15/-

SWETNAM, Joseph (fl. 1617). *The Arraignment of Lewde, Idle, Forward, and Inconstant Women…* London: 1807. [BOUND WITH:] **"SOWERNAM, Ester".** *Ester Hath Hang'd Haman…* London: 1807. Facsimiles of the first editions.

with the Answer 2 parts

THE ARAIGNMENT

Of Lewde, idle, froward, and vnconstant women: Or the vanitie of them, choose you whether.

With a Commendacion of wise, vertuous and honest Women.

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

by Joseph Swetnam.

LONDON

Printed by *Edw: Allde* for *Thomas Archer*, and are to be solde at his shop in Popes-head Pallace nere the Royall Exchange.

1615.

LONDON:
Reprinted 1807, by J. SMEETON, 148, *St. Martin's Lane, Charing Cross*;
AND SOLD BY
M. STACE, *Middle Scotland Yard, Whitehall.*

" 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 ſimilarity 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 characters, 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.

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

MVſing with my ſelfe being idle, and hauing little eaſe to paſſe the time withall, and I being in a great chollor againſt ſome women, I mean more then one; And ſo in the ruffe of my fury, taking my pen in hand to beguile the time withal, indeed I might have imployed 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 becauſe 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 beene expert in bewraying their quallities, 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 beene a Traueller this thirty and odde yeares, and many trauaillers liue in diſdaine of women, the reaſon is, for that their affections are ſo poyſoned with the hainous euills of vnconſtant women which they happen to be acquainted with in their trauails: for it doth ſo cloy their ſtomacks that they cenſure hardly of women euer afterwardes: wronged men will not be tongue-tyed: Therefore if you doe ill you muſt not thinke to heare well,

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, whatſoeuer 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 themſelues touched, proue themſelues 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 reproue 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 bee amended, for the cleareſt Riuer that is hath ſome durt in the bottome: 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 ſtriue 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

but if I ſpeake the trueth I ſhall be the better beleeued 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 euery pleat, and ſhewing euery 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 Pulpet 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 towardes you, as hee that kneeleth at the chancell doore: for I wrote this book 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

little Dogges from *Iſland*, or fine glaſſes from *Venice*, then I am ſure that you would either haue woed me to have 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 headed 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 me that I haue ſet downe more then they will like of, and yet a great deale leſſe then they deſerue, and for better proofe I referr 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

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 venemous Addars, Serpents and Snakes, and tread and trample them vnder our feet, for *I* haue known many men ſtung 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, theeuiſh, and knauiſh women, which were the cauſe of this my idle time ſpending; and yet *I* haue no warrant to make thee beleeue this which *I* write to be true, but yet the ſimple Bee gathereth hony where the venemous 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 ſhooes, and ſo be paſt recouery before my ſecond booke come.

Thy friend nameles,
To keepe my ſelfe blameles.

CHAP. 1.

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

Oses 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 mischiefe, 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 againſt women, for the one of them ſaid, that it was better to be a doore keeper, 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 climing 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 beleeue 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 forbeare 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 ſaieth 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 pomming-ſtone, for which way ſoeuer you turne a pomming 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 boiſtrouſly to blow, but the more the winde blow'd the more the traueller 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 thinges, 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

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 theire braines and ſpend all their time in the loue of women, and if they get a ſmile or but a fauor at their loues 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 ſubtill and dangerous for men to deale withall, for their faces are luers, 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, & *Xerzſes* 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 mea-

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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* ſaieth 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 heede 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 abhored 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 kinſfolk 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 vnhoneſt 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 belonges 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

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 toyes 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 ſtuffe, 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 faſhion, and hir gowne of finer wooll then the ſheepe beareth any : ſhe muſt likewiſe haue hir Iewel-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 huſwife, and if ſhe be a good huſwife then no ſeruant will abide hir feirce cruelty, and if ſhe be honeſt and chaſte then commonly ſhe is iealious : 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 toyes 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 forſweare himſelfe for the getting of a penny. I neuer yet knew woman that would deny to ſwear in defence of hir own honeſty & alwayes ſtanding highly vpon it, although ſhe be aſhamed to weare it in winter for catching of colde, nor in ſummer

mer for heate fearing leaſt it may melt away.

Many will ſay 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 ſhakes: 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 ſo ſome will neuer be warned and therefore is not to be pittied if they are harmed. what are women that makes thee ſo greedily to gape after them: Indeed, ſome their faces are fairer and beautifuller then others, ſome againe ſtand highly vppon their fine foote and hand, or elſe all women are alike: *Ione* is as good as my Lady according to the Countrey mans Prouerbe, who gaue a great ſumme of money to lye with a Lady, and going homewards hee made a grieuous mone for his money, and one being on the other ſide the hedge heard him ſay that his *Ione* at home was as good as the Lady. But whether this be true or no myſelfe 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 amongſt 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 aſſalted 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 ſo rich, and yet but a Clowne in condition, then will thy faire wife haue hir-

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 luſted 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.

Agamemnons wife for a ſmall iniury that hir husband did her ſhe 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 have 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 demaund: and yet they will diſpiſe thinges 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 demaund 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 toyes 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 faſhion ſtuffe: or for a petticote of the fineſt ſtamell: or for a hat of the neweſt faſhion; hir husband being ouercome by hir flattring ſpeach & partly he yeildeth to hir requeſt, although it be a griefe 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 ſheé pleaſe, otherwiſe thy houſe will be ſo full of ſmoke that thou canſt not ſtay in it.

It is ſaid that an olde Dog and a hungry flea byte ſore, but in my minde a froward woman byteth more ſorer; & 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 ſhowe 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 graſſe 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 countinance 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 behauiour, 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 beene from their countrey and friends, vntill they had conſumed their ſubſtance, and then being aſhamed to returne home againe in ſuch bad ſort, 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 beene the bane of many a man, for it hath ouercome valiaunt and strong men, eloquent and subtill 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 & wisedome, 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 boulster each others villany, for alwaies birdes of a feather will flocke together hand in hand to boulster 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

ſace gliſter, and hir Ieſture pearce the marble wall, or if hir tongue be ſo ſmooth as oile or ſo ſoft as ſilke, 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 defēd, 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 ſuetors 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, ſullen, proude, diſcurteous and cruell, and yet they were by God created, and by nature formed, and therefore by pollicy and wiſedome to bee auoyded, for good thinges 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 a bout 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. *Phinihas* 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, *Prouerbes* 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.

There are three waies to know a whore: by her wanton lookes, by her ſpeach, 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 ſowre 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 pitty in reuenge nor patience in her anger, therfore 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 fome 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 fidlers 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 ſatiſſied with the vnſatiable 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 ſeat, 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 ſeueral 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 coũtenance and wanton lookes ſhe greatly inflamed all that beheld her. And *Flora* wan her louers by her excellent witt and eloquent tongue. And *Layes* enticed her louers by her ſweete ſinging and pleaſant fingering of Inſtruments of muſicke.

But now again to *Lauia*, King *Demetrius* gaue but a glaunce 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 *Pirrhus* 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 fifteene 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 ſodainely 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 mony 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 tennor 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 familier friends asked her the cauſe why ſhe did not make price of her love? ſhe made this anſwere, 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 ſences, then all other thinges 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 intiſements 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 *Athens* 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 *Diaueras* foote, and the other reuealed his ſtrength to *Dalyla*, and he paide his life for his folly.

The ſugred and renowned Orators *Demoſthenes* and *Hortentius*; the one came from *Athens* vnto *Corinth*, 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 Philoſophy and knowledge, yet he kept company with *Archenaſſe* 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 dearely 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 ſlaine 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

raſor

rasor, to cut of the occasion of the euill which commeth by women; For had not *Holofernes* seene the beauty of *Iudeth*, 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 griefe and many more. By sight, the wife of *Putyphar* was moued to lust after her seruant *Ioseph*; It is saide of *Simerrymes* of *Babilon*, that after her husbands death, she waxed so vnsatiable in carnall lust, that two men at one time could not satisfie her desire, and so by her vnsatiablenesse 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 vtter ouerthrow? 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 diſcurteſie, 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 bodyes 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

keepes them votaries of gluttony, and ſloth ſerueth them with vtter careleſſneſſe: vaine glory apparelleth them, but wanting, they will wax weary of their ſeruice, and in the perſuite they haue no other ſeruantes to attend them, but onely ſhame, griefe 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 honey 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 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 breedes 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 wherefoeuer you goe, for thoſe of ill report cannot ſtay long in one place, but rome 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 diſpiſed 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 beleeue all you vnmarried wantons, and in beleeuing grieue, that you haue thus vnluckily 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 griefe, which I haue perceiued by the vnſeemely behauiour 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 forenoone painting themſelues and frizling their haires, 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 *Iudas* 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 cleanely 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 hiued for his hony, the ſheepe ſheared for his fliece, the oxe necke wrought for his maiſters profite, the fowle plucked for her feathers, the tree grafted to bring foorth fruit, and the earth laboured to bring foorth 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 giuen 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,

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 beleeue 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 have ſeene a Courtizan thus pictured out?

Firſt a faire youngman blind, and in his armes a beautifull 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 quallities 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 beautifull, shewing pitty, 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 inchanted, 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, beckes 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 exercised 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 forbeare 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 wagges 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 vnskilfull rider can hardly disorder, and some againe in despight 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

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 behauiour, therefore if all the world were paper, and all the ſea inke, and all the trees and plants wer pens, and euery 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 therby 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 cōmeth 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 paradice. Then first and aboue all shun Idlenes, for idlenes 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 remembred nor lust neuer thought vpon, but if thou spend thy time idlely 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 vngently 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 paradice, (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 marieſt 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 feeles the hardnes of the Flint but he that strikes it; none knowes where the shooe 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 eate 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 honey 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 loathſom who can abide her: if ſhe be rich then thou muſt forbeare 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 ſpeach, 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 pitty he hath one fault, which commonly in ſome men is drunkenneſſe, 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 counterfeit, 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 reioyceth to march among the murthered carkaſſes, but a woman to dance on a ſilken carpet: a man loues to heare the threatnings 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 tryumphes 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 beaſts and fowle the like, I meane few or none ſwaruing from his kinde; but women haue more contrary ſorts of behauiour 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 *Annynious*, who inuited a friend of his to goe home with him to ſupper, but when he came home he found his wife chyding and brawling with her maydens, whereat his gueſt was very much diſcontented. *Annynious* 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 chyding, 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 Horſe 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 vnfoldeſt 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 flyes 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 ſweare that ſhe will tread it vnder foote or bury it vnder a ſtone, yet for all this beleeue her not, for euery woman hath one eſpeciall goſſip at the leaſt which ſhe doth loue and affect aboue 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 *Amaſis* 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 reaſõ why he bought no other meat, who made this anſwer,

I was commaunded to buy the beſt meate, and from the tongue come many good and profitable ſpeaches, then the King ſent him againe and bad him bye 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-houſe 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-houſe, and what the cauſe was of their often meeting; on a time young *Papirius* fearing to diſpleaſe his father, and hoping to ſatiſſie 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-houſe 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-houſe 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-

neſſe

neſſe 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 Gouernours heard this ſpeach they meruailed wherupon it ſhould ariſe; then young *Papirius* requeſted that he might ſpeake, who preſently reſolued them the cauſe of the womens comming, ſo they greatly commended the boy and laughed the women to ſcorne.

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 chooſe 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 aboue 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 quallities 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 foorth 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 prye into euery part to ſee whether he be ſound of winde and limb, and without cracks 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 madeſt 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 vexe thee night and day.

Amongſt the quieteſt coupples that are yet houſhold 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 foreward 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 ſcabard, 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 chaſeſt, 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 ſhe 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 womã of tender yeares is flexable 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 vnſtained 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 thriue by dicing but not one in an hundreth therefore dicing is ill husbandry, ſome thriue 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 amongſt 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 Sauiour 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 *Demetryes* 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 foorth to the top of an exceeding high Rock, and there this woman bound herſelfe faſt to her husband, and from thence caſting

themſelues

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 depriued him of the greateſt part of his Kingdome yet he bare it out very patiently with a valiant and manly courage, and without any ſhowe of outward griefe at all, but when newes was brought him that his wife was dead, he then moſt grieuouſly 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 be 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 meaned? and they anſwered him: That of neceſſity he muſt kill one of them, and if he killed the male then he himſelfe muſt firſt dye, and if the female then his wife ſhould dye before him, & becauſe he loued his wife better then himſelfe, he moſt grieuouſly 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

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

But becauſe in all thinges 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 wife deſire not to change, for there is a prouerbe ſaieth, ſeldome commeth a better, & there is none poorer then thoſe that haue had many wiues, thou maieſt beare a good affection towards thy wife, & 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 wife 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 wife, a good report and a friend in ſtore, and then what neede a man to aske any more.

Saint *Paul* ſaith thoſe which marry doe well, but he alſo ſaith 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 griefe, & 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 no liking 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, wheras 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 beautifull, 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 whatſoeuer 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 throughly the quallities, behauiour, 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 ſatisfie 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 diſeaſe 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 accoũt of his wife, as the only treaſure he enioyeth vpon earth, and he muſt alſo accoũt 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 griefe, 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 remembring 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 behooueth the married man alwaies to ſhew himſelfe in ſpeech and countenance both gentle and amiable, for if a woman of modeſt behauiour ſeeth any groſe inciuilitie in her husband, ſhe doth not only abhorre it but alſo thinketh with her ſelfe, that other men are more diſcreete and better brought vp, therefore it ſtandeth him vpon to be ciuill and modeſt in his doings 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 behauiour, that he vſeth no vnſeemely geſtures, whereby there may no ſuſpition of iealouſie or any exception be taken by any thing he doth : it behoueth euery woman to haue a great regard to her behauiour, and to keepe her ſelfe out of the fier, knowing that a woman of ſuſpected chaſtity liueth but in a miſerable 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 auoide 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 ſpeach, 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 ſpeach 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 ſpeach, 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 paciently to forbeare 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 imbrace 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 liueth 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 wise and a sufficient wife to doe all the worke within doores which belongs for a woman to doe, yet the husband will set hennes abrood, 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 imployed 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 medling with their matters, for the rule and gouernment 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 frendly 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 whome 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 other reaſons to expell the heat of loue, for where loue is ſetled the louers are many times hindered of their purpoſe: 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 ſaieth 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* ſhot 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 diuerſe 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 voide 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 ſupriſe his witts.

The

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 & beautifull 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 commeſt 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 morſell 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 commeſt 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 brended 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 hanſome 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 ſlutte and ſo ſluttiſhly dreſt, then will thy widdow take pepper in the noſe and ſtampe and ſtare, and looke ſo ſower as if ſhe had come but euen then from eating of Crabs, ſaying, if thou hadſt not maried 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 iealouſie 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 ſendeth 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.

Loe heere is a life, but it is as wearifome 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 maried 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 Heauē, & 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 beene 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 frend 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-boord, and being asked the reaſon why he did ſo, he ſaid that he neuer felt any thing in all his life that was ſo heauy 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 iealous conceit that ſhe tooke, and a merry fellow asked the cauſe why ſhe hanged herſelfe, and being tolde that it was for iealouſie: I would ſaid he that all trees did beare ſuch fruit.

Thou maiſt thinke that 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 preſerued 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 toyes 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.

LONDON:
Reprinted 1807, by J. SMEETON, 148, *St. Martin's Lane, Charing Cross.*

Eſter 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 HVSBANDS.

Diuided into two Parts.

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

The ſecond ſhewing the eſtimation of the Fœminine 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 therefore experienced to defend all.

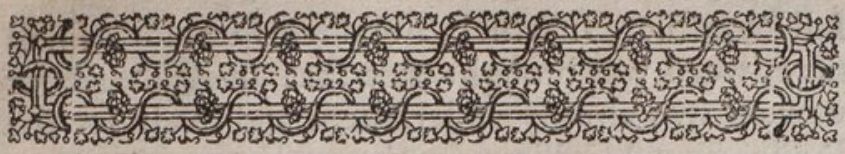
IOHN 8. 7.

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

Neque enim lex iuſticior 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.

LONDON:
Reprinted 1807, by J. SMEETON, 148, *St. Martin's Lane, Charing Cross*;
AND SOLD BY
M. STACE, *Middle Scotland Yard, Whitehall.*



TO ALL RIGHT HONOVrable, Noble, and worthy Ladies,

Gentlewomen, and others, vertuouſly diſpoſed, of the Fœminine Sexe.

Ight Honourable, and all others of our Sexe, vpon my repaire to *London* this laſt *Michaelmas* Terme; being at ſupper amongſt friends, where the number of each ſexe were equall; As nothing is more vſuall for table talke; there fell out a diſcourſe concerning women, ſome defending, others obiecting againſt our Sex: Vpon which occaſion, 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 againſt all the whole ſexe of women. Wherevpon, I in defence of our Sexe, began an anſwer to that

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 entended 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 tenderneſſe of yeares, I found it to be true in the ſlenderneſſe 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 myſelfe 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 beene made of women, as gratious 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

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 enterpriſe, are theſe. Firſt, to ſet out the glory of Almightie 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 HOPEfull young youths of *Great Brittaine;* But respectiuely to the best disposed and worthy Apprentises of LONDON.

Opefull and gallant youths of Great-Brittaine, *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 Asse eate Thistles, he would surely laugh twice to see an idle franticke direct his mishapen Labours to giddy headed young men: he would say, as he did when the Asse did eate Thistles,* like lips, like Lettice, *so a franticke writer doth aptly chuse giddy fauorites.*

The Author of the Arraignment, *and my selfe, in our labours doe altogether disagree; he raileth without cause, I defend vpon direct proofe: He saith, women are the worst of all Creatures, I prooue them blessed aboue 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 conceiued that I could not erre in my choyse, 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 vnder the gouernment of others, when you begin the world for

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, bryers, 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 vtter them to his giddy company.

Now my ſelfe preſuming vpon your worthy and honeſt diſpoſitions, I haue entred into the Garden of Paradice, *and there haue gathered the choyſeſt flowers which that Garden may affoord, and thoſe I offer to you.*

If you belieue our aduerſary, no woman is good, howſoeuer ſhe be vſed: 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 ioyned in marriage with a Paraditian 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 vttermoſt 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 anſwere, if they miſdoubt of what I ſpeake, let them impeach my credit in any one particular: In that which I write, Eue *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 poynt 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 main-

taine

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 Iewell, 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 Sauiour 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 Sauiours writing, as they ſhall doe who are heare arraigned. And if they dare doe like, as our Sauiour 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 decompounded 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.

Eſter Sowrenam.

AN

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

CHAP. I.

IF the Author of this *Arraignment* 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 imployed 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 answere 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

Epist. ad Cipria-num. which respect I say with Saint *Ierome*, *Meam iniuriam patienter sustinui, impietatem contra deum ferre non potui.* *Sup. Math.* For as Saint *Chrisostome* saith, *iniurias Dei dissimulare impium est.*

If either *Iulian* the Apostata, or *Lucian* the Atheist should vndertake 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 Illiads, 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 plainely 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 ieast 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 contradict himſelfe. Beſide this egregious folly, he runneth into horrible blaſphemy. VVas the end of Gods creation in VVoman to ſpend and conſume? Is *helper* 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 receiueth her froward and crooked diſpoſition from the rib, Woman may then conclude vpon that Axiome in Philoſopy, *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 diſaduantage.

See how this vaine, furious, and idle Authour furniſheth 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 Reader pleaſe to conſider how diſhoneſtly this Authour dealeth, who vndertaking a particular , proſecuteth and perſecuteth a generall, vnder the cloake and colour 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 incomparable 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 *Moyſes*: 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 women, they haue beene choſen to performe and publiſh the moſt happy and joyfull benefits which euer came to man-kinde.

CHAP.

CHAPTER II.

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

IN this enſuing Chapter I determine brieflyto obſerue(notcurioufly todiſcourſe 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 wiſedome 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 prerogatiues giuen to women in their Creation.

the woman. Now of what eſtimate that Creature is and ought 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 reſolued by my ſelfe.

The laſt worke.

It is furthermore to be conſidered, as the Maide, *in her Muſſell 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 cut of a Quintiſſence: 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.

Created vpon a refined ſubiect.

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 Paradice, 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.

A better countrey.

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 heauen, or earth might afford.

Men are worldlings, Women paradicians.

God

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 wiſdome might affoord, in ſo delightfull a place. Woman's marriage.

The woman was married to *Adam*, as with a moſt ſure and inſeparable band, ſo with a moſt affectionate and dutifull loue: *Adam* was enioyned 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 inſeparable 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 malicioufly 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 middeſt 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 Almightie 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.

Now 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 offendors, and haueing heard the vttermoſt they could alledge for themſelues, 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, relieued 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 gratious a gift could the Almightie 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 Paradice, ſhe is by this, made a meanes to recouer Heauen. *Adam* could not vpbraid 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 gratious 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 inuentions 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 upon 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 ſeed 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 bondſlaue 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 ſutable as well in reſpect of the promiſe made to her and her ſeede, as in reſpect of thoſe imployments for which in her creation ſhe and all women are deſigned, to be helpers, comforters, Ioyes, and delights, and in true vſe and gouernment 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. begining 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 ſe malorum 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 Mankinde.

Braham 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 *Iraelites* from the murther entended by *Pharao*. Exod. 1.

Exod. 2. *Moſes* was preſerued by the daughter of *Pharaos*.

Iosua 2. 6. The Meſſengers ſent by Duke *Iosuah* 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 murthered ſeauenty of his Brethren, he was puniſhed and ſlaine by a woman at the ſiege of *Thebes*.

1 Kings 19. *Micholl* aduentured the hazard of her Fathers diſpleaſure to preſerue her Husband *Dauid*.

1 Kings 15. *Abigail* by incomparable wiſedome with-held *Dauid* from ſhedding of innocent bloud.

2 Kings 20. The Citie of *Abdela* being in danger, was preſerued by a wiſe woman of that Citie.

3 Kings 17. In the great famine of *Samaria*, the widow of *Sarepta* was choſen to preſerue *Elias*, and *Elias* to preſerue 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 bloud-Royall of *Iudah* had beene all murthered, *Ioas* afterwards King, was preſerued by a woman.

Iudith. What was that noble aduenture ſo bleſſedly performed by *Iudith*, in cutting off the head of *Holoferne*s?

Heſter. With what wiſedome did Queene *Heſter* preſerue her people, and cauſed their enemies to be hanged?

Suſanna. What a chaſt mirrour was *Suſanna*, who rather hazarded her life, then offend againſt God?

Neuer

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

CHAP. IIII.

What excellent bleſſings and graces haue beene beſtowed 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 *Marie*, who was magnified in the birth of Ieſus, glorified by Angels, choſen by the Almighty to beare in her wombe the Sauiour of mankinde.

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

Anna the old Propheteſſe did miraculouſly demonſtrate our Sauiour. Luke 2.

The woman which had the iſſue of bloud: the woman of *Canaan*, *Ioh.* 4. The *Samaritan* woman. *Martha*, 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. Math. 9. 15.

What faith? what zeale? what deuotion did

Luke 7. *Marie Magdelen* 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 Sauiour 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 Sauiour, 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 Sauiour to be without compare.

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

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 reſurrection 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 themſelues in particular, who in their martyrdomes, in their confeſſion of Ieſus, and in all Chriſtian, and deuine vertues, haue in no reſpect beene 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 proofe 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 gratious 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 preſage 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 ſummon of womans bleſſings and graces.

I haue further ſhewed the moſt gratious, bleſſed, and rareſt benefits, in all reſpects, beſtowed vpon women; all plainely 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

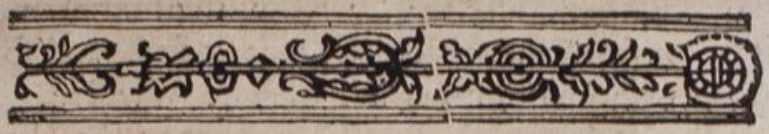
To the courteous and friendly READER.

Entle READER, *in my first Part I haue (what I might) strictly obserued a religious regard, not to entermingle any thing vnfitting the grauitie of so respective 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 forbeare to take in the former, I meane to make vse of in this second. Ioseph Swetnam *hath beene long vnanswered, which had beene 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 beene 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 kinldly farewell.*

Ester Sowrenam.

CHAP.



CHAP. IIII.

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

PLato in his Bookes *de Legibus*, eſtimateth of Women, which doe equall Men in all reſpects, onely in bodie they are weaker, 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 gouernment of Kingdomes and Common-weales, if they be either borne therevnto by Nature, or ſeated in gouernment by Election.

It is apparent, that in the prime of antiquity, women were valued at higheſt eſtimate, in that all thoſe moſt ineſtimable and incomparable benefites which might either honour or preſerue 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 weapons 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 incomparable inuentions of womens wit.

for warre, which was the ſword, with other Armour correſpondent, for which ſhe was at firſt (and ſo euer 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 beene 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 thervpon is celebrated for the Goddeſſe of Hunting.

The three Graces, which adde a *decorum*, and yeeld fauour to Perſons, Actions, and Speaches, are three Ladies, *Aglaia*, *Thalia*, 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-Goddeſſes, 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-Goddeſſes, 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 royalty; 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 Goddes 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

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 piete 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 ouer 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 conquere himſelfe.

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 recouery from the Chyrurgions, ſhe ſuckt the poyſon into her own bodie to free him: together, curing that mortall wound, and making her owne fame immortall: 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 wiſe, 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 breſts 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 bloudy 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 remembred, 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 themſelues preferred, and held better then themſelues.

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.

liking? what vehement ſuits doe they make vnto vs? with what ſolemne vowes and proteſtations do they ſolicite vs? they write, they ſpeake, they ſend, to make knowne what entire affection they beare vnto us, that they are ſo deepely 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 exeedingly, to prefer ſuch vehement ſuits 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 ſuits 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

Suite is alwaies preferred to the better.

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 themſelues, 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 Miſtriſſe: 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 apprentiſhip to honeſty, 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

Honeſtie comes by marriage, the womans dovvrie.

amongſt

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 counſelled, 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 whoſoeuer doth obſerue it, for one woman which doth make a cuſtome of drunkenneſſe, 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,

it

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 heauen 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 gratious! 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 ſolicite him. For where the deuill hath good acquaintance, he is ſure of entertainement 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 vicſently tempt women then men. He is ſure of them when he will.

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 diſcouer 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.

Diſſembling in men.

THE

THE ARRAIGNMENT OF *Joſeph Swetnam*, who was the Author of the *Arraignment of Women*; And vnder his perſon, the arraignment *of all idle, franticke, froward, and lewd men.*

CHAPTER V.

Oſeph 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 resolued 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 Iudgesses. So that wee brought him before two Iudgesses, *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 vse 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

fiue

fiue Senſes, and the ſeauen deadly ſinnes ſhould ſtand for his Iury.

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

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.

Oſeph Swetnam, thou art endited by the name of *Ioſeph Swetnam* of *Bedlemmore*, in the Countie of *Onopolie**: For that thou the twentieth day of *December*, in the yeare &c. Diddeſt moſt wickedly, blaſphemouſly, falſly, and ſcandalouſly publiſh a lewd Pamphlet, entituled the *Arraignment 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 malitiouſly raile and rage againſt all women, generally writing and publiſhing

*Pamphlet-maker.

An Enditement.

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 prowde, lasciuous, 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 speaches, &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 beene ours: for then his fauourites would haue said as some did say, that *Ioseph Swetnam* did not stand mute, as misdoubting the proofe of what he had written: But seeing

Standeth mute.

ſeeing the Iudgeſſes, the Iurie, the Accuſer, and all others, moſt of them of the fœminine gender, he ſuſpelled the queſtion by vs, being made Generall, 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 aduice 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 anſwere to all objections which are materiall, made againſt Women.

Ight 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 ſcurill 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 contemn ſuch authors thē deigne them any anſwere, yet ſeeing his booke ſo commonly bought vp, which argueth a generall applauſe; we are therfore enforced to make anſwere in defence of our ſelues, who are by ſuch an author ſo extreamely 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 import then *Ioſeph Swetnam* haue charged vpon women: alas, ſeely man he obiecteth nothing but what he hath ſtolne out of Engliſh writers, as *Euphues*, 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 aduerſarie, which you ſhall finde I will make as manifeſt as the Sunne to ſhine at mid-day.

It is the maine end that our aduerſarie aimeth at in all his diſcourſe, to proue and ſay that women are bad; if he ſhould offer this vpon particulers, no one would denie it: but to lauiſh generally againſt all women, who can endure it? You might *Mr. Swetnam*, with ſome ſhew of honeſtie haue ſayd, ſome women are bad, both by cuſtome and company, but you cannot avoide 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 ſpeaches; 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 commeth 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 aboundant 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 woman bad counſell and her husband bad example.

Men doe ſhew themſelues the children 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 proofe.

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 commeth 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 proue 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 women?

Fooliſh men tempted with outward ſhewes.

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 woodcockes, are not ſo eaſily 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 themſelues.

prodigall perſon amongſt the *Græcians* is called *Aſotos*, 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 *Aſotos*? 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 baites to allure men*, It is a direct meanes to know of what diſpoſition

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 themſelues; 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 laciuious eye, and then neither their dreſſings, nor their beautie can any waies hurt you. Doe not men exceede in apparell, and therein ſet themſelues out to the view? Shall women betray themſelues and make it knowne that they are either ſo bad in their diſpoſition, or ſo wanton in their thoughts, or ſo weak in their gouernment as to complaine that they are tempted and allured by men? Should women make themſelues 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 themſelues, 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 motiues 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 forbeare to cenſure of the dreſſings and attires of women for any ſuch lewd intent, as you imagine: Bad minds are diſcouered 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 (*Ioſeph 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 kindneſſe if you be ſo ſcorched with the flames of loue. *Diogines* did long ſince diſcouer 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 eies ſo

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

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 applyed 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 ſithence.

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 ceaſt, and left a tryall to the Sunne.

The Sunne *beginnes his beames for to diſplay,*
And by degrees in heate 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 ſtriues to keepe her Plants from harme:
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;

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

As of themſelues, 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, themſelues they more engage:
Forbeare the Winde, *ſhine with the* Sunne *a while,*
Though ſhe be angry, ſhe will forthwith ſmile.

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 themſelues 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 any thing, 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 behauiour? for hee ſaith plainely, *Thou muſt vnlearne a widdow, and make her forget and forgoe*

Woman of her owne diſpoſition gentle, and milde.

Men infect.

forgoe her former corrupt & diſordered behauiour. Thou muſt vnlearne 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 ſequntur 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 correſponde accordingly; ſhe is milde, yeelding, and vertuous; what diſpoſition accidentally happeneth vnto her, is by the contagion of a froward huſband, as *Ioſeph Swetnam* 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

hath hardened her tender ſides, and gentle heart with his boiſtrous & Northren blaſts. It is a ſhame for a man to publiſh and proclaime houſhold 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 griefe and diſcontent, and not by thy frowardneſſe encreaſe her diſtemperature: forbeare 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.

May men complaine of women without cauſe?

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

Men are the Serpents.

women to proſtitute and offer themſelues? how common a practiſe is it for men to ſeeke and ſolicite women to lewdneſſe? what charge doe they ſpare? what trauell doe they beſtow? what vowes, 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 themſelues 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 griefe, 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 vowes, oathes, and proteſtations. To bring a woman to offend in one ſinne, how many damnable ſinnes 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 womans 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 ſollicited 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 whoredome 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 vnbrideled 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 ſpeaches; you will (perhaps) ſay I am a rayling 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 proofe; the other bringeth direct proofe for what ſhe alleageth: you charge women with clamorous words, and bring no proofe; I charge you with blaſphemie, with impudencie, ſcurilitie, foolery, and the like. I ſhew iuſt and direct proofe 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 rauenour, or a drunkard a beaſt; the report of the truth is neuer to be blamed, the deſeruer of ſuch a report, deſerueth the ſhame.

A difference betwixt accuſing and ſlandering.

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

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 aforeſaide, in the meane ſpace recollect your wits, write out of deliberation, not out of furie; write out of aduice, not out of idleneſſe; forbeare to charge women with faults which come from the contagion of Maſculine ſerpents.

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

CHAP. VIII.

AN idle companion was raging of late,
Who in furie 'gainst Women expresseth his hate:
Hee writeth a Booke, an Arraignment *he calleth,*
In which against women he currishly bawleth.
He deserueth no answere but in Ballat or Ryme,
Vpon idle fantastickes who would cast away time:
Any answere may serue an impudent lyar,
Any mangie scab'd horse doth fit a scal'd Squire:
In the ruffe of his furie, for so himselfe saith,
The blasphemous companion he 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:

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 Paradice is farre the more excellent place.
Yet women are mischieuous, 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 oathes, 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,
Theyle 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 euermore 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 frailtie 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 houſewifly, 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 faſting.
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 moou'd ſome lewd ſuit, and had the deniall:
To be croſt in ſuch ſuites, men cannot abide,
And therevpon we are entitled with pride.

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 halfe 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

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 greete.

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.

LONDON:
Reprinted 1807, by J. SMEETON, 148, *St. Martin's Lane, Charing Cross.*