

Renascence Editions

Return to
[Renascence Editions](#)

A Mouzell for Melastomus (1617)

Rachel Speght

Note on the e-text: this [Renascence Editions](#) text is that of the edition of 1617, from a copy in the collection of the Harvard College Library. The transcription was done by Shirley Marc, Center for the Study of Women in Society, University of Oregon. This edition is in the public domain. Content unique to this presentation is copyright © 1998 The University of Oregon. For nonprofit and educational uses only.

A
M O V Z E L L F O R
MELASTOMVS,

The Cynicall Bayter of, and foule
mouthed Barker against
EVAHS SEX.

Or an Apologeticall Answer to
that Irreligious and Illiterate
pamphlet made by *Io. Sw.* and by him
Intituled, *The Arraignement*
of Women.

By Rachel Speght.

PROVERB 26.5

*A[n]swer a foole according to his foolishness, lest he be wise in
his owne conceit.*

LONDON.

Printed by *Nicholas Okes* for *Thomas Archer*, and
are to be sold at his shop in Popes-
head Pallace. 1617.

To all vertuous Ladies Honou-
rable or Worshipfull, and to all other
of Heuahs sex fearing God, and louing their
iust reputation, grace and peace through
Christ, to eternall glory.



It was the simile of that wise and learned *Lactantius*, that if fire, though but with a small sparke kindled, bee not at the first quenched, it may worke great mischiefe and dammage: So likewise may the scandals and defamations of the malevolent in time proue pernicious, if they bee not nipt in the head at their first appearance. The consideration of this (right Honourable and Worshipfull Ladies) hath incited me. (though yong, and the vnworthiest of thousands) to encounter with a furious enemy to our sexe, least if his vniust imputations should continue without answere, he might insult and account himselfe a victor; and by such a conceit deale, as Historiographers report the vpier to doe, who in the Winter time doth vomit forth her poyson, and in the spring time sucketh the same vp againe, which becommeth twice as deadly as the former: And this our pestiferous enemy, by thinking to prouide a more deadly poyson for women, then already he hath foamed forth, may euaporate, by an addition vnto his former illeterate Pamphlet (intituled *The Arraignement of Women*) a more contagious obtrection then he hath already done, and indeed hath threatned to doe. Secondly, if it should haue had free passage without any answere at all (seeing that *Tacere* is, *quasi consentire*) the vulgar ignorant might haue

beleued his Diabolicall infamies to be infallible truths, not to bee infringed; whereas now they may plainely perceiue them to bee but the scumme of Heathenish braines, or a building raised without a foundation (at least from sacred Scripture) which the winde of Gods truth must needs cast downe to the ground. A third reason why I haue aduentured to fling this stone at vaunting *Goliah* is, to comfort the mindes of all *Heuahs* sex, both rich and poore, learned and vnlearned, with this Antidote, that if the feare of God reside in their hearts, maugre all aduersaries, they are highly esteemed and accounted of in the eies of their gracious Redeemer, so that they need not feare the darts of enuy or obtrectators: For shame and disgrace (saith *Aristotle*) is the end of them that shoote such poysoned shafts. Worthy therefore of imitation is that example of *Senec[a]*, who when he was told that a certaine man did exclaime and raile against him, made this milde answeere; Some dogs barke more vpon custome than curstnesse; and some speake euill of others, not that the defamed deserue it, but because through custome and corruption of their hearts they cannot speake well of any. This I alleage as a paradigmaticall patterne for all women, noble & ignoble to follow, that they be not enflamed with choler against this our enraged aduersarie, but patiently consider of him according to the portraiture which he hath drawne of himselfe, his Writings being the very embleme of a monster.

This my brieue Apologie (Right Honourable and Worshipfull) did I enterprise, not as thinking my selfe more fit then others to vndertake such a taske, but as one, who not perceiuing any of our Sex to enter the Lists of encountring with this our grand enemy among men, I being out of all feare, because armed with the truth, which though often blamed, yet can neuer be shamed, and the Word of Gods Spirit, together with the example of vertues Pupils for a Buckler, did no whit dread to combate with our said maleuolent aduersarie. And if in so doing I shall bee censured by the iudicious to haue the victorie, and shall have giuen content vnto the wronged, I haue both hit the marke whereat I aymed, and obtained that prize which I desired. But if *Zoilus* shall adiudge me presumptuous in Dedicating this my *Chirograph* vnto personages of so high ranke; both because of my insufficiency in literature and tendernesse in yeares: I this Apologize for my selfe; that feeling the *Bayter of Women* hathopened his mouth against noble as well as ignoble; against the rich as well as the poore; therefore meete it is that they should be ioynt spectators of this encounter: And withall in regard of my imperfection both in learning and age, I need so much the more to impetrate patronage from some of power to sheild mee from the biting wrongs of *Momus*, who ofententimes setteth a rankling tooth into the sides of truth. Wherefore I being of *Dictus* his mind, who deemed himselfe safe vnder the shield of *Cæsar*, haue presumed to shelter my selfe vnder the wings of you (Honourable personages) against the persecuting heate of this fierie and furious Dragon; desiring that you would be pleased, not to looke so much *ad opus*, as *ad animum*: And so not doubting of the fauourable acceptance and censure of all vertuously affected, I rest

Your Honours and worships
Humbly at commandement,
 Rachel Speght.

*If Reason had but curb'd thy witlesse will,
O r feare of God restrain'd thy rauing quill,
S uch venome fowle thou would'st base blight to spue:
E xcept that Grace haue bidden thee adue:
P rowesse disdaines to wrastle with the weake,
H eatheish affected, care not what they speake.*

*S educer of the vulgar sort of men,
W as Sathan crept into thy filthie Pen,
E nflaming thee with such infernall smoake,
T hat (if thou had'st thy will) should women choake?
N efarious fiends thy sence hauing deluded,
A nd from thee all humanitie excluded
M onster of men , worthie no other name
 For that thou did'st assay our Sex to shame.*

RA. SP.

Faults escaped in this impression.

Page 1. lin. 13. in the Preface for *rearingreade fearing*.
page 4. line 17. for *Ironica* reade *Ironia*.
page 7. line 19. for *not touche* reade *not to touch*.
page 11 line 20. for *Meriam* reade *miriam*.
page 21. line 13. for *tongs* reade *tongues*.
page 32. line 17. for *adulterous* reade *idolatrous*.
page 33. line 30. for *Arganex* reade *Organon*.

Not vnto the veriest Ideot that
Euer set Pen to Paper, but to the
Cynicall Bayter of Women, or,
metamorphosed Milogunca,
Ioseph Swetnam.



From standing water, which soon putrifies, can no good fish be expected, for it produceth no other creatures but those that are venomous or noisome, as snakes, adders, and such like. Semblably, no better streame can we looke, should issue from your idle corrupt braine, then that whereto the ruffe of your fury (to vse your owne words) hath moued you to open the slaite. In which excremene of your roaring cogitations you haue vsed such irregularities touching concordance, and obserued so disordered a methode, as I doubt not to rely on, that a very Accidence Schollar would haue quite put you downe in both. You appeare herein not vnlike that Painter, who seriously indeuouring to pourtray *Cupids* Bowe forgot the String: for you, beeing greedie to botch vp your mingle mangle inuectiue against Women; haue not therein obserued, in many places, so much [as] Gramm[a]r sense. But the emptiest Barrell makes the lowest sound; and so we will account of you.

Many propositions haue you framed, which (as you thinke) make much against Women, but if one would make a Logically assumption, the conclusion would be flat against your owne Sex. Your dealing wants so much discretion, that I doubt whether to bestow so good a name as the Duncie vpon you: but Minoricy bids me keepe within my bounds; and therefore I onlie say vnto you, that your corrupt Heart and railing To[n]gue, hath made you a fit scribe for the Diuell.

In that you haue termed your virulent foame, *the Beare-bayting of Women*, you haue plainly displayed you[r] owne disposition to be Cynicall, in that there appeares no other Dogge or Bull, to bayte them, but your selfe. Good had it beene for you to haue put on that Muzzell, which Saint *Lance* would haue all Christians to

James 4.11. weare; *Speake not euill one of another*: and then had you not seemed so like the Serpent *Porphirus*, as now you doo, which, though full of deadly poyson, yet being toothlesse, hurteth none so much as himselfe. For you hauing gone beyond the limits not of *Humanitie* alone, but of *Christianitie*, haue done greater harme vnto your owne soule, then vnto women, as may plainly appeare. First, in dishonoring of God by palpable blasphemy, wresting and peruerting euerie place of Scripture, that you haue alleadged; which by the testimony of Saint *Peter*,

Pet. 3.16. is to the destruction of them that so doe. Secondly, it appeares by your disparaging of, and opprobrious speeches against that excellent worke of Gods hands, which in his great loue he perfected for the comfort of man. Thirdly, and lastly, by this your hodge-podge of heathenish Sentences, Similies, and Examples, you haue set forth your selfe in your right colours, vnto the view of the world: and I doubt not but the Iudicious will account of you according to your demerit: As for the Vulgar sort, which haue no more learning then you haue shewed in your Booke, it is likely they will applaud you for your paines.

As for your *Bugge-beare* or aduice vnto Women, that whatsoever they doe thinke of your Worke, they should conceale it, lest in finding fault, they bewray their galled backs to the world, in which you allude to that Prouerbe, *Rubbe a galled horse, and he will kicke*: Vnto it I answere by way of Apologie, that though euerie galled horse, being

touched, doth kicke; yet euery one that kickes, is not galled: so that you might as well haue said, that because burnt folks dread the fire, therefore none feare fire but those that are burnt, as made that illiterate conclusion which you haue absurdly inferred.

In your Title Leafe, you arraigne none but lewd, idle, froward and vnconstant women, but in the Sequele (through defect of memorie as it seemeth) forgetting that you had made a distinction of good from badde, condemning all in generall, you aduise men to beware of, and not to match with any of these sixe sorts of women, *viz. Good and Badde, Faire and Foule, Rich and Poore*: But this doctrine of Diuells Saint *Paul* foreseeing would be broached in the latter

1.Tim.4.3 times, giues warning of.

There also you promise a Commendation of wise, vertuous, and honest women, when as in the subsequent, the worst words, and filthiest Epithites that you can deuise, you bestow on them in generall, excepting no sort of Women. Heerein may you be likened vnto a man, which vpon the doore of a scuruie house sets this Superscription, *Heere is a very faire house to be let*: whereas the doore being opened, it is no better then a dogge-hole and darke dungeon.

Further, if your owne words be true, that you wrote with your hand, but not with your heart, then you are an hypocrite in Print: but it is rather to be thought that your Pen was the bewrayer of the abundance of your minde, and that this was but a little mortar to dawbe vp agayne the wall, which you intended to breake downe.

The reuenge of your rayling Worke wee leaue to Him, who hath appropriated vengeance vnto himselfe, whose Pen-man hath included Raylers in the Catalogue of them that shall not inherite Gods Kingdome, and your selfe vnto the mercie of that iust Iudge, who is able to saue and to destroy.

Your vnderdeserued friend,
RACHEL SPEGHT.

In praise of the Author and her Worke.

I *F little Daudid that for Israels sake,
esteemed neyther life nor limbe too deare,
In that he did aduenture without dread,
to cast at him, whom all the hoste did feare,
A stone, which brought Goliah to the ground,
Obtain'd applause with Songs and Timbrels sound.*

*Then let another young encombatant
receiue applause, and thanks, as well as hee:
For with an enemie to Women kinde,*

*she hath encountred, as each wight may see:
And with the fruit of her industrious toyle,
To this Goliah she hath giuen the foyle.*

*Admire her much I may, both for her age,
and this her Mouzell for a blacke-mouth'd wight,
But praise her, and her worke, to that desert,
which vnto them belongs of equall right
I cannot; onely this I say, and end,
Shee is vnto her Sex a faithfull friend.*

PHILALETHES.

I *F he that for his Countrie doth expose
himselfe vnto the furie of his foe,
Doth merite praise and due respect of those,
for whom he did that perill vndergoe:
Then let the Author of this Mouzell true
Receiue the like, of right it is her due.*

*For she to shield her Sex from Slaunders Dart,
and from inuectiue obtrectation,
Hath ventured by force of Learnings Art,
(in which she hath had eductation)
To combate with him, which doth shame his Sex,
By offring feeble women to perplex.*

PHILOMATHES.

P *raise is a debt, which doth of due belong
To those, that take the path ov Vertues trace,
Meating their wayes and workes by Reasons rule,
Hauing their hearts so lightned with Gods grace,
That wi[ll]ingly they would not him offend,
But holily their Lives beginne and end.*

Of such a Pupil vnto Pietie

*As is describ'd, I doe intend to speake,
 A Virgin young, and of such tender age,
 As for encounter may be deemd too weake.
 Shee hauing not as yet seene twenty yeares,
 Though in her carriage older she appeares.*

*Her wit and learning in this present Worke,
 More praise doth merit, then my quill can write:
 Her magnanimitie deserues applaud,
 In vetring with a fierie foe to fight:
 And now in fine, what shall I further say?
 But that she beares the triumph quite away.*

F A V O V R B.

**A Mouzell for *Melastomus* the
Cynicall Bayter of, and foule-
 mouthed Barker against
 E V A H S Sex.**

P R O V E R B S 18. 22.

*He that findeth wife, findeth a good thing, and
 receiueth fauour of the Lord.*



F lawfull it bee to compare the *Potter* with his *Clay*, or the *Architect* with the *Edifice*, then may I, in some sort, resemble that loue of God towards man, in creating woman, vnto the affectionate care of *Abraham* for his sonne *Isaac*, who that hee might not take to wife one of the daughters of the *Canaanites*, did prouide him one of his owne kindred.

Almighty God, who is rich in mercie, hauing made all things of nothing, and created man in his owne image: that is, (as the Apostle expounds it) *In wisdome, righteousnesse and true holinesse,* making him Lord ouer all: to auoide that solitarie condition that hee was then in, hauing none to commerce or conuerse withall but dumbe creatures, it seemed good vnto the Lord, that as of euery creature hee had made male and female, and man onely being alone without mate, so likewise to forme an helpe meete for him. *Adam* for this cause being cast into a heauy sleepe,

Gen.24.4

Ephe.2.4

Col.5.50.

Gen.2.10.

God extracting a rib from his side, thereof made, or built, Woman; shewing thereby, that man was as an vnperfect building afore woman was made, and bringing her vnto *Adam*, vnited and married them together.

Thus the resplendent loue of God toward man appeared, in taking care to prouide him an helper before hee saw his owne want, and in prouiding him such an helper as should bee meete for him. Soueraignty had hee ouer all creatures, and they were all seruiceable vnto

Gen. 2.20 him, but yet afore woman was formed, there was not a meete helpe found for *Adam*. Mans worthinesse not meriting this great fauour at Gods hands,

John 11 36. but his mercie onely mouing him therevnto: I may vse those words which the *Iewes* vttered whn they saw Christ weepe for *Lazarus*, *Behold how hee loued him*: Behold, and that with good regard, Gods loue; yea his great loue, which from the beginning hee hath borne vnto man: which, as it appears in all things; so next, his loue in Christ Iesus apparantly in this; that for mans sake, that hee might not be an vnite, when all other creatures were for procreation duall, hee created woman to bee a

1.Cor.11.9. solace vnto him, to participate of his sorrowes, partake of his pleasures, and as a good yokefellow beare part of his burthen. Of the excellencie of this Structure, I meane of Women, whose foundation and original of creation, was Gods loue, do I intend to dilate.

Of Womans Excellency, with the causes of her creation, and of the sympathie which ought to be in man and wife each toward other.

THE worke of Creation being finished, this approbation thereof was giuen by God himselfe, That *All was very good*: If All, then *Woman*, who, excepting man, is the most excellent

Gen.1.31. creature vnder the Canopie of heauen. But if it be obiected by any.

1 *Obiect.* First, that woman, though created good, yet by giuing eare to Sathans temptation, brought death & misery vpon all her posterity.

2 *Obiect.* Secondly, That *Adam was not deceived, but that the woman was deceiued, and was in the transgression.*

Thirdly, that Saint Paul saith, *It were good for a man not to touch a woman.*

1.Tim.2.14. Fourthly, and lastly, that of *Salomon*, who seemes to speake against all of our sex; *I haue found one man of a thousand, but a woman among them all haue I not found*, whereof in it[s] due place.

3 *Obiect.*

To the first of these obiections I answere, that Sathan first assailed the woman, because where the hedge is lowest, most easie it is to get ouer, and she being the weaker vessell was with more facility to be seduced: Like as a Cristall glasse sooner receiues a cracke then a strong stone pot. Yet we shall finde the offence of *Adam* and *Eue* almost to paralell: For as an ambitious desire of being made like vnto God, was the motiue which caused her to eate, so likewise was it his; as may plainly

1.Cor.7.1.

4 *Obiect.*

Eccles.7.30. appeare by that *Ironi[a]*,

Gen.3.11. *Behold, man is become as one of vs:* Not that hee was so indeed;
 1 *Obiect.* but heereby his desire to attaine a greater perfection than God had
answered. giuen him, was reproofed. Woman sinned, it is true, by her
 Gen 3.4. infidelitie in not beleeuing the Word of God, but giuing credite to

Sathans faire promises, that *shee should not die*; but so did the man too: And if *Adam* had not approoued of that deed which *Eue* had done, and beene willing to treade the steps which she had gone, hee being her Head would haue reproofed her, and haue made the commandement a bit to restraine him from breaking his Makers Iniunction: For if a man burne his hand in the fire, the bellows that blowed the fire are not to be blamed, but himselfe rather, for not being carefull to avoyde the danger: Yet if the bellows had not blowed, the fire had not burnt; no more is woman simply to bee condemned for mans transgression; for by the free will, which before his fall hee inioyed, hee might haue auoyded, and beene free from beeing burnt; or singed with that fire which was kindled by Sathan, and blowne by *Eue*. It therefore serued not his turne a whit, afterwarde to say,

Genesis 3.12. *The woman which thou gauest mee, gaue mee of the tree; and I did eat:* For a penalty was inflicted vpon him, as well as on the woman, the punishment of her transgression

Genesis 3.17. being particular to her owne sex, and to none but the female kind: but for the sinne of man the whole earth was cursed. And he being better able, then the woman, to haue resisted temptation, because the stronger vessell, was first called to account, to shew, that to whom much is giuen, of them much is required; and that he who was the soueraigne of all creatures visble, should haue yeilded greatest obedience to God.

True it is (as is already confessed) that woman first sinned, yet finde wee no mention of spirituall nakednesse till man had sinned; then

Genesis 3.7. it is said, *Their eyes were opened*, the eies of their mind and conscience; and then perceiued they themselves naked, that is, not onely bereft of that integritie, which they originally had, but felt the rebellion & disobedience of their members in the disordered motions of their now corrupt nature, which made them for shame to cover their nakednesse: then (and not afore) it is said that they saw it, as if sinne were imperfect, and vnable to bring a deprivation of a blessing receiued, or death on all mankind, till man (in whom lay the actiue power of generation) had transgressed. The offence therefore of *Adam* and *Eue* is by Saint *Austin* thus distinguished, *the man sinned against God and himselfe, the woman against God, her selfe, and her husband*: yet in her giuing of the fruit to eate had she no malicious intent towards him, but did therein shew a desire to make her husband partaker of that happinesse, which she thought by their eating they should both haue enjoyed. This her giuing *Adam* of that sawce, wherewith Sathan had serued her, whose sowrenesse afore he had eaten, she did not perceiue, was that, which made her sinne to exceede his: wherefore, that

1 Pet.3.7 she might not of him, who ought to honour her, be abhorred, the first promise that was made in Paradise, God makes to woman, that by her Seede should the Serpents head be

Genesis 3.15. broken: whereupon *Adam* calls her *Heuah, life*, that as the woman had beene an occasion of his sinne, so should she bring foorth the Sauour from sinne, which was in

Galat.4 4. the fullnesse of time accomplished; by which was manifested, that he is a Sauour of beleeuing women, no lesse then of men, that so the blame of sinne may not be imputed to his creature, which is good; but to the will by which *Eue* sinned, and yet by Christs assuming the shape of man was it declared, that his mercie was equiualent to both Sexes; so that by [*Heuahs*] blessed Seed (as Saint *Paul* affirmes) it is brought to passe, that *male and female are all one in Christ Iesus*.

Galat.3.28. To the second obiection I answer, That the Apostle doth not heereby exempt man from sinne, but onely giueth to vnderstand, that the woman was the primarie transgressour; and not the man, but that man was not at all deceiued, was farre from his meaning: for he afterward expressly saith, that as *in Adam all die, so in Christ shall all be made aliue.*

2 *Obiection answered*
For the third obiection, *It is good for a man not touch a woman:* The Apostle makes it not a positieue prohibition, but speakes it onelie because of the *Corinths* present necessitie, who were then persecuted by the enemies of the Church, for which cause, and no other, hee saith, *Art thou loosed from a wife? seeke not a wife:* meaning whilst the time of these perturbations should continue in their heate; *but if thou art bound, seeke not to be loosed: if thou marriest, then sinnest not,* only increasest thy care: *for the*

1 Cor.15.22. *married careth for the things of this world, And I wish that you were without care, that yee might cleaue fast vnto the Lord without separation: For the time remaineth, that they which haue wiues be as though they had none:* for the persecutors shall depriue you of them, eyther by imprisonment, banishment, or death; so that manifest it is, that the Apostle doth not heereby forbid marriage, but onely aduiseth the *Corinths* to forbear a while, till God in mercie should curbe the fury of their aduersaries. For (as *Eusebius* writeth) *Paul* was afterward married himselfe, the which is very probable, being that interrogatiuely he

1.Corint.9.5. saith, *Haue we not power to leade about a wife, being a sister, as well as the rest of the Apostles, and as the brethren of the Lord and Cephas?*

4 *Obiect answered.*
The fourth and last obiection, is that of *Salomon*, *I haue found one man among a thousand, but a woman among them all haue I not found:* for answeere of which, if we looke into the storie of his like, wee shall finde therein a Commentary vpon this enigmaticall Sentence included: for it is there said, that *Salomon* had seuen hundred wiues, and three hundred concubines, which number connexed make one thousand.

1 King 11.3
Pagnine.
These women turning his heart away from being perfect with the Lord his God, sufficient cause had hee to say, that among the said thousand women found he not one vpright. Hee saith not, that among a thousand women neuer any man found one worthy of commendation, but speakes in the first person singularly, *I haue not found,* meaning in his owne experience: for this assertion is to be holden a part of the confession his former follies, and no otherwise, his repentance being the intended drift of *Ecclesiastes*.

Thus hauing (by Gods assistance) remoued those stones, whereat some haue stumbled, others broken their shinnes, I will proceede toward the period of my intended taske, which is, to decipher the excellency of women: of whose Creation I will, for orders sake, obserue; First, the efficient cause, which was God; Secondly, the materiall cause, or that whereof shee was made; Thirdly, the formall cause, or fashion, and proportion of her feature; Fourthly and lastly, the finall cause, the end or purpose for which she was made. To beginne with the first.

The efficient cause of womans creation, was *Iehouah* the *Eternall*; the truth of which is manifest in *Moses* his narration of the sixe dayes workes, where he saith, *God created them male and female:* And *David* exhorting all *the earth* to sing vnto the Lord; meaning, by a Metonimie, *earth*, all creatures that liue on the earth, of what nation or Sex soeuer, giues this reason, *For the Lord hath made vs.* That worke then can not chuse but be good, yea very good, which is wrought by so excellent a workeman as the Lord: for he being a glorious Creator, must needes effect a worthie creature. Bitter water can not proceede from a pleasant sweet fountaine, nor

Genesis 1.28. bad worke from that workman which is perfectly good, & in proprietie, none but he.

Secondly, the materiall cause, or matter whereof woman was made, was of a refined

Psal.100.3. mould, if I may so speake: for man was created of the dust of the earth, but woman was made of a part of man, after that he was a liuing soule:

Psal.100.4. Genesis 2.7. yet was shee not produced from *Adams* foote, to be his too low inferiour;

Math.19.17. nor from his head to be his superiour, but from his side, neare his heart,

Genesis 1.26. to be his equall; that where he is Lord, she may be Lady: and therefore saith God concerning man and woman iointly, *Let them rule ouer the*

fish of the Sea, and ouer the foules of the Heauen, and ouer euery beast that moueth vpon the earth: By which words, he makes their authority equall, and all creatures to be in subiection vnto them both. This being rightly considered, doth teach men to make such account of their wiues, as *Adam* did of *Eue*, *This is bone of my bone, and flesh of my flesh:* As also, that they neyther doe or wish any more hurt vnto them,

Genesis 2.13. then vnto their owne bodies: for men ought to loue their wiues as themselues, because hee that loues his wife, loues himselfe: And neuer man hated his owne flesh (which the

Ephes.5.28. woman is) vnlesse a monster in nature.

Thirdly, the formall cause, fashion, and proportion of woman was excellent: For she was neyther like the beasts of the earth, foules of the ayre, fishes of the Sea, or any other inferiour creature, but Man was the onely obiect, which she did resemble. For as God gaue man a lofty countenance, that hee might looke vp toward Heauen, so did he likewise giue vnto woman. And as the temperature of mans body is excellent, so is womans. For whereas other Creatures, by reason of their grosse humours, haue excrements for their habite, as foules, their feathers, beasts, their haire, fishes, their scales, man and woman onely, haue their

Gen.1.26. skinne cleare and smoothe. And (that more is) in the Image of God were they both created; yea and to be briefe, all the parts of their bodies, both externall and internall,

were correspondent and meete each for other.

Fourthly and lastly, the finall cause, or end, for which woman was made, was to glorifie God, and so be a collaterall companion for man to glorifie God, in vsing her bodie, and all the parts, powers, and faculties thereof, as instruments for his honour: As with her voice to sound fourth his praises; like *Meriam*, and the rest of her company; with her tongue not to vtter words of strife, but to giue good councill vnto her husband, the which hee must not despise. For *Abraham* was bidden to giue eare to *Sarah* his wife. *Pilate* was willed by his wife

not to haue anie hand in the condemning of C H R I S T; and a sinne it was in him, that hee listned not to her: *Leah* and *Rachel* councelled *Iacob* to do according to the word of the Lord: and the Shunamite put her husband in mind of harbouring the Prophet *Elisha*: her hands shold be open according to her abilitie, in contributing towards Gods seruice, and distressed seruants, like to that poore widdow, which cast two mites into the Treasurie; and as *Marie Magdalen*, *Susanna*, and *Ioanna* the wife of *Herods* Steward, with many other, which of their substance ministred vnto C H R I S T. Her heart should be a receptacle for Gods Word, like *Mary* that treasured vp the sayings of C H R I S T in her heart. Her feete should be swift in going to seeke the Lord in his Sanctuarie, as *Marie Magdalen* made haste to seeke C R I S T at his Sepulchre. Finally, no power externall or internall ought woman to keep idle, but to imploy it in some seruice of G O D, to the glorie of her Creator, and comfort of her owne soule.

The other end for which woman was made, was to be a Companion and *helper* for man; and if she must be an *helper*, and but an *helper*, then are those husbands to be blamed, which lay the whole burthen

Exod.15.20. of domesticall affaires and maintenance on the shoulders of their wiues. For, as yoake-fellowes they are to sustayne part of ech others cares, griefs, and calamities: But as if

Genesis 21.12 two Oxen be put in one yoke, the one being bigger than the other, the greater beares most weight: so the Husband being the stronger vessell is to beare a greater burthen then

Math.27.19. his wife; And therefore the Lord said to *Adam*,

Gen 3.19. *In the sweate of thy face shalt thou eate thy bread, till thou returne to the dust.* And Saint Paul saith, *That he that prouideth not for his household is worse then an Infidel.* Nature hath taught senselesse creatures to helpe

Genesis 31.16 1. Tim.5.8. one another; as the Male Pigeon, when his Hen is weary with sitting on

2 Kings 4.9. her egges, and comes off from them, supplies her place, that in her absence they may

Luke 8. receiue no harme, vntill such time as she is fully refreshed. Of small Birds the Cocke

Luke 1.51. alwaies helps his Hen to build her nest; and while she sits vpon her egges, he flies abroad to get meat for her, who cannot then prouide any for her selfe. The crowing

Iohn 20.1. Cockrell helps his Hen to defend her Chickens from perill, and will indanger himselfe to saue her and them from harme. Seeing then that these vnreasonable creatures, by the

willingly, according to their kind, helpe one another, I may reason *à minore ad maius*, that much more should man and woman, which are reasonable creatures, be helpers each to other in all things lawfull, they hauing the Law of God to guide them, his Word to bee a Lanthorne vnto their feete, and a Light vnto their pathes, by which they are excited to a farre more mutuall participation of each others burthen, then other creatures. So that neither the wife may say to her husband, nor the husband vnto his wife, I haue no need of thee, no more then the members of the body may so say each to other, betweene whom there is such a sympathie, that if one member suffer, all suffer with it: Therefore though God bade *Abraham* forsake his Countrey and Kindred, yet he bade him not forsake his wife, who being *Flesh of his flesh, and bone of his bone*, was to bee

1.Cor.12.21. copartner with him of whatsoever did betide him[,] whether ioy or sorrow. Wherefore

Eccles 4.10. *Salomon* saith, *Woe to him that is alone*; for when thoughts of discomfort, troubles of this world, and feare of dangers do possesse him, he wants a companion to lift him vp from the pit of perplexitie, into which hee is fallen: for a good wife, saith *Plautus*, is the

Eccles 4.10. wealth of the minde, and the welfare of the heart; and therefore a meete associate for her husband; And *Woman*, saith *Paul*, *is the glorie of the man.*

1.Cor.11.7. Marriage is a merri-age, and this worlds Paradise, where there is mutuall loue. Our blessed Sauour vouchsafed to honour a marriage with the first miracle that he wrought, vnto which miracle matrimoniall estate may not vnfitly bee resembled: For as Christ turned water into

Iohn 1. wine, a farre more excellent liquor; which, as the Psalmist saith, *Makes glad the heart of man*; So the single man is by marriage changed from a Batchelour to a Husband, a farre

Psal.104.15. more excellent title: from a solitarie life vnto a ioyfull vnion and coniunction, with such a creature as God hath made meete for man, for whom none was meete till she was made. The enioying of this great blessing made *Pericles* more vnwilling to part from his wife, then to die for his Countrey; And *Antonius Pius* to poure forth that patheticall exclamation against death, for depriuing him of his deerely beloued wife, *O cruell hard-hearted death in bereauing mee of her whom I esteemed more then my own life! A vertuous woman, saith Salomon, is the Crowne of her husband*;

Prou.12.4. By which metaphor hee sheweth both the excellencie of such a wife, and what account her husband is to make of her: For a King doth not trample his Crowne vnder his feete,

but highly esteemes of it, gently handles it, and carefully laies it vp, as the euidence of his Kingdome; and therefore when *David* destroyed *Rabbah* hee tooke off the Crowne from their Kings head: So husbands should not account their wiues as their vassals, but as those that are heires together of the grace of life, and with all lenitie and milde perswasions set their feete in the right way, if they happen to tread awry, bearing with their infirmitie, as *Elkanah* did

1.Chron.20.2. with his wiues barrenesse.

The Kingdome of God is compared vnto the marriage of a Kings sonne: *Iohn* calleth the coniunction of Christ and his Chosen, a Marriage: And not few, but many times, doth our blessed Sauour in the Canticles, set forth his vnspeakable loue towards his Church vnder the title of an Husband reioycing with his Wife; and often vouchsafeth to call her his Sister and Spouse, by which is shewed that with *God is no respect of persons*, Nations, or Sexes: For whosoever, whether it be man or woman, that doth *beleue in the Lord Iesus*, such *shall bee saued*. And if Gods loue euen from the beginning, had not beene as great toward woman as to man, then would hee not haue preserued from the deluge of the old world as many women as men; nor would Christ after his Resurrection haue appeared vnto a woman first of all other, had it not beene to declare thereby, that the benefites of his death and resurrection, are as auailable, by beleefe, for women as for men; for hee indifferently died for the one sex as well as the other: Yet a truth vngainesayable is it, that the *Man is the womans Head*; by which title yet of Supremacie, no authoritie hath hee giuen him to domineere, or basely command and imploy his wife, as a seruant; but hereby is he taught the duties which hee oweth

1.Cor.11.3. vnto her: For as the head of a man is the imaginer and contriuer of proiects profitable for the safety of his whole body; so the Husband must protect and defend his Wife from iniuries: For he is her *Head, as Christ is the Head of his Church*, which hee entirely loueth, and for which hee gaue his very life; the deerest thing any man hath in this world; *Greater loue then this hath no man, when he bestoweth his life for his friend*, saith our Sauior: This president passeth all other patternes, it requireth great benignity, and enioyneth an extraordinary affection, *For men must loue their wiues, euen as Christ loued his Church*. Secondly, as the Head doth not iarre or contend with the members, which *being many*, as the Apostle saith, *yet make but one bodie*, no more must the husband with the wife, but

1. Cor.12.20 expelling all bitternesse and cruelty hee must liue with her louingly, and religiously, honouring her as the weaker vessell. Thirdly, and lastly, as hee is her Head, hee must, by instruction, bring her to the knowledge of her Creator, that so she may be a fit stone for the Lords building. Women for this end must haue an especiall care to set their affections vpon such as are able to teach them, that as they *grow in yeares, they may grow in grace, and in the knowledge of Christ Iesus our Lord*.

1.Cor.14.15. Thus if men would remember the duties they are to performe in being heads, some would not stand a tiptoe as the doe, thinking themselues Lords & Rulers, and account euery omission of performing whatsoever they command, whether lawfull or not, to be matter of great disparagement, and il dignity done them; whereas they should consider, that women are enioyned to submite themselues vnto their husbands no other waies then as *the Lord*, so that from hence, for man, ariseth a lesson not to bee forgotten, that as the Lord commandeth no thing to be done, but that which is right and

Ephes.5. good, no more must the husband; for if a wife fulfill the euill command of her husband, shee obeies him as a tempter, as *Saphira* did *Ananias*. But least I should seeme too partiall in praysing women so much as I haue (though no more then warrant from Actes 5.2. Scripture doth allow) I adde to the premises, that I say not, all women are vertuous, for then they should be more excellent then men, sith of *Adams* sonnes there was *Cain* as well as *Abel*, and of *Noah*, *Cham* as well as *Sem*; so that of men as of women, there are two sorts, namely, good and bad, which in *Mathew* the fiue and twenty chapter, are comprehended vnder the name of *Sheepe* and *Goats*. And if women were not sinfull, then should they not need a Sauour: but the *Virgin Mary* a patterne of piety, reioyced in God her Sauour: Ergo, she was a sinner. In the *Reuelation* the Church is called the Spouse of Christ; and in *Zachariah*, wickednesse is called a woman, to shew that of women there are both godly and

Luke 1.47. vngodly: For Christ would not *Purge his Floore* if there were not Chaffe among the Wheate; not should gold neede to bee fined, if among it there were no drosse. But farre Zech.5.7. be it from any one, to condemne the righteous with the wicked, or good women with the bad (as the Bayter of women doth:) For though there are some scabbed sheepe in a Gen.18.25. Flocke, we must not therefore conclude all the rest to bee mangie: And though some men, through excesse, abuse Gods creatures, wee must not imagine that all men are Esay. 5.20. Gluttons, the which wee may with as good reason do, as condemne all women in Prou.17.15. generall, for the offences of some particulars. Of the good sort is it that I haue in this booke spoken, and so would I that all that reade should so vnderstand me: for if otherwise I had done, I should haue incurred that woe, which by the Prophet *Isaiah* is pronounced against them that *speake well of euill*, and should haue *iustified the wicked, which thing is abhominable to the Lord*.

The Epilogus or vpshot of the premises.

Great was the vnthankfulnessse of *Pharaohs* Butler vnto *Ioseph*: for though hee had done him a great pleasure, of which the

Gen.40.23. Butler promised requitall, yet was hee quite forgotten of him: But fare greater is the ingratitude of those men toward God, that dare presume to speake and exclaime against *Woman*, whom God did create for mans comfort. What greater discredit can redound to a workeman, then to haue the man, for whom hee hath made it, say, it is naught? or what greater discourtesie can be offered to one, that bestoweth a gift, then to haue the receiuer giue out, that hee cares not for it; For he needes it not? And what greater ingratitude can be shewed vnto G O D then the opprobrious speeches and disgracefull inuectiues, which some diabolicall natures doe frame against women?

Ingratitude is, and alwayes hath beene accounted so odious a vice, that *Cicero* saith, *If one doubt what name to giue a wicked man, let him call him an vngratefull person, and then hee hath said enough*. It was so detested among the *Persians*, as that by a Law they prouided, that such should suffer death as felons, which prooued vnthankfull for any gift

receiued. And *Loue* (saith the Apostle) *is the fulfilling of the Lawe:*

Rom.13.10. But where Ingratitude is harbored, there Loue is banished. Let men therefore beware of all vnthankfulnessse, but especially of the superlatiue ingratitude, that which is towards God, which is no way more palpably declared, then by the contemning of, and rayling against women, which sinne, of some men (if to be termed men) no doubt but God will one day auenge, when they shall plainly perceiue, that it had been better for them to haue been borne dumbe and lame, then to haue vsed their tongs and hands, the one is repugning, the other in writing against Gods handie worke, their owne flesh, women I meane, whom God hath made equall with themselues in dignity, both temporally and eternally, if they continue in the faith: which God for his mercie sake graunt they alwayes may, to the glory of their Creator, and comfort of their owne soules, through Christ Amen.

*To God onely wise be glorie now and for
euer, A M E N.*

Certaine Q V Æ R E S

to the bayter of
Women.

W I T H
CONFVTATION

of some part of his Dia-
bolicall Disci-
pline.

[printer's mark]

L O N D O N,
Printed by *N.O. Thomas Archer*,
and are to be sold at his shop in
Popes-head-Pallace.
1617.

To the Reader.



Lthough (curteous Reader) I am young in yeares, and more defectiue in knowledge, that little smattering in Learning, which I haue obtained, being only the fruit of such vacant houres, as I could spare from affaires befitting my Sex, yet I am not altogether ignorant of that Analogie which ought to be vsed in a literate Responserie: But the Beare bayting of Women, vnto which I haue framed my Apologeticall answeere, beeing altogether without methode, irregular, without Grammaticall Concordance, and a promiscuous mingle mangle, it would admit no such order to bee observed in the answering thereof, as a regular Respo[n]sarie requireth.

Wherefore (gentle Reader) fauorably cōsider, that as that Painter is not to be held vnskillfull, which hauing a deformed Obiect, makes the like portraiture; no more am I iustly to be blamed for my immethodicall Apologie, sith any iudicious Reader may plainly see, that the Bayter of Women his pestiferous obtrectation is like a Taylers Cushion, that is botcht together of shredde, so that, were it not to preuent future infection with that venome, which he hath, and daily doth sweate out, I would haue beene loath to haue spent time so idly, as to answeere it all: but a crooked pot-lid well enough fits a wrie-neckt pot, an vnfashioned shooe a mis-shapen foote, and an illiterate answeere an vnlearned irreligious prouocation. His absurdities therein contayned, are so many, that to answeere them seuerally, were as friuolous a worke, as to make a Trappe for a Flea, and as tedious as the pursuite of an Arrow to an impotent man. Yet to preuent his hauing occasion to say, that I speake of many, but can instance none, I haue thought it meete to present a few of them to his view, as followeth, that if Follie haue taken roote in him, he may seeke to extirpate it, and to blush at the sight of that fruit, which he hath already brought foorth; a fruite I call it (not vnfitly I hope) because a Crabbe may be so termed, as well as a good Apple. Thus, not doubting of the fauour of well affected, and of their kinde acceptance of my indeuours, of which I desire not applaud, but approbation: I rest,

Your friend,

RACHEL SPEGHT.

The Preface vnto the Subseq[ue]nt.



With edged tooles (saith the old Prouerbe) it is ill sporting, but farre more dangerous: yea damnable is it to dally with Scripture, the two-edged Sword of the Eternall: for so to doe is a breach of the third Commandement; and he that failes in one point, is guiltie of all. If the magnitude of this sinne had beene considered by the Bayter of Women, the lamentable, yet iust reward thereof, as of all other sinnes without repentance, would, if he had but a seruile feare, haue restrained

Hebr.4.12. *him from transgressing herein. But as one deuoide of all true feare of Gods indignation against wilfull sinners (for as ignorance doth somewhat*

James 2.10. *extenuate a fault, so doth knowledge much aggrauate it) he hath made the exordium of his brainesicke exhalation against women, to be a peruerting of a part of holy writ; ex vnguibus leonem, iudge of this Lion by his pawe. For if the fore foot be monstrous, doubtlesse the whole bodie is correspondent thereto. The Porch indeede is foule, but hee that viewes the sequel, as I haue done, shall find a laystall of heathenish Assertions, Similies, and Examples, illiterate composition, irreligious inuectiues, and (which is worst) impious blasphemies therein included, filthy rubbish, more fitte to be heaped vp by a Pagan, then one that beareth the name of a Christian.*

But lest it should not onely be thought; but also said, that I finde fault where none is; or that I do ill to mislike the Worke, and not make the Author therewith acquainted, that if he please, hee may answer for himselfe: I thinke it not amisse to propose some few Quæres vnto the Bayter of Women, which I haue abstracted out of his infamous Booke, as himselfe confesseth it to be in his Epistle to Women.

[headpiece]

Certaine Quæres to the Bayter *of women, with confutation of some part of his Diabolicall Discipline.*



If it bee true, asse you affirme, Pag .2. line 26. That women will not giue thanks for a good turne.

I demand whether *Deborah* and *Hannah* were not women, who both of them sang hymnes of thankesgiuing vnto the Lord; the one for his mercy in granting her victory ouer *Israels* enemies, the other for his fauourable giuing vnto her a son, which she full oft and earnestly had desired?

And where-asse you say, Page 4. line 22. *that a woman that hath a faire face, it is euer matched with a cruel heart, and her heauenly lookes with hellish thoughts:* You therein shew your selfe a contradictor of Scriptures

Iudg.5. presidents: For *Abigail* was a beautifull woman, and tenderhearted; *Rebekah* was both faire of face and pittiful. Many examples seruing to confute your vniuersall rule might bee produced, but these are sufficient to dispell this your cloud of vntruth. As for your audacitie in iudging of womens thoughts, you thereby shew your selfe an vsurper against the King of heauen, the true knowledge of cogitatos being appropriate vnto him alone.

1 Sam.1.11. &2.1 If your assertion, That *A woman is better lost then found, better forsaken then taken* (Page 5. line 4.) be to be credited, me thinkes, great pitty it is, that afore you were borne, there was none so wise as to counsell your father not to meddle with a woman, that hee might haue escaped those troubles, which you affirme, that all married men are cumbred with, Page 2. line 20. As also that hee might not haue begotten such a monster in nature

1 Sam.25.3. *Asse* your selfe, who (like the Priest which forgot he was Parish Clearke) defame and exclaime against women, as though your selfe had neuer had a mother, or you neuer beene a child.

You affirme (Page 10. line 18.) that *for the Loue of women, Dauid purchased the displeasure of his God*: It had beene good that you had cited the place of story where you finde it, For I neuer yet in Scripture read, that the Almighty was displeas'd with *Dauid* for his loue to women, but for his lust to *Bathsheba*, which afterward brought forth his adulterous act, and his causing *Vriah* to be murdered.

1.Sam.11. In saying (Page 10. line. 25.) that *Iobs wife counselled her husband to curse God*, you misconster the Text; for the true construction thereof will shew it to bee a *Scarcasmus* or *Ironicall* speech, and not an instigation to blasphemie.

Page 11. line 8. you count it *wonderfull to see the mad feates of women, for shee will now bee merry, then sad*: but me thinkes it is farre more *wonder-foole* to haue one, that aduentures to make his Writing as publique as an In-keepers Signe, which hangs to the view of all passengers, to want Grammaticall Concordance in his said Writing, and ioyned together *Women* plurall, and *shee* singular, *Asse* you not onely in this place, but also in others haue done.

Albeit the Scripture verifieth, that God made woman and brought her to man; and that a prudent wife commeth of the Lord: yet haue

Gen 2.22. you not feared blasphemously to say, *that women sprung from the diuell*,

Prou.19.14. Page 15. line 26. But being, as it seemes, defectiue in that whereof you haue much need (for *mendacem oportet esse memorem*) you suddainely after say,

That *women were created by God and formed by nature, and therefore by policie and wisdom to be auoyded*, Page 16. line 12. An impious conclusion to inferre, that because God created, therefore to be auoyded: Oh intollerable absurdity!

Men I say may liue without women, but women cannot liue without men, Page 14. line 18. If any Religious Author had thus affirmed, I should haue wondred, that vnto Satans suggestions he had so much subiected himselfe, as to crosse the Almightyes prouidence and care for mans good, who positiuely said, *It is not good for man*

Gen.2.15. *to bee alone*; But being that the sole testimony heereof is your owne *dico*, I maruell no whit at the error, but heartily wish, that vnto all the vntruths you

haue vttered in your infamous booke, you had subscribed your *Dico*, that none of them might bee adiudged truths: For *mendacis premium est verbis eius non adhiberi fidem*.

Page 17. line 5. you affirme, that *Hosea was brought vnto Idolatrie by marrying with a lewd woman*, which is as true as the sea burnes: and for prooffe thereof you cite *Hosea I.* in which chapter is no such matter to be found, it onely containing a declaration of the Lords anger against the adulterous Iewes, who had gone a whoring after other Gods, set forth in a parable of an husband and an adulterous wife.

Page 19. *Theodora a monstrous strumpet, Lauia, Floria, and Lais, were three notable Curtizans.*

Was not that noble Citie of Troy, sacked and spoyled for the faire Helena? Page 21. *Therefore stay not alone in the company of a woman, trusting to thy owne chastity, except thou bee more strong then Sampson, more wise then Salomon, or more holy then David, for these, and many more haue beene ouercome by the sweete intisements of women,* Page 22.

I may as well say *Barrabas* was a murtherer, *Ioab* killed *Ab[n]er* and *Amasa*, and *Pharaoh Necho* slew *Iosiah*, therefore stay not alone in the

Luke 23.19. companie of a man, trusting to thy owne strength, except thou bee stronger then *Iosiah*, and more valiant then *Abner* and *Amasa*, for these and many
2.Sam.3.27 more haue beene murdered by men. The forme of argumentation is your
2 Sam.20 10. owne, the which if you dislike, blame your selfe for proposing such a
2 King patterne, and blush at your owne folly, *Quod te posse non facile credo*: for it
23.29. is an old saying, how true I know not, that blushing is a signe of grace.

Page 31. line 15. *If God had not made women onely to bee a plague to man, hee would neuer haue called them necessarie. euils.* Albeit I haue not read *Seaton* or *Ramus*, nor so much as seene (though heard of) *Aristotles Arganox*, yet by that I haue seene and reade in compasse of my apprehension, I will aduenture to frame an argument or two, to shew what danger, for this your blasphemy [you] are in.

To fasten a lie vpon God is blasphemy: But the *Bayter of women* fastens a lie vpon God: *ergo*, the *Bayter* is a blasphemmer.

The Proposition, I trowe, none will gaine say, the assumption I thus proue,

Whosoeuer affirms God to haue called women necessary euils, fastens a lie vpon God: For from the beginning of *Genesis* to the end of the *Reuelation* is no such instance to be found: But the *Bayter* affirms God to haue called women, *Ergo*, the *Bayter* fastens a lie vpon God.

*The reward according to Law Diuine due
vnto the Bayter of women.*

Whosoeuer blasphemeth God, ought by his Law, to die; The *Bayter of Women* hath blasphemed God, *Ergo*, he ought to die the death.

The proposition is vpon record, Leuit. 24.14.16. The Assumption is formerly proued.

If thou marryest a still and a quiet woman, that will seeme to thee that thou ridest but

an ambling horse to hell, but if with one that is froward and vnquiet, then thou wert as good ride a trotting horse to the diuell. Page 35. Line 13.

If this your affirmation be true, then seemes it, that hell is the period of all married mens trauailes, and the center of their circumference. A man can but haue either a good wife or a bad; and if he haue the former, you say he doth but seeme to amble to hell; if the latter, he were as good trot to the diuell: But if married men ride, how trauaile Batchelours? surely, by your rule they must go on foote, because they want wiues; which (inclusiuelly) you say are like horses to carry their husbands to hell. Wherefore in my minde, it was not without mature consideration that you married in time, because it would be too irksome for you to trauaile so tedious a journey on foote.

Now the fire is kindled, let vs burne this other faggot. Page 38. line 4.

Beware of making too great a fire, lest the surplussage of that fires effect which you intended for others, singe your selfe.

Shee will make thee weare an Oxe feather in thy Cappe. Page 44. line 4.

If Oxen haue feathers, their haire more fitly may be so termed then their hornes.

Page 50. line 28. There is no ioy nor pleasure in this world which may be compared to Marriage, for if the husband be poore and in aduersitie, then hee beares but the one halfe of the grieffe: and furthermore, his wife will comfort him, with all the comfortable meanes she can devise.

Page 51. line 16. Many are the ioyes and sweete pleasures in Marriage, as in our children, &c.

Page 34. line 5. There are many troubles comes galloping at the heeles of a woman. If thou wert a Seruant, or in bondage afore, yet when thou marriest, thy toyle is neuer the nearer ended, but euen then, and not before, thou changest thy golden life, which thou didst leade before (in respect of the married) for a droppe of hony, which quickely turnes to be as bitter as wormewood.

Page 53. line 19. The husband ought (in signe of loue) to impart his secrets and counsell vnto his wife, for many haue found much comfort and profite by taking their wiues counsell; and if thou impart any ill happe to thy wife, shee lighteneth thy grieffe, either by comforting thee louingly, or else, in bearing a part thereof patiently.

Page 41. line 12. If thou vnfouldest any thing of secret to a woman, the more thou chargest her to keepe it close, the more shee will seeme, as it were, with childe, till shee haue reuealed it.

It was the saying of a iudicious Writer, that whoso makes the fruit of his cogitations extant to the view of all men, should haue his worke to be as a well tuned Instrument, in all places according and agreeing, the which I am sure yours doth not: For how reconcile you those dissonant places aboue cited? or how make you a consonant diapason of those discords wanting harmony?

Page 34. line 19. You counsell all men, to shunne idlenesse, and yet the first words of your Epistle to Women are these, musing with my selfe being idle: Heerein you appeare, not vnlike vnto a Fencer, which teacheth another how to defend himselfe from enemies blowes, and suffers himselfe to be stricken without resistance: for you warne others, to eschew that dangerous vice, wherewith (by your owne confession) your selfe is stained.

Page 57. line 5. If thou like not my reasons to expell loue, then thou mayest trie Ouids

Art, for he counsellis those that feele this horrible heate to coole their flames with hearbes which are colde of nature as Rew, &c.

Albeit you doubt not but by some to be reputed for a good Archer, yet heere you shot wide from the truth, in saying without contradiction of *Ouids* error, that Rew is of a cold nature: For most Physitions (if not all) both ancient and moderne, holde it to be hote and drie in the third degree: and experience will tell the vser thereof, that the temperature is hote, not colde. And though the sense of tasting, without further triall, doth repell this error, I doubt not but in citing this prescription, you haue verified the opinion of that philosopher, which said, That there are some, who thinke they speake wisest, and write most iudiciously, when they vnderstand not themselues.

But, *vt opus ad finem per ducam*, sith I haue trode my vtmost intended steppe, though left one path vngone, I meane the *Beare bayting of Widdowes* vnviewd, in that I am ignorant of their dispositions, accounting it a follie of me to talke of *Robin-hood*, as many doe, that neuer shot in his Bowe, I leaue the speculation (with approbation of their *Beare bayting*) to those that regard neyther affabilitie nor humanitie, and wishing vnto euey such *Misogunes*, a *Tiburne Tiffenie* for curation of his swolne necke, which onely through a Cynicall inclination will not indure the yoke of lawfull Matrimony, I bid farewell.

*F ret, fume or frump at me who will, I care not,
I will thrust forth thy sting to hurt, and spare not:
Now that the taske I vndertooke is ended,
I dread not any harme to me intended,
S ith iustly none herein haue I offended.*

Pag. 7 line 7. for Herods reade Heuahs.

[printers ornament]