes, the Horfe in his breaſt, the Dog in his teeth, the Serpent in his taile, but a womans chiefe ſtrength is in her tongue, the Serpent hath not ſo much venome in his taile as ſhe hath in her tongue, and as the Serpent neuer leaueth hiſſing and ſtinging and ſeeking to doe miſchiefe : euen ſo ſome women are neuer well except they be caſting out venome with their tongues to the hurt of their husbands or of their neighbours, therefore he that will diſcloſe his ſecrets to a woman is worthy to haue his haire cut with *Samſon*, for if thou vnfolded any thing of ſecret to a woman the more thou chargeſt her to keepe it cloſe the more ſhe will ſeeme as it were to be with childe till ſhe haue reuealed it amongſt her goſſips, yet if one ſhould make doubt of her ſecreſie ſhe would ſeeme angry, and ſay, I am no ſuch light huſwife of my tongue as they whoſe ſecretes lye at their tongues endes, which flies abroad ſo ſoone as they open their mouthes, therefore feare not to diſcloſe your ſecrets to me, for I was neuer touched with any ſtaine of my tongue in all my life, nay ſhe will not ſticke to ſwear that ſhe will tread it vnder foote or bury it vnder a ſtone, yet for all this belecue her not, for euery woman hath one eſpeciall goſſip at the leaſt which ſhe doth loue and affect aboute all the reſt, and vnto her ſhe runneth with all the ſecrets ſhe knoweth.

There is an hiſtory maketh mention of one *Lyas* whom King *Amafis* commaunded to goe into the market and to buy the beſt and profitableſt meat he could get, and he bought nothing but tongues, the King asked him the reaſon why he bought no other meat, who made this anſwer,

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I was commaunded to buy the best meate, and from the tongue come many good and profitable speeches, then the King sent him againe and bad him by the worst and vnprofitablest meat, and he likewise bought nothing but tongues, the King againe asked him the reason, from nothing (said he) commeth worse venome then from the tongue, and such tongues most women haue.

A Romaine history maketh mention of one of the chiefe gouernors of Rome that had a sonne whose name was *Papirius*, whose father tooke him with him to the Councell-houise that thereby he might learne wisdome, wishing him withall to keepe their secrets: his mother was diuers times asking of the boy what they did at the Counsaile-houise, and what the cause was of their often meeting; on a time young *Papirius* fearing to displease his father, and hoping to satisfie his mother told her this, mother (said he) there is hard hold amongst them about the making of a law that euery man shall haue two wiues or euery woman two husbands, and so farre as I can perceiue it is likely to be concluded vpon that euery man shall haue two wiues.

The next day when his father and he were gone to the Counsaile-houise she bestirred her selfe, and got most of the chiefe women of the City together, and told them what a law was like to be made if it were not preuented, and so to the Counsaile-houise they went a great flocke of them, but when they came in the Gouernours were all amazed, and asked the cause of their comming? and one of the women hauing leaue to speake said thus; wheras you are about to make a law that euery man shall haue two wiues, consider with yourselues what vnquiet-
ness

ness and strife thereby will arise, but (said she) it were better that one woman should haue two husbands, that if the one were on businesse abroad the other might be at home: now when the Gouvernours heard this speech they meruailed wherupon it should arise; then young *Papirius* requested that he might speake, who presently resolved them the cause of the womens comming, so they greatly commended the boy and laughed the women to scorn.

Heere thou maist perceiue by a tast what wine is in the butt, if the Dragons head be full of poyson what venome then thinke you lurketh in his tayle? All this is but to tell thee of the doubts and dangers that come by marriage, yet I would not haue all men feare to lye in the grasse because a Snake lyeth there, nor all men feare to goe to Sea because some men are drowned at Sea, neither doe I warrant al men to feare to goe to their beds because many die in their beds, then marry a Gods name, but again and againe take heede to the choyce of thy wife.

Marry not for beauty without vertue, nor choofe for riches without good conditions: *Salomon* amongst many other notable sentences fit for this purpose saith, that a faire woman without discreet manners is like a gold ring in a Swines snowte; and if thou marriest for wealth, then thy wife many times will cast it in thy dish saying, that of a begger she made thee a man: againe, if thou marriest for beauty and about thy calling thou must not onely beare with thy wiues folly, but with many vnhappy words, for she will say she was blinded in fancying thee, for she might haue had Captaine such a one, or this Gentleman, or that, so that thou shalt neuer neede to craue a

foule word at her hands in seauen yeares, for thou shalt haue enowe without asking, besides I feare me thou wilt be better headed then wedded, for she will make thee weare an Oxe feather in thy cap, yet he which hath a faire wife will aduenture on a thousand infamies only in hope to keepe her in the state of an honest woman, but if she be ill giuen doe what thou canst, break thy heart & bend thy study neuer so much, yet all will not serue, thou maist let her goe all houres of the night she will neuer meete with a worse then her selfe, except she meete with the deuill himselfe.

Therefore yet once more I aduise thee in the choyce of thy wife to haue a speciall regard to her qualities and conditions before thou shake hands or iumpe a match with her: Also inquire and marke the life and conuersation of her Parents, let the old prouerbe put thee in minde hereof, that an euill Bird layeth an ill Egge, the Cat will after hir kinde, an ill Tree cannot bring forth good fruite, the young Crab goeth crooked like the Damme, the young Cocke croweth as the olde, and it is a very rare matter to see children tread out of the paths of their Parents. He that commeth into a Fayre to buy a Horse will pry into euery part to see whether he be found of winde and limb, and without cracke or flaw, and whether his breeding were in a hard soyle, or whether he be well paced, and likewise he wil haue a care that his horse shall haue all outward markes which betoken a good horse, yet with all the cunning he hath he may be deceiued, but if he proue a iade he may put him away at the next Fayre.

But

But if in choise of thy wife thou be deceived as many men are, thou must stand to thy worde which thou ma-dest before the whole Parish, which was to take her for better or worse for there is no refusing, she will sticke to thee as close as a saddle to a horses backe, and if she be frowardly giuen, then she will vex thee night and day.

Amongit the quietest coupples that are yet household iarres will arise, but yet such quarrells which happen in the day are often quallified with kisses in the night, but if it be not so ended, their thirst will goe forward like the carriage which is drawne betweene two horses taile to taile, & if she cannot reuenge hir selfe with hir tongue nor with her handes, nor with conuaying thy goods, yet she will pay thee home priuately, for if thou strike with thy sword she will strike with the seabard, choose not the rapier by his ringing, nor thy wife by her singing, for if thou doest thou maist be very well deceiued by both, for thy rapier may proue a gad, and thy wife but little better.

Now if thou aske me howe thou shouldst choose thy wife, I answere? that thou hast the whole world to make choise, & yet thou maist be deceiued. An ancient Father being asked by a young man howe he should choose a wife, he answered him thus? When thou seest a flock of maidens together, hudwinke thy selfe fast and runne amongst them, and looke which thou chafest, let her be thy wife, the young man tolde him that if he went blindfolded he might be deceiued: and so thou maiest (quoth the olde man) if thy eyes were open, for in the choise of thy wife, thou must not trust thy owne eyes for they will deceiue thee and be the cause of thy woe, for the may seeme good whose waste is like a wande, or she which

hath a spider fingered hand, or she which on her tiptoes still doth stand, and neuer read but in a goulden booke, nor will not be caught but with a golden hooke, or such a one as can stroke a beard, or looke a head, and of euery flea make herselfe affraide, if thou hadest a spring such a wench would make him a begger if he were halfe a King, then this is no bargaine for thee. But harke a little further, the best time for a young man to marry, is at the age of twenty and fiue, and then to take a wife of the age of seauenteene yeares or there about, rather a maide then a widdow, for a widdow she is framed to the conditions of another man & can hardly be altred, so that thy paines will be double, for thou must vnlearne a widdow and make her forget and forgoe her former corrupt and disordered behauiour, the which is hardly to be done, but a young womā of tender yeares is flexible and bending, obedient and subiect to doe any thing, according to the will and pleasure of her husband.

And if thy state be good, marry neare home and at leisure, but if thy state be weake and poore, then to better thy selfe after enquiry made of her wealth & conditions, goe far off & dispatch it quickly, for doubt least tatling speaches which commonly in these cases runns betwixt party and party and breakes it off euen then when it is come to the up shot, but as I haue already saide, before thou put thy foote out of doores make diligent enquiry of her behauiour, for by the market-folke thou shalt heare how the market goeth, for by enquiry thou shalt heare whether she be wise, vertuous and kinde, wearing but her owne proper haire, and such garments as her friends estate will affoord, or whether she loue to keepe
within

within the house, and to the seruantes haue a watchfull
 eie, or if she haue a care when to spend & when to spare,
 and be content with what God doth send, or if she can
 shed no kinde of vntained teares but when iust cause of
 hearty sorrow is, and that in wealth and woe, in sicknesse
 and in health she will be all alike, such a wife will make
 thee happy in thy choise.

Although some happen on a deuillish and vnhappy
 woman yet all men doe not so, as such as happen ill it is
 a warning to make them wise, if they make a second
 choise, not that all other shall haue the like fortune, the
 sunne shineth vpon the good and bad, and many a man
 happeneth sooner on a shrew then a ship: Some thrue
 by dicing but not one in an hundreth therefore dicing is
 ill husbandry, some thrue by marriage, and yet many are
 vndone by marriage, for marriage is either the making
 or marring of many a man, and yet I will not say but a-
 mongst dust there is Pearle found, and in hard rockes
 Dyamonds of great value, and so amongst many women
 there are some good, as that gracious and glorious
 Queene of all women kinde the *Virgin Mary* the mother
 of all blisse, what wun her honour but an humble minde
 and her paines and loue vnto our Sauour Christ.

Sara is commended for the earnest loue that she bare
 to her husband, not onely for calling him Lord, but for
 many other quallities: Also *Susanna* for her chastity and
 for creeping on her knees to please her husband, but
 ther are meaner Histories which makes mentiō of many
 others, as that of *Demetries* how that she was content to
 run Lackey by her husbands side.

Likewise *Lucretia* for the loue and loyalty, that shee
 bare

bare to her husband, being vnkindely abused by an vnchast lecher against her will, she presently slew herselfe in the presence of many, rather then she would offer her body againe to her husband being but one time defiled.

It is recorded of an Earle called *Guncalles*, that vpon the Kinges displeasure was committed to prison, and his wife hauing liberty to visit him in prison, on a time she caused him to put of his apparell and to put on hers, and so by that meanes got out by the Porter and she remained in prison, and so by this means he escaped the angry rage of his Prince, and afterwards his wife was deliuered also.

Likewise it was no small loue that *Artymenes* bare to her husband, for after his death she built such a famous Sepulcher (and bestowed the greatest part of her wealth thereon) in so much that at this day it is called one of the seauen great wonders of the world.

Also *Plinie* makes mention of a fisher-man which dwelt neere vnto the sea side, and he fell sicke of an vncurable disease, by which meanes he indured such torment and paine, that it would haue grieued any creature to beholde him, his carefull and louing wife laboured & trauelled farre and neare to procure his health again, but at last seeing all meanes in vaine, she brake out with him in these wordes: Death at one time or another will come, and therefore rather then you should any longer indure this miserable life, I am content that both of vs preuent death before he come, so this poore grieued man did yeild to her counsel, and they went forth to the top of an exceeding high Rock, and there this woman bound herselfe fast to her husband, and from thence casting themselves

themselues downe, ended their liues together.

Now I doe not commend this death to be godly, although it shewed great loue in the woman, no doubt but the King of *Ayra* had a very kinde and louing wife as shal appeare, for when *Alexander* the great had deprived him of the greatest part of his Kingdome yet he bare it out very patiently with a valiant and manly courage, and without any shewe of outward griefe at all, but when newes was brought him that his wife was dead, he then most grieuouly brake into teares and wept bitterly, and withall he said: that the losse of his whole kingdome should not haue grieued him so much, as the death of his wife.

It is also recorded of *Allexander*, that at the death of his wife he made such a sorrowfull kinde of speach for her, saying: Death were kinde if he tooke nothing but that which offendeth, but he hath taken her away which neuer offended, oh death thou hast bereaued me of the better part of my life.

It is also said of *Valerius Maximus* that he on a time finding two Serpents in his bed-chamber being strangely amazed thereat, he demaunded of the south-saiers what it meant? and they answered him: That of necessity he must kill one of them, and if he killed the male then he himselve must first dye, and if the female then his wife should dye before him, & because he loued his wife better then himselve, he most grieuouly made choise of the male and killed him first, and shortly after he dyed leauing his wife a widdow.

Such a kinde foole to his wife was *Adam*, for hee was forbidden on paine of death not to eate of the tree of

H

good

good and euill, yet for all that *Adam* notwithstanding to gratifie his wiuers kindnesse, and for loue he bare her refused not to haſſard his life by breach of that commaundement.

But becauſe in all things there is a contrary which ſheweth the difference betwixt the good and the bad, euen ſo both of men and women there are contrary ſortes of behauiour, if in thy choiſe thou happen on a good wiſe deſire not to change, for there is a prouerbe ſaieth, ſeldome commeth a better, & there is none poorer then thoſe that haue had many wiuers, thou maiſt beare a good affection towards thy wiſe, & yet let her not know it, thou maiſt loue her well and yet not carry her on thy backe, a man may loue his houſe well and yet not ride on the ridge, loue thy wiſe and ſpeake her faire although thou doe but flatter her, for women loue to be accounted beautifull, and to be miſtreſſes of many maides, & to liue without controlement, and kinde wordes as much pleaſe a woman as any other thing whatſoeuer, and a mans chiefeſt deſire ſhould be firſt the grace of God, a quiet life and an honeſt wiſe, a good report and a friend in ſtore, and then what neede a man to aſke any more.

Saint Paul ſaieth thoſe which marry doe well, but he alſo ſaieth thoſe which marry not doe better, but yet alſo he ſaieth that it is better to marry then to burne in luſt; A merry companion being aſked by his friend why he did not marry, he made this anſwere and ſaid; That he had beene in Bedlam two or three times, and yet he was neuer ſo mad to marry, and yet there is no ioy nor pleaſure in the world which may be compared to marriage, ſo the parties are of neere equall yeares and of good qualities,

lities, then good fortune and badde is welcome to them, both their cares are equall, and their ioyes equall, come what will all is welcome & all is common betwixt them, the husband doth honour and reuerence her, and if he be rich he committeth all his goods to her keeping, and if he be poore and in aduersity, then hee beareth but the one halfe of the grieffe, & furthermore she will comfort him with all the comfortable meane she can deuise, and if he will stay sollitary in his house she will keepe him company, if he will walke into the fieldes why she will goe with him, and if he be absent from home she sigheth often and wisheth his presence, being come home he findeth content sitting smyling in euery corner of his house to giue him a kinde and a hearty welcome home, and she receiueth him with the best and greatest ioy that she can, many are the ioyes and sweet pleasures in marriage, as in our children, being young they play, prattle, laugh, and sheweth vs many pretty toyes to moue vs to mirth and laughter, and when they are bigger growne and that age or pouerty hath afflicted the Parents, then they shew the duty of children in releeuing their olde aged parents with what they can shift for, and when their parents are deade they bring them to the earth from whence they came.

Yet now consider on the other side, when a wrinkled and toothles woman shall take a beardles boy (a short tale to make of it) there can bee noliking nor louing betweene such contraries but continuall strife and debate, so likewise when matches are made by the Parentes, and the dowery told and paid before the young couple haue any knowledge of it, & so many times are forced against

their mindes, fearing the rygor and displeasure of their parents, they often promise with their mouthes that which they refuse with their hearts.

Also if a man marry a wife for fair lookes without dowrie, then their loue will soone wax colde, in so much that they vse them not like wiues but rather like kitchinstuffe, whereas those which marry rich wiues they haue alwaies something to be in loue withall; It is a common thing now adaies, that faire women without riches finde more louers then husbands.

Chooſe not a wife too faire, nor too foule, nor too rich, for if she be faire euery one will be catching at her, and if she be too foule a man will haue no minde to loue her which no body likes, & if too rich thou thinkest to marry with one which thou meanest to make thy companion, thou shalt finde her a commaunding mistresse; so that riches causeth a woman to be proud, beauty makes her to be suspected, and hard fauoured maketh her to be hated. Therefore chooſe a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautiful, and of a good witt and capacity; also in choise of a wife a man should note the honesty of the parents, for it is a liklyhood that those children which are vertuously brought vp will follow the steppes of their parents, but yet many a tree is spoiled in the hewing, there are some which haue but one only Daughter and they are so blinded with the extreame loue that they beare her, that they will not haue her hindred of her will whatfocuer she desireth, so suffering her to liue in all wanton pleasure and delicacy, which afterwardes turneth to be the cause of many inconueniences.

Now

Now the Father before he marry his daughter is to sift thoroughly the quallities, behaiour, and life of his Son in lawe, for he which meeteth with a ciuil and an honest sonne in lawe getteth a good sonne, and he which meeteth with an ill one, casteth away his daughter.

The husband must prouide to fatisfie the honest desires of his wife, so that neither by necessity nor superfluity be the occasion to worke her dishonour, for both want and plenty, both ease and diseafe makes some women oftentimes vnchaste: and againe many times the wife seeing the husband to take no care for her, making belike this reckoning that no body else will care for her or desire her: but to conclude this point, shee onely is to be accounted honest, who hauing liberty to doe amisse yet doth it not.

Again, a man should thus accout of his wife, as the onely treasure he enioyeth vpon earth, and he must also accout that there is nothing more due to the wife, then the faithfull, honest, and louing company of the husband, he ought also in signe of loue to impart his secrets and counsell vnto his wife, for many haue found much comfort and profit by taking their wiues counsell, and if thou impart any ill hap to thy wife she lighteneth thy grieffe, either by comforting thee louingly, or else in bearing a part thereof patiently: Also if thou espie a fault in thy wife, thou must not rebuke her angerly or reprochfully, but onely secretly betwixt you two, alwaies remembering that thou must neither chide nor playe with thy wife before company, those that play and dally with them before company, they doe thereby set other mens teeth an edge, and make their wiues the lesse shamefaste.

It behoueth the married man alwaies to shew himselfe in speech and countenance both gentle and amiable, for if a woman of modest behaiour seeth any grosse inciuilitie in her husband, she doth not only abhorre it but also thinketh with her selfe, that other men are more discrete and better brought vp, therefore it standeth him vpon to be ciuill and modest in hisdoings least he offend the chaste thoughts of his wife, to whose liking he ought to confirme himselfe in all honest and reasonable things, and to take heede of euery thing which may mislike her.

Why some women loue their louers better then their husbands, the reason is, the louer in the presence of his Lady is very curious of his behaiour, that he vseth no vnseemely gestures, whereby there may no suspicion of ieaousie or any exception be taken by any thing he doth: it behoueth euery woman to haue a great regard to her behaiour, and to keepe her selfe out of the fier, knowing that a woman of suspected chastity liueth but in a miterable case, for there is but small difference by being naught and being thought naught, and when she heareth other women ill spoken of, let her thinke in her minde what may be spoken of her, for when a woman hath gotten an ill name, whether it be deseruedly or without cause, yet she shall haue much adoe to recouer againe her honour and credit thereof: let a woman a-voide so much as may be the company of a woman which hath an ill name, for many of them indeauour by their euill fashions and dishonest speech, to bring others to do as they do, and many of them wish in their hearts that all women were like vnto themselues: it may be said

of

of many women that the feathers are more worth then the birds, therefore it behoueth euery woman to behaue herselfe so sober and chaste in countenance and speech that no man may be so bolde as to assaile her: for commonly Castles, if they come once to parlie, are at point to yeeld, therefore if a woman by chance be set vpon let her make this answer, when I was a maide I was at the disposition of my parents, but now I am married I am at the pleasure of my husband, therefore you were best speake to him and to knowe his minde what I shall doe, and if her husband be out of the way, let her alwaies behaue her selfe as if he were present.

Also a woman may consider, if her husband be choloricke and hasty she must ouercome him with milde speech, and if he chide she must holde her peace, for the answer of a wise woman is silence, and she must stay to vtter her minde vntill he be appeased of his fury and at quiet, for if women many times would houlde their tongues they might be at quiet: there was a very angry cupple married together, and a friend being with them at supper asked them how they could agree together being both so froward and testy: the good man made him this answere, when I am angry my wife beareth with me, and when she is angry I beare with her, for with what heart can a man so much as touch a haire of his wiues head, (I meane rigorously) for the husband ought to rebuke hir with wordes secretly, and seeke to reforme her by good counsaile, he ought to lay before her the shame of ill dooing, and the praise of well doing, if this will not serue yet he ought rather patiently to forbear her then rigorously to beate her, for she is flesh of thy
flesh,

flesh, & there is no man so foolish to hurt his owne flesh, a man ought to be a comforter of his wife, but then he ought not to be a tormenter of her, for with what face can a man embrace that body which his hands hath battered and bruised, or with what heart can a woman loue that man which can finde in his heart to beat her.

Also when a man findeth a painfull and a carefull woman, which knoweth when to spend and when to spare and to keepe the house in good order, then the husband will not deny such a wife any necessary thing belonging to the house: But if she be a light huswife who lieth without doing of any thing, without caring for husband, children or seruantes, or any other thing belonging to the house, thereby shewing although her body be in the house yet her minde is abroad, which redowneth to her shame and to her husbands great hinderance, for when the Mistres is occupied in vanity, the seruantes care lesse for her profit but looke to their owne, for while the mistresse playeth the mayden strayeth.

But these men are to be laughed at, who hauing a wife and a sufficient wife to doe all the worke within doores which belongs for a woman to doe, yet the husband will fet hennes abroad, season the pott, and dresse the meate, or any the like worke which belongeth not to the man. Such husbands many times offend their wiues greatly & they wrong themselues; for if they were employed abroad in matters belonging to men they would be the more desirous being come home to take their ease, then to trouble their wiues & seruantes in meddling with their matters, for the rule and government of the house belongeth to the wife.

And

And he that hath a wife of his owne and goeth to another woman, is like a rich theefe which will steale when he hath no neede.

Amongst all the creatures that God hath created, there is none more subiect to misery than a woman, especially those that are fruitfull to beare children, for they haue scarce a monthes rest in a whole yeare, but are continually ouercome with paine, sorrow & feare, as indeed the danger of child-bearing must needes bee a great terror to a woman which are counted but weake vessells, in respect of men, and yet it is supposed that there is no disease that a man indureth, that is one halfe so grieuous or painefull as child-bearing is to a woman; Let it be the tooth-ache, goute or collick, nay if a man had all these at once, yet nothing comparable to a womans paine in hir trauaile with childe.

Now if thou like not my reasons to expell loue, then thou maiest try *Ouids* arte who prescribes a salue for such a sore, for hee counsels those which feele this horrible heate, to coole their flames with hearbs which are colde of nature, as Rew and Lettis, and other hearbes too long to reſite: also he saith, thou shouldest abstaine from excesse of meate and drinke, for that prouokes thy minde greatly to lust: also to hunt, to hawke, to shoot, to bowle, to run, to wrastle and some other play, for this will keep thy minde from thinking of lust: also shun slothfulness & idleness, for these are the onely nurces of loue, eschew malancholly or sadnes and keepe merry company, turne thy eyes from the place where bewitching spirits are, leaſt the remembrance doe increaſe and rubb thy galled minde: also to eschew the place where thou didst first

feele the fire that burneth thy minde with such vnquiet
 thought; Likewise saith hee, beware thou doe not twise
 peruse the secret flattering letters of thy supposed friendly
 ioy, for if thou doe not refuse the often view thereof, it
 will much increase thy griefe, dolour and annoy: vse no
 talke of her whom thou louest, nor once name her, for
 that will increase thy care, by thinking in thy minde
 that thou beholdest her face: but some are perswaded
 that no rules of reason can asswage this griefe, for loue
 is lawles and obeyes no lawe, no nor yet no counsell
 can perswade nor take effect or subdue the affection of
 his bewitched spirits. Furthermore *Ouid* prescribes o-
 ther reasons to expell the heat of loue, for where loue is
 settled the louers are many times hindered of their pur-
 pose: Somtimes for want of friends consent, or distance
 of place; then & in such a case his counsell is to loue two
 or three, for loue being so diuided, makes the loue of
 one the lesse thought vpon: or else saith hee satisfie thy
 lust vpon some other dame, for it wil also helpe to weare
 the former loue out of thy minde; Loe thus *Ouid* sheweth
 but yet he mist the marke, not for want of learning but
 for want of grace, for grace subdues and treads all vices
 vnder foote, although morral meanes doth prescribe di-
 uerse other diets to waste the heate of loues desire, as
 long absence from the place where thy liking liues, for
 the coales of company doth kindle and heate the heart,
 that with absence would be void of harme, for absence
 doth quallifie that fire and coole the minde of those
 which many times the cōpany of wantons doth warme,
 for he which doth not shun the place where *Venus* in her
 glory sits, hath no care of himselfe but suffers her to sup-
 prise his witts.

*The Bearbaiting or the vanity of Widdowes : choose
you whether.*

WOe be vnto that vnfortunate man that matcheth himselfe vnto a widowe, for a widowe will be the cause of a thousand woes, yet there are many that doe wish themselues no worse matched then to a rich widowe, but thou dost not knowe what griefes thou ioynest with thy gaines, for if she be rich she will looke to gouerne, and if she be poore then art thou plagued both with beggery and bondage ; againe, thy paines will be double in regard of him which marrieth with a maide, for thou must vnlearne thy widowe, and make her forget her former corrupt and disordered behauiour, the which if thou take vpon thee to doe, thou hadst euen as good vndertake to wash a Blackamore white, for commonly widowes are so froward, so waspish, and so stubborne, that thou canst not wrest them from their wills, and if thou thinke to make her good by stripes thou must beate her to death. One hauing married with a froward widowe she called him theefe & many other unhappy names, so he tooke her and cut the tongue out of her head, but she euer afterwards would make the signe of the gallowes with her fingers to him.

It is seldome or neuer seene that a man marrieth with a widowe for her beauty nor for her personage, but only for her wealth and riches, and if she be rich & beautiful withall, then thou matchest thy selfe to a she deuill, for she will goe like a Peacocke and thou like a Woodcoke, for she will hide her money to maintaine her pride: and if thou at any time art desirous to be merry in her com-

pany, she wil say thou art merry because thou hast gotten a wife that is able to maintaine thee, where before thou wast a begger and hadst nothing: and if thou shewe thy selfe sad she will say thou art sad because thou canst not bury her thereby to inioy that which she hath: if thou make prouision to fare well in thy house she will bid thee spend that which thou broughtest thy selfe.

If thou shewe thy selfe sparing she will say thou shalt not pinch her of that which is her owne, and if thou doe any thing contrary to her minde she will say her other husband was more kinde: if thou chance to dine from home she will bid thee goe sup with thy Harlots abroad: if thou go abroad and spend any thing before thou comest home, she will say a begger I found thee and a begger thou meanest to leaue me: if thou stay alwaies at home she will say thou art happy that hast gotten a wife that is able to maintain thee idle: if thou carue her the best morfell on the table, though she take it yet she will take it scornefully and say, she had a husband that would let her cut where she liked her selfe.

And if thou come in wel disposed thinking to be merry, and intreating her with faire words, she will call thee dissembling hipocrit, saying, thou speakest me faire with thy tongue but thy heart is on thy minions abroad. Loe these are the franticke trickes of froward widowes, they are neither well full nor fasting, they will neither goe to Church nor stay at home, I meane in regard of their impatient mindes, for a man shall neither be quiet in her sight nor out of her sight, for if thou be in her sight she will vexe thee as before said, & out of her sight thy owne conscience will torment and trouble thy minde to think
on the

on the purgatory which perforce thou must indure when thou comest home.

She will make Clubs trump when thou hast neuer a blacke card in thy hand, for with her cruell tongue shee will ring thee such a peale that one would thinke the deuill were come from Hell, besides this thou shalt haue a bredned slut like a hell-hagge with a paire of pappes like a paire of dung-pots shall bring in thy dinner, for thy widow wil not trust thee with a wench that is handsome in thy house, now if that vpon iust occasiō thou throwest the platters at the maides head, seeing thy meate brought in by such a flutte and so fluttishly drest, then will thy widow take pepper in the nose and stampe and stare, and looke so fower as if she had come but euen then from eating of Crabs, saying, if thou hadst not married with me thou wouldest haue beene glad of the worst morsell that is heere, then thou againe replying sayest, if I had not bene so mad, the deuill himselfe would not haue had thee, and then without cause thou blamest her of olde age and of ieaousie and for hiding her money, and by cōuaying away of her goods which thou hast bought with the displeasure of thy friends and discredite to thy selfe, in regard of her yeares; then againe she on the other side runneth out to her neighbours, and there she thundereth out a thousand iniuries that thou dost her, saying, my Corne he fendeth to the market, and my Cattell to the fayre, and look what he openly findeth he taketh by force, and what I hide secretly he priuily stealeth it away, and playeth away all my money at dice. Loe thus he consumeth my substance and yet hateth my person, no longer then I feede him with money can I enioy

his company, now he hath that he sought for he giueth me nothing else but froward answeres and foule vsage, and yet God knowes of pure loue I married him with nothing, but now his ill husbandry is like to bring to ruine both me and my children, but now all this while she doth not forget to tell of her owne good huswifery, saying, I sit working all day at my needle or at my distaffe, and he like an vnthrift and whoremonger runneth at randome, thus they are alwaies stretching their debate vpon the racke of vengeance.

Loc heere is a life, but it is as wearisome as hell, for if you kisse in the morning being friends, yet ere noone ready to throwe the house out at the windowe. The Papists affirme that Heauen is won by Purgatory, but in my minde a man shall neuer come into a worse Purgatory then to be matched with a froward widowe: He that matcheth himselfe to a widowe and three children matcheth himselfe to foure theeues. One hauing married with a widowe, it was his lucke to bury her, but not before he was sore vexed with her, for afterwards he lying on his death-bed his friends exhorted him to pray vnto God that his soule might rest in Heaue, & he asked them this question, whether (said he) doe you thinke my wife is gone? and they said vnto him no doubt but that your wife is gone to Heauen before you, he replied, I care not whether I goe so I goe not where my wife is, for feare I meet with her and be vexed with her as I haue bene heeretofore.

Another hauing married with a widowe being one day at a sermon heard the Preacher say, whosoeuer will be saued let him take vp his crosse and follow me, this mad

mad fellow after sermon was ended tooke his wife vpon his backe and came to the Preacher and said, heere is my crosse; I am ready to follow thee whether thou wilt.

Another hauing married with a widowe which shewed herselfe like a Saint abroad but a Deuill at home, a friend of her husbands told him that he had gotten him a good, still and a quiet wife, yea marry quoth the married man you see my shooe is faire and new, but yet you know not where it pincheth me.

Another merry companion hauing married with a widowe and carrying her ouer the Sea into France there sodainely arose a great storme, in so much that they were all in danger of drowning, the maister of the Ship called vnto the marriners & bad them take & throw ouer bord all the heauiest goodes in the Ship, this married man hearing him say so, hee tooke his widdow and threw her ouer-board, and being asked the reason why he did so, he said that he neuer felt any thing in all his life that was so heavy to him as she had beene.

Another hauing married with a widdow, and within a while after they were married, she went out into the garden, and there finding her husbands shirt hang close on the hedge by her maides smocke, she went presently and hanged herselfe for a icalous conceit that she tooke, and a merry fellow asked the cause why she hanged herselfe, and being tolde that it was for icaloufie: I would said he that all trees did beare such fruit.

Thou maist thinkethat I haue spoken inough concerning Widdowes, but the further I runne after them the further I am from them, for they are the summe of the seauen deadly sinnes, the Feinds of Sathan and the gates
of

of Hell; Now me thinketh I heare some say vnto me that I should haue told them this lesson sooner, for too late cometh medicine when the patient is dead, euen so too late commeth counsaile when it is past remedy, but it is better late then neuer, for it may be a warning to make others wise.

But why do I make so long a haruest of so little corne? seeing the corne is bad my haruest shall cease, for so long as women do ill they must not thinke to be well spoken of, if you would be well reported of or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud as the Rose doth, or if you would be tasted for old wine you should be sweet at the first like a pleasant Grape, then should you be cherished for your courtesie, and comforted for your honesty, so should you be preferred like the sweete Rose, & esteemed of as pleasant wine, but to what purpose do I go about to instruct you knowing that such as counsell the deuill can neuer amend him of his euill.

And so praying those which haue already made their choyse and seene the troubles and felt the torments that is with women, to take it merrily, and to esteeme of this booke onely as the toys of an idle head.

Nor I would not haue women murmer against me for that I haue not written more bitterly against men, for it is a very hard winter when one Woolfe eateth another, and it is also an ill bird that defileth her owne nest,

and a most vnkinde part it were for one

man to speake ill of
another.

FINIS.

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305.4

Efter hath hang'd

Haman :

OR

AN ANSVVERE TO

a lewd Pamphlet, entituled,

The Arraignment of Women.

With the arraignment of lewd, idle,

froward, and vnconstant men, and

HUSBANDS.

Diuided into two Parts.

The first proueth the dignity and worthinesse
of Women, out of diuine Testimonies.

The second shewing the estimation of the Fœ-
minine Sexe, in ancient and Pagan times; all which
is acknowledged by men themselues in their
daily actions.

Written by *Ester Sowernam*, neither Maide,
Wife nor Widdowe, yet really all, and there-
fore experienced to defend all.

IOHN 8. 7.

He that is without sinne among you, let him first cast a stone at her.

Neque enim lex iustificat vlla

Quam necis Artificem arte perire sua.

LONDON,

Printed for *Nicholas Bourne*, and are to be sold at his shop
at the entrance of the Royall Exchange. 1617.

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AND SOLD BY
M. STACE, *Middle Scotland Yard, Whitehall.*



TO
ALL RIGHT HONOV-
rable, Noble, and worthy Ladies,

*Gentlewomen, and others, vertuously dis-
posed, of the Fæminine Sexe.*



Ight Honourable, and all others
of our Sexe, vpon my repaire
to *London* this last *Michaelmas*
Terme; being at supper a-
mongst friends, where the
number of each sexe were e-
quall; As nothing is more v-
suall for table talke; there fell
out a discourse concerning women, some defending,
others obiecting against our Sex: Vpon which occa-
sion, there happened a mention of a Pamphlet entituled
The Arraignment of Women, which I was desirous
to see. The next day a Gentleman brought me the
Booke, which when I had superficially runne ouer, I
found the discourse as far off from performing what
the Title promised, as I found it scandalous and
blasphemous: for where the Author pretended to
write against lewd, idle, and vnconstant women, hee
doth most impudently rage and rayle generally a-
gainst all the whole sexe of women. Wherevpon, I
in defence of our Sexe, began an answer to that

The Epistle Dedicatory.

full Pamphlet. In which, after I had spent some small time, word was brought mee that an Apologie for women was already vndertaken, and ready for the Presse, by a Ministers daughter: Vpon this newes I stayed my pen, being as glad to be eased of my intended labour; as I did expect some fitting performance of what was vndertaken: At last the Maidens Booke was brought me, which when I had likewise runne ouer, I did obserue, that whereas the Maide doth many times excuse her tenderesse of yeares, I found it to be true in the slenderesse of her answer, for she vndertaking to defend women, doth rather charge and condemne women, as in the ensuing discourse shall appeare: So that wheras I expected to be eased of what I began, I do now finde my selfe double charged, as well to make reply to the one, as to adde supply to the other.

In this my Apologie, Right Honourable, Right Worshipfull, and all others of our Sexe, I doe in the first part of it plainely and resolutely deliuer the worthinesse and worth of women; both in respect of their Creation, as in the worke of Redemption. Next I doe shew in examples out of both the Testaments, what blessed and happy choyse hath bene made of women, as gracious instruments to deriue Gods blessings and benefits to mankinde.

In my second part I doe deliuer of what estimate women haue been valued in all ancient and moderne times, which I prooue by authorities, customes, and daily experiences. Lastly, I doe answer all materiall obiections which haue or can be alledged against our Sexe: in which also I doe arraigne such kind of men, which

The Epistle Dedicatory.

which correspond the humor and disposition of the Author; lewd, idle, furious and beastly disposed persons.

This being performed, I doubt not but such as heretofore haue been so forward and lauish against women, will hereafter pull in their hornes, and haue as little desire, and lesse cause so scandalously and slanderously to write against vs then formerly they haue.

The ends for which I vndertooke this enterprife, are these. First, to set out the glory of Almighty God, in so blessed a worke of his Creation. Secondly, to encourage all Noble, Honourable, and worthy Women, to expresse in their course of life and actions, that they are the same Creatures which they were designed to be by their Creator, and by their Redeemer: And to paralell those women, whose vertuous examples are collected briefly out of the Olde and New Testament. Lastly, I write for the shame and confusion of such as degenerate from woman-hood, and disappoint the ends of Creation, and Redemption.

There can be no greater encouragement to true Nobility, then to know and stand vpon the honour of Nobility, nor any greater confusion and shame, then for Nobility to dismount and abase it selfe to ignoble and degenerate courses.

You are women; in Creation, noble; in Redemption, gracious; in vse most blessed; be not forgetfull of your selues, nor vnthankefull to that Author from whom you receiue all.

TO
ALL VVORTHY AND HOPE-
full young youths of Great Brittain;
But respectiue to the best disposed and
worthy Apprentises of LONDON.



Opesfull and gallant youths of Great-Brittain, and this so famous a Citie. There hath been lately published a Pamphlet, entituled The Arraignment of lewd, idle, froward and inconstant women. This patched and mishapen hotch potch, is so directed, that if Socrates did laugh but once to see an Ass eate Thistles, he would surely laugh twice to see an idle franticke direct his mishapen Labours to giddy beaded young men: he would say, as he did when the Ass did eate Thistles, like lips, like Lettice, so a franticke writer doth aptly chuse giddy favorites.

The Author of the Arraignment, and my selfe, in our labours doe altogether disagree; he raileth without cause, I defend upon direct prooff: He saith, women are the worst of all Creatures, I prooue them blessed above all Creatures: He writeth, that men should abhorre them for their bad conditions: I proue, that men should honour them for their best dispositions: he saith, women are the causes of mens ouerthrow, I proue, if there be any offence in a woman, men were the beginners. Now, in that it is farre more woman-like to maintaine a right, then it is man-like to offer a wrong, I conceived that I could not erre in my choise, if I did direct a labour well intended, to worthy young youths, which are well disposed.

When you haue past your minority, or serued your Apprentisships under the government of others, when you begin the world
for

To the Reader.

for your selues, the chiefest thing you looke for is a good Wife.

The world is a large field, and it is full of brambles, briers, and weedes: If there be any more tormenting, more scratting, or more poysonable weede then other, the Author hath collected them in his lothsome Pamphlet, and doth utter them to his giddy company.

Now my selfe presuming upon your worthy and honest dispositions, I haue entred into the Garden of Paradiſe, and there haue gathered the choycest flowers which that Garden may afford, and those I offer to you.

If you belieue our aduersary, no woman is good, howsoeuer she be used: if you consider what I haue written, no woman is bad except she be abused.

If you belieue him that women are so bad Creatures, what a dangerous and miserable life is marriage?

If you examine my proofes to know directly what women are, you shall then finde there is no delight more exceeding then to be ioynd in marriage with a Paradiſian Creature. Who as shee commeth out of the Garden, so shall you finde her a flower of delight, answerable to the Countrey from whence she commeth.

There can be no loue betwixt man and wife, but where there is a respectiue estimate the one towards the other. How could you loue? nay, how would you loath such a monster, to whom Ioseph Swetnam poynteth?

Whereas in view of what I haue described, how can you but regardfully loue with the uttermost straine of affection so incomparable a Iewell.

Some will perhaps say, I am a woman and therefore write more for women then they doe deserue: To whom I answer, if they misdoubt of what I speake, let them impeach my credit in any one particular: In that which I write, Euc was a good woman before she met with the Serpent, her daughters are good Virgins, if they meet with good Tutors.

You my worthy youths are the hope of Man-hoode, the principall point of Man-hoode is to defend, and what more man-like defence, then to defend the iust reputation of a woman. I know that you the Apprentises of this Citie are as forward to maintaine

To the Reader.

taine the good, as you are vehement to put down the bad.

That which is worst I leaue to our aduersary, but what is excellently best, that I commend to you : doe you finde the gold, I doe here deliuer you the lewell, a rich stocke to begin the world withall, if you be good husbands to vse it for your best aduantage.

Let not the title of this Booke in some poynt distaste you, in that men are arraigned, for you are quit by Non-age. None are here arraigned, but such olde fornicators as came with full mouth and open cry to Iesus, and brought a woman to him taken in adultery, who when our Sauour stoopt downe and wrote on the ground, they all fled away. Ioseph Swetnam saith, A man may finde Pearles in dust, Pag. 47. But if they who fled had seene any Pearles, they would rather haue stayed to haue had share, then to flye and to leaue the woman alone, they found some fowle reckoning against themselves in our Sauours writing, as they shall doe who are heare arraigned. And if they dare doe like, as our Sauour bad the womans accusers, He that is without sinne throw the first stone at her ; so let them raile against women, who neuer tempted any woman to be bad : Yet this is an hard case. If a man raile against a woman, and know no lewdnesse by any, he shall proue himselfe a compound foole. If he rayle at women, who in his owne experienced tryall had made many bad, he shall shew himselfe a decomounded K. I doe not meane Knight : The best way is, he that knoweth none bad, let him speake well of all : he who hath made more bad then he euer intended to make good, let him hold his peace least hee shame himselfe. Farewell.

Esther Sowrenam,

AN
ANSVVERE TO
THE FIRST CHAPTER OF
THE
Arraignment of Women.

CHAP. I.



IF the Author of this *Arraign-ment* had performed his discourse either answerable to the Title, or the Arguments of the Chapters; hee had beene so farre off from being answered by me, that I should haue commended so good a labour, which is employed to giue vice iust reproofe, and vertue honourable report. But at the very first entrance of his discourse, in the very first page, he discouereth himselfe neither to haue truth in his promise, nor religious performance. If in this answer I doe vse more vehement speeches then may seeme to correspond the naturall disposition of a Woman; yet all iudicious Readers shall confesse that I vse more mildnesse then the cause I haue in hand prouoketh me vnto.

I am not onely prouoked by this Authour to defend women, but I am more violently vrged to defend diuine Maiestie, in the worke of his Creation. In

B

which

Epist. ad Ciprianum.

Sup. Math.

which respect I say with Saint *Ierome*, *Meam iniuriam patienter sustinui, impietatem contra deum ferre non potui.* For as Saint *Cbristostome* saith, *iniurias Dei dissimulare impium est.*

If either *Iulian* the Apostata, or *Lucian* the Atheist should undertake the like worke, could the owne deuise to write more blasphemously, or the other to scoffe and flout at the diuine Creation of Woman, more prophanely then this irreligious Author doth?

Homer doth report in his *Illiards*, that there was at the siege of *Troy*, a Grecian, called *Thersites*, whose wit was so blockish, he was not worthy to speake: yet his disposition was so precipitate, hee could not hold his tongue. *Ioseph Swetnam* in all record of Histories cannot be so likely paraleld as with this *Thersites*. What his composition of body is I know not, but for his disposition otherwise, in this Pamphlet I know, he is as monstrous as the worke is mishapen, which shall plainly appeare in the examination of the first page onely.

The Argument of the first Chapter is, to shew to what vse Women were made; it also sheweth, That most of them degenerate from the vse they were framed vnto, &c.

Now, to shew to what vse women was made, hee beginneth thus. *At the first beginning a Woman was made to bee an helper to Man: And so they are indeed, for they helpe to consume and spend, &c.* This is all the vse, and all the end which the Authour setteth downe in all his discourse for the creation of woman. Marke a ridiculous least in this: Spending and consuming of that which Man painfully getteth, is by
this

this Authour the vse for which Women were made. And yet (saith he in the Argument) *most of them degenerate from the vse they were framed vnto.* Woman was made to spend and consume at the first: But women doe degerate from this vse, *Ergo, Midasse* doth contradictt himselfe. Beside this egregious folly, he runneth into horrible blasphemy. VVas the end of Gods creation in VVoman to spend and consume? Is *help*er to be taken in that sence, to helpe to spend? &c. Is spending and consuming, *helping*?

He runneth on, and saith, *They were made of a Rib, and that their froward and crooked nature doth declare, for a Rib is a crooked thing, &c.*

VVoman was made of a crooked rib, so she is crooked of conditions. *Ioseph Swetnam* was made as from *Adam* of clay and dust, so he is of a durty and muddy disposition: The inferences are both alike in either; woman is no more crooked, in respect of the one; but he is blasphemous in respect of the other. Did Woman receiue her soule and disposition from the rib; Or as it is said in *Genesis*, *God did breath in them the spirit of life*? Admit that this Authors doctrine bee true, that woman receiueh her froward and crooked disposition from the rib, Woman may then conclude vpon that Axiome in Philofopy, *Quicquid efficit tale, illud est magis tale*, That which giueth quality to a thing, doth more abound in that quality; as fire which heateth, is it selfe more hot: The Sunne which giueth light, is of it selfe more light: So, if Woman receaued her crookednesse from the rib, and consequently from the Man, how doth man excell in crookednesse, who hath more of those crooked ribs?

To take a vantage vpon a disadvantage.

See how this vaine, furious, and idle Authour furni-
sheth woman with an Argument against himselfe,
and others of his Sexe.

The Authour hauing desperately begunne, doth
more rashly and impudently runne on in blasphemy,
which he doth euidently shew in the inference vpon
his former speeches : And therefore (saith he) *Euer
since they have beene a woe vnto Man, and follow
the liue of the first leader.* Now let the Christian Rea-
der please to consider how dishonestly this Authour
dealeth, who vndertaking a particular , profecuteth
and persecuteth a generall, vnder the cloake and co-
lour of lewd, idle, and froward women, to rage and
raile against all women in generall.

Now, having examined what collections *Ioseph
Swetnam* had wrested out of Scriptures, to hishonor
and abuse all women: I am resolued, before I answere
further particulars made by him against our sexe, to
collect and note out of Scriptures; First, what incom-
parable and most excellent prerogatiues God hath
bestowed vpon women, in honour of them, and their
Creation : Secondly, what choyse God hath made of
women, in vsing them as instruments to worke his
most gracious and glorious designes, for the generall
benefit of man-kind, both during the law of Nature,
and of *Moyse* : Thirdly, what excellent and diuine
graces haue beene bestowed vpon our Sexe, in the
law of Grace, and the worke of Redemption : With
a conclusion, that to manifest the worthinesse of wo-
men, they haue beene chofen to performe and publish
the most happy and joyfull benefits which euer came
to man-kinde.

CHAPTER II.

*What incomparable and excellent prerogatives God
hath bestowed vpon Women, in their first
Creation.*



N this ensuing Chapter I determine briefly to obserue (not curiously to discourse at large) the singuler benefits and graces bestowed vpon Women: In regard of which, it is first to bee considered; That the Almighty God in the worlds frame

in his Diuine wisdom designed to himselfe a maine end to which he ordayned all the workes of his Creation, in which hee being a most excellent worke-master, did so Create his workes, that euery succeeding worke was euer more excellent then what was formerly Created: hee wrought by degrees, prouiding in all for that which was and should be the end.

It appeareth by that Soueraignty which God gaue to *Adam* ouer all the Creatures of Sea and Land, that man was the end of Gods creation, wherevpon it doth necessarily, without all exception follow, that *Adam*, being the last worke, is therefore the most excellent worke of creation: yet *Adam* was not so absolutely perfect, but that in the sight of God, he wanted an *Helper*: Wherevpon God created the woman his last worke, as to supply and make absolute that imperfect building which was vnperfected in man, as all Diuines do hold, till the happy creation of

The prerogatives giuen to women in their Creation.

The last worke.

the woman. Now of what estimate that Creature is andought to be, which is the last worke, vpon whom the Almighty set vp his last rest : whom he made to adde perfection to the end of all creation, I leaue rather to be acknowledged by others, then resolu'd by my selfe.

Created vpon a refined subiect.

It is furthermore to be considered , as the Maide, in her *Musell for Melastomus* hath obserued : that God intended to honour woman in a more excellent degree, in that he created her out of a subiect refined, as out of a Quintessence : For the ribbe is in Substance more solid, in place as most neare, so in estimate most deare, to mans heart, which doth presage that as she was made for an helper, so to be an helper to stay, to settle all ioy, all contents, all delights, to and in man's heart, as hereafter shall be shewed.

A better country.

That delight, solace, and pleasure, which shall come to man by woman, is prognosticated by that place wherein woman was created : for she was framed in Paradise, a place of all delight and pleasure, euery element hath his creatures, euery creature doth corresponde the temper and the inclination of that element wherein it hath and tooke his first and principall esse, or being. So that woman neither can or may degenerate in her disposition from that naturall inclination of the place, in which she was first framed, she is a Paradician, that is, a delightfull creature, borne in so delightfull a country.

Men are worldlings, Women paradicians.

When woman was created, God brought her vnto *Adam*, and then did solempnise that most auspicious Marriage betwixt them, with the greatest Maiestie, and magnificence that heaven, or earth might afford.

God

After hath hang'd Haman.

7

God was the Father, which gaue so rich a iewell: God was the Priest which tied so inseperable a knot. God was the Steward which prouided all the pleasures, all the dainties, all the blessings, which his deuine wisdom might afford, in so delightfull a place.

Woman's marriage.

The woman was married to *Adam*, as with a most sure and inseperable band, so with a most affectionate and dutifull loue: *Adam* was enioyed to receaue his wife, as is noted in the Bible printed

1595.

There is no loue (alwayes excepting the transcending loue) which is so highly honoured, so graciously rewarded, so straightly commanded, or which being broken, is so seuerely punished, as the loue and duty which Children owe to their Parents: Yet this loue albeit neuer so respectiue, is dispensed withall in respect of that loue which a man is bound to beare to his wife: *For this cause*, saith *Adam*, (as from the mouth of God) *shall a man leaue Father and Mother, and cleaue onely to his Wife.* The word *cleaue* is vttered in the Hebrew with a more significant emphasie, then any other Language may expresse; such a cleauing and ioyning together, which admitteth no seperation. It may be necessarily obserued, that that gift of the woman was most singularly excellent, which was to bee accepted and entertained with so inestimable a loue, and made inseperable by giuing and taking the Ring of Loue, which should be endlesse.

The Wedding Ring.

Now, the woman taking view of the Garden, shee was assaulted with a Serpent of the masculine gender; who maliciously enuying the happinesse in which man was at this time, like a mischieuous
Politician,

Womans
temptation,

Politician, hee practised by supplanting of the woman, to turne him out of all: For which end he most craftily and cunningly attempted the woman; and telleth her, that therefore they were forbidden to eate of the fruit which grew in the midst of the Garden, that in eating, they should not be like vnto God: Wherevpon the woman accepted, tasted, and gaue to her Husband. In accepting the Serpents offer, there was no sinne; for there was no sinne till the fruit was eaten: Now, albeit I have vndertaken the defence of women, and may in that respect be fauoured, in taking all aduantages I may, to defend my sexe.

There are many pregnant places in the Scripture which might be alleaged to extenuate the sin of the Woman, in respect of the sinne of *Adam*: it is said *Ecclesiast. 25. Sinne had his beginning in woman, Ergo, his fulnesse in man.*

Chap. 5.

Saint Paul saith, *Rom. 5. By one mans sinne death came into the world,* without mention of the woman.

Chap. 9.

The same Saint Paul writeth to the *Corinthians*, to whom he affirmeth, *that all die in Adam*, in which the fulnesse and effects of sinne are charged vpon *Adam* alone, not but that woman had her part in the Tragedy, but not in so high a degree as the man.

Adam his offences vpon his fall.

When *Adam* had eaten, and sinne was now in fulnesse, hee beginneth to multiply sinne upon sinne: first he flieth from the sight of God; next, being called to account, he excuseth his sinne; and doth expostulate (as it were) with Almighty God, and telleth him, *That woman which thou gauest mee, gaue me, and I did eate*: As who should say, if thou hadst not giuen

giuen the cause, I had not beene guilty of the effect; making (heerein) God the Authour of his fall.

Nôw what is become of that loue, which *Adam* was bound to beare towards his wife? He chargeth her with all the burden; so he may discharge himselfe he careth little how hee clog her.

Adams loue like his childrens in these dayes.

God hauing examined the offenders, and hauing heard the vttermost they could alledge for themselves, he pronounceth sentence of death vpon them, as a punishment in iustice due and deserued. Iustice he administred to *Adam*: Albeit the woman doth taste of iustice, yet mercy is reserued for her, and of all the workes of mercy which mankinde may hope for, the greatest, the most blessed, and the most ioyfull is promised to woman.

Adam punished with iustice.

Woman punished by Iustice, relieved by Mercy.

Woman supplanted by tasting of fruit, she is punished in bringing forth her owne fruit. Yet what by fruit she lost, by fruit she shall recouer.

What more gracious a gift could the Almighty promise to woman, then to bring forth the fruit in which all nations shall be blessed? so that as woman was a meanes to loose Paradiſe, she is by this, made a meanes to recouer Heauen. *Adam* could not vpbraide her for so great a losse, but he was to honour her more for a greater recouery: all the punishments inflicted vpon women, are encountred with most gracious blessings & benefits; she hath not so great cause of dolour in one respect, as shee hath infinite cause of ioy in another. She is commanded to obey her husband; the cause is, the more to encrease her glorie. Obedience is better then Sacrifice: for nothing is more acceptable before God then to obey:

The incomparable inventions of womens wits.

1 Sam. 12.

women are much bound to God, to haue so acceptable a vertue enioyned them for their pennance.

Amongst the curses and punishments heaped vpon the Serpent, what greater ioy could she heare, or what greater honour could be done vnto her, then to heare from the voyce of God these words; *I will put enmitie betwixt the woman and thee, betwixt thy seede and her seede*, and that her seede should breake the Serpents head? This must perforce be an exceeding ioy for the woman, to heare and to be assured that her fruit should reuenge her wrong.

Womans name
answerable to
her nature.

After the fall, and after they were all arraigned and censured, and that now *Adam* saw his wiues dowrie, and what blessings God hath bestowed vpon her, hee being now a bondslauie to death and hell, stroke dead in regard of himselfe, yet hee comforts himselfe, he taketh heart from grace, he engageth his hope vpon that promise which was made to the woman. Out of this most comfortable and blessed hope hee now calleth his wife by a name, in whose effects not onely he, but all mankinde should most blessedly share: hee calleth her *Eue*, which is, the mother of the liuing: which is futable as well in respect of the promise made to her and her seede, as in respect of those employments for which in her creation she and all women are designed, to be helpers, comforters, Ioyes, and delights, and in true vse and government they euer haue beene and euer will be, as hereafter shall be shewed, maugre the shamefull, blasphemous and prophane speach of *Ioseph Swetnam*, page 31. beginning line 15. as followeth.

If God had not made them onely to be a plague to a man,

man, hee would neuer haue called them necessary euils.

Out of what Scripture, out of what record, can hee proue these impious and impudent speeches? They are only faigned and framed out of his owne idle, giddie, furious, and franticke imaginations. If he had cited *Euripides* for his Author, hee had had some colour, for that prophane Poet in *Medea*, vseth these speeches, *Quod si Deorum aliquis mulierem formauit, opificem semalorum sciat, maximum & hominibus inimicum.* If any of the Gods framed woman, let him know he was the worker of that which is naught, and what is most hurtfull to men. Thus a Pagan writeth prophanely, but for a Christian to say, that God calleth women *necessary euils*, is most intolerable and shamefull to be written and published.

CHAP. III.

What choise God hath made of women to be instruments to deriue his benefits to Mankind.



Abraham being in danger, was blessed and preserued in respect of *Sara*. Genes. 20.

Rebecca by Gods prouidence was the means to bring the blessing of *Isaac* to fall vpon *Iacob*. Genes. 27.

The *Ægyptian* Mid-wiues were a meanes to preserue the male children of the *Israelites* from the murther intended by *Pharao*. Exod. 1.

- Exod. 2. *Moses* was preferued by the daughter of *Pharas*.
- Iofua 2. 6. The Messengers sent by Duke *Iofuab* to view the Land of Promise, were harboured and freed from danger by a woman.
- Iudges 4. When the Children of *Israell* had beene twentie yeres oppressed by *Iabin* King of *Canaan*, *Debbora* and *Iabell*, two women; the one wonne the battell, the other slew the Generall.
- Iudges 9. When *Abimilech* had murdered seauenty of his Brethren, he was punished and slaine by a woman at the siege of *Thebes*.
- 1 Kings 19. *Micboll* aduentured the hazard of her Fathers displeasure to preferue her Husband *Dauid*.
- 1 Kings 15. *Abigail* by incomparable wisdom with-held *Dauid* from shedding of innocent blood.
- 2 Kings 20. The Citie of *Abdela* being in danger, was preferued by a wise woman of that Citie.
- 3 Kings 17. In the great famine of *Samaria*, the widow of *Sarepta* was chosen to preferue *Elias*, and *Elias* to preferue her.
- 4 Kings 4. The like prouision did the woman, a *Sunamite*, make for *Elizeus*, and *Elizeus* for the woman.
- 4 Kings 11. When the blood-Royall of *Iudah* had beene all murdered, *Ioas* afterwards King, was preferued by a woman.
- Iudith. What was that noble aduenture so blessedly performed by *Iudith*, in cutting off the head of *Holofernes*?
- Hester. With what wisdom did Queene *Hester* preferue her people, and caused their enemies to be hang'd?
- Sufanna. What a chaste mirrour was *Sufanna*, who rather hazarded her life, then offend against God?

Neuer was greater magnanimity shewed by a wo-² Mach. 7.
 man, then by that Mother which saw her seauen chil-
 dren tormented most cruelly, yet she encouraged
 them to the death.

CHAP. III.

*What excellent blessings and graces haue bene be-
 stowed vpon women in the Lawe of
 Grace.*



THE first which commeth in this
 place to be mentioned, is that
 blessed mother and mirrour of
 al woman-hood, the Virgin *Ma-
 rie*, who was magnified in the
 birth of Iesus, glorified by An-
 gels, chosen by the Almighty to
 beare in her wombe the Sauour of mankinde.

With what a faithfull salutation did *Elizabeth*, Saint ^{Luke 1.}
Iohn Baptist Mother, entertaine the Virgin vpon her
 repaire vnto her?

Anna the old Prophetesse did miraculously de- ^{Luke 2,}
 monstrate our Sauour.

The woman which had the issue of bloud; the ^{Math. 9. 15.}
 woman of *Canaan*, *Iob. 4.* The *Samaritan* woman.
Martba, the 11. of *Iohn*: all these and sundry others
 are saued, healed, and haue their sinnes forgiuen, in
 respect of their true and liuely faith.

What faith? what zeale? what deuotion did

Luke 7.

Marie Magdalen ſhew toward *Ieſus*, in proſtrating her ſelfe at the feete of *Ieſus*, annoynting them with pretious oyntment, waſhing them with teares, and drying them with the haire of her head?

Luke 8.

With what bountie and deuotion did the *Maryes*, the wife of *Herods* ſteward, did *Ioanna*, with other women contribute of their goods to *Ieſus*?

Luke 2. 2.

How charitable was that poore widdow, whoſe two Mites our Sauour valued at a greater eſtimate, then any gift of any other whatſoeuer?

Luke 2. 3.

In all dangers, troubles, and extremities, which fell to our Sauour, when all men fled from him, liuing or dead, women neuer forſooke him.

I ſhould be ouer-tedious to repeate euery example of moſt zealous, faithfull, and deuout women, which I might in the new Teſtament, whoſe faith and deuotion was conſented by our Sauour to be without compare.

I will conclude for women that they haue bene choſen both to ſet out Gods glory, and for the benefit of all mankind, in more glorious and gracious imployments then men haue bene.

The firſt promiſe of a Meſſias to come was made to a woman: the birth and bearing of that promiſed Meſſias was performed by a woman.

The triumphant reſurreſtion with the conqueſt ouer death and hell, was firſt publiſhed and proclaymed by a woman.

I might herevnto adde thoſe wiues, widdowes, and virgins, who flouriſhed in the primatiue Church, and all ſucceeding ages ſithence, who in all vertues haue excelled, and honoured both their ſexe in generall,

rall, and themselves in particular, who in their martyrdomes, in their confession of Iesus, and in all Christian, and deivne vertues, haue in no respect bene inferiour vnto men.

THUS out of the second and third Chapters of *Genesis*, and out of the Old and New Testaments, I haue obserued in prooffe of the worthinesse of our Sexe: First, that woman was the last worke of Creation, I dare not say the best: She was created out of the chosen and best refined substance: She was created in a more worthy country: She was married by a most holy Priest: She was giuen by a most gracious Father: Her husband was enioyned to a most inseperable and affectionate care ouer her: The first promise of salutation was made to a woman: There is inseperable hatred and enmitie put betwixt the woman and the Serpent: Her first name, *Eua*, doth preface the nature and disposition of all women, not onely in respect of their bearing, but further, for the life and delight of heart and soule to all mankinde.

The summe
of womans
blessings and
graces.

I haue further shewed the most gracious, blessed, and rarest benefits, in all respects, bestowed vpon women; all plainly and directly out of Scriptures.

All which doth demonstrate the blasphemous impudencie of the authour of the *Arraignement*, who would or durst write so basely and shamefully, in so generall a manner, against our so worthy and honored a sexe.

To



To the courteous and friendly
READER.



Entle READER, in my first Part I haue (what I might) strictly obserued a religious regard, not to enter mingle any thing vnfitting the grauitie of so respectiue an Argument.

Now that I am come to this second Part, I am determined to solace my selfe with a little libertie: What aduantages I did forbear to take in the former, I meane to make vse of in this second. Ioseph Swetnam hath bene long vnanswered, which had bene performed sooner, if I had heard of his Book before this last Terme: Or if the report of the Maidens answere had not stayed me. I haue not so amply and absolutely discharged my selfe in this Apologie as I would haue done, if either my leisure had bene such, as I could haue wished, or the time more fauourable, that I might haue stayed. What my repaire into the Countrey enforceth me to leaue rather begunne then finished; I meane (by Gods grace) to make perfect the next Terme: In the meane time (gentle READER) I bid thee kindly farewell.

Ester Sowrenam.

CHAP.



CHAP. IIII.

*At what estimate Women were valued in ancient
and former times.*



Lato in his Bookes *de Legibus*,
estimateth of Women, which
doe equall Men in all respects,
onely in bodie they are wea-
ker, but in wit and disposition
of minde nothing inferiour, if
not superiour. Wherevpon he

doth in his so absolute a Common-wealth, admit
them to government of Kingdomes and Common-
weales, if they be either borne therevnto by Nature,
or seated in government by Election.

It is apparent, that in the prime of antiquity, wo-
men were valued at highest estimate, in that all those
most inestimable and incomparable benefites which
might either honour or preferue Mankinde, are all
generally attributed to the inuention of women, as
may appeare in these few examples following.

When *meum & tuum*, Mine and Thine, when right
and wrong were decided by warres, and their wea-
pons then were the furniture of Nature, as Fists,
Teeth, Stones, Stakes, or what came next to hand:
A Ladie of an heroicall disposition, called *Bellona*, did
first inuent a more man-like and honourable weapon

The incompa-
rable inuenti-
ons of wo-
mens wit.

D

for

Ester hath hang'd Haman.

for warre, which was the sword, with other Armour correspondent, for which she was at first (and so ever since) honoured, as the Goddesse of warre.

When at the first the finest Manchet and best bread in vse was of Acorns, by the singular and practicall wit of a Lady called *Ceres*, the sowing of Corne, and Tillage was inuented.

The inuention of the seauen liberall Sciences, of all Arts, of all Learning, hath bene generally with one consent ascribed to the inuention of *Iupiters* daughters, the nine muses, whose Mother was a royall Ladie *Mnemosum*.

Carmentis a Ladie, first inuented Letters, and the vse of them by reading and writing.

The royall and most delightfull exercise of Hunting was first found out and practised by *Diana*, who therypon is celebrated for the Goddesse of Hunting.

The three Graces, which adde a *decorum*, and yeeld fauour to Persons, Actions, and Speeches, are three Ladies, *Aglaia*, *Tbalia*, and *Euphrosune*.

The heroicall exercises of *Olimpus*, were first found and put in practise by *Palestra* a woman.

The whole world being diuided into three parts in more ancient times, euery diuision to this day keepeth the name in honour of a woman.

The fœminine Sexe is exceedingly honoured by Poets in their writings: They haue Gods as well for good things, as for bad; but they haue no women-Goddeses, but in things which are especially good. They haue *Bacchus* for a drunken God, but no drunken Goddesse. They haue *Priapus* the lustfull God of Gardens, but no garden-Goddeses, except of late in
the

the garden-Allies. They will obiect here vnto mee *Venus*, she indeed is the Goddesse of Loue, but it is her blinde Sonne which is the God of Lust; poore Ladie, she hath but her ioynture in the Mannor of Loue, *Cupid* is Lord of all the rest, hee hath the roy-alty; she may not strike a Deare, but she must imploy her Sonne that sawcie Boy.

For Pride, they held it so farre from women, that they found out *Nemesis* or *Rhamnusia*, to punish and reuenge pride, but none to infect with pride.

They haue *Pluto* the God of Hell, but no proper Goddess of hell; but *Proserpina*, whom *Pluto* forcibly tooke from Mount *Ætna*, and carried her away, and made her Queene of Hell; yet she doth not remaine in Hell but one halfe of the yeare, by a decree from *Iupiter*.

If I should recite and set downe all the honourable records and Monuments for and of women, I might write more Bookes then I haue yet written lines. I will leaue and passe ouer the famous testimonies of forreine Kingdomes and Common-wealths, in honour of our Sexe: and I will onely mention some few examples of our owne Countrey and Kingdome, which haue been incomparably benefited and honoured by women.

Amongst the olde Britaines, our first Ancestors, the valiant *Boadicea*, that defended the liberty of her Countrey, against the strength of the *Romans*, when they were at the greatest, and made them feele that a woman could conquer them who had conquered almost all the men of the then known world.

The deuout *Helen*, who besides that, she was the

Ester hath hang'd Haman.

Mother of that religious and great *Constantine*, who first seated Christian Religion in the Emperiall throne, & in that respect may be stiled the mother of Religion, is still more honoured for her singular pietie and charitie towards him and his members, who dyed for vs upon the Crosse, then for her care and industry in finding out the wood of that Crosse on which he dyed.

In the time of the *Danes*, chaste *Æmma*, whose innocency carried her naked feete oer the fire-hot Plow shares vnfelt; with the *Saxons* Queene *Elfgiue* the holy widdow, and the Kings daughter *Edith* a Virgin Saint, both greater Conquerers then *Alexander* the great, that men so much boast of, who could not conquire himselve.

Since the *Normans*, the heroicall vertues of *Elenor* wife to *Edward* the first, who when her Husband in the Holy Land was wounded with a poysoned Arrow, of which ther was no hope of recovery from the Chyrurgions, she suckt the poyson into her own bodie to free him: together, curing that mortall wound, and making her owne fame immortal: so that I thinke this one act of hers may equall all the acts that her great Husband did in those warres besides.

Philip, wife to *Edward* the third, no lesse to be honoured for being the Mother of so many braue children, then of so many good deeds, which worthily got her the title of good.

Margaret the wife, wife to *Henrie* the sixt, who if her Husbands fortune, valour, and foresight, had beene answerable to hers, had left the Crowne of *England* to their owne Sonne, and not to a stranger.

The

The other *Margaret* of *Richmond*, mother to *Henrie* the seuenth, from whose breasts he may seeme to haue deriued as well his vertues as his life, in respect of her heroicall prudence and pietie; whereof, besides other Monuments, both the Vniuersities are still witnesses.

Besides this, it was by the blessed meanes of *Elizabeth*, wife to *Henrie* the seuenth, that the bloody wars betwixt the houses of *Yorke* and *Lancaster* were ended, and the red Rose and the white vnited, &c.

It was by the meanes of the most renowned Queene (the happy Mother of our dread Soueraigne) that the two Kingdomes once mortall foes, are now so blessedly conioyned.

And that I may name no more (since in one onely were comprized all the qualities and endowments that could make a person eminent) *Elizabeth* our late Soueraigne, not onely the glory of our Sexe, but a patterne for the best men to imitate, of whom I will say no more, but that while she liued, she was the mirrour of the world, so then knowne to be, and so still remembered, and euer will be.

Daily experience, and the common course of Nature, doth tell vs that women were by men in those times highly valued, and in worth by men themselves preferred, and held better then themselves.

I will not say that women are better then men, but I will say, men are not so wise as I would wish them to be, to wooe vs in such fashion as they do, except they should hold and account of vs as their betters.

What trauaile? what charge? what studie? doe not men vndertake to gaine our good-will, loue, and liking?

Men sue to
Women.

Suite is alwaies
preferred to
the better.

liking? what vehement suites doe they make vnto vs? with what solemne vowes and protestations do they follicite vs? they write, they speake, they send, to make knowne what entire affection they beare vnto us, that they are so deeply engaged in loue, except we doe compassion them with our loue and fauour, they are men vtterly cast away. One he will starue himselfe, another will hang, another drowne, another stab, another will exile himselfe from kinred and country, except they may obtaine our loues: What? will they say that we are baser then themselues? then they wrong themselues exceedingly, to prefer such vehement suites to creatures inferiour to themselues: Sutors doe euer in their suites confesse a more worthinesse in the persons to whom they sue. These kind of suites are from Nature, which cannot deceiue them: Nature doth tell them what women are, and custom doth approue what nature doth direct. *Aristotle* saith, *Omnia appetunt bonum*, euery thing by nature doth seeke after that which is good. Nature then doth cary men with violence, to seeke and sue after women: They will answere, and seeke to elude this *Maxime* with a distinction, that *bonum* is duplex, *aut verum, aut apparens*, that goodnesse or the thing which is good, is either truely good, or but apparantly good; so they may say, women are but apparantly good. But the heathen Orator and the deuine philosopher to, affirme, if we follow the true direction of nature we shall neuer be deceiued. Nature in her vehement motions is not deceiued with apparant shewes. It is naturall, they will say, for the Male to follow the Female; so it is as naturall, for the Female to be better then

then the Male, as appeareth to be true in obseruation of Hawkes: the Spar-hawke is of more esteeme then the Musket; the Goshawke more excellent then the Tersell; so in Falcons, the females doe excell: The like men are bound to acknowledge women; the rather in respect of their owne credit and honour. To what obsequious duty and seruice doe men binde themselves, to obtaine a fauour from their deuoted Mistresse, which if he may obtaine he thinketh himselfe to be much honoured, & puts in place of most noted view, that the world may take note: He weareth in his hat, or on his brest, or vpon his arme, the Gloue, the Scarfe, or Ring of his Mistresse: If these were not relickes from Saintly creatures, men would not sacrifice so much deuotion vnto them.

Womans fauours estimated as relicks.

Amongst diuers causes which proceede from nature and custome, why men are so earnest Sutors to women, I haue obserued one, which by practise is daily confessed. *Plato* sayth, that Honestie is of that worthinesse, that men are greatly enflamed with the loue of it; and as they doe admire it, so they studie how to obtaine it: it is apparant, yong men which are vnmarried, and called batchelers, they may haue a disposition, or may serue an apprenticeship to honestie, but they are neuer free-men, nor euer called honest men, till they be married: for that is the portion which they get by their wiues. When they are once married, they are forthwith placed in the ranke of honest men; If question be asked, what is such a man? it is presently resolued, he is an honest man: And the reason presently added, for hee hath a wife; shee is the sure signe and seale of honestie. It is vsuall amongst

Honestie comes by marriage, the womans dowrie.

amongst old and graue fathers, if they haue a sonne giuen to spending and companie-keeping, who is of a wild and riotous disposition, such a father shall presently be counsell'd, helpe your sonne to a good wife, marry him, marry him, that is the onely way to bring him to good order, to tame him, to bring him to be an honest man: The auncient fathers doe herein acknowledge a greater worthinesse in women then in men; the hope which they haue of an vntowardly sonne, to reclaime him, is all engaged vpon the woman.

Womens faults
more markable
because they
are the better.

In no one thing, men doe acknowledge a more excellent perfection in women then in the estimate of the offences which a woman doth commit: the worthinesse of the person doth make the sinne more markeable. What an hatefull thing is it to see a woman ouercome with drinke, when as in men it is noted for a signe of goodfellowship? and whosoever doth obserue it, for one woman which doth make a custome of drunkenesse, you shall finde an hundred men: it is abhorred in women, and therefore they auoyd it: it is laughed at and made but as a iest amongst men, and therefore so many doe practise it: Likewise if a man abuse a Maide & get her with child, no matter is made of it, but as a trick of youth; but it is made so hainous an offence in the maide, that she is disparaged and vterly vndone by it. So in all offences those which men commit, are made light and as nothing, slighted over; but those which women doe commit, those are made grieuous and shamefull, and not without iust cause: for where God hath put hatred betwixt the woman and the serpent,

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it is a foule shame in a woman to carry fauour with the deuill, to stayne her womanhoode with any of his damnable qualities; that she will shake hands where God hath planted hate.

Ioseph Swetnam in his Pamphlet aggrauateth the offences of women in the highest degree, not onely exceeding, but drawing men into all mischeife. If I do grant, that women degenerating from the true end of womanhood, prooue the greatest offenders, yet in granting that, I doe thereby proue that women in their creation are the most excellent creatures: for corruption, *boni pessima*, the best thing corrupted proueth the worst, as for example, the most glorious creature in heaven is by his fall the most damned deuill in hell: all the Elements in their puritie are most pretious, in their infection and abuse most dangerous: so the like in women, in their most excellent puritie of nature, what creature more gracious! but in their fall from God, and all goodnesse, what creature more mischieuous? which the deuill knowing he doth more assault woman then man, because his gaine is greater, by the fall of one woman, then of twentie men. Let there be a faire maide, wife, or woman, in Countrie, towne or Citie, she shall want no resort of Serpents, nor any varietie of tempter: let there be in like sort, a beautifull or personable man, he may sit long enough before a woman will solícite him. For where the deuill hath good acquaintance, he is sure of entertainment there, without resistance: The Serpent at first tempted woman, he dare assault her no more in that shape, now he imployeth men to supply his part; and so they doe: for as the Serpent

The deuill doth more violently tempt women then men. He is sure of them when he will.

E

began

Dissembling in
men.

began with *Eue* to delight her taste, so doe his instruments draw to wine and banqueting; the next, the Serpent enticed her by pride, and told her shee should be like to God; so doe his instruments; first, they will extoll her beauty, what a paragon she is in their eyes; next, they will promise her such maintenance, as the best woman in the Parish or Country shall not haue better: What care they, if they make a thousand oathes, and commit tenne thousand periuries, so they may deceiue a woman? When they haue done all and gotten their purpose, then they discover all the womans shame, and imploy such an Author as this (to whose *Arraignment* I doe make haste) to raile vpon her and the whole Sexe.

THE

THE
ARRAIGNMENT OF
Joseph Swetnam, who was the

Author of the *Arraignement of Women*;
And vnder his person, the arraignment
of all idle, franticke, froward, and
lewd men.

CHAPTER V.



Joseph Swetnam hauing written his rash, idle, furious and shamefull discourse against Women, it was at last deliuered into my hands, presently I did acquaint some of our Sexe with the accident; with

whom I did aduise what course wee should take with him. It was concluded (that his vnworthinesse being much like to that of *Thersites*, whom I haue formerly mentioned) wee would not answere him either with *Achilles* fist, or *Stafford-law*; neither plucke him in pieces as the *Thracian* woman did *Orpheus*, for his intemperate rayling against women: But as he had arraigned women at the barre of fame and report; wee resolued at the same barre where he did vs the wrong, to arraigne him, that thereby

we might defend our assured right: And withall (respecting our selues) we resolved to fauour him so far in his triall that the world might take notice there was no partiall or indirect dealing, but that he had as much fauour as he could desire, and farre more then he did or could deserue.

The Iudgesse.

So that wee brought him before two Iudgesse, *Reason*, and *Experience*, who being both in place, no man can suspect them with any indirect proceedings: For albeit, *Reason* of it selfe may be blinded by passion, yet when she is ioyned with *Experience*, shee is knowne to be absolute, and without compare. As for *Experience*, she is knowne of her selfe to be admirable excellent in her courses, she knoweth how to vie euery man in her practise; she will whip the foole to learne him more wit; she will punish the knaue to practise more honesty; she will curbe in the prodigall, and teach him to be warie; she will trip vp the heeles of such as are rash and giddy, and bid them hereafter looke before they leape. To be short, there is not in all the world, for all estates, degrees, qualities and conditions of men, so singular a Mistresse, or so fit to be a Iudgesse as she, onely one property she hath aboue all the rest, no man commeth before her but she maketh him ashamed, and she will call and proue almost euery man a foole, especially such who are wise in their owne conceits.

The Iurie.

For his Iurie, albeit we knew them to be of his dearest, and nearest inward familiar friends, in whose company he was euer, and did spend vpon them all that he cou'd get, or deuise to get; yet wee did challenge no one of them, but were well pleased that his
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five Senses, and the seauen deadly finnes should stand for his Iury.

The partie which did giue euidence against him, The Euidence. we knew to bee a sure Card, and one which would not faile in prooffe of any thing, and such prooffe which should be without all exception, *Conscience* is a sure witnesse.

So all things being accordingly prouided, the prisoner was brought to the barre, where he was called and bid hold vp his hand, which hee did, but a false hand God he knowes, his enditement was red, which was this which followeth.

CHAP. VI.

Joseph Swetnam his Enditement.



Joseph Swetnam, thou art endited by the name of *Joseph Swetnam* of *Bedlemmore*, in the Countie of *O-nopolie**: For that thou the twentieth day of *December*, in the yeare &c. Diddest most wickedly, blasphemously, falsely, and scandalous-

* Pamphlet-maker.
An Enditement.

ly publish a lewd Pamphlet, entituled the *Arraign-ment of Women*; In which, albeit thou diddest honestly pretend to arraigne lewd, idle, froward and vnconstant women, yet contrary to thy pretended promise thou diddest rashly, and maliciously raile and rage against all women, generally writing and pub-

lishing most blasphemously that women by their Creator were made for *Helpers*, for *Helpers*, (thou sayest) to spend and consume that which man painefully getteth; furthermore, thou dost write, *That being made of a rib, which was crooked, they are therefore crooked and froward in conditions, and that Woman was no sooner made, but her heart was set vpon mischiefe*; which thou doest deriue to all the Sexe generally, in these words, *And therefore euer since they haue been a woe vnto man, and follow the line of their first leader*. Further then all this, thou doest affirme an impudent lye vpon Almighty God, in saying, that God calleth them *necessary euils, and that therefore they were created to bee a plague vnto man*. Thou writest also, *That women are proude, lasciuious, froward, curst, vnconstant, idle, impudent, shamelesse, and that they decke and dresse themselues to tempt and allure men to lewdnesse*, with much and many more foule, intemperate, and scandalous speeches, &c.

When *Ioseph Swetnam* was asked what he said to his enditement, *Guilty, or not guiltie*, hee pleaded the general issue, *not guiltie*, being asked how hee would be tryed, he stood mute, for *Conscience* did so confront him, that he knew vpon tryall there was no way but one; whereupon hee thought it much better to put himselfe vpon our mercy, then to hazard the tryall of his owne Iurie.

Wherevpon we did consider if we should haue vrged him to be pressed, the disaduantage had bene ours: for then his fauourites would haue said as some did say, that *Ioseph Swetnam* did not stand mute, as misdoubting the prooue of what he had written: But seeing

Standeth mute.

seeing the Iudges, the Iurie, the Accuser, and all others, most of them of the foeminine gender, he spelled the question by vs, being made General, that they would rather condemne him to please a general, although in particular respect of himselfe he knew they would fauour him. And besides that hee held it a strange course, that the selfe and the same persons should be Iudges and Accusers, whereupon we resolved to graunt him longer time to aduise with himselfe whether he would put himselfe to triall, or vpon better deliberation to recall his errours.

But that the world might be satisfied in respect of the wrongs done vnto us, and to maintaine our honourable reputation, it was concluded, that my selfe should deliuer before the Iudges, to all the assembly, speaches to these effects following.

CHAP. VII.

*The answer to all objections which are materiall,
made against Women.*



Right Honourable and Worshipfull, and you of all degrees; it hath euer beene a common custome amongst Idle, and humerous Poets, Pamphleters, and Rimers, out of passionate discontents, or hauing little otherwise to imploy themselves about, to write some bitter Satire-Pamphlet, or Rime, against women; in which argument he who could deuise any thing more bitterly,

terly, or spitefully, against our sexe; hath neuer wanted the liking, allowance, and applause of giddy headed people. Amongst the rable of scurrill writers, this prisoner now present hath acted his part, whom albeit women could more willingly let passe, then bring him to triall, and as euer heretofore, rather condemn such authors thē deigne them any answere, yet seeing his booke so commonly bought vp, which argueth a generall applause; we are therefore enforced to make answere in defence of our selues, who are by such an author so extreemely wronged in publike view.

You all see hee will not put himselfe vpon triall: if we should let it so passe, our silence might implead vs for guiltie, so would his Pamphlet be receiued with a greater currant and credite then formerly it hath beene: So that as well in respect of our sexe, as for a generall satisfaction to the world, I will take this course with our prisoner, I will at this present examine all the obiections which are most materiall, which our aduersarie hath vomited out against woman, and not onely what he hath obiected, but what other authors of more impört then *Ioseph Swetnam* haue charged vpon women: alas, feely man he obiecteth nothing but what he hath stolne out of English writers, as *Euphuës*, the *Palace of Pleasure*, with the like, which are as easily answered as vaynly obiected. He neuer read the vehement and profest enemies against our sexe, as for *Græcians*, *Euripides*, *Menander*, *Simonides*, *Sophocles*, with the like, amongst Latine writers *Iuvenall*, *Plautus*, &c.

But of all that euer I read, I did neuer obserue such
generall

generall scurrilitie in any, as in this aduerfarie, which you shall finde I will make as manifest as the Sunne to shine at mid-day.

It is the maine end that our aduerfarie aimeth at in all his discourse, to proue and say that women are bad; if he should offer this vpon particularers, no one would denie it: but to lauish generally against all women, who can endure it? You might *M^r. Swetnam*, with some shew of honestie haue sayd, some women are bad, both by custome and company, but you cannot auoide the brand, both of blasphemie and dishonestie, to say of women generally they are all naught, both in their creation and by nature, and to ground your inferences vpon Scriptures.

I let passe your obiections in your first page; because they are formerly answered, onely whereas you say, *woman was no sooner made, but her heart was set vpon mischief*: if you had then said, she had no sooner eaten of the fruit, but her heart was set vpon mischief, you had had some colour for your speeches; not in respect of the womans disposition, but in consideration both of her first Tutor and her second instructor: For whereas scripture doth say, *Woman was supplanted by a Serpent*, *Ioseph Swetnam* doth say, *she was supplanted by the deuill, which appeared to her in the shape of a beautifull yong man*. Men are much beholding to this author, who will seeme to insinuate, that the deuill would in so friendly and familier a manner, put on the shape of man, when he first began to practise mischief: The deuill might make bold of them, whom he knew in time would proue his fami-

The Deuill
tooke the
shape of man.

lier friends. Herevpon it may be imagined it cometh to passe that Painters, and Picture-makers, when they would represent the deuill, they set him out in the deformed shape of a man; because vnder that shape he began first to act the part of a diuell: and I doubt he neuer changed his suite sithence. Here it is to be obserued, that which is worst is expressed by the shape of a man; but what is the most glorious creature is represented in the beautie of a woman, as Angels. Woman at the first might easily learne mischief, where or how should she learne goodnes? her first Schoole-master was abundant in mischief, and her first husband did exceede in bad examples. First, by his examples he taught her how to flye from God: next how to excuse her sinne: then how to cample and contest with God, and to say as *Adam* did, thou art the cause, for, the woman whom thou gauest me, was the cause I did eate. What *Adam* did at the first, bad husbands practise with their wiues euer sithence, I meane in bad examples. It was no good example in *Adam*, who hauing receiued his wife from the gift of God, and bound to her in so inseperable a bond of loue, that forthwith he being taken tardie would presently accuse his wife & put her in all the danger; but the woman was more bound to an vpright iudge, then to a louing husband: it would not serue *Adams* turne, to charge her, therby to free himselfe: It was an hard and strange course, that he who should haue beene her defender, is now become her greatest accuser. I may heare say with *Saint Paul*, by one man's sinne, death, &c. so by the contagion

The Serpent
gaue the wo-
man bad coun-
sell and her
husband bad
example.

Men doe shew
themselues
the ch. Idren
of *Adam*.

tagion of originall sinne in *Adam*, all men are infected with his diseases; and looke what examples he gaue his wife at the first, the like examples and practises doe all men shew to women euer sithence. Let mee speake freely, for I will speake nothing but truly, neither shall my words exceede my prooffe.

In your first and second Page, you alledge *Dauid* and *Salomon*, for exclaiming bitterly against women: And that *Salomon* saith, *Women (like as Wine) do make men drunke with their deuices*. What of all this?

Ioseph Swetnam, a man which hath reason, will neuer obiect that vnto his aduersary, which when it cometh to examination will disaduantage himselfe. Your meaning is, in the disgrace of women to exalt men: but is this any commendation to men, that they haue been and are ouer-reacht by women? Can you glory of their holinesse, whom by women proueu sinfull? or in their wisedome, whom women make fooles? or in their strength, whom women ouercome? can you excuse that fall which is giuen by the weaker? or colour that foyle which is taken from women? Is holinesse, wisedome, and strength, so slightly seated in your Masculine gender, as to be stained, blemished, and subdued by women? But now I pray you let vs examine how these vertues in men so potent, came by women to be so impotent. Doe you meane in comparatiue degree, that women are more holy, more wise, more strong, then men? if you should graunt this, you had small cause to write against them. But you will not admit this: What is, or are the causes then why men are so ouertaken by

Foolish men
tempted with
outward
theues.

women? You set downe the causes in your fourth Page; there you say, *They are dangerous for men to deale withall, for their faces are Lures, their beauties baytes, their lookes are nets, and their words are charmes,* and all to bring men to ruine: *Incidit in Scyllam qui vult vitare Charibdim,* whil'st he seeketh to auoide one mischiefe, he falleth into another. It were more credit for men to yeeld our sexe to be more holy, wise, and strong, then to excuse themselues by the reasons alleaged: for by this men are proued to haue as litle wit as they are charged to exceed in wickednesse. Are external & dumbe shews such potent baites, nets, lures, charmes, to bring men to ruine? Why? wilde Asses, dotterels, and woodcookes, are not so easly entangled and taken? are men so idle, vaine, and weake, as you seeme to make them? Let mee now see how you can free these men from dishonest mindes, who are ouertaken thus with beautie, &c. How can beautie hurt? how can it be a cause of a mans ruine, of it selfe? what, do women forcibly draw? why, men are more strong? are they so eloquent to perswade? why, men are too wise; are they mischieuous to entise? men are more holy; how then are women causes to bring men to ruine? direct causes they cannot be in any respect; if they be causes, they are but accidentall causes: A cause as Philosophers say, *Causa sine qua non*: a remote cause, which cause is seldome alleaged for cause, but where want of wit would say somewhat, and a guilty conscience would excuse it selfe by something. Philosophers say, *Nemo leditur nisi à seipso*, no man is hurt but the cause is in himselfe. The prodi-

If men be hurt
thank them-
selues.

prodigall person amongst the *Græcians* is called *Afotos*, as a destroyer, an vndoer of himselfe: When an heart fraughted with sinne doth prodigally lauish out a lasciuious looke out of a wanton eye; when it doth surfeit vpon the sight, who is *Afotos*? who is guiltie of his lasciuious disease but himselfe? *Volenti non fit iniuria*, hee who is wounded with his owne consent, hath small cause to complaine of anothers wrong: Might not a man as easily, and more honestly, when hee seeth a faire woman, which doth make the best vse that she can to set out her beautie, rather glorifie God in so beautifull a worke, then infect his soule with so lasciuious a thought? And for the woman, who hauing a Iewell giuen her from so deare a friend, is she not to be commended rather that in the estimate which she sheweth, shee will as carefully and as curiously as she may set out what she hath receiued from Almighty God, then to be censured that she doth it to allure wanton and lasciuious lookes? The difference is in the minds, things which are called *Adiaphora*, things indifferent, whose qualities haue their name from the vses, are commonly so censured, and so vsed, as the minde is inclined which doth passe his verdict. A man and a woman talke in the fields together, an honest minde will imagine of their talke answerable to his owne disposition, whereas an euill disposed minde will censure according to his lewd inclination. When men complaine of beautie, and say, *That womens dressings and attire are prouocations to wantonnesse, and baits to allure men*, It is a direct meanes to know of what dispositi-

Womans beauty is good, but the heart which doth surfeit is naught.

on they are, it is a shame for men in censuring of women to condemne themselves; but a common Inne cannot be without a common signe; it is a common signe to know a leacher, by complaining vpon the cause and occasion of his surfeit; who had knowne his disease but by his owne complaint? It is extreme folly to complaine of another, when the roote of all resteth within himselfe; purge an infected heart, and turne away a laciuous eye, and then neither their dressings, nor their beautie can any waies hurt you. Doe not men exceede in apparell, and therein set themselves out to the view? Shall women betray themselves and make it knowne that they are either so bad in their disposition, or so wanton in their thoughts, or so weak in their government as to complaine that they are tempted and allured by men? Should women make themselves more vaine then yongest children, to fall in loue with babyes. Women are so farre off from being in any sort prouoked to loue vpon the view of mens apparell, and setting forth themselves, that no one thing can more draw them from loue, then their vanitie in apparell. Women make difference betwixt colours and conditions, betwixt a fair shew, and a foule substance: It shewes a leuitie in man to furnish himselfe more with trim colours, then manlike qualities: beside that, how can we loue at whom we laugh? We see him gallant it at the Court one day, & braue it in the Country the next day; we see him weare that on his backe one week, which we heare is in the brokers shop the next: furthermore we see diuers weare apparell and colours made

Women doe
not fall in loue
with men for
their apparell.

made of a Lordship, lined with Farmes and Granges, embrodered with all the plate, gold, and wealth, their Friends and Fathers left them: Are these motives to loue or to laughter? Will or dare a woman trust to their loue for one Moneth, who will turne her of the next? This is the surfeit which women take by braue apparell. They rather suspect his worth, then wish his loue, who doth most exceede in brauerie. So Mr. *Swetnam*, doe you and all yours forbear to censure of the dressings and attires of women for any such lewd intent, as you imagine: Bad minds are discovered by bad thoughts and hearts. Doe not say and rayle at women to be the cause of mens ouerthrow, when the originall roote and cause is in your selues. If you bee so affected that you cannot looke but you must forthwith be infected, I doe maruaile (*Iosepb Swetnam*) you set downe no remedies for that torment of Loue, as you call it: You bid men shunne and auoyde it, but those be common and ordinary rules and instructions: yet not so ordinary, as able to restraine the extraordinary humors of your giddy company. I will do you and your friends a kinnesse if you be so scorched with the flames of loue. *Diogenes* did long since discover the soueraigne salue for such a wound: The receipt is no great charge, your selfe may be the Apothecarie, it is comprehended in three words: First, trie with *χρονος*, next with *λιμος*, if both these faile, the third is sure, *βροχος*. This was *Diogenes* Antidote against that venemous infection. There are more milder remedies which you may put in practise: If your hearts be so fleshly, or your eyes

A medicine for
Loue. Time.
Hunger.
A Halter.

Efter hath hang'd Haman.

so tender that you dare trust neither of them, then trust to your reason to turne your eyes away, or trust to your heeles as *Ioseph* did, to carrie all away.

After you haue railed against women, you bring in a fable of a contention betwixt the *Winde* and the *Sunne*; and you apply the morrall to women, when as it hath a farre other relation: for it euer hath been applied to men, to instruct them in the gouernment of woman, for I pray you who is to gouerne, or who are to be gouerned? You should seeme to come from the *Sauromatians*, whose wiues were their Masters: but I will set you downe both the Fable and the Morrall, as it was written in English verse long since.

THe Sunne and Winde at variance did fall,
 Whose force was greatest in the open field:
 A trauailer they chuse to deale withall;
 Who makes him first vnto their force to yeeld
 To cast off Cloake, they that agreement make,
 The honour of the victory must take.

The Winde began and did encrease, each blast
 With raging beate vpon the silly man;
 The more it blew, the more he grasped fast
 And kept his Cloake, let Winde doe what it can:
 When all in vaine the Winde his worst had done,
 It ceas'd, and left a tryall to the Sunne.

The Sunne beginnes his beames for to display,
 And by degrees in beate for to encrease;

The

*The Trauailer then warme, doth make a ſtay,
And by degrees his Cloake he doth releaſe:
At length is forc'd both Coate and Cloake to yeeld,
So giues the Sunne the honour of the field.*

*Who by extreames doth ſeeke to worke his will,
By raging humors thinking ſo to gaine;
May like the Winde augment his tempeſt ſtill,
But at the length he findes his furie vaine:
For all he gets by playing franticke parts,
He hard'neth more the milde and gentle hearts.*

*Like as all Plants, when at the firſt they ſpring,
Are tender, and ſoft bark'd on euery ſide;
But as they grow continuall ſtormes doe bring
Thoſe are more hard which Northerne blaſts abide:
What's toward the Southerne tenderer we finde,
And that more hard which feeles the Northern winde.*

*Nature his courſe moſt carefully doth bend,
From violence to ſeeke it ſelfe to arme;
Where raging blaſts the trees would breake and rend,
There Nature ſtrives to keepe her Plants from barme:
Where violence is vnto Nature ſtrange,
Continuall cuſtome there doth Nature change.*

*So 'tis with women, who by Nature milde,
If they on froward crabbed Huſbands light;
Continuall rage by cuſtome makes them wilde,
For crooked natures alter gentle quite;*

G

Men

After hath hang'd Haman.

*Men euer more shall this in triall finde,
Like to her vsage so is woman's minde.*

*As of themselves, let men of others iudge,
What man will yeeld to be compel'd by rage?
At crabbednesse and curstnesse hearts doe grudge,
And to resist, themselves they more engage:*

*Forbeare the Winde, shine with the Sunne a while,
Though she be angry, she will forthwith smile.*

Woman of her
owne dispositi-
on gentle, and
milde.

This is the true application of the Morrall. As for that crookednesse and frowardnesse with which you charge women, looke from whence they haue it; for of themselves and their owne disposition it doth not proceede, which is prooued directly by your owne testimonie: for in your 46. Page, Line 15. You say, *A young woman of tender yeares is flexible, obedient, and subiect to doe anything, according to the will and pleasure of her Husband.* How commeth it then that this gentle and milde disposition is afterwards altered? your selfe doth giue the true reason, for you giue a great charge not to marrie a widdow. But why? because say you in the same Page, *A widdow is framed to the conditions of another man.* Why then, if a woman haue froward conditions, they be none of her owne, she was framed to them. Is not our aduersarie ashamed of himselfe, to raile against women for those faults which doe all come from men? Doth not hee most grieuously charge men to learne their wiues bad and corrupt behaiour? for hee saith plainly, *Thou must vnlearne a widdow, and make her forget and forgoe*

Men inesa.

forgoe her former corrupt & disorder'd behaviour. Thou must vlearne her, *Ergo*, what fault shee hath, shee learned, her corruptnes commeth not from her own disposition, but from her Husbands destruction. Is it not a wonder, that your Pamphlets are so dispersed? Are they not wise men to cast away time and money vpon a Booke which cutteth their owne throates? 'Tis pittie but that men should reward you for your writing; if it bee but as the Romane *Sertorius* did the idle Poet, hee gaue him a reward, but not for his writing, but because he should neuer write more; as for women, they laugh that men haue no more able a champion. This author commeth to baite women, or as hee foolishly sayth, the *Beare bayting of Women*, and he bringeth but a mungrell Curre, who doth his kinde, to braule and barke, but cannot bite. The milde and flexible disposition of a woman is in philosophy proued in the composition of her body, for it is a *Maxime, Mores animi sequuntur temperaturam corporis*, The disposition of the minde is answerable to the temper of the body. A woman in the temperature of her body is tender, soft, and beautifull, so doth her disposition in minde correspond accordingly; she is milde, yeelding, and vertuous; what disposition accidentally happeneth vnto her, is by the contagion of a froward husband, as *Ioseph Sweetnam* affirmeth.

The disposition of the minde doth answere the composition of the body.

And experience proueth. It is a shame for a man to complaine of a froward woman, in many respects all concerning himselfe. It is a shame he hath no more gouernment ouer the weaker vessell. It is a shame he

May men com-
plaine of wo-
men without
cause?

hath hardened her tender sides, and gentle heart with his boistrous & Northren blasts. It is a shame for a man to publish and proclaime household secrets, which is a common practise amongst men, especially Drunkards, Leachers, and prodigall spend-thrifts: These when they come home drunke, or are called in question for their riotous misdemeanours, they presently shew themselues, the right children of *Adam*. They will excuse themselues by their wiues, and say that their vnquietnesse and frowardnesse at home, is the cause that they runne abroad. An excuse more fitter for a beast then a man. If thou wert a man thou wouldest take away the cause which vrgeth a woman to grieffe and discontent, and not by thy frowardnesse encrease her distemperature: forbear thy drinking, thy luxurious riot, thy gaming, and spending, and thou shalt haue thy wife giue thee as little cause at home, as thou giuest her great cause of disquiet abroad. Men which are men, if they chance to be matched with froward wiues, either of their own making, or others marring, they would make a benefit of the discommodity, either try his skill to make her milde, or exercise his patience to endure her curstnesse: for all crosses are inflicted either for punishment of sinnes, or for exercise of vertues; but humorous men will sooner marre a thousand women, then out of an hundred make one good.

Men are the
Serpents.

And this shall appeare in the imputation which our aduersarie chargeth vpon our sexe, to be laciuious, wanton and lustfull: He sayth, *Women tempt, allure, and prouoke men*. How rare a thing is it for women

women to prostitute and offer themselves? how common a practise is it for men to seeke and sollicite women to lewdnesse? what charge doe they spare? what trauell doe they bestow? what voves, oathes, and protestations doe they spend, to make them dishonest? They hyer Pandors, they write letters, they seale them with damnations, and execrations, to assure them of loue, when the end proues but lust: They know the flexible disposition of Women and the sooner to ouerreach them, some will pretend they are so plunged in loue that except they obtaine their desire they will seeme to drown'd, hang, stab, poyson, or banish themselves from friends and countrie: What motiues are these to tender dispositions? Some will pretend marriage, another offer continuall maintenance, but when they haue obtained their purpose, what shall a woman finde, iust that which is her euerlasting shame and grieffe, shee hath made her selfe the vnhappie subiect to a lustfull bodie, and the shamefull stall of a lasciuious tongue. Men may with foule shame charge women with this sinne which they had neuer committed if shee had not trusted, nor had euer trusted if shee had not beene deceiued with voves, oathes, and protestations. To bring a woman to offend in one sinne, how many damnable finnes doe they commit? I appeale to their owne consciences. The lewd disposition of sundry men doth appeare in this: If a woman or maide will yeeld vnto lewdnesse, what shall they want? But if they would liue in honestie, what helpe shall they haue? How much will they make of the lewd? how

base account of the honest? how many pounds will they spend in bawdie houses? but when will they bestowe a penny vpon an honest maide or woman, except it be to corrupt them?

Shew a wo-
mans offence,
but that man
was the first
beginner.

Our aduersary bringeth many examples of men which haue beene ouerthrowne by women. It is answered before, the fault is their owne. But I would haue him, or any one liuing, to shew any woman that offended in this sinne of lust, but that she was first sollicitod by a man.

Helen was the cause of *Troyes* burning; first, *Paris* did sollicite her; next, how many knaues and fooles of the male kinde had *Troy*, which to maintaine whore-dome would bring their Citie to confusion.

When you bring in examples of lewd women, and of men which haue been stained by women, you shew your selfe both franticke, and a prophane irreligious foole to mention *Iudith* for cutting off *Holofernes* head, in that rancke.

You challenge women for vntamed and vnbridled tongues; there was neuer woman was euer noted for so shamelesse, so brutish, so beastly a scold as you proue your selfe in this base and odious Pamphlet: You blaspheme God, you raile at his Creation, you abuse and slander his Creatures; and what immodest or impudent scurilitie is it, which you doe not expresse in this lewd and lying Pamphlet?

Hitherto I haue so answered all your obiections against Women, that as I haue not defended the wickednesse of any; so I haue set downe the true state of the question. As *Eue* did not offend without the temptation

temptation of a Serpent; so women doe seldome offend, but it is by prouocation of men. Let not your impudencie, nor your consorts dishonestie, charge our sexe hereafter, with those sinnes of which you your selues were the first procurers. I haue in my discourse, touched you, and all yours, to the quick. I haue taxed you with bitter speeches; you will (perhaps) say I am a railing scold, In this obiection, *Ioseph Swetnam*, I will teach you both wit and honestie: The difference betwixt a railing scold, and an honest accuser, is this, the first rageth vpon passionate furie, without bringing cause or prooffe; the other bringeth direct prooffe for what she alleageth: you charge women with clamorous words, and bring no prooffe; I charge you with blasphemie, with impudencie, scurilitie, foolery, and the like. I shew iust and direct prooffe for what I say; it is not my desire to speake so much, it is your desert to prouoke me vpon iust cause so farre; it is no railing to call a Crow blacke, or a Wolfe a rauenor, or a drunkard a beast; the report of the truth is neuer to be blamed, the deseruer of such a report, deserueth the shame.

Now, for this time, to draw to an end; let me aske according to the question of *Cassian*, *Cui bono?* what haue you gotten by publishing your Pamphlet; good I know you can get none. You haue (perhaps) pleased the humors of some giddy, idle conceited persons: But you haue died your selfe in the colours of shame, lying, slandering, blasphemie, ignorance, and the like.

The

A difference
betwixt accu-
sing and slan-
dering.

Ester hath hang'd Haman.

The shortnesse of time and the weight of businesse call me away, and vrge me to leaue off thus abruptly, but assure your selfe where I leaue now, I will by Gods grace supply the next Terme, to your small content. You haue exceeded in your furie against Widdowes, whose defence you shal heare of at the time aforefaide, in the meane space recollect your wits, write out of deliberation, not out of furie; write out of aduice, not out of idlenesse; forbear to charge women with faults which come from the contagion of Masculine serpents.

A

A
DEFENCE OF
Women, against the Author
 of the *Arraignment of Women.*

CHAP. VIII.

A *N* idle companion was raging of late,
 Who in furie' gainst Women expresth his hate:
 Hee writeth a Booke, an Arraignment he calleth,
 In which against women he curriously bawleth.
 He deserueth no answer but in Ballat or Ryme,
 Vpon idle fantastickes who would cast away time:
 Any answer may serue an impudent lyar,
 Any mangie scab'd horse doth fit a scab'd Squire:
 In the ruffe of his furie, for so himselfe saith,
 The blasphemous companion be shamefully playeth.
 The woman for an Helper, God did make he doth say,
 But to Helpe to consume and spend all away.
 Thus, at Gods creation to flout and to iest,
 Who but an Atheist would so play the beast?
 The Scriptures doe proue that when Adam did fall,
 And to death and damnation was thereby a thrall,
 Then woman was an Helper, for by her blessed seed,
 From Hell and damnation all mankinde was freed.
 He saith, women are froward, which the rib doth declare,
 For like as the Rib, so they crooked are:
 The Rib was her Subiect for body we finde,
 But from God came her Soule, and dispose of her minde.
 Let no man thinke much if women compare,
 That in their creation they much better are:

H

More

Ester hath hang'd Haman.

More blessings therein to women doe fall,
 Then vnto mankinde haue beene giuen at all.
 Women were the last worke, and therefore the best,
 For what was the end, excelleth the rest.
 For womans more honour, it was so assign'd,
 She was made of the rib of mettall refin'd:
 The Countrey doth also the woman more grace,
 For Paradise is farre the more excellent place,
 Yet women are miscbieuous, this Author doth say,
 But Scriptures to that directly say nay:
 God said, 'twixt the Woman and Serpent for euer,
 Strong hatred he would put, to be qualified neuer.
 The woman being hatefull to the Serpents condition,
 How excellent is she in her disposition?
 The Serpent with men in their workes may agree,
 But the Serpent with women, that neuer may be.
 If you aske how it happens, some women proue naught,
 By men turn'd to Serpents they are ouer-wrought.
 What the Serpent began, men follow that still,
 They tempt what they may to make women doe ill.
 They will tempt, and prouoke, and follow vs long:
 They deceiue vs with oat bes, and a flattering tongue.
 To make a poore Maiden or woman a whore,
 They care not how much they spend of their store.
 But where is there a man that will any thing giue
 That woman or maide may with honestie liue?
 If they yield to lewd counsell they nothing shall want,
 But for to be honest, then all things are scant.
 It proues a bad nature in men doth remaine,
 To make women lewd their purses they straine.
 For a woman that's honest they care not a whit,
 They say she is honest, because she lackes wit.

Theyle

*Theyle call women whores, but their stakes they might saue,
 There can be no Whore, but there must be a Knaue.
 They say that our dressings, and that our attire
 Are causes to moue them unto lustfull fire.
 Of all things which are we euer more finde,
 Such thoughts doe arise as are like to the minde.
 Mens thoughts being wicked they wracke on vs thus,
 That scandall is taken, not giuen by vs.
 If their sight be so weake, and their frailltie be such,
 Why doe they then gaze at our beauty so much?
 Plucke away those ill roots, whence sinne doth arise;
 Amend wicked thoughts, or plucke out the eyes.
 The humors of men, see how froward they bee;
 We know not to please them in any degree:
 For if we goe plaine, we are sluts, they doe say;
 They doubt of our honesty, if we goe gay;
 If we be honest and merrie, giglots they take us,
 If modest and sober, then proud they doe make us:
 Be we housewifely, quicke then a shrew he doth keepe;
 If patient and milde, then he scorneth a sheepe.
 What can we deuise to doe or to say,
 But men doe wrest all things the contrary way.
 'Tis not so vncertaine to follow the winde,
 As to seeke to please men of so humorous minde.
 Their humors are giddy, and neuer long lasting,
 We know not to please them, neither full nor yet fostering.
 Either we doe too little, or they doe too much:
 They straine our poore wits, their humors are such.
 They say, women are proud, wherein made they triall?
 They mou'd some lewd suit, and had the deniall:
 To be crost in such suites, men cannot abide,
 And thereupon we are entitl'd with pride.*

Ester hath hang'd Haman.

They say we are curst and froward by kinde,
 Our mildnesse is changed, where raging we finde.
 A good Iacke sayes the prouerbe, doth make a good Gill,
 A curst froward Husband doth change womans will.
 They vse vs (they say) as necessary euills,
 We haue it from them, for they are our deuils.
 When they are in their rages and humorous fits,
 They put vs poor women balse out of our wits.
 Of all naughty women name one of you can,
 If she proued bad, it came by a man.
 Faire Helen forsooke her Husband of Greece,
 A man called Paris, betrayed that peece.
 Medea did rage, and did shamefully murther,
 A Iason was cause, which her mischiefe did further.
 A Cresside was false, and changed her loue;
 Diomedes her heart by constraint did remoue.
 In all like examples the world sure may see,
 Where women proue bad, there men are not free.
 But in those offences they haue the most share,
 Women would be good, if Serpents would spare.
 Let Women and Maides, whatsoeuer they be,
 Come follow my counsell, be warned by me.
 Trust not men's suites, their loue proueth lust,
 Both hearts, tongues, and pens, doe all proue vniust.
 How faire they will speake and write in their loue,
 But put them to triall how false doe they proue?
 They loue hot at first, when the loue is a stranger,
 But they will not be tied to racke and to manger.
 What loue call you that, when men are a wooing,
 And seeke nothing else but shame and vndoing.
 As women in their faults I doe not commend,
 So wish I all men their lewd suites they would end.

Let women alone, and seeke not their shame,
 You shall haue no cause then women to blame.
 'Tis like that this Author against such doth bawle,
 Who by his temptations haue gotten a fall.
 For he who of women so wickedly deemeth,
 Hath made them dishonest, it probably seemeth.
 He hath beene a Traueller, it may be well so,
 By his tales and reports, as much we doe know.
 He promiseth some poyson 'gainst women to thrust,
 He doth it for physicke, or else he would burst.
 Thus I bid him farewell till next we doe meete,
 And then as cause moueth, so shall we greeete.

IOANE SHARP.

FINIS.

Faultes escaped.

P. Age 33. Line 1. for cary, reade curry. p. 36. l. 30. for sincerity, r. scurility.
 p. 38. l. 28. for something, r. anything. *Ibid.* for countrey, r. counter.
 p. 40. l. 5. for contempt, r. contention.

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