

HISTORIO-MASTIX.  
THE  
PLAYERS SCOURGE,  
OR,  
ACTORS TRAGÆDIE,

*Divided into Two Parts.*

Wherein it is largely evidenced, by divers Arguments, by the concurring Authorities and Resolutions of *sundry texts of Scripture*, of the *whole Primitive Church*, both under the *Law and Gospell*, of *55 Synodes and Councils*, of *71 Fathers and Christian Writers*, before the yeare of our Lord 1200; of above 150 *foraine and domestique Protestants and Popish Authors*, since; of *40 Heathen Philosophers, Historians, Poets*, of many *Heathen, many Christian Nations, Republicques, Emperors, Princes, Magistrats*, of *sundry Apostolical, Canonical, Imperiall Constitutions*; and of our *Omne English Statutes, Magistrates, Universities, Writers, Teachers*.

That popular Stage-plays (the very Pompes of the Divell which we renounce in Baptisme, if we beleeve the Fathers) are *sinfull, heathenish, lewde, ungodly Spectacles, and most pernicious Corruptions*; condemned in all ages, as *intolerable Mischiefs to Churches, to Republickes, to the manners, mindes, and soules of men*. And that the Treason of Play-poets, of Stage players; together with the penning, acting, and frequenting of Stage-plays, are *unlawfull, infamous and misbecoming Christian*. All pretences to the contrary are here likewise fully answered; and the unlawfulness of seeing of beholding Academicall Entertaines, briefly discusse; besides sundry other particulars concerning *Dancing, Drunken, Swearing, &c.* of which the Table will informe you.

By WILLIAM PRYNNE, an *Vicer-Barrester* of *Lincolnes Inne*.

*Cyprian. De Spectaculis lib. 1. c. 24.*  
*Exiguenda sunt ista Christianis fidelibus, ut item frequenter diximus, tam vana, tam perniciosa, tam sacrilega Spectacula: quæ, nisi non haberent crimen, haberent in se et maximum et parum congruum fidelibus vanitatem.*  
*Laetantur de Verbo Cultu cap. 20.*  
*Vitanda ergo Spectacula omnia, non solum ne quæ vitiorum prætoribus insidant, &c. sed ne cuius nos velopati consuetudo detineat, ut per 2. de his qui excommunicantur.*  
*Chrysost. Hom. 38. in Matth. Tom. 6. Col. 229. B. & Hom. 8. De Penitentia, Tom. 3. Col. 754.*  
*Tomus vero, sive Theatralis ludæ excessus, non leges, sed doctorem exortitur, ac omnem civitatem pestem extinguat. Etiam Theatrum, cum modo in curia officina, publicum incontinentia, gynaecium, cathedra peritæ, peritæ, peritæ, peritæ; plurimumque morborum plena Babylonia formæ, &c.*  
*Augustinus De Civit. Dei, l. 4. c. 1.*  
*Sic tentantur de tui et boni illi famulati in excusatione, nec in rebus humanis Ludi stant esse delectat.*

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shapes, and into the habit of wilde beasts. Others (saith hee) changed in a feminine gesture, did effeminate their manly countenance: neither unworthy have not they a manly fortitude, who have changed themselves into a womans habit, or have put on a womans attire. Now because the whole world was replenished with these and other miseries, the whole universall Church hath appointed a publicke fast to be kept on this day (which fast it seemes is now forgotten) in as much as the Author of life should put an end to these calamities: so doth he stile these effeminate practices. To these recited Fathers and Councels I might adde *Alexander De Casibus*, lib. 2. Titulus 54. *Aquinas prima secunda. Quæst. 102. Artic. 6. 6<sup>m</sup>. & secunda secunda. Quæst. 169. Artic. 2. 3<sup>m</sup>. Alexander Aletius. Theologie summa. pars 2. Quæst. 135. Memb. 2. pag. 617. 618. Glossa Ordinaria, Lyra, Tostatus, Pellicanus, Cornelius à Lapide, Rabanus Maurus, Calvin, Iuvius, Dionysius, Carthusianus, Ferus, Osiander, & Ainsworth on Dent. 22. v. 5. Bishop Babington, M. Perkins, M. Dod, M. Downham, M. Elton, Osmond Lake, M. John Brinsley, Calvin, Bishop \* Andrews, D. Griffiths Williams, D. \* Ames, with sundry others upon the 7. Commandement. Peter Martyr, *Locorum Communium Classis*, 2. cap. 11. sect. 68. 79. Bullinger & Marlorat in 1 Cor. 11. 6. *Guilielmus Parisiensis, De Fide & Legibus*, cap. 13. *Danaus Ethice Christianæ*, l. 2. c. 14. *Polanus Syntagma Theologicæ*, lib. 10. cap. 26. p. 665. The rich Cabinet, London 1616. p. 116. 117, 118. *Alpharus Vegius Landensis. De Educatione Liberorum*, lib. 5. c. 5. *Bibl. Patrum*, Tom. 15. p. 882. E. A short Treatise against Stage-plays by an Anonymous Author, tendred to the Parliament. Anno 1625. p. 17. W. T. In his *Abolomus* fall. fol. 9. Stephen Gosson his *Plays confuted*. Action 2. The third Blast of Retrait from Playes and Theaters: M. Northbrook, his *Treatise against Vaine Playes and Enterludes*. fol. 26. and D. Reinolds, in his *Overthrow of Stage-plays*. p. 8. to 20. & p. 85. to 103. where this point is largely and learnedly debated. All these, with infinite others in their Treatises against Stage-plays, doe utterly condemne the putting*

\* Churchisticall Doctrine.  
\* De Iure Conscientiæ. lib. 5. cap. 39. p. 271. sect. 30.

putting on of womans apparell, especially out of wantonnesse to act a Play, as a violation of this text of *Deuteronomy*, and an abomination to the Lord our God: neither was there ever any one Divine that I haue met with, who did contradict this truth; therefore we need not doubt or question it, but submit unto it without any more disputes.

Lastly, the very reasons alledged against the putting on of womans apparell on men, will evidently evince it to be sinfull to put it on to act a Play. For first, the very putting on of womans apparell (much more to act a lewd lascivious Enterlude) is an unnatural, and so a detestable and shamefull act: as not onely \* *Ambrose*, and the fore-quoted Christian Authors, but even <sup>1</sup> *Seneca* and <sup>1</sup> *Statius*, with other Pagans testifie. For since nature hath made a difference, not onely betwene the sex, but <sup>2</sup> even betwixt the habit and apparell of men and women, as well among the most barbarous, as the civilest Nations, in so much that they are visibly distinguished by the diversity of their rayment one from the other: it must needs be a violation of the very dictates of nature, for a man to clothe himselfe in that apparell which nature and custome have prescribed to another sex, as misbecomming him. As <sup>3</sup> nature it selfe doth teach men, that it is a shame for them to wear long haire (though our moderne Russians glory in it) because it is naturally proper unto women, to whom it is given for a vail, a covering: so much more doth it teach men, that it is a detestable, unnaturall, shamefull thing for them, to put on womans attire to act a Strumpets part. Hence men in womens, and women in mens apparell have beene ever odious. Witnesse <sup>4</sup> *Helicabalus*,

*Antiquus Orbis, Munsteri Cosmograph. Liber 28. De Meribus Gentium*, Strabo, *Geograph. Lib. 11.* and all other Historians and Cosmographers. \* 1 Cor. 11. 14. See *Ambrose, Hieron, Trinitas, Chrysostome, Theodoret, Sedulius, Remigius, Bede, Anselmus, Occumenius, Haymo*, Ibid. and my *Vnlovelynesse of Love-locks*, p. 8. to 16. p. 1 Cor. 11. 5. See *Glossa Ordinaria, Lyra, Bullinger, Calvin, Marlorat*, and others on the 1 Cor. 11. 6. Accordingly. <sup>2</sup> *Lamprish Helicabalus, Entropius, Rerū Rom. l. 10. fol. 124. 125. Zonaras Annal. l. 1. tom. 2. fol. 106. & 107.*

<sup>3</sup> *Sporus*

\* *Irenæus*, Tom. 1. p. 233. *Ambrosii* Notæ on *Deut. 22. 5.* <sup>1</sup> Non videtur tibi contra naturā vivere, qui cōsumunt cum feminis. *Exposit. 111.*

<sup>2</sup> Ocellus in fluxu venient in pectora vestigia; scinde pueris; scinde, &c. *Actid lib. 1.* <sup>3</sup> See D. Keimle's *Overthrow of Stage-plays*, p. 12. 13.

<sup>4</sup> See *Ambrose, Hieron, Trinitas, Chrysostome, Theodoret, Sedulius, Remigius, Bede, Anselmus, Occumenius, Haymo*, Ibid. and my *Vnlovelynesse of Love-locks*, p. 8. to 16. p. 1 Cor. 11. 5. See *Glossa Ordinaria, Lyra, Bullinger, Calvin, Marlorat*, and others on the 1 Cor. 11. 6. Accordingly.

<sup>c</sup> Suetonij Nero. <sup>d</sup> Sporus, <sup>e</sup> Sardanapalus, <sup>f</sup> Nero, <sup>g</sup> Caligula. (Suetonij Calig. <sup>h</sup> Sect. 26. Zonaras 5.2.54. & others; together with the <sup>i</sup> Male-priests of Venus. Annal. 1.2.98. <sup>j</sup> the Roman Galls or Cinsid, the passive Sodomites: in Florian, <sup>k</sup> Eutropius. 9.2. <sup>l</sup> Gayra, and <sup>m</sup> Peru; who clothing themselves sometimes, <sup>n</sup> not always in womans apparell (as did also <sup>o</sup> William Bishop of Ely to his shame,) are for this, recorded to posterity, as the very monsters of nature, and the shame, the scum of men. Witnesse the <sup>p</sup> Keepers of Fez at this day, who attyng themselves like women, shaving their beards, and becoming effeminate in their speech, are so odious to these very Infidels, (some base villaines only excepted who resort unto them,) that the better sort of people will not so much as speake to them, neither will they suffer them to come within their Temples. If men in womens apparell be thus execrable unto Pagans, how much more detestable should they bee to Christians, who are taught not onely by the light of nature, but of the <sup>q</sup> Gospel too, to hate such beauly male-monsters in the shapes of women? And as the verdict of human nature condemnes mens degenerating into women; so from the very selfsame grounds, it deeply censure the aspiring of women above the limits of their female sex, & their metamorphosis into the shapes of men, either in haire, or apparell. As nature dictates to men, <sup>r</sup> that it is a shame for them to weare long haire, or womens rayment, so it instructeth women, that it is a shame, a sinne for them, to put on mans apparell, or to clip or cut their haire their feminine glory (as our Viragoes doe) because it is given them as a naturall covering to distinguish them from men: as the Apostle plainly teacheth, in the 1 Cor. 11.5. <sup>s</sup> ¶ Purchas Pilg. 6.5, the 1 Tim. 2.9. & Dent. 22.5. Hence the Councell of Book 6. c.7. <sup>t</sup> Gangra <sup>u</sup> did anathematize those women, as infringers of the Book 9. c.1. <sup>v</sup> Purchas Pilg. book 9. c.11. & <sup>w</sup> Ciera. c.64. <sup>x</sup> Mathew Paris, Hist. Angl. p. 160. 161. See here p. 18.2. & <sup>y</sup> Purchas Pilg. Book 6. c.10. 4. 1 Cor. 11.14. Dent. 22.5. Zeph. 1.8. Rom. 1.27. & 1 Cor. 11.14. <sup>z</sup> Si quis mulier propter divini cultus (ut aestimant, crines attondeat quos ei Deus ad subiectionis materiam tribuit, vel habitum mutat, & pro solito muliebri amictu virilem sumit, tanquam preceptum dissolvens obediencie, anathema sit. <sup>aa</sup> Ibid. Canon. 13.17. <sup>ab</sup> Sicut, Tom. 1. p. 373. Gratian Distinctio 30. <sup>ac</sup> Sordani Hist. lib. 13. cap. 13.

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law of nature, and of the precept of subiection, who did either cut their haire, or clothe themselves in mans apparell, though it were under pretence of Religion, as <sup>ad</sup> Theodora (who lived a penitentiary life in mans apparell for her adultery in a Monastery for sundry yeeres together) is recorded to have done, and as some <sup>ae</sup> preposterous Nonnes in Egypt did: Hence Gratian Distinctio 30. <sup>af</sup> Summa Angelica. Tit. <sup>ag</sup> Kamina. together with Calton, Bullinger, Marlorat, Lyra, & Glossa Ordinaria, with sundry others on 1 Cor. 11. 5, 6. <sup>ah</sup> & Dent. 22.5. & Synodus Turonica, Anno 1583. apud Bochellum. <sup>ai</sup> Decreta. Ecclesie. Gallicana. lib. 6. Tit. 9. cap. 11. (whose word I would our man-women English Gallants would consider) expressly teach us; <sup>aj</sup> that even nature herselfe abhors to see a woman hoorne or pelled; that a woman with cut haire is a filthy spectacle, and much like a monster; and <sup>ak</sup> that all repute it a very great absurdity for a woman to walke abroad with shorne haire; for this is all one as if she should take upon her the forme or person of a man, to whom shorn cut haire is proper, it being naturall and comely to women to nourish their haire, which even God and nature have given them for a covering, a token of subiection, and a naturall badge to distinguish them from men. Yet notwithstanding, as our English Russians are metamorphosed into women in their deformed <sup>al</sup> frizled lockes and haire, so our English Gentlewomen, (as if they all intended, to turne men outright and weare the Breeches, or to become Popish Nonnes) are now growne so farre past shame, past modesty, grace and nature, as to clip their haire like men with lockes and fortotops, and to make this Whorish cut, the very guise and fashion of the times, to the eternall infamy of their sex, their Nation; and the great scandall of religion. Yea, the unnaturall shamelesse Papists, bidding as it were professed deicide both to God, to nature, <sup>am</sup> Moser, and S. Paul, haue

Bullingerus & Marlorat. <sup>an</sup> Ibidem. \* Which frizled haire is condemned by Concil. Constantinop. 6. Can. 96. & Synodus Turonica, 1583. Concl. Bircicase 1584. apud Bochellum.

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Baronius & Spondanus, Annal. Ecd. Anno 57. febr. 27. Cent. Magdeb. Cent. 11. Col. 333. l. 30. & Cent. 12. Col. 974. l. 50. Lyræ in 1 Cor. 11. 5, 6. Paulus in 1 Thes. 5. De Theologia Iurificatorum, Loc. 38. p. 107. 208. 109. Summa Angelica, Fœmina. The Rheims & D. Fulkes Notes on the Rheims Testament on the 2 Thes. 3. sect. 2. Pamclius. Note in Epist. 62. Cyrillus in 9 p. 84. Histerio because they had made themselves Eunuchs for the Kingdom of Heavens, and so were exempted from the Apostles text, that the Papists say these Nones of theirs are, though all other made this solemn Ceremony at the admission of all their Nones into their unholy orders, to poll their heads, and cut their haire, in token that they are now immediately espoused unto Christ, and so are freed from all subjection to men, or to their husbands, (as I presume those English women think they are, who cut their haire.) An unnatural, & unchristian shamefull practise, derived (as they themselves acknowledge) from the Pagan Roman Vestales (a fit patterne of imitation for all Popish Nones) who entering into that idolatrous order did use to poll their heads and consecrate their haire to the Goddess Lucina, hanging it for a monument on a sacred Lote-tree. Well, let the Romanists and their Nones, who give a reason for polling their religious Virgins, that it is a token of their freedom from all subjection to men, &c. (whereas they should rather plead they are men indeed, not women, and so are not bound to nourish their haire) much like the reason of those foolish Russian Friars, or Crinitifratres, whom S. Augustine reproving for wearing long haire against the Apostles precept. 1 Cor. 11. 14. to the scandall of religion, replied, that the Apostle prohibus men onely to weare long haire, and they were no men (as our effeminate hairy men-monsters hardly are, because they had made themselves Eunuchs for the Kingdom of Heavens, and so were exempted from the Apostles text, that the Papists say these Nones of theirs are, though all other

Tom. 3. f. 41. 155. 167. Lapidius De Zelo Ver. Princ. Germanor. c. 33. Bibl. Patr. Tom. 15. p. 741 b. Aeglia Hist. Indre. l. 5. c. 15. Purchas Pilg. Book. 8. c. 12. Mastix Select. Epist. 17. Francis De Croy l. 4. p. 209. Petrus Chomacensis. Epist. 1. 3. ad Germanos Fratres. Epist. 17. Francis De Croy his first Conformity. c. 21. p. 30. See D. Willets Synopsi Papismi p. 354. 355. & D. Fulkes & M. Cartwrights Notes on 2 Thes. 3. sect. 2. Baronius & Spondanus Ann. 57. sect. 27. 1. antus Windecke, Theologia Iurificatorum. Loc. 38. p. 108. Plin Nat Hist. l. 5. c. 12. Baronius, Spondanus, Windecke, and others qua supra. Martial. Epig. 19. Ep. 18. 27. Lyræ in 1 Cor. 11. 6. Baronius, Spondanus, Windecke, qua supra. Iam illud si dici potest, quod lucus ridiculus est, quod rursus inventur ad defensionem criminis suorum Viri iniquum prohibuit Apostoli habere comâ. Qui autem castitaverit seipsum propter regnâ celorum, non finit. Qui demencia singulari, &c. Aug. De Opere Monachorum. l. 1. c. 1. Tom. 3. p. 1068. See the Rheims, D. Fulkes, & M. Cartwright, Notes on 2 Thes. 3. sect. 2. Lyræ, Baronius, Spondanus, Windecke, qua supra, & Summa Angelica. Fœmina.

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women whatsoever are included: for let our English shorne Blowfes, thinke what they will of this vile practise; yet sure I am, that God, that Scripture, Nature, modesty, Religion and all ingenious persons, who have any sparks of nature in them much condemne it, as an abominable guife, unfit for any but lewd Adulteresses and notorious Whores, (as many polled Nones and shorne-frizled English Maddames are.) Hence the ancient Germanes and others, did use to shame and punish notorious Adulteresses and Whores, by shaving off their haire, as the most ignominious punishment that could befall them. Hence the ancient Roman Emperours did usually punish Adulteresses by cutting their haire, and then thrusting them into a Monastery, to doe penance there, the true originall of this Popish custome. And hence the French Synode under Pope Zachery, in the yeere 742. decreed. That if any Nones and holy Virgins did fall into adultery (as many did) they should be thrice whipped, then cast into prison for an whole yeere, and have all the haire of their head shaven quite away; to make them odious for ever after, yet Romanists glory in this their feminine tuncure of their Nones; Whereas the Council of Ariminum under Constantius (as it had bene purposely somoned to convict the Papists of heretic in this Cavery Ceremony of installing Nones) together with the Council of Agagra, condemned Enflatus for an heretique, Quod mulieres comam detondere monuisset: for that he had

Purchas Pilg. l. 5. c. 5. 9. & l. 9. c. 1. Alex ab Alex l. 3. c. 5. Aeglia De Anno anteo l. 2. & Cælius Rhod. Ant. l. 2. c. 18. 2. Iustinius (edict. l. 9. Tit. 9. Lex 30. Sed. hodie, adultera tonsa.) N. nascito habuit fulepro, &c. Ambrosius de Virgine Lupul. m. c. 8. Tom. 4. p. 216. B. Zancara Annal. Tom. 3. f. 141. 155. 165. Nicetius. Hist. l. 1. c. 17. c. 5. Cent. Mag. Tom. 6. Col. 349. 8808. Capitul. Franc. l. 6. c. 1. & 11. inde qua supra 7. Similiter velate & sanctimoniales filie in crimen fornicationis lapsæ fuerant, post terribilam verberationem in carcerem missæ sequentem annum ibi penitentiam agerant, & radatur omnes capilli capitis earum Surius Concil. Tom. 3. p. 40. 2. Nicetius Thebauri Orthodoxo l. 5. c. 14. Bibl. Patr. Tom. 12. pars 1. p. 587 B. & Can. 13. 17. Surius Tom. 1. p. 373. Nonnulli autem pietatis simulatione caput tondere & contra quam deceret sexum muliebrem virilem habitum induere adducere sum. His de causis Episcopi finitimi G. nensis in unum conveniunt, & isti Ecclesia catholica interdiciunt, &c. Sordani. Hist. Eccl. lib. 3. cap. 13.

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<sup>b</sup> Baromius & Spondanus, an. 302. l. c. 5.  
<sup>c</sup> Plutarchi Amatorius Moral. Tom. 3. page 345. 346.  
 Aftirij. Homilia. Quod non licet demittere uxore, &c. Bibl. P. T. 4 p. 707. G. Petrus Florinus l. 18. Var. Lect. c. 15.

<sup>d</sup> Hist. l. 4. c. 15.  
<sup>e</sup> See p. 184.  
<sup>f</sup> & Ithodor Peculiosores. Epist. l. 2. Ep. 53. See my involutions of Love-locks, p. 44. to 49.  
<sup>g</sup> Plutarchus De Virginitate Mulierum, Tom. 1. Moral. page 516. 517.  
<sup>h</sup> Alexander ab Alexand. l. 4. c. 12. fol. 113.  
<sup>i</sup> C. Iulius Rhodius. Antiqu. Lect. 1. 2. c. 13.

<sup>k</sup> Macrobius Saturnalis, lib. 3. cap. 8.  
<sup>l</sup> Paulus Diaconus. De Gestis Longobardorum. lib. 1. c. 8.

persuaded women out of a pretext of holiness, to cut their haire, against the very Lawes of God and nature. Now as womens clipping of their haire like men is thus execrable in it selfe, because unnaturall; so is their putting on of mans apparell, or men of theirs; especially for merriment. To passe by <sup>b</sup> Domna, who clad her selfe in mans apparell to avoid the rage of the Tyrant Maximian; together with that mirror of conjugal fidelity, <sup>c</sup> Empusa, who cut her haire, and wore mans apparell lest she should betray her Husband Iulius Sabinus, being discovered, with whom she lived 9 yeeres in a vault, as <sup>d</sup> Tacitus relates; with some <sup>e</sup> other women formerly mentioned, who have cut their haire and put on mans apparell for learning, danger, or religion sake, whose practise I cannot approve, since God and nature both condemne it: I shall onely remember two Stories more, very pertinent to this purpose. The first is of the Argive, or <sup>f</sup> Gracian women of Argos, who during Cleomenes King of Sparta from their besieged City under the conduct of Telephus, the most of the Argives being slain before the siege; in remembrance of this their victory, ordained a feast on the seventh day of the fourth month, wherein they exercised their Hibristica sacra, or contumelious solemnities, in which they clothed women in mans apparell, and men with womens haire-laces, veiles, and head attires: (inverting the very course of nature both in the male and female sex: ) And withall that they might seeme to contemne and disgrace their Husbands, they enacted this law (which our English shorne Viragoes might doe well to put in practice) that all married women should put on beards; when ever they should lie with their Husbands: which puts me in minde, not onely of <sup>g</sup> bearded Venus (to whom men sacrificed in womens, and women in mens apparell, as <sup>h</sup> Macrobius hath recorded) whom they pictured like a man from the girdle upward, and like a woman onely from the girdle downward, because they deemed her both a man and a woman: (a lively emblem of our halfe-men-women monstres: ) but likewise of the Winnits or Lombards wives, <sup>i</sup> who going to Goddanns with their Husbands to desire

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of him the victory against the Vandals with their haire hanging loose below their cheekes in forme of a beard; Goddanns seeing them out of his window, and taking them to be men with very long beards; demanded: Qui sunt isti Longobardi? from whence they were after called, Lombards; quall Long-beards, as some, or as other Historians have recorded, because <sup>j</sup> their Husbands to increase the number of their Army at their first eruption, that so they might be more terrible to their enemies, did unne their wives long haire and fashion it to their faces like a beard, deceiving their enemies with this Stratagem. which if our English polled females (who may do well to make them beards of the haire they have shorne from their Lockes and Foretops) will but imitate, they may then seeme bearded men in earnest, and fall to wearing breeches to, (as they have lately taken up mens Tonsure, Lockes and Doublets, <sup>k</sup> if not more:) and so bee like these mannish Argives, over-ruling nature and their Husbands both at once. The second History is that of <sup>l</sup> Aristodemus the Tyrant, surnamed effeminate, because he wore long womans haire, for which the very Barbarians did condemne him. This unnaturall Tyrant endeavoring to effeminate the Cumeans, commanded and taught their Youths to <sup>m</sup> nourish their haire like women, to colour it yellow, to curl and embroyder it, and binde it up in phillits; and to wear painted and embroydered Gownes and garments untill they were past 20. yeeres of age. And withall he compelled their women to cut their haire round, and to put on mens apparell. Which inversion of the course of nature in both sexes (condemned by <sup>n</sup> Plutarch, as a tyranny beyond all his other wickednesses) did make him so execrably odious to the Cumeans, that they rose up with one accord against him and slew him, together with all his posterity, as detestable and worthy ruine both with God and man. It is evident then by all these premises: that the putting on of womans apparel, and so <sup>o</sup> conversely, is <sup>p</sup> an unnaturall, and so <sup>q</sup> shamefull, an abominable act: concumulatus in verticem ipsum capitis suo arcem ambitu crinium Hispanensis. Originum. l. 19. c. 13. \* See Ptoleus his Pilgrim. cap. 52. accordingly.

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therefore.

<sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup>  <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

therefore to put it on to act a Play, must needs bee such.

2

Secondly, as it is an unnaturall, so likewise it is an effeminate act to put on womans apparell, especially to play a womans part. This all the fore-quoted Authors, together with *Alt 5. Scene 3.* abundantly testifie: This *Plutarch*, and *Dionysius Hallicarnassicus* in the now recited History of *Aristodemus the Cemean Tyrant*; together with *Orosius, Suetonius, Philo ludæus, Diadorus, Siculus, Athenæus, Iustin, Lampridius, Iuvenal, Ensebius, Puchas,* and the fore-quoted Historians, who condemne *Sardanapalus, Heliogabalus, Nero, Sporus, the Male-priests of Venus, the Roman Galli, Cissadi* and others formerly mentioned for so many Monsters of unparalled effeminacy, for putting on womans attire, together with the very grounds of common reason, fully evidence. For what higher streine of invirility can any Christian name, then for a man to put on a womans rayment, gesture, countenance and behaviour, to act a Whores, a Bawdes, or some other lewd, lascivious females part? If this be not effeminacy in the supralative degree, I know not yet what effeminacy meanes. But if it be effeminate, as \* all must grant, then it must needs be sinfull, yea abominable, since *effeminacy is both an odious and a condemning sinne*, as both Scriptures and Fathers doe proclaime it.

Thirdly, a mans putting on of womans apparell, be it to act a Play, *is a dishonest, immodest, and unseemly thing*, which becomes not Christians or religion: it is a thing of ill, not good report; a thing not honest, but vile and filthy in the sight of all men, as the fore-alleged Authors, and *Alt 5. Scene 3.* together with every ingenious mans conscience and experience testifie. Therefore it must needs be sinfull, as the recited Fathers, and \* *Marginall Texts of Scripture* will more fully evidence.

\* Effemina-  
corpore atq; a-  
nimo ne scint-  
illa quide reti-  
nent generis  
masculi proci-  
nas plectenes  
cincinnos or-  
namentis: nec  
puder eos data  
opera morem  
sexu mutare in  
femina. *Philo*  
*De Specialibus*  
*Legibus* p. 1059.  
1060.  
o See pag. 108.  
\* See *Puchas*  
his *Pilg. cap. 51.*  
p. 108. 9, 10.  
Gal. 5. 19, 21.  
Eph. 4. 19. Mi-  
litem Christi  
verò, nihil mol-  
le decet. *ambrosi*  
*Enchiridion* p. 38  
See *Puchas* his  
*Pilg. cap. 51.*  
\* See *Balingerus*  
*De Theatro*, l.  
c. 50. § 1, 52.  
9 *Ambrosi* tre-  
neo, *Calvin*, *Ba-  
lingerus*, on the  
7. Commande-  
ments, and all the fore-quoted Authors. p.  
*Phil.* 4. 5, *Eph.* 4. 17, 18, 19, 20. 1 *Cor.* 13. 5. *Tit.* 2. 11, 12. *Rom.* 14. 8, 14, 19.

Fourthly,

Fourthly, a mans clothing himselfe in Maides at-  
tire, is not onely an imitation of effeminate idolatrous  
*Priests and Pagans, who arrayed themselves in womans ap-  
parell when they sacrificed to their Idols, and their Venus, and  
celebrated Playes unto them; which as Lyra, Aquinas,  
and y Alensis well observe, was one chiefe reason, why this  
Text of Deuteronomy prohibits, mens putting on of womans ap-  
parell, as an abomination to the Lord: but a manifest ap-  
probation and revivall of this their idolatrous practice.*  
Therefore it must certainly \* be abominable, and within  
the very scope and letter of this inviolable Scripture,  
even in this regard.

Fifthly, this putting on of womans rayment, *is a mere  
abuse of it.* The end why God ordained apparell at the  
first, was onely 1 to cover nakednesse; 2 to fence the body a-  
gainst cold, winds, raine, and other annoyances: 3 to put men  
in minde of their penury, their mortality, 4 their spirituall clo-  
thing from Heaven, and the like; and 5 to distinguish one Sex,  
one Nation, 6 one dignity, office, calling, profession from another.  
Now a mans attyring himselfe in womans array, as it  
serves for neither of these good ends for which gar-  
ments were at first ordained; which proves it a mere  
abuse: so it perverts one principall use of gar-  
ments, to difference men from women; by confounding, in-  
terchanging, transforming these two sexes for the pre-  
sent, as long as the Play or part doth last. If therefore

\* Et hæc est tota ratio damnationis, perversa administratio conditionis à conditis.  
*Tertul.* De Spect. *Tom.* 2. p. 384. 7 *Gen.* 3. 21. *Rev.* 3. 18. *Prov.* 17. 26. 1 *Chron.* 18. 15.  
*Mat.* 25. 36, 43. 2 *Cor.* 5. 2. 3 *Iob.* 31. 19, 20. 24, 7. 8. *Hag.* 1. 6. *Mat.* 6. 25, 30. 2  
2 *Rev.* 3. 17, 18. *Ezech.* 15. 4, 10. 13, 39, 40. *Alexander Fabricius*, *Destructio Viti-  
orum* pars 6. c. 2. *Obsopius* De Luxu Vestium. The Homily against Excesse in Appa-  
rell. 1 2 *Cor.* 5. 2, 3, 5. *Rom.* 13. 14. *Rev.* 3. 18. c. 7. 9. *Gal.* 3. 27. *Eph.* 4. 24. *Col.* 3. 10.  
1 *Pet.* 3. 3. 2 *Deut.* 22. 5. 1 *Pet.* 3. 3. 1 *Tim.* 1. 9. 1 *Cor.* 11. 9. to 16. and most Ex-  
positors on it. *Clement Alexandrinus* *Pædag.* l. 3. c. 3. *Ambrosi* *Interpretatio* *Tom.* 1. p. 23. 24.  
H. 8. c. 13. 1. & 2. *Phil.* & *Mar.* cap. 2. with all other Statutes of Apparell, and  
Authors who have written of Apparell. 4 Proprius habitus unicuique est, tam  
ad usum quotidianum quam ad honorem & dignitatem. *Purpurea prætexta & flo-  
la, natiuitatis insignia, non potestatis: generis non honoris; ordinis, non super-  
ditionis.* *Tertul.* De Idololat. lib. cap. 16. 17. See *De Pallio* lib.

mens



Dic & arguat *provoking haire and Love-locks*, (growne now too much properet Næ in fashion with comly Pages, Youtthes, and lewd effeminate, Myrrheum nate ruffianly perions; as they were with these unnatural Pagan, I dare not write, to amorous beastly purre cries, *Carm. lib. 3. Ode 14.* *to which they are strong alleltives; of which they were*

*Spilla e mundana coma, &c. Sparfum adoratis humeris capillis. Ibid. Ode 19. 21.* Et quæ nunc humeris involant, decidit comæ. *Carm. I. 4. Ode 10.* Horret capillis, ut in tunis, niperis belinus, tut currës aper. *Ide. Epodon. I. Epod. 5. p. 137.* Sed alius ardor aut pueris candidæ. Aut teretis pueri, longæ et renodantis comæ. *Epod. 11. p. 146.* Innotum pueri dicere Cyncin. *Carm. I. 4. Ode 21.* Innotofq; agitur Apollinus aura capillos. *Epod. I. Ep. 1. p. 149.* Quæ tenues decuit: togæ nitidq; capilli. *Epist. I. 1. Ep. 14. p. 265.* Tendendū cuncho Bromium committere nol. *Juvenal. Satyr. 6. p. 5.* See *Fenaby. libid. Quid iuvat ornato procedere vicia capillo? Aut quid Orantæ crines perfundere myra. Propertius Elegiarū. I. Eleg. 2.* Quid tibi nunc molles prodest coluisse capillos? Sæpeq; mutatas disposuisse comas? Quid fūco splendente comas redimere? quid illas, Artificis docta subsecuisse manu? *Tibullus Eleg. I. Eleg. 8.* Vnus de toto peccavert orbem, comarū Annulus, &c. Desine nam Lalage cristes ornare capillos, Tangar & infamū nulla puella caput, &c. *Marialis. Epig. I. 2. Epig. 46.* Tu juvenile decus serva, na pulchrior ille in longā fuerit quam brevior comæ. Hos tibi ludatos dominorū voce capillos. Ille tuus latia mihi ab urbe pueri. Addidit & nitidū lacris crinibus orbem. Quo infelix facies indice rota fuit. *Ide. Epig. I. 9. Epig. 14.* Consiliū formæ speculum, datelq; capillos Pergameo profundū dno tacerat. Ode, Ille puer tanto Domino gratissimus aulæ, &c. Nec Gynmedas nulli habere comas, *Ibid. Epig. I. 3.* Noluerit Polytime tuos violare capillos, &c. postiq; nitebat Crinibus *Epig. I. 12. Epig. 68.* See *Lib. 1. Epig. 21. 23. 24. 1. 34.* Exornant muliebriter narticos crines, &c. *Julius Firmicus. Id. Errare Præsan Rel. g. c. 4.* Molles sunt, cum quibus virile perficunt scelus, & quorū virilitas in pueritia casti abantur, &c. Elidit Marti magnæ contra omam viroreum, mulieriq; vercundia consecrati sunt, qui usq; in extremū diem diademi capillis, & facie de dilata, incesu fæmineo per plateas vicq; Carthaginiā a populo, unde turpiter riverent exigebant, *Sedulius Colled. in 1. Cor. 6. Bibl. P. T. 5. par. 1. p. 46.* G. See *Cælius Rhod. Antiq. Lib. I. 15. c. 8. g.* at large to this purpose, and my *Novellus* of Love-locks, p. 5. 6, 21, 22. *Seneca. De Breu. Vitæ. c. 12. & Controvers. I. 1. Proem.* Veneris præfidio ferocis, pectus castitæ, &c. tamen heus ferus adulterus Crines pulvere collines. *Horac. Carm. I. 1. Ode 15.* Non sola comptos arsit adulteri crines. *Hor. Carm. I. 4. Ode 9.* Cōventū tamen & pactū & sponsalia nostra. Tæpeltate parcas, usq; a tonfore magistro pectore, &c. *Juvenal. Satyr. 6. p. 42.* Si nemo tribunal vendit acceles comas, si nullū in conuige crimen, &c. *Ib. Sat. 8. p. 79.* Sed viæze viros cultū formaq; professos. Quique suos ponunt in statione comas, *Quid De Arte Amandi. I. 3.* Alter ugentis affluens, cal: mista comæ depiciens conficos flupatoriū, &c. *Cicero Oratio pro Sexto. p. 547. b.* Innotum caput ambitione perverfa via sequitur, &c. *Seneca Epist. 5. See Epist. 124.* *De Breu. Vitæ. c. 12 & Contr. I. 1. Proem.* See *Tibullus. Eleg. I. 1. Eleg. 8.* *Propertius Eleg. I. 1. Eleg. 2.* *Petrone Satyr. 87.* *Stæbæus Serm. 6.* Comæ studiosius adulteri sunt. Homerus enim puellarū deceptor em comæ nitidioris amantē facit, quasi ad mulierū corruptolam comæ exornaretur. Nullus comatus qui non etiam cinædus & impudicus. *Synonymus Calvity Encomium.*

ancient

*ancient Symptoms, as sundry profane and \* Christian Writers \* Cælius Rhodig. Antiqu. Læstomum. lib. 15. c. 8.* Comas super vacuas curare vel in feliciū velt inuistorum elti nam quid in talibus expectendū aut suspicandum, ut ut lascivus ille Senarus famulus prætereuntes iuvire, aut alienis matrimonij insidiatur? *Bayl. De Legendis libris Gentilium Grat. See Hieron. Ep. 8. c. 10. Ep. 19. c. 5. Ep. 21. c. 12.* *Ep. 47. c. 3.* *Clemens Rom. Apos. Constit. I. c. 9.* *Clem. Alexand. Catolog. I. 2. c. 10.* *13. c. 2. 3. 11.* See my *Novellus* of Love-locks, p. 21, 22, 23, 24, 25. *Purpuris his Pilg. c. 1. Conil. constantino 6.* *Can. 9. & 26. Concil. Turanic. 1583. c.* *Bituronic. c. 1584.* *Boch. lib. 1. 6. Tit. 9.* \* This I have heard creditably reported of a Scholler of Bayly Colledge, and I doubt not but it may be verified of divers others.

E e 2

licite

licite them by words, by Letters, even actually to abuse them. All which give doleful testimony to this experimental reason, which should make this very putting on of woman's apparel on Boyes, to act a Play, for ever execrable to all chaste Christian hearts. Hence is it, <sup>a</sup> that sundry learned Divines annex this text of Deuteronomy to the 7. Commandment, as a moral precept founded upon the very Law of nature; because mens putting on of woman's rayment is a temptation, an inducement not only to adultery, but to the heinous vice of Sodomy, which (saith <sup>b</sup> Lactantius) is most properly called adultery, because it is <sup>c</sup> unnatural. Yea hence (as <sup>d</sup> some have truly observed) those women who put on mens, and men who put on women's apparel, are said in this text, not only to be abominable, but even, to be an abomination, in the abstract, to the Lord their God; because it is an occasion off, a violent provocation to that monstrous unparalleld sinne of Sodomy, (<sup>e</sup> *Quis defect interpretatio erubuit ratio, contumacior oratio*) which the following <sup>f</sup> chapter, with severall <sup>g</sup> other Scriptures, expressly stile; as an abomination to the Lord our God. Since then it is abundantly evident by all these premises, (and I suppose by many Players and Play-haunters particular experience) that mens putting on of woman's apparel (<sup>h</sup> especially to act a Whore, a Bauder, or Sweet-heart's womanish wanton part upon the Stage, where all the solicitations, and inecating affectives to uncleanness doe accompany it,) is a preparative, an incendiary, not only to sundry womanish lusts, so speculative, so practical adultery, whoredome, and the like; but even to the most abominable un-

<sup>a</sup> Calvin, Basington, <sup>b</sup> Erasmus, Elío, Bruffly, Dod, Dornham, Lacey, Ames, & others on the 7. Commandment, D. Reynolds Overthrow, &c. p. 4. 10. 11.

<sup>b</sup> Parum enim videtur si in expugnanda feminatū pudicitia maculosa esset ac turpis, nisi etiam lexi suo iniuriam faceret. Hoc est verum adulterii quod sit contra naturam. Hanc qui fecit, videmus in maximis non est de Pal. s. Relig. lib. 1. cap. 10. 25. 36.

<sup>c</sup> Cogitandum est masculos, & feminas societatem præter naturam esse, & facinus eorum qui primi ab voluptatibus incontinentiam id ausi fuerunt. Omnes equidem Centenarium de Gynæce fabulam damnamus, velat qui talem rationem in ea inveniunt ut cū leges à Iove ipsis traditæ credantur hanc fabulam contra Iovem effinxerunt, quo sequentes Deumetiam hac voluptate cenerunt. Valeat igitur hæc fabula Plato Legum Dialog. 2 p. 791. See Rom. 1. 26, 27. <sup>d</sup> Philo Judæus De Specialibus Legibus p. 1058. 1059, 1060. D. Reynolds Overthrow of Stage-players. p. 11. <sup>e</sup> Sedulius in 1. Cor. 6. f. Deut. 23. 17, 18. e. Levit. 18. 22, 23, 24. 1. King. 14. 24. Ezech. 16. 50. <sup>f</sup> D. Reynolds Overthrow of Stage-players, p. 10. 11, &c. Giffon his Playes Confuted, Act. 1.

natural

natural sinne of Sodomy, to which mens inbred corruption, (as <sup>a</sup> Cellus Rhod. good Authors testifie) is over-prone; as the detestable Antiq. Lect. 1. 15. Ep. 8. 9. examples of the flagitious <sup>b</sup> Sodomites, <sup>c</sup> Canaanites, <sup>d</sup> Jewes, <sup>e</sup> Gentiles, <sup>f</sup> Corinthians, <sup>g</sup> Italians, <sup>h</sup> Turkes, <sup>i</sup> Persians, <sup>j</sup> Grecians, <sup>k</sup> Tartars, <sup>l</sup> Chinese, <sup>m</sup> Celts, <sup>n</sup> Pegnians, <sup>o</sup> Floridians, <sup>p</sup> ancient Romans, <sup>q</sup> Moores in Barbary, <sup>r</sup> Paganis Amatorius, D. Reynolds & Giffon, qua. 8. Sporus, <sup>s</sup> Helioabulus, & many others: yea the frequent Sodomitically wickednesses of sundry <sup>t</sup> nobly Pope, Ezech. 16. 50. Cardinals, Popish <sup>u</sup> Bishops, Abbots, Priests, Friars, Monks, Iude 7. (such are the unchast fruits of their vowed and much-<sup>v</sup> 24. Ep. 4. 19.

<sup>w</sup> Deut. 23. 17, 18. Iudg. 19. 23, 24, 25. 1. King. 14. 2. King. 13. 7. <sup>x</sup> Rom. 1. 24, 16, 27. Eph. 4. 19. <sup>y</sup> 1. Cor. 6. 9, 10, 11. <sup>z</sup> Athanas. Pelag. 1. 2. Artic. 2. p. 89. Bp. Basington on the 7. Commandment Burton Melancholy, pars. 3. sect. 2. p. 408. Heflinus Greg. p. 115. <sup>aa</sup> Lomercus Truc. Hist. 1. 2. c. 17. Baskinquis Ep. 3. p. 134. to 140. Puchas Pilg. 1. 3. c. 10, 13. <sup>ab</sup> Athenæus Dipn. 1. 13. c. 27. 28. Cellus Rhod. Antiq. Lect. 1. 15. c. 9. Herodotus, lib. 2. Puchas Pilg. 1. 4. c. 7. <sup>ac</sup> Plutarchi Gryllus, & Amatorius, Athenæus Dipn. 1. 13. c. 27. Cellus Rhod. Antiq. Lect. 1. 15. c. 9. <sup>ad</sup> Manfieri Cosmogr. 1. 5. c. 106. p. 122. Puchas Pilg. 1. 4. c. 13. <sup>ae</sup> Puchas Pilg. 1. 4. c. 19. <sup>af</sup> Plato Legum. Dial. 2. p. 791. Athenæus Dipn. 1. 13. c. 27. Aristot. Polit. 1. 2. c. 8. Cellus Rhod. Antiq. Lect. 1. 15. c. 9. <sup>ag</sup> Puchas Pilg. 1. 5. c. 3. <sup>ah</sup> Puchas Pilg. 1. 8. c. 7. <sup>ai</sup> Philo Judeus, De Vita Contr. p. 1108. 1011. Athenæus Dipn. 1. 13. cap. 27. Cellus Rhod. Antiq. Lect. 1. 15. c. 8. 9. Burton Melancholy, pars. 3. sect. 2. p. 408. <sup>aj</sup> Puchas Pilg. 1. 6. c. 11. <sup>ak</sup> Puchas Pilg. 1. 9. c. 1. <sup>al</sup> Puchas Pilg. 1. 9. c. 11. <sup>am</sup> Plato Legum. Dialog. 2. p. 791. Lactantius De falsis Relig. 1. 10. 11. Julius Firmicus, De errore Profum. Relig. 2. 13. <sup>an</sup> Julius Firmicus, lib. c. 4. Sedulius in 1. Cor. 6. Eusebius De Vita Constant. 1. 3. c. 53. Porphy. <sup>ao</sup> Puchas Pilg. 1. 4. c. 7. <sup>ap</sup> Iustin Hist. 1. 1. Athenæus Dipn. 1. 12. c. 13. <sup>aq</sup> Origen Hist. 1. 1. c. 19. <sup>ar</sup> Suetonius <sup>as</sup> Tiberius, c. 26. Zosarus Annal. Tom. 2. fol. 98. b. Eutropius 1. 9. fol. 104. Lampridy & Grimstous, Helioabulus, Annal. Melancholy, pars. 3. sect. 2. p. 408. <sup>at</sup> See <sup>au</sup> Athenæus Dipn. 1. 12. c. 5. 13. c. 27. 28. Plutarchi Gryllus & Amatorius, Suetonius Galba, sect. 22. Cellus Rhod. Antiq. Lect. 1. 15. c. 8. 9. Burton Melancholy, pag. 408. 409. <sup>av</sup> See Luitprandus Hist. 1. 6. c. 6, 7. Platina in Volume 13. Gaucherius Hist. 1. 1. Fasciculus Temporis, Onus Ecclesiæ, c. 20. 21, 23. Balus De scriptor. Brit. Cen. 2. p. 605. Acts of English Voceries, 1. 1. f. 65, 7. 1. 2. f. 6, 19. 58, 59. 61, 17. His Apology, fol. 5, 6, 24. <sup>aw</sup> Agrip. De Vanitate scientiarum, cap. 63. 64. <sup>ax</sup> Athanas. Pelagius, lib. 2. Artic. 2. f. 83. <sup>ay</sup> John Whites Way, lib. 2. sect. 59. numb. 6. 10. & Defence of the Way, chap. 5. numb. 23. Bp. Morton's Procellibus Appelle, lib. 1. cap. 1. sect. 2, 6, 8. <sup>az</sup> Master Cookes More worke for a Masse-Priest, sect. 32. Burton Melancholy, pag. 408. 409. <sup>ba</sup> Johannes De Casa, Bishop of Beuvencium wrote a Booke in defence of Sodomy, where he stiles it a sweet sinne, proclaiming with ill, that hee never used any other of this nature; but this only, Burton Melancholy, page 408. See <sup>bb</sup> Athanas. Pelagius De Platina Ecclesiæ, sect. 2. fol. 83.

Ee 3

admired:



transcendent badnesse of the one, doth neither expiate nor extenuate the sinfulness of the other. Yet this is the present objection in effect: Female-Actors, are worse then male-Actors arrayed in womens apparell; therefore they are tolerable, if not lawful. Whereas this should rather bee the conclusion (with which I will close up this Scene,) both of them are abominable both intolerable, neither of them laudable or necessary; therefore both of them to bee abandoned, neither of them to be henceforth tolerated among Christians.



### ACTVS 5. SCENA SEPTIMA.

Secondly, as Stage-plays are thus unlawfull, in regard of the womanishnesse, so likewise are they in respect of the costly gawdinesse, the immodest lasciviousnesse, the fantastique strangenesse, the meretricious, effeminate lust-provoking fashions, of that apparell wherein they are commonly acted and frequented: from whence I shall deduce this 22. Argument against Stage-plays.

Argument.  
22.

Those Playes which are usually acted and frequented in over-costly effeminate, strange, meretricious, lust-exciting apparell, are questionlesse unseemely, yea unlawfull unto Christians.

But our ordinary Theatrical Enteriudes, are for the most part acted and frequented in such apparell. Therefore they are questionlesse unseemely, yea unlawfull unto Christians.

The Major is warranted not only by *Deut. 22. 5. If any 3. 16. 10. 24. Zeph. 1. 8. 2 King. 9. 30. Prov. 7. 10. Jer. 4. 30. Exech. 23. 40, 41. Luk. 7. 25. 1 Tim. 2. 4. 10. 1 Pet. 3. 3.* which

which condemne all such apparell, as unbeseeming Christians: But likewise by *Tertullian, De Habitu Mulieris, & De Cultu Faminarum. lib. Philo Iudaeus, De Fortitudine, lib. pag. 1005. 1006. & De Mercede Meretricis non accipienda in sacrum, lib. p. 161. 1162. By Clemens Alexandrinus Pedagog. lib. 2. c. 10. 12. & lib. 3. cap. 1. to 9. 11. By Cyprian De Habitu Virginum. lib. By Ambrosius, De Institut. Virginis, & De Virginitate. lib. 3. By Basil, Aethetica. cap. 12. & Comment. in Esay. c. 3. By Nazianzen Oratio 27. p. 460. & Adversus Mulieres ambitiosius sese ornantes. p. 992, &c. which I would our plastered pompous Lezebls would peruse. By Cyrillus Alexandrinus in Hesaiam. lib. 1. c. 3. By Hierom. Epist. 7. c. 3. Epist. 8. c. 5. 10. Epist. 10. c. 2. 3. Epist. 16. c. 2. Epist. 23. & Adversus Iovinianum. c. 9. By Chrysostome Hom. 31. in Matth. & Hom. 8. in 1 Tim. 2. By Augustinus De Doctrina Christiana. l. 4. c. 21. & Epist. 73. By Fulgentius Epist. 3. ad Probam. By Bernard, De Modo Vivendi Sermo 9. By Primasius, Ambrose, Sedulius, Remigius, Theodoret, Beda, Haymo, Rabanus Maurus, Theophylact, Occumenius, Anselme, Glossa Ordinaria, Lyra, Master Iohn Calvin, Marlorat, Arelius, Danens, Mayer, Byfield, and most other Commentators, on the 1 Tim. 2. 9. and on the 1 Pet. 3. 3. By Alexander Alesius, Theologia Summa, pars 4. Quest. 11. Artic. 2. sect. 4. Alexander Fabricius Destruitorum vitiorum. pars 6. c. 2. P. 2. Alvarus Pelagius De Planctu Ecclesiae. lib. 2. Artic. 76. fol. 250. Lydij Waldensia. pars 2. pag. 358. Aeneas Sylvius. Epist. lib. 1. Epist. 166. Ioannes Fridericus, De Luxu Vestium. lib. By Bishop Hooper, Bishop Bakenham, Master Calvin, Perkins, Dod, Downham, Brinsley, Lake, Elton, Willmots, on the 7. Commandement, and sundry other Divines in their Treatises of Apparell, Pride and Luxury, and in their Expositions on Isay 3 and the fore-quoted Scriptures; who absolutely censure, the very use and wearing of such apparell (much more the ordinary abuse of it in lascivious Enteriudes) as *a being the incendiary of lust, the**

hobomus, &c. Symedus Toronica. in 1583. Apud Boechellii. Decreta Eccl. Gal. 6. Tit. 2. 11. Vid. Concil. Bitur. 584. J. d. c. 12. 2 See My Unvoluntinesse of Love-locks p. 49. to 58.

F f

fomentation

\* Non est mulieris sed meretricis illud nimium sui ornandi studium, l. 1. c. 2. Mulierum minime deceat tortos habere cines, & pectus suum nudare ne sui decoris & officij oblita videatur, &c. Indignum est enim mulieres Christianas, quas decet cum verecundia ornatas, pietatem per bona opera proficere, meretricio more in totius criminibus nudatis depubis & pectore, se velut nudum nitentis populo exponere. Ideo non tantum virgines sed etiam mulieres intortis criminibus, ac nisi velatis capibus ac peringore (potissimum in Ecclesia) incedere prohibemus, &c. Symedus Toronica. in 1583. Apud Boechellii. Decreta Eccl. Gal. 6. Tit. 2. 11. Vid. Concil. Bitur. 584. J. d. c. 12. 2 See My Unvoluntinesse of Love-locks p. 49. to 58.