

THE ARAIGNMENT

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

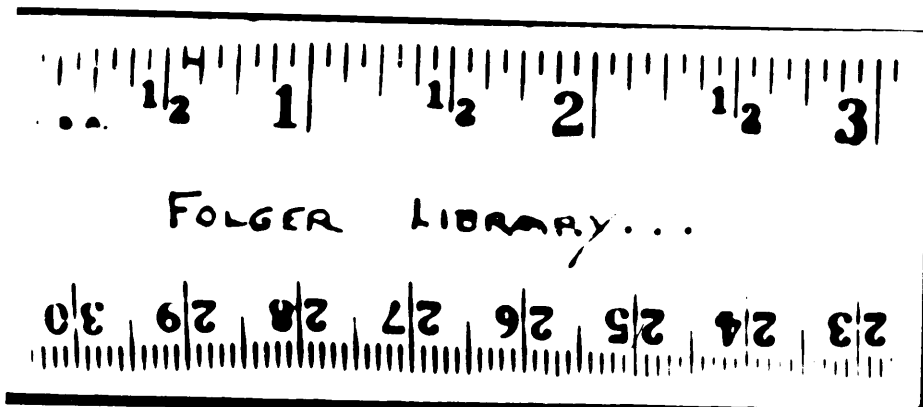
With a Commendacion of wise, vertuous and
and honest Women.

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



LONDON

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1615.





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

Vsing with my selfe being idle, and ha-
uing little ease to passe the time withall; and I be-
ing in a great chollor against some women, I mean
more then one; And so in the ruffe of my fury, tak-
ing my pen in hand to begile the time withal, in-
deed I might haue imployed my selfe to better vse then in such an
idle busines, and better it were to pocket vp a pelting iniury then
to intangle my selfe with such vermine, for this I knowe that be-
cause women are women, therefore many of them will doe that in
an hower, which they many times will repent all their whole life
time after, yet for any iniury which I haue receued of the, the more
I consider of it, the lesse I esteeme of the same: Yet perhaps some
may say vnro 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 trauailers liue in disdaine of women, the reason is, for that
their affections are so poysoned with the hainous euills of vncon-
stant women which they happen to be acquainted with in their
trauails: for it doth so cloy their stomacks that they censure hard-
ly of women euer afterwarde: wronged men will not be tongue-
tyed: Therefore if you doe ill you must not thinke to heare well,
A 2
for

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

I know I shall be bitten by many because I touch many, but before I goe any further let me whisper one worde in your eares, and that is this, whatsoever you thinke priuately I wish you to conceale it with silence, least in starting vp to finde fault you proue your selues guilty of these monstrous accusations which are heere following against some women: and those which spurne if they feele themselves touched, proue themselves starke fooles in bewraying their galled backs to the world, for this booke toucheth no sort of women, but such as when they heare it will goe about to reprove it, for although in some part of this booke 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 beare with me a little, for my meaning is not to speake much of those that are good, and I shall speake too little of those that are naught, but yet I will not altogether condemne the bad, but hoping to better the good by the naughty examples of the badd; For there is no woman so good but hath one idle part or other in her which may be amended, for the clearest Riuer that is hath some dirt in the botome, Jewels are all precious but yet they are not all of one price, nor all of one vertue: golde 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 heares 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 fro 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 witt then men, to answer you againe, If I belie you iudge me vnkinde,
but

but if I speake the truth I shall be the better beleued 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 neuer 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 flander, and yet hereafter if by no meanes I cannot obtaine your fauour to be one of your Pulpit men, yet you cannot deny me to be one of your Parish, & therefore if you please but to place me in the body of the Church hereafter, you shall finde my deuotion so great towards you, as hee that kneeleth at the chancell doore: for I wrote this booke with my hand, but not with my heart.

Indeed when I first began to write this booke, my witts were gone a wooll-gathering, in so much that in a manner forgetting my selfe, and so in the rough of my fury, I vowed for euer to be an open enemy vnto women, but when my fury was a little past, I began to consider the blasphemy of this infamous booke against your sectes; I then tooke my pen and cut him in twenty peeces, and had it not beene for hurting my selfe, I would haue cut my owne fingers which held my pen: and furthermore for a penance 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 haue made is too sharpe for your dyet, and the flowers which I haue gatherd are too strong for your noses; But if I had brought

The Epistle

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

Yours in the way of Honesty,

Thomas Tel-troth.

Read it if you please and like as you list, neither to the wisest Clarke, nor yet to the starkest Foole, but vnto the ordinary sort of giddy 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 trunk 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 prooffe 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

To the Reader.

Cerberus the two headed Dog did at *Hercules* when he came into Hell to fetch out the faire *Proserpina*, and yet I charge them now but with a bul-rush in respect of a second booke which is almost ready: I doe now but fret them with a false fire, but my next charge shall be with weapons, and my larum with powder and shot, for then we will goe vpon these 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 hitt 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, thecuish, and knauish women, which were the cause of this my idle time spending, and yet I haue no warrant to make thee beleue 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 heere 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 thinke 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 vse 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.

Moses 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 mischiese, 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 vs 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
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bitterly

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 climbing vp of a sandy hill to an aged man was nothing so wearisome as to be troubled with a froward woman: and further he saith, that the mallice of a beast is not like the mallice of a wicked woman, nor that there is nothing more dangerous then a woman in her fury.

The Lyon being bitten with hunger, the Beare being robbed of her young ones, the Viper being trode 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 neuer be tamed, no spur will make hir goe, nor no bridle will holde hir backe, for if a woman holde an opinion no man can draw hir from it, tell hir of hir fault she will not beleue that she is in any fault, giue hir good counsell but she will not take it, if you doe but looke after another woman then she will be ialous, the more thou louest hir the more she will disdain thee, and if thou threaten hir then she will be angry, flatter hir and then she will be proude, and if thou forbear hir it maketh hir bould, and if thou chasten hir then she will turne to a Serpent; at a worde a woman will neuer forget an iniury, nor giue thanks for a good turne: what wife man then will exchange golde for drosse, pleasure for paine, a quiet life for wrangling braules, from the which the married men are neuer free.

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

Againe

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

They are also compared vnto a painted ship, which seemeth faire outwardly & yet nothing but ballace within hir, or as the Idolls in *Spaine* which are brauely gilt outwardly and yet nothing but lead within them, or like vnto the Sea which at sometimes is so calme that a cock-hote 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 traueiler vpon the way and they laide a wager, which of them should get his cloake from him first; then first the winde began boistrouly to blow, but the more the winde blow'd the more the traueiler 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 Heaven

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

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

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

And what of all this? why nothing but to tell thee that a woman is better lost then found, better forsaken then taken. *Saint Paul* saith that they which marry doe well, but he also saith that they which marry not doe better: & he no doubt was wel aduised what he spake. Then if thou be wise keepe thy head out of the halter and take heede before thou haue cause to curse thy hard pennyworth, or with 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 the 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 hir, again if shee cōplain, then hir kinfolk will bend the browes & hir mother will speake hir

B 3

pleasure

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 shall be the end of his children, and if she be barren thou wilt lothe hir, and if honest thou wilt feare hir death, and if vn honest thou wilt be wearie of thy life, for when thou hast hir thou must support hir in all hir bad actions, and that will 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 thinke that many a man would flie vp into Heauen, 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 nor shed not so much as one teare: also *Plisses* he had a Dog which loued him well and when that dog died he wept bitterly, but he neuer shed one teare when his wife dyed, wherefore if thou marriest without respect but onely for bare loue, then thou wilt afterwards with sorrow say that there is more belongs to housekeeping then fower bare legges in a bed: a man cannot liue with his handes in his bosome, nor buy meat in the market for honestie without money: where there

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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 loue, but if wealth be wanting hot loue will soon be colde, and your hot desires will be soone quenched with the smoke of pouerty. To what end then should we liue 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 comonly commeth with a wife, for comonly 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 drop sicke, for as drinke increaseth the drouth of the one, euen so money enlargeth the pride of the other: thy purse must be alwayes 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 Seruautes starued for lack of meat: thou must discharge the Mercers booke and pay the Haberdashers man, for his hat must continually be of the new fashion, and his gowne of finer wooll then the sheepe beareth any: she must likewise haue hir Jewell-box furnished especially if she be beautifull, for then comonly 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 his seuerce cruelty, and if she be honest and chaste then comonly she is reuerous: a Kinges crowne and a faire woman is desired of many.

But he that getteth either of them liueth in great troubles

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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 beautiful wife, as thou shalt be driven to fetch bitter sighes from thy sorrowfull hart in thinking of the charge which cometh by hir; for if thou deny hir of such toys as she standes not in neede of, and yet is desirous of them, then she will quickly shut thee out of the doores of hir fauour & deny thee hir person, and shew hir selfe as it were at a window playing vpon thee, not with small shot, but with a cruell tongue she will ring the 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, whereas now I goe like nobody: but I will be maintained if thou were changed: with such like words she will vex thee, blubbering forth abundance of dissembling teares (for women doe teach their eyes 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 quiete but that matters all, for the more she is intreated thus 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 command, so haue they wordes at will, and oathes at pleasure, for they make as much account of an oath, as a Marchant doth which will forswear himselfe for the getting of a penny. I neuer yet knew woman that would deny to swear in defence of hir own honesty & at wayes standing highly vpon it, although she be ashamed to weare it in winter for catching of colde, nor in summer

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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 thakes: 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 be harmed, what are women that makes thee so greedily to gape after them: Indeed, some their faces are fairer and beautifuler then others, some againe stand highly vpon their fine foote and hand, or else all women are alike: *Ione* is as good as my Lady according to the Countrey mans Proverbe, 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 haue 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 commonly 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 assailed by many, and faire women are commonly caught at, he that marrieth a faire woman 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

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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 wowan 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 women he purchased the displeasure of his God. *Samson* was the strongest man that euer 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.

Agamemmons 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 gaue her husband a poysoned shirt, which was no sooner on his backe, but did

sticke

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

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

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

When a woman wanteth any thing, shee will flatter and speake faire, not much vnlike 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 neuer 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

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worke

worke a man like wax, and drawe 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 stufte: or for a petticoate of the finest stamell: or for a hat of the newest fashion; hir husband being ouercome by hir flattring speech & partly he yeildeth to hir request, although it be a grieffe to him for that he can hardly spare it out of his stock, yet for quietnesse sake he doth promise what she demaundeth, partly because he would sleepe quietly in his bed: againe euery married man knowes this that a woman will neuer be quiet if hir minde be 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 card in thy hand: for except a woman haue what she will, say what she list, and goe where shee please, otherwise thy house will be so full of smoke that thou canst not stay in it.

It is said that an olde Dog and a hungry flea byte sore, but in my minde a froward woman byteth more sores; & 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 & reare 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 ugliest Tode, and the fairest woman hath some filthines in hir.

All is not golde that glistereth, a smiling countenance is no certaine testimoniall of a merry heart, nor costly garments of a rich purse: men doe not commend a Iudge for that he weareth a skarlet gown but for his iust dealing; no more are women to be esteemed of by the ornament of their brauery, but for their good behaviour, yet there is no riuer so cleare but there is some durt in the bottome; But many a man in this Land we neede not goe any further for examples, but heere we may see many fooles in euery place snared in womens nets after a little familiarity and acquaintance with them, I thinke if they were numbred the number would passe infinite if it were possible, which for the loue of wantons haue lost their voyages at sea to their great hinderances, 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 beene ruled.

CHAP. II.

The Second Chapter sheweth the manner of such

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

First that of *Salomon* vnto whom God gaue singular wit & wisdom, yet he loued so many women that he quiet forgot his God which alwaies did guide his steppes, so long as he liued godly and ruled lustly, 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 knaues there would not be so many whoores for they both hold together to boulder each others villany, for alwaies birdes of a feather will flocke together hand in hand to boulder 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 needed mans helpe she tooke *vulcan* a clubfooted Smith. And therefore if a womans

face

face glister, and hir lecture 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 liue by the losse, a man must take all the paines and women will spend all the gaines, a man must watch and ward, fight and defend, till the ground, labour in the vineyard, and looke what hee getteth in seauen yeares, a woman will spread it abroad with a forke in one yeare, 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 Devil, 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 wiht the hooke.

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

as

as are factors vnto them, some they keepe in hand with promises, and some they feede with flattery, and some they delay with dalliances, and some they please with kisses: they lay out the foldes of their hare to entangle men into their loue, betwixt their breasts is the vale of destruction, & in their beds there is hell, sorrow & repentance. Eagles eat 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, discourteous and cruell, and yet they were by God created, and by nature formed, and therefore by pollicy and wisdom to be 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 roist-meat 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 focke about thee in the pride of thy glory, and flye from thee in the stormes of affliction, for they aime more at thy welth then at thy person, and esteem more thy money then any mans vertuous quallities, for they esteeme of a man without money, as a horse doth of a faire stable without meate, they are like Eagles which will alwaies flie where the carrion is.

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

winter flieth away, leauing nothing but dirt behind her.

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

Hosea by marrying with a lewde woman of light behiour 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.* *Phinias* 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 22. 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 42.* Whoremongers God will iudge, *Hebrues 13. & 42.* They shall haue 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.

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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 giue 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 make 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 dearly or hate bitterly, for a woman hath no meane in her loue, nor mercy in her hate: no pittie in reuenge nor patience in her anger, therefore it is said, that there is nothing in the world which both pleaseth and displeaseth a man more then a woman, for a woman most delighteth a man and yet most deceaueh him, for as there is nothing more sweet vnto a man then a woman when she smileth, euen so there is nothing more odious then the angry countenance of a woman.

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

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

Againe, there are many that weary themselves with dallying, playing and sporting with women, and yet they are neuer satisfied with the vn-satiabie 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 seuerall guists whereby they allured their louers to seeke their fauours.

The Engine wherewith *Lauia* entrapped her louers,
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proceeded from her eyes; for by her smiling countenance and wanton looks she greatly inflamed all that beheld her. And *Flora* won her louers by her excellent witt and eloquent tongue. And *Lays* enticed her louers by her sweete singing and pleasant fingering of instruments of musicke.

But now againe to *Lauia*. King *Demetrius* gaue but a glance of his eyes sodainly vpon her and was taken presently with her net and spent cleuen talents of siluer vpon her which he had provided and appointed to pay his soldiours; and furthermore he quite forooke 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 for, 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 sodainly she determined to trauaile & see the wars of Africa, where she made sale both of her personage
King
and honour.

King *Menelaus* was the first that made loue 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 tenor whereof was thus, King, Prince, Emperour or Bishop: enter this place and welcome, neither was this *Flora* so greedy of gold as the other two were, for on a time one of her familer friends asked her the cause why she did not make price of her loue? 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 behinde 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 senses, then all other thinges whatsoever. It hath not onely vanquished Kings & Keisars, but it hath also supprised castles & countries,

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nay

may 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 *David*, for these and many more haue bene overcome by the sweete intrifements of women, as thou shalt read hereafter.

It is said that the Gods themselves did change their shapes, for the loue of such women as they lusted after, *Jupiter* 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 flie 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 *Diana*'s foote, and the other revealed his strength to *Dalya*, 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 *Laya* 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, vntill 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 *Archenaiffe* when she was olde and forsaken of all her louers, for she had giuen herselfe to a number in her youth, yet neuertheles *Plato* so loued her, that he wrote many verses in commendation of her.

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

Loue stayed King *Antiochus* in *Calceida* 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 *Julius Caesar* he continued in *Alexandria* a long season not for the loue of one, but he lusted after many, to his great infamy and disgrace.

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

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

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

rafor, to cut of the occasion of the euill which commeth by women; For had not *Holofernes* seene the beauty of *Judeth*, and marked the finenes of her foote, hee had not lost his head by her. If *Herod* had not seene *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 the seene it I say, she had not eaten therof to her owne grieffe and many more. By sight, the wife of *Putyphar* was moued to lust after her seruant *Ioseph*; It is saide of *Simmerymes* of *Babilon*, that after her husbands death, she waxed so vnsatiablenesse 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 *Eipris* 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 *Egypt* 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 feede 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, & a meacock.

But

But alas foole for hee which doth more regard their babble then their owne benefite, or esteeme more their frumps, then thine owne welfare? dost thou not knowe that women alwaies striue against wisdom, although many times it be to their owne overthrow. Like the Bee which is often hurt with his owne honey, euen so women are often plagued with their owne conceit, waying downe loue with discurtisie, giuing him a woeed, which presents them with flowers as their catching interest, and their keeping in earnest, and yet she thinks that she keeps her selfe blamelesse, and in all ill vices she would goe namelesse, but at the carry it neuer so cleane, yet in the end she will be accounted but for a cunny catching quean, and yet she will swear that she will thrite, as long as she can finde one man alive, for she thinks to doe all her knauery inuisible, she will haue a figg leafe to couer her shame, but when the figg leafe is dry and withered, it doth shewe 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 aduventure, but shame to the body and dangerto 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 infecbleth 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 vncleanness continually

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keeps

keepe them company, gluttony and sloth serueth them at the table, pride and vaine glory appaerleth them, but these seruants will wax weary of their seruice, and in the end they shall haue no other seruantes to attend them, but onely shame, grieue 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 euery 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 your selues 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 goodnames, & 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 guiftes easily ouercomewantons 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 downe the world with woe vppon woe, yea ten thousand woes will be galloping hard at your heeles and pursue you wheresoeuer you goe, for those of ill report cannot stay long in one place, but come and wander about the world and yet euer vnfortunate, prospering in nothing, forsaken and cast out from all ciuill companies, still in feare least authority with the sword of Iustice bar them of liberty: Loe thus your liues are despised walking like night Owles in misery, and no comfort shall be your friend but onely repentance comming to late and ouerdeare bought: A pennance and punishment, due to all such hated creatures as these are.

Therefore belecue all you vnmarried wantons, and in beleuing grieue, that you haue thus unluckily made your selues neither maidens, widowes, nor wiues, but more vile then filthy channell durt fit to be swept out of the heart and suburbs 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 remembrance of minde my tongue hath vttered to the wantons of the world the aboundance of my heartes grieffe, which I haue perceiued by the vnseemly 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 fore-noon painting themselves and frizzling their haire, and prying in their glasse, like Apes to pranck vp themselves 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 maintainance 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, inony 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, judging all to be Clownes which be not Courtiers. If thou be cleanly in thine apparrell they will terme thee proud, if meane in apparrell a flouiant, if tall, a lunge, 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 forth fruit, and the earth laboured to bring forth corne: but what labour or cost thou bestowest on a woman is all cast away, for she will yeelde thee no profite at all, for when thou hast done all, and giuen them all that they can demaund, yet thou shalt be as well rewarded as those men were whome *Esope* 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 iet in their iewells, making *ill* a Gentlewoman, in so much 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 euery 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 therto bindeth her selfe with most damnable oathes, then beleue her lest of all, for there is no more hold in her oathes nor in her loue then is certainly of a faire day in Aprill although it look neuer so cleere, yet it may turne to a fowle. I haue seene a Courtizan thus pictured out?

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

Now peradventure 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 hearb *Molia* carrieth a flower as white as snowe, but a roote as black as inke.

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

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 tolly, for it is more easie for a young man or maid to forbear carnall act then it is for a widdow, and yet more easie for a widdow then for her that is married and hath her husband wanting, then take heede at the first, for there is nothing

nothing gotten by women but repentance.

For women are like the bay tree which is euer greene but without fruit, or like the vnprofitable 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 think themselues happy if they can but kisse the dase 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 coulours 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 vnskillfull rider can hardly disorder, and some againe in despite of the best rider that is will haue a iadish trick: some Hauke although he be ill serued yet will sit quiet, and some if neuer so well serued yet will continually sit 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 behaviour, 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 do vne 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 guisse easily ouercommeth wanton womens desires, and thereby makes them become Venus darlings, quite changing customes of modesty, into passions of vanity, wherein once delighted they continue in the same without repentance or sorrow; But out alas you lasciuious Dames these leude conditions of yours, will speedily bring all your ioyes to sorrow.

CHAP. III.

This third Chapter sheweth a remedy against loue, also many reasons not to be so hasty in choise of a Wife. But if no remedy but thou wilt marry, then howe to choose a wife, with a Commendations of the good, vertuous, and honest women.

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

not

not more illusions to gett men into his net, then women haue deuises & inuentions to allure men into their loue, and if thou suffer thy selfe once to be lead into fooles paradise, (that is to say) the bed or closet wherein a woman is, (then I say) thou art like a bird snared in a lime-bush, which the more she striueth the faster she is. It is vnpossible to fall amongst stones and not to be hurt, or amongst thornes and not be prickt, or amongst nettles and not be stung, a man cannot carry fire in his bosome and not burne his cloathing, no more can a man liue in loue but it is a life as wearisome as hell, and hee that marrieth a wife matcheth himselfe vnto many troubles. If thou marriest a still and a quiet woman, that will seeme to thee that thou ridest but an ambling horse to hell, but if with one that is froward and vnquiet, then thou wert as good ride a trotting horse to the deuill: 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 shoe pincheth but he that weares it. It is said that a man should eat a bushel of Salte with one which he meanes to make his freind, before he put any great confidence or trust in him; And if thou be so long in choosing a freind, in my minde thou hadst need to eat two bushels of Salte with a woman before thou make her thy wife; otherwise, before thou hast eaten one bushell with her, thou shalt taste of tenne quarters of sorowe, & for euery dram of pleasure an ounce of paine, and for euery pinte of honey a gallon of gall, and for euery ynche of mirth an ell

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of none. 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 avoid 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 further 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 forbear her because of her wealth: and if she be poore then thou must

must maintaine her.

For if a woman be neuer so rich in dowry, happy by her good name, beautiful of body, sober of countenance, eloquent in speech, and adorned with vertue, yet they haue one ill quality 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 giift, 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 pity 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 cometh 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

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 shamefac'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 themselves 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 murdered 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,
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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 qualities all the daies of thy life.

Some with sweete words vndermine their husbands, as *Dalila* did *Samson*, and some with biding 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 againe it grieued her the more; for on a time she watched his going out and threwe a chamber pot out of a 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 *Annyious*, who inuited a friend of his to goe home with him to supper, but when he came home he found his wife chydng and brawling with her maydens, whereat his guest was very much discontented. *Annyious* 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 chydng, 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 lame, 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 stirres 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 weeds, no more is the best nor the fairest woman void of ill decdes.

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 strue like a coxcomb and proue but a daw.

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

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the beake, the Vnicorne 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 mischief: 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 revealed it amongst her gossips, yet if one should make doubt of her secretes she would seeme angry, and say, I am no such light buswife of my tongue as they whose secretes lye at their tongues ends, 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 swear that she will tread it vnder foote of buty it vnder a stone, yet for all this beleue 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 reason why he bought no other meat, who made this answer,

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I was commaunded to buy the best meate, and from the tongue come many good and profitable speaches, then the King sent him againe and bad him buy 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 *Papius*, whose father tooke him with him to the Councill-house that thereby he might learne wisdom, 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 *Papius* fearing to displeas his father, and hoping to satisfie his mother told her this, mother (said he) there is hard hold amongst them about the making of a law that euery man shall haue two wiues or euery woman two husbands, and so farre as I can perceiue it is likely to be concluded vpon that euery man shall haue two wiues.

The next day when his father and he were gone to the Counsaile-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 your selues what vnquietnesse

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 *Papius* requested that he might speake, who presently resolved them the cause of the womens comming, so they greatly commended the boy and laughed the women to 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 dye in their beds, then marry a Gods name, but againe 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 aboute 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 methou 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 forth good friute, 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 cometh into a Fayre to buy a Horse will pryce into euerie part to see whether he be found of winde and limb, and without cracke or flaw, and whether his breeding were in a hard soyle, or whether he be well paced, and likewise he wil haue a care that his horse shall haue ail 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.

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But if in choise of thy wife thou be deceiued 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 vex thee night and day.

Amongst the quietest couples that are yet household iarres will arise, but yet such quarrells which happen in the day are often quallified with kisses in the night, but if it be not so ended, their thirst will goe forward like the carriage which is drawne betweene two horses taile to taile, & if she cannot reuenge hir selfe with hir tongue nor with her handes, nor with conuaying thy goods, yet she will pay thee home priuately, for if thou strike with thy sword she will strike with the scabard, choose not the rapier by his ringing, nor thy wife by her singing, for if thou doest thou maist be very well deceiued in 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 answer that thou hast the whole world to make choise, & yet thou maist be deceiued: An ancient Father being asked by a young man howe he should choose a wife, he answered him thus? When thou seest a flock of maidens together, hudwinke thy selfe fast and runne amongst them, and looke which thou chafest, let her be thy wife, the young man tolde him that if he went blindfolded he might be deceiued: and so thou maiest (quoth the olde man) if thy eyes were open, for in the choise of thy wife, thou must not trust thy owne eyes for they will deceiue thee and be the cause of thy woe, for she may seeme good whose waste is like a wande, or she which

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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 five, 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 behauour, the which is hardly to be done, but a young womā 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 farre off & dispatch it quickly, for doubt least ratling speaches which commonly in these cases runns betwixt party and party and breakes it off euen then when it is come to the vp shot, but as I haue already saide, before thou put thy foote out of doores make diligent enquiry of her behauour, 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 eye, or if she haue a care when to spend & when to spare, and be content with what God doth send, or if she can shed no kinde of vntained teares but when iust cause of hearty sorrow is, and that in wealth and woe, in sicknesse and in health she will be all alike, such a wife will make thee happy in thy choise.

Although some happen on a deuillish and vnhappy woman yet all men doe not so, and 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 hundred 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 tis 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 Saviour 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 *Demetres* 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 *Garcalleo*, 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 meanes he escaped the angry rage of his Prince, and afterwards his wife was delivered 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 & travelled farre and neare to procure his health againe, but at last seeing all meanes in vaine, she brake out with him in these wordes: Death at one time or another will come, and therefore rather then you should any longer indure this miserable life, I am content that both of vs preuent death before he come, so this poore grieued man did yeild to her counsel, and they went forth to the top of an exceeding high Rock, and there this woman bound herselfe fast to her husband, and from thence casting themselves

themselves downe, ended thür lines together.

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

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

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

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

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good

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 maielt 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 whatſoener, 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 ſaith 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 bene 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,

ities, 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 grieſe, & furthermore ſhe will comfort him with all the comfortable meane ſhe can deuife, and if he will ſtay ſolitary in his houſe ſhe will keepe him company, if hee 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 faire lookes without dowrie, then their loue will soone wax colde, in somuch 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 faouered maketh her to be hated. Therefore choose a wife young, well borne, and well brought vp, reasonable rich, and indifferent beautiful, and of a good witt and capacity; also in choise of a wife a man should note the honesty of the parents, for it is a liklyhood that those children which are vertuously brought vp will follow the steppes of their parents, but yet many a tree is spoiled in the hewing, there are some which haue but one only Daughter and they are so blinded with the extreame loue that they beare her, that they will not haue her hindred of her will whatsoever she desireth, so suffering her to liue in all wanton pleasure and delicacy, which afterwardes turneth to be the cause of many inconueniences.

Now

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

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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 grosse inciuiltie in her husband, she doth not only abhorre it but also thinketh with her selfe, that other men are more discrete and better brought vp, therefore it standeth him vpon to be ciuill and modest in 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 men 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 suspicion of ieaousie or any acception be taken by any thing he doth: it behoeth 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 speech, to bring others to do as they do, and many of them wish in their hearts that all women were like vnto themselues: it may be said
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of many women that the feathers are more worth then the birds, therefore it behoeth euery woman to behaue herselfe so sober and chaste in countenance and speech that no man may be so bolde as to assaile her: for commonly Castles, if they come once to parlie, are at point to yeeld, therefore if a woman by chance be set vpon let her make this answer, when I was a maide I was at the disposition of my parents, but now I am married I am at the pleasure of my husband, therefore you were best speake to him and to knowe his minde what I shall doe, and if her husband be out of the way, let her alwaies behaue her selfe as if he were present.

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

flesh & there is no man so foolish to hurt his owne flesh, a man ought to be a comforter of his wife, but then he ought not to be a tormenter of her, for with what face can a man 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 wife 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 meddling 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 then 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 yer 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 likenot my reasons to expell loue, then thou maiest try *Ovids* arte who prescribes a salue for such a sore, for hee counsels those which feeles 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 excessse 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 slothfulnes & idlenes, 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
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feele the fire that burneth thy minde with such vnquiet thought; Likewise saith hee, beware thou doe not twise peruse the secret flattering letters of thy supposed friendly ioy, for if thou doe not refuse the often view thereof, it will much increase thy grieffe, 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 grieffe, 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 settled 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 saith hee satisfie thy lust vpon some other dame, for it wil also helpe to weare the former loue out of thy minde; Loe thus *Ouid* shott 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 surprise 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 with 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 marieth 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 widdowes 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 vnhappy 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 marieth 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 company,

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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 anything contrary to her minde she will say her other husband was more kinde: if thou chance to dine from home she will bid thee goe sup with thy Harlots abroad: if thou go abroad and spend any thing before thou comest home, she will say a begger I found thee and a begger thou meanest to leaue me: if thou stay alwaies at home she will say thou art happy that hast gotten a wife that is able to maintaine 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 vex thee as before said, & out of her sight thy owne conscience will torment and trouble thy minde to think
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on the purgatory which perforce thou must indure when thou comest home.

She will make Clubs trump when thou hast neuer a blackecard 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 breded 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 thorwest the platters at the maides head, seeing thy meate brought in by such a flutte and so sluttishly drest, then will thy widow take pepper in the nose and stampe and stare, and looke so lower as if she had come but euen then from eating of Crabs, saying, if thou hadst not married with me thou wouldest haue beene glad of the worst morsell that is heere, then thou againe replying sayest, if I had not bene so mad, the deuill himselfe would not haue had thee, and then without cause thou blamest her of olde age and of ieaalousie 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 looke 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
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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 vnthrif and a 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 wearisome as hell, for if you kisse in the morning being friends, yet ere noone ready to throwe the house out at the windowe. The Papists affirme that Heauen is won by Purgatory, but in my minde a man shall neuer come into a worse Purgatory then to be matched with a froward widowe: He that matcheth himselfe to a widowe and three children matcheth himselfe to foure theeues. One hauing married with a widowe, it was his lucke to bury her, but not before he was sore vexed with her, for afterwards he lying on his death-bed his friends exhorted him to pray vnto God that his soule might rest in 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 meete with her and be vexed with her as I haue bene heeretofore.

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

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

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

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

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 finnes, the Feinds of Sathan and the gates
of

of Hell; Now me thinketh I heare some say vnto me that I should haue tolde them this lesson sooner, for too late cometh medicine when the patient is dead, euen so too late cometh 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 doe ill they must not thinke to be well spoken of, if you would be well reported of or kept like the Rose when it hath lost the colour, then you should smell sweet in the bud as the Rose doth, or if you would be tasted for old wine you should be sweet at the first like a pleasant Grape, then should you be cherished for your courtesie, and comforted for your honesty, so should you be preferred like the sweete Rose, & esteemed of as pleasant wine, but to what purpose do I go about to instruct you knowing that such as counsell the deuill can neuer amend him of his euill.

And so praying those which haue already made their choise and scene 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.

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FINIS.