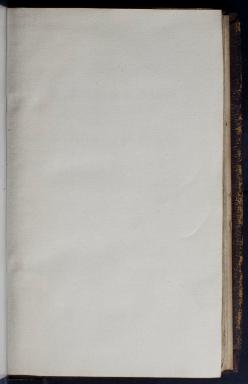


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# A DISCOURSE OF Lourdale WOMEN, shewing

Their IMPERFECTIONS ALPHABETICALLY.

Newly Translated out of the French into English.

One Man among ft a thou f and have I found, but a WOMAN among ft all those have I not found. Eccle[. 7. 28.

#### LONDON,

Printed for Henry Brome, at the Gun in Loy-lane. M. DC. LXII L

LISCOURSL MANO) DOIL MIDERLERGETONS PRAME TO ALL R(S.R) ty Traduced off of the Woman - History and HQ162 . and has blood Broars a state to a

# The Epiftle Dedicatory,

(205)

## The English LADIES.

#### MADAMS,

HIS is intended generally for you, but yet it excludes none. Tow are the ableft judges, whether the French fuit with your nature and fex in this Difcourfe : I confels it fo handfome a Manufatture of theirs, that the Tranflator looks like a forbidden Trafficker in the Cuftom of Women, and an Interloper in the Merchantry of fuch Commodities.

But nevertheless the Author is rendred as a Looking-glass to our English Females, Females, wherein with truer reflexions they may fee themfelves, and correct those native blemisses, by the exactness of these foreign characters.

French vainly speaks the humor and fallion of your Ladilbips, you will therefore take it the kindlier at a second hand, seeing the first karpnels of this difourse is something rebated, as their second Impressions have least of fury.

She that will not fee her felf herein may court and command adoration, and reciprocate her wilhes: while this Mirror shall onely reset vertue, and make her happy.

A grin the hold of Farewel.

of energy i the event that the fails the a fability in the Colombia Worther, and on president in the Colombia Control of Jack Community But menericately the Analasi is concolored as a Definite of fails on Elford

Abolise the Frencis his a p

# The ANATOMY

(1)

# Defcribed in Two and Twenty feveral

**UICES** Alphabetically.

#### The first whereof is

## AVARICE.

WARICE, is a Vice to deteftable, that we hardly know how to defcribe its Uglinels, by the most hideous and deformed Monsters in the World. For though you B should

should imagine a man whose Eyes cast out Flames of Fire, Two terrible Dragons in lieu of his hands, or flaming Swords instead of Teeth; a Mouth gaping like the entrance of a Cave, at which iffued forth a fountain boyling with Poylon in place of a Tongue, a Belly as devouring as a burning Furnace, with Wings under his Feet, his face like to the ravening Wolf, and in his hands lighted Torches, yet would not this fight be fo terrible and monftrous as is an unfatiable Mifer. For he is more cruel then a Tyger, more inhumane to his kind then the Panther, more unfatiable then Hell, a greater Enemy to his Parents then the Viper or Serpent, more unnatural to his iffue then the Wolf, and the cruelleft Foe to himself in the World. Such a Pinch-belly, that he gradgeth himfelf fultenance, like that Wretch reported by St. Ambrofe, who eating of an Egge for his meat, uttered these words with a figh, that he had loft a Hen; repining therein at his great expence. To which purpole Alciat in his Emblems, drawing the Picture of a Covetous perfon, reprefents him under the shape of an Asse, who

(2)

who though loaden with all manner of dainty provisions, eats nevertheleffe nothing but *Thiftles* and *Wild Vines*, and fuch like, intimating that the Mifer would rather perifh through hunger, and fave his money, then lay it out in the maintenance of Life.

(3)

Now if this miferable have not pity of himfelf, how that he have compatition of another? If he prefer his gold and filver to his Life and his Soul, how is it pofible he thould love God and worthip him in his heart.

Nature feemeth in the production of XXX Gold, to have fomewhat prefaged the milery of those who so insatiably love it, ordering it fo that where that mettal growes, neither herb nor plant is to be feen, thereby fignifying the barrenneffe of covetous minds, and their unfruitfulneffe in the production of works worthy of Glory and Salvation. And is it not an extreme folly to ferve and adore that which nature hath put under our feer, nay hid under the earth as being unworthy to be feen? yes certainly, infortuch that we need not wonder if the Apostle calls Covetonineffe the root of all evil, nay R 2 IdelaIdolatry it felf, and that the Scripture termeth unjust riches, to be thorns, flealers away of the heart of man, inares, Nets, Fetters of the Divel. They who will be rich fall into the Temptation and Snare of the Devil. To this purpole a certain Christian Poet deploring the mifery of their wretched flaves, hath most elegantly thus express tit.

For man with him nothing into the World did bring, And when he (hall return, as much (hall be in's Urn: Then all his Greatness lost, his Dreffe, his Goods, his Coft, Death makes bim for to pass, naked as first he was; What rage then fo unkind, \* thus to transport thy mind? And what milfortune can, fo blind thee wretched man? Why dost those so affect, those things which thee neglect ? Which you may not carry, nor yet for them tarry; Leave this fond love, and spare tave this joint happier care; jour hopes for happier care; That.

Tim. 6.

That which you keep fo fure, cannot thee keep fecure ; Let not thy bofome warm, the Suake will do thee harm; Then do thy Idol break, And thy falfe friend forfake; Which when our danger's most deferts and quits its post; And Traytour like draws back, when we it chiefly lack.

To this purpole it was, that the Primitive Chriftians laid the value and price of their Goods, Lands and poffethons, at the Feet of the ApoRles: for as Mr. *Jerome* observes, it is to fhew that the true Chriftian not fetting his heart upon the goods of the Earth, ought to traimple under foot, all Avarice and immoderate concupilcence of corruptible riches. From whence it follows that thole who embrace and purfue them, preferring them to their Salvation are odious and detettable.

Many of both Sexes of Mankind, have been fufficiently defined therefore, but moft especially the Female, and of a certain the inclination of Women is so B 3 ftrongly ftrongly fivayed to the coveting of riches, and greediness of wealth, that we may eafily believe them to be the most avariciouieft creatures in the World.

The facred Scripture fetting down her imperfections omittingnot amidit her noble Epithets and royal qualities to infert the other, calleth her a filthy Swine in re-60 由 ference to her Turpitudes. As a Tewel of Goldina Swines Snout, so is a fair woman without discretion : a Dunghil for her Naftinefs and Filthynefs, a whorifh woman shall be trodden down as the Dung in the Street : a Wind for her levity , hethat holds her as if he held the wind : a Scorpion for her mischievousnesse, he that keeps a lewd woman, is as he that cherisheth a Scorpion : a Dragon for her cruelties, it is better to dwell with a Lyon and a Dragon, then to cohabit with a naughty woman : A fnare of the Fowler for her diffimulations and deceits, I have found a woman more bitter then death as the fnare of the Fowler : and laftly a Bear for her proclivity and propenfity of her nature to Avarice.

Furthermore they are unfit to give Counfel, the advice of women is invalid faith

Prov. II.

Ecclef.9.

Ecclef.25

faith Ariffotle; incapable to govern Cities, to mediate peace and concord, to be couragious, or to attain to the perfection of Arts and Sciences, the only true fultainers of Life.

(7)

It is therefore no wonder if through fear of falling into want, Covetoufnefs pricks them forward upon all adventures and means to live, thereby to maintain the Lufts of their ambition : and to the end that it be not supposed that I will except many, the facred Scripture exempts but one which is the Bleffed Virgin Mary according to the fense of that passage in the Canticles, As the Lilly among the Thorns, so is my beloved among the Daughters. Where the Holy Ghoft compareth the Bleffed Virgin to Lillies, and the other Daughters of Adam to Thorns; for Lillies being the Emblems of Hope and Affiance, and Thorns of the care of Riches, do evidently fhew that our bleffed Lady placed all her hope and confidence in God, affecting Poverty according to the example of her Son, above all things, whereas to other Women nothing is more pleasurable then Riches, and nothing more regretful then indigence and neceffity. B4 Doth

Cane, L.

Doth not daily experience inform us, that they have more respect for a rich Crasus and a Midas though never to ugly and deformed, then of a wife Solon and Aristotle, were they the most handiom and accomplisht perions of the age ? But for what? doth it not appear to be a most manifest effect of Covetoufnesse in a Woman thus to profitute her body, her Soul and her Honour and all her Fortunes, yea all her glory which the hopes for in heaven? Although the be a Christian, yet so base a price, which I dare fcarce name, a morfel of Bread faith the Wife man, will make her forfake God and lose the quiet of her Conscience.

The Romans rather chole to advance to the administration of Government, fingle perfons then married men, by reafon that Women being covetous by nature would have more regard to their private profit then the publique cood. *lib.obfervat. proficifii ff. de efficio.* Indeed they are fo noted for taking and receiving, that Antiquity hath it in a Proverb, *The love of a Woman and the fnearing of a Cur are nothing worth*, but Holdtaft is all. But if at fometimes you fee them liberal ral, 'tis not to feem vertuous but to cherith and better entertain their impure pleafures, making the Idol of their heart, the SJave of their fentuality.

(9)

So if you would know which of her two Enamorato's a Woman loves beft, you mult have an Eye to her liberality, which being an effect of her love, whatever the receives from the one the will × give unto the other her bett beloved, although the makes countenance and feeneth to affect them both in the fame degree.

This I shall leave to the judgement of those, who have passed the Pikes, and know better then my self to speak the truth of it, and shall only add, that this infatiable Covetous free ariseth from their imprudency of mind, and want of judgement. And we see not that the Beafts are so extremely Covetous or extremely prodigal of necessaries for the sufficient of life, and therefore if in this the Woman exceeds them, it can be no injury to her, if according to our Alphabetick method we call her,

The

The Bottomless Abysse of Bestiality.

(10)

PLato thanked God for three things , first that by Nation he was a Greek , not a Barbarian ; Secondly, that by Birth he was a man not a Bealt ; Thirdly, that by Sex he was not a Woman, but a Man ; They are three things which I confeis far excel the most defirable good, of humane Prudence and VVildome, the natural appetite of the immortal Soul, and a brave courage, because of the imperfections usually attending the latter, which render them despised and contemptible. I fay nothing to the two first of Plato's, but to his Third of Sex, I affirm that the Female is fo frail and variable, that as a certain person faid, it feems that Nature hath only framed her more for the perpetuation of mankind, and

and pleasure of man, then for any individual perfection in that Sexe.

The Egyptians in their Philosophy ( though much miltaken therein ) concerning the original of Women, report that the Nile overflowing its banks, and watering the feveral heaps of miry-fatearth embodyed together, the Sun darting his Beams thereupon, engendred by his heat, several kinds of Bealts, among which the Woman was first, being as it were the Captainnels of all the reft; and that for this very reason it is, that Women are more imprudent and leffe capable of differention then men: but this is but a Barbarian Fable, for the holy writ teacheth us that God took the Woman out of the fide of the Man, and that fhe might be not his Servant, but his dear Companion, created her as susceptible of reason as man ; but the loofing the rains to her paffions, gave fuch credit to the opinion of her being indued only with a fenfual appetite, that Plato doubted whether he thould take her out of the predicament of Beafts , and from the rank of those creatures which are capable of difcretion. To which purpole, Neptune

#### (11)

Meptune and Minerva coming on a time to a diffute about the impolition of the name of Athens, they made Three Laws and Ordinances againft Women.

(12)

The first was that no Child ft ould bear the name of its Mother. The fecond that no Woman should style her felf an Athenian but Attican. The Third that The thould not ferve the publick, nor have any charge in the Common-wealth, they wanting Judgement and Wildome for the conduct of fuch Affairs. Daily experience amply inftructs us, that they will not advise in matters of their own concern, their own defigns and enterprifes, conceiting themselves able enough to do all of their own head, and to understand all manner of bufineffe, without any other affiltance then the od opinions of their own whimfical brain. This is evident in Heretical Women, who transported with vanity, fancy themfelves able to believe, know and understand, without either Mafter or instructer, the most obscure and difficult places of Scripture, being indeed carried on with the greateft folly and Ignorance in the World. World.

I

I wonder not therefore that the Holy Ghoft speaking by the Wifeman in the 11. of the Proverbs useth this expression, that a Woman carries in her Noftrils a Ring of Gold. For a Ring, being the Emblem of ignorance, according to the Philosophers is not within the verge or region of the Sciences, for the Circle is refused of all Arts : It may be also that the Holy Gholt doth al.o further intimate to us, that the Beauty of a foolifh woman runs the fame fortune with that of a Swine, for as that base creature cannot rout up the ground with his fnout, with- 29 out tarnihing and fullying the Ring of Gold which he bears therein ; fo Beauty cannot preferve it felf fair and amiable. in a foolifh and immodeft Woman. This I discover in the same words, a Golden Prov. 11. ring in the Noftrils of a Swine is a foolish Woman, for this Genitive (nis in the fingular number comes from the Nominative Sus which fignifies a Swine.

I could alio further prove this her exceeding folly, by natural reason, for that man being the head of the Woman, and the head being the seat of the Brain, by so much the more is the man more wife, wife, more different, more judicious in all affairs then the Woman. This I alfo prove by a Proverb: he that commands, ought to be all times better then they that obey. Now fince the Man by Gods ordinance, ought to have command over his Wife, and the Woman to owe him obedience, we may well conceive that very nature hath given him more ftrength, more courage, more gravity, more goodneffe, more judgement, more prudence, more honour and dignity then to the Woman.

(14)

See yet further another reason of the Sottifhneffe and imprudence of Women; as nothing more beffializeth the Spirit, nor more forcibly dulls the quickness and ripenesse of the understanding, nor which fo much debaseth the actions of the faculties and habits of the Soul then intemperance and fenfuality; fo also there is nothing that more subtilizeth the vivacity of the Spirits then Continence and Chaffity. This was that noble vertue, which elevated Plato above the reft to the contemplation of the Intelligences and metaphyfical substances, and facilitated to him the perfect knowledge of divine

5 7-

vine and transcendent things. For it is believed, that he never was married, affecting and embracing Chaftity through the whole course of his Life.

Now beyond all controversite the Woman is more lassivity and more infatiable of that impure pleasure then man, and by confequent leffe judicious and lefs capable of reason in all her transactions; and fo I proceed to that antecedent, that the rightly deferves for her incontinence, to be termed Concupicence it felf.

Concupiscentia Carnis. Concupiscence :

Lust of the Flesh.

For the hath two infatiable appetites, which the Wifeman compareth to the two forkets in the Tongue of an Horfe-Leech,

#### (15)

Prov.30.

Leech. The Horfe-Leech hath two Daughters crying give, give-by which this little Animal draws and fucks the blood of men with fo much greedinefs, that the thereby burfts and dyes. So Woman, with the avidity of her fenfual defires, fucks out the fubitance, the health and life of her flave without any fatisfaction; this is evident to those who are versed in History, I shall only therefore to this purpole, produce and cite the example of Meffalina, the Wife of the Emperor Claudius Cafar, who to make oftentation of her intemperance, went on a time into the publick flewes, and there profituted her body to all Goers and Comers, waging with the most impudent and salacious Harlot in Rome, that the would endure more men. then the could, and won the wager, having laid with 25. feveral Ruffians in one night, and that with fo much vigour and continuance of Luft, that as Invenal faith, - Et lassata viris nondum satiata receffit; the departed in the morning from the Brothel, wearied, not fatisfied; and the other who loft this execrable wager, for her part had been pollu-53393 ted

(16)

(17) red with three and twenty. A most manifest proof of their incontinency.

But that which encreases and adds to the blame of these miserable wretches, is this, that with their appetite after these delights and pleasures, they wast and contume in a thort time, the Estate and Wealth of their Lovers without any compassion or commiseration of their future misery: being like the Ivy, which faltning it self to any. Tree, embraceth and classeth it so strength and hard, and draws its moisture from it so greedily, that Nature not being able to replenish it with sap and nouriss thement, it soon becomes dry and withered, without juice or vigour.

For these unfatiable Women flick to full to the profuse liberalities of those that Idolize them, that having them once at their differentian and management, they will fo drain and coaks them out of their mony, that foon after, those wretched deluded perfons, mult be compelled to take fewd courfes, either to the High way, or at beft to the fervile and bate condition of Informers and Catchpoles.

This

This we fee in the example of the prodigal Son, who being conftrained by extreme famine, to betake himfelf to the Trough of the Swine, returned at laft quite naked to his Fathers Houfe. For thefe covetous Creatures take with both hands, and demand things of their Idolaters with fuch importunity, of thofe efpecially who they know h ve fufficient to aniwer it, that no fuch dare refuie them under the fear of, and to avoid, their high dipleafure.

(18)

Sometimes they demand a jewel, other time imaller Trifles as Hoods, Scarfs, Petticoats, nay Pantoffles, nay they will defcend to provant, bread and wine, and a Difh or two of Meat, but commonly in fo great a quantity, that quickly they will be as chargeable as weariio'n; & if herein you refine them but a tittle, all the fervices in the World, and all your paft Obligations on them, are not competent to their fury and difdain.

There are proofs enough in Hiftory, and first that beautiful Hynes, fo much beloved by Charles the feventh King of France, who valued the alone possifion of her Love at fo high a rate, that not only the charles the second second second second second second the second the enriched her poor Parents, but was full to furnifhed and flored with Gold and filver, that the could leave by her laft Will and Teftament threefcore thoufand Crowns, to that place were the was buried.

The Learned Atheneus reports another ftory (more prodigious then this) of Phryne the Courtesan, who had got fo much wealth in Loves Combats, that fhe offered to the Inhabitants of Thebes, money enough to rebuild the Walls of their City, beautified with 100. goodly Gates, provided they would place in the Portals this Inscription, Alexander evertit, Phryne amica erexit; Alexander demolisht them, and Phryne the Courte-San hath reared them : Plutarch speaking of the fame Woman faith, that the was to confidently shameless, as to offer at the Temple of Apollo the Statue of Venus all of pure Gold, whereon these words were Engraven, Ex Gracorum intemperantia, intimating that the had acquired the price of the faid Statue by the Lusts and intemperance of the Grecians.

How

C 2

How filthily lewd was this miferable creature ? who can doubt but that the was the very fink and common-fhore of all impurity, and the utter ruine of debauched Youth? But not to fearch further among Hiltorians, it may without their authority be affirmed, that their concupiscence and carnal defires is arrived to fuch a heighth in this deplorable age, that if those Diamonds, Pearls and Rubies, those chains of gold, bracelets, those rich garments of Satin and Velvit, those gaudy dreffes and attires, those plumes of Feathers and Fans, which they wear for the ornament of their vanity, were examined, we should find them to be the ruine of entire and great Patrimonies, of well furnished Houfes, nay, of private, though gay, Lodgings and Chambers : So true it is, that io flesh'd they are with, and yet so immoderate in the pursuit of their obfcome pleafures, and the goods of fortune ; for which reason we may further term them.

(20)

840.42

D Duellum

#### (21)

## Duellum Damnofum. A dammagable Dolor or Sorrow.

MAn hath not in all the world a more cruel enemy than Woman, and which more tentibly and apparently is hurtful to his life, his honor, and all his fortunes, nor which more malicioully oppofeth all his defignes.

A French Poet enumerating all the evils and misfortunes, which men have received by and from women, feems to impute to heaven its fending them into the world for their fcourge and torment in thefeVerses.

God fent the Woman unto Man below, With thousand snares spread in her amorous eyes,

Having

(22) Having a box in hand with mischief fill'd, All seeds of ill, suits, discords, grief, and care.

Old age and death; raine was for her dower.

Venus with thousand beauties gras'd her front,

Apollo did the like unto her speech.

Vulcan did forge her heart, and confidence

Mars gave : In fum, the angry heavens fo Difguis'd her, that man lookt, and lik't, and link't,

And so his race undid, ( his grace extinct.)

The fame Poet speaking of the danger of conversing with them, proceeds,

Hear , wandring Mortal , that fo blindly haftes

To fervitude ; at least fee whom you chuse: If rich she be, prepare to be a slave,

Suffer, and murmur not, be blind and deaf.

If the be proud and fournful, the'l pretend To general knowledge; thou "rt a fot, and art

T00

(23) Too happy in her love; thou must not dare To crofs her will, and her ambitious thoughts. The Galley-flave that ever tugs the 🔗 Oar, More happy is than thou with such a phore. If the be poor, with that you also wed Dilemme Innumerable discommodities, A charge of children, crosses, losses 100: Contempt will make you hide your face from friends, Care and necessity will break your heart. So look for all that lies in mischief's art. If the be fair, resolve ne'r to be free From jealousie and care. First, do but see And mark your neighbours eye, then every man's. To think to binder this, is such a task As Syliphus's, bound to roll the stone: A perfect beauty ne'r was one man's own. If the be ngly, then bid love adien, Such as her body, such her mind is too. Your boufe will always be a dark some Fayle, The Sun no more will p'eafant on you (hine. C4 In

(24) In brief, by this, guess of her fromard ways, She will be trouble some within three days.

The Poet could not better express the annoyance she is to man. But to come a little nearer the matter, I will add another remarque of a great perfon to this purpoie ; It is hard, faith he, to find out a good wife, and fuitable and agreeable to those conditions which are required in every good mariage. For if the be a young maiden, the is utually faulted in this, that though probably her first love may be fixed on a perion, and from her difcretion may afford him the first draughts and traicts of that affection; yet the may referve enough to gratifie the prerogative of her own inclinations : but if it to happen, that the humor of her husband be contrary thereunto, she shall carry love in her eyes, and orief in her breaft; for being united in body, but thus divided in heart. She will fooner be a wo fhe fhould not, than a wife the thould be.

If the be fuper-annuated and old, there is danger, that coming fo late to the

#### (25)

the fport, hunger have not made her to break her faft, in the doing whereof the will not want for devices, by a lugar'd and fare deportment to her husband; her artifices thall broak to her incontinence, and poffibly after all the may go feek the Fruit, where the 'off the Flower.

If the be a Widow, her importunate remembrance of the dead will take place of love; but if the have had children, 'tis extreme coveroufne's to gather two crops out of one field; but if the have had none, 'tis imprudence to cultivate that Vine which never bore fruit, a Woman being as a Vine in the house of her Husband.

If the berich, the poor man thalt find her coffly and proud, her speeches to him thall be punifhments, her actions preparations to his funerals. It is a ftrange kind of Martyrdom for a man to live in that house, which belongs unto his wife.

If the be fair, Beauty is a vain thing, and favour is deceifful, as the Wife-man faith; jealoufie will foon rage, that difeale in the head will beget fulfition of difloyalty, and a fear of being made Knights (26) Knights \* of the Order of the Crefcent, and to wear its Arms.

If the be whorth and given to Venery, the will love your purie better then your mouth, you shall be fure to pay for the pleafure ; the will look you pleafantly in the face, and pick your pocket. Banqueting and feafts will be the first Effay, gifts and prefents the next profution in this your Apprentiship; fo thinking you have got the world, you shall poffeis a woman, who fhall be the world to all, a common Tenure. And though the may be covetous as to houfekeeping and care of the main, yet will her vanity render her prodigal; and the will fo compass her defigns with her enticeing and charming femblances of extraordinary kindness, that the pitiful Cuckold dares not not cannot deny her, for love is never covetous. Often mult the Coffers be opened to buy rich apparel, filk Gowns, lockets fet with Jewels, Pendants, &cc. the modes end fathions of the times. To conclude, the will reap fo clean in her husbands effate. that nothing will be left for him to glean for a fupply to his necessities,

For

For the reft of this Batch, I remit the courteous Reader to that elegant Tranflation, which the Seur de Souhait has made of Homer's Iliads, towards the end of his Book, where he fhall find I have faid nothing here of mine own brain and invention, and that nothing is more abhorred by me than to fain and make lies, thereby to charge and tax the vices of naughty women, in the hurt and evil they do to the other fex, either by acquaintance or by marriage. What I have further to fay to this point therefore I fhall alledge out of approved Authors.

(27)

Platarch in his tract of brotherly love, hath this paffage, A certain Lacedemonian being reproved by fome, for that he had married a very little woman, replyed very fharply thus; You have no realon at all to blame me, for it, was an act of prudence, of evils to chule thous bus the leaft. Another there is to the fame mails mipurpole of a Centleman of Rome, who-nus eliappearing the day after his marriage in a -genuum, very penfive and diconfolate polture, was demanded by fome of his familiar friends what thing it was that could afflict afflict him, having eipoufed fuch an extraordinary handiome wife, rich, and nobly defcended. To whom, thewing them a new Shoe which he had put on , he antivered; As you know not in what place of my foot this Shoe wrings me, although you fee it well and handfomly made, and to the fize of my foot; fo neither can you, nor any body elfe bafide me, know wherein my wife may incommodate and trouble me. For as the Greek Proverb hath it, Ships and Women are never fo exactly and compleatly framed, as that there is nothingin them to mend.

(28)

Plutarch tells another flory of a perfon called *Pittacus*, much revenenced for his valour, wildom, and juffice; this man upon a time feafting fome of his friends, kindred, and ftrangers, it hapned that his wife fell a railing on him with much fire and fury; which he endeavouring to reprefs, the was fo outragioufly impudent, as to over-turn the table and all that was fet upon it. Whereat when the ftrangers feemed to be much abathed and athamed, *Pittacus*, to fhew his conftancy, contented himfeff felf in faying pleafantly, There is no perfon in the world that wants not fomething; but for me, I were the moft happy if it were not for this crofs piece my wife, who to afflicts me, that I an well rank'd in the number of the miterable.

Marcus Aurelius, as renowned a Philolopher as valiant Emperor, having married to his fecond wife Fauftina the daughter of Antoninus Pius, the molt unchaft and falacious of her fex, made this answer to some difcourse concerning it; It is fix years fince Antoninus Pius gave me his daughter to wife, and the Empire for her dower; but we were both deceived, as much the one as the other, he in adopting me to be his son in law, and I in wedding his daughter.

The fame Emperor having experimented the fharp points of his wives extreme badness, and defiring that himfelf alone might fuffer fuch martyrdom, left this good advertisement to all men, young and old Fly lewd women as the plague, for no Viper or Serpent hath fo much poifon as a wicked woman hath throughout her body, and particularly in her tongue.

Plusarch

Plutarch accosts us again , and tells us, That there is nothing more light then a womans unbridled tongue, nothing more picquant or flinging than her outrages, more rash than her audaciousness, more deteftable than her malice, more dangerous than her fury, more diffembling than her tears, to which purpose they are often called Crocodile tears ; for as that cruel Creature weeps over the head of any man it kills, not out of compation, but to foften it, to the intent the more eafily to draw out the brain, which is the dainty bit ; fo naughty women , when they cry in their anger, 'tis not from themselves, but from rage and defpite, that they cannot revenge themselves as they defire, nor know not how to bring about their wicked purpoles and defignes. See we here allo what is laid in favour of them in this antient Proverb :

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A good Lawyer is an ill Neighbour. A good Soil is an ill Road. A good Mule is an evil Beaff. A good Woman's an ill help.

For

For if you do confider and observe these two last creatures at a nearer view, you will find fome contradictory humors in them, as from the influence of the Moon. To which purpose, a certain facetious person being asked, What God did with the old Moons, feeing that Planet fo oft renewed it felf every month, prefently replyed, that he put them into the heads of Women and Mules, which are called by Rhodig. Selenitudes, which is to fay, Lunaticks, for that these two forts of creatures have always fome of the Moons inconstancy, increasing and waning in their opinions, not onely every month, but almost every hour. And to fay no more of the Mule, it is notorious in the forming of the. Woman, that the was to the man a spirit of contradiction, for God framed her body out of one of his crooked and m crofs ribs, as a prefage, that fhe fhould prove wayward and contrary to him in all his actions. It was the witty answer of one to those who wondred to fee the drowned corps of his wife to fwim above water, My mafters, quoth he, 'tis heaven that prefents this miracle E to you, that my wife hath been a thwart to me through all my life, and that against the Law of God and of Nature, the has perpetually contraried me in my defignes.

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I shall leave this crime to purfue another, and shew, that the remedy which is used and applied to all other evils, by coercion and reftraining of their violence, renders them the worse, putting them into an unquenchible heat and fury. So that one may with good reason call them

## Exitium Iracundifimum.

F

## Envious Rage.

Choler of it felf (to (peak properly) of vertue, for being nor an Infrument of vertue, for being nor an Intention or

#### or defire to chastife, punish, or correct all unjust and unbefeeming actions , it is neceffary that he who exercise th justice , must have something of that passion to prove that he abhors fuch unequity : but when this paffion exceeds its limits, and that it Malters reason, raifing and conjuring up fuch furious florms in the Spirit of a man to the precipitation of him into those Defigns, which feem fairest and dearest to his beloved revenge, then it becomes a violent rage and the ready road to Madnessie, a foolish passion, which hurries men into unlawful actions , w 11 be judge and party, would have all men to be of the fame fcandalous intemperance, which yet cannot bar or hinder a forrowful repentance.

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Which gave occasion to Pythagoras, to fay, That Choler was the beginning of re- v pentance : But that which is more deplerable is this, that it fastens it felf fo tenacioufly to the Soul, that it not only deprives it of reason and judgement, rendoring it like a Ship without Rudder, Pilot 9 Sails or Oares, committed to the mercy of the Waves, Winds, Storms, and Tempefts; but to changeth the man as to the

the outward part of him, that it is a pitiful fight to fee and behold them, for it makes their face as red as the Gills or Combe of a Cock, enflames, and fills their Eyes with fury, deafens their ears, makes their mouths foame, their heart pant, diforders their pulle, blowes up their veins, ftammers the Tongue, Jocks the Teeth together, ftrains their voyce to hoarieneffe, in precipitant and inconfiderate language; in fhort, it puts the whole body into a fiery Feaver, lamentable to fee or confider.

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Neverthelesse we see four forts of perfons diverfly enflamed by this pailion, 20 the one refemble the Chaffe or Strawe, which foon is fet on fire, and foon confumes it felf in the blaze, for their anger paffeth away as fuddenly as it comes readily : Others are like the hard Oake or Iron, which is with as much difficulty quenched, as it is difficultly kindled or heated, for they longest retain their fpleen, who are the flower to entertain it : others voluntarily thruft themfelves into this indisposition of mind, and as unvoluntarily depart from it : The laft are feldome to troublefome to themfelves and

and others, and if it fo happen, are eafily appealed, the latter fort of these are certainly the beft.

But if you ask in which of these four we rank Women : I answer, in the Third, for they provoke and trouble themselves fo often, and are appealed to difficulty, that they might well be configned to the Hospital of the Incureables. Their Anger properly resembles the Dog that barks as foon as any one knocks at Dore, not knowing whether it be Matter or Man, a stranger or Domestick : Her fensitive faculties being the quickess, the least displeasand transports her beyond her felf, without confidering what reasion would do.

Upon this very account of her alterations in this manner the Holy Choft faith, by the mouth of the Wife man, that the wrath of a Woman is beyond comparifon, for the is fuch a Furnace and violent Fire, that all the Water in the World cannot quench, efpecially when this wrath proceeds from fome hate and rancour which the hath conceived against any perfon, for then the lets flye all the D 2 Arrows

#### (35)

Arrows of her revenge, when like the Divel at Mack, the tets all her wits at work, particularly against him that would not comply with her luft and defire and the fatisfaction of her pleasure. The proof of this is manifelt in Maryzee, who feeing that Filander her husband returned not fo foon from his voyage as the withed, and therefore imagining that out of difdain he refused to revisit her, changed that great affection the had formerly for him into a greater hatred, and not being able to allay her fury, in vengeance, the wreaked it upon three children which the had by him, giving them poyfon in a potion, and took the like also her felf, chusing and delighting rather to dye her felf and see her children do so, then to give any the least contentment to him who fo paffionately loved her, equally with himfelf

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Antonius Muret in his first book, c. 12 of various Leffons, propoleth examples of certain Women, who have d themtelves implacable towards those who would not condescend to their filthy pleafures.

The first of them was the Wife of Potiphar, tiphar, who having not the power to corrupt and debauch *foleph* by her alluring perfuations, accuted him to her Husband, for an attempt of a rape, and although this were an importure, and an effect of the rage of Love, yet was he impriloned with Gyves and Manacles on his feet and hands, through the credulity file had begot in her husband.

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The fecond was *Phedra*, who becaufe the could not enjoy the Love of *Hippalitum* her fon in law, accufed him to her hasband to have attempted her honour, and effected fo much by her counterfeiting diffembling tricks, that *Hippolitus* was torn and drawn in pieces by wild Horfes.

The third was Antia, wife to King Pretus, whole intreaties not prevailing with Bellerophon to lie with her, fhe addreis'd her felf to the King with a falle charge, that he would have polluted his Conjugal and Royal Bed, and therenpon demanded his life; which was taken away afterwards by the Aratagem of a Letter; phonky life that is fince grown into a Proverb.

The fourth was Philonome, who being denyed her pleasure by Tenis the son of Cygnu, acculed him to his father to have iollicited her to uncleannes; which the father too vainly believing, commanded him to be enclosed in a cheft, and thrown into the Sea.

The fifth was *Hippolite*. wife of *Aca-fus*, the King of *Magnefia*, who not gaining the affection of *Poleus* to her wanton fervices, impeached him to her husband, that he would have violated and corrupted that fidelity the ought him, and fo cauled his life to be taken away.

The fixth was Hippodamie, the wife of Pelops, who riding abroad made him believe the was extreme thirfly, which caufed her husband to alight out of his Chariot, with Myrtillus the driver. Pelops was no fooner walked off, but the follicits her Charioter to lie with her, which he loyally refufed; and no fooner returned, but the acquaints him, that Myrtillus would have forced her; which he alfo believing. threw the faid wretch into the Sea there adjoyning.

The feventh was the beautiful mother of *Timafian* the Egyptian, who failing of her defigne upon the chaftity of her her fon in law, challeng'd him to his father, not of the intent of adultery with her, but of buggery, a greater wickednefs; which fo incenfed the father, that he forced him ftreight with into banifhment.

The eight was Faufta the daughter of Maximinus, wife of Constantine the Great, who was fo in love with Crifpus her fon in law, which he had by one of his concubines, that the endeavoured by all means to entice him to her bed; but finding him not to be debauched, the changed this ardent love into an irreconcileable hatred, and accused him to the Emperor of endeavouring th'dishonoring of her. Upon which information the Emperor caused him to be flain ; though afterwards understanding the falsenels of his wife, and the truth of the aforefaid matter, he doomed her also to die, to ferve as an example to all other women who would thus revenge the refufal of their baseness and impudicity, out of an insupportable rage, and unfatisfiable anger and hatred.

I shall name no more Histories, but onely in the last place fay, that this choler is more common and more violent D 4 among

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a nong women than among men; for this paffion refiding always in the weaker fort, which woman is naturally more then man, no marvel if the be fo extremely fubject thereanto.

We fee by experience, that the feebleft creatures, as Pifmires, Sparrows, and Cats, as alfo Infants and fick perfons . are always more cholerick and impatient, than those that are ftrong. For the Naturalists observe, that the Lion is to gentle and clement, that he will not meddle with children, or with women, although he be never fo hungry, and though he be King for his ftrength and courage above all other falvage bealts. This, in my opinion, is also one of the reasons, wherefore a woman is fo perfidious and difloyal, for anger drowning her fpirit, and transporting of her, unfaithfulness foon masters her mind, and then she cares not how often the break her most ferious promises, although confirmed by a thoufand protestations : Which if I prove, no body will be ang y, if I place upon their forehead these two words, which agree together in Gender, Cafe, and Number.

F Falfa

# (41.)

and to be disting of their 1955.

end with many of France

# Falsa Fides.

## False Faith.

A Weman is a creature fo difficult to be known, that the moft ingenuous fpirit in the world knows not certainly to define her; the hach about her fo many cabinets, fuch back-fhops, fo many tecret holes, fuch cunning warehoules, that one knows not wherein to truft her; now fhe laughs, prefently the'l cry for the fame caufe; now the will, by and by the will not; now the's fad, ftreight the's merry; now like a Lamb, prefently like a Satyre. In fine, he is yet to be born that knows not her inflability and lightnefs, inconftancy and infidelity.

I fay, nothing in the world is more perfidious perfidious and fhifting than the female sex, which appears in this, that to accomplish their defigns, they will deceive both father and mother, and the beft of their friends, even him whom they pretend to be the life of their life.

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I refer my felf to what is recorded in the Book of Genefis of that first woman , who knew not how, or would not keep that fidelity the owed to God, for fix hours, which might have rendred her posterity happy for ever. Now if this noble and accomplish'd creature knew not how to be faithful to her Maker, it. is no wonder if others, being far lefs perfect, are not the most vertuous towards men. But the greatest misfortune that can befall a man, is, that the not onely glories in her treachery, but provokes and tempts others to the like difloyalty. Of this there needs no other proof then that fervant-maid of the High-prieft Caiaphas, who accofting and communing, with the Prince of the Apottles, difcourfed with him with fuch artifice, and urged him with fuch boldnefs that the made him deny his Saviour. Therefore no way is a woman to be truffed

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trufted, especially for her tears, we muftnot be mollifi'd by them; for, as Cato faith, then is the time wherein they lay their ambuscadoes.

### Dum fæmina plorat, decipere laborat.

Treacherous Dalilah is a proof likewife of this, for being urgently defirous to underfland and get from Samfor the meaning of his Riddle, to acquaint therewith his enemies of his happinels and his fortunes, the wept in his prefence, pretending to be exceedingly troubled; by which diffimulation and cunning the gained the interpretation, and was the means afterwards of his dedruction and ruine.

How great the ficklenels of this creature is, there are to manifelt proofs, that he who denyeth them would attempt Truth it felf; this *Cate* to well knew, that he did ufe frequently to repent of three things; the first, that he ever passed a day idly; the fecond, that he ever went by fea when he might have gone by land; and the third, that he ever truthed a fecret to a woman.

Plutarch

Plutarch faith in his Opuscula, that Augustus Cefar having declared a secret concerning the affairs of his own Effate and Empire to his good friend Fulvius, he at his return home acquainted his wife with it, who reported it again to Livia the wife of Cefar, who being therewith extremely troubled, went forthwith to her husband to give him intelligence of it, and in fuch tharp and feeling language repeated the flory, that Augustus was very much incensed against Fulvius, who had discovered his fecret : and thereupon the next morning, when he came according to cuftome to falute the Emperor with a, Salve Cefar, the gods preferve thee ; he instantly replyed, The gods make thee wifer and better advised another time. Which return fat fo close to the spirit of Fulvius, that departing home, he called his wife and faid unto her, It is now necessary that I die, and by my own hands bereave my felf of my life, for that Cefar hath caft in my teeth that I have not kept fecrecy of those things which he committed to me. To which the rejoyned, You will do well to do fo, if being

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ing your own fault; for having lived fo long with me, you could not but know the length of my tongue, and therefore not able to contain this fecret. But give me leave, fince I deem my felf faulty, to kill my felf fi ft; which fhe performed in his prefence.

In the fame place, the fame Hiftorian recites another no leis remarkable, of a certain Roman, who coming home from the Senate, was importun'd by his wife to tell her the concern of those affairs which were transacted that day in the Court ; and the fooner to over-perfwade him, the feemed not onely to be troubled and difcontented that her husband should have no more confidence in her, but the also fell a weeping, protesting and fwearing that the would faithfully conceal it. The Roman, who partly knew the temper and humor of his wifes, bethought himself of a handsome wile, to prove the faithfulnels of his wife, and thereupon told her, We are much troubled in the Senate upon the relation, the Pontifices and the Augures have affured us that they faw in the Air, to wir, a Lark armed with a Pike and Corflet; and

and we are in pain while we know whe-ther this portends the State good or evil : But be you fure you speak of it to no body. Having thus laid the defigne, he returned to the Palace; when prefently his wife calling one of her maids, weeping, and wailing, and clapping her hands on her breaft, and tearing her hair, by these lamentations and gestures invited the wench to enquire of her what the ailed ; whereupon the incontinently re-hearfed all that her husband had told her, not failing in a title, ( adding, as the cu-ftom is of all babling perfons or the burden of a fong ) But take heed ( faith fhe) you do not discover this to any perfon. She had no fooner done fpeaking but out went the maid , who ftreight fought out, and told it to one of her companions, and the immediately to a Sweetheart of hers, who was come to give her a visit, and he with the like expedition to others; fo that in a very thost space the news was come to the ears of the Senate, and before the husband of the faid Lady could arrive at the Palace, it was full of the news. Being there arrived, a friend of his met him, and deminded

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manded of him if he came newly from his house; to which he answered affirmatively. Then, quoth the other, you know nothing of the news. Of what, faith he, Is there any thing hapned fince? Yes, faid the other, for the Senators are to affemb e to be informed, what the Lark which hath been feen in the aire, armed with a Pike and a golden Helmet, doth fignifie. The Senator fmiling, went directly into the Senate, to fatisfie them of this prodigie of the Lark, declaring unto them, that it was a fable he had invented to try his wife ; which having done, he went thence home, and repairing to his wife faid unto her, You have ferved me very finely, your unbridled tongue is the caufe why the fecret of State is difcovered, and will also be the cause of my quitting my house and country. But the woman wanted neither wit nor answer, for, quoth fhe, Are there not three hundred Senators that heard it as well as you ? and why then must you be the Revealer? What three hundred do you mean replyed he? I framed the ftory to fee how tacit you could be, to ferve as

an

(84) an evidence of that little truft which is to be reposed in women.

Aulus Gellins hath a more pleafant flory than this, of a young boy named Papyrins, who coming from the Senate with his father, which was the cuftome of the Patricii of Rome, was fo importun'd by his mother to relate what had paffed there, that he was forced, to content her, to feign this tale : Mother, faith he, this Quettion is now before the Senate, Whether it were more profitable for the Common-wealth, that a man fhould have two wives, or that a woman thould have two husbands; this is to be refolved on to morrow morning. At which his mother was to aftonished and confounded, that the went to her neighbours and some other Roman Matrons, and there declared to them what the Senators had propounded; and fo follicited the bufinefs, that the most noble and great women of the City came the faid morning in a lamentable plight to the Senate, and there most earnestly befeeched the Fathers that they would decree and ordain, that women fhould have two

two husbands, and not contrariwife. The Senators being much anazed at this requeft, and not knowing what fhould be the caufe, the Lad role up and related what had paffed betwist him and his mother; for which he was very highly commended, and a Decree paft the Senate, that thenceforward no children fhould be admitted into the Senate with their fathers, fave He alone, in respect to his prudence and differein.

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I find also another ftory ( which deferves our note) of a certain Abbefs, who entertaining Pope John the 22. then being in France upon certain occafions, asked his permittion, that Nuns might make Confession one to another, without having recourse to others than of their own fex, not judging it neceffary or fit, that the imperfections which accompany it should be laid open to men. But this holy Father, to rid himself handfomely of this request, gave unto her a Box, defiring her to keep it warily and faithfully untill fuch time as he could advife with the Cardinals, and others of his Council, in a matter of fo great importance. But according to the manner of her

her fex, who naturally are curious and nice to fee and know all things, the could not refrain from opening it, to fee what was within, which she had no fooner done, but out new a small Bird, which took wing into the air beyond the polfibility of her regaining it, which made her extremely penfive. The Pope returning to her Convent, the first thing of all he asked for was his Box, which the retuining empty, he took occasion to blame her in good earnest, and faid to her, My friend, I fee well that you have no Cellar, and that the secret of Confeffion would be ill lodged with you, fince your curiofity knew not how to keep that , which with fo much engagement of truft I committed to you; and I well see, that it would be a very mifbecoming thing for you, to give to one another the Authority to hear Confessions, and to abfolve in cafes of confeience, which ought fo faithfully to be concealed, and so diligently kept, it being a Sacrilege worthy of the greatest punifhment for a Confessor to reveal them. Being therefore no better Secretaries than men, you must not take it strange

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at

#### at my hands that I cannot allow of your requeft. The poor Abbeis being all abalhed, dared not to reply further, her curiofity giving manifelt proof of her levity and inconftancy.

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The Father Deloio faith, that he had read in certain Authors, that a certain woman being pregnant with a little Damon, cried out divers nights thefe words, Light, Volatile, Foolifh, Inconfann, which the reiterated often, being big with the fame inconftancy, which was known afterwards when the was delivered of it, it never ceafing to skip, and gambole, and tumble up and down; which thewed, that certainly it was the fame inconftancy, by which you may perceive, that Woman is the mother of it.

Defportes the Poet hath feveral quaint Verfes to this purpole, perfonating of one who defied the fex, as follow.

She mult be handfome, made of chaltity, And not too mile that (hall my faith abufe, But nothing more's unfaithful, nor fo full Of plots and firatagems than the thus difguisid;

E 2

Who day and night talks nought but cantion.

Mischief's her purpose, she's of little brain,

And leffer judgment, which inflates her mind.

To what misfortunes are we thus condemn'd?

She who is honeftest would rathor have A fingle eye than but a single slave.

The fame Poet again, where he fearcheth the matter more to the bottom, which follow likewife.

O ignorant wildom, and difeafed reafon, Glorious dilhonor, and uncertain surely; Reft full of labour, pleasure made of pain, Damnifying profit, loyal treasfon, Smiles bath d with tears, voluntary gaole, A Sea which to our ruine Syrens breeds, A folid wind, foundation on the land, Winter disguised in the verdant spring. Lightning, whole stalkes wet our bones within,

Without appearance how it entred in : Difloyal friendship, oath without faith or troth,

Gins,

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Gins, five, fnares, nets, which those are blind may lay. Happy is he himself knows to defend; But who is that? that grace to me God send.

My grief will never have an end.

This brave Poet had reafon to conclude in this manner; for he is a Phœnix in the world that can warrant himfelf againft the arrows and difloyal revenges of women, especially when their minds are possible with malice, at what time they whet the edge of their tongues against the worth of those whom they intend to offend, being either juftly or imaginarily displeased, which I will shew in this their due Epithite, according to the order of the Alphabet.

E 3 E Gat-

## Garrulum Guttur. Garrulity of Tongue.

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WW omen have fuch propenfity to tafk, that the greateft punithment they can inffer, is hinding them from babling; the proof hereof is evident in a certain widow, who fuing to a Judge on her knees, he no fooner began to fpeak, but the as inftantly replyed, Sir, God his been fo favourable to me, as to give me many children, but I never had fo much pain in bringing them into the world as this, caufed through the impatience of holding my tongue. A manifeft teffimony of the grievoufnefs of that punithment, being counted by her worfe than child-bearing.

I find out the fecret of this imperfection in Genefis; for God forming the woman

## (55)

woman of a Rib, hard and crackling, and the man of earth, importing his indipofition to noife, it was a kind of fore-judging, that man by nature tho. Id be filent and referved, and the woman talkative and babling. Ariftorle ipeaks much to the fame purpole, affirming, That a magnanimous man is neither bauler nor pratler, for that through his prudence, nothing is either new, or rare, or great, or wonderful; and adds further, That it is a certain fign of a loole ungovern'd fpirit, and of a frail and feeble nature.

We fee also with Plutarch, that men teach the children of Kings and Princes to speak low, as a discipline besitting their courage, and the gravity of fuch personages. Princeps gravitate vocis monfirat imperium. Wile men have always held it as a true Maxim, that a talking man is nearest of kin to a woman, and that therefore he should wear the attire of them. Of this opinion was Plantus, who faith, That the molt unalterable and certainest moveables of a woman, are her words and unneceffary clamours. To which purpose I remember E 4

ber one, who thinking to hit the bufinefs, faid, That they had two Quivers full of Arrows, the one of Cries, and the other of Tears; but he might have better faid, that they were both filled with Clamours, for they have this induftry, that they can weep without caufe, and when words are not firong and paffionate enough, ufe fighs and tears.

The Prophet Jeremy notes it elegantly in these terms, Neque laceat pupilla oculi, thereby fignifying, that tears are as expressive as words of the mouth. Juvenal goeth farther, for he affirms, That women furpaffes in chatting, and babling the Grammarians, Rhetoricians, Lawyers, nay, the very vulgar it self: Cedunt Grammatici vincuntur Rhetores, omnis Turba clamat, nec caufidicus, nec pracoloquitur, altera nec mulier, verburum tanta cadit vis, tot pariter pelves, tot tin. tinnabula dices pulfari. But this which adds to their imperfection, is, that they can hardly range or compose themselves to filence, for which reafon we fay, That to mske a woman hold her tongue, there were but two points, thewing his fifts, an ambiguity in the French Tongue, be-

Lam. 2.

ing

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ing an Harmonying of words in the pronunciation. But however, to let pals that equivocation, neither points nor reason can ftop their talk, as we may fee in the wife of that man, who not being able longer to endure her contumelious language, the having among other opprobrious words called him , Lowfie fellow , put her down into a well, where by degrees he funk her, the still perfisting in this her raillery: at laft he duckt her quite over head and ears, when to fhew the obitinacy of her fpirit, and virulency of her mind, being not able to fpeak, the put her two thumbs above water, making fign with them of killing of lice, her thumbs being Agent for her tongue.

From this imperfection I remarque two things, the first is, That there are few women which are innocent, for being for the most part apt to prate, feldom are they without fins, for that too much speech hath always that misfortune attending onit; In many words there is Prov. 10. iniquity. The fecond is, for that very difficulty they obtain falvation, and the grace of God, for that their confessions are for the molt part unfruitful, by being not

not entire and perfect. [This is a la mode Roman.] The learned Utinenfis obferves, that they are ordinarily defective in three cafes, That they feldome or never confeis, their exceeding vanity in habit, supposing it due to their fex; their Luths either of will or effect, according to the nature of the fin, or the circumftances of them; which happens through thame or cuttome: And superfluous difcourte and talk, which, as before was faid, is finful, and for which an account mult be given to God.

St. Gregory in his feventh Book of Morals, cap. 25. faith, That all words are idle when they are tpoken without juft neceffity, or when they are not fealoned with a godly and religious intention : and if Cod will not fuffer fuch to go unpunifhed, how will he away with perpetual and unbounded talk, the blafphemies, the detractions, the murmurs, the lafetivious tales and fictions, which are frequent amongh impudent women.

You may see by experience, they will foold three weeks an end, and when all comes before the Priest, Non eff vax neque fenfus, neither voice nor fense, they

#### they are as mute as fifthes. I knew an Hoftels, worthy of belief (though the be a woman as the reft) who protected in my company, that the would rather lodge thirty foldiers or travellers, than four women together in the fame chamber, not onely for the trouble of waiting on them, but for the flir and noife they make, even to the not hearing of themfelves: And that which is worke, often they fall, de verbis ad verbera, from quartelling to blows, with fo much rage and fury, that we may juftly place them in the predicament of a Fury of Hell, called by the Poets an Erinnys.

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# Η

## Hortis Horrenda.

Hateful Enemy.

Well know that the Antients, willing to extoll the encomiums and praifes of

of vertuous women, gave to the Mules ferminine names . as Calliope, Clio, Euterpe, Thalia, Polyhymnia, Terpfichore, Urania, and many others; and I as well know, that to difgrace and impute to the bad, they have loaded them with the names which they have allotted to the Parca, the fatal goddeffes, as Cletho, Lachefis, Atropos; and fuch as they give to the infernal Furies, viz. Alecto, Megera, Tyliphone, and Erynnis, the laft whereof being the most cruel, the Poets fain to be the Deeffe of difcord and malice: To which a woman is very fitly compared, for neither Lion, nor Tiger; nor Dragon, nor Panther, are fo cruel, fo fell, fo barbarous, as the in her malice, whereof both Divine and Prophane Hiftories have given fuch certain proofs, that no body but the Partifans and acceffors to fuch cruelties, dare deny them.

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The holy Scripture in the first place thewethus, that Daniel was more fafe among the hungry Lions, than juit Naboth was by the practifes of fexalel, the wife of King Abab, who, by two falle Witness, took possession of his Vineyard, yard, which, by right of inheritance, belonged to him, and afterwards cauled him milerably to be put to death; having also butcherly murdered the Prophets of God.

The fame holy Writ gives us an example of the Prophet Jonas, in greater fecurity in the belly of a Whale, than poor Samson in the arms and embraces of his Concubine Dalilah; for this treacherous Shee, knowing his firength to confift in his hair, by her diffembled kindneffes and intreats, over-perfwaded him to reft, and lay his head in her bofome, where the wickedly defpoiled him, and cut off his hair, and then bately delivered him, feeble as he was, to the mercilefs fury of his bloody enemies.

We fee further in the fame Scripture, St. John the Baptiff in full liberty and freedom in the fields and deferts, reverenced by Tygers, Lions, Dragons, and other falvage beafts, not receiving the leaft hurt or dammage from them; when by and by the fame Saint is perfecuted, opprefied, and unjuffly imprilon d, at the infligation of lewd Herodias, who, to add to the full measure of her wickednels,

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nefs, caufed his head to be cut off; and not therewith fatisfied, demanded to have it brought before her in a platter in the midft of a Feaft : What fury, what paffion, what rage, what cruelty was this? to conspire against her Confessor, to defign and devise the death of her Physician, to raife, as it were, the world, against an innocent person; not to refpect him whom men Believed for the Meffiah, to transgress the bounds of honor and modefly, to fcandalize holy men, to condemn to the dungeon and irons a perfon fo renowned and celebrated through the world, and to bring him to death, whom the Son of God had Canonized for the greatest among men ! Certainly this was the horribleft cruelty ever exercised by any woman on Scripturerecord.

But if we feek further into prophane Hiltory, we thall find more deteftable examples of this, and which rather require our tears to deplore them, than pen and inck to deforibe them, and transmit them to pofterity; and loe, one of the moft tragical that ever I met with.

Dion of Pernsa reporteth, that Mark Anthony Anthony having cauled the head of Cicero, the wonder of the Roman Orators, and his invort enemy, to be brought before him, laid it on a table to feed and glut his eyes with the fight of it, and having fo done, bad it be taken away; but his wife, to fhew the hatred fhe had conceived againft this Father of eloquence, taking his head between her hands, fpit upon the face, belching out a flomach full of imprecations and execrable reproaches; and withall having pulled out his tongue, fhe pierced it through with pins and needles, till fhe had latiated her cruelty.

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But yet fee a more deteftable flory. Bandel in his Tragical Hiftories reports, that a Spanifh Lady called Violenta (her name well fuiting with her nature) finding her felf deceived (by her Enamorata, a Cavaliero of the fame Nution whofe name was Diego) under the pretence of marriage, while he had effoused another, did with her allurements fo far prevail with him, as to draw him one night to her houfe, pretending fhe would be at his diferetion; onely defired him, that fhe might have the refpite awhile for three

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or four hours to fleep away that trouble , and the former discontent between them: and that in the mean while he would he pleased also to repose himself. But no fooner was poor Diego fallen afleep, but the, aided by her Chamber-maids, ftrangled him , and not fatisfi'd therewith, gave him five or fix flabs with a ponyard, as an addition to her revenge: then the pulled out his eyes and his tongue, and having opened his breaft, the tore his heart out, and afterwards to wounded and mutilated his body, that no body could know one part from the other : and for a conclusion, to fulfil her cruelty, the threw him out of her window upon the stones below. The paffengers were amazed and afraid at this pitiful and disfigur'd spectacle; but recollecting themselves, examined this Lady, who confessed the crime; whereupon Justice appointed a punishment worthy of her crime, which was executed in the prefence of the Duke of Calabria, fon of King Frederick of Aragon.

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I will not trouble you with more Hiftories, onely add, That the Painters in their figuring the Infernal Furies, represent reprefent them with the vifages of women, to thew, that nothing better refembles a Tygreis than a wicked woman, nay, the devil himfelf cannot be worfe, whom, if the Paintings and Statues thew with horns, the women are the fame in their brooches, metamorphofing the heads of Men into those of Rams.

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If the devil appears in borrowed bodies, to seduce the most stedfast; women, they paint, masque, and patch their faces, to attract and entice the flaves of their pleasure. If the devil be the Tempter, women more charming, more fubtle, more artificial, know as well to tempt men, fo that they overthrow more than Satan could do himfelf; and if the devil be fo difficultly dispossed of any place, particularly it is out of the head of a woman, as we may fee by that hand-fome Ceremony used by the Church in Baptism, for therein the Priest exorcifing the devil, if it be a male child names Satan twenty times, but if it be a female he repeats him thirty times; to intimate that it is more difficult to conjure him out of that fex. A Poet jefting on the lubtlety of women, faid, They are like

like the picture of St. Michael revers'd, that hath the devil at his feet, and women at his head: But letting that pais, I fay, That there is so much agreement betwirt those two, as that they will accord in cruelty; see here the vertes.

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Women and Devils are each others like One, finners tempts; th' other, the fond lover:

This, charms our wishes; That, enchants our vows l

This, with paint pleaseth us; That, with appearance :

Both do deceive us with fair feeming hopé: This, pierceth prefently; That, keeps its fire.

Devils their hell about them always carry, And women do the like in fome refpect : The one's ill for the 'live, That, for the dead :

Of the one, the infide pleaseth; I hat, the out:

One pains the body; t'other grieves the mind:

One for a time doth burn, the other ever. He that an equal full accord would fee, Muft flay till this mad couple wedded be. To To fum up all their cruelty, take this; If the devil be malicious and envious of the falvation of mens fouls, the women are fo, and more follicitoufly of the good and content of thofe whom they hate; which affords us good reafon to fay, That they are the fire of Envy.

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# Invidiosus Ignis.

# Ire and Despight.

O''id, that most famous Poet, faith in his fecond Book of his Metamorphofis, that the goddeis *Pallas* defiring one day to fee Envy, the went to the bottom of an obfcure valley, where the kept her refidence, but not willing to enter into fo obfcure a place, opened the door with the point of her Javelin, and there effied her; which Fiction being most elegantly transcribed by Mr. Sandyz, is here inferted. F 2 Forth-

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Forthwith to Envy's Cave her course she bent,

Furr'd with black filth within a deep de-

Between two hills, where Phoebus never (hows

His chearful face, where no wind ever blows:

Replete with fadness and unative cold, Devoid of fire, yet still in smak inrol'd. Whither when as the fear'd in battel came, She staid before the house (that hateful frame

She might not enter ) and the dark door struck

With her bright Lance, which streight in funder broke :

There fam (he Envy lapping Vipers blood, And feeding on their flefh, her vices food : And having feen her, urn'd amay her

eyes. The Catiff flowly from the ground doth rile

Her half-devoured Serpents laid aside; Viewing her form fo fair, her arms fo bright.

She groan'd and fih't at fuch a chearful fight, Ge.

All

All this is but a Fable, but it handfomely intimates all the deformities of this fin of Envy, and the wretchedneis of the Envious.

The Poet feigns, that Pallas found her in the form and shape of an old woman, to fhew, that Envy is a vice which hath reigned from the beginning of the world, for it was that which ruin'd Lucifer, and made him fall with his complices from heaven, out of an emulation to be equal with God, and from an envy of that felicity which was defigned for man by the mystery of the Incarnation ; according to St. Bernard and divers other Fathers. This was it which fomented that mortal hatred betwixt Cain and his brother Abel, for feeing that his works and his facrifices were more acceptable to God than his own, he was fo difpleased, that he was thereby infligated to Man-flaughter. This was it that made Foleph's brethren fell him to the Ihmaelites; which provoked and exafperated the Sacred Colledge of the Apo-Ales against St. John and St. James, for asking of our Savior the honorable places of his right and left hand in his Kingdom. F 3

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dom. This is that which brought death into the world, according as the wileman faith,

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#### Invidià diaboli mors intravit in orbem terra um.

For the devil maligning the happineis of our first parents, presently reforted to them in that earthly Paradife, and prevailed to with his wiles and temprations, that he feduced them from the obedience they ought to God; from whence ensued hunger, thirst, poverty, mifery, and fickness, which ever fince convey us to our graves.

You fee then, that not without reafon Envy appeared to *Minerva* like an old woman; the was also pale and winckled, to thew, that the envious are ordinarily fad, penfive, and of frowning afpects, by feeing thei neighbours proiper in goods, means, greatnefs, offices and riches.

She had in her hand a ftaff of thorn, with a hook at the end, to fignific, that the envious never cease to vex, to carp, and examine, and disquiet any person, either

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either of honor, knowledge, or ver tue; and if not by evil-speaking, her madues will proceed to other means and ways, to render them infamous and ridiculous to the eyes of the whole world.

Her heart was gnawed with Vipers, to intimate, that the envious item others to profer, hath in his own breaft thole fecret pincers which tear it in pieces, and moleft it perpetually. To which purpofe St. Augufine faith, That he would rather have Vipers within his body, than Envy within his foul; for as Vipers bite away the entrals of their mothers to make their way out of the womb, fo Envy bites and pricks the mind of fuch a perfon, that he knows not on which fide to turn to be at eafe, and to find any reft.

She inhabited the bottom of an obfeure Valley, where neither Sun nor Wind could enter; to fhow, that envy lodgeth always in iome bale mind, and that the envious diffiding in their own merit, are always in vextious difquier, till they have tarnifhed and fullied the honor and repute of any perion that is efteemed by the world. But that which is is moft obfervable in the Fable, is, That Minerva feeing the uglinels and deformity of Envy, would not enter into her iolitude, but onely knock'd at door with the Spear of her Lance, importing, that nothing fo much pierceth the heart of the envious, as the prudence, widdom, and vertue of men of worth, nor that cuts them more to the quick.

In fum, Envy feeing the beauty, excellency, and dignity of *Pallas*, was ready to burft with defpite, a further proof of that trouble which vertue caufeth in the envious; which gave occasion to *Themisfacles*, to compare them to the Flie *Cambarides*, that as those venemous Animals feed themielves of the best of the Rofes, and other the most fragrant Flowers; fo the envious nourith their hate by the heroick deeds and generous actions of others, endeavouring by all means to extinguish their vertues, and to make them contempible in the eyes of the world.

St. Anflia compares this unfortunate vice to the Plague and Contagion, for as that drives men and women out of Cities and Towns, fo envy not being able to endure endure wife and vertuous men to abide either in their privacies, or in the management of State-affairs, drives them into the world to feek their adventures, where they ufually meet with many advertities.

I observe moreover especially, That among all the Vices, there is none that is at fo great a feud with Vertue as Envy; for if any of them are at enmity with vertue, it is that which is contrary and opposite to such a peculiar; as we see in Gluttony, which directly opposeth Abltinence; Luft, Chality; Pride. Humility; and so all the reft: but Envy fets her self generally against all, and attaques them also fingly.

Envy is injuffice in it felf, for nothing is more unjuft than to rejoyce in the evil that befalls another, and to be fad at his profiperity, although it brings them not either contentment or profit, and often no prejudice to the envied; for God, who knows how to draw evil out of good, doth as much advance and raife the good, as they endeavour to deprefs and undervalue them. This appears plainly in Folgeb, who being maligned by his brothers,

brothers, who defigned the utter abolition of him in the affection and memory of his father and kindred, was by them caft into a pit, and fold to ftrangers; then was the time that God raifed him , gaining him the favour of Tharaoh, who made him Vice-Roy of Ægypt : But that which I note especially in the ordering that Providence, is, That God not onely augments the goods and prosperity of those that are io envied, but alio makes it a motive to the envious, to become honeft men, and to re-der themfelves worthy and capable of recovering the grace and bleffing of God beftowed on the envied. For it is the ordinary course of Divine Providence to propose to finners the vertues and and good examples of the juft; howbeit, tome of them may be perfons contemptible and abject, according to their outward ap-pearance, and in the worlds effeem, thereby to fir in them a holy jealoufie and emulation to follow their example, and to imitate them in those things which are related to vertue and falvation.

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We need no other proof hereof than the life of St. Anfrine, to whom God propoling Proposing the fingular vertues, and the Lood examples of the holy and auftere life of St. Anthony the Hermite, and others who lived in the tame manner ; the holy Doctor was fo taken with Devotion, that being yet wallowing in the filth of fin, he cried out in a holy jealoufie, Surgunt indosti, & rapiunt cœlos, nos antem in doctrinis nostris sine corde ecce ubi volutamur in carne & sanguine ; Are not we very miferable to continue in the filth of fin and voluptuoufnefs, while the fimple, the idiots, and the ignorants ravish Heaven of its evangelical perfection. This holy jealoufie was in part the incentive to his Conversion, and that good life he led afterward.

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But to fall on my fubject, I mark, that Ovid did not chufe any thing in nature better to express the deformity and loathfomenefs of Envy, than the refemblance or hieroglyphick of an old woman. deforibed as before, intimating to us, that woman more then any other creature, makesher felf the flave of imperfection; for if you make a nurrower fearch, you thall find, that even the moft vertuous will appear defective.

All men know, that Sarah did fo violently envy the good of her hand-maid Hagar, becaule the had conceived (though with her own confent) by Abraham, that the compelled her thortly after to abandon her house. Rachel also envied the fruitfulnefs of her fifter Leah ; Martha likewife murmured against Mary her fifter , because she fate at the feet of our Saviour, hearing his words, while the made ready his entertainment. To conclude, the envy of women is fo transcendent, that the onely way to avoid it is to be poffeft of nothing ; for what ever they fee, that they covet; what ever they covet, they demand; and that which is worft, if you refuse them, all's loft, their love is changed into hatred, their hatred into detractions and injuries, with fuch a confusion of chat and railing, that I may well call them.

K Kaos

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# K

# Kaos Calumniarum.

Confusion of Calumnies.

C Alumny is a vice fo deteftable, that God abhors it equally with the reft; 'tis properly an envious detraction, woven with finifter and falle interpretations of the words and actions of ones neighbours, defigning the ruine of his honor, his life, and all his fortunes; it hath the devil for its grandfire, pride for its father, envy for its mother, a wicked mind for its abode, and the vertue of another for its matter.

The devil being the author of this vice, it was very fit he fhould bear the name of it, for *Diabelus* is as much as to fay *Calumniator*, a railing accufer. It was he who intending the ruine of the world in in the perfons of our first parents, calumniated (in the delufion of the woman) the commandment of God, perfwading her, that he envied the contentment and felicity of man, and that he willed not that he should be like unto Him; a lie as falfe as detestable; from whence we infer, That Calumny is the devils Penfil, *Baelzebab's* flamp and mark, the ruine of vertue, and a pattern or example of fuch as are graduates in the fchool of ionorance.

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For 'tis the custome of the foolish, wanting reafon and truth, to have recourse to biting words, to make use of fuch teeth and claws, to bite, and fcratch, and tear innocent fouls, and fuch as thought not any way of offending them. So that wholeever would embrace an innocent life, and be a lover of vertue, must firmly refolve to arm himfelf against the battery of venomous tongues, and to reft affured, that a world of enemies, whom he knows not, will be knocking at the door of his confcience : For it is the portion of the children of God to undergo the perfecution of tongues, and extremely happy are they that fuffer it in

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in patience : Bleffed are you when men revile you, and speak all evil of you. And indeed if you oble ve, you may see, that fuch tongues meddle not with the wicked; for Calumny being the daughter of Envy, whose bent is against Vertue, a Atranger to them; it follows, that they are not subject to reproaches. But that which aggravates most of all this vice, is, that it measures others by the Ell of their demerits, reproving them of that wherein themselves are guilty; without heeding that antient Proverb,

### Impudent is he that would cure a fore, Not healing of himsfelf having far more.

This is clearly to be feen in Hiftory; the luftful wife of *Potiphar* accuied chaft *Jofeph* to have attempted her (but imaginary) honour; the fame did those filthy Elders to the chaft *Sufanna*. The enraged Jews deemed the Apofiles, the fons of God, to be drunk with new wine, hearing them speak in all Languages, by the affiltance of the Spirit of Truth. But I shall not infift longer upon any flory, onely repeat these verses.

Calumny

Calumny lodgeth in the proud man's head, Hath in a troubled furious brain its bed Uike to the Spider, ( that what ere is takes,

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To poifon doth convert ) it vertue makes A vice to be, and all brave actions counts Evil to be, to r.afon wrong amounts.

Like to the Wasps, who in the heat appear, Buzzing about, and stings for hony bear. Or like a villain Host er, that deceives The mearied Horses, and them nothing

leaves. The bad don't this to th'bad, for no man bates That which is like him, but what dif-

crepates.

The woman queffionless is the most fubject to this vice, for handling her tongue to nimbly, it is no marvel if very often it be injurious.

The Prince of Philosophers not onely terms her in his Politicks a babling creature, but adds also, That if at any time they happen to be eloculint, 'tis not to appear vertuous and wife, but to give proof of their impatience in talk; the clack clack of a mill is not fo loud to the cars of paffengers, as the prating detraction of women to the lovers of filence; they will have fooner framed and reared a houfe full of injuries for the imalleft thing in the workd, than the beft workman in the earth could have contrived one; they beflow fo much induftey, and have fuch a faculty of defaming thole they hate, that their enemies are foon oppreft, and are confirained to give way to their calummies; although their integrity might render them as unmoveable and impregnable as a Rock.

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I find a fignal Hiftory in the 13 of the AGBs, the Sacred Text holds forth, that the wicked Jews laying in wait for thole two glorious Apoftles, St. Paul and Barmabas, to make them depart from among them, and to bring them into digracewith the people, advited, among other ways therein, this, as the moft expedient, to employ certain religious and precife women, who, with no other weapons than their ferpentine tongues, fo effected their defigne, did fo ftrenuoufly by their forgenes and lies impose upon the people; that they drove away thole two Difciples of out out of the City with fhame; and if women of fragrant Devotion, breathing nothing outwardly but Religion, could fo deceivingly abule the Apothles, the fons of God, being alfo blamelefs; no wonder if many others do the fame, effectially to thofe, who have no participation with their irregular affections.

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St. Gregory the Great in the fecond book of his Dialogues, chap. 23. reports, That St. Bennet having two religious Votresses near his Monastery, ordered one of his Monks, that was the fimpleft and modeftelt of his Convent, to ferve them, and administer all things to them that should be necessary for the maintenance of their life. But in as much as the nobility of worldly extraction oftentimes puffs up the mind and courage of those that are fo defcended, and are very rich withal : these Gentlewomen could not any long time diffemble, under the habit of mortification, the vanity of their fpirit, and the poyfon of their venomous tongues, infomuch that they not onely contemned and defpifed the fimplicity of the Monk that ferved them, but they vex'd, injur'd, and fcoffed at him fo often.

often, and in fuch a manner, that the poor man not being longer able to endure it, repaired to St. *Lennet*, complaining, and particularly enumerating the injuries and reproaches which for a long time he had endured from them, without replying a word again.

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St. Bennet having heard his complaint, fent them word, that if they would not refrain their tongues, amend from their course of speaking evil, and reform their manners, that he would excommunicate them, and cut them off from the participation of the Sacraments, and from the commanion of the faithful.

This threatning not prevailing to reform their two Nuns, it hapned foon after they both died; at their obiequies, when according to their appointment Mafs was to be faid, and the Deacon ftanding up according to the cuftom, commanded all excommunicate perfors to depart the Church; the Nurfe of thefe two Nuns going (as is ufed) for them to the offertory, ise them come out of their graves and to go out of the Church, at the fame time that the Deacon fpoke the aforefaid words; at which being much G a amazed, amazed, but at laft femembring her felf of the threatning St. Bennet had uied to them when alive, that he would excommunicate them if they defitted not from the aforefaid injuries, fhe went to the faid holy Father, and recounted to him her vifion, who gave her with his own hand an oblation to prefent for them, affuring her they fhould be bound no longer by Excommunication, and that thereafter they fhould abide in their Tombs, which hapned accordingly.

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From this flory we collect thefe two things ; first, That the reproaches used by these two Nuns were so odious and abhorrent to the Divine Majefly, that this eminent Father judged them worthy the major Excommunication, which is properly a refcinding of them from the myftical Body of Chrift, and the participation of the Sacraments. The fecond is, That fuch contumelies, evil speakings, and the like, are a thousand times more blameable in those, who have betook themfelves to the Arichnels and retirements of pen tence, mortification, and evangelical perfection, than others, and confequently worthy of greater punifhments. NOW Now of all remedies, and to triumph gallantly over all these calumnies, and to filence them, this is the bett; Not to reply, but to give way to them glorying and vaporing in the arrogance of their own conceit.

The wife Socrates found no better to wear the Trophies of having overcome his two wives petulancy, as St. Ferome records, writing against that Irch Heretick Jovinian ; the ftory imports, That Socrates not being able to uffer the noise and tintamar of the opprobrious language they vomited out painst him, went out of his house, yieldng them the place, and feated himfelf ipon a bench just over against the windows of the upper chamber : but these wo women being ready to burft with nadness to see themselves thus desected, to revenge themfelves, took a chamberpot full of ftinking water and threw it upon his head; at which he moved not at ill, to thew them, that it was not in their power to shake his constancy, but replyed merrily to them, I well know, aith he, that after thunder comes rain and foul weather; intimating, that the G 3 beft

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beft way to keep out injuries, is, either to answer pleasantly, or nothing, especially to women in rage.

This is taught us in a Chriftian Poem, as much to the purpofe as the matter can deferve.

In quarrels, contests, and in ill difputes, 'Tis better quietly to submir and yield, Than to engage too rash and keep the field, For thus fields vanity of a repute. As when to Duel men engaged come; 'Tis not thought wisdom to make too much play.

Fictory by retreating of t is gat , An overthrow of t the purfuers lot. Better it is when, th' Ship is temposit toft To lore the fails than let top gallant flie And madly caft away both life and flip. Great is the power of condefcension, fo The Sun prevails, when boyffrows Wind camit do.

To which may be added these also,

Be not transported by a rash defire Of having victory in all discourse; Honestly to recede is greater glory,

Tha

Than to attempt unprofit able fame. At wreftling, 'tis not manhood for to break A joynt of him that's thrown; for he that lay

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The undermost, oft rose and won the day.

See here how we ought to comport our felves amidit the fire of differences and differences, and particularly when you fee women make a coyle, without offering to finile, or to fhow any other pleafant gefture; for fometimes they make themfelves cholerick and furious, to intimidate and make thole affrid, whom thay purpole to fhackle in their frong prifons; and yet they live for fweetly, that we may proceed and call them

G 4 L Lepida

Lepida Lues. Pleasant Contagion.

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anterina e ana cana da a a bacha ak ana e ana can tan tan ja bacha bi dag

He poifon of an Afp doth not fooner pierce into the inwards of a man, whom it hath fecretly bitten, then an unchast woman doth sweetly falcinate the eyes and the heart of her lover : fhe hath fo many artifices to compais her defignes, that it would be an impoffible attempt to write them down ; for feeing the is the feat of wanton love, and one of the partakers with our three enemies, her glory is to fhew her felf, and to be called, Mistres; yea, to fetter with cords of vanity the most subtle and unconfined perfons of the world. This is discoverable by that admirable Hieroglyphick of Venus.

Pausanias making the Pourtract of this

this goddefs of Love, reprefented her to be extremely beautiful of face, placing under her right foot a Lion, a Hare, a Bird, and a Fish; and under her left a Tortoife : her beauteous countenance, to fignifie, that the woman by the attractions of her countenance drew into her flavery true Herculefes and Sampfons; likewije Sardanapaluffes and Heliogabalus's Hares in feebleneis and delicacy; Adams and Davids, true Birds in contemplation, Solomons in learning and wifdom ; as also all forts of men fignified by the Fifh fwimming in the Sea of this great world. But that which is molt notable, is, Venus had a Tortois under her left foor, which is of that fide with the heart, to flow, that as the Naturallifts fay, that creature ceafeth not to live although its heart fhould be pulled out; fo the perifhing beauty of a Woman hath fuch power over the flaves of her immodeft impudicity, that the takes from them their heart, understanding, and wifdom, leaving them yet full of life, charming them in fuch a fort, that they remain blind, and then exposes them to a thousand vanities, and to attempts very near impoffible. Tell

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Tell me, I pray you, what would not a sensuate man do to gain the good grace and favour of her whom he adores in his heart? If he be a man of quality, and hath wherewithal to maintain his purfuits, God knows the expence he is at in courting his Lady; befides mimical apishness, cares, inquietudes, and Aratagems; he must also know what colour the fancieth best, to clothe himself in that Silk, and give his attendants Liveries ; he must run at the Ring in Tournament, must be feen at Balls, at Dances, and Masques ; must falute their windows with morning-mufick; he must put the letters of her name diversifi'd and enterlaced with yellow, green, grey, and black, upon the Caffocks, Aparifons, &c. of his Lacqueys : he must quake four hours at the gate, relate his griefs bare-headed in at a window ; he must be refolved at all turns to fight with his Rival, and give him the falute of a fword in his belly; muft contemn all manner of danger, even death it felf ; he must offer his blood and his life to hallow and legitimate the facrifice of his flame : mult moreover admire her eyes, her hands, her

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her hair, and her whole body; to attribute to her the name of goddefs, darling, his fweet life, his dear foul, and fuch many like Epithites, fuch alluring fweetnings, and attracting miniardifes, that we muft use P(byches's thousand to count them. But what do these good dames during this exercife? they foment the fire of love by a thousand inventions that they have in a readinefs, fair speeches, proteftations, promifes, oathes, which carry tha enfigns of friendship : Their Balls, their Feafts, their Banquets, their Gates, their Windows, the Streets , broadplaces, and the very Churches ( Oimpiety ! ) ferve them to lay their fnares and gins, for to catch with those counterfeit notes the idolaters of their impurities : They have a whole Arfenal of afpects, gestures, actions, and idle looks; of gaudinels, ceremonies, full of confidence, readineis, fear, grief, doubt, vexation, the better to get the fpoil of what they enterprise : They will wanton and play with the fignes of their eyes, head, hands, gloves, handkerchiefs : Those hours they have free to greater defignes, the pofts, meffengers and letters run charged and laden

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laden with weepings, tears, fighs, hopes, griefs, forrow, lamentations, afflictions, racks, furies, torments, deaths, racks, fires, arrows, and flames; and if this will not do, then they have recourfe to defpairs, revenges, impatiencies, injuries, complaints; and to those names of creel and barbarous, Scythian, Tiger, Bear, Lion, perfidious, ungrateful, of no affe-Ction. With these inventions and artifices they fteal away the heart, and blind the fpirit of the idolaters of their vanity.

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I will not run through the Divine and Humane Hiftories, to prove the powerthat women have had over the ftrongeft, wifeft, and difcreeteft men of the world ; onely fay, that the Scripture, to fhow the danger of conversing with this fort of women, and to teach us to fly them as a peftilence, though never fo feemingpleafing and agreeable, hath writ down this remarkable sentence, Better is the iniquity of a man, than a woman that doth well, intimating, that it were fafer to be in the company of a Robber, than with the most pious woman in the world; tentat enime mulier, for a woman is tempting, whereas you may continue a good

good space with a thief, without contenting or being accefary to his wicked ways. How many do we fee in all Histories that have repented, to have only seen and spoke with women; David regretted the remaining part of his life, the occasion and the time wherein he faw and knew Bathscheda. The Scripture speaking of those Elders that attempted the honor of chalt Sufanna, faith, That all their misry sprung from hence, that they faw her often washing her self in a fountain. Videbant eam sens quotidie ingredientem & deambalantem & exarsferant in concupioentiam ejus.

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The Poet *Muleus* speaking of the unfortunate *Leander*, drowning in the b'llows and boyflerous waves of the *Helke[pont*, in the performance of his Lady *Hero's* command, makes him complain in this manner,

For having tasted Beauty's pleasant bait, In these rough Seas I find my cruel fate.

So the prudent *Uiyffes* flopt his ears with wax, that he might not hear the voice of the Achelojan Nymphs, and carried carried the herb Moly about him, to get out of the company of Circe. And if the company and frequenting of good and vertuous women is an unevitable contagion, what think we of those who are fo miferably prodigal of their worth and honor', which thould render them the moft effected, moft conftant, and moft prudent? what thall we think of those miferable women, who by their attracts, enticements, and artifices, deffroy and ruine fo many fouls defin'd for heaven?

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St. Auftin aggravating the fin which they commit, faith, That it is more enormous than the facrilege of the Jews; who caused the Son of God to be put to death ; for they onely fhed his blood in taking away his life, these damn and deftroy those souls which he preferr'd before his own life, for to redeem and fave whom, he did diligently and kindly lay down what ever was dear to him ; Empti animestis pretio magno, You are bought with a great price, faith the Apolile. Now forafmuch as they cannot practice the above-named artifices, without making and telling a thousand lies, and and as many diffimulations, we may not he

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be coy in the following our Alphabermethod, to call them.

# Mendacium Monstruosum.

# Monstrous Lies.

Mong all other things which makes A the wildom of good men to appear ; constancy in perplexities, and candour in affairs without hypocrifie, are the most defireable. For as to the first, if it be a wonder in nature, to fee the Salamander an Aquatile, to refresh it felf fometimes among burning live coals, and that to the confervation also of its life, though the fire be the activest of Elements : It is also a marvellous work of grace, to fee a foul make to it felf a Paradife of comfort amidit the fire of quarrels and contention, and the flames of a bloody perfecution, which it doth the

the more freely and couragioufly, for that innocency hath fecured its defences, and made it conceive of the world as a thing indifferent.

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For although the tempeft of Serpentine tongues, and the fnares of that Tygreis, Envy, compais it on all fides; 10 it happens, that in thole flaats vertue fails not to beget in the heart a million of holy and heavenly thoughts, who flying upwards, return with a pacifick calm, which commands the floods to abate, and miferies to end in the tweet fpring-time of Angelical repole, making it victorious over all thole troubles which would any way difquiet it.

In the fecond place, Although worldly wife men glory in their plots, their cunning and diffimulation, rendring-double evil for evil, calling revenge, courage; fimplicity of heart, foolithnefs; innocence, brutihnes; freedom of mind, levity; forgivenefs of mind, cowardlinefs and imperimence. And when contrarily it is the wifdom of the juft always to fpeak truth, as faith St. Gregory in his Tenth Book of Morals, chap, 27. when he diffuifeth nothing, but

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but (peaks fincerely, fuffers injuries patiently, loves truth freely, flatters no body, nor approves the vice of the infolent, abhors nothing more than to fee lying in credit, to be complained to those who feed themfelves with vanity, the praises, flatteries, and the good opinion of their imaginary excellency; I wonder not that God fo ftrictly forbids lying.

For there is nothing fo particularly bolfters up the wildom of worldlings, and the vanity of their ambitions, than flattery, which is the daughter of lying, and the abortive of that fervile vice, as Plutarch calls it. And although it be ordinary to all men in general, according to that faying of the Royal Prophet, All men are liars; yet this hinders not, but that it is a fin against nature : for a man being framed of a spiritual and corporat part, it was neceffary, that the Author of that nature, should give unto her exterior speech, to express outwardly the veritable conceptions of the mind; and it appears, that nothing makes fuch a difference between man and beafts, than this. raregift of Heaven. For Man hath his under-H

understanding alike the Angels, his being with the Stones, his vigour with the Plants, his fenses with the Beats, and nothing doth diftinguish them but fpeech.

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But to proceed farther in this fubject, we must observe, that to speak distinctly, fix things are neceffary in the body : the Tongue, the Palate, the Throat, the Teeth, the Lips, and the Lungs : And fix faculties of the Soul ; the Imagination to form its conceptions, the Understanding to place them in order, the Will to give motion to them, the Memory to retain what is taken, the Sight to behold him attentively to whom the fpeech is directed, and the Hearing to judge of its pronunciation, and to receive the reply from others. And although all-theie things be effectually, or formally different among themfelves, yet they all concur together in the inftantaneous forming of a word : and the external word ought to be conformable to the inward conception of the fpirit, for to no other purpole did the Creator frame it. So that they that lie, fin not onely against the Divine Ordinance, but also against Nature

#### ture her felf, and their own Confcience, as we may fee in the etymology of the Latine word, Mentiri eff contra mentens ire. And although it be a vice common to humane nature corrupted by fin, yet more efpecially are women prone to it; for being naturally bablers, and fubject to many evil fpeeches, and fuperfluous difcourfes, it is very rare if they flip not with their tongue, in either pernicious, officious, or mirthful lying.

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But that which makes them more blame-worthy, are not their exterior lies in the utterance, but the interior, under the vail of fair appearances : as pleasure oftentimes covers it felf with the robe of vertue, fo naughty women conceal their dispositions under the enamel of piety, for the molt part counterfeited. You may fee them in the Church fometimes two or three hours together upon their knees, faining an extane in meditation, turning up the whites of their eyes to the roof of the Temples, without changing their brow; and to give all the fignes of a religious and devout foul, onely to receive the praifes and honor of the world, hatching in the mean time a whole fqua-H 2 dron

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dron of lascivious defires, an army of wicked defignes, and a battalion of folly, and vanity, and impertinencies in affection : They are no fooner out of the Church, but prefently to dinner, where they eat and drink to excels, and after dinner fall to dancing, galliarding and fooling, and fometimes engage very far in the combats of Venus ; not confidering, that all these dances and lascivious deportments, add the fuel and matter to maintain the flames of everlafting fire : For God fo much abhors them, that not being able to fuffer them in his people, he threatned them by the Prophet Ezekiel in these terms, Pro eo quod plausisti manu & percussisti pede & gavisa estoto affectu super terram Israel ideirco ego extendam manum meam super te & te tradam in direptionem Gentium & interficiam te de populis : As if he fould have faid, Affure thy felf, unthankful Nation, that I will fretch out my hand against thee, and not onely deliver thee to the mercy of strange Nations, but I will also reprove thee, and make thee most miserable, because thou haft fet thy heart and thy affections in dances

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dances, and balls, and the clapping of the hands and feet.

St. Augustine speaking of this very place, taith, It were better to till and manure the earth on a Sunday, than to allow of dancing. The Scripture speaking of Sara the wife of young Tobias, notes to us, That this young woman finding her felf malicioufly injured by one of the maid-fervants of her father in law, confined her felf to prayer and fupplication, falting three days and three nights without eating or drinking, to beg of God the reparation of the injury the had received; and amonoft other points of her justification she pleaded, that she had never been present at Dances, as the most notable of all ; Lord, faith fhe, speaking to God, I never lusted after any man in the world, but have kept my self spotless and free from any impure pleasure; nor have made one in the dances, und other levities of thase my fex. Nunquam cum ludentibus ne miscui neque cum is qui in levitate ambulant. A manifest proof, that this vertuous Dame did well know, that dances were difpleafing to Almighty God; not that that corporal exercife H 3

exercife is in it felf evil, but by reafon of the lafcivious actions and beattly demeanor of ranting leud women.

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I shall speak no more of such here, but return to the precifer and hypocritical Curtefans, among whom naughtinefs and lying are more cunningly cherished, which vice, foments their turpitudes and deformities, as the Toad among Sage, or the Serpent at the foot of Alexander, and the Afp among the Rofes, whole fuperstition, hypocrifie an 1 pleasure, drive away vertue, and whole deceitful appearances are the original of our misfortunes, concealing from us the caufe of all thole mileries which befall us, like to the Hyana, who hides a most fell and cruel heart under the fweet mufick of humane voice; like to the Panther, which keeps a venemous and traiterous disposition under those acceptable varieties of colour in her sweet fmelling skin; like to the Lizard, which counterfeits it felf dead, the better to feize upon the innocent and miferable paffenger. So that we proceed to call her

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## Naufragium Vitæ.

## The Shipwrack of Life.

Solomon a most renowned Prince for riches and wisdom, faith in his Proverbs, that he who maintains a level woman deftroys his subfrance; where you are to observe, that the word Subfrance fignifies not onely the goods of fortune, but also the health, and what ever suffains life. So that this kind of women ruine not onely houses and families, but, as we see in the third Letter of the Alphabet, the health and the life of men, that will not depart from them.

This the Romans fignified, in ordering all things neceffary to the funerals of the dead to be carried into the Temple of Venus; for nothing fooner brings a man H 4 to

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to his grave then venereal pleafures. Wherefore *Pythagoras* being once invited to the wedding of his friend, replyed, That nothing was more regretful to him than to affild at fuch Obtequies; meaning, that to marry a wife was to commit himfelf to the Tomb.

That of Metellus is alike ingenious, this grave perfon being asked by Marins, wherefore he would not marry his daughter, being of a beautiful proportion, very eloquent, of a noble race, rich in dower, of great honor, and as much vertue ; answered him thus, I would believe your daughter to be absolutely accomplish'd, but I do rather prefer my felf than her ; intimating, that a married man owes the greateft part of his life to his wife, not to himfelf, and is to take more care for her contentment, than for his own affairs. As that antient Proverb, The rain, the funcke, and an unreasonable woman will often drive a man out of his boxle.

Carendella was wont to fay, That a woman was a Peacock in the fireets, a Parrot in the windows, an Ape in the bed, and a Devil in the houle. There goes

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a notable ftory of this Gentleman; the Duke of Urbin defiring to reward those fervices which he had loyally and prudently done him, bid him chuse out a wife in his dominions, and he would give her him; but he not accepting the offer gave this answer, May it please your Highness, the truth is, that if I should find a woman as honeft as my breeches, I could not fairly refuse her; for may be fome fuch there are, but I have never feen any without faults. How now? faid the Duke. My Lord, quoth he, I have reason to speak in this manner, for if she be tall, fair, or of handsome stature, she will be lazy, toyifh, luxurious, and proud, and imagine the whole world ought to humor and ferve her : If the be little and black, the parts of her body being to close joyned and fhrunck together, one may eafily judge her to be very expedite, variable, light, perfidious, and proud : If the be fomewhat aged, the will be a true Tifiphone : If the be of competent age, and of red hair, or freckled, fhe will be very frail and incontinent : If the be ugly and deformed, it's a shame, faith he, but to speak of her : If she be beautiful,

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ful, fhe hath that in groß which others have in parcels, like another *Pandora*, who adorned with thirty excellencies of a woman, was the means of the ruine of the happineis which man could enjoy upon the earth : If fuch an one, as I faid before, could be found, in whom were one fparke of vertue, I might efpoufe, her, but finding none fuch, I have reafon to quit my felf of them.

It is impoffible to compute the troubles and the forrows which men receive, in recompence of their loves, through the perfidiousness of women; for without mentioning the troubles of the fpirit, the many jants, the re-iterated complaints, the fhedding of tears, the fighing and fobbing, and a hundred thousand deaths without dying, in the gaining of a Miftreis; even then when one would think, that this death of amorous languilhment was to be changed into a life of celeftial pleasures, then do men marry a wife like Megera her felf, who is never pleafed but in crying, yauling, tempeltuoufly complaining and diffurbing the whole house, which beget in the mind of her husband a thousand displeafures.

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fures, a thouland regrets, and as many repentances as incommodities; in fhort, whole hundreds of an infupportable moleftation. As to the conjugal pleafure, and the fport of *Venus*, the effects thereof are to direful and hurtful, that I wonder men will be fuch flaves to it; for it doth not onely invalidate and infeeble the vigour of the fpirit, but render the mindbafe and cowardly, dull the vivacity of the underftanding, brutalize the judgment, wafte the memory, occafion repentance, as faith Ariffotle, and as Demofthenes alfo in this cafe anfwered.

For being tempted by luft to court that Corinthian Strumpet Lair, who fet the value of a 1000 Attick Drachms as price of her honor and favour ; he hearing her ipeak at this rate, and confidering the inchantment of the pleafure, aniwered gently thus, by way of retreat, Madam, I thank you, I will not buy repentance at fodear a rate; Ego, inquit, tani penitere non emam. This Philofopher fpoke reafon, for I cannot think, that any man inveigled with the pleafures of Venus, and her deceitful sports, if he confider how dear they are fold him, and

# and what repentance will attend them, would not agree with *Demosfhenes* in this his farewell to the fatal goddeffes.

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Valerius Maximus confirms that which we are about to speak, by this notable sentence, Quid Inxurià foedus quidve ea damnofius, aqua virtus atteritur, ratio languescit, sopita gloria in infamiam commutatur, & animi vires & corpor is expugnantur; as if he should fay, Nothing is more filthy and base than impure pleasure, more destructive to health, more contrary to the vigour and frength of both body and mind, more altering reafon, or that can fooner metamorphole glory and honor into infamy. And if the conjugal actions are exempted from those last effects, in part, they often produce and occasion others, as troublefome and infupportable : for a woman being fo infatiable as the wife wife man defcribeth her, and her husband not able to quench her raging luft, fhe will foon make him bear the Arms of the Persians, make him heir to the Ottoman Creicents; and inalmuch as the is a neceffary evil, the poor unfortunate man is conftrained to eat many grains of Patience

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Patience inflead of Succery, and to refreih himfelf in the water of diffimulation; and that which is more, he mult love her that hoffended him. calling her his Darling, his pretty one, and other Epithets of flatteries, to conform himfelf to her humors and conditions, or elie languith and be plunged in an Ocean of forrow and grief.

I meddle not with other mifchiefs which attend marriage, but refer you to those elegant Verfes, made by one who elcaped the fetters and bands of a certain Dame, who went about to drown him in the devouring gulphs and shipwracks of all vice.

While thus I liv'd bemitched by your charms, While beauty held me prifoner in your arms, While my heart groaned under Venus Laws: Vain contentation, and lascivieus togs, Complaints, and fighs, aud tears alone did prove Fuel and matter to the fire of love.

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And thus tormented with a hell of fpight, This was my glory to be vanquifh'd quite. But fince kind heaven did me notice give, Unvail'd fins horror wherein I did live, And freed me from this thanklefs woman,

A sentence passed on their treachery. O mise repentance ! I have found above Full joy, and glory, and most perfect love.

The Cynick *Diogenes*, among other his moral fayings, had this often in his mouth. Nothing fo difpleafeth me than to meet a woman, elpecially in the morning when I am beginning my work; for being a fink and channel of all imperfections, fhe can prefage nothing to my good and contentment.

Secrates hath another more excellent, for being one day in the plane Licann; where they were treating of the imperfections of women, fome faying, that they were the caufes of all the militries in the world; others, that it was certain that men without them would never be difquieted or molefted. Secrates undertook to defend their caufe, and declared freely, that they ought not thus to vilifie women,

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women, for that there is fomething in them wherein they excel men. These words ( he promifing to maintain them by reason ) caused the Disputants to give attention, and to defire an account thereof : which he willingly confented to, and replyed, My mafters, That which prefers women before men, is, among other things, their vivacity of fpirit, and the fubtlety of their understanding ; I speak knowingly, for my wife Xantippe cealeth not day nor night raifing and contriving against me such causes of difpleasure, unconceivable to others, with fo much activity and artifice, that all the men in the world together cannot invent the like, and leis apparent : her alone brawlings, and froward looks, are able to unfettle my conftancy, and to overthrow my patience. This famous perfon invented this device to deride the error of his companions, who fr ent their time in difputing of the defects of women, which affront the Sun with their light and clearness.

I shall need no more Philosophical fentences, which expressly forbid acquaintance with evil women; nor also those

those Histories, which show the misfortunes and ruines of feveral, by the means of that fex; there being not fo many perils, dangers, and shipwracks in the Ocean, than there are Charybdes, Gulfs, Rocks, and Falls in the company of women. The holy Ghoft fpeaking of fuch, faith, that the is a deep ditch, and a narrow well; words very remarkable, for they import the difference that is betwixt whoredom and other vices, in that though they are those ditches wherein to ftrangely men fall by hundreds and thousands, yet they may happily recover themselves; but those that are taken in the pit of fornication, and the fin of lechery with lewd women, do very hardly get out again : This beafflineis is a well fo ftrait, that they who throw themfelves therein difficultly find the way out again , unless helped by the cord of fpecial and and particular grace.

There needs no Hittory to confirm, but tears to deplore the truth hereof. And, to conclude this Letter, a Philofopher meditating on the nature of women, faith, That they are the confusion of man, the enflaving of mankind, the fhipwrack

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fhipwrack of the incontinent, the deftruction of the imprudent, the advertary of the innocent; to which I add out of St. Chryfoftom upon the 4th. of St. John, That amongft all the falvage beafts, there is not a more malicious and cruel than Woman; and therefore fhe fhall further carry this Epithet on her forehead,

## Odii Opifex. Contrivers of Malice.

A Mong all the unruly patfions of the foul, none more feelingly torments, afflicts, pierceth, and penetrates the heart of him, who will be a flave thereunto, than hatred and revenge; for thefe two agree not onely as mother and daughter, to vex, tyrannize, and martyrize the hated, but feeretly to rack and I tear tear the hater and revengeful himfelf; and which is observable, such endure a thousand times more pain and torment than the other, being the Patient rather than the Agent, and do often undergo the evil which he intends another. The revengeful fleeps neither day nor night, but iuffers the quick pricks of a thoufand inquietudes, in the learching of means, occafions, and opportunities to bring about his defigns; and it often happens that he fails therein , and thinking to put out the eyes of them he hates, by mifadventure wounds himfelf unwarily, and fo coming under the reach of juffice,and fearing punifhment, he chuseth banithment, making flight the Sanctuary of his life and better fortune.

But to return to their two paffions, I fay, That they are not onely injuitices, in that they affiled more the offender then offended, and more the revengeful, than he that occasioned that hatred; (for while one goes about contriving ways and means to draw reaion for the injury received, the other laughs, is merry and journd) but that the manner of exercing the faid paffion is very wicked and

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and unjuft, as by poilons, witchcrafts, treatons, and other pernicious and deadly artifices, againft the life and honor both of his neighbour and himfelf.

Thefe two pathons are fo imarting and flinging, that we may compare them to a worm, which unceffantly gnaws the inwards and heart of an infant, who languitheth and dies with the pain thereof: As the leaft entertainment of thefe two Tyger-like imperfections is a bafe, cowardfy, feeble, and wicked mind, fallen below all magnanimity.

As hail thunder and lightning, tempeffs, trouble not nor moleff the heavenbodies, that beautiful diverfly-co'oured cieling and vault of heaven, enamell'd with the Sun, Moon, and Stars, which are the ornament of this great Univerfe; but onely thake and trouble the things below, and the corruptible parts of the fea and earth; fo the infolencies, the impartinencies, the diffain of the ignorant and the unwife, of buffons, of dolts, and the like, do never trouble the conftancy, the prudence and differention of generous minds, high and fublimed in valour and courage.

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I can produce examples of the greateft Saints which have appeared in the world, and who now rejoyce in the reward of their heroical faith, and noble actions which they did on the earth; but at prefent it thall fuffice to fay, that even among the Heathen, many have raifed themielves to glory by not harbouring revenge, but pardoning their enemies, a greater victory than if they were conquerors of all the Kingdoms and Nations of the world, and had taken by force all the Cittadels and Fortreffes thereoff.

The holy Choft learns us this in the 16th. Chapter of the Proverbs, Fortior eft qui dominatur anima fue, expugnatore arbiam; he faith, He is more valiant who conquers his anger, and bridles his paffions, and reprefies his hate, than he that ftornis and iubdues Cities.

Latius regnes avidum domando Spiritum, quam fi Lybiam remotis Gadibus jungas & uterque Panus Serviat uni.

The Prince of Philosophes irradiated onely

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onely with the light of nature, faw thi<sup>S</sup> very clearly, affirming, That the cou<sup>-</sup> rage, valour, and worth of a generous<sup>S</sup> mind confifts in maftering and commanding our anger, hatred, and revenge. *Moderari iram eft vera generofitas*, which is verified by the teftimony both of antient and modern Examples.

In Platarch you thall find Alexander, the Cefars, Scipio's, and Epaminidas, who made it their glory to pardon and forgive. Julius Cefar that great Monurch, having vanquithed Pompey in the Pharfalian fields, and understanding that Cato, one of his partakers, had killed himtelf through fear of falling into his hands, faid thus to his Captains, Invidit Cato glorie mea quam illi parcendo, mihi paravillem; Cato hath done me more diiplealure by killing himtelf, than by fiding against me, for I should have had more honor in faving than in destroying him.

Alexander the great duely weighing Pardon and Vengeance, confeffed, that there was more need of ftrength and greatness of mind to be clement and indulgent, than to be revengeful.

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Demosfhenes that brave Orator, to fnew his courage, replyed to one that braved and defied him to fight; My friend, faith he, I will ufe the rigor of that co nbat againff you, where the vanquithed is a better man than the vanquither; intimating, th tit is more glory, honor, and valour, to conquer one's felf, and his paffions, than to trample upon his enemies.

Neither were the Pagans onely of this opinion, for fee a reafon as cogent for 6 hriftians to be like-minded, which no body dares contradict, or will doubt of, that the Law of Grace doth conduct us in the right way of vertue. Now the Philoophers have avowed, that Magminimity is a vertue, and Cowardite vice; to that forgiveness coming under the chief Commandement in the Gofpel, is a manifelt proof of the greatness of mind, and contrarily that have and revenge are the influes of a cowardly, bafe, and abject mind.

And we experimentally fee, that the moft infirm, feeble, and weak creatures, do more eafily fuffer themfelves to be transported

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transported by these unruly inordinate paffions, as infants, fick people, and women, as we have seen in deciphering of anger. And, to come to my subject, the hate of a woman rifeth to such a degree, that it equals that of the devil: the least offence, fumbling but at a stone, will cool her affections, will kindle her anger, awaken her contempts, enflame her batted, encrease her rage, and bring up all the corrosions of a cruel revenge.

But, what is most lamentable, if the original of her hate be from some distafte of love, it will be fo raging, hot, and violent, that the Sea cannot quench it; this paffion will fo blind her, and make her fo froward, that no man can lenifie or appeafe her, no, not the most accomplish'd perfon living , having once offended her, although he had the gravity of Cato, the perswasion of Demosihenes, the elegancy and fweetness of Cicero, the gentleness of Craffus, the fervency of Pericles, the emphatical periods of Ifocrates, the fidelity of Cleander, the constancy of Anacharsis, the beauty of Narciffus, the beautiful face of Pallanta, the I4

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the pace and gate, the gallant behaviour of Roland, the valour of Achilles, the prudence of Ulyffes, and the feature of Æneas: although he was veried in the affairs of state as perfectly as Numa at Rome, Charinondas at Carthage, Lycurgus in Sparta, Solon in Athens, Epaminondas in Thebes, Minos in Crete, Rhodomauthus in Syria, Zamolris in Scythia, Oromafus in Perfia, Zoroafter in Babylon, and Ofyris in Ægypt: In fum, were he learned, valiant, couragious, and excellent in all things.

Teter Ravenna speaking of the felfconceitedness of women in his Sermon of the Refurrection, faith, That as there is nothing so bold and couragious as a woman in the purfuit of her love; so is there nothing more obflinate and inflexible in the remilfion of injuries, nor more ready to manifelt her hate by unavoidable revenges, for if other humane actifices fail her, the will rather proflrate her love, her chaftity, and all her honor, than to reft vanquished under the heavy load of her anger and indignation. Of this there needs no other proof

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Proof than that lewd Pero daughter of Neless, who extremely hating of Hercu'es, proffer'd her body to Bias and Metampodius, provided they would rob, and fleat from him his flocks.

- I have read of another, who to revenge a box of the ear given her in dancing, gave her felf up a prey to a pitiful wretch to take his pleasure of her as long as he would, for having returned the like, and espoused her quarrel; which favour no other occasion or cause soever could have procured him. But fetting afide Hiltories, I remember to have teen an Epigram, which making an allusion of women to fundry creatures, hath these words; As the Ox is born to labor, the Vulture to prey, the Hare to the chace, the Afs to the burden, the Horfe to the war, the Ape to make fport, the fat Hen for the Kitchen, and Man to vertue ; fo the Woman feems to be born to work mischief, and to torment men.

I am filent in what might be faid futther; take this for all, The hatred of the Devil is not fo much to be feared as that of a wicked woman; when the devil doth mifchief, he doth it by himfelf alone, but

but woman is aided with that evil spirit, and seconded by him, to the wreaking of her bloody revenge, while the, wretched creature, confiders not, that the wrath of God brandifhes over her head, and that for ever the must abide in his diffavour without any means of recovery according to that of the Apostle, who to this purpose uttered that fearful fentence to those that fin wilfully, There remains no sacrifice for their fins. Now of those that fin actually, the Usurers, Fornicators, and the Revengeful, are the three chiefly that oppose the goodness of God, and refift his grace, nor hath he for them pardon or mercy, but they muft expect from him, if they amend not, a very fevere chastifement.

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But it is true, that of these three forts, the last extremely displeaseth the Divine Majefly, for that revenge and hatred of our neighbour doth hinder, that they be not children beloved; for this is that great quality and title which forgiving and debonair perfons wear on them, That ye may be like your Father which is in heaven. This is the testimony for the first, and behold another for the fercond,

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cond, Bleffed are the peace makers, for they shall be called the children of God.

There is therefore this difference in these terms, The debonair or peacemakers carry onely the title and name of the children of God, but the great for . givers are to in effect : From whence it follows, that vindicative people are of the devils family, and children of his cruelty ; for if God be Charity it felf, Satan being infinitely contrary unto goodness, muft be hatred and deadly animofity : And as the Devil shall never find grace nor pardon, which confirms him in his malice and hatred of God : Superbia eorum qui te oderunt ascendit Pfal. 37. femper : So the vindicative, true partakers of his milery shall never have the favour or pardon of God, while they continue inveterate in their cusfed and depraved anger against those, who have really or pretendedly offended them.

See then, I pray, in what condition are thole women which never will forgive, or fo feldome, thit there is no certain proof thereof; as is especially observable in those who have power to execute their revenge for displeasures received; which with

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wife men will underftand how to avoid. If we fhould learch Hiftories, we fhould bleis our felves from their attempts in this manner; for as nothing is impoffible to a woman that loves, fo nothing is difficult to her that hates in an intenfe degree; and therefore in fome manner we may call her

## Peccati Audrix.

P

#### Increaser of Sin.

Mug. Serm. 18. de Santtif. Solution: Santtif. Solution: Santtif. Solution: Santtif. Solution: Soluti mifery, and the encreaser of all the faults and errors of men.

It is a good remarque of St. Chryfoftom's, in his explication of the fecond of Genefis, It is not good for man to be alone, let us make him a help meet ; For , faith he, God having made the woman to be the faithful companion of man, and to affift him in the production of his like, the became the quite contrary, the enemy of his happinels and his good fortune ; Cujus facta est adjutrix ei facta est infidiatrix. And in effect, we fee in the place of those words, a help like unto him, adjutorium simile fibi; according to the common version (the Hebrew Text hath a strange kind of Figure ) which is as much as to fay, against bim, adjutorium contra ipfum; that whereas a woman ought to procure the good of her husband, fhe procures him hurt, lofs, and damnation, as we see in the History of the Creation : For the devil feeing nothing in the world more cunning, more attractive, and more fit and proper to charm the eyes and heart of man, than woman, he gained her first, the more eafily by her to entrap him, whom in his own

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own perfon he durft not attaque, which he with fuch finencis accomplished. If the first Citizen of the world rendred himfelf to her difcretion, as not daring to difpleafe her, from whence came the heap of all our miferies ?

For this reason the learned Origen hath painted her out in this manner; Woman is the head of fin, the weapons of the devil, the banifhment out of Paradife, the corruption of the first and antient Law which God gave to men. To which purpole Josephus faith in his Jewish Antiquities, That the unfortunate Samfon feeing himielf at the mercy of his enemies the Philistines, by the treachery of his Concubine, taid in a kind of aftonishment, I know now to my danger, that nothing in the world is more deceitful and cunning than a woman. Euripedes alio faith, That women are the molt exact workers and artizans of all wickedneffes inventable; which we fee also in the Hiftory of the Prophet Elijah, who not dreading the cruelty and tyranny of Ahab in the midft of his Kingdom, bravely afferted his cause , by bringing to death four hundred of his falle Prophets ;

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but feeing himfelf purfued by his Queen Jezabel, and knowing that thole attempts on his life were the effects of the fplene and malice of that woman; he prefently abandoned the Cities, withdrew himfelf into the defarts, and hid himfelf under Rocks, and was fo apprehenfive of his danger, that he defired nothing more then death, and prayed God importunately to take him out of the world; Objecro, Domine, talle animam meam : A fufficient proof, that nothing is more terrible or more malicious than a woman.

St. John in his 9th. of the Revelations fpeaks of his having feen Locufts, whole bodies were like to Horfes of war, their tails like to thole of Scorpions, their teeth like to the Lions, their mains like Womens hair, and that power was given them to hurt men. Behold a ftrange vilfon, but this the moft remarkable, the holy Ghoft to exagerate the malice of these beafts, chufing out that which fignified the greateft cruelty, as the fury of War-horfes, the poilon of venemous Scorpions, the teeth and defences of cnraged Lions, as the accumulation and fum

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St. Gregory Nazianzen faith, that fhe hath the venome of an Afp - and the malice of a Dragon; Malefica res est aspides, mala res est Dracones, duplex malitia mulieris inter feras. And the wile-man faith in the 25th. of Ecclefiafficus, That all the malice in the world is fhort in compa ifon to that of the Woman. Brevis malicia super malitiam mulieris. But that which is worlt, the hath a relentless and merciless heart; of this there needs no other proof, than that in the first Chapter of the Prophet Hofea, where it is faid, that God, to give his people to understand the Teverity of his juffice in the punifhments of their faults, commanded the Prophet to marry himfelf prefently, and to name his first daughter Mercilefs, as a certain Augury, that he would show no more kindnefs to the house of Ifrael; Vocabis nomen eius sine misericordia, quia non addultria misereri domus Israel. By which we fee God judged equitably, when

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when for an embleme of cruelty, and an hieroglyphick of malice, he used no other but woman. But yet fee a more ftrange paffage, the Prophet Zachary relating his visions, faith, That he faw among other things a monstrous woman fitting in the middle of a funnel, with a weight of lead in her hand; and as he was troubled to know what this prodigy meant, an Angel ferving him for an interpreter , prefently informed him, That it was the image of impiety, -or dixit, Heceft impietas ; wherein we fee, that Heaven, to paint out malice and wickedness, would not represent them under any other fymbol or refemblance, than in the perfon of a woman; the funnel ferving her for a feat, fignifies, that woman cannot keep fecrets, no more then that, which hath two vents; and therefore I suppose for this reason the Prophet faw in the mouth a lump of lead, to thut up her lips, and ftop her babling.

To conclude these Emblemes of holy Writ, St. John in the 7th. of his Revelations faw a woman mounted on a beaft, armed with feven heads and ten horns, having names and titles full of blasphe-K mies, mies, being not onely all over most gorgeoufly attired, being clothed with Purple, and fet with Jewels, but moreover infinitely cruel, and drunk with the blood of the Martyrs of Jeius Chrift : We have in part interpreted this Vision in the Epistle Dedicatory, but I must again speak of it here, being the true pourtraict of the malice of a woman; for in figuring her mounted upon a beaft with feven heads, it feems to intimate, that the will speak more than feven, there being as many tongues as heads; the Horns fignifie her thousand tricks and artifices; her names and titles full of blasphemy, her propensity to evil; her purple and jewels, her arrogance and pride, and the innocent blood wherewith the is drunk, is the embleme of the cruelty and malice of her mind, which hath made her rejected of God, and deprived her of his graces.

St. Cyril in his Third and Fourth Book of the Spirit and the Letter, difcourding of Cod's allotment of the Land of Promife to the children of Ifraet, would not have the women put into the Lift; and allo upon the account of that

passage,

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Paffage, where Pharaoh commanded the Midwives of Egypt to preferve the daughters, and deit oy the male-iffue, affumes, that God and the devil shewed themselves contrarily in this; for the devil would have the males put to death, which were the better fort, referving the females ; and God rejected the females, not willing that they fhould be enrolled amongst the men to share the promised Land, as being imperfect and unworthy of that honor : See his own words , -rejicitur quod, est reprobare molle & imperfectum, & Solis maribus dividitur terra promissa. And Origen in his fecond Homily upon Exodus, deriding Pharaoh faith, He was ill advised to put the better fort to death, ( that is , the males ) and preferve the worft, the females, who were sooner able to destroy his Kingdom thap the men.

Pythagoras being asked, Why he gave his daughter in marriage to one of his greateft enemies, prefently answered, Nihil illi poteram dare deterium— I could not give him a worfe thing, or better revenge my felf of him, woman being the most wicked thing in the world. K 2 The

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The Scripture declares this in the 25th. of Ecclefiaficus, — omnis plaga triffitia cordis eff & omnis malitia negatina mulieris; as much as to fay. That as the fickneis of the heart, which is the principal of life, furpaffeth the grief of all other corporal hurts, fo the malice of a woman, which is the principal of all evil, is beyond all the wickedneffes of the world. I defire the vertuous to excufe me, and do humbly beg their pardon; I apply this onely to the bad, whom again I call



#### Quietis Quaffatio.

### Enemy of Quiet.

HE that would fet before you all the characters and deferiptions which the Autients have made of women, both time and age would fail him gooner

#### (133) fooner then matter; and fo although we have faid many things in the precedeing Letter, yet is it nothing in regard of that

which may be faid. For it feems, that heaven hath fo much the more inspired grace, and serious Authors to write against them, by how much their wickedness hath encreated by aiding that spirit of darkness in the ruine of those souls destin'd to falvation and eternal glory. St. Chryfoftom writing upon the 19th. chapter of St. Matthew, faith among other things, ( to abridge that which he faid in this Homily) Mulier est janua diaboli, via iniquitatis, Scorpionis percussio, nocivumque genus est famina : Woman is the gate of hell, the way of iniquity, the biting of a Scorpion, and a hurtfull kind of creature in all things.

Valerius writing to Ruffinus, knew not better to defcribe a woman, than by the Chimera who had the face of a Lion, the belly of a Goat, and the tail of a Viper; For fhe hath, faith he, the fury and rage of a Lion, the lechery of a Goat, and the poifon of a Viper. The Philoiopher Simonides, as Joleph Battus reports, K 3 being being asked what woman was, gave her this definition, Mulier est hominis confusio, instabilis bestia, continua sollicitudo, indefinens pugna, quotidianum damnum, solitudinis impedimentum, vite continenti naufragium, adulterii vas, perniciosum pretium, animal pessimum, pondus gravissimum, aspis infunabilis, & humanum marcipium. Woman is the confusion of man, an inconstant beast, a continual care, a combat without truce, a daily trouble, an impediment of privacy, the shipwrack of a chast life, a fraight of adultery, &c. And for these reasons the Antients used this Proverb, Women is the veffel of the devil, a flinking Rofe, a fweet poilon ; for fhe is a veffel full of gall, which men imagine to be delightful and pleafant. St. Bernard in his 52d. Sermon, dares to call them the Inftrument of the devil. Read the Third Homily of Carthagena, the Fourth Tome, and other the like deicriptions ; and what St. Jerom holds , that a good woman is rarer than a Phonix; concluding, that their number is fo great, that no body there is, who is ignorant of their malice.

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The

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The Sieur de Fieuville Philosophying of the nature of bad women, compares them firit to the Chamaleon , which feeding it felf with wind, loves no man longer than the present ; to the Salamander , who unagreeable to temperature, defignes no happier end than to expire in the flames ; to the Locust, whole pleasure it is to skip about and through the fading flowers of the worlds inveaglement; to the Syren, which through its flattering charms feeds those devouring gulphs of Sicily ; to a continual Fire, which never goes out ; to the ravenous putrid Harpies, which seemed born in the world on purpose to torment man, to shorten his life, to nullifie his contentments, debase his grandeur, vilifie his perfections, to abate his valour, enfeeble his courage, unfortunate his defignes, redouble his pains, captivate his liberty, impede his enterprifes, fink his fortune, vex his quiet, and load upon his spirit a thousand molestations, which shall day and night without intermiffion turmcil him. A hell of noise, houlings, shreeks, and of fo many torments, that men are forced to give way by flying from them ; a manifeft K 4

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nifeft proof of their wickedness, lightneis, and inconstancy.

And if we have recourse to Scripture, we shall find, that taciturnity and filence is the diffinction between the good and evil women, and that it is the special gift and grace of God, Donum Dei mulier femfara & tacita; and joyns to that the gth.of the Proverbs, Mulier flutta & clamofa, woman is foolish and full of noile; and moreover, that the is both ignorant and full of craft.

It is very true, that effemina e perfons, wooers, buffons, and the gallants, aftest not filence in women, although it be a perfection worthy of a thouland praifes, but do defiroufly hear the prattle, the talk, and the iliads of fur erfluous difcourte, being thence able to judge, whether they be Ladies of pleasure.

But wife and vertuous men, diferning the gift of God in beftowing of a wife, and that filence is the most certain mark of vertue, cannot prize too much fuch a happy match, nor be too thankful to God. For my part, as nothing is more amiab'e in the world then peace and Quiet, fo nothing is more deteflable

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testable than the fray and noise of womens tongues.

This made Cicero to handlomely retort it to those who upbraided him with forfaking his wife, I cannot, faith he, ferve my wife and Philosophy, for either of them take up the whole man; and it is as much trouble to attain to the perfection of the latter, as to fludy the congentment of the former.

But that which renders a Philosopher incompatible with a woman, is, becaufe nothing is more proper to the advance of his fludy then filence and quiet, which a woman cannot poffibly indulge him, for the is always in action, crying, wauling, or roaring, either against her domefficks, or her neighbours, or ftrangers, who come to visit the master of the houshold; finding a thousand inventions to force words from those who refuse to speak conformable to their will. The proof of this lies in the Bake-house, the market, the beating of the Buck, where they meet in great numbers, those places being the onely rendezvous of that cackle and noise of women.

If you shall think this to be a small imper-

imperfection, you are deceived a hundred Leagues, for this is the very condition of the damned, who without ceafing do howl, cry, and blafpheme againft the Divine Majefty, as allo againft thofe who have been the occafion of their ruine; this we more vifibly fee in thofe Spellra, and other damned fibrits, which come into certain houfes, and in fome particular places make fo much noife, and caufe fo much diffurbance, even to the moft refolute, that they are glad to be gone. So we proceed to term her in the next Letter (according to experience) as the hat here no Houfes and Families

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R

# Regnorum Ruina. Ruine of Realms.

I twere an impossible attempt, if I fhould think to write the feveral misfortunes

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misfortunes and miteries of men deceived by women unacquainted in the School of wifdom and vertue; wherefore I fhall omit thole tears, plaints, regrets, forrows, griefs, torments, t oubles, rage, languots, fury, death, and punifhments of millions of men, affronted and injured by the malicious induftry of women, whom they adored and honored as the Soveraign Lady's of their affections.

I shall omit that degenerous Labour of Hercules in his fervice of Omphale, where he fubmitted his invincible fpirit and conquering hands to the fweeping of her Chambers and Halls : and afterwards his dying enraged and mad by the poison and jealousie of Dejanira : And also Apollo, who kept theep to please the daughter of Admetus; together with Hippolitus, who was torn in pieces by the means of his inceftuous mother in Law ; Abfyrthes , who was also difmembred by his cruel fifter Medaa: Roland, that French Hercules, who languished to death through the inconstancy of the 1-wd daughter of Galafrina, and dyed, facrificing himfelf to her : King Ipfis, who died for Anaxarete ; Hemon for

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for Antigone, Ovid for Corynna, with many others : Who had no other fatisfaction for this excels and profulenels of life, than to fee in the other world the execrable women punished according to their demerits, becoming the pastime of the Furies in their infernal Vaults. To omit the flories ( with other prophane writings) of Adam, Samfon, David, Solomon, and the most accomplish'd of the Antients, the most generous and brave courages that have been ruined by the female fex, I refume my fubject, and will prove, that whole Kingdoms, Provinces, and Common-wealths, have fallen by misfortunes, occafioned by fome particular women.

Helena, once the Paragon of all humane beauty, fomented fo bloody a war by the excellent features of her face, between the Greeks and the Trojans, that the laft loft both their life and honor therein : She afterwards remembring her felf of this fatal bufinefs, repented it fincerely; for being advanced in age, (as is reported by James Bergonne in his Supplement of the Chronicles) and defirous to fee her face, fhe called for a Lookingglafs,

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glais, and beholding her face io withered, and all the beauties thereof io tarnished, the fell a laughing, and in that mood blamed the folly of those, who for her fake had endured io many troubles: Alas, quoth the, is it possible that such a conntenance should cause the raine of so many brave Cities, and the slaughter of so many thousand gallant men, and noble warriors? These were the dying words of that most excellent Beauty.

King Foram (after the death of his father Febosaphat ) fucceeding in the Kingdom, his brothers being killed, and himfelf fallen into Idolatry, and the ruine both of him and his Kingdom thereupon enfuing; the Scripture gives this account thereof, and imputes it wholly to his unhappy wife ; Filia quippe Achab uxor ejus; & fecit malum in conspectu Domini : He had Athaliah the daughter of Ahab and Jezabel to his wife, importing, that it was no marvel this Prince was fo wicked and guilty of fo great crimes, having fo wicked a wife for his companion. And in the Third of the Kings, the fame Scripture fearching the caufe of the miferies and abhominations of of Ahab, faith after this manner, Jezable his wife, Gc. Concitavit enim eum Jezabel uxor sua, & abhominabilis factus est, in tantum ut sequeretur idola que fecerunt Amorhei.

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Philo Fudans notes in the first Book of the life of Moles, that Balak King in Afia, whose power extended it self throughout the greatest part of the East, never durit enterprise upon the Israelites till he had confulted his Devines, and particularly had fent for Balaam that false Prophet, who, though constrained by the Spirit of God to speak truth, nevertheless not to lose the favour of that Prince, he advised him, that the onely way to effect his defignes, and ruine that people, was, by fending his women among them, whom he fhould adorn and drefs as lafcivioufly as could be : Which purpose the faid women effectually brought about by their allurements, fo that the greatest part of the youth subjected themselves to Idolatry', before they were or might be permitted to fulfil their lufts on them ; which fo animated Phineas with the zeal of God's glory, and the love of Continence, and fome

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fome other with him, that falling upon these abominable perfons, they killed of them to the number of four and twenty thousand, and so faving the Hoff from being contaminated with those filthineffes, they gained the victory over that King, who by the counfel of the forefaid Prophet had so in the gross corrupted the people.

I shall onely add the example of Cleopatra, who, as Plutarch faith, was that rock on which Mark Anthony, that valiant and great Captain, dash'd and broke himfelf in pieces by his impure pleafures : But the not onely ruined him, but was the caufe of a thouland troubles to the State of Rome. Marcus Aurelius, that wife Prince, faith, That the fire of Atna was not fo hurtful to Sicily, as this wicked woman to every Canton of that Empire. To conclude, As vertuous women are given us from Heaven, to alleviate the miferies of our nature, fo are the bad born express to vex men, and to oppose and ruine all their defignes and good fortune.

Now although fo many thousand imperfections combine in them, yet more

par-

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particularly Pride reigneth and rageth in them, which, in explication of this next Epithet in in our Alphabetical order, fhall be feen.

Silva Superbiæ.

S

Forrest of Pride.

Ride is a vice fo deteltable and pernicious, that it hath made of an Angel a Devil, Lucifer; of a Man a Beaft, Nebuchadnezzar; of Adam, the fubject and object of all thofe mileries which encompaß and thwart us. If you would fee the defcription, the Divines hold, That it is properly a diforderly appetite of its own excellence, or of its felf, which caufeth contempt of God, and of thofe whom he hath mide fuperior in Grace, Honor, and other preprerogatives. All the learned hold it for the chief of the other vices, and fay, That it is the which combats and affaults all the other vertues.

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St. Auftin faid, That the is the Comrade of all fins, the guide and director in all their deformities; the reafon is, becaufe the is often generated by a love of juffice and of vertue, and proceeds in the way of good works; whereas other vices are cherithed by bad actions, and are known by their works.

This abhominable vice is as a peftilential wind, which blowing under the tree of vertue, withers the beauty of a foul, as a Poet hath express dit,

Pride is the root and head of every vice. The fource and fountain of what ills befaltus.

Who hath this monster tam'd, may freely

That he hath shook the mighty Tower of

By pride the devil full of cumning [pight, From Paradile our firft Parents banified, Subjected us to labour, griefs and pain; The gulph and precipice of milery.

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If then thou dft break through fins Battalia,

Rout those Philistines; set thy courage to't,

Cut off thy vaunting proud Goliah's head: For the whole Army feeing him to bleed, And his bead rear'd the Irophee of the field

Will quail, and their subdued powers yield.

As we fee in war, that no fooner as the General is fallen in Battel, but the adverfe foldiers rufh forward without looking behind them; fohe that can triumph over pride, and can drive it from its Empire, thall fpeedily diffipate all other vices; for humility, its contrary, being the treatury of all other vetures, and being ftrongly fortif'd within the foul; pride, though it were accompanied with the ftrength of all other fans, thall never enter or prevail againth it.

But if you defire to know the ordinary retreat of this unhappy vice, I thall without fear of a fearher'd brain tell you, that it is the wicked noddle of a woman, the idolater of her own irregular paffions; for never mas Lneifer formed in heaven,

#### as fuch women are on earth. You may fee the proof of this in the first woman, whom a feigned promife of the evil fpirit fo wrought upon, that fhe defired to be equal with God, as the Schoolmen and St. Auftin; an act certainly of the greatest prefumption in the world. And if the who received the first favours of heaven, and fo many proofs of the love of God, forgot her felf fo much, what shall we think of others of her fex, which are not fo perfect? For my part I believe, that if there are any humble of the fex, they are like the Sun among the Dy Stars, or the Phzenix among other Birds ; and fo it is no great marvel, that the humility of the bleffed Virgin invited the Son of the God of Heaven to defeend into the earth, and that her merit accelerated the great mystery of the Incarnation by futableness and congruity, as the Doctors hold; for her humility

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was fo acceptable to the Divine Majefty, that knowing it to be an extraordinary wonder in that fex , he forgot the pride of the first woman, and without further delay sent the Word of the Father to be made Man. Now except her, L 2

I know not any woman who may prefume to boaft of fo much humility, as to be reputed clear of affectation and vainglory.

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Humility is fo valuable in a woman, that shewing itself upon occasions; no man can tax her with any imperfections, fo as to obfcure that goodness which is believed to be in her; her humility makes her to be fuch as men could know to defire. The Prophet Nathan, in fetting forth the quality of a good woman, found nothing better to his purpole than the comparison of a theep, the gentleft and meekeft of all the creatures, as we may fee in his Parable to King David in the matter of adultery which he had committed with Bathsheba : There was (faith he) a poor man who had nothing in the world but one poor theep, orc. mark how he calls the wife of Uriab a fheep, for fo ought every good wife to be, pleafant, humble, filent, and obedient to her husband, as a sheep to its shepherd : and the husband ought to treat, keep, nourish, and maintain her as his fheep, and love her as his darling. Whereunto I add with the Wife-man , that fuch a moman is

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is favour from heaven bestomed on man; Gratia super gratiam mulier sancta & pudorata. And again, Mulieris bone beatus vir. But of this before.

That which is further obtervable in the fame place, is, That God oftentimes recompences the good works of a man by the offer of a vertuous wife; *Pars bona multer bona in parte timentium Deum dabitur viro pro fact is bonis*.

Solomon faith further in his Proverbs, that parents give unto children means and riches, but it is God that giveth unto them prudent and discreet women : Domus & divitie dantura parentibus ; à Domino autem proprie uxor prudens ; the Hebrew Text is more emphatical, having these words, Domus & divitia hareditas patrum, fignifying, that good and bad children fucceed alike to the goods and estates gained by their parents care and industry ; but that women being not the goods of fortune, God beltowes the good one onely to fuch as fear him, and observe his commandements. The same is likewise set down by the Royal Prophet, for having premised, Bleffed are they which fear the Lord, and walk in bis L 3

bis mays, he adds p efently the reward to follow, his mife shall be as a frainful vine (that is reclus'd or shut up in the most fecret place of the house, or) on the fides of his house, fignifi'd by these words, à lateribus domus tua. To which purpose St. Paul speaking of the aloneneis of Virgins, faith, that they ought to be guardians of their houses, for in stead of what our version hath, having care of their house, the Hebrew reads it by a Hieroglyphick of a wife and vertuous daughter, having a bealt called the Once at her feet, teaching us, that as the male of that creature is more feeble than its female, which furpaffeth him in courage and valour; fo ought a wife daughter to appear more vigorous than a man, in refifting those flattering courtefies, and deceitful wantonneffes, the impertinent and flippery feats of heady youngfters, who make much of them to no other purpose than to destroy and ruine their honor and reputation : And as that creature delights not in any place but in thick groves, and inhabitable deferts, and departs not out of them but to feek provision; fo ought a wife and vertuous daughter

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daughter to be a lover of folitude, and not not to depart out of her house, but onely to the Church, and employ her felf wholly in the fervice of God, and careful honeft exercises.

But if you think that folitude is requited onely of Virgins, behold two other Hieroglyphicks , which make it appear, that it is well becoming women of discretion; Eustac. lib. 2, de Ismeniis, faith, that the Antients represented chastity two manner of ways, the first was, by pourtraying a women crowned with a garland, woven with all forts of flowers that nature produced, the Rofe excepted; the wore a net for her garment, which covered her face, her breaft, and her feet, fignifying the pudicity of woman, to preferve which, all the graces, perfections, and flowers of the world are requifite ; except that which fmells of Venus and impudicity, fignifi'd by the Role, which is dedicated to that goddefs, whole love is unchaft.

The fecond pourtrait reprefented a Lady, crowned with all forts of pretious Stones and Jewels, Rubies, Diamonds, Emeralds, and other ineftimable L 4 riches, fiches, with a Carbuncle in the middle of her forchead, which gliftered like the Sun, being covered with a thick robe, all her care being to hide her feet; fignifying by this Embleme, that the riches, wherewith a woman ought to adom her felf, thould not confift in cloathes, but in fpirit and vertue; and a'though the be poor in rayment, it fufficeth if the be rich in head.

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This is to flow, that not to go often abroad, but to flay at home, is a great figne of the loyalty of marriage, and an affured token of an excellent woman, and obedient to her husband. But on the other fide, if you defire to fee the marks of a proud and wicked woman, take notice of these; She will be difdainful in her looks, lofty in her speech, supercilious in filence, diffolute in riots, furious in forrow, grave in her pace, honeft in appearance, prone to offer injuries, im. patient to endure them, defirous to command, flow to obey, ready to do ill, backward to do good, unmoveable to parcon, easie enough to vengeance, delicate in her diet, and ambitious to play the

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the Lady in all things, of which, fee two examples for proof.

Pliny the great Naturalist reports, that Cleopatra Queen of Egypt, the most proud and lascivious that ever was, obferving Mark Anthony to exceed all men in the fumptuousnels of his feafts and banquets, entertaining his guefts with the most choise and exquisite Viands that could be had; out of ambition or emulation uttered fome words in difparagement of his treatments, giving out, That they were nothing near the coft and value of those which the would provide and prepare : Of which he being advertifed, having taken Lucius Plancus for judge in the difference, demanded of her what the could do more magnificently than he? This proud Princeis without any other reply, having two Pendants in her ears fet with two ineftimable Pearls, which were doubtless the chief works of Nature, took the one of them, and having diffolved it in Vinegar, she drunk and swallowed it down in the presence of Mark Authony : Which Lucius feeing, and regretting fo great a walte, clapt his hand

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hand upon the other, and prevented the fivallowing down of that; and the better to pleafe and pacific her, gave fentence of vistory on het fide, although Mark Anthony was much troubled thereat. But Lucius forbore not to take the Pearl; and dividing it into two, he made thereof two Ear-pendants for the Statue of Venus, which was in the Temple of Pantheon at Rome.

The fecond Hiftory is of a wife of the Duke of Venice, named Dominica Sylvia, whom he had taken in Constantinople. Anthon. Sabellicus in his First Decad. Lib. 4. Tom. and the Mirror of Examples, Distinct. 1. Sect. 84. reports, that this woman, puft up with pride and arrogance, was so delicate in her meat and drink, fo curious of her body, and fo nice to be ferved, that she had not onely the perfumes of Musk, Civet, Amber-gris, and other fweet Odors in every corner and nook of her chamber, even to trouble the head of those that entred in; she was so delicate, I fay, that the would not onely be ferved with common and ordinary water to wash her felf, but command her fervants to

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to take off every morning the dew of heaven from the most odoriferous plants and herbs for her use; and moreover the would not touch with her fingers the meat ferved on her table, but taking it with golden forks, the would in that manner put it into her mouth ; though at last her prodigious delicacy cost her dear: For heaven not able longer to endure the infolent pride of this Syren, not onely inflicted Fthis or a Confumption on her in her whole body, that no one of her domeltick fervants or grooms could endure to be near her, they dying from her bed as phrantick and mad; but, as much as the had defpiled all things common to the fuftenance of life, fo nothing now, what manner of wathing foever that could be invented, could remedy this Itinking difease. Whereby we see, that the delicacy of these fine and nice Dames, those dainty mouth'd creatures, are no whit pleafing to the Divine Majesty, and that at the end of their carrier, he knows how feverely to chaftife them, according to the example of wicked Dives, whose sentence of damnation was onely grounded on his delicacy in habits,

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habits, in wearing fine linnen and purple, his luxury in featting, and his inhumanity towards the poor.

In fum, the haughtine is of fome women mounts to is high a degree, being once advanced in office and authority, that it is a Mattyrdom to obey them, and extreme cruelty in them to command to the utmost extent of their patfions and wills: Wherefore behaving them felves in this manner, it will be nowrong done to call them further

## Truculenta Tyrannis.

## Terrible Tyranny.

C Icero, the wonder of the Romans; faith, That vertue hath fuch a luttre, fo much beauty, and perfection, and excellence, that if the could be feen, the the would ravish the eyes and hearts of all men, and that there would not one be found who would not follow her, and become fervant to her amiable looks : From whence it eafily follows, that no= thing is more ugly, and deformed, and horrible to fee (if it were visible) than its contrary, Vice; and that as Vertue for its excellent beauty ought to be efteemed and praifed in every place where the is to be found, fo are we to disparage vice, her sworn enemy, where ever we meet with her, without confideration of the perfons that adore her, whether they be fmall or great, poor or rich, Peafant or Noble, Lord or Vaffal, Difciple or Malter, Man or Women; for herein we shall imitate the examples of many holy and religious perfons.

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To my purpole. No man ought to account me rath, if I have been to bold as to attaque the vice of women, offering themfelves to my mine eyes as the most obnoxious to the Law of God, and deftructive to the falvation of fouls, that I meet with in the humane spaces of this age. It is true, that men for the most part are come to the utmost period of of their wickedneis, but they are therefore beholding to women, who foment, maintain, and cherifh them in those abhominable courfes. St. Chryfoftom expounding that paffage of the 19 Chapter of St. Matthew, Hom. 32. Non expedit nubere, & c. If you would know, faithihe, what a woman is, I answer you, that the is the fivorn enemy of friendthip, an inevitable pain, a natural temptation, a defirable calamity, and domethique danger.

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Tertullian gives her not fo many Epithets, but they are not therefore the leis important; Thou art, O woman, (faith he) the gate of the devil, thou are he who fheweddt that unhappy Tree, the deferter of the Divine Law, &c.

Origen faith no lefs in that Sermon which he made of the Chananaan woman, The woman is the head of fin, the weapons of the devil, the caufe of our expulsion out of Paradife, the mother of delinquency, and corruption of the Law; and adds, that the devil left her to Job to afflict him the more, and to provoke him to curfe God in thole terms; Maledic Deo, & morere, I could cite St. Cyprian

#### prion in his Book of the fingularity of women; and the Sermon St. Epiphanius made against them : but I think it fatisfaction enough to name but their authorities against them, especially being to the same purpose with the former.

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But that which is more particularly blamable in a wicked woman, is, their tyranny and cruelty, which they practife towards those whom they keep under the key of their obedience, having an absolute power and full maftery over them to whom they are particularly obliged.

Plutarch hath a ftory handiomely to this purpole; Ninus the Monarch of the Affyrians was to taken with the beauty of a Maiden-flave, named Semiramis, and was fo furioufly enamoured on her, that he married her, and chose her before all the Ladies of his Kingdom; but in flead of cherishing, valuing, or effeeming the goodness and favour of the King, the no fooner became Miffress of his heart and affections, but having obtained by her female devices his authority, to command throughout his Empire, and manage for one whole day the affairs of State : She no fooner was vefted therewith,

with, but the inflantly deprived him not onely of his Royal Greatness, but also of his Life, with others of his familiar friends, to the intent to reign more fecurely, and exercise her cruel tyranny.

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The other of *Medea* is no leis cruel, for having got from *Jefon* all that a weman outragioufly could inatch from a man, to whom the had abandon'd her felf, the contrived againft his profperity, and againft the quiet of his family; and to act her part the better, the learned the Magick Art, to be fubfervient to her, in the ruine of her whom the deemed to be her rival, and to difpleate him whom to paffionately the loved. Her cruelty was fo great, that the murthered her brother as a pledge of her impudicity.

Atalanta the daughter of Scheneus glorying and triumphing in her beauty, (iurpaffing all of her age and iex) and iwiftnels in running, refolved with the confent of her father, never to marry any one but him who thould out-run her in the race: Giving this aniwer to all her fuitors, I will not refute to be the wife of the Victor, and to be the Lawrel of his victory, on condition neverthelefs, that

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that the vanquished die by my own hand, to explate their temerity; which bloody condition the fo ftrictly observed, that Hippomene, fon of Megare and grandchild of Neptune, a most beautiful young man, coming to the course, and feeing the rivolets of blood at the end of the Career, was exceedingly aftonith'd, faying within himfelf, 1s it poffible that men should be so blind, to seek a woman among fo many dangers ? but while he thus deplored the fad fate of his miserable corrivals, Atalanta past by ( whom yet he had not feen ) whom when he faw glittering like the Sun in beauty, he lift up his hands to heaven and cried out, being dazled with fo many miracles, Pardon me, couragious Lovers, that I have accused you of folly; excuse my indifcretion, which hath wrongfully condemned you b fore I knew the price of your race, the merits of that rich recompence which anima:ed your hopes. Hippomene being thus ravished with the beauty of Atalanta, and being jealous that fome o her would prefent himfelf before him, refolved immediately to hazard his life as the others, and to enter the lifts, to gather M

gather the fruits of love. Atalanta.in the interim not regarding but affranchifing and fetting at random the confiderations of the beauty, nobility, courage, and love of Hippomene, who exposed himself to death for her sake, said with an inflexible heart to mercy, Wherefore fhould I care for his life, having made fo many to die already ? he must die fince he deferves it, fince he will deftroy himfelf, the death of my other Suitors not ferving him for a warning : But shall he die for having defired to live with me? fhall he receive no other reward of his love than an unjuft fat :? Wherefore (for the aggravation of her cruelty ) shall I have a heart fo basely inhumane to defire a victory, which shall charge me with the reproaches of his blood ? But amidft these suspences of Atalanta, Venus favouring Hippomenes, gave him three beautiful golden Apples, which, having got a little way before her, he let fall one after another, and while she, surprised with the luftre of them, ftoopt to take them up, he came first to the Goal, and married her. But this good fortune was not lafting; for Atalanta continuing her pride,

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pride, and being to notorioufly ambitious, drew upon her the fierce anger of *Cybele* the mother of the gods, (whofe Temple the had prophaned by carnal pollution) who ftrangely metamorpholed them both, changing *Hippomene* into a Lion, and *Atalanta* into a Lionefs, to live thereafter in woods and forrelts amongft the beafts.

I will recite no more Hiftories, fearing to offend the goodness of wife and discreet women, who cannot without much horror hear fo much difcourse of the cruelty of those who dishonour their fex. It shall suffice to say, that there are women fo rigid in authority, fo exact in their commandements, fo punctual in their ordinances, so jealous of their power, and fo imperious in their behaviour, that as it is requifite for a woman to know how to command women wifely; fo must she be a woman that knows readily how to obey the laws and ordinances of women. I leave themfelves to be their own judges in this, and onely add, that these naughty packs have a heart to vain, a mind to haughty, and a M 2 port

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port fo proud and stately, that we may well firname them

### Vanitas Vanitatis.

# Vanity of Vanities.

F Or three or four good reafons parents did antiently forrow at the birth of their daughters; the fi fi was, for that in they were handlome and comely, a great deal of care, trouble and vigilance was required to keep them to, which was well fignifi'd in that Hietogl phick of a woman who was reprefented armed cap a pe with a Dragon at her feet, to thew, that chaft mildens need all minner of arms and defeaces to refift the affaults and fuggeftions of the devil, and the cunning infinuations of fentual men, and who have no government over themfelves. The fecond was, That if they were ugly, or deformed, or ill-shaped, a great deal of mony was required to fet them off in marriage. The third, That being unapt to Sciences and Mechanick Arts, they were of no use either to private or publick good. The fourth is, The natural vanity and cultome of women, who give the reins to their unbridled paffions ; for proof whereof, if you observe their words, their actions, their enterprifes and defignes, and all their behaviour, you shall find to much vanity and vain-glory, that the braveft Orator in the world could better deplore then express them. This vanity makes them dufdainful, lofty, curious, defirous of praise and honor, to the vaunting of their extraction, of their nobility, that they came from out the thigh of Fore ; this makes them pleafant and attentive to the cogging and flattering courtships , even to the contempt of candor and quipnuous freenefs, which is one of the most noble qualities they could be poffefs'd of ; wedding , as it were, diffimulation, fo that hypocrifie, and that feeming good which appears in them as by inflinct of nature, is meerly

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a difguile; they force their deportments, and draw in their mouth, the more artificially to grace their words, which are those Lime-twigs whereby they catch those, whom they would metamorphole into their humors and qualities.

'Tis this vanity alio which makes them pompous vain-glorious, nice, and and to be wantonly habited, for which they fearch all manner of flately bravery and gaudinels; the Manian Pactolus and Portugal Tagus mult be despoil'd of their rich gold Sands, to content their luxury in Rings and Jewels ; the Odors of Musk, Amber-pris, Civet, Iris, and Abdanon are not fpared, to perfume those ftinking and unfavoury exhalations which come from beneath them : and further, to reform the wildom of God, (O vanity insupportable! ) they content not themfeives with Neck-handkerchiefs, Gorgets, with falle Perruques, white, flaxen, friat he, auborn, and brown ; with Bracelets, Neck-laces, Carknets, and a thousand other leffer trinkums, but they use also paintings, falle colours to diffemble the uglinels of their face. their neck, and their breafts, whole dugs, without

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without this artifice, would rather look like two horn-pipes than pipes of milk; where love's foolith paffion lays his Nets to catch thole Swans of *Meander*, without confidering, that thele things are abhominable before God, and forbidden by the Divine Laws, as also by prophane.

Lycur gus by his Laws forbad the fuperfluity in apparel; and the Romans feeing the excels and luxury in them, efpecially by women, made a Law, that they fhould never wear any dreffings of gold, nor any garments of diverfe colours, or powdered with gold and filver: Which Law continued, till the effeminateness of Asia became Mistress of that glorious City.

But, may fome Finical Dame fay, men are as guilty in this vanity as women. Grant them to be fo, yet are they more excufable, becaufe the moft part thereof is in expence upon Arms, Horfes, Cloaths, and other equipage, commonly upon defign to raife their fortune, to appear fplendid in Courts and Camps well accourted to the fervice of their Princes. But women with all thefe looking-glaffes M 4 at

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at their fide, their Fans and Muffs, &c. &c othet trim niceties, have no other aime, but make use of them for the most part to draw in the flaves of their lewd pleature, with fo much excess, such charge, and such curiofity, that the poor Taylor knows not of what wood to make his arrow, with what new fashion to please them.

And though the mode now be easier to be found than the stuff, yet is there a certain fort of women, that, if they could, would wear the whole world on their backs. To which purpole he that writ, The means of making the Turks fivorn enemies of Christendom, in his book hath this paffage, I faw a Turkith woman, who belonged but to a private perion, wear about her in cloaths to the value of 3000 Duckets: If a fimple Damofel was fo vain, what think you of the wives of the Balhaws, the Viziers, and the Grand Seigniors. But to leave the Turkith women, we have fo bad here in France, that we may not well blame them there.

St. Cyprian faith, That women which

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go thus attired, wear the ftamp and image of the Devil. st. Aufin terms such garments, the fignes and interpretation of an adulterous heart, and latcivious and inconftant mind; Impudicus habitus figmum est adulterini cordis.

St. Paul writing to his Difciple Timothy, would not have women to be adorned with fo many pretiousflones, carkenets, curl'd hair, and rich habits; but to wear onely fuch as were decent, honeft, and agreeable to their quality, walking always in modefly and fobriety : Cum verceundia & modeflia ormantes fe.

Theodoret reports a pretty flory in his Hiftory of the Fathers, which deferves reading: His mother being aged twenty three years, and troubled with a fore eye, went to St. Peter the Hermite in a filk gown, and adorned with rich pendants in her ears, to obtain a remedy. That holy perfon feeing her in fuch a habit, which fhe thought fuitable to her youth and quality, took occafion to fpeak familiarly to her about it, and to reprove her vanity in this manner: What would you fay, Madam, if you fhould fee a dull and

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and unskilful Painter take up the Pencil to mend a Picture, which had been drawn by the best workman in the world, and wherein, according to his judgment, nothing could be faulted; would you not take that man for a rafh and ignorant fellow, and worthy of punifhment? and this excellent Painter, would not he have cause to complain of this boldness, and to cause him to be feverely chaftifed ? She thereupon replying, that he had just cause to do so. He then rejoyned, Confider in the fame manner, (Madam) that God, that great heavenly Maker, hath created you to his own image and likeness and by the same power he created you has made you perfest and accomplish'd; and think you, that you have not luftre, beauty, and-perfection enough to please his Divine Majefty, without borrowing from the creatures (the works of his hands ) an addition of ornament, reforming thereby his infinite power, and foveraign wifdom ? If you have recourse to paintings, patching to ftrange colours, to borrow'd hairs, and other vanities, will not this flow, that you believe God to be ignorant,

rate, in not having made you according to your defire? May you not be charged with boldneis and prefumption by that Divine Majefty, who made you no other then you are? His words ftrook fuch a fear into her, that having her eye cured by him, the came home and difroab'd her felf of her gay attire, laid afide her pendants and her other fineries, in the moft flourithing age of her life, habiting her felf ever afterwards as plainly and modeftly as the could.

I wish our fine Dames would do the like, that there were no fuch fhe-reformers of the wildom of God in the world, remembring that terrible fentence of the Prophet Zephaniah, Visitabo super omnes qui induti sunt veste peregrina; by which God threatens, that in the laft day he will make inquifition of those who wear strange garments and other gauderies, which make up an artificial beauty. To which purpole I with those plaistered fine Dames, which will not amend, were as handlomely affronted as those Curtefans were once by the means of Phryne ( the beautifulleft harlor (172) ha lot in her time) in a full feast.

Erasmus faith in the fixth of his Apophthegms, that fhe being one day at Table with a great number of her fifters of the fame Trade, feeing them all-to-be-painted, to put a trick upon those wenches (it being a custome and mannerly for guelts to do that which others do out of civility and good carriage) she wetted her hands in the water, and therewith rubbed her forehead : the others ftreight doing the fame in imitation of her who was a Sun in beauty without paint or other artifice ; the fucus was apparent, the wrinckles were feen, and they look'd like old withered hags, which made them the laughter of the whole company, who difmifs'd them with as much shame and difgrace., as they came full of mirth, pride, and arrogance.

To fay all in a word, if this be blameworthy in fecular women and Courtefans, a thoufand times more deteftable it is in thofe, who in all their ways and actions, ought to give teftimony of their contempt of the world, and the lufts and vain pomp thereof; who are obliged to pleafe

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please none but their celestial Spouse, who delights in those fouls which perfect themselves in the race of mortification, and in the exercise of patience under all the feverity and heat of those afflictions which it pleafeth God to fend them towards their advancement in the way of falvation, and the attainment of glory. If as St. Peter. speaking of women, faith, They ought rather to go in a decent habit, and be rather adorned with vertue than with gold, filver, or jewels; that her cloaths ought to be of the fame value. fimplicity, and modelty as fits fuch who have a Husband fo divine and heavenly, and who pleafeth not himfelf with those minds which are taken up among their wardrobes, and furrs, and corruptible earthly riches, and who relish nothing but wanton Venery : And if the wife of Philo the Jew could reply to those who blamed her, for not wearing a Crown on her head, and other ornaments . as the women of her time did , I am adorned, faith fhe, already with the fingular vertues and perfections of him, whom God hath given me to be my husband : If women are to take up the refolution

refolution of daughters confectated to God, and who by the vow of their profeifion have efpouted a perpetual Cloyfter, to live conformably to the actions and vertues of him, who hath redeemed them by the effuifion of his blood, endued them with his g ace, beflowed on them his love, taken them for his moft dear and loving Spoufe; fhould they have any other felicity, or glory, or contentment, than in the Crofs? taying with St. Paul, Mihi amem abfit glariari nift in cruce, Gre.

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Beautiful Efther long fince faid to. God, Thou knoweft that I abhor the fign of my bigh eftaic which is upon my bead, in the day wherein I flew my felf, and that I abhor it as a menftruous rag, and wear it not when I am private by my felf.

Livy in his Fourth Book of the Reman Hiltory, objerves, That the Senate having let at liberty one of the Veftal Virgins, fallly acculed of incelt, the Pontifex Maximu, to take off any fufpition which afterwards might fall upon her, and to thew her the manner of that life which the was to obferve according to her profeffion, forbad her ever afterward

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to be trimly dreft, and that above all fhe fhould not give her felf to fourrilous ralk, or any kind of merry difcourfe; but that fhe fhould behave her felf as becomes a ferious, fage, difcreet, filent, and modeft women in all her actions. And if this were required as neceffary in a Veftal Virgin, who worthipped Idols, how much more is this requifite in Chrian Maidens, who adore the true God, and are his Spoufes ?

St. Ferom shewing Lata how she should instruct her daughter, whom she had devoted to Chrift by the vow of her Virginity, among other excellent instructions these are very remarkable; Have a care, faith he, that your daughter frequent not the company of fecular and worldly women; beware you bore not her ears, paint not her face, curl or powder her hair, vermillion her cheeks, encircle her neck with pearls, adorn her head with Rubies or chains of gold, or her body with pretious garments, which are already the beginning of the fire of hell; remember that Pretexta, that noble Lady attiring the Virgin Eustochium a-la-mode the times, at the command

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command of her husband Hymetins, to break and frustrate the good purpose and defire of the mother of the faid Virgin, was menaced by an Angel from heaven, who appearing to her in the night, faid thus; Miserable as thou art, how hast thou dared to prefer the command of a husband to the Son of God? who made thee fo hardy as to touch his Spoule with thy facrilegious hands? wert thou not afraid to prophane by fuch uncleannels a Virgin of God ? Now that you may bear the punishment of this fin, I declare unto thee, that thy hands shall wither, and thou thalt fuffer extreme pain, and at the end of five months Hell (hall fwallow thee up; and I affure thee further, if thou perfevereft in thy wickednefs, and in thy naughty courses, God thall take away thy husband and children. A terrible threatning, but I tremble at the effect; she delayed her repentance, and God haftned his judgment, caufing her to die fuddenly: an example to others to forbear corrupting of fuch, who are dedicated to the fervice of God.

From whence I infer, That not onely the Votaries themfelves offend in triming

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ing and dreffing themselves, but also those that give them advice and counsel to to do : For the bleffed Bridegroom enquires not of the ornament of the body . but of the foal; not the nobility of birth, but vertue; not the beauty of the face, but of the mind ; not the good condition of the body, but the health of the mind; not prudence or other worldly bravery, but Faith, Hope, Churity, Humility, and othe vertues, which keep us right in the way of falvation. Those that live contrarily, and to the guile of the world, and of the loofer fort, I shall not be afraid in ftead of the Spoule of Chrift to call them Harpies, Syrens, inanimated by evil Angels, Sprites bearing the image of the Devil, and meriting to be compared to the conditions of Xerxes the Monarchi of Perfia, and that we paint upon her forehead, according to the order of the Alphabet, this Epithet

Xanxia Xerxis.

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# Xerxes's Ambition.

X Erxes was a Prince fo inflated with arrogance, and puft up with ambition, and tainted with vanity, that he had not his like, and therefore is a fit compariton for women, by his conformity to them, and theirs to him.

The pride and ambition of this Prince mounted to the high imagination of conquering the terreltrial Paradife, having an Army of 1200000 men, as Palberne reports: but God, that refifts the proud, withftood his defign, afflicting him with fo terrible a fimine, that through meer hunger he and his Army was confitrained to retreat the fame way again. This was a valt haughtine is, but if we confider that haughty transgreffion of the firft woman, we

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we shall find it to surpass this in every point.

Men further report two things of this Prince, more remarkable then all the other; the firft, his luxury and exceffes in pleaûre; the fecond, his extreme choler, and furious vengeance. *Cicero* faith, in the Fifth Book of his Tufculan Queffions, about the beginning, That this lafcivious and wafteful Prince contented not himfelf in the tafting the known debauch'd pleafures of the age, but to fill his depraved concupifcence, promiled by his Edict great rewards to luch as thould invent new and extraordinary ones; the moft fcelerate action in the world.

To the fecond, his rage; Herodotus faith, That coming with his Army to the ftraits of the Hellefpont, over which he defigned to build a Bridge, to march his men over from Afia into Greece, it hapned, that during this labour in vain, a ftorm arofe and broke down his Bridge fo much as he had done. At this he was fo madly incenfed, that he commanded three hundred blows with a Rod to be given this Sea, and threw Chains into it N 2 thinking

thinking to fhackle it; he bad allo fo many bangs to be inflicted on it, adding all fo ts of threatning and mischief. This not appealing his fury, in the last place he gave order to cut off the heads of all those, who were appointed to the cuftody of all his Waters and Bridges, as if they had been the caufe of this unfortunate adventure ; this was a wild fally of the maddeft and inconfiderateft perfor in the world. But if we fearch Hiftory , we thall find women more brutifh, wanton, and audacious than this proud Prince ; for to the first , his luxury , I abhor to think there should be found women fo diffolute and bestial, that not content with the most lustful perdite fort of men of their own species, but that abufing their nature, they fhould proftrate and abundon themselves not onely to beafts, but to the devil himfelf, who enjoy and mix with them ( though without any pleasure) in borrowed bodies. As an example for the first , fee Philo the Jew , in his tract of particular Laws, where you thall find Paliphae the wife of King Minos in love with a Bull, feeking by all means to have carnal knowledge of that Beaff. The

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The learned Apuleius faith, That a certain woman called Merces on a time fell into fuch a fit of rage, that the highly menac'd the provokers of her displeafure; in fury the vaunted, that the would displace Heaven it felf, the would dry up the Springs and the Sea, put out the Stars, illuminate Hell, calt to the ground even the Creator of this great Universe. Behold, if this be not the most unparallel'd audacious boldness in the world, far above and beyond the pride of the devil, who attempted no. more then to be equal with God : this woman would make God less mighty then her felf, and be superiour to him.

Orofins that famous perion faith, That during the Confulthip of Claudius Marcellus, Titus, and Valerius, there were put to death 380 Roman Ladies convicted of Witchcraft; and in his lift of the Sorcereffes, he puts in the first place Heeate, then Circe and Medea, fince which, the world by incefluous copulation, according to the cultom of Sorcereffes, hath been ftill replenithed, and hell filled; and this goldels did not onely prefide over Charmers, Incantators, & c. N 3

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but allo over Veneficiaries, and all forts of poylon, and to whom they addrett themielves for fucceis upon those mischiefs and maleficia, which other Sorcerers should do.

I thall mention one flory, which deferves to be transmitted, you thall tee it in the *Damonomanie* of D. *Bodin*, and more clearly in the Table of the Inconthancy of Damons and evil Spirits.

The flory relates, that a young Cirl named Magdalena de la Croix, native of Cordona in Spain, being descended of a mean family and parentage, refolved to collect fome almes to help forward the re-building and reftoration of the Convent of St. Clare, which then went to ruine; and managed the bufiness fo well, that the Monastery was finished. This gave occasion to the Nuns to receive her into their company, where a certain black Damon, like an Athiopian, came into acquaintance with her, being then aged betwixt ten and twelve years, and wrought fo by his devillish policies, that he made her a flave to his will ; making her feem also in a fhort time the wifelt. and holieft of her age ; and the better to captivate

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captivate her entirely to his obedience, the was no fooner twelve years old but he demanded her in marriage; whereto giving her confent, he married her upon this condition, that for the space of thirty years and more he should make her to equal, yea, to furpais in holineis, all of her profession, whether Monks or Nuns ; which fucceeded according to her defire : Thereby there grew fuch a familiarity between them, that this Damon forced fometimes to go to other places, which he made her believe were of great repute, he gave her a Servitour in his place, which affifted her in all things ; and taking the form of the faid Magdalen, did imitate her in all things, doing that which the ought to do for her eafe ; and when her Dæmon returned, he told her all things worthy of notice that had pafs'd in the world.

Among other things he told her one day, of the the taking of *Francis* the Firft, pritoner, and the fpoil that was foon after committed at *Rome*; which fhe relating to the Nuns, they thought fhe knew it by revelation of fome good Angel. To make fhort the flory, this *Magdalene* N 4 doing

doing admirable figns , and ftrange wonders, which paffed for miracles, together with the holinels of life which outwardly appeared, the was choien Abbeis of the Monastery, to the satisfaction of all the Religious therein, and behaved her felf fo well in this charge, that nothing was to be complained of in her: On Feftivals the was to fervently devout, that the hath been lifted three cubits high from the ground, having often in her hands the image of our Lord, shewing at times a head of hair reaching to her ancles, which disappeared prefently: Being at Mais, the partition wall of the Choir would open of it felf, fometimes to give a more commodious fight of the holy Hoftia; and those days wherein the failed to communicate, (which is very ftrange) the Priest having confectated the Hofts to the number of the Nuns prefent, found that he had one to fay, thinking that fome good Angel had referved it to give it her himfelf; and indeed fome of the Religious did iometimes fee the Hoft come to her in the aire, and this very Hoft did leap into her mouth, which the thew'd them publickly. This

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This fo augmented her credit and reputation of holineis, that Popes, Emperors, Kings, Princes, fent their Letters, recommending themselves to her prayers. The Spanish P incesses were first deceived; for the wife of ( harls the Fifth fent her fwadling-cloaths to wrap her fon Philip the Second with, that the would bleis them with her hand. But the did to many wonderful things, that at last the Nuns began to take her for a Witch ; which the perceiving, and God touching her by degrees by his grace, the thirty years of her Covenant being expired, about the year 1546 fhe acculed her felf, and confessed to the Vifitors of the Order, that fhe had known this Damon from the age of twelve years, continuing them to thirty onward; and having made a general confeffion, defired their affiftance : When, the Damon who had to long bewitched her, feeing her refolution, endeavoured by all means to diffwade her, but not able to effect it was constrained to leave her; who, the better to explate her fin, was put in prifon, where the underwent a hard and auftere pennance, till at laft the

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the obtained pardon of it from Pope Paul the Fourth.

There is another fin more odious to God and man, yea, to little children, which is drunkennels, the most infamous name can be given them.

# Yperanopofis Effrons.

# Shameless Drunkenness.

O F all the Vices none is more (hupid, grois, and brutifh than this; we fee that it reigns chiefly among the *Ger*mans, who are the groffelt Nation in the world. In other vices we can defery fome lineament of diligence, valour, good menage, prudence and policy; but in this there is nothing but what is heavy and earthly, and alike hurtful to the body and the fpirit.

You shall see in Plutarch, St. Ambrose,

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brofe, Tertullian, Arnobius, and Aulus Gellins, that drunkennels wastes the memory, dulls the spirits, corrupts the blood, troubles the brain, debilitates the fenses, stammers the tongue, shakes the body, enfeebles the nerves, makes all the members to tremble, burns up the lungs, rots them, and makes the breath flink like a dead carcafe, dimns the fight, fumes into the head , extinguisheth heat, enflames the breaft, blows up the ftomach, ftirs up luxury, provokes wrath, diforders the steps, caufeth babling, difcovers secrets, confumes wealth, defames the honour, enervates the ftrength of generation, fhortens life, confounds nature, and, which is worft, steals away time, robs us of day, drives away the fear of God and his judgments, deftroys grace, occafions the enmity of the Creator, and obliges men to everlasting punithment.

The first example is of a widow woman, reported by the Sieur de Montaign in his Effays, of a woman; who lying on her hearth by the fire fide drunk, was found by her fervant in fuch a pofune, that he carnally knew her without waking

waking of her, by whom being gotten with child, and perceiving it fome few days after, the acquainted a neighbor, that the thould think her felf to be impregnated, but that the had no husband; nevertheles nature by degrees shewing the truth of her conjecture, the cauled it to be published by the Cryer of the Town, that the would forgive any perfon that had done it, and would avow it, and marry him to boot : Her fervant culpable of the fast, believing her promises, declared all that had paffed, and his miltrefs married him, and made him her husband. In this we fee the ftrength of wine, and the evil it brings men in ; that it stupifies people, and renders them unfenfible of pleafure, even of the pleafures of Venery.

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The Romans made Laws againft woman drinking of wine, under pain of great punifhments; St. *Auftin* citing the Law, faith, That nature hath juftly forbidden women the power of commanding; and I fecond it, That it is not without reafon, that the Laws and cuftoms of the world have inhibited the manage of Empire, and the ufe of wine to them : For

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For these two Laws are the main Buttreffes and Defences, which can flop, that rage and madness which to transports them, as *Juvenal* faith,

#### Et rabie jecur incendente feruntur • Pracipites.

Women were the first at Thebes that facrificed to Bacchus the god of Drünkennefs, and the wine being once in their head, there was no manner of cruelty and infolence which they did not exercise, as we fee in the death of Pentheus, Orpheue, and many others. To which purpole Pindar and Virgilin defcribing a furious perion, void of judgment and reason, they onely uied a Metonomy, adapting them into the names of fome drunken terms taken from women, called Bacchantes and Chandes, one whereof called Agave being drunk, killed her own fon the King of Thebes.

Not to enquire further into Hiftory, I fay, as in Ecclefiafticus, that a drumken woman, and a gadder abroad, caufeth great anger, and she will not cover her own shame, intimating, that the is then a perfect

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perfect fury; which makes him also to iay, That he would rather dwell in the defasts among wild bealts, than to tojourn with a froward woman, enflamed with rage and anger; which wine redoubles.

I mult fay, That indeed it is a great punithment to dwell with fuch; but following the order of our Alphabet, we thall find another kind of women lefs inferable then thole, and these are fuch who feem furioufly transported with love, that the leaft thing in the world is capable to make them jealous, even of a fhadow, concerning that they love; and therefore deferve to be called

> Zelus Zelotypus. Zeal of Jealousie.

7

Ealousie differs not much from Envy, they are both the most irregular patfions

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fions ; Envy regards the good of another with extreme regret, that it cannot posses and obtain it ; Jealousie confiders the good of another, with fear, that any one elfe should partake of it. Now how much more men cherifh what they themfelves then others have, by fo much is it not to be wondred at, if the fear of lofing that which one poffeffeth doth more disquiet the spirit, than the good of another; and if fo, by confequence, that Jealoufie is a paffion more troublesome to be undergone than Envy, it is a difeafe which lodgeth onely in weak, fottifh, and diffruftful minds, for properly it is no other than a distrust of ones felf, and an infallible testimony of its little merit; it changeth moreover perfect love into hatred, respect into disdain, honor into contempt, truft into distrust, the fweetness of life into the bitterment of a perpetual torment, and the most pleafant and delightful recreations into the most sharp and disquieting perturbations imaginable.

It is a rage which troubles and wearies without any intermiffion a mind therewith poffelt, it is a tyranny which like

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a cunning Serpent winds it felf into bate and low minds under the title of love, wherein footbing others, it turneth to a mortal hatred, upon the fame foundations of good-will: vertue, merit, favour ; valour and reputation are the incentives of this Spite and jealous rage, though they flould be the motives and inducements to affection and love.

The holy Scripture compares it to two things, which flew its terribleneds; firft to the formidable Majetty, and the dreadful fury which the fons of God thall make to appear, when they are to judge the world, Accipiet armaturam Zelas illine; and iecondly, to the frightful pains of hell; for it not orely favageth the fweeteft natures, but fo over-bears them, that they are incapable of patience and patdon.

The Naturallifs tells us, that a certain Bird called *Porphysics* is to jealous of her companion, that knowing her to be difloyal he will kill binnielf. It is reported allo, that the Shepherd *Cratis* falling in love with a the-goat, her mate became I/o jealous, that finding him afleep he choaked bim with his horns, with

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with so much force also, that he broke his skull, and so brought him to his death.

The like may be initianced in Lions, Elephants, and other beafts, and innumerable examples of men and women, in whom it reigneth elpecially, becaufe they are leis magnanimous and couragious then men, who engage and oblige the good-will of others by a confidence of their own deferts, and which renders them worthy of that which they defire and pofiels, through their benevolences and fingular vertues.

It is well to the purpole that jealoufie is compared to hell, particularly that of a woman; for if there be a thouland forts of punihments to afflict the damned, women have alio a thouland inventions to afflict thole, who cannot or will not comply with their wills; and if that which they love ferioully be not complainent enough to their purpole, their love is turned into hatred, which ends in poifons, treafons, confipirations, and other attemptt, upon the honor and life of thole, who have nothing fo dear to them as their innocence.

Of many Tragical Hiftories, take this. O Lucitia

Lucitia fo paffionately loved her husband, that to bring him to her defire the gave him Aconite, a deadly poifon, miltaking it for a love-potion, of which he died instantly. The fame Author faith alio, that Cyanippe was fo extremely jealous of her husband, that the suspecting his cuffor of hunting was a pretence to his courting of other Ladies, went out into the Forreft to eipy it out; but the could not fo well conceal her felf, but the Dogs hearing a brufling of the leaves, ran upon her and tore her in pieces ; at which her husband was fo grieved that he killed himfelf in the place. In these two stories there is more of indifcretion than cruelty, but that of Ariadne is more doleful and Trasical, because the Emperor Zeno Isauricus her husband was not fo ferviceable to her as the defired , the caufed him to be buried alive, a molt horrible cruelty.

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I hope and firmly believe, that the wife and different will beat me no ill-wil; for as contraries fet together do make one another flow the better, fo thefe Satyres and Anatomies of vice, will make the noblemes, the excellency, the vertues

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vertues of good women (whom I will maintain to be equal in number with the bad ) to be more illustrious. For though the wife man faith, He could find none, 'twas not that he would abfolutely deny there was none, but he would exprefs, that when a woman doth well, the is not to be confidered in the quality of a woman, or according to the inclination of her fex, but as having a Mafculine fpirit, a martial courage, and the heart of a man; for as there are effeminate men; fo are there mafculine women, and of a more magnanimous mind than many men ; and indeed, the greatest contumely that can be cast upon debaucht and loofe men, is to call them effeminate; and the greatest praile that can be given to women is to name them virile and martial. To which purpose Erasmus faith, That Ennius in blaming the inconstancy and lightness of some young men, could find no better words to his purpole then to tell them, that they had the spirit of women ; Vos etenim juvenes animos geritis muliebres. For as the Poet faith in the Fourth of the Æneids; Women are changeable every Laertius 02 hour.

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Laertiss observes in the Sixth Book of the lives of Philosophers, that Diageness finding a young youth delicately trim'd. curl'd, and a la mode the Madam, faid unto him, 1 marvel that thou art not afhamed of thy ihame, counterfeiting and diguing thy nature; the made thee a man, and thou makelt thy felf a woman by this female trimming, and feminine delicacies.

Philo the few, in his Book of Strength and Courage, faith, That God intending the man should show himself couragious in his actions, in his deportments, and in his habit, forbad him exprelly, as we may fee in Deut. 22. that he should never wear the habit of women; Vir non stetur veste fæminea, nec mulier veste virili: Whereupon this learned Hebrew infers, That God forbids men the garments of a woman, because he ought not to have the leaft feminine thing in or about him , but that he fhould be vigorous in all his actions; and fo contrarily to the woman : However the case be now, most certain it is, that God made her for an ornament of human kind, for a comfort to our nature, and to fweeten the miferies of our

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our life, for the contentment of men, and to People the heavenly Paradife; to which, the bleffed TRINITY conduct and bring us All.

# Advice of the Author to Vertuous WOMEN.

#### My LADIES,

TT is reported, that the invincible I Hercules being one day upon an adventure, found in the open field Vice and Vertue in the guile of two women of different age and habit, and easie to be known by their outward behaviour : Both of these seeing this young man in fearch of some delightful good, to perpetuate the contentment of his mind during the course of his life, not deeming himfelf happy enough in his excelling Lions, Tygers, Centaurs, and Gyants in ftrength, prefented them-felves before him with all forts of recompences and promifes. Vice, to draw 2

draw him the fooner to her differetion , and charm more feelingly and forcibly his will and affections, offered her felf to his eyes in the shape of a young and fair Damfel, ennobled with all the Beauties, enriched with all the Pearls, Diamonds and Jewels imaginable to be found in the East, or in the bosome of Nature; cloathed with the most precious raiment that can be had from the Merchants, made fir to her goodly and exact ftature, with fo much neatness, modifhnefs , and futablenefe, that it was enough to make heaven amorous of her beauty and the Sun himielf jealous of all those, who thenceforward thould think themfelves worthy of her affections. She addreffing her ielf thus to Hercules in this goodly array, promised him, That if he would partake of her favours , and follow her in all things, the would lead him through a way frewed with Rofes, with Lillies, and Aromatick flowers, unto the fafe Haven of extreme Content, which he should receive in the enjoyment of honors, grandeurs, pleafures, eftate, and riches, in the grace and favour of all the great Monarchs of the

Earth :

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Earth : But that at the end of that pleafant race, and at taking his leave of this to go into the other world, he could hope for nothing but an accumulation of mifery. grief, pain, and fuffering.

Vice having finished her Oration, and the tender of her promises, Vertue being defirous to gain to her to brave a courage, went another way to work, appearing, to him in the form of an old Matron, all wrinckled, dithevel'd, deformed, and bended, cloathed as poorly and fimply as might be; in which poure, feeing Herenles disputted at her, and to turn away his eyes, the beipoke him in this manner ; Hercules, I am not a finikin, fpruce, beautiful woman, nor so richly adorned as that woman which just now spoke with you, and gave you those fweet and pleafing words, therewith to bait your affections, charm your will, and render thee her flave. I will not promife thee riches, nor the pleafures of the world, nor the favours of Princes, nor to lead thee a way diverfifi'd with sports and pastims : But I dare affure thee, that if thou wilt follow me in a way full of briers, thorns, flints, rough and abrupt, difficult and hard to climb, to the top of 0 4

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a Mountain , I will give thee to tafte all forts of delicacies, pleasures, and contentments, not for a few days or years, but for eternity, and for ever.

Hercules having heard Vertue, began to difdain Vice with all her careffes and temporary pleafures, and confider with himfelf, that it were better for a little time to endure the alperity of a difficult way, and worldly paffage, to be afterwards eternally happy, then being intoxicated with vain and perifhable pleafures, be for ever miferable.

I pass from the moral application of Fable to that which concerns the two ways, which are proposed to man at his birth by Jefus Chrift, reprefented by Vertue; and by the Devil, figured by Vice; the one conducting to heaven by pains, miferies, and the cross, gibbets, punishments, affronts, injuries, and troubles ; and the other to hell by pleasures, riots, vanities, and delicacies. I would therefore onety observe in favour of you, vertuous women, that as Vice found no readier means to deprive Hercules of his attainment to eternal happiness, than by the pompous spoils of your fex, as likewife doth the devil to deftroy the whole world;

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world; fo vertue judgeth nothing more expedient to fave and make happy this young man, than the fhape of a woman, to intimate, that your fex is as infeeptible of that royal quality, which ennobles fouls defined for heaven, as that deteftable deformed monfter of *Vice*, which appears to amiable, is to entrap, and fink, and drown her flaves in the abyts of an eternity of miferies.

I discover this by the admirable invention of the antient Poets & Philosophers, who thewing of one fide the good and favours which men partake of, tay, That they are communicated to us under a feminine fignification ; for Juno gives riches, Pallas science, Ceres fruits of the earth, Diana chaftity, Chloris flowe s, and fo the other goddeffes, who, according to them, were the honor and ornament of heaven and earth. On the other fide, the faid Philosophers speaking of the miferies and troubles of humane life, fay, That men have suffered them through the means of women, and under feminine names, as Persephone, Proferpina, the Furies, the Fates, the Harpies, the Gorgon, the Eumenides, Syrens, Pandora, &c. and as many, or more, destructive, as there

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there were good and vertuous : For we find among the Poets, that Jupiter the chief Pagan god, he could find among all the women that were in the world but nine vertuous ones, whom he named Mufes, whom he lodged upon the Hill Parnaffus, of a great heighth , feparating them thereby from the company of others, that they might not partake of their bad education, and of their vices, which made them the lees of the world . the fcum of natures, the feminary of mifery, the fcourge of the infenfible , the damm of all the filth and ordure in the world. As vertue hath made you (wife women) according to the fame praifes of the Philosophers, the honor of the world, the enamel of the earth, the beauty of the universe, the flourishing plat, where nature hath placed her greatness, and heaven doth influence it with the rich treafures of his inexhaustible stores, the Ne-Etar and the Ambrofia of the living, and the Spring-time of all humane things, the glory of man, and the comfort of our times and age.

I confeis ingenuoufly, that all these noble Epithets, and millions more, are due to your merits, in confideration of those

#### that vertue which thines within your minds, embellisheth your actions, ennobles your thoughts, raifeth your defignes, accompanies your enterprises, leads the way to your defires, gives that grace to your difcourse, gives reputation to your filence, makes all your deportments acceptable, and renders you capital ene-mies to the vices and infamous actions of your fex, who endeavour by their imperfection to blemish the perfection of your merits, and are the occafion, that the indifcreet and the ignorant of the other fex do not honor and dearly effeem you as is neceffary. As for me, it is my intention to make every day a new Panegyrick of your praifes, provided I find not my felf ill paid for having published this Anatomy of Vices, on purpose to make the luftre of your vertues more refplendent in the Temple of Memory?, and in the Firmament of future ages. For it is the duty of every difcreet perfon to blame Vice, and praise Vertue, without fear of fcandalous and poifoned tongues, or of men born for nothing but themfelves, and to cenfure, defame, reprove, and rashly judge the actions of another.

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Do

2.4.9 Do not believe, My Ladies, that I der figned this at leiture times for any difpleature received from any one in parficular of your fex; for I cannot believe there is at leaft amind to bately made, that would revenge a particular injury upon the general, or to use fuch a cowardly Pen, as not to dare freely to address it againft her who did offend him, as well as againft others that have done him no dipleature.

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Live then in hope to fee thole prailes and encomiums (which are due to your merits quickned by your vertue) one day published; and believe me, as I have composed this Alphabet to caule an amendment in the bad, fo is it my defigne to write your Elogies, to make vertue increase in you more and more: *Virtus enim laudata crefcit*; and to proteff to you, that there is no perion in the world who more ardently defires the furtherance of your (alvation, and the approaches of glory and happiness which you hope for with me in heaven, whether the Bleffed  $T \in IN_{i}ITT$  conduct us All.

FINIS.

