

The unlovelinesse, of lovelockes. Or, a summarie discourse, proving: the wearing, and nourishing of a locke, or love-locke, to be altogether unseemely, and unlawfull unto Christians. In which there are likewise some passages collected ... against face-painting, the wearing of supposititious, poudred, frizled, or extraordinary long haire; the inordinate affectation of corporall beautie; and womens mannish, unnaturall, impudent, and unchristian cutting of their haire; the epidemicall vanities, and vices of our age / [William Prynne].

Contributors

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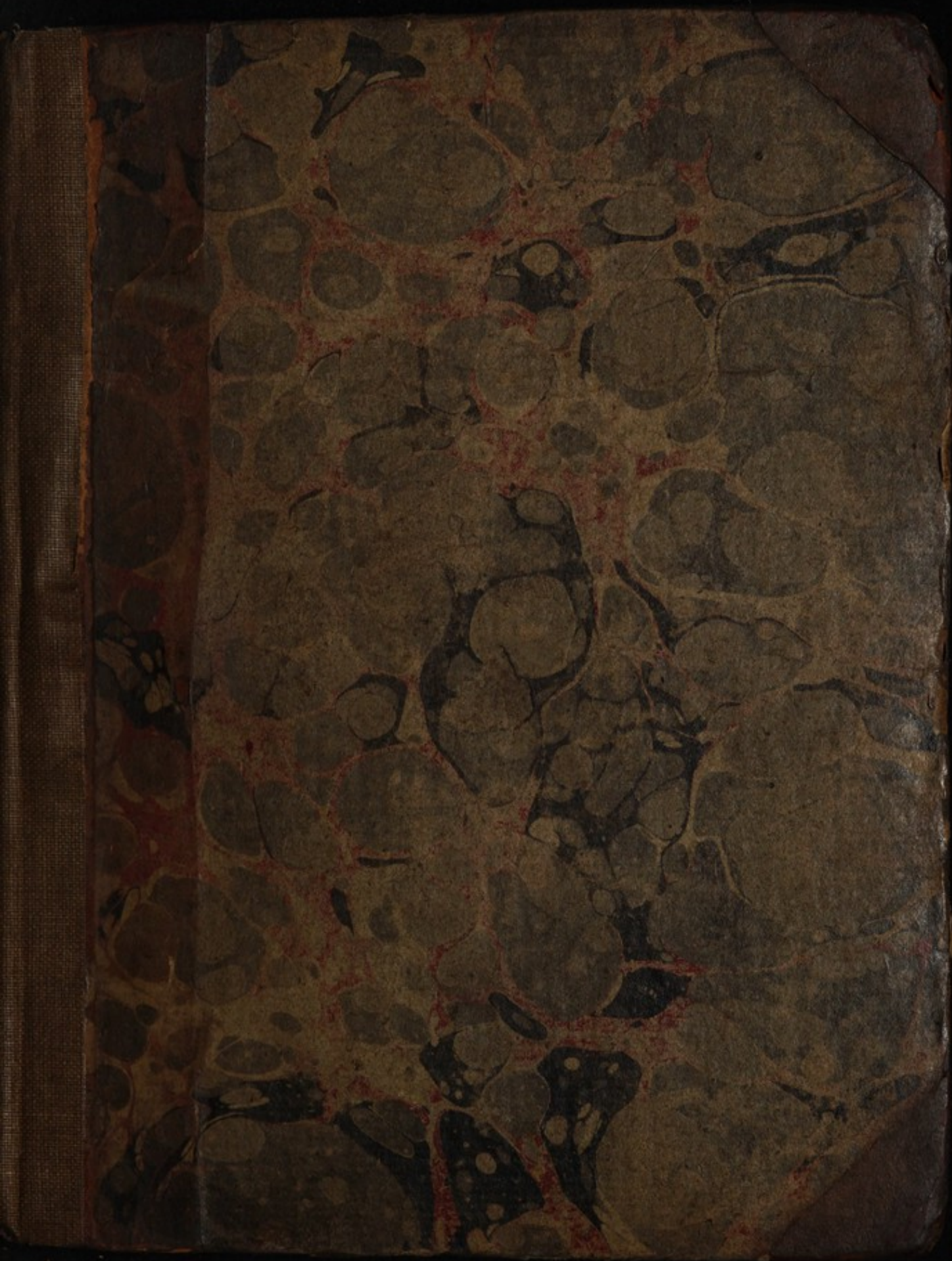
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The Vnclouelnette, of LOVELOCKES.

O R,
A SVMMARIE DISCOVRSE,
proouing: *The wearing, and nourishing
of a Locke, or Loue-Locke, to be altogether
vnseemely, and unlawfull vnto
Christians.*

In which there are likewise some passages
collected out of Fathers, Councells, and sundry Au-
thors, and Historians, against Face-painting; the wearing
of Supposititious, Poudred, Frizled, or extraordinary long
Haire; the inordinate affectation of corporall Beautie; and
Womens Mannish, Vnnaturall, Impudent, and vnchri-
stian cutting of their Haire; the Epidemicall
Vanities, and Vices of our Age.

By William Prynde, Gent. Hospitij Lincolnienfis.

1. Corinth. II. 14, 15.

Doeth not euen Nature her selfe teach you, that if a man hath long Haire, it is a
shame vnto him? But if a woman hath long Haire, it is a glory to her: for her
Haire is giuen her for a couering.

Epiphanius, Contr. Hæreses. l. 3. Tom. 2. Hæc. 80.

*Alienum est a Catholica Ecclesia, & prædicatione Apostolorum coma extensa. Vir
enim non debet nutrire comam, cum sit imago ac gloria Dei.*

Basil, De Legendis libris Gentilium Oratio.

*Comas superuacuas curare, vel infelicium, vel iniustorum est: Nam quid ex talibus
expectandum aut suspicandum, nisi vt lasciuus ille ornatus feminas prætereuntes in-
uitet, aut alienis matrimonijs insidiatur.*

¶ London Printed, Anno, 1628.

a l

LOVEFOGIES.

O. Q.

THE NEW DISCOVERY

OF THE LATEST AND MOST

REMARKABLE DISCOVERY

IN THE ART OF

THE NEWEST AND MOST

REMARKABLE DISCOVERY

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REMARKABLE DISCOVERY



TO THE CHRISTIAN READER.



Christian Reader, I here present un-
to thy view and censure, a rough
and brieft discourse: whose subiect,
though it bee but course and vile,
consisting of Effeminate, Proud,
Lascivious, Exorbitant, and Fan-
tastique Haires, or Lockes, or
Loue-lockes, (as they stile them:)

which euery Barbar may correct and
regulate: Yet the consequence of it may be great, and profit-
able in these Degenerous, Unnaturall, and Unmanly times: wherein as sundry of our Mannish, Impudent, and inconstant
Female sexe, are Hermaphrodited, and transformed into men; not onely in their immodest, shamelesse, and audacious car-
riage, (which is now the very manners and Courtship of the times;) but euen in the * unnaturall Tonsure, and Odious, if
not Whorish Cutting, and (a) Crisping of their Haire, their Naturall vaile, their Feminine glory, and the very badge,
and Character of their subiection both to God, and Man: so diuers of our Masculine, and more noble race, (b) are
wholly degenerated and metamorphosed into women; not in Manners, Gestures, Recreations, Diet, and Apparell
si muliebri aliquid in se habere videantur: nunc nihil turpius viris quibusdam vide-
tur, quam si in aliquo viri viderentur. Saluian. De Gubernat. Dei. l. 7 p. 263. 264.

* 1 Cor. 11. 5.
6. 15.

a 1 Tim. 2. 9.

1 Pet. 3. 3.

b Conuerterunt

in muliebrem
tollerantiam

viri, non usum

tantum atque

naturam, sed

etiam vultum,

incessum, habi-

tum, & totum

penitus quic-

quid aut in

sexu est, aut in

usu viri: adeo

versa sunt in

diuersum om-

nia, ut cum

viris nihil ma-

gis pudori esse

opporiat, quā

c Pudet eos Nationis sue quod non Germani aut Galli sint procreati, ita patriam capillo transferunt. Tertul. de cultu. Fam. c. 4. d Pro Deo quisque habet quod colit: Gulosi, venter, Deus est: Heretici, dogma quod finxit. Hier. Com. lib. 3. in Ose. 14. & in Amos c. 2. Capilli impudicarum mulierum idola. Granatenfis hom. in Festo. Mariæ Magd. c Quid illos otiosos vocas, quibus apud tonsorem multa hora transmittuntur, dum decerpitur si quid proxima nocte succreuit: dum de singulis capillis in consilium itur: dum aut dissecta coma restituitur, aut deficiens hinc atque illinc in frontem compellitur? Quomodo irascuntur si tonsor paulo negligentior fuerit, quasi virum tonderet? Quomodo excandescunt si quid de iuba sua decisum est, si quid extra ordinem iacuit, nisi omnia in annalibus suos reciderant. Quis est istorum qui non malit rempublicam turbari, quam comam suam? Qui non sollicitior sit de capitis sui decore, quam de salute? Qui non corruptior esse malit, quam honestior? &c. De Bieu. Vitæ. cap. 12.

onely; but likewise in the Womanish, Sinfull, and Unmanly, Crispning, Curling, Frouncing, Powdring, and nourishing of their Lockes, and Hairie excrements, in which they place their corporall Excellencie, and chieftest Glory. Strange it is to see, and lamentable to consider, how farre our Nation is of late degenerated from what it was in former Ages: how farre their Lines, and their Professions differ. We all professe our selues to be Heroicall, Generous, and true-bred English-men, yea Zealous, downe-right, and true-hearted Christians, desirous to conforme our selues to Christ in euery thing: and yet wee are (c) quite ashamed of our English Guise, and Tonsure, and by our Out-landish, Womanish, and Unchristian Lockes and Haire, disclaime our very Nation, Countrey, and Religion too: Alas, may I not truely say of too to many, who would be deemed not onely English-men, but Deuout, and faithfull Christians: that the Barber is their Chaplaine: his Shop, their Chappell: the Looking-glasse, their Bible; and their Haire, and Lockes, their (d) God? that they bestow more cost, more thoughts, more time, and paines vpon their Hairie Lockes, and Bushes, from day to day, then on their peerelesse, and immortall Soules? that they consult more seriously, and frequently with the Glasse, and Combe, then with the Scriptures? that they conferre more often with their Barbers, about their hairie Excrements; then with their Ministers, about the meanes, and matter of their owne Salvation? Are not most of our young Nobilitie, and Gentry, yea, the Elder too, under the Barbers hands from day to day? Are they not in dayly thraldome, and perpetuall bondage to their curling Irons, which are as so many chaines, and fetters to their Heads, on which they leaue their Stampe, and Impresse? Good God, may I not truely say of our Gentry, and Nation, as Seneca once did of his: (e) That they are now

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so vaine and idle, that they hold a Counsell about eue-
ry Haire, sometimes Combing it backe, another time
Frouncing, and spredding it abroade: a third time Com-
bing it all before: in which, if the Barber be any thing
remisse, they will grow exceeding angry, as if they were
trimming of the men themselves: doe they not rage ex-
cessiuely, if any Haire bee but cut to short, if it lye not
to their liking, and fall not readily into its rings, and cir-
cles? Would they not rather haue the Common-wealth
disturbed, then their Haire disordered? doe they not sit
all day betweene the Combe, and the Glasse? are they
not more sollicitous of the neatnesse of their Haire,
then of their safetie? and more desirous to be neate, and
spruce, then Honest? (f) Is it not now held the accom-
plished Gallantrie of our youth, to Frizle their Haire
like Women: and to become Womanish, not onely in
exilitie of Voyce, tenderesse of Body, leuitie of Appa-
rell, wantonnesse of Pace, and Gesture, but euen in the
very length, and Cuture of their Lockes, and Haire? *Are*
not many now of late degenerated into Virginians, French-
men, Russians, nay, Women, in their Crisped-Lockes, and
Haire? haue they not violated the Grane, and Ancient Cut,
and decent Tonsure of their Ancestors; and broken the very
Ordinance, (g) and Law of God, and Nature, by their
Womanish, (h) Embroidered, Coloured, False, excessiue
Haire, and Loue-Lockes? and shall they yet professe them-
selves to be English-men; or Mortified, Humble, Chaste,
and pious Christians? What, did euer any of our English An-
cestors; did euer any Christians in former Ages; did euer
any Saints of God, that wee can heare, or read of, weare a
Locke? or Frizle, Powder, Frounce, Adorne, or Decke
their Haire? or wast their thoughts, and time, or lauish out
so great expences on their Heads, their Haire, and Lockes, as
we doe now? If not, then let vs be as well conceited of our
selves, as may be, yet certainly, as long as these new-fangled
nima: tanti est, quarendi cura decoris. Iuuenal. Satyr. 6. g See 1 Cor. 11 14. Ezech. 44.
20. Reu. 9. 8. h 1 Tim. 2. 9. 1 Pet. 3. 3. See Mr. Byssfelds Sermon on 1 Pet. 3. 4.

*f Capillum
frangere, &
ad muliebres
blanditias vo-
cē extenuare,
mollitie corpo-
ris certare cum
faminis, & in-
cundissimis se
excolere mun-
ditis nostrorū
adolescentium
specimen est.
Senec. Contro-
uers. l. 1. Proæ-
mio. Compo-
nit crinem pse-
cas infelix: al-
tera lenum ex-
tendit, pectus-
que comas, &
voluit in orbē:
Est in consilio
matrona, ad-
motaq; lanis,
emerita qua
cessat acu: sen-
tentia prima
huius erit: post
hanc atate at-
que arte mino-
rescensebunt:
tāquam fa-
ma discrimen
agatur, aut a-*

Lockes,

To the Christian Reader.

g Adhuc in
processu vitia
sunt. Inuenit
Luxuria ali-
quid noui, in
quod insaniat.
Inuenit impu-
dicitia nouam
contumeliam
sibi. Inuenit de-
liciarum disso-
lutio & tabes
aliquid teneri-
us molliusque
quo pereat. Ad-
huc quicquid
est boni moris,
extinguimus
leuitate & po-
litura corporis.
Muliebres mū-
ditias anteces-
simus, colores
meretricios,
matronis qui-
dem non indu-
endos viri sumi-
mus. Tenero et
molli ingressu
suspendimus
gradum; non
ambulamus,
sed inceāimus.
Exornamus
annulis digi-
tos, in omni
articulo gem-

ma disponitur. Quotidie comminiscimur, per quæ virilitati fiat iniuria, vt traduca-
tur, quia non potest exui. Seneca. Nat. Quæst. 1. 7. c. 1. *h* 1 Cor. 6. 14. 15. 16. Iam. 4.
4. 1 John 2. 15. 16. 17. *i* Wild 2. 15. *k* Coloss. 1. 10. 1 Thess 2. 12. Ephes. 5. 8.
l Rom. 12. 2. Gal. 1. 4. Ephes. 2. 1. 2 Col. 2. 20 1 Pet. 1. 14. Sit inter ancillas Diaboli
& Christi discrimen: vt exemplo sitis illis, vt edificentur in vobis: vt magnificetur
Deus in corpore vestro: magnificatur autem per pudicitiam, & per habitum pudici-
tia competentem. Tertul. De Cultu. Fam. cap. 7. *m* 1 Pet. 4. 2. 3. *n* Rom 13.
13. 14.

Lockes, and Badges of our inuirlitie, (*g*) or more then
Womanish, and vnnaturall Effeminacy, which still in-
crease, multiply, and remaine vpon vs, we can neither truely
challenge the name of English-men, nor stile of Christians.
For, (*h*) what part or portion can they haue in Christ,
who weare the very Badge, and Liuary of the World?
who complice themselves to the Guise, and Tonsure of the
Deboistest, Rudest, and most licentious Russians? or giue
themselves ouer to the Vanities, Fashions, and Customes of
the very scumme, and worst of Men? Is this to be a Christian,
to follow euery Guise? to take vp euery new-fangled, Deboist,
and Russianly fashion? to submit to euery Vaine, and Sinfull
humour of the Times? to denie our Selues, and Lusts in no-
thing; and to goe as farre in all externall Emblems, or Symp-
tomes of Vanitie, Pride, Licentiousnesse, Effeminacy, and
Prophanenesse, as any others: and to exceede euen Turkes, and
Pagans in them, who are not yet so Effeminate, Idle, Proude,
and Vaine as we? Alas, what is all this, but to be professed
Enemies, and Rebels, vnto Christ? to bee Deuill-Saints, or
Bondslaves to the World, the Flesh, and Satan? this is not to
be Christians, but Antichristians, Infidels, Pagans, if not mon-
sters. He that is a Christian indeed, is a man of another tem-
per. His (*i*) Life is not like other mens, and His wayes are
of another fashion, (*k*) answerable to that High, and
Holy calling, which He hath vndertaken: (*l*) He fashi-
ons not himselfe to the Customes, Cultures, Guise, and
Vanities of the World, which He hath renounced in His
Baptisme: (*m*) He liues not to the will, or lusts of car-
nal Men: (*n*) neither makes He any prouision for the Flesh
to fulfill the Lusts thereof: all His desire and labour, is to

conforme,

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conforme himselfe to Christ in euery thing: (o) to walke as Christ walked; *line as He lined*: and to (p) follow His words and footesteps, in all the passages, and turnings of His life: His Life is heavenly, (q) His Conuersation heavenly, (r) His Haire, and Habit, such as answeres His profession, and doe well become the Gospel of Christ: (s) not giuing any iust offence, or scandall to the Godly, (t) nor any encouragement, or ill example to the Wicked: (u) His out-side, is consonant to His in-side, and suitable to His profession: (x) His very Head, and Habit, doe, yea, will declare His meeke, and gracious Heart, and proclaime His Christianitie vnto others: *How then can such approoue themselves to be true, and humble Christians in the sight of God, or Men: who are the onely Minions, Sycophants, and Humourers of the World; following it close at euery turne, and complying themselves so fully, and exactly to its dissolute Fashions, and Lasciuious guises*: (y) That they haue not onely lost the inward efficacy, life, and power; but euen the very superficies, and out-side of Religion? What euidence can such produce, to prooue their interest, or title vnto Christ, who haue nothing else to shew, or plead for it, but the (z) Counterpanes, and indentures, or the Cultures, Pompes, and Vanities of the World, which they haue long since in words at least, renounced in their Baptisme? What, will the bare name of Christians, or the slight, and cold performance of some out-ward duties of Religion, conuey you safe to Heauen? or will such a cold profession of Religion saue your Soules, which is so farre from changing the in-ward frame, and structure of your Hearts, that it hath not yet so much, as altered your Vaine, and Sinfull guises, and Attires, nor differenced you in out-ward appearance, from the most Gracelesse, Vaine, and Sensuall persons that the World affords? *Alas, if we looke vpon the out-sides of men, (a) which would cer-*

nim habitus noster qui humilitatis solebat esse insigne, in signum gestatur superbie. Bernard. ad Gul. Abb. Apol. 2. Vro habitu negant quod tunc suggestu profitentur. Tertul. De veland. Virg. c. 11. a Mat. 23. 26. Elingua Philosophia vita contenta est, ipse habitus sonat. Sic deniq; auditur Philosophus dum videtur, de occurso meo vitia suffrago. Tertul. de Pallio. cap. 8.

o 1 Iohn 2. 6.

p 1 Pet. 1. 15.

& 2. 21.

q Phil. 3. 20.

r 1 Tim. 2. 9.

io. 1 Pet. 3. 13.

4. 5. Phil. 1. 27.

Rom. 26. 2.

s 1 Cor. 10. 32

33.

t Col. 4. 5.

v Nusquam

Christianus a-

liud est. Ter-

tul. De Coro-

na Milit. c. 9.

x Mores meos

habitus pro-

nunciet, ne

spiritus per-

ures ab im-

prudencia vul-

neretur. Ter-

tul. De Cultu.

Fam. cap. 7.

Deus si fuerit

in pectore, cog-

nosceretur & in

capite Fami-

narum. Ter-

tul. De Velan-

dis Virg. c. 14.

y Iam religi-

onis antiquae

non solu virtutem

amissimus,

sed nec specta-

men retine-

mus: Ecce e-

nim habitus noster qui humilitatis solebat esse insigne, in signum gestatur superbie. Ber-

nard. ad Gul. Abb. Apol. 2. Vro habitu negant quod tunc suggestu profitentur. Tertul.

De veland. Virg. c. 11. a Mat. 23. 26. Elingua Philosophia vita contenta est, ipse ha-

bitus sonat. Sic deniq; auditur Philosophus dum videtur, de occurso meo vitia suffrago.

Tertul. de Pallio. cap. 8.

To the Christian Reader.

b *Vide et inter matronas, atq; prostibulas nullum de habitu discrimen relictum.* Tertul. Apolog. aduers. Gent.
c *See Tertul. De Pallio: & de cultu Familiarum.* Cyp. *De Habit: Virginum.* Ambros. *De Virg.* lib. 3. Hierom. *Epist.* 23. *Epist.* 7. 8. 10. Fulgentius *ad Probam.* *Epist.* 3. Clem. Alex. *Padag.* lib. 2. cap. 10. l. 3. c. 2. 3. 11. *Salu. de Guber. Dei.* l. 4.
d *Quid non inuertat consuetudo? quid non assiduitate duretur? quid non vsui cedat? quantis quod pra amaritudine prius exhorrebant, vsui ipso male in dulce conuersum est? Primum tibi importabile videbitur aliquid; processu temporis si assuescas iudicabis non adeo graue; paulo post, nec senties: paulo post etiam delectabit. Ita paulatim in cordis duritiam itur, & ex illa in auersionem:* Bernard: *de Confid.* lib. 1. cap. 2.

tainely be reformed, if all were right within :) what outward difference can you finde betweene many young Gentlemen, who professe Religion, and the deboistest Ruffians? (b) betweene many Graue Religious Matrons, or Virgins, who pretend Deuotion, and our common Strumpets? betweene vs Christians and the most Lasciuious Pagans? are they not all alike Vaine, Effeminate, Proud, Fantastique, Prodigall, Immodest, and Unchristian in their Attires, Fashions, Haire, Apparell, Gesture, Behaviour, Vanitie, and Pride of Life? are they not all so Irregular, and Monstrous in their antique Tonsures, and Disguises, that men can hardly, distinguish Good, from Bad: Continent, from Incontinent: Gracious, from Gracelesse: Beleeuers, from Infidels? (c) There was once a time, when as Christians were differenced from Pagans, and Infidels, by the modestie, and meanesse of their Apparell, and their abandoning of those externall Cultures, Ornaments, and Attires, which the vnbelieuing Gentiles, and themselues before their true conuersion, did admire: but alas, these times are now so altered, and inuerted; that wee may better know a Christian, by these Characters, and Badges of Paganisme, then a Pagan: For what Idolatrous, or Heathen Nation is there in the world, so Proud, so Vaine, so Various, so Fantastique, Effeminate, Lasciuious, or Vnchristian in their Apparell, Fashions, Haire, or Head-attires, as we English, who professe our selues the prime of Christians? Doe we not transcend, and farre surpass the Persians, Tartars, Indians, Turkes, and all the Pagan Nations in the World, in these? and may they not lay more claime to Christ, and Heauen in all these respects, then wee? Let Christians therefore who are now thus strangely carried away, with the Streame, and Torrent of the Times, and the Vanities, Fashions, Pompes, and Sinfull guises of the World; (d) which their owne Hearts, and Consciences condem-

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ned at the first, before they were hardned, and inchan-
ted by them, by degrees, and custome:) looke well vnto
their Soules, and to their interest, and right in Christ, in these
backe-sliding seasons; when many fall off from Religion by de-
grees, vnto the World, the Flesh, and Satan, whose snares, and
grand (e) pollutions they had, (at least in out-ward shew:)
escaped heretofore; for feare their Euidence for Heauen,
prooue counterfeite at last: And if they finde, (f) their
Hearts inclined, or lifted vp to vanitie, or their affections
and practise, biassed to these Effeminate guises, Lockes, and
Cultures of the World: they haue reason, and cause enough to
feare, (g) that their Hearts are yet deuoted to the world,
and quite estranged from the Lord: (h) that all things
are not yet sincere, and right within them, because their
out-sides are so Vaine, so Proud, Fantastique, and Vn-
christian: and that their claime to Christ, is meere counter-
feite, because his Graces, Stampe, and Image shine not in
them, but the Worlds alone. If therefore wee desire to assure
our Soules, and Consciences in the sight of God, that wee are
true and reall Christians; that wee haue any share, or portion
in Christ, or any inheritance in the highest Heauens: Let vs
bee sure now at last, (i) to keepe our selues vnspotted
from the World: (k) to crucifie the flesh with the af-
fections, and lusts thereof: (l) to abstaine from all these
fleshy lusts, which warre against our Soules: (m) to
walke honestly as in the day: not in Chambering, and
Wantonneffe; but putting on the Lord Iesus Christ, and
making no prouision for the flesh, to fulfill the lusts
thereof: yea to cut, and cast off all those Loue-Lockes, Pain-
tings, Powdrings, Crispings, Curlings, Cultures, and At-

e 2 Pet. 2. 11.
19, 20.

f Psal. 24. 4.

g In hoc cog-
noscimus quod
seculum dili-
gimus, quia
preciosa ve-
stimenta a-
mamus. Qui
seculum non
diligat, precio-
sa vestimenta
non quatit.

Quando homo
gaudet de pul-
chritudine cor-
poris, mens eius
elongatur ab
amore Creato-
ris. Quanto
amplius in cor-
poris compositi-
one latamur,
tanto magis
a superno a-
more disungi-
mur. Bernard.

De modo be-
ne viuendi.
Sermo. 9.

h Ex cordis

*The sauro sine dubio procedit, quicquid foras apparet vitiosum. Vanum cor vanitatis
notam ingerit corpori, & exterior superfluitas, interioris vanitatis indicium est.
Mollia indumenta animi molliciem indicant. Non tanto curaretur corporis cultus,
nisi prius fuisset neglecta mens inculta virtutibus. Bernard. ad Guilielm. Abbatem. A-
polog. i. James 1. 27. k Galat. 5. 24. l 1 Peter 2. 11. m Romans 13.
13. 14.*

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n *Mundities corporis atque vestitus, anima immunditia: quibus signis animus libidinosus ostenditur: & per exteriorem hominem, interioris hominis vitia demonstrantur.* Hieron. Tom. 1. Epist. 27. c. 10. *Cultus mulieris & luxuriosus, non corpus exornat, sed detegit mentem.* Quintil. Instit. Orat. l. 8. Proæmio.

o See Calvin: Comment. on Numbers 6. v. 5. Mayer Exp. posit. on 1 Pet. 3. 4.

p *Talis misericordia crudelitate plena est, qua videlicet ita corpori servitur ut anima iuguletur.* Quæ enim charitas est carnem diligere, & spiritum negligere? Quæ discretio totum dare corpori, & animæ nihil? Qualis vero misericordia ancillam rescire, & dominam interficere? Bernard. ad Gul. Abbatem. Apolog. See Perkins Cases of Conscience, lib. 3. Sect. 3. Quæst. 3. Babington on the 7. Commandement. Mr. Byfield on 1. Peter 3. 3. q See Mr. Perkins Treatise of Callings. 1 Tamdiu discendum est quemadmodum viuas, quandiu viuas. Vivere tota vita discendum est; & fortasse quod magis miraberis, tota vita discendum est mori. Seneca, Epist. 76. & De Breu. Vitæ. cap 7.

tares, (n) which bewray the great Deformities, Filth, Lasciviousness, Pride, and Vanitie of our Soules, but are no luster to our bodies: that so wee may adorne the Gospel of Christ, and beautifie our Christian profession, by an humble, lowly, exemplary, and correspondent conversation. And if these *Passions, Lockes, and Cultures* seeme such *Niceties, Trifles, Toyes, or needlesse scrupulosities* unto any, as may admit an easie dispensation, and may be still retained without any hurt, or danger to mens Soules, or scandall to Religion: I answer; that if they are not *Sinfull, and Vnlawfull* in themselves, as they are prooued in this present Treatise by the consent of all Antiquitie: yet they are but *(o)* Effeminate, Ridiculous, Unprofitable, and Foolish vanities, or *Cultures of the World*, in their very best acception; which Christians should not dote upon, since they haue renounced them in their Baptisme; and since they haue farre greater things then these, on which to busie, and imploy their thoughts and time. Christians haue their rich and precious Soules to beautifie, *(p)* which they vnmercifully butcher, and neglect, whiles they are to curious, and exact in the Culture of their bodies: they haue a great, and holy God to serue continually; they haue sundry Heauenly graces to procure, cherish, and enlarge: they haue a multitude of Christian dueties, and Heauenly exercises to discharge from day to day: they haue, *(q)* or should haue callings, and sundry warrantable imployments, both for their owne, and others good, and Gods owne glory; all which will quite ingrosse their time, *(r)* their liues, and thoughts, and take them off from all these head-attiring cares, in which too many wast, and spend their dayes: No reason therefore haue they to allow themselves in these be-

witting,

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witching, and time-denouring Vanities, which steale away their Hearts, and Lives from God, and better things. And why should Christians take any libertie to themselves at all, in these negatorie, and Vnchristian vanities? Is it not exceeding scandalous vnto others, and dangerous to themselves to doe it? doeth it not (s) blaspheme, and scandalize Religion, and make it odious vnto Pagans, who are not halfe so Vaine, so Proud, and Vitious in this kinde as Christians? (t) and will it not draw all such, who take this libertie to themselves, to greater, and more scandalous sinnes at last, to the wrecke, and hazard of their Soules? Alas, such is the strange deceitfulnesse of our Hearts, and the inbred prauitie of our Natures: that if we once (u) begin to play, and dandle with small and pettie Vices, yea, though it bee but with Vanities, Toyes, and idle Fashions: they will quickly draw vs on to scandalous, great, and hainous sinnes at last; and so fetter vs in the ginnes, and snares of grosse impieties; that we shall sooner sincke downe into Hell vnder their weight, and pressure, then shake off their bondage. Hee that begins to nourish, or reserue a Locke, or to adorne, set out, and Crispe his Haire but now and then: though he were a Modest, Sober, Chast, Industrious, or some-what Religious person at the first: if he once but slacke the raines of his affections to these vanities, and keepe no stiffe hand ouer them, to curbe them in due season; will soone degenerate into an Idle, Proud, Vaineglorious, Vnchast, Deboist, and gracelesse Ruffian: His Amourous, Frizled, Woma-

s Quam blasphemabile est, si qua sacerdotes pudicitia dicimur, impudicarum ritu procedatis culta aut expicta Tertul. de cultu. Fam. c. 7.

t Mens Deo dicata sic caueat minora vitia vt maiora: quia a minimis incipiunt, qui in maxima prouunt. Bernard. de Ordine vitæ Col. 1126. C.

u Vanitas ad iniquitatem labitur, & dum ex aliis ad alia semper impellitur, suborientibus culpis inquinatur. Ex vanitate ergo, ad iniquitatem ducimur: cum prius per leuia delicta defleuimus, vt vsu cuncta lenigante, nequaquam post committere etiam grauiora timeamus. Nam dum moderari lingua otiosa verba negligit, audax ad noxia prorumpit: dum gula incumbitur, ad lenitatis protinus insaniam proditur: cumque mens subigere delectationem carnis renuit, plarumque & ad perfidia voraginem ruit. Si enim curare parua negligimus insensibiliter seducti, audenter etiam maiora perpetramus: quia si vanitatis culpa nequaquam cautè compescitur, ab iniquitate protinus mens incauta deuoratur. Vanitatis quippe finis est, vt cum peccato mentem sauciat, hanc ex culpa audacem reddat. Et fit plerumque vt prauis desideriis seruient, a iugo se diuini timoris excutiat, & quasi in malorum perpetratione tam libera, omne quod voluptas suggerit, implere contendat. Greg. Mag. Moral. l. 10. c. 13. 14. 15.

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* *Principiis obsta: sero medicina paratur, cum mala per longas invaluere moras.* Ouid. de Remedio Amoris. l. i.

x *Qui blandiendo dulce nutriunt malum, sero recusant ferre, quod subit ingum.* Seneca Hyppol. Act. i. *Qui se cupiditati volentes dederint oppugnant, voluntatem resistendi ulterior non habebunt tyrannice dominantis: Et hoc fit iusto Dei iudicio ut qui cupiditati resistere noluerunt ingressura, iam resistere nequeamus ingressa.* Sc. Prosper. De Vita Contempl. lib. 2. c. 15.

y *Quid facit illa ridicula monstruositas, & mira quaedam deformis formositas, ac formosa deformitas? Quid ibi monstruosi Centauri? quid semi-homines? Videas sub vno capite multa corpora, & rursus in vno corpore capita multa?* Bern. ad Gul: Abbatem Apolog.

nists, and Effeminate Haire, and Locke, will draw him on to Idleness, Pride, Effeminacy, Wantonnesse, Sensualitie, and Voluptuousnesse, by degrees; and from thence to Incontinency, Whoredome, Deboistnesse, and all Prophannesse, to the eternall wrecke and ruine of his Soule. This the wofull, and lamentable experience of thousands in our age can testifie, who by giuing way vnto the outward Culture of their Heads, and Bodies, and yeelding but a little to the sinfull Guises, and Fashions of the Times at first: haue beene at last precipitated into the very sinke, and puddle of all dissolutenesse, and vncleanenesse, to the inextricable losse, and hazard, not onely of their Bodies, Goods, Estates, and Credits: but of their rich, and peerelesse Soules. O therefore let vs looke vnto our Hearts, and Soules betimes, let vs keepe, and fence them against the very * beginnings, seeds, and first appearances of sinne, and Vanitie; against these Vaine, these Ruffianly, and Womanish Cultures, Frizlings, Lockes, and Fashions: (x) which if they once get but entertainment, or footing in our affections, will so captiuat, and inthrall vs; that wee shall hardly disposses, or quite eiect them, till they haue made vs slaues, and vassals to a world of grosse, and crying sinnes: which will sinke our Soules at last, into the very deepest depthes of Hell without recovery. And is it not now high time, yea, haue we not now great cause, to abandon, and renouance (y) these Monstrous, Strange, Ridiculous, and mishapen Fashions, and Attires: which transforme our Heads, and bodies into a thousand Antique, and Outlandish shapes? to disrobe our selues, of all our Proud, and costly Plumes, which bid defiance to the Lord of Hosts, and cause him to vnsheath his glittering Sword against vs, to ouerthrow, and utter desolation? and to cut, and cast off all those Lockes, and Emblems of our Vanitie, Pride, Incontinencie, Lasciuiousnesse, and grosse Effeminacy, which Prognosticate some eminent, and fatall iudgement to our Land, and Nation? and hasten to accomplish, and draw it

downe

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downe upon vs to the full? Hath not the Lord begunne to smite, and ruine vs for these sinnes already? Hath hee not sent a man-eating Pestilence, and depopulating Plague among vs, which hath cut off thousands, weeke, by weeke: and is it not now likely to reuiue againe, to sweepe vs all away? hath hee not oft times (z) cut vs short, by Sea, and Land, and (a) Blasted all our great Designs for sundry yeeres; so that they haue prooued all abortiue, and beene more fatall to our selues, then hurtfull to our enemies? hath hee not laid our Confederates, and Associates round about vs, wast, and desolate: and bereaued vs of those forraine Props, and Stayes, on which wee did most rely? hath he not spoiled vs of our Name, and ancient Glory, which was Great, and Honourable throughout the World; and made vs the very (b) Obloquie, Hissing, Scorne, Reproach, and (c) Taile of all the Nations; whereas wee were the Head, and chiefe of People heretofore? hath hee not (d) taken away from vs, the mighty Man, and the Man of Warre, the Iudge, and the Prophet, the Prudent, and the Ancient, the Captaine of fiftie, the Honourable man, and the Counseller? hath hee not bereft vs of our Ships, and Marriners by Sea: of our Commanders, and expert Souldiers by Land? hath hee not weakned, and impouerished vs by losses, and ouerthrowes abroad: by decay, and losse of trade: (e) by Diuisions, Distractions, Pressures, and Discontents at home? hath hee not (f) reuealed his wrath, and indignation against vs from Heauen, by (g) prodigious Thunders, Stormes, and Tempests, and sundry heavy Iudgements? and may wee not yet truely say, (h) that for all this his anger is not turned away from vs, but his hand is stretched out still? Doe wee not yet dayly feare a Chaos; and (i) confusion in our Church, and State, and a sodaine surprisall of our Kingdom? doe wee not yet feele, and see the heavy (k) curse, and wrath of God, still cleauing to vs, and increasing on vs: yea, working, and contriuing our destruction, more, and more? doe not all the Characters of a dying, and declining State appeare upon vs? and doeth not euery mans owne Conscience whisper,

z 2 Kings 10.
32 *Vulnus habent populi: plus est quam vita salusque.*
Quod perit: in totum mundi prosterminum. Lucan.
Phar. l. 7. p. 125
a Ier. 37. 7.
2 King. 19. 7.
b Ier. 18. 16. & 19. 1. & 25. 9.
Mich. 6. 16.
c Deut. 28. 44.
d Isay. 3. 2. 3
e *Lata dies populo rapta est: concordia mudo, Nostra perit.* Lucan.
Phar. l. 9. p. 173
f Rom. 1. 18.
Hec quoq; de Calo vulnera missa putes.
Ausonius Epigram. Ep. 2.
g Isay. 28. 2. & 22. 6.
h Isay. 5. 25. & 9. 12, 17, 21.
i Ezra. 9. 7.
Isay. 34. 11.
k Deut. 28. 45
2 King. 22. 19.
Isay. 24. 6. & 34. 5. & 43. 28
Ier. 24. 9.

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l 2 King. 5. 26
Hag. 1. 4.
m Isay. 22. 12.
Zeph. 1. 2. 3.
Ier. 4. 8. & 6.
 26. & 25. 34.
n Nonne hoc
 nouum, mon-
 fri genus
 est, esse ali-
 quos etiam in
 morte vitiosos.
*Quis captiui-
 tatem expe-
 ctans. de Circo
 cogitat? Quis
 metuit mor-
 tem & ridet?*
*Nos & in me-
 tu calamitatis
 ludimus, &
 positi in mortis
 timore ride-
 mus. Salu. De
 Gub. Deil. 7.
 p. 227. 236.*
*o Breuissimis
 oculis patri-
 monium gran-
 de profertur,
 vno lino decies
 fessertum in-
 feritur: Saltus
 & insulas tenera ceruix fert. Graciles aurium cutes calendarium expendunt, & in
 sinistra per singulos digitos de saccis singulis ludit. Ha sunt vires ambitionis, tantarum
 usurarum substantiam vno & muliebri corpusculo bailare. Tertul. De hab. Mulieb.
 c. 5. See Clem. Alexand. Pædag. lib. 2. c. 10. 12. lib. 3. c. 23. Vxor tua locupletis do-
 mus censum auribus gerit. Video vniuersos non singulis singulis auribus comparatos:
 iam enim exercitata aures oneri ferendo sunt: iunguntur inter se, & insuper alij bo-
 nis superponuntur? Non satis muliebri infania viros subiecerat; nisi bina ac ternaria
 patrimonia auribus singulis pependisset. Sen. de vita Beata. c. 17. De Beneficijs. lib. .c. 9.
p Ephes 6. 4.*

whisper, nay, cry aloud vnto him: that vnesse God prooue
 miraculously Good, and Gracious to vs, wee are neere some in-
 evitable, and irreconuerable perdition, which will put a finall
 period to our former happinesse? And (*l*) is this then a time,
 for vs poore dust, and ashes; when as wee are thus inuironed
 with feares, and dangers, and euen destinated, and designed to
 destruction: when as Gods Ministers, Threatnings, Word,
 and Iudgements, doe euen summon vs from Heauen, (*m*) to
 humble and abase our Soules, and Bodies: to wallow in
 the dust, and to abhorre our selues in Sackcloath, and
 Ashes: (*n*) when as our neckes lye all vpon the blocke,
 expecting euery moment their last, and fatall blow: to
 Pranke, and Decke, our Proud, and rotten Carcasses? (*o*) to
 lauish out our Patrimonies on our Heads, and Backes,
 and hang whole Manners at our Eares, and Neckes at
 once? to Frizle, Powder, Nourish, and set out our Haire,
 and Lockes, in the most Lasciuious, Amourous, Proud,
 Effeminate, Ruffianly, and Vaine-glorious manner, that the
 quintessence of our owne, or other mens Vanitie can inuent? to
 line in the very ruffe, and height of Pride, and Vanitie? or pur-
 posely to sell our selues: yea to educate, and traine vp our chil-
 dren, (who should (*p*) be brought vp in the feare, and nur-
 ture of the Lord: as the common custome of our Nobilitie,
 and Gentry is;) to Wantonnesse, Idlenesse, Voluptuousnesse,
 Epicurisme, and all excesse of Sensualitie, Pleasure, Vanitie,
 Pride, and carnall iollitie; as if wee tooke delight, and plea-
 sure in our owne destruction; or ment wilfully to incurre the
 very worst, and vttermost of Gods heauiest Iudgements? What,
 haue wee not aggregated, and multiplied our iniquities, and
 sinnes sufficiently already, but that wee must thus intend, and
 increase

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increase them more, and more? are we not yet deep enough in Gods displeasure, that we thus provoke, and grieve him further every day? or doe wee thinke to avocate, or divert Gods Iudgements, or to moove him to compassionate vs, by filling up the measure of our unmeasurable sinnes against him? or are wee willing, and desirous for to perish, or to bring our selves, and Countrey unto speedie ruine, that we are now more vile, more Sinfull, Proud, and desperately wicked, (d) proclaiming our Impudency, Vanitie, Idlenesse, Hautinesse, and Sinne, as Sodom did, not labouring once to hide it, though wee expect, yea feeble Gods Plagues, and Iudgements on vs every moment? Alas, (my brethren,) what doe you meane to doe, or which wayes will you turne your selves? will you wilfully cast away Gods Love, and Favour: and subiect your selves, to the very utmost of his wrath, and vengeance? will you still provoke the Lord to your destruction, even beyond recovery? will you subiect vs to the Spanish yoke, and bondage? to all the miseries that Rome, that Spaine, that Heaven, or Hell can plot against vs? If this bee your intended resolution; goe on, and take your fill of Sinne, of Pride, and Vanitie: I will not interrupt you.

But if you would avoid, divert, and quite escape that over-running flood, and torrent of Gods Iudgements, (which is like to sweepe vs all away, wee cannot tell how soone,) which our sinnes now call for, and our Hearts presage is neere at hand: if your desire to enjoy more Halcyon dayes of Peace, or yeeres of Iubilie, and full prosperitie, which may make your lives a very Paradise, or Heaven upon Earth. If you expect any further reprimall at the hands of God, or if you would still retainne his Presence, Face, and Favour; his Gospel, and Protection, (e) which are sweeter, and better then life it selfe, or all the Riches, Pleasures, and Contentments, that this World can yeeld you: or if you are now unwilling for to perish: why then (f) doe you multiply, and still increase your sinnes, and goe on in those wayes of Pride, and Vanitie, which will certainly deprive vs of Gods Face, and Favour, and all our Earthly comforts, & cause vs all to perish? Is this

d Esay 3. 9.

e Psal. 63. 3.

f Mala inces-
sabititer malis
addimus, &

peccata pecca-
tis cumula-
mus: & cum
maxima nostri
pars iam peri-
erit, id agimus
ut pereamus
omnes. Tanta
animorum, vel
tanta potius
peccatorum ca-
citas est, ut
cum maxima
nostri pars iam
perierit, nul-
lus id agit ut
ne pereat.
Salu. de Gub.
Dei. l. 6. p. 200.
214.

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g. *Multa quoque eis amatorias salutationes imprimunt, ut vel per terram numeroſe incedentes, meretricioſos ſpiritus in inceſſu ſculpant.* Clem. Alex. Pædag. l. 2. c. 11.
 h. *Of which ſee Diodorus Siculus: Bibl. Hiſt. l. 2. Sect. 23. Juſtin. hiſt. lib. 1. Athenauſ. Dipsos. l. 12. c. 12. Sleidan. l. 1. i. In fortis autem viri vultu nullum eſſe oportet ſignum molliſſiet, ſed neq; vlla parte corporis. Neq; ergo in motu, neq; in habitu inueniatur vnquam magni animi, &*

excelsi dedecus. Clem. Alex. Pædag. l. 3. c. 11. k. *Nos vrimur & ſecamur: ſed nec ferri deſectiōe, nec cauterioꝝ aduſione ſanamur: imò quod grauius eſt, cura ipſa deteriores ſumus. Cunctos prius eſt interire quam corrigi:* Salu. de Gub. Dei. l. 7 p. 226. l. 6. p. 205. l. *Quaſi ſato quodam in vitia ruimus, & ex vitis in calamitates Zonaras Præfat. ad Annales.* m. *A Deo quippe punimur, ſed ipſi facimus ut puniamur. Nos ergo aduerſum nos omnia facimus. Nos calamitatum noſtrorum auctores ſumus. Niſil, itaq; niſil eſt in nos crudelius nobis. Nos, inquam, nos etiam Deo nolente cruciamur.* Salu. de Gub. Dei. l. 8. p. 282.

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the way and method, thinke you, to appeaſe Gods anger, diſcort his Iudgements, or regaine his fauour, to rebell, and ſinne againſt him more, and more? to affront, and dare him to his Face, with our bluſſeſſe Impudency: our monſtrous Faſhions, and Attires? our (g) Effeminate, Whoriſh, and Laſciuious geſtures? our Ruſſianly, Fizzled, Powdred, and Unmanly Lockes, and Haire? or more then (h) Sardanapalian inuiritie, which (i) beſeemes not Chriſtians, or men of Valour? to promoke him with our Curſing, Swearing, Whoredomes, Murthers, Uſury, Bribery, Couetouſneſſe, Oppreſſion, Iniſtice, Scurrillic, Ribaldry, and Heatheniſh conuerſations? to diſobey his Word, abuſe his Mercies, and Longſuffering towards vs; and to (k) grow Incorrigible, and more Sinfull vnder all his Iudgements, as wee doe? Are theſe the meanes to compaſſe all thoſe Fauours, which wee now expect, or to exempt vs from thoſe heauie Iudgements, which our Hearts ſo feare? Is this the courſe to ſalue, to ſettle, or reunite our tottering, and diuided State? to ſecure our Selues, our Church, or Kingdome here at home, or to make vs dreadfull to, or Conquerers ouer all our Foes, abroad? O no, theſe are the onely wayes to loſe our God, our Selues, our Soules, our Church, our Countrey, all wee haue, or all wee hope for: theſe are the (l) onely meanes to heape, and haſten that, yea more, vpon vs then, We feare: theſe are the (m) courſes by which wee haue wilfully caſt our Selues into thoſe preſent miſeries, which wee feare, or ſuffer, and which our Friends about vs haue drunke of to the full: and ſhal! wee yet proccede on in them? Haue we not ſmarted enough already for them? and are wee yet ſo ſtrangely ſtupid, as not to take

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warning by our former stripes ? which (n) will be doubled, and trebled yet vpon vs, if we still proceed. O therefore, (Christian Readers,) if you haue any sence, or feeling of our present miseries : any apprehension of our future dangers, vnder the very thoughts, and feare of which We pine, and languish : any Bowels of compassion, to your Selues, your Countrey, or Posteritie : any care at all to Remoue, Diuert, or Anticipate those heauie Iudgements, which We feare, or suffer : or to reuerse that fatall Curse of God, which cleaues to all our publike Enterprises, and Designes : any forwardnesse to regaine our Ancient Glory, Victories, and Renowne abroad : or to establish Unitie, Safetie, Peace, and welfare in our Church, or State at home : or any Cordiall, and strong Desire, to retaine Gods Word, his Blessing, Face, and Favour still among vs, which now withdraw themselves apace, as if they had no pleasure in vs : Let vs now, euen now at last, after so many warnings, and Reprimalls : so many dayes of Grace, and Mercie, so many Milde, and Fatherly Chastisements, in the midst of all (o) those Enemies, Feares, and Dangers, which hedge vs in on euery side : (though (p) Wee are almost sencelesse of them, perchance, because God meanes for to destroy vs :) abandon all our Brauery, Pride, and Vanitie ; and all these Cultures, Lone-Lockes, and Disguises, which blemish our Profession, and Arme our God, and all our Enemies against vs, to our iust destruction : If Wee will now lay downe these weapons of Rebellion, which bid defiance to the Lord of Hosts : if Wee will reforme our Heads, and Hearts, (q) which distemper all our other members, with the Flux of sinne ; and make them all vsound : if We wil yet humble our Soules before the Lord for all our sinnes, and turne our Heads, our Hearts, our Hand's, our Eyes, and Feete vnto his Testimonies, without any more delays : (r) it may be there is yet a day of Grace, a time of Mercy, Peace, and Favour reserued for vs in the brest of God, and wee may yet escape those sad, and fatall Iudgements, which God now threatens, and we feeble, or feare : But if we still walke on, as in a progresse, in the Effeminacy, Pride, and Vanitie of our

n Deus crudelias vris, Quos videt inuitos succubuisse sibi. Tibull. l. 1. Eleg. 8. O Magnis inimicorum circumdamur agminibus : hostium plena sunt omnia. Hier. Tom. 1. Epist. 22. cap. 1. p Sopor quippe infunditur, vt perditio subsequatur : Cum enim completis iniquitatibus suis quis meretur vt pereat ; prouidentia ab eo tollitur, ne periturus euadat. Salu. de Gub. Dei. l. 6. p. 234. q Morbido enim capite, nihil sanum est : neq ; vltimum omnino membrum officio suo fungitur, vbi quod est principale non constat : Salu. de Gub. Dei. l. 7. p. 234. r Zeph. 2. 3. Ionah. 3. 8. 9. 10

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*s Ad munda-
na gaudia, &
temporalia bo-
na multitudo
procliuus est.*

*Et quamuis in-
certum, cadu-
cumq; sit quod
cupitur, liben-
tius tamen sus-
cipitur labor
pro desiderio
voluptatis, quā
pro amore vir-
tutis: Ita
cum innumeri
sunt, qui visi-
bilia concupis-
cant: vix in-
ueniuntur, qui
temporalibus
aeterna propo-
nant. Leo de
Quadrages.
Serm. 11 c. 1.
† Qui benefi-
ciji non intelli-
gitur, vel pla-
gis intelliga-
tur. Cyprian.
Tract. 2. con-
tra Demetria-
dem.*

*u Ier. 15. 1. 2.
Ezech. 14. 14.
14. 18. 20.
Luke 13. 3. 5.
Leuit. 26.
Deut. 28.*

** Ifay 3. 16. 17. 24. x Ier. 4. 14. y Quid prodesse poterit Antidotum cui superfunditur venenum? Salu. de Gub. Dei. l. 5. p. 148. z Psal. 66. 18. a Ifai. 1. 15. & 50. 3. 4. Prou. 1. 24. to 33.*

*Lives, or in the stubbornnesse of our hard, and gracelesse
Hearts, from euill, to worse, heaping vp sinne, to sinne, with-
out all stinte, or measure, (s) as Wee doe: Let other men
expect, and hope what good they will; I for my owne part, can
Prognosticke nothing, but our finall ruine. For if wee still
goe on in sinne, in despite of all Gods Iudgements, or (t) ouer-
comming Favours: God will, he must, proceed in wrath,
and vengeance: so that (u) though Moses, Daniel,
Noah, Samuell, Iob, and Abraham, should stand before
him in the gappe, to diuert his Indignation, Wrath,
and Iudgements from vs, yet his minde could not be to-
wards vs, but hee will cast vs out of his sight; and send
vs out to Death, to Sword, to Famine, and Captiuitie
without Redemption, till we perish. O therefore hearken,
and Repent betimes, that so iniquities may not prooue your
ruine. And if you would bee rescued from Gods Iudge-
ments, (especially from that fatall, and deforming sicknesse
of the Poxe: which God hath now certainly sent vpon vs,
but especially, vpon our Gentrie, who are most visited, and af-
flicted with it, * as hee did vpon the hautie Daughters of
Zion, for our excessiue Pride, and ouer-curious decking of
our Faces, which steale away our Hearts, our Thoughts, and
Time from God, and better things:) or else indeared in his
Fauour: then wash, your Heads, your Hands, and (x) Hearts
from all their Vanities, Pride, and Wickednesse, that
you may be saued: (y) Antidotes will profit nothing, as
long as they are besprinkled, with Poyson: all our Wishes,
Tearcs, and Prayers, or the Supplications of others of Gods
dearest Children for vs, cannot auaille to helpe, to succor, or
doe vs any good, as long as they are empoysoned with our sinnes:
(z) If wee regard but any iniquitie in our Hearts, (much
more when wee practise nothing but Sinne, and all excessse of
Pride, and Vanitie in our liues,) the Lord will not heare
vs: (a) yea, though wee make many Prayers to him,
and adde Fasting to our Prayers, to make them more a-*

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unailable; yet, hee will not regard, but quite reiect vs:

(b) his Soule shall haue no pleasure in vs. O turne you, turne you, therefore from all the Sinne, and Euill of your doings: from that abundance of Idlenesse, and superfluitie of Pride, and Vanitie which hath ouerspred our Nation: from all those Antique, Effeminate, (c) Deforming, Strange, and Unchristian Attires, Fashions, and Disguises, which transforme vs into sundry Monsters, and almost deprive vs of our Naturall, and Humane shapes: that so wee may cloathe our selues with Iesus Christ, (d) who will neuer comply, nor suite with such Attires, or those who are deuoted to them. And if we will be Pranking, and Tricking vp our selues, let vs deuote our Thoughts, our paines, and Time, to the inward Culture of our Immortall Soules, which now lye quite neglected, whiles our Hairie excrements are so much adored. These Soules of ours, which now we so much vnderalue, as to preferre the very vaineſt Vanities of the World before them; are the Spouse, and Loe of Christ: the very Palace, and Temple of the Sacred Trinitie: the very Wealth, and totall Summe of all we haue: O then, let vs cloathe, and decke these Soules of ours, with the robes of Iesus Christ his Righteousnesse: with (e) the cloathing of wrought Gold; the raiment of Needle-Worke; the transplendent Jewels, and Pearles of Grace, and with the whole Wardrobe, and Cabinet of Heauen; that so wee may euen rauish the very Heart of Christ, (f) and make him sicke of Loue: And if we will needes adorne our bodies too: (g) let vs Paint our Faces with the candor of Simplicitie, and Vermilian-blush of Chastitie: and our Eyes with Modestie: let Silence, or Holy conference, bee the ornament of our Lips; the Word of God our Earrings, and the Yoake of Christ our Necke-bracelets: Let vs submit our Heads to Christ, and then they are sufficiently, adorned: Let our hands bee busied with the Distaffe, or some other honest imployment, of our generall, or speciall callings: and our Feete shod with the preparation of the Gospel of Peace: which makes them more rich, and louely, then if they

b Mat. 1. 10.
c Meretricii
enim pilorum
plexus & ca-
tenarum nexus
deformes red-
dunt. Clem.
Alex. Paedag.
l. 3. c. 11.
d Serico &
purpura indu-
ta Christum in-
ducere non pos-
sunt. Cypr.
De Habitu.
Virg. Proici-
amus ornamē-
ta terrena si
caelestia opta-
mus. Terul. de
Cultu. Fam.
c. 9. 10.
e Plal. 45. 13. 14
f Cant. 2. 5.
& 5. 8
g Proditte vos
iam medica-
mentis & or-
namentis ex-
structa Aposto-
lorum, sumen-
tes de simplici-
tate candorem
de pudicitia
ruborem; de-
picta oculos ve-
recundia: &c.
Terul. De
Cultu. Fam.
c. 9. See Cypr.
de hab. Virg.
Clem. Alex.
Paedag. l. 2. cap.
22. l. 3. c. 11.

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h^l Ifay 2.11. to
18.

h Non solum
enim pudicos
ac temperan-
res satis est
esse puros, sed
etiam adhiben-
da est opera vt
quod extrinse-
cus est, sit ab
omni repra-
hensione &
vituperatione
alienum, om-
ni exclusa su-
spitionis cau-
sa: vt in sum-
mam quandam
contrahatur
castitas, vt non
simus solum
fideles, sed eti-
am videamur
fide digni: Clē.
Alexand. Pæ-
dag lib. 3. c. 11
k Hosego ver-
ficulos feci, tu-
lit aliter hono-
res, &c. Do-
natus: in vita
Virgil. Maron.

were clad in Gold: Let vs cloathe our selues with the Silke of Honestie, the Laune of Sanctitie, and the Purple of Chastitie: Taliter pigmentata Deum habebitis amato-rem: So shall our God bee inamored with vs, and attoned towards vs: so shall his Iudgements bee diuerted, his Favour regained, his Mercies enlarged, his Gospel continued, our Foes subuerted, our Church reformed, our Kingdome established, our Grieuances redressed, our Feares remooued, our Peace prolonged, and our Soules eternally saued, (h) in that Great, and terrible Day of the Lord, wherein the loftie lookes of Man shall be humbled, and the hautinesse of Men shall bee bowed downe, and the wrath of the Lord of Hosts, shall rest vpon euery Proud, and Loftie person, who is high, and lifted vp, to bring him low, that the Lord alone, may be exalted in that day.

Now this Lord, and God of Blessing, Blesse this poore Treatise, to the Soules of many, which I haue presumed for to publish; not out of any Singular, or Nouellizing Spirit, (as some may chance to thinke; because it treates of such a Subiect, in which none else haue euer trauelled to my knowledge:) or out of any Vaine-glorious humour of purchasing applause from others, or venting of my owne conceites: but out of a sincere, and true desire, of confining English-men, and such as beare the name of Christians, to English, (i) and true Christian Fashions, and Attires: to stop the ouer-flowing Sinnes, and Monstrous vanities of these our Times, (which farre exceed all former Precedents; and finde either none, or little publike Opposition:) and so, as much as in mee lies, to turne away that blacke, and gloomie Cloude of Wrath, and Vengeance, which now hangs houerling ouer all our heads, threatening a sodaine Storm of Blood, of Miseric, Ruine, and Desolation to vs, vnlesse, we thorowly, and speedily Repent: In which if I haue erred in any particular, as well I may, because I haue walked in an vntroden path, and had no foote-steps but mine owne to follow, (though some are so Malicious to report abroad; that my Workes, they (k) are some others, not mine owne; because they haue little else to carpe against them:) I hope my good intention shall mitigate my Errors for the present: and my

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Penne correct them, if once informed of them, for the future ; so that I neede not feare that Schoole-boyes breeching for them , which some Pedantique, Clerikes threaten to mee ; who for all their out-side Pompe, their Doctored, (l) or Bearded-grauntie, deserue the Schoole-boyes lash, (m) perchance as well as I, who neither regard their causelesse Censures, Scoffes, and Calumnies, nor yet feare their Threates. If I haue causelesly (n) stirred vp their Choller, or tongues against Mee, or my Bookes, by glancing at their Pride, Pluralities, Idleness, Nonresidencie, or Vitious Liues, (o) which are impatient of the lash, though now perchance they need it : or in that I am a Laicke onely, not a Minister, and yet presume to Write in others Silence : (whereas (p) euery Christian is in trueth, an holy Priest, to offer vp Spirituall Sacrifices acceptable vnto God, by Iesus Christ : (q) to rebuke his neighbour in any wise, and not to suffer sinne vpon him ; (especially, in Dangerous, and sinfull Times, which threaten Desolation, both to Church, and State :) and (r) to contend earnestly, for the Faith of the Gospel, which was once deliuered to the Saints : as well, as Clergie men ; what euer Papists or others mutter to the contrary :) or in that I haue displayed their Popish, and Arminian Doctrines, Plots, and Projects to the World, which they would yet keepe vailed till their ends were wrought: or blamed them, (s) for neglecting their Ministrie, and merging themselues in Secular affaires : I onely wish them so much Grace, and Wisedome, as to grow angry, and displeased with themselues, and these their Sinnes, and Errors ; that so they may in time reforme them : (t) not

trum. Tom 13 p 487. to. 491. o Volumus delinquere, & nolumus verberari: Salu: Gub. Dei. lib 4. p 99. p 1 Pet. 2. 3 Reu. 1. 6. Nonne & Laici Sacerdotes sumus? Scriptum est, nos Sacerdotes Deo & Patri suo fecit: Differentiam inter Ordinem, & plebem constituit Ecclesie authoritas. Sed & ubi tres, Ecclesia est, licet Laici. Tertul. Exhort ad Castitatem. c 5. q Lcuit. 19. 17. r Phil. 1. 27. Iude 3. s Ecce iam pene nulla est seculi actio, quam non Sacerdotes administrent. Dei causam relinquitimus, ad terrena negotia vacamus. Ad exteriora negotia delapsi sumus, & aliud ex honore suscipimus, atque aliud ex officio actionis exhibemus. Curis vero secularibus intenti, tanto insensibiliores intus efficimur, quanto ad ea qua foris sunt studiosiores videmur. Greg. Mag. Hom. 17. in Euangelia. t Malit quilibet improbus execrare legem, quam emendare mentem: malit precepta odisse quam vitia: Inter hac quid agant quibus loquendi a Christo officia mandantur? Deo displicent si tacent: hominibus si loquuntur. Salu. ad Eccles Cathol. l. 4. p 470.

l Barba non facit Philosophum. Cælius. Rhod. Antiqu. Lect. l. 5. c. 12. m Fascinus quos inquinat, æquat. Lucan. Phars. l. 5. p. 79 Opotes vt vna pana teneat obnoxios, quos similis error inuenerit implicatos. Concil. Tollit. 4. Can. 74. n Vitia carpens, sciome offendere vitiosos. Bern: ad Gul. Abbat. Apologia. * See Athanasius Constant. 8. Epistola, de necessaria Episcoporum Residentia: against this sinne. Bibl. Patr.

with

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u *Non aduersum ordinem, sed pro ordine disputare putandus ero, dū non ordinem in hominibus, sed hominum vitia reprehendo. Quae in vestris laudabilia sunt, laudo et prae dico: si quae reprehendenda sunt, ut emendentur vobis, & aliis amicis meis suadere soleo: Hoc non est detractio,*

with mee; (u) who beare no mallice to their persons, (much lesse vnto their High, and holy Function, which I honour:) but to their Errors, Sinnes, and Vices, which I onely mention to reclaime them, not defame them: that so those Pastors, (x) whose ill examples Viti-ate, and cause their Flockes to erre, if not all Christen-dome for to suffer:) being thorowly reformed, both in Life, and Doctrine: the straying Sheepe, (*which now are Posting after sundry Sinnes, and Vanities, and those especially, which I haue here oppugned:*) might be more easily, and spec-dily, recalled from these wayes of Sinne, which are like to lead both them, and vs vnto destruction: and so both Sheepe, and Pastors, our Church, and State; our Zion, and Ierusalem, yet preserued, in despite of all their Enemies: Which exact, and speedy reformation, the God of Mercies grant now vnto vs all, for his Sonne, and Mercies sake, Amen.

sed attractio. Bern. ad Gul. Abb. Apologia. x. Isay 9. 16. Ier. 23. 14. 15. & 50. 6. Hosea 4. 9. Nullum puto, ab aliis magis prauidicium, quam a Sacerdotibus tolerat Deus; quando eos quos ad aliorum correctionem posuit, dare de se exempla prauitatis cernit, quando ipsi peccamus, qui compescere peccata debemus. Quanto autem mundus gladio feriatur aspiciatis: quibus quotidie percussionebus intereat populus, videtis. Cuius hoc nisi nostro precipue peccato agitur? Ecce depopulata vrbes, euersa castra, Ecclesia destructa, in solitudinem aeri reducti sunt. Sed nos pereuntis populi authores mortis existimus, qui esse debuimus duces ad vitam. Ex nostro enim peccato populi tur-ba prostrata est, quia nostra faciente negligentia ad vitam erudita non est. Greg. Mag. Hom. 17. in Euangelia: Which Homily I would our Non-residents and Secular Clergie men would study but a while.

The vnfained wel-wisher
of thy priuate, and the
publique welfare.

WILLIAM PRYNNE.



THE VNLOVE- LINESSE,

OF LOVE-LOCKES.

INfinite and many are the sinfull, strange, and monstrous Vanities, which this Vnconstant, Vaine, Fantastique, Idle, Proud, Effeminate, and wanton Age of ours, hath Hatched, and Produced in all the parts, and corners of the World; but especially, in this our *English* climate; which like another (a) *Affricke*, is alwayes bringing foorth *some New, some Strange, Misshapen, or Prodigious formes*, and Fashions, euery moment.

Not to insist vpon those Lasciuious, Immodest, Whorish, or vngodly Fashions, and Attires, which Metamorphise, and Transforme, our Light, and Giddie Females of the Superior and Gentile ranke, into sundry Antique, Horred, and Out-landish shapes, from day, to day: which Fashions, and Attires both (b) *God himselfe*, (c) *with sundry Fathers*, and * *Moderne Authors*, haue punctually con-

*Dinites & Auaros Ascetica c. 22. Cōment. in 3. Isaia. Ambr. de Virg. l. 1. l. 5. in Luc. c. 6. Hier. Epist. Tom. 1. Ep. 7. c. 3. Ep. 8. c. 5. Ep. 10. c. 2. 3. Ep. 47. c. 3. Chrysost. hom. 84. in Iohā. Fulgent. ad Probam. Ep. 3. Greg. Mag. hom. 6. in Euang. Bern. de modo bene viuendi. Ser. 9. Concil. Gangrense. Can. 21. * See Mr. Perkins Cases of Conscience. lib. 3. Sect. 3. Quæst. 3. Mr. Byfield's Sermon on 1 Pet. 3. 3. 4. Mr. Iohn Downhams Christian Warfar. Part. 2. l. 1. c. 6. to 15. Iohā. Fredericus, de Luxu vestium. BB. Hall. in his Righteous Mammon. BB. Babington on the 7. Command. Mr. Stubbs his Anatomy of Abuses.*

B

demmed:

a *Aphrica semper aliqua nobis affert Plin.*

l. 8. Nat. Hist.

c. 16. Cœlius

Rhod. Antiq.

Leet. l. 13. c. 13

Munster Cos-

mog. l. 6. c. 46.

b *Esay. 3. 16.*

to 25. *Zeph. 1.*

6. *1 Tim. 2. 9.*

10. *1 Pet. 3.*

3, 4.

c *Clem. Alex.*

Pedag. l. 2. c. 10

12. *Tertul. de*

cultu Fam. lib.

Cypr. de hab.

Virg. & de In-

stir. Virg. Ba-

sil. erm. 2. in

d Ier. 4. 30.
 2 King. 9. 30.
 Math. 5. 36.
 Ezech. 23. 40.
 c Clem. Alex.
 Padag. 1. 2. c. 10
 Tertul. de Cul.
 tu Fam. c 3 to
 9. De Paxten.
 tia c 10. De
 Velandis Vir-
 ginibus c. 13.
 Cypr. de Habitu
 Virg. Ambr :
 Hexaë 1. 6. c. 8.
 de Virgin. 1. 1.
 Hier. Epist. To.
 1. Ep. 7. c. 3. Ep.
 8. c. 5. Ep. 10. c.
 2. 3. Ep. 16. c. 2.
 Ep. 23. Aduer-
 sus Heluid c. 9.
 Basil Com. in
 cap. 3. Iffus.
 c. Ep. 1. Chry-
 sost. hom. 31.
 in Mat. et hom.
 8 in 1 Tim. 2.
 Theod. Sanct.
 Patrum. Hist.
 c. 8. Aug. De
 Doctr. Christ.
 1. 4. c. 21. Theo-
 phylact. Enar.
 in 1 Tim. 2.
 f. Master Iohn
 Downham in

demned: Nor yet to mention, that Meretricious, Execra-
 ble, and Odious Art of Face-painting, (a Vice so rife a-
 mong vs,) which (d) God himselfe, which (e) Fathers,
 which (f) Moderne Christian Authors, and (g) sundry
 Pagans, haue Sentenced, and Branded; as a meere inuenti-
 on of the Deuill: as an Unnaturall, Detestable, Heathenish,
 Proud, Lasciuious, Whorish, and Infernall practise, peculiar
 vnto none but audacious Whores, and Strumpets, or persons
 desperately Wicked: as a Baite, a Snare, or meere allectiue to
 Inescate, and Inamour others with vs; as an Art that offers
 violence vnto God himselfe, in obliterating that Naturall, and
 liuely Image, Forme, and Beauty, which hee hath stamped on
 his Creatures: in Correcting, Changing, and Nullifying of his
 Worke; and so taxing him for an Imperfect, Bungling, or Un-
 skilfull Workeman: in preferring those artificiall Faces, and In-
 fernall varnishes, which Satan hath Portraited, and set out to
 Sale; before that Naturall, and comely Countenance, Face, and
 Feature, which Gods owne Curious, and neuer-erring Finger
 hath carued out vnto vs: in changing that into a Counterfete,
 False, and fained Picture, or a Rotten, painted Statue, which
 he hath made, a Reall, Liuely, Rationall, and holy Creature:
 and as a Pernicious, and Soule-deuouring Euill, which With-
 out Repentance, Dammes all such as vse it, to the deptes of
 Hell, from which there is no Redemption: and causeth God to
 forget, yea, not to know them here; and to disclaime, and vt-
 terly renounce them in the day of Iudgement: because they
 want that royall Image, and Superscription, which Hee had
 stamped, on them; which I would our Painted Iezabels,
 Dames, and Ladyes would consider, in a Deliberate, Cor-
 diall, and Soule-affecting manner, for feare they feele the
 smart, and terrour of it at the last: Not to insist (I say)

his Christian Warrefar, part. 2. l. 1. c. 14. Master Perkins Cases of Conscience, l. 3. Sect.
 3. Quæst. 3. Mr. Mayer Exposition on 1 Pet. 3. 3. Mr. Stubbs Anatomy of Abuses, pag.
 35. to 40. Mr. Boltons Direction for our walking with God, p. 195, 200. BB. Halls.
 Quo Vadis, Sect. 21. And in his Righteous Mammon. g Plutarch. Coniugal. Pra-
 cept. lib. Petronius Arbitr. p. 74. c. 135. Plin. Nat. Hist. l. 13. c. 1. 2. 3. Ouid. de Arte
 Amandi l. 3. Propertius Elegiar. lib. 1. Eleg. 2. Quintil. Institut. Orat. lib. 8. Proe-
 mia. Xenophon. Memorabilium, lib. 5. p. 846, 847.

on these, or many such like sinnes and vanities of our female sex, which would require a large and ample volume to batter and confound them: I haue resolued for the present, to single out one sinful, shamefull, and vncomely vanitie, with which to grapple; which hath lately seized on many effeminate, loose, licentious, singular, fantastique, and vaine-glorious persons, of our masculine, and more noble Sex: to wit, the nourishing, and wearing of vnnaturall, shamefull, and vnlovely Lockes, or Loue-lockes, (as they stile them:) which now begin to grow into a (b) common, approoued, and receiued fashion, or vse among vs.

These Loue-lockes, or Eare-lockes, in which too many of our Nation haue of late begun to glory: what euer they may seeme to bee in the eyes, and iudgements of many humorous, singular, Effeminate, ruffianly, vaine-glorious, or time seruing persons, who repute and deeme them a very generous, necessary, beautifull, and comely ornament: are yet notwithstanding, but so many (i) badges of infamie, Effeminacy, vanitie, singularitie, pride, lasciuiousnesse, and shame, in the eyes of God, and in the iudgement of all godly Christians, and Graue or Ciuill men: yea, they are such vnnaturall, sinfull, and vnlawfull ornaments, that it is altogether vnseemely, and vnlawful for any to nourish, vse, or weare them. Left this should seeme a harsh, a false, or idle *Paradox*, to *Ruffians*, and such fantastique persons as are delighted in them; I will here propound some arguments, and reasons to euince this true though strange and new Conclusion:

That the nourishing, vsing, or wearing of Lockes, or Loue-lockes, is utterly vnseemely, odious, and vnlawfull vnto Christians: and thus I proue it.

First.

That which had its birth, its source, and pedigree from the very Deuill himselfe, must needs bee odious, vnlawfull, and abominable, vnto Christians.

B 2

But

h *Capit esse licitum quod publicum est.*
Cypri. Epist.
1.2. Ep. 2.

i *Non crines sed crimina sunt.* Paulinus
Epist. 4. ad Severum.

But these our Loue-lockes had their birth, their sourse,
and pedigree from the very Deuill himselfe.

*Therefore they must needs bee Odious, Vnlawfull, and
Abominable vnto Christians.*

*k Alterius esse
non possunt nisi
si Diaboli, quae
Dei non sunt.
Tertul. de Idolatria. c. 18.
De Cult Fæm.
cap. 3, 4, 5.*

*l Mr. Purchas
Pilgrimage
l. 8. c. 6. Sect. 3.*

The Maior must bee yeeled, because no good thing
can proceede from him, who is all and onely euill, both
in himselfe, and all his actions, as the Deuill is: the Mi-
nor I shall backe and euidence, by the authority of Ter-
tullian, who informes vs: that (k) *all things which are
not of God, are certainly the Devils*: But the wearing,
and nourishing of the Lone-lockes, is not from God,
(no, nor yet from any of his Saints and Children, with
whom they were neuer in vse as we can read of,) there-
fore they must needs bee from the Deuill: And that
they were so indeed, wee haue expresse authoritie, of
a learned, late, and reuerend Historian; who informes
vs in expresse tearmes: (l) *That our sinister, and vnlovely
Lone-lockes, had their generation, birth, and pedigree from
the Heathenish, and idolatrous Virginians, who tooke their
patterne from their Deuill Ockens; who vsually appeared to
them in the shape of a man, with a long blacke Locke on the
left side of his head, hanging downe to his feete: so that if
wee will resolue the generation of our Loue-lockes,
into their first and true originall; the Virginian Deuill
Ockens, will proue to be the naturall Father, and inuen-
tor of them. And shall we then, who professe our selues
Christians; we who haue giuen vp our names to Christ,
and so solemnely vowed, and protested vnto God in our
very Baptisme: to forsake the Deuill and all his Workes;
turne such prodigious, and incarnate Devils, as to imi-
tate the very Deuill himselfe, in this his guise and por-
traiture, which wee haue so seriously renounced in our
very first initiation, and admittance into the Church of
Christ? Certainly, if the Deuill himselfe were the first
inuentor of these fantastique and vaine-glorious Loue-
lockes; this very thing doeth stampe such an vnloue-
linesse,*

lineſſe, and vnlawfulneſſe vpon them, as ſhould cauſe all ſuch who beare the name, or face of Chriſtians, to abhorre them : this is my firſt argument.

Secondly.

Admit, that this obiection ſhould chance to faile me (though I know not how it can well be ſhifted :) yet thus I argue in the ſecond place.

That which was, and is an Idle, Fooliſh, Vaine, Ridiculous, Effeminate, and Heatheniſh faſhion, uſe, and cuſtome, of Idolatrous, Rude, Laſciuious, and Effeminate Infidels, and Pagans, muſt needes bee Sinfull, and Vnlawfull.

But ſuch is the nourishing, and wearing of theſe Loue-lockes.

Therefore they muſt needes be Sinfull, and Vnlawfull.

The Maior is irreſtagable : becauſe God himſelfe hath expreſſly Comanded all Chriſtians whatſoener ; (m) not to imitate, uſe, or follow, the vaine, unnaturall, ridiculous, Effeminate, or Heatheniſh Cuſtomes, Faſhions, Guiſes, Rites, or Habits of Infidels, Pagans, Wicked, or Worldly men, but vtterly to abandon and diſclaime them ; becauſe Chriſt Jeſus hath ſhed his rich and pretious Blood, of purpoſe to redeeme and free them from them :

The Minor I ſhall euidence by ſundry Teſtimonies : It is ſtoried of the Effeminate, Luxurious, and Heatheniſh Sybarites ; (n) that it was the common cuſtome of their Citie, for their Youthes and Pages to weare, and nourish Loue-lockes tyed vp in golden Rybbands : (o) The Ancient Germanes did uſe to weare long red Haire tyed vp in a knot, as our Loue-lockes ſometimes are : The Heatheniſh, Barbarous, and Bloody (p) Tartars, doe uſually ſhaue the forepart of their Heads to their Crownes, from one Eare to the other, ſuffering their Haire to growe long on the hinder part of their Heads, like to our Women, of which they make two traces, or Loue-lockes, which they tye vp behinde their eares. The Infidell, and Idolatrous (q) Virginians, doe weare a

m Leuit. 18. 30.
Deut. 12. 29.
30. Ier. 10. 2.
Mat. 6. 7. 8. 31.
32. Eph. 2. 1. 2.
& 4. 17. 20. 22.
Rom. 12. 2.
Col. 2. 20. 21.
22. 1 Pet. 1.
14. 18. & 4. 2. 3.
2 King. 17. 15.
Zeph. 1. 8.
n Ad impube-
rem vſq; et a-
tem capillorum
nodos auro re-
uinctos geſtant
Athen: Dip-
noſ. l. 12. c. 6.
o Mart. Epig.
Ep. 3. Seneca.
Epist. 124. Co-
lius Rhed. An-
tiqu. Lect. l. 15.
c Alex. ab A-
lex. l. 5. c. 18.
p Matthias a
Michou. de
Sarmatia Aſi-
ana c. 7. Baſm.
de Mor. Gent.
l. 2. c. 10.
Guagninus
Rerum Polon.
Tom. 2. p. 322.
q Purch.
Pilgr. l. 8. c.
Sect. 3.

r Peter Mar-
tyr. Indian. Hi-
ſtor. Decad. 7.
cap. 2. pag. 252.

s Acoſt. lib. 5.
Hiſt. Ind. c. 16.

t Alex ab A-
lex. 1. 5. c. 18.
Herodotus lib.
4. Sect 125.

u Alex ab A-
lex. Ibid Plu-
tarch. Theſeus.
Polid. virgil.
De Inuentor.
rerum, 13. c. 17

Babington in
his Notes on
Numbers cap.
6. verſe 4, 5.

x Stobaeus de
Intemperantia
Sermo 6 Fol.
65. B.

long Lone-locke on the left ſide of their Heads (as our Eng-
liſh Ruffians doe) in imitation of Ockens their Deuill-god:
Whence it was, that a Virginian comming into England,
blamed our Engliſhmen for not wearing a long locke as they
did: affirming the God which wee worſhip, to bee no true
God, becauſe hee had no Lone-locke, as their Deuill Ockens
hath. The (r) Heatheniſh, and Pagan Inhabitants of Du-
barhe doe cut their Haire, leauing onely two curled Lockes
hanging downe from their Temples, which they tie up un-
der their Chinnes: which Eare-lockes, the Author ſtiles a
peſtilent cuſtome: (s) In Mexico there was a Monastery
of young men, who ſhaued the former part of their Heads,
letting the Haire on the hinder part to growe, about the
breadth of foure fingers, which they tyed up in truſſes: The
(t) Maxyes did uſe to pole the left ſide of their Heads, (as
our Loue-locke wearers doe the right,) ſuffering the
Haire on the right ſide to grow long, in nature of our Loue-
lockes. (u) The Priests of Sybil, called Curetes, the Aeo-
lians, Arabians, Ionians, Myſians, and Machlians, did
uſe to pole the forepart of their Heads, leſt their Enemies
ſhould take holde of their Haire, and ſo gaine advantage of
them in their Warres: leauing their Haire long behinde.
(x) Muſonius in his Booke de Tonsura, makes mention of
ſome Pagans, who did not pole all their head alike, but did
cut their Haire ſomewhat ſhort before, and let it growe long
behinde: This (ſaith hee) though it may ſeeme to be ſome-
what comely, yet it hath much deformitie in it, neither doth
it any whit differ from the culture, and Elegancie of Women:
for they doe plaite ſome parts of their Haire; other parts of
it they ſuffer to hang downe at length and the reſt they dreſſe
after another faſhion, that they may ſeeme more beautifull.
In like manner men who are thus polled, bewray that they
deſire to ſeem faire to thoſe whom they ſtudy to pleaſe whiles
they cut away ſome of their Haire, and compoſe the reſt in
ſuch a manner, as may make them ſeeme more beautifull a-
mong Women and Children, whoſe praife they doe affect:
which

which is an Effeminate, Womanish, Voluptuous and Un-
manly thing: A worthy censure of a Pagan on these Effe-
minate, and Lasciuious Loue-lockes, which should cause
all Christians to abhorre them. And to conclude this
prooffe: The (y) Idolatrous Chinians, Persians, and
Dacians, though some of them shauet their Heads full often,
yet they leaue a Locke, or Tuft of Haire upon their Crownes
about two foote long, that thereby they may bee more easily
carried into heauen after their death: A very substantiall
and worthy reason for the vse of Loue-lockes; if men
might be carried vp to heauen by them, as these Idola-
ters & Mahometans dreame: whereas in truth, they serue
for no other purpose, but to giue the Diuell holdfast, to
draw vs by them into Hell: a fitting place for such vaine,
Effeminate, Rusticall, Lasciuious, Proud, Singular, and
Fantastique persons, as our Loue-locke wearers for the
most part are: You see now by these precedent Histo-
ries; that the nourishing, vse, and wearing of these vn-
lously Loue-lockes, was common among Idolatrous
Infidels, and Vaine, Effeminate, Barbarous, Vnciuill,
and Lasciuious Pagans, whose Custome, Guise, and
Graceless fashions, no Christians are to imitate: and
for my owne part, I neuer heard nor read as yet, that
they were euer worne, vsed, or approoued, by any Sin-
cere, Sober, Graue, or godly Christians in former ages:
Wherefore it must needes be a shame, if not a Sinne for
vs who beare the habit and name of Christians, to deu-
iate from the vse and custome of our countrey, and from
the patterne, and practise of the (z) Saints in former ages,
in taking vp these Vaine, Effeminate, Lasciuious, and
vnnaturall Loue-lockes, in imitation of these Rude, these
Barbarous, Effeminate, Idolatrous, and Graceless Pa-
gans, whose Guise, whose Wayes, whose fashions, Rites,
and Customes, no Christians are to follow.

Thirdly.

If these two Arguments will not conuince our Loue-
lockes

y Purchas Pil-
grimage, l. 4. c.
19 Alex. ab A.
lex. Gen. Dier.
l. 5. c. 18. Ga-
tardus Hist.
Ind. Orient. ca.
32. Massau
Ind. Hist. lib. 6.
pag 270.

z Alienum est
à Catholica
Ecclesia, & à
Prædicatione
Apostolorum,
coma extensa.
Vir enim, in-
quit, non de-
bet nutrire co-
mam, cum sit
imago ac glo-
ria Dei. Epi-
phan. contr.
Hæres. l. 3. T. 6.
z Hæres. 80.

locke wearers, then let them hearken to a third, from which there can be no euasion.

That which is contrary to the very Word of God, and Law of Nature, must needes be Euill, Sinfull, Vnlawfull, and Abominable.

But the nourishing, and wearing of Loue-lockes, is contrary to the word of God, and Law of Nature, Therefore it must needes be Euill, Sinfull, Vnlawfull, and Abominable.

The Maior no man dares controule, vnlesse hee will Atheistically condemne both God and Nature too: the assumption I shall prooue in both particulars: first I say, that the nourishing, or wearing of Loue lockes is contrary to the very Word of God: as is manifest by Ezech. 44. 20. compared with Leuit. 19. 27, and 21. 5. They shall not shauē, nor round, nor make bald their heads, nor suffer their Lockes to grow long, they shall onely pole their Heads, and by the 1. Cor. 11. 14. where the Scripture, and Nature it selfe informe us: that it is a shame for a man to weare long Haire: Now those who weare, or nourish Loue-lockes: they doe not pole their Heads: they weare long Haire; and they suffer their Lockes to grow long: therfore they expressely oppose, and contradict the word of God. If any now reply, that these Scriptures extend not vnto such as nourish Loue-lockes, but to such as nourish all their Haire, suffering it to grow out vnto its full and largest length; as the (a) Massalian heretiques, (who are therefore taxed by Epiphanius:) the (b) Lacedemonians by reason of Lycurgus his Law and direction: who thought, that long Haire would make those that were comely, more beautifull: and those who were deformed, more terrible to their Enemies: the (c) ancient Romans, till foure hundred fiftie and foure yeeres after the building of Rome: the (d) Lyceans: the (e) Argiues, or

a Epiph. contr. Hareses, l. 3.
Tom. 2. Har. 80
b Zenophon: Lacedam: Respub. Plutarch. Lysand. & Apotegmata. Herodoti Clio, p. 33. Stobez Sermo 44. Arist. Rhetor: l. 1. c. 9. Baenus de Mor. Gent. l. 3. c. 3. Calius Rhod. Antiqu. Lect. l. 15. c. 8. c Alex. ab Alex. l. 5. c. 18. Polidor. Virg. de Inuent. rerum, l. 3. c. 17. Plin. Nat. Hist. l. 7. c. 59. d Alex. ab Alex. l. 5. c. 18. e Herod. Clio. pag. 33. Platonis Phadon: Chrysost. hom. 16. in 1 Cor. 11. Alex. ab Alex. l. 5. c. 18. Massalia hist. Indic. l. 6. p. 274. Synesius Caluisti Encomium.

Gracians,

Grecians, (f) Germans, (g) French men, (h) Portingalls, (i) Arabians, (k) Scythians, (l) Parthians, (m) Cumæ-
ans, (n) Indians, (o) Hispanolians, (p) Mexican Priests, (q) Plescouians, (r) Waymeeres, (s) Suenians, (t) Haga-
rens, (u) Assyrians, (x) Thracians, (y) Seres, (z) Iberi-
ans, (a) Bassexans, (b) Anians, (c) Pigmies, (d) Ginne-
ans, (e) Chineans, (f) Malucchians, (g) Iapanites, (h) Cu-
rianians, (i) Chicoranes, (k) Ancient Brittons, and other
(l) Idolatrous, Barbarous, and Heathenish Nations of
Moderne, and Ancient times; together with some (m) par-
ticular men, are Recorded to haue done; and not of those
who onely suffer a little part, and parcell of their Haire
to grow long, cutting the rest as others doe:

To this I answer first; that the same law which pro-
hibites the nourishing of the whole, doeth virtually, nay,
positiue ly disallow the nourishing of any part: because
euery part is actually included in the whole; therefore
these Scriptures doe condemne all such, as nourish onely
their Loue-lockes, as well as such as suffer all their

Generat. Animalium lib. 5. cap. 30. Athenæus Dipnos. lib. 12 c. 8. Seneca Epist. 124.
Alexand. ab Alexand. l. 5. cap. 18. l Alex. ab Alexand. l. 5. cap 18. m Dymis.
Hallecarnas. Rom. Antiqu. lib. 7. cap. 1. n Solinus Polyhist. cap. 65. Ctesias Ex-
cerpta Histo. apud Herodotum pag. 582 Boemus lib. 2. cap. 8. o Peter Martyr
Indian. Histor. Decad 7. cap. 10 pag. 276. p Acosta. Indian. Histor. lib. 5. cap.
26. pag. 403. Purchas Pilgrimage lib. 3. cap. 12. q Matthias a Michen. Sarmat-
ia Europ. lib. 2. cap. 3. pag. 479 r Purchas Pilgrimage, lib. 9. cap. 4. s Titus
de Moribus Germanarum cap. 12. Boemus lib 3. cap. 15. t Byerlincke Chronograph.
pag. 18. u Herodotus Clío. pag. 79. Boemus lib. 2. cap. 3. x Aristot. de Gene-
rat. Animal. lib. 5. cap 3. Horace Epod. lib Epodi. 5. y Epiphanius Compend.
Doctrin de Fide Cathol pag. 910. z Alex. ab Alex. l. 1 c. 18. a Strabo: Gregor.
l. 11. b Aloysii. Navigatio c. 65. c Ctesius Excerpta hist. p 582. d Ouid. Tri-
stium. l. 5. Eleg. 10. e Gotardus Hist. India Orient. c. 51. 52. Massæus Ind. Hist. l. 6. p.
252 290. Purchas Pilgrimage l. 4. c. 19. f Massæus hist. Ind l. 5. p. 228. g Mas-
sæus Select. Epist. ex India. l. 2. p. 110. h Peter Mart. Ind. Hist l. 8. Dec. 1 p. 45. i I-
dem Decad. 7. cap. 2. p. 251. k Casar de Bello Gall. l. 5. p. 88. Boemus l. 3 c. 25. l See
Purchas Pilgr. l. 5. c. 8. 17. l. 8. c. 4. Plin. Nat. hist. l. 2. c. 2 l. 11. c. 37. Gotardus c. 47. Alex.
ab Alex. l. 5. c. 18. m See Heliodorus Æthyop. hist l. 2. p. 81. 82. Busbequius Famil.
Epist. Ep. 1 p 12. Ep. 4 p. 249. Purchas. l. 5 c. 5. Diog. Laert. l. 4. Carneades p. 251. l. 8.
Empedocles p. 517.

Haire to grow long: Secondly, I answered; that these Scriptures admit of no apporciament: for they command *men to pole their Heads*, not part of their Heads, and *not to suffer their Lockes to grow long*: in the number of which Lockes, these Loue-lockes are included, especially since this Precept is a vniuersall Negative: Loue-lockes, are Lockes: they are long Haire, which is a shame to men that weare it; therefore they are vndoubtedly included within, and so punctually condemned by these Scriptures; Thirdly, the wearing of these Loue-lockes, is as great, (if not a greater) badge of Leuity, Vanity, Singularity, and Effeminacy, as the nourishing of all the Haire: therefore both of them are equally condemned by the Scriptures:

Secondly, as the nourishing and wearing of Loue-lockes, and long Haire, beyond the ordinary, and decent length of the more Ciuill, Graue, Religious, and Sober ranke of men, is contrary to the Word of God: euen so it is directly contrary to the Law of Nature (o) which no custome can controule: Which I prooue, first, by the expresse Testimony of the Scriptures: (p) doeth not Nature it selfe teach you (saith the Apostle,) that if a Man haue long Haire, it is a shame vnto him? But if a Woman haue long Haire, it is a Glory to her, for it is given to her for a couering: the Apostle here informed vs; that the nourishing, and wearing of long Haire in men, is (q) contrary to Nature: and hee confirms this assertion, by these reasons: That (saith hee) which euen by the voyce, and verdict of Nature, is a shame to Men; that which is properly, and Naturally a Womans glory: and which God, and Nature hath bequeathed vnto Women, for a speciall vse; to wit, for a (r) naturall Couering, or Vaile, and for a Badge, or Embleme of their subiection to their Husbands; must needs bee Vnnaturall, and so Vnlawfull vnto Men: But the wearing, and nourishing of long Haire, (and so of Loue-lockes,) euen by the voyce, and verdict of Nature, is a shame to Men; it is the Naturall, and proper Glory of

none

o *Maior est natura, quam patria.* Ambrosius, Tom. 1. p. 23. G.
p 1 Cor. 11. 14

q See Chrysost. Hom. 26. in 1. Cor. 11. Ambr. de Officiis, l. 1. c. 26. Theophylact. Enar. in 1 Cor. 11 accordingly, Dan. 4. 33.

r See Basil. de Virginitate vera, Tom. 2. p. 150, 151.

none but Women, to whom God, and Nature haue bequeathed it for a speciall vse; to wit, for a naturall Cowering, or Vaile, and for a Badge, or Embleme of subiection to their Husbands: therefore it must needs bee Vnnaturall, and so Vnlawfull vnto men, euen by the Apostles Testimony: Secondly, that which Naturall, and Ciuill men doe Loathe, Abhorre, and vtterly condemne, euen from the very grounds and principles of Nature, must needs bee opposite, and contrary to the Law of Nature: But euen Naturall, and Ciuill men doe vtterly abhorre, condemne, and loathe the nourishing, and wearing of these Loue-lockes, and Rustianly, or excessiue long Haire; their very Hearts, and Stomackes, doe rise vp in indignation against them, and abhorre the very sight, and thoughts of them, (as euery mans owne experience can sufficiently testifie) and that which the very grounds, and Principles of Nature, which hath stamped, and ingrauen in mens Hearts, a secret Antipathy, and dislike against these Loue-lockes, and long Haire in men: Hence was it, (s) that Pope Benedict the ninth enioyned all the Polonians upon release of Cazimir the first, their King, who had entred into Religion, to cut their Haire aboue their Eares, and not to suffer it to grow long: Hence was it, that (t) Theophilus the Emperour enacted a Law; that all men should cut their Haire short, and that no Roman should suffer it to grow below his necke, vnder paine of seuerer Whipping: Hence was it, that (u) King Henry the first, commanded mens long Haire to be cut off (as our Iustices, and Iudges at the Assises oft times doe,) as being against God, and Natures Law: (an Iniunction which would well besit our Rustianly times :) therefore they must needs bee contrary to the Law of Nature.

s Guagnini rerum Polon. Tom. 1. p. 74.

t Zonarus Annalium Tom. 3 Fol. 174.

u Mr. Speeds History of great Brittain. l. 9. c. 4. Numb. 54. p. 442.

Thirdly, the very Law of Nature doeth instigate, and teach all Ciuill, Graue, and Sober men, who liue vnder any Good, and Ciuill gouernment, to weare their Haire of a moderate, and decent length, and to auoid the wearing,

x *Tenenda non
his vita esse,
quam natura
prescripsit, nec
ab illa decli-
nandum. Sen.
Epist. 122.*

ring, and nourishing of these Loue-lockes, and immoderate long Haire: What is the reason that our Nation did generally heretofore, and doeth yet for the most part, cut their Haire of a Decent, Graue, and Comely manner, without any reseruatiō of a Loue-locke; is it not more from the very direction, law, aduise, or dictate of (x) Nature, which doeth secretly informe them of the decency, and fittest of it, then from any binding Law, or custome of our Countrey? doubtlesse it is. If then Nature doeth teach men thus to cut their Haire: the nourishing of womanish, and long vnshorne Haire, together with the reseruatiō of these Effeminate, Fantastique, Ridiculous, and vnciuill Loue-lockes, must needs be contrary to the Law of Nature.

y *Vitia super-
uenerunt, in-
gesta sunt:
nulli nris vitiis
natura concu-
liat. Seneca
Epist. 94.*

Lastly, that which fauours of Leuity, Vanity, Pride, Vaine-glory, Singularity, Effeminacy, Wantonnesse, Lasciuiousnesse, Licentiousnesse, Selfe-conceitednesse, or the like, must needs bee contrary to the Law of Nature, because (y) these sinnes and vices are so: But for men to weare long Haire, or Loue-lockes, in any Christian, or ciuill Common-wealth (as ours is) contrary to the common vse and practise of our Countrey, doeth fauour of all these: therefore it must needs bee contrary to the Law of Nature.

z *Constit. A-
postol. l. 1. c. 4.*

Now that you may know, that it is contrary to the Law of God, and Nature, for men to weare, or nourish Loue-lockes, or extraordinary long Haire: consider but what the Fathers, and others haue Recorded to this purpose: *Clemens Romanus* (if the Booke bee his:) enioynes men to pole their Heads, and not to suffer their Haire to grow long, least the nourishing, and perfuming of their Haire, should be a meanes to inflame their lusts, and to illaqueate, or inamour Women with them: yea, hee saith expressly, that it is Unlawfull for any Christian, or Man of God, to frizell, or frounce, to powder or colour his Haire, to suffer it to grow long, or to fold it together, or tie it vp with an haire-lace,

lace, because it is Effeminate, and contrary to the Law of God. (a) Clemens Alexandrinus, as hee doeth vtterly condemne the (b) Colouring, Poudring, Frizeling, Curling, and Effeminate, and Meretricious dressing, Adorning, and composing of the Haire, both in the male, and female sexe: (a vice and fault too rife among vs,) so hee likewise commands men to weare their Haire of a moderate, and decent length, and not to suffer it to grow long, nor yet to binde it vp in fillets like women, as the Frankes, and Scythians doe: They saith (c) Saint Cyprian, are of the Devils Court and Pallace, not of Christs: Who transforme themselues into women, with womanish Haire, and so deface their Masculine dignitie, not without the iniury, and wrong of Nature: a true and terrible speech, sufficient to startle all Effeminate, Hairy, Poudred, Frizled, and Excrement-adoring Rustians. (d) Epiphanius condemnes the Massatian Heretiques very much, for nourishing their Haire like women; informing them, that long Haire was contrary to the Catholique Church, and Apostolique Doctrine; which teach vs, that a man must not weare long Haire, in as much as hee is the Image, and Glory of God: so that he which weareth long Haire, doeth dishonour Christ his Head, and sinnes against the Law of Nature, which teacheth vs; that it is a shame for a man to weare long Haire: (e) Paulinus, (f) Saint Ambrose, and (g) Saint Chrysostome, informes vs, that it is a shame, yea, a great sinne, for a man to weare long Haire at any time, because it is contrary to the order of Nature, and the Law of God; because it is giuen to Women by the constitution of God, and Nature, (which ought not to be violated,) for a Couering, and for a Badge, and token of Subiection: Whence Chrysostome condemnes such, who thought (h) it no small part of their Religion to nourish their Haire: Saint Hierome, certifieth, that all such men as doe Effeminately nourish their Haire, and set it out by the Looking-glasse; (which is the proper passion and madnesse of Women,) shall
 hom. in Matth. 88. h Coment. in Soph. Cap. 1. Tom. 5. pag. 210.

a Padag. l. 2. c. 10. l. 3. c. 2. 3. 11.
 b Fieri non potest, non potest inquam fieri, vt veram ostendat animam, qui caput habet adulterinum. Idem. Padag. l. 3. c. 3.
 c In domo regis Diaboli sunt, qui capillis muliebris se in feminas transfigurant, & dignitatem virilem, non sine natura iniuria dehonstant. De Ieiun. & Tentat. Ser. Tom. 2 p 287.
 d Contr. Har. l. 3. Tom. 2. Har. 80.
 e Epistola 4. ad Seuerum.
 f De Officiis. lib. 1. cap. 46.
 g De Noe & Arca. Lib. cap. 7. & Comment in 1 Cor. 11.
 h Homil. 26. in 1 Cor. 11.

i Tom. I. Epist. Ep. 8. c. 10. Ep. 10. c. 4. Ep. 19. c. 5. Ep. 47. c. 3. Com in Ezech. 44.
k See Baruch. 6. 31.
l Com. in I. Cor. II. m In I Cor. II. Enarratio. n Admilites Templi. Sermo cap. 2. 4.
o See Master Dike of rhe Deceitfulness of Mans heart. cap. 17. p. 185 BB. Babingtons Notes on Numbers c. 6. Se 1. 2. Stobaeus Serm 6 De In-temperantia. p Numb. 6. 5. 18. Iudg 16. 17 19. I Sam. I. II Iosephus Iuda-orum Antiqu: l. 4. c. 4. Polyd. Virg de Inven-tor rerum l. 8. c. 4. BB. Ba-bingtons Notes on Numbers 6 q Babingtons Notes on Nu-mbers 3. Sect. 7. 8
strictly perish: Yea, (*i*) hee condemnes the wearing of long Haire, together with the Colouring, Crisping, Frizling and Poudring of it, as a sinne and vanitie: and aduiseeth men not to shave nor make bald their Heads, as the Priests, and Worshippers of (*k*) Isis, and Serapis did in former times; (and as the Popish Monkes and shauelings now:) nor yet to suffer it to grow long, which is proper vnto Souldiers, Barbarians, and riotous persons; but to cut it of a moderate, and decent length: (*l*) Primasius informes vs, that Saint Paul did expressly note, and taxe the Corinthians, for suffering their Haire to grow long: as being a scandalous, and an offensive thing: (*m*) Theophylact affirmeth, that the man who nourisheth his Haire, is worthy of reproofe, because hee doeth transgresse the Lawes of Nature, and take upon him the habit, and forme of a Woman, and a signe of subiection, against Gods owne institution; who hath ordained him to bee a Prince, and a Ruler: (*n*) Saint Bernard doeth expressly condemne all such (though they are Souldiers) who weare long Haire; commanding them to cut their Haire, because it is a shame for a man to nourish it: So that by these authorities, to omit (*o*) others, the wearing of excessive long Haire, or Loue-lockes, is directly contrary to the Law of God, and Nature: If you now object, (*p*) that the Nazarites were to nourish their Haire, and not to suffer any rasor to passe upon their heads, during the time of their vow, or separation: therefore men may weare Loue-lockes, and long Haire: Now I answer first, that the Nazarites had a speciall Command to nourish their Haire; not continually, but till their voves were out, and then they were to cut it off: but we haue now no such command, therefore (*q*) we must not doe it. Secondly, they did nourish their Haire, out of obedience, and holy deuotion vnto God: whereas men in our dayes, doe nourish their Haire and Loue-lockes, out of Vaine-glory, Pride, Effeminacy, Singularitie, Lasciuiousnesse, and such like Sinister, and sinfull ends: Thirdly, they during the time

time of their seperation, did nourish all their Haire, and not one small or little portion of it, as our Loue-locke wearers doe: Fourthly, they onely by the Law of God were to nourish their Haire, and none else: therefore, this example doeth euidently prooue; that all men else, are not to nourish; but to clip and cut their Haire: Fifthly, the nourishing of their Haire was typicall; typifying vnto vs; either Christ himselfe, or the graces, and beauty of Christ; or the Saints, and Church of Christ, as (p) some obserue: therefore wee may, wee must not imitate them, because all types are ceased now: Lastly, God himselfe commands (q) *all such as are to pray vnto him with vncovered heads, to sheare and cut their Haire*: yea, (r) *if a Woman will come, and pray to God with her head vncovered* (as many doe) *shee also is to bee shorne, because shee is vncovered*: But all (s) *men are to pray to God with vncovered heads, for as much as they are the Image, and glory of God, and to expresse that holy reuerence, and feare which they owe to him*: (especially in the (t) *House and place of Prayer, or Presence-chamber of their Lord and God, where most men now a dayes sit couered*; as if they owed no reuerence, feare, nor seruice, to the Lord; or as if they came for to out-face him, and not to pray, and stoope vnto him:) Therefore all men are to cut their Haire, and not to nourish it as the *Nazarites* did; because it is against the Law of God, and Nature: Loue-lockes, and excessive long Haire beyond the ordinary, graue, and decent length, are both against the Lawes of God, and Nature, as I haue already prooued; and will any man then bee so vngodly, or vnnaturall, as still to weare and nourish them, and not to cut them off? Let Ruffians, and professed Loue-locke weares, now at last consider this; that they transgresse the Lawes of God, and Nature. If then they are, or will bee Christians, as they professe themselves to bee, let this Law of God instruct them: if they are but naturall

p *Ambros. de Virgin. lib. de Spir. Sancto.*
 l 2. *Praemium lib. 10 in Euag.*
Luc. c. 21.
Balingtons Notes on Numbers, c. 6. Sect. 6
 q *1 Cor. 11. 5.*
 6. 7. 15.
 r *1 Cor. 11. 5. 6*
 s *1 Cor. 11. 4. 7*
 t *Mat. 23. 13.*

u Bonorum
vnum propo-
situm est consen-
tire natura.
Seneca. Epist.
66. Leges na-
tura euertere
magna est im-
pudentia, &
non solum no-
biscum, sed eti-
am cum natu-
ra pugnare.
Chrysost hom
26. in 1 Cor.
11.

x See Bishop
Halls *Quo va-
dū*, Sect. 21.
Mr. Bolton in
his generall
Directions for
our comforta-
ble Walking
with God, p.
195. 200. ac-
cordingly.
y Plal. 119. 9.
10. Gal. 6. 16.
1 Iohn 2. 6.
2 Tim 2. 16.
17. 2 Pet. 1. 19.
z Zenoph. *De
Instit. Cyri.
Hist. l. 1. p. 3.*
a *Femina ca-
nicem Ger-
manis inscit
herbis, Et me-
lior vero qua-
ritur arte co-
lor.* Ouid. de
Arte Amandi.
lib. 3.

naturall and carnall men, let then this (u) *Law of Nature* teach them, to casheere their ruffianly Haire, and Loue-locks for the time to come, for feare they *fight against themselves & nature*; & so incurre the euerlasting penalty, & censure, both of the Law of God, & Nature, at the last.

But it may bee some will here obiekt and say; that the Haire, and Loue-locks which they weare, are supposititious, false, and counterfeite, and not their owne: therefore they violate no Law of God, nor Nature, since the long Haire they vse, is but borrowed, and aduentitious, their owne being short enough: perchance, but little or none at all.

To this I answer first; that the wearing of counterfeite, false, and supposititious Haire, is (x) *utterly unlawfull*, though it bee now so rife and common, both in our Masculine, and Female sex: First, because wee haue no Precept, no Record, no Warrant, nor Example for it in the Scriptures, (y) *which are the onely rules wee are to walke by*: The Idolatrous and Effeminate (z) *Medes*, (not any Saints, nor Christians that we can read of,) *were the first that used this false, and counterfeite Haire*: therefore Christians may not vse it. Secondly, because God hath giuen euery man & woman such Haire, as is most naturall, and futable vnto them, of purpose that they should weare and vse it, and not contemne it, nor be ashamed of it: those therefore who dislike the quantity, or quality of that Haire, which Gods wisdom hath assigned to them, and therefore purchase the hairy Excrements of some other person, to Adorne and Beautifie their Heads withall; must needs incurre Gods Iudgement; because they taxe and censure God, and labour to correct, and change his worke: Thirdly, because this wearing of false and counterfeite Haire, doeth alway arise from pride and vaine-glory: in that wee desire to (a) *be more beautifull, and comely then God hath made vs*: or from concupiscence, or uncleannesse, in that we seeke to inescate, and inamour those

those with this artificiall and acquisite Haire, and beautie, which our owne naturall Haire, and feature would not mooue: or from a vaine, and sinfull leuitie of minde, whereby we desire to take vp, and follow the vaine, abominable, wicked, and *worldly guises, fashions, and customes of the times, which Christians must, (a) abominate*: or out of a vaine-glorious, and fantastique desire of singularity, or differencing our selues from others: or out of an intent, or purpose to delude, and couſen others, by perswading them by this Hellish wile: that our Haire, and so our Complexions, Constitutions, and Conditions, (which are oft discovered by the Haire,) are not the same they are: or out of a cursed obstinacy, Rebellion, and Disobedience to God, and to his Lawes, or to the Counsell, Aduice, and Admonition of his Saints, and Ministers, whom wee purpose and intend to Crosse, to Thwart and Griue, by our Rebellious, Gracelesse, Wanton, and Vngodly liues: These I say, or some of these, are the onely true, and proper grounds, and ends, why Men or Women weare this false, and counterfeite Haire; now these are all Vnlawfull, Wicked, and Abominable: therefore, the very wearing of this ascititious Haire, must bee so too: This *Clemens Alexandrinus* knew full well: whence hee informes vs; (b) *That false and counterfeite Haire, is vtterly to bee reiected, and that it is a very wicked thing, to attire the head, with dead and ascititious Haire. For on whom doeth the Elder lay his hand? Whom doeth hee blesse? Not the Man or Woman, who are thus attired; but anothers Haire, and by it, anothers head. If then the Man bee the Womans head, and Christ the Mans: how can it but be a wicked fact for a Woman to weare false Haire, by which shee fals into a double sinne? For they deceiue their Husbonds by their excessiue Haire; and they disgrace the Lord, as much as in them lies, whiles they are whorishly attired to the deceite of the trueth, and accurse that head, which is truely beautifull; thus farre*

D

Clemens.

a Rom. 12.2.
1. Pet. 1. 14. 18.
Col. 2. 20. 22.

b *Padag. l. 3.
cap. 11.*

c De Cultu
Fammarum.
cap 4.5.

d Tom 1. E-
pist. Ep. 8. ad
Demetriadem,
cap. 5. 10. Ep.
23. ad Marcel-
lam. See Chry-
sostom hom. 8.
in 1. Tim. 2.
e De habitu.
Virgin. Tract.
Epist. 4. ad Se-
nerum.

Clemens. Tertullian writing against the pride and vaine attires of Women, condemnes their false, and counterfeite Haire among the rest: (c) Moreover ye annex (saith he) I know not what enormities of Periwiges, and counterfeite Haire; sometimes upon the crowne of the head like an Hat; sometimes behind in the poll: It is a strange thing, that they thus strue against the commandements of the Lord. It is written, that no man can adde to his stature: yet you adde unto your weight, by adding Bracelets, and Bosses to your neckes: If you are not ashamed of the enormitie, yet be ashamed of the defilement; lest thou annex to thy Christian and holy head, the excrements, or spoile of some strange, perhaps some uncleane and sinfull head, that is destinated unto Hell it selfe: Wherefore thrust away this bondage of attire from your fore-heads. You labour to seeme beautifull in vaine; in vaine doe you send for the most exquisite Tire-women: God commaunds you to bee vailed; lest any part of your heads should be seene. Would to God I Wretched man could lift up my head among you in the day of Christs exaltation, to see whether or no you should rise againe, with the same varnish, painting, and head attire, which now you beare; or whether the Angels should take you up into the Cloudes, to meete Christ Iesus as you are now attired, and set out: If these things be good, and of God now, they would then accompany you, and winy their places in the Resurrection: but nothing can rise againe, but pure flesh and Spirit; therefore these things which rise not againe, neither in the flesh, nor spirit, are condemned, because they are not of God. Abstaine from damned things, for the present: Let God now finde you such, as hee shall finde you then. (d) Saint Hierome, and Saint Chrysostome, taxe all such, for Graselesse, Carnall, and Worldly persons, who paint their faces, who frounce, and curl their Haire, or adorne, attire, and set out their heads with false, and borrowed Haire: (e) Saint Cyprian, and Paulinus, also doe the like; therefore, by the voyce and verdict of the Fathers, concurring with the precedent reasons,

reasons, the wearing of false and counterfeite Haire, either in Men or Women, must needs bee Sinfull, and Vnlawfull: Fourthly, it must needs be so, *because (f) it is impossible, that hee or shee, should haue a true; a sound, sincere, and vpright heart, who hath a false, a counterfeite, and deceitfull head*: A false, a vaine, or proud head, is alwayes a presage, resemblance, or concomitant of an hollow, vaine, and hautie heart. Hence was it; *(g) that King Philip associating a friend of Antipaters, with his Iudges, perceiuing him afterwards to colour his Haire, and Beard, remooued him from his place: affirming, that hee could not beleene, that such a one would prooue Iust, and Faithfull, in the determination of causes, who was so perfidious, and treacherous to his owne Haire*: As a proud head, and an humble heart, or a Lasciuious, Vaine, and Meritricious Head, and an Honest, Modest, Chast, and Sober Heart, doe seldome, or neuer goe together: So *(h) a false, a counterfeite, an artificiall, or aduentitious Head, or Face, and an Honest, Vpright, Faithfull, True, and gracious Heart, doe seldome (and if I am not much mistaken,) neuer meete, in one, and the selfe-same person. Such as the Head is, such is the Heart, there being such a mutuall, and reciprocall intercourse betweene the Head, and the Heart: that a false Heart, will quickly vitiate, and corrupt, an Honest, Naturall, Plaine, and modest Head; and a counterfeite, and artificiall Head, an vpright, true, and humble Heart. Since therefore, the wearing of aduentitious Haire; (which the Lasciuious (i) Heathen Poet, doeth much condemne in amorous Women; though many who would bee deemed chaste, and modest Matrons, are not ashamed for to weare it: euen in the very face, and presence of God himselfe, as if they meant to outbraue him:) is alwayes a badge, or Embleme, if not a cause, of a false, a vaine, a wanton, proud, deceitfull, and immodest Heart; it cannot but bee euill, and vtterly vnlawfull vnto such, who practise, or pro-*

f *Fieri non potest, non potest, inquam, fieri ut re. am ostendat lacrimam qui caput habet adulterinum. Clem. Alex. Pædag. l. 3. c. 3. g Plutarch. Apophtheg.*

h *Nihil sane dicere potest, qui non animum tantum gerit mendacem sed etiam caput. Ælian. Variæ Hist. l. 7 cap 20.*

i *Alterius crines humero iactantur utroque, Famina procedit densissima crinibus emptis. Proque suis alios efficit are suos, Nec pudor est emisse palam. Ouid. de Arte Amandi. lib. 3.*

k Clem. Alex. Padag. lib. 3. c. 3. II. Tertul. de Cultu Fem. cap. 4. 5. 6. Cyprian. De habitu Virginis. lib. Hierom. Epist. Tom. I. Epist. 8. cap. 5. 10. Epist. 7. cap. 5. Epist. 23. Chrysost. hom. 8. in I. Tim. 2. See Agrippa De vanitate Scient. cap. 71. Master Stubbs his Anatomy of Abuses, pag. 39. 40. l Strabo. Geog. l. 15. Solinus Polyhist. c. 65. Boemus de Mor. Gent. l. 3. cap. 8. m Diodorus Sicul. Biblioth. Hist. l. 5. Sec. 28. n Boemus De Mor. Gent. l. 3. c. 26. Plin. Nat. Hist. l. 15. c. 22. lib. 16. c. 37. Iulii Capitolini Verum. o Mat. 5. 36. Si quis capillos flavos cerussa eleuisset, albi apparerent, sed non reuera albi essent. Platonis Lysis. p Caduca sunt, quaecunque fucata sunt: nec fiduciam praebeant possidentibus stabilem, quae possessionis non habent veritatem. Cyprian. Epist. lib. 2. Epist. 2. Donato. q BB. Halls. Quo vadis: ca: 21. r Calustii Encomium. s Moria Encomium. pag. 50. t Mentiris pictos vnquentis, Phaebe, capillos, Et tegitur pictis sordida calua comis. Tonsorem capiti non est adhibere necessum. Radere te melius spongia Phaebe potest: Martial. Epig. lib. 6. pag. 38. were

were Lawfull, either for Men or Women, to weare this borrowed, false, and apposititious Haire, which I can neuer grant: yet for Men to weare it of an excessive length, must needs bee euill: As Men who weare false Haire, or Periwigges, doe commonly affirme, (u) and *swear them to be their owne*, (perhaps, vpon this euasion; that they haue paid well for them:) and would haue all men deeme them for their naturall, and natieue Haire; so they ought to weare them of the same proportion, length, and fashion, as if they were their proper Haire, without the reseruatiō of a Locke: because the rules for naturall, must regulate, and square out the length of artificiall Haire. So that a man must neither weare a naturall, nor artificiall, borrowed, or aduentitious Locke, because it is contrary to the Word of God, and Law of Nature: which is my third, but not my meanest argument, against these Love-lockes.

Fourthly.

That which is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuilitie, Licentiousnesse, and Deboistnesse: must needs be Odious, Vnseemely, and Vnlawfull vnto Christians.

But the wearing, and nourishing of these Love-lockes, is an ordinary, and common Badge, or Embleme of Effeminacy, Pride, Vaine-glory, Lasciuiousnesse, Inciuilitie, Licentiousnesse, and Deboistnesse.

Therefore it must needs be Odious, Vnseemely, and Vnlawfull vnto Christians.

The Maior is irrefragable, because Christians are (x) to abstaine from the very appearance, and shadowes: much more from the characters, badges, and fruites of *Euill*. The Minor, I shall backe and fortifie: not onely by the authority of (y) Saint Basil, (z) Clemens Romanus, (a) Saint Hierome, (b) Saint Cyprian, (c) Clemens Alexandrinus, (d) Tertullian, and (e) Theophylact: who

u *Iurat capillos esse, quos emit, suos Fabula, numquid paulo, peierat?* Martial. Epig. lib. 4. Ep. 10.
x 1 Thess 5. 22
y *Comas superuacuas curare, vel infalicum est, vel iniustorum: Nam quid ex talibus expectandum aut suspicandum, nisi ut lasciuus ille ornatus feminas pretereuntes inuitet aut alienis matrimonii insidietur?* Basil. de Legend. lib. Gentil. Oratio.
z *Constit. Apostol. 1. c. 4.*
a *Tom. 1. Ep. 8.*
c *10. Ep. 10 c. 4*
e *19. c. 5. Comment. in Ezech 44. & in Zoph 1.*
b *De ieiun et Tent. 2. Serm.*
c *Padag. 12 c.*
d *De Cultu. Fam. cap. 4. 5.*
e *Enar. in 1. Cor. 11.*

f Dipnoſil. 12.
c. 6. 7. 9. 10.
g Fortem vo-
cemus, cuius
horrentes coma
induere nar-
do? Hercules
Furens.
h Dionif. Hal.
licarnaſ Rom.
Antiqu. l. 7. c. 1
i Effeminati
omnes ſucaro
coma nitore
gaudent: ac
palam quid im-
i qui in lupa-
nari præſtant:
quaſi hoc max-
ime modo mu-
liebre genus
imitari poſſint.
Nos vero ado-
leſcentem Pa-
thicorum mo-
do muliebria
apparentem,
capillis ſignifi-
camus. Syne-
ſius: Caluitij
Encomium.
k Summo apud
imperitos co-
ma in pretio
eſt. Ibid.
l Non oportet
ſolum a vetit-
is abſtinere, ſed
etiam a con-
ceſſis, quando
fuerit Scanda-
lum. Chryſoſt.
in 1 Cor. 11.

taxe and cenſure ſuch as weare long Haire, for Effeminate, Proud, Vaine-glorious, Lasciuious, Unchaſt, Intemperate, Deboiſt, and Riotous perſons; becauſe their very Haire, diſcouer, and proclaime them to bee ſuch: But likewise by the teſtimonie of Athenæus, (f) who obſerueth this as a badge of Effeminacy in the Sybarites, Iapiges, Samians, and Colophonians, that they wore long Haire, and that they ſuffered their Pages, and Children to weare Lockes, which they tyed up in golden ribbands: by the ſuffrage of (g) Seneca the Tragedian: who auerreteth; that none can ſtile him a valiant man, whoſe long ſtaring Haire is bedewed with Spicknar: and by the practice of Ariſtodemus the Tyrant; (h) who when hee would Effeminate the Cumæans, for feare they ſhould rebeſt againſt him: enioyned them to nourish their Haire, and to bind it up in trusses or fillets like Women. Long haire then (much more the nourishing of a Frizled, Poudred, and fantaſtique Lone-locke) muſt needes be an (i) Embleme, and Enſigne of Effeminacy, Lasciuiousneſſe, and Vaine-glory. And doeth not our owne experience teſtifie as much? What Wiſe, what Graue, what Religious, or Iudicious man among vs is there; but when hee beholds a man that weares a Locke, will preſently repute, and deeme him, either an Effeminate, Lasciuious, or Wanton perſon: or a Proud, a Singular, Humourous, Fantaſtique, or Vaine-glorious Spirit: or a Deboiſt, a Riotous, Licentious, and Prodigall Ruffian; or a (k) vaine, a ſhallow-pated, a giddy-headed, or new-fangled Nouice: euen from this very ground, becauſe he weares a Locke: Moſt that weare theſe Lockes, are notoriously knowne to bee ſuch as theſe: wherefore men vpon the very firſt view deeme them ſuch; becauſe their lockes deſcribe, diſcipher, and proclaime them to be ſuch. The Minor therefore muſt bee granted, and the concluſion too.

Fiſtly.

That which is Odious, (l) Scandalous, Offenſiue, and
of

of ill report among the Best, the Holiest, the Wisest, Grauest, and Ciuiler sort of Men, (m) must needs be Euill, Sinfull, and Vnlawfull vnto Christians: witnesse Rom. 12.17. 1. Cor. 10.32,33. Phil. 2.15,19. and chap.4.8. which are expresse in point.

But such is the nourishing, and wearing of Loue-lockes, as experience testifieth: for the Best, the Holiest, the Wisest, Grauest, and Ciuiler sort of Men, both young and old: as they condemne it in their practise, in that they weare, and vse no Lockes as others doe, so they reiect, and censure, Loue-lockes in their Iudgements, as Vaine, Effeminate, Odious, Vnciuill, Fantastique, Lasciuious, Vnnaturall, Licentious, Humourous, and vndecent Vanities, which suite not well with Ciuill Men, much lesse with Christians.

Therefore they must needs be Euill, Sinfull, and Vnlawfull vnto Christians.

Sixtly.

That which in its very best acceptation, is but a meere Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie; must needs be Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

But the nourishing, and wearing of Loue-lockes, in its very best acceptation, is but a meere (n) Ridiculous, Foolish, Childish, and Fantastique toy, or Vanitie.

Therefore it must needs be Euill, Sinfull, Vnlawfull, and Vnseemely vnto Christians.

The Maior is without controule; because God himselfe enioynes vs: (o) not to delight in vanitie; (p) not to follow after vaine things, which cannot profit, nor doe vs good in our latter end; (q) not to lift up our hearts vnto vanitie, for they which doe so, shall neuer ascend into the hill of the Lord. For the trueth of the Minor, I appeale not onely to the voyce, and verdict of all Ciuill, Graue, Religious,

m Interest tua perfectionis & malas res, & malas pariter species denotare. In altero conscientia, in altero fame consulis. Puta tibi non licere (et si alias fortasse liceat) quicquid male fuerit coloratum. Bern. De Considerat. l. 3, c. 4.

n Nihil aliud sunt, quam deliramenta inconsiderate lenitatis: Lacr. De Falsa Sapientia c. 29. o Psal. 4. 2. Psal. 119. 37. Prou. 30. 8. p. 1 Sam. 12. 21 Hay 55. 2. q Ps. 24. 3. 4.

q Firmum eſt
genus probati-
onis, quod eti-
am ab aduer-
ſario ſumitur;
ut veritas eti-
am ab ipſis
veritatis in-
imicis probetur.
Tertul. de Tri-
nit. lib.

gious, wiſe, and ſober men; who deeme theſe Loue-
lockes, Fooliſh, and Fantaſtique toyes, and Vanities; but
likewiſe to the Conſciences, and Iudgements of (q) ſuch
as weare theſe Loue-lockes, and are moſt of all deuoted, & in-
clined to them: who when they are demanded, why they
nouriſh them; can yeeld no other true, or ſolid ground
or reaſon for it, but onely this, which is farre worſe then
none at all: that it is onely the Leuitie, and Vanitie of
their mindes: or the Fooliſh, and Fantaſtique cuſtome,
Humour, and faſhion of the Times, and nothing elſe, that
moues them to it. So that theſe Loue-lockes, euen in the
eyes, and Iudgements of ſuch as doe adore them moſt,
are but idle toyes, and fooliſh vanities: and therefore
Chriſtians may, nay, muſt not vſe them.

Senenthly.

That which is a Badge, a Note, or Enſigne, of Wilfull,
and affected ſingularitie: a violation of the Decent,
Laudable, and receiued Faſhion, Guiſe, and Cuſtome
of our Countrey: and a kinde of breach of ciuill ſoci-
etie among men: muſt needes bee Odious, Vn-
ſeemely, (r) Vnlawfull, and unwarrantable.

r See BB. Halls
Contemplati-
ons, l. I 5.
Hanun and
Dauids Am-
baſſador, ac-
cordingly.

But the wearing, and nourishing of Loue-lockes, is a
Badge, a Note, or Enſigne, of Wilfull, and affected
Singularity: a violation of the Decent, Laudable, and
receiued Faſhion, Guiſe, and Cuſtome of our Coun-
trei: and a kinde of breach of ciuill ſocietie among
Men.

*Therefore it muſt needes be Odious, Vnſeemely, Vnlawfull,
and Unwarrantable.*

s Conſuetudi-
nes patrie ni-
hil minus, quā
leges obseruan-
da ſunt. Stobæ-
us Serm. 39.

The Maior is warranted, not onely by the grounds of
State, and Pollicy: which condemne all innouations,
and factious Singularity, as well in Habits, Faſhions, Man-
ners, and Attires, as in Lawes, and Gouvernement: and
deeme the (s) ancient Cuſtomes, Guiſes, and Faſhions of a
Countrey, as obſervable, and vniuolable, as the very fun-
damentall Lawes, and Statutes of it: but likewiſe by the
rules

rules of Christianitie, and Religion : which condemne all (a) Singularity, Strangenesse, and Contrariety, not onely in (b) Manners, but in (c) Aparell, (d) Haire, and (e) Gestures too; inioyning all Christians : though not (f) to conforme themselves, to the Carnall, Idle, Sinfull, Vaine, Lasciuious, Proude, and Wanton Fashions of the World, (g) from which Christ Iesus hath Redeemed them : Yet as much as in them lyes, (h) to liue lovingly, and peaceably with all men; endeavouring to keepe the vnitie of the Spirit in the bond of Loue; (i) by confining themselves to the Laudable, Ancient, Decent, Comely, and receiued Fashions, and customes of the State, and Countrey where they liue; as farre forth, as they are consonant, and not repugnant to the Law of God, or Nature. The Minor is most cleare and euident, by its owne light : For is not this a Badge, a Note, or Ensigne of Wilfull, Faction, and affected singularity, (and so of Pride, and Selfe-conceit, (k) which are the Nurse, and Mother of it :) for some few particular, or priuate Guidy, Brainesicke, Humourous, Vaine-glorious, and Fantastique Spirits, to introduce a new-fangled Guise and Fashion, of nourishing and wearing Loue-lockes, without any public warrant, or allowance; contrary to the Manner, Custome, Vse, and Tonsure of our owne, or other Ciuill, Graue, Religious, Wise, and Prudent Nations: that so they may difference, distinguish, and diuide themselves from others of the common ranke and Cut, * as if they were ashamed of their native Countrey : or as if (l) they were descended from some other Nation, or Governed by some other Customs, Lawes, or Constitutions, then others of their Countrey-men, Fellowes, Kinred, Neighbours, and Companions are? Certainly, if this bee not Affected, Grosse, and Wilfull Singularity, there is no

* Pudet eos Nationis sue, quod non Germani aut Galli sint procreati, ita Patriam capillo transferant. Tertul. De Cultu. Fam. cap. 4. 1 Cur frater tibi dicor ex Iberis, & Celtis genetis, Tagique ciuis? An vultu similes videmus esse? Tu flexa nitidus, coma vagaris: Hispanis ego contumax capillis. Martial. Epigram. lib. 10. Epigram. 58.

a 1 Thes. 2. 15.
b 1er. 8. 19.
Leuit. 18. 30.
Deut. 12. 29. 30
c Zeph. 1. 8.
Isay 3. 18. to 22
d Leuit. 19. 27.
& 21. 5. 2 Sa.
10. 4. 5. 1.
1 Cor. 11. 14.
e Isay 3. 16. 17
f Rom. 12. 2.
Eph. 2. 2. & 4.
17. 18. 19.
Colos. 2. 20.
21. 22.
1 Pet. 4. 2. 3.
g 1 Pet. 1. 14.
18. Reu. 13. 3. 4
h Rom. 12. 15.
to 19. & 15. 5.
6. 1 Cor. 1. 10.
Eph. 4. 3. 1am.
3. 14. to 18.
i 1 Cor. 10. 32
33. 1 Tim. 2. 2.
Rom. 13. 1. 7. 8.
1 Tim. 2. 12. 13
to 17. & 3. 8. 16
Iustin. Martyr.
Apolog. 1. & 2.
Tertul. Apolog.
Aduers. Gent.
k Prosser. A-
quit. De vita
Contempl. l. 3.
cap. 2. 3. 8.

m Suetonii
Nero, Sect. 51.
See Doctor
Hackwells A-
pology, l. 4. c.
9 Sect. 1.

n Diodori hi-
storici Gall. l. 5.
p. 424
o 2 Sam. Ro. 4.
5.

p Pars Maxil-
larum tonsa
est tibi, pars
tibi rasa est:
pars vultus est:
vnum quis pu-
teret esse caput.
Martial. Epig.
l. 8. Ep. 46.
q Herodotus
lib. 4. Sect. 124.
Alex. ab Alex.
Gen. Dierum.
l. 5. c. 18.

such thing as Singularity, or breach of Ciuill societie in the World. This *Martiall*, and *Tertullian* knew: whence, they condemne such for Singular, and Fantastique persons, who varied from the cut and Tonsure of their Countrey, as their authorities in the Margent testifie: (m) It was noted as point of Shamelesnesse, and Singularity in Nero, though an Emperour: that hee oftentimes wore his Haire combed backwards into his poll, in an affected, and ouer curious manner, after the Greeke fashion: If this were Effeminacy, and Singularity in a Roman Emperour, much more are Loue-lockes, in our French-English Subiects. I haue read of some (n) Humourous, and Singular persons in France, who came at last to bee stiled Secta Rasorum, or the Sect of Shauelings: because they shaued off one side of their Beards; (o) as Hanun shaued off one halfe of the Beards of Dauids messengers in contempt, and scorne: that so they might bee knowne, and differenced from other men: and may not our Loue-locke wearers, (p) who pole one side of their heads, and let the other grow long, of purpose to discriminate themselves from others; bee stiled a Sect, and Faction as well as they? (q) The Maxyes, are taxed, and noted by Historians, as a Singular, Fantastique, and Auerse kinde of people: for polling the left side of their heads onely, and letting the right side grow long and bushie, contrary to the fashion of all other Nations: and may not our fickle, and vnconstant Englishmen, who pole the right-side of their heads, and let the left grow out into Ruifianly, and Effeminate Loue-lockes, contrary to the Guise, and Fashion of their Countrey, incur the selfe-same censure? vndoubtedly they may. If a man should seriously propound this question, to any of our Loue-locke Ruifians: what are the proper, true, and genuine grounds, or motiues, that induce and mooue them for to weare these Lockes, contrary to the practise, and custome of their Countrey, and of the Ciuiler, Grauer, and more Religious sort of men? their Hearts; and Consciences,

Consciencies, could giue no other answer, but onely this: that Pride, and Singularitie, are the onely grounds, and causes of it: (r) *The reason why they loathe that naturall plaine and common cut, which euery man obserues, and chuse this new one of their owne; is onely this: because they would bee singular, and somewhat different from the vulger Crue: or because they would imitate some Frenchified, or outlandish Mounseir, who hath nothing else to make him famous, (I should say infamous,) but an Effeminate, Ruffianly, Vgly, and deformed Locke. And is not this a sure Badgē, and Character, of Singularitie, and Auersnesse: is it not a kinde of breach, of ciuill societie; and a violation of the Guise, the Fashion, and Laudable, Decent, and approoued custome of our Countrey, (s) from which we ought not for to vary, without some grand, or weighty cause:) to contemne the ciuill Cut, and ancient Tonsure of our Countrey, as if wee were ashamed of, or discontented with it; and to follow this new-fangled, (t) Horred, Strange, Mishapen, Womanish, and Outlandish Guise, and Fashion, which doeth in a manner seperate, and diuide vs from the communitie; and body of our proper Nation, as if wee had no harmonie, nor communion with it; or were no limbes, nor members of it? vndoubtedly it is. Wherefore, wee may iustly say of all our impudent, Ruffianly, and shamelesse Loue-locke fosterers, (who are Odious, and blame-worthy, euen in this respect, (u) that they suite not with that whole, of which they doe professe themselves a part,) as Saint Paul did of the Iewes in a different case: (x) that they please not God, and are contrary to all men: Their very Lockes are Badges of Humourous, (y) Licentious, Pernicious, and wilfull Singularitie: they are breaches of ciuill societie, and infringments of the Tonsure, Guise,*

2. i. Thess. 2. 15. *Nulla prior est consuetudo aut ipsi rebus publicis, aut familiaribus, quam si unusquisque semper pro sua libidine vivat.* Dionys. Halicarn. Rom. Antiqu. lib. 5. Sect. 10.

r *Causa precipua mihi videtur huius mali, vite communis fastidium. Non oportet id facere quod populus. Res solida est trita ac vulgari vite vivere.* Senec. Epist. 122. *Rusticum putatur omne quod vulgare, quod naturale est.* Hieron. Tom. 1. Epist. 22. c. 13. s *Bishop Hall's Contemplations, lib. 15. Hannun and Dauid's Ambassadors, accordingly.* t *Horret capillis, ut Marinus, asperis Ech nus, aut currens aper.* Horace. Epodon. lib. Epod. 5. u *Turpis est omnis pars suo vniuerso non congruens.* August. Confess. lib. 3. cap. 8.

and Fashions of our Countrey : therefore they must needs be Euill, Sinfull, and Vnlawfull vanities, which we should all renounce.

Eightly.

That which serues for no Necessary, Laudable, Profitable, nor Decent vse at all : that which brings in no Glory at all to God, nor good, or profit vnto Men in any kinde : must needs be Euill, Vaine, and vtterly Vnlawfull vnto Christians; *the end and scope of all whose actions, should be the praise and glory of God, and their owne, or others good.* 1. Cor. 11. 30, 31, 32. 1. Pet. 4. 11.

But the nourishing, or wearing of Loue-lockes, doeth serue (2) for no Necessary, Laudable, Profitable, nor Decent vse at all, that can bee thought of. It brings no Glory at all to God, nor no good to those that weare them : they are meere superfluous, vnusefull, and vnnecessary vanities in their very best accepti- on : there is no good, no vse, nor profit in them, that euer I could heare of.

Therefore it must needs bee Euill, Vaine, and vtterly Vn- lawfull vnto Christians.

Ninthly.

That which is an ordinary occasion, or cause of Sinne, and Euill, both to the Wearers, and Spectators, must needs bee Odious, Sinfull, and Vnlawfull : witnesse Mat. 6. 13. 1. Thes. 5. 22. which are full in point.

But Loue-lockes are an ordinary occasion, or cause of Sinne, and Euill, both to the Wearers, and Specta- tors, of them.

Therefore they must needs be Odious, Sinfull, and Vnlaw- full things.

The Maior needs no confirmation : the Minor, I shall prooue in two particulars. First, that Loue-lockes are an occasion, or ordinary cause of Sinne, and Euill, to the Wearers, and that in these respects. First, in *char*

*2. Quid tibi
nunc molles
prodest coluisse
capillos, Sapeq;
mutatas dispo-
suisse comas ?
Quid fuco
splendente co-
mas redimire,
quid illas Ar-
tificis docta
subsecuisse ma-
nu ? Tibullus
Eleg. 1. 1. El. 8.
Quid in vat
ornato proce-
dere vita ca-
pillo ? Aut quid
Oreutea crines
perfundere
myrrha ? Teg;
peregrinis ven-
dere muneri-
bus ? Natura-
que decus men-
cato perdere
cultu ? Pro-
pert. Eleg. 1. 1.
El. 2.*

that they cause them to Exalt themselves, and to Triumph, and Glory in them, as if they were a Dignitie, Honour, or Advancement to them: as if they did enhance their Valour, Worth, and Beautie, and make them better then themselves, or others, in their owne retired thoughts: whence, they oft times cause their Hearts to swell with secret Pride, in so much, that they doe priuily Disdaine, Neglect, and Vnderalue all such persons who either want them, or condemne them. Secondly, in that they oft times cause a Prodigall, Vaine, and great expence, sufficient to relieue the wants, and miseries of many poore distressed Christians, who starue for want of succour and reliefe. Much is the cost, and great the disbursements, which many lauish out vpon their Haire, and Loue-lockes. So that wee cannot say as (u) Charil-
lus did; *that Haire is the cheapest, and least costly ornament of all others, which made the Lacedemonies for to nourish it,* since it is now so costly, and expensive vnto diuers: How many hundreds are there now among vs, whose heads are almost as chargeable, and expensive to them, as their backs, or bellies? whose Barbaras stipend doeth exceede their Ministers? who bestow more cost vpon their Haire, and Loue-lockes, then their Soules? who spend more Weekly, Quarterly, or Monethly on their hairy excrements, then they bestow Annually, on Christs poore members? how many poore Christians would those stipends, and expenses nourish, which many lauish out so largely on their Lockes, and Haire; that all their Charitie, and Bountie, turnes to excrement; being so smothered, hid, or fast intangled in their costly Haire, and Frizled Loue-lockes, that none but such as marshall, and set out their Lockes, can finde them out? this prodigall expence therefore, which these Lockes, and long Haire cause, doeth prooue them to be a meanes of Sinne, and Euill to those who weare, and nourish them. Thirdly, they are such, in that they cause a great mispence, and
 losse

u Plutarch.
 Apothegmata

4183

x Concil. Con-
 stantinop 6.
 Can. 9. 17 96.
 y 1 say 3 22.
 23, 24. 2 King.
 9. 30. 1 Tim.
 2. 9. 10. 1 Pet.
 3. 3, 4.
 z Clem. Alex.
 Pedag lib. 3. c.
 3. 11. Tertul.
 de Cultu. Fem.
 c. 4. 5. 6. Cypri-
 an. de habitu.
 Virg. Basil de
 Legendis Lib.
 Gent. Oratio
 Hierom. Tom
 1. Ep. 7. c. 5. Ep.
 8. c. 5. 10. Ep.
 22. c. 12. Ep.
 23. Chrysost.
 Hom. 8. in 1.
 Tim. 2. Theo-
 phylact. Enar-
 rat in 1 Tim. 2.
 Ambros. Iren.
 Tom. 1. p. 3. 3.
 Bernard De
 Consideratione
 1. 4. c. 6.
 a Agrippa de
 van Scient. c.
 71 Mr. Stubbs
 his Anatomy
 of Abuses, pag
 39. to 42. Mar-
 lorat. Exposit.
 in 1 Pet. 3. 3. Galatens de moribus, lib.
 Fantastique. Calvus Rhod. Antiqu. Lect. 1. 15. c. 8. b Seneca de Breuitate vita, cap.
 12. Stobaeus Serm. 6. Sed tibi nec ferro placeat torquere capillo. Forma viri neglecta
 decet. Ouid, de Arte Amandi, lib. 1.

losse of Rich and precious Time. Many are those Peere-
 lesse, Precious, Rich, and Morning howers, which di-
 uers spend from day, to day, in Ordering, Dressing, Com-
 bing, Poudring, Platting, (nay, Curling, and Crisping) of
 their Haire, and Loue-lockes; (x) which a whole generall
 Councell: which (y) Scriptures, (z) Fathers, (a) Mo-
 dern Christians, yea, (b) Pagans haue condemned; as a
 Badge, and cleare Prognosticke of a Meritricious, Proud,
 Vaine-glorious, False, and sinfull Heart: as an Allectine,
 Baite, and Prologue, or Band, and Pander to Uncleanesse:
 and as an Effeminate, Unnaturall, Vaine, Lasciuious, Fan-
 tastique, Proud, Unchristian, Heathenish, and Gracelesse,
 practise. Much is the time, that many spend betweene
 the Combe and the Glasse, in Viewing, Ordering, Plat-
 ting, Frouncing, Poudring, and curling of these goodly
 Bare-iewels, or else in dallying, and playing with them.
 Many there are, (I may be bold to speake it,) who spend
 more time, more thoughts, and paines vpon their Haire,
 and Loue-lockes, weeke, by weeke, then vpon God him-
 selfe, their Soules, or Christian duties: as if they were
 borne for no other purpose, but to manure, and Adore
 their Excrements, whiles their Soules lies rotting and vt-
 terly neglected, in the very sorded ragges, and dregges of
 Sinne: so that they are an occasion of much ill vnto them,
 euen in this respect. Fourthly, they are so; in that they
 commonly incroach so farre vpon their disordred affecti-
 ons, that they ouer-affect, and dote so much vpon them at
 the last; as not to part with them vpon any tearmes; but
 to bid battell, and defiance vnto all, who shall dislike, or
 speake against them, or offer any violence, or abuse vnto
 them: whence it some times comes to passe, that these
 vnlovely iewels, are made the ground and cause, of many

Fatall, Tragicall, and bloody Duels, Quarrells, and euent,
 as some late experiments can abundantly testifie. May
 I not truely say of many, that they are so inamored, and
 besotted with their Lockes, that they would hazard, and
 ingage their liues in their quarrell, and defence? that
 like (c) the Chinians, or Indian Iaponites, they deeme it an
 insufferable contumely, and capitall offence, for any to touch
 them, or disorder them, much more to speake against
 them, or to cut them off, which is almost as much as pre-
 sent death; and that they would rather part with their
 liues, then Lockes? It is (d) storied of one Clotilde, a
 Queene of France, that she chose rather to haue the heads of
 her young Sonnes cut off, then to suffer them to be sold, or sha-
 uen, which would haue beene an indignity, and dishonour to
 them: and are there not many now among vs, so farre in-
 amored with their Effeminate, and vnseemely Loue-
 lockes, that they would rather lose their heads, then
 them? Vndoubtedly there are: so farre doe vanities in-
 fatuate, and possesse mens hearts, when once they suffer
 their affections to runne out vpon them. Fifthly, they are
 so to them, in that they are the cause of much Effeminacy,
 Dalliance, Wantonneffe, Lasciuiousnesse, and Vncleannesse
 in them: Whence, Saint Hierome doeth (e) oft times ad-
 monish Women, to auoid, and quite decline, comatos, cala-
 mistratosque iuuenes, such youngsters as wore either long,
 or frizzled Haire: virosque quibus Feminiei contra Apo-
 stolum crines: and men of long, and Womanish Haire, con-
 trary to the Apostles prescript: as being Lustfull, and La-
 sciuious persons: Hence was it, that (f) Painters, and
 (g) Poets, when as they would Delineate, Portraiture, Di-
 scipher, or set out an Vnchast, Lasciuious, Amorous, or In-
 continent person of the Masculine sex, did alwayes paint, de-
 scribe, and set him out with long, Effeminate, Womanish,
 Amorous, Curled, or Embroidered Haire: to signifie, that
 lib. 2. c. 10. lib. 3. c. 2. 3. 11. Clem. Romanus Constitut. Apost. lib. 1. cap. 4. Ouid. de Arte
 Amand. l. 1. 2. 3.

c Maffien Hist
 Ind. l. 11. p. 556.
 557.
 Gotardus Hist.
 Indie. Orient.
 cap. 54.
 d French Hi-
 story. p. 7.
 e Tom. 1. Epist.
 8 cap. 10. c. 4.
 Epist. 19. c. 5.
 Epist. 22. c. 12.
 Epist. 47. c. 3.
 Sed vitare vi-
 ros cultum
 formamque
 presessos. Quæ-
 que suas po-
 nunt in stati-
 one comas. O-
 uid. de Arte
 Amand. l. 3.
 f Synesius, Cal-
 uistis Enco-
 mium.
 g See Tibullus
 Eleg. l. 1. Eleg.
 4. 8. Pro-
 perius Eleg.
 lib. 1. Eleg. 2.
 Petronius pag.
 87. Synesius.
 Calustis Enco-
 mium. Stoba-
 us Ser 6. Clem.
 Alex. Padag.

(h) long,

h *A Come fitu-
diosis Adul-
teris sunt. Home-
res enim uel-
larum decepto-
rem come ni-
tidioris aman-
tem facit: qua-
si ad mulierum
corruptelam
come exornat-
retur: et adul-
ter is ipse a-
dulterorumq;
omnium facile
princeps, in
quem probro-
sum illud con-
uicium iacta-
retur. Sine-
sius Caluitii
Encomium.
i Num 33. 52
Isay. 2. 18.*

k *Concil. Con-
stantinop. 6.
in Trullo Can.
100. Synodus
Augustensis
An. 1548. c. 28.
1 Scynerius ib.
Hanc decet in-
flatos laxè ra-
cuiffe capillos.
Ouid de Arte
Amand. lib. 3.*

m *Nullus comatus, qui non etiam est impudicus. Synesius Caluitij Encomium Ca-
lius Rhod. Antiqu. Lect. 1. 15. c. 8. n Mat. 18. 6. 7. 8. Rom. 14. 13. to 23. 1 Cor. 8. 7. to
14. & Id. 32 2 Cor. 6. 3. See Calvin. Instit. 1. 3. cap. 19. Sect. 11 12. 13. o Inter cau-
sas malorum nostrorum est, quod vivimus ad exempla: nec ratione componimur,
sed consuetudine abducimur. Seneca Epist. 123. p Dociles imitandis turpibus ac
pravis omnes sumus. Iuvenal. Satyr. 14. In hoc ruentis in deteriora seculi cursum,
plures erunt qui tribuni vitium imitentur, quam qui militis virtutem. Quintilian.
Delamatio. 3.*

(h) long or amorous Haire, either in Men or Women, is oft times an incendiary, a prouocation, occasion, or cause of Lust, Effeminacy, Lasciuiousnesse, and Uncleanesse in them: whence, your Curtezans, and amorous Pi-ctures, (which the (i) Scriptures, and (k) two Counells doe utterly condemne, though they are now so much in vse among vs,) are alwayes portraited with (l) Haire hanging loose about their Eares, of purpose to prouoke, and stirre vp Lust. Long Haire, and Loue-lockes then (as likewise Frizled, Poudred, and ouer-curious Haire,) being oft times an incendiary, and cause of Lust, Lasciuiousnesse, Wantonneffe, Effeminacy, and Uncleanenesse, both in the (m) Owners, and Spectators of them, must needes be Euill, and Vnlawfull, euen in this respect. Sixtly, they cannot but bee so; in that they giue offence, distast, and scandall vnto others, to whom they are a grieffe, and eye-fore: now this (n) giuing of iust offence, and scandall vnto others, is a Sinne: Therefore these Loue-lockes, are an ordinary occasion of Sinne, or cause of Euill, euen to those that weare them.

Secondly, they are such to the spectators, & beholders of them; and that in these respects. First, in giuing an ill example to those of the more Effeminate, Fantaltique, Singular, Licentious, and Vaine-glorious ranke; who are (o) oft times induced by their ill president, and example, (p) to imitate, and second them in this Effeminate, Lasciuious, Fantastique, Singular, Licentious, Ruffianly, Vnnatural, and Vaine-glorious guise. Hence it is, that most men haue no other Apologie, Plea, nor Iustification for the

nourish-

nourishing and wearing of their Lockes, but onely this: that it is (q) now the use, and practise of the times: or that such, and such men weare them; and we are but their Echoes, Shadowes, Apes, or counterpanes; and trace but their footsteps: if they would but abandon them, then wee would too, who desire to conforme our selues to their cut, and fashion: Secondly, they are such, in that they animate, and confirme others, (especially, those of the Female sex,) in their Lasciuious, Effeminate, Singular, Antique, Vnchristian, and Vaine-glorious Guises, Fashions, and Attires: when (r) women shall see men so Effeminate, Singular, Humourous, and Fantastique, as to Crisp, to Nourish, Poulder, and adorne their Haire, or nourish Love-lockes: they presently conclude; that they may take more libertie, and fredome to themselves, in these, and such-like Antique, or Apish practises, Fashions, Guises, and Attires, then men may doe: whence, they turne themselves into more shapes, and formes, then (s) Proteus did: and into more varietie, & change of Coloures, Dressings, and Attires, * then the Polipus bath skinner, or colours: and into so many Monsters, and wonderments of the World, being constant in nothing, but Inconstant, Vaine, Lasciuious, Gracelesse, Whorish, and Vngodiy, Trappings, Cultures, Fashions, and Attires: (t) which all Gracions, Modest, Graue, Religious, Chast, and godly Christians should abhorre, as the liveries of Satan, and badges of the world. Thirdly, they are such to others; in that they administer occasion to them, to Taxe, and Censure such as weare, and nourish them, for Proud, Effeminate, Fantastique, Singular, Humourous, Vaine-glorious, Licentious, Disolute, and Lasciuious persons: because the most that weare them are such; and so to haue perhaps,

q Qualia sunt publica Cuius tatum studia, talis etiam est priuatorum vita. Quae enim unusquisque solus, aut pudore proprio, aut ab alio impeditus facere veretur: ea si more publico recipiantur, ab eo in sua voluntate aliorum exemplo & consuetudine confirmato, facilius & audacius patrantur. Dionis. H. Alicarnas. Rom. Antiqu. lib. 5. Sect. 10. r Sed vitare viros cultum formamque professos: Quae suas ponunt in statione comas. Pamina quid faciet, cum vir sit leuor ipsa. Ouid. de Arte Amandi. lib. 3. Nec tamen indignum sit, si

vobis cura placendi, Cum comptos habeant secula nostra viros. Idem. De Medicamine facti. s. See Herodotus Euterpe Sect. 57. Ouid. Metamorph lib. 4. & Natalis Comes. * See Plinie Nat. Histor. l. 9. c. 29. + Illy. 3. 16. to 25. Zoph. 1. 8. Prou. 7. 10. 16, 17. 2 Kings. 9. 30. 1 Tim. 2. 2. 10. Rom. 12. 2. 1 Pet. 3. 4. 5.

Mat. 7. 1.
Iohn 7. 24.
Rom. 14. 13.
1 Cor. 4. 5.

& 3 Ect. 2. 7.

y Mollities
paucorum la-
bes est pluri-
morum. Salu.
de Guber. Dei
l. 7. p. 265.
x Ignosce mi-
hi, non facile
adducor licitū
consentire,
quod tot illiciti-
mū parturit.
Bern. De Con-
sid. lib. 3. c. 4.

an vncharitable opinion of them, and to passe an hard, a rash, and heady censure on them, euen (u) against the rules of Charitie, and Christianitie: which enioyne vs to hope, and iudge the best of all men, vnlesse their liues extort the contrary. Fourthly, they are such to others, in that they (x) offend, and grieue yea, and oft distemper the Soules, of many deuout, Religious, Gracious, Graue, and ciuill Christians, yea, and of many Sober, Ciuill, Graue, and moderate Carnall men: who vtterly condemne, and disapprooue them in their iudgements, as well as in their practise. Fiftly, they are such to others, in that they bring a scandall, and imputation, not onely on Religion it selfe, which suites not with such Idle, and Fantastique vanities, or Lasciuious guises: but euen vpon our (y) whole Nation: which is oft times taxed of Lasciuiousnesse, Effeminacy, Leuitie, Vanitie, Inconstancy, Guidinesse, Licentiousnesse, Deboistnesse, and the like, by reason of the Vanitie, Ficklenesse, Effeminacy, Wantonnesse, and Licentiousnesse of some few. Since therefore Loue-lockes are an (z) occasion, and cause of Euill, both to the Owners, and Spectators of them in all these respects, they cannot but be Odious, Euill, Unseemely, and Vnlawfull vnto Christians.

Lastly.

That whose maine, whose chiefe, and vtmost end is Euill, Sinfull, Vaine, and Odious: must needes bee Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.

But the maine, the chiefe, and vtmost end of nourishing, and wearing Loue-lockes, is Euill, Sinfull, Vaine, and Odious.

Therefore it must needes bee Euill, Odious, Unseemely, and vtterly Vnlawfull vnto Christians.

The Maior being cleare, and euident by its owne light, because euery Naturall, (a) Morrell, or Spirituall action is denominated from its end, or object: I shall endeavour

a Case Ethico.
sum. l. 3. c. 1.

deauour to euidence, and make good the Minor, by examining, and scanning all those seuerall, Genuine, True, and proper ends, for which men weare, or nourish Love-lockes; which are one of these: The first end and ground, for which men weare and nourish them, is either an (b) *Imitation of*, or a conformatie to the Vaine, the Wanton, Immodest, and Lasciuious, Guises, and Fashions of the times; or of some *Licentious. Ruffianly, Lasciuious, Fantastique, Humorous, Effeminate, Proud, Vnconstant, Vaine glorious, or Outlandish persons, whose Fashions, and Tonsure wee admire.* Now this very end must needes be Euill; since God himselte Commands vs, (c) *not to conforme our selues to the Guise, and Fashion of the World, according to the former Lusts in our ignorance:* (d) *not to subiect our selues to the Rudiments, Lusts, and Ordinances of Carnall, or Worldly men:* (e) *not to walke as the Gentiles doe, in the vanitie of our mindes, according to the course, and fashion of the World:* (f) *not to liue the rest of our time to the Lusts of men, but to the will of God:* (g) *not to be the Seruants, Apes, or followers of Men:* (h) *but to be the followers, and imitators of God, and Christ, as deere Children:* (i) *who haue Redeemed vs from off the Earth, and from among the Children of Men: yea, (k) and from our vaine conuersation, receiued by tradition from our Fathers:* (much more from those vpstart, and new found vanities, to which wee are now embondaged:) to this onely end and purpose: (l) *that we should walke as Christ walked, liue as he liued: liuing no longer to our selues, or to our owne Deceitfull, Vaine, and Sinfull lusts, and Pleasures, but vnto Christ alone:* (m) *Christ Iesus is our onely patterne, and example, and by him wee are to regulate, and square our liues, and actions.* Now Christ himselte, (or any of his:) did neuer teach vs for to nourish Love-lockes: they neuer left vs, either Patterne, Precept, Warrant, or Example, of these Lasciuious, and Fantastique vanities: they are but Moderne, and new-inuen-

b *Nihil est facilius quam amicum imitari alicuius, aut statum, aut motum.* Cicero De Oratore lib. 2.

c Rom. 12. 2. 1 Pet. 1. 14.

d Col. 2. 20, 21. Eph. 2. 2. & 4. 18. Rom. 13. 13, 14.

f 1 Pet. 4. 2.

g Matth. 6. 8.

1 Cor. 7. 23.

h Ephes. 5. 1.

i 1 Cor. 6. 19.

20.

Reu. 13. 3, 4.

k 1 Pet. 18.

l Iohn 2. 6.

Rom. 14. 8.

2 Cor. 5. 15.

1 Thess. 5. 10.

m 1 Pet. 2. 21.

1 Iohn 2. 6.

*n Spiritualis
homo omne o-
pus suum trina
quadam consi-
deratione pra-
ueniet. Primum
quidem an li-
ceat: deinde an
deceat: proinde
an expeditat.
Bern. de Con-
siderat. l. 3. c. 4.
o Non quod in
seculo sumus a
Deo excidimus
sed si quid de
saeculi sceleribus
& crimi-
nibus atigeri-
mus. Tertius de
Spectac. Lib.
p Honestissi-
mum est, ma-
iorum vestigia
sequi, recte si
praeceperint.
Plin. Epist. l. 5.
Epist. 8.
q Non imi-
tandi nobis illi
sunt, qui sub
Christiano no-
mine Gentilem
vitam agunt,
& aliud pro-
fessione, aliud
conuersatione
testantur
Hirom. Tom.
1. Epist. 11. c. 2.*

ted Toyes, and Vanities, with which the Church, and Saints of God, in former ages were not at all acquainted. Why then shall wee who dare professe our selues to bee the Seruants, Followers, Children, and Sonnes of Christ, & of his Church; addict our selues to these vaine, Lasciuious, Licentious, Effeminate, and Vnchristian guises of the world? What haue Christians to doe, or intermedle, with the Fantastique, Immodest, (n) Unseemely, and Vngodly Fashions, Pompes, (o) or Cultures of the World, which they haue vtterly renounced in their Baptisme? What Warrant, or Example, haue they in the Scripture, to Adore, Admire, or take vp, these Ruffianly, Vaine, and Foolish Trappings, Lockes, and Guises, which few, but the very scumme of men Applaud, and Magnifie? Alas, whose steps, what patternes, doe we follow in these new-fangled vanities? Doe we imitate, and follow Christ: or such (p) Pious, and Religious Ancestors, which walke, as Iesus walked? Are they Religious, Humble, Chast, Discreet, or Holy men, who set and bend themselves to serue the Lord, in sinceritie, and trueth of Heart? If so, then shew me when, and where Christ Iesus, or any such as these, did euer nourish or approue of Loue-lockes, and then you may safely weare them. But if the persons wee imitate, are onely Idle, Vaine, Effeminate, Lasciuious, Deboist, Vaine-glorious, Proud, Fantastique, Singular Ruffianly, or Vngodly wretches, who haue no power, nor trueth of Grace within them: who make their will, and fancie, the onely rule by which they walke: (as I feare me, they will prooue all such at last.) If they are such as make no care, nor Conscience, of following Christ, or such are not likely to beare vs company in Heauen: let vs vtterly renounce their Guise, and Fashion, and withdraw our feete from all their wayes: because the echoing, and (q) imitation of such (which is the principall, and primary end of wearing Loue-lockes,) is meere-ly

ly Sinfull, Unlawfull, and Unseemely, unto Christians.

The second end, or ground, why many weare, and nourish Loue-lockes, is a Proud, a Singular, Fantastique, and Vaine-glorious Humour: or a Desire, that others should take notice of them, for Ruffians, Rorers, Fantastiques, Humourists, Fashion-mongers, or for Effeminate, Lasciuious, Voluptuous, Singular, or Vaine-glorious persons, or men of Vitious, Riotous, and Licentious liues. Many there are, who nourish them of purpose to proclaime, and blaze abroad their Vanitie, Rudeness, and Deboistnesse, to the World: that so (q) they may be admired among (r) the light and vulger sort, or censured by those of the more Religious, Wise, and Grauer ranke, as Dissolute, Ruffianly Licentious, Rude, Vaine-glorious, and Fantastique persons, since they haue nothing else to make them noted, or known to the World. Now this very end, (which many of our Loue-locke owners doe intend,) must needes be odious, and abominable: because it is (s) a glorying, and triumphing in those sinnes, and vices, which (t) should bee their sorrow, grieffe, and shame: because it is a publishing, and proclaiming of their sinne, with impudence, and shamelesnesse, as Sodome did: which is the very highest pitch, and straine of all iniquitie; (u) and will bring certaine ruine, and Damnation to them at the last. The third cause, or end, why many weare, or nourish Loue-lockes, is an ouer greedy desire of satisfying the Leuitie, Vanitie, and Ficklenesse, of their various, and vnsstable Lusts, and mindes, which hurry, and poss them on to euery new-fangled, Fantastique, or Vaine glorious guise. Now this being the ground, the cause, and end, why most men nourish Loue-lockes, must needes bee Euill, * Bruitish, and Unseemely, because it sanours of Lawlesse, and vnrueley Wilfulness; which pampers the Vaine, and Sinfull humours, Lusts, and dispositions of our carnall Hearts, which

pro ratione, sed pro libitu agere, nec Iudicio vri, sed appetitu. Bern. de

F 3.

should

q Gaudet laudari ire superba comis. Proport. Eleg. l. 2. El. 1.

r Qui quid insolitum est in turba notabile est. Sen. contr. Proem.

Parua leues capiunt animos. Ouid de Arte Amandi, lib 1.

s Esay. 3. 9.

Ier. 8. 12.

Phil. 3. 19.

t Ezra. 9. 6.

Iob 42. 6

Ezech. 21. 43.

Luke. 8. 13.

u Ier. 8. 12. 13.

Isay 3. 9. 10.

* Quid tam bestiale, ac quomodo non indecens tibi voluntate pro lege vri, & quia non est ad quem appelleris voluntate vri, negligere rationem? Non minus dejecti quam elati animi est, veluti rationis expertem, non

Consil. l. 3. c. 4.

* Rom. 8. 12.
13. & 13. 14.
Col. 3. 5.

y See Argu-
ment. 4.

z Prou 2. 18.
19. & 22. 14.
23. 27.

a *Pudicitia
Christiana sa-
tis non est esse,
verum & vi-
deri* Tertul de
Cultu. Fam.
cap. 4.
*Inter Christia-
num & Gen-
tilem, non fides
tantum debet,
sed & vita di-
stinguere: &
diuersam reli-
gionem per di-
uersa opera
monstrari.*

Hierom. Tom.
1. Epist. 14. c. 2.

should bee (x) *Mortified, Curbed, and Restrained.* The fourth end, or ground, for which men foster Loue-lockes is the commemoration of some Mistresse, Whore, or Sweet-heart, (as they stile them,) as being a Character, or sure Testimony, of their deuoted seruice, and true affection to them: whence they were denominated, and stiled, *Loue lockes*; because they are but Emblemes, and significations of mens Loue, to such Female, Amorous, and Lasciuious creatures, for whose sakes they did reserue, and cherish them at the first: Now this being the originall, chiefe, and proper, end, of wearing Loue-lockes; it makes them Odious, Sinfull, and Abominable; because this end, and ground is such, For (y) *who will not censure and condemne all such,* for Vaine, Effeminate, Lasciuious, Amorous, Vnchast, or Sensuall persons; who dare to weare, and nourish Loue-lockes, against the Lawes of God, and Nature: and the Modest, Decent, Graue, and ciuill Tonsure, Cut, and Custome of their Countrey; of purpose for to please, or Humour, a Vaine, Fantastique, Light, or Whorish Mistresse, Dame, or Sweete-heart? or to bequeath them at the last to some Impudent, Shamelesse, or Vaine-glorious Harlot, (the (z) *onely Gulfe to swallow, and deuoure Soules without Redemption:*) to weare them like some Goodly, Rich, or Pretious Jewels in their Eares, as an open Herauld, Badge, or Testimonie, to proclaime those Reciprocall, Amorous, Vnchast, and Lustfull affections, which they beare one to another, to their disgrace, and shame? Doeth this beecome a Christian, or a Childe of God? are these things tolerable in Carnall, Graue, or Ciuill; much more in honest, Chast, or Gracious persons, (a) *whose very Culture, Haire, and Tonsure, should manifest, and Proclaime their Chastitie vnto the view of others?* Were there euer such patternes, or presidents as these, to be found in any age, in Chast, or Modest men? in any of Gods Saints, or Children? or in the Church of God?

Cer-

Certainely, I neuer heard, nor read as yet of any such, And I dare say, no man else. Wherefore, let those who nourish Loue-lockes for this end, (as many doe,) and yet dare assume the name, or face of Christians to themselves, (b) *even blush, and hide their heads for shame*, nay, vex, afflict, and grieve their Hearts, and Soules, at the very remembrance, and thoughts of this, and all those other Vaine, Lasciuious, Odious, Scandalous, Sinfull, and vnchristian ends, for which they weare, and cherish Loue-lockes; which conuince the very vse, and wearing of them to be euill.

If any now object (as many doe) in the defence, and iustification of these Vnlovely, Vaine, and foolish Haire-iewels. That they are an (c) *Ornament, Honour, Beautie, Grace and Credit to them*; and hence onely is it, that they nourish them, without any other by-respect.

I answer, that they are so farre from being any Ornament, Beautie, Grace or Credit to such as owne them, that they are the very Brands, and Badges of their Infamie, and shame: and that by the vnerring verdict, both of God and Nature, who expressly informe vs: (d) *that if a man haue long Haire*, it is so farre from being a Grace, or Ornament, *that it is a shame vnto him*: (e) *with which the Fathers*, and (f) *others doe concur*. Who dares then bee so impudently bold, or shamelessly wicked, as to estimate, or repute that for an Ornament, Grace, or glory: which God and Nature, together with the Fathers, and all Godly, Graue, and Holy men, repute, and stile a shame? Loue-lockes, and long Haire, beyond the Sober Ciuill, Moderate, and decent length, of the more Religious, Graue, and Sober sort of men, are a very infamie, and shame to men; if Fathers, Christians, God, or Nature, may bee credited: therefore, they are not, they cannot, bee an Ornament, Beautie, Grace, or Credit to them; at least in the eyes of God, and Holy men, (to whom they should endeaour to approue themselves:)

Omne malum a timore, aut pudore, natura perfudit. Tertul. Apolog. aduers. Gent.

c Quod solum ferma decus est cecidere capilli, & c. Petronius, pag. 88.

Turpis sine frondibus arbor, et sine crine caput. Ouid de Arte Aman. di. l. 3. See Apuleius Metamorph. l. 2.

p. 102. 103.

d 1 Cor. 11. 14

c Coma Famina decus, vno dedecus: Paulinus Epist. 4. ad Senerum.

Synesius Caluittii Encomium. Ambrose. Primasius.

Theodoret, & Theophylact.

Comment in 1 Cor. 11. 14.

See Argument 4.

f Stobaeus De Intemperantia Serm. 6. Athanasius Diapnos. l. 12. c. 5. 7. 9. 10.

selues: what euer they, or other Vaine, or Gracelesse persons doe pretend. But if men should slight this Graue, & weighty Testimonie, both of Fathers, God, and nature, as a meere vtrueth. I would demand this question of any Ruffian, or Vaine-glorious Gallant, who vaunts, and triumphes, in the length, & largenesse of his Locke, and thinkes himsele much Honored, Beautified, and Adorned by it: Whether that which euery Page, or Foote-boy, euery Groome, or Coach-driuer, euery loytering Rogue, or Cheating Rooke: euery Ragged, and Raggamuffin Souldier: euery Nasty, or stronge-sented French-man: euery Runnagado, Light-footed, or False-handed Irish-boy: or euery Sorded, Base, Deboist, and Rascall person weares; that which euery Scullion, Peasant, Cobler, Tinker; nay, euery Rogue, and Begger, which poss from Goale, to Goale, or Dore, to Dore: that which euery Man or Woman in the World, may haue as well as hee: can be any extraordinary Honour, Credit, Ornament, or Beautie to him? Certainly, that which euery ordinary, Base, & Infamous Varlet weares: that (g) which euery Man or Woman, is capable of, as well as any man: can bee no Ornament, Beautie, Grace, or Credit vnto any. Hence was it, (h) that Clodion the hairy, King of France, desiring to be Respected, Honored, and Renowned for his long Haire; inacted a Law: that none but Kings, and their Children, with the Princes of the Blood, should weare long Haire, in token of command: which Law was long obserued in France. Else, his long Haire had beene no speciall Ornament, nor Grace vnto him, if euery one might haue worn it. Now there is not the basest Peasant, Rogue, or Varlet in the World, but may weare as Long, as Great, as Faire, and Rich a Loue-locke, as the greatest Gallant, or the proudest Ruffian: yea, wee see that Foote-boyes, Lacquies, Coach-men, Seruing-men, (yea, Rogues that ride to Tiburne, and the very froth, and scumme of Men,) haue taken vp this Roguish guise,

g. Vsu etiam
preiudice
nerant, quoru
autem diffi-
passio eorum
grata perfun-
tio. Ambro.
De Elia & Ie-
iun. c. 9.
h. French Hi-
story, p. 7. See
Calist. Rhodig.
Antiqu. Lect.
lib. 15. c. 8.

guise, and Fashion, and haue it most in vse, and admiration; and can these Lockes then be any ornament, Grace, or Credit, vnto men of Place, of Birth, and Worth; since such base, and infamous persons weare, and take them vp in vse? and since there is none so meane, so base, or poore, but may as well, and freely nourish, and reserue a Loue-locke, as the very best, and proudest Gallant? Certainly, if Loue-lockes, and long Haire, were such rich, and pretious ornaments, or Beautifull Jewels, as our Sect of Loue-lock-wearers deeme them: then euery Woman in the World, (vnlesse it bee such Audacious, Impudent, Shamelesse, and Mannish Viragoes, who (a) clip, and cut their Haire, against the Lawes of God, and Nature:) then all those Barbarians, and Heathen Nations, who nourish all their Haire, and neuer cut it till their deaths: yea, euery (b) long tailed Horse, the Haire of whose mane, and taile, are of a far longer and larger size, then the greatest Ruffians Loue-locke: should bee farre more Honourable, Generous and comely, then the most ouer-growne, Hayrie, or deboytest Ruffian, who is most proud and haughty of his Loue-locke: because they transcend him in the length of Haire. Since therefore Loue-lockes, and long Haire are common vnto beasts, as well as men, since euery Man, or VWoman may weare them if they please, as well as any: and since they are so rise and frequent among the baser, looser, and deboytest sort of men: I may infallibly conclude; that they adde no ornament, beauty, credit, grace, or luster vnto any, but deformitie, shame, and dis-respect, especially among the better, and religious ranke of Christians: which should cause all men of worth and credit, for euer to discard them. Secondly, if men will weare their Haire for Ornament, and Comlinesse sake, let them nourish it of a moderate, Ordinary, Ciuill, Graue, and decent length which is the most (c) beautifull, and comely weare of all others. It (d) was a mere mistake, and error

a 1 Cor. II. 5. 6. 15.

b Quid capillum ingēti diligentia comis? Cum illum vel effuderis more Parthorum, vel Germanorum nodo vinxeris, vel vt Scythæ solent, sparseris: in quolibet equo densior saccabitur in ba, horrebit in Leonum ceruice formosior. Seneca Epist. 124

c Tu inuenile decus serua: nec pulchrior ille, in longa fuerit quam breuiore coma. Martial. Epig. 1.9. Epig. 14.

d See Synesius Caluities Encomium, accordingly.

e Plutarch.
Lisander. &
Lacon Instit.
Arist. Rhet.
l.1 c.9.
Zenophon. La-
cedam. Respub.
Boemus de
Mor. Gent.
l.3. c.13.

f Discant a te
Cocpiscopitui
comatulos tue-
ros & comites
adolescentes
secum non ha-
bere. Bern. de
Confid. l.3. c.6.
g Crinium co-
pia virēs in-
nuat, & quasi
e corpore exu-
git. Philip Lo-
uicemus Tur-
cic. hist. lib.2.
cap 3.
h Synesius
Calistii Enco-
mium. Alex.
ab Alex. Gen:
Dier. l.5. c.13.
Plutarch. The-
sus. Polidor.
Virg. De In-
uent. rerum. l.
3. c.13.

in Lycurgus, who (e) taught the Lacedemonian young men to nourish their Haire at the full length, because if they were Beautifull, it would make them more Amiable and comely: if Deformed, more Terrible to their Enemies: For that certainly, must be most Beautifull, and Come-ly, that is most suitable to Nature, to the condition of our Sex, the custome of our Countrey: and which doeth most Adorne, Commend, and Beautifie vs in the eyes of God, and of the Best, the Wisest, and Greatest part of Men: Now short Haire, or Haire of a Moderate, Or-dinary, Graue, and Decent length, is most suitable, and proportionable to Nature, to the condition of our Sex, and custome of our Countrey: (to all which long Haire is contrary and auerse,) and it doeth most Adorne, Com-mend, and Beautifie vs in the sight of God, and of the Best, the Wisest, the Grauest, and greatest sort of Men, who approoue it as the best and comeliest weare, both in their Iudgements, and their Practise; when as they (f) condemne long Haire, and Loue-lockes, both in their Iudgements, and their Practise too, as vnnaturall, Wō-mannish, Hatefull, and Vndeceit vanities; which more deforme Men, then adorne them: (g) as things which enervate, and exhaust their strength, and Spirits: and make them not more Terrible, but more Contemptible to their Enemies; who oft times take aduantage by their Haire to foile them, and to cut their throates, (h) as Histories doe relate; Whence, the Abantes, the Macedonians, and o-thers, whose Haire had beene an occasion of their ouerthrow in Warre; were forced to pole, and shawe their heads before, least their Enemies should take aduantage, or hold fast by their Haire, and so put them to the worst, as they had done in former times. Loue-lockes then, or excessiue long Haire, are neither a Grace, nor Ornament to the Beau-tifull, but rather a Deformitie, Disgrace, and shame: they make men not more Terrible, but more Contemp-tible to their Enemies, who will slight, and scorne them

as Effeminate, Sloathfull, and Vnmanly persons, and take aduantage by them: contrary, to that receiued maxime of *Lycurgus*: (which Pagans may, though *Christians* ought not to admire, because they haue surer rule and patterne for to walke by:) so that this first pretence is meerely vaine.

If any obiekt in the second place; that they nourish, (yea, Frizle, Curle, Colour, Crispe, Adorne, and Frounce) their Haire, and Loue-lockes of purpose to augment, or to set out their Beauty: that so they may appeare more Amiable, and Comely, both in their owne, and others eyes: which end they hope is Laudable Good, and Iustifiable.

I answered first: that this pretence is no wayes warrantable: For if wee (i) must not doe euill in any kinde, that so good may come of it: much lesse, may wee Curle, Die, or ouer-curiously decke our Haire, or Loue-lockes, of purpose to improoue, illustrate, or set out our Beautie; which in its very best acceptation, (k) is but a brittle, momentary, fading, and inferior good. Wee all know, that the acquiring, intending, and enhancing of comlineesse, and externall beauty, is made the common ingredient; nay, the daily Apologie, Patronage, Plea, and Iustification of many enormous and sinfull practises. Whence is it, that diuers iustifie, and approoue the vnnaturall execrable, meretricious, and infernall varnishing of their Faces: together with their immodest, strange, lasciuious, vnchristian, and antique habits, fashions, and attires, (l) which God, which Fathers, which Moderne Diuines, and Christian Authors; nay, Infidels, and Pagans haue sentenced, and doomed to the pit of Hell? Is it not from this conclusion; that they eleuate, and enhance their Beautie, and make them more Louely in their owne, and others eyes? Whence is it, that our Immodest, Impudent, and (m) mannish Viragoes, or audacious Men-women, doe vnnaturally clip, and cut their Haire; wearing their Lockes, and Fore-tops (as they

Obiect. 2.

Ans. 1.

i RO. 5. 8.

Esay. 40. 6. 7.

Anceps forma

bonum mortali-

bus exigui

donum breuis

temporis, vt

velox celeri

pede laberis.

Res est forma

fugax. Seneca

Hippolytus

Act. 2. Forma

bonum fragile

est quantumq;

accedit ad an-

nos, Fit minor,

Et spatio car-

pitur ipsa suo,

Ec. Ouid. de

Arte Amandi,

l. 2. Qualis est

ista pulchritu-

do quam lenis

febricula per-

dit, et rugosa

senectus ita dis-

solvit, vt nec

fuisse putetur?

Bern de Oadi-

ne vitæ. Col.

l. 1. 5. M.

l See Page 1. 2

m Mulieres

faminam exu-

erunt, et viro-

rum licentiam

aqua verunt.

Non mutata

feminarum na-

tura, sed vita

est. Sen. Ep. 95.

n *Ex feminis
mutari in ma-
res non est fa-
bulosum. Plin.
Nat. Hist. l. 7.
c. 4. Omnia
nunc immuta-
uit luxur: ho-
mines patiun-
tur muli. bra,
et famina pra-
tor naturam
viros agunt.
Clem. Alex.
Paedag. l. 3. c. 3.
Femina virili
habitu veste
mutata, eru-
bescent esse
quod nata sunt
crines ampu-
tant. Hierom.
Tom. I. Ep. 12
Al which may
be well apply-
ed to our times
o Plin. Nat.
hist. l. 16. c. 44.
Alex. ab Alex.
l. 5. c. 12.
p Acosta. hist.
India l. 5. c. 15.
Pu chas Pilg.
l. 8. c. 12.
q Ludou. Al-
mida. Epist. ad
Soci. Iesu. An.
1565. Massius
Select. Epist. ex
India. l. 4. p. 170
r Hierom. To.
3. Epist. 48. c. 3
s Surim. Tom.
I. Conc. p. 373.
Gratian. Di-
stinct. 30.*

stile them,) in an odious, and shamelesse manner, as if
(n) they were really transformed, and transubstantiated into
Males, by a stupendious metamorphosis: is it not from this
Apologie, Plea, and Iustification, that they doe it onely
for Ornament, and Beauty sake? Now because I am
fallen vpon this vile, and odious practise of our women,
which is now so much in vse: I will giue you an Histo-
ricall list of sundry women in former times, who haue
Polled their Heads, and cut their Haire vpon sundry
grounds and reasons: but none of them out of Pride, or
Fashion-following as our *Viragoes* doe. Some there
were, who did cut their Haire by reason of some Reli-
gious, Idolatrous, or Superstitious order, or profession,
which they had taken vpon them. Witnesse the (o) *Ve-*
stall *Virgines* among the *Romans*; who vpon their initiation
into that Superstitious, and retired Order, did shauce their
Heads, and banged the Haire shorne off as an holy thing
vpon a Lote-tree neere vnto the Altar of the Goddesse
Lucina; from whence it was called, *Lotus capillata*, or
the *Hairy Lote-tree*: Witnesse, (p) a *Monastery* of Reli-
gious *Virgines* in *Mexico*, who had their Haire cut:
Witnesse (q) *Monicha* the Daughter of *Sanctius* a *Iapa-*
nite; who being conuerted to the Faith of Christ, did cut
her Haire which among the *Iapanites*, is a badge of a reti-
red, and Religious life free from all wordly affaires: and
witnesse, the (r) *Ancient Nunnes* in *Egyyt*, who vpon
their entrance into their holy Orders; did vse to cut their
Haire: This custome it seemes became some-what or-
dinary among Religious persons: and therefore the
(s) *Councell* of *Gangra* in the yeere of our Lord, 324.
Cannon 17. to prevent this irreligious, vnnaturall, and
vngodly practise, inacted: That if any woman should
cut her Haire, vnder a supposed pretence of Piety, and Re-
ligion, which God had giuen her for a naturall vaile, and
for a remembrance of her subiection, that shee should bee at-
cursed, as an infringer of the precept of subiection: Other
women haue their Haire in case of Necessitie, for the
defence

defence and safeguard of their Countrey: (t) In the last
 Carthaginian Warres, the Carthaginian Women in case of
 necessity for want of other matter, did cut their Haire,
 (their Feminine glory,) to make Ropes, and Cordes for their
 Ships, and Engines: The (u) Roman Matrons, when as
 Rome was Sacked by the Gaules, and the Capitoll like to bee
 surprised, did the like, upon the like necessitie: whence
 the Romans erected a Temple afterwards to bald Venus.
 When (x) Aquilea was hardly besiedged by Maximinus,
 their Women for want of other Materialls, did cut their
 Haire to make Bow strings: So did the (y) Bizantian
 Women likewise, when as their Citie was besiedged by Scue-
 rus: For which act of theirs, they are all renowned to
 posteritie; it being in case of absolute necessity for
 the needfull defence both of their Libertie, Lives, and
 Countrey. Other women there haue beene, who haue
 cut their Haire from the practise, vse, and custome of
 their Countrey: Thus did the (z) Seres, (a) Tapyri, and
 Irish Women vse to clip their Haire, when as their men did
 cherish it: Among the (b) Arimphaans, both men and
 Women were polled: (c) In the Region of Quicuri, the wo-
 men did vsually defalke, and clip their Haire: The (d) Bra-
 silian Women, when as their Husbands went any long iourney
 did vse to cut their Haire: (e) When any woman was to bee
 Married among the Ancient Lacedemonians their custome
 was, to cut her Haire close to the skinne: In (f) Bilbaum
 there is this custome; that the women poll themselves untill
 they are Married, and then they let their Haire grow out
 at length: In (g) Trezane, the girles before their Marri-
 age did cut their Haire, and dedicated it to Hyppolitus:
 (h) Among the Ancient Russians, after any Marriage was
 celebrated, the Bride being ready to bee brought to her bed,
 had her Haire cut off, whiles she was dauncing: (i) The Che-
 gri: lib. 7. cap. 5. c Plutarchi. Lycurgus. Boemus de Mor. Gent lib 3. cap. 13. Alex.
 ab Alex. lib. 2. cap. 5. f Opmerus Chronogr. pag. 391 g Lucian. de Dea Syria.
 Cal. Rhod. Antiqu. Lect. lib. 11. c. 24. h Iohan. Mylesii. Epist. De Reliquiis & Sacri-
 fic. Vet. Borussiae, i Purchas Pilgrim. l. 9. c. 2.

k Irenae. Epist
 Tom. 1. pag.
 233. G
 l 1. Cor. II. 6.
 14, 15.
 m Cal Rhod.
 Antiq. Lect. l.
 22 cap. 2.
 Alex. ab. Alex.
 l. 5. c. 18.
 n Plin. Nat.
 hist. l. 16. c. 44.
 Alex. ab. Alex.
 l. 5. c. 12.
 o Lucian De
 Dea Syria. Cal.
 Rhod. Antiq.
 Lect. l. 11. c. 24.
 * Platon.
 Phedon. Cal.
 Rhod. Antiq.
 Lect. l. 7. c. 23.
 Alex. ab. Alex.
 l. 3. c. 7. Busbe-
 quius Epist.
 Eccles. Epist. I.
 pag. 22.
 p Zonar. An-
 nal Tom 3.
 fol. 143.
 q Deut. 21. II
 12. 13 Hierom
 Tom 2. Epist.
 84 Paulinus
 Epist. 4 Severo.
 r Alex. ab A-
 lex. l. 3. c. 7.
 s Suetonii Ca-
 ligula. cap. 5.

ribecensean women, when they are to bee Married, are polled
 before vnto the eye-browes, but remaine bushy behinde. All
 these recited women haue thus vnnaturally cut that
 Haire, from the very practise, vse, and custome of their
 Countrey: But what saith Saint Ambrose in the like
 case; (k) *Maiores est natura quam patria*: the law of na-
 ture (l) which prohibits women for to cut their Haire,) is
 stronger then the custome of any Countrey, which
 allowes them for to cut it: so that this custome cannot
 excuse, nor iustifie those who vse, and practise it. Other
 women there are, who haue cut their haire of purpose
 to consecrate it to some Deuill-god, or Goddesse;
 (m) In Sicyonia all the women did shau off their Haire, in
 honour of the Goddesse of Health; and then consecrate it vn-
 to her for a Sacrifice. (n) The Vestall Virgines did vsually
 cut their haire to consecrate it to the Goddesse Lucina: In
 (o) TreZane, the Girls did cut their haire to consecrate it to
 Hippolytus: a fit Sacrifice for these Heathen Idoles.
 Others there are, who haue vsua'ly cut their haire, in
 token of griefe, and sorrow, at the death and obsequies
 of their husbands, Friends, Children, Princes, and the
 like. The (*) Gracian women, when as their Husbands, or
 neare Friends died, did vse to cut their Haire in token of
 griefe, and sorrow for their deaths, casting it into the fire,
 wherein their Husbands, and Friends were burned, or else
 hanging it ouer their Graues, and Tombes, (p) Thus did
 Theophano shau her selfe, vpon the death of Stauratius her
 Husband: (q) If an Israelite, or Iew had taken any Captiue
 woman, that was beautifull, which he desired to take vnto him
 for his wife, he was then to bring her home into his house: and
 there shee must shau her head, and paire her nailes, and there
 remaine a full moneth, to bewaile her Father, and her Mother.
 (r) The Roman, German, Milesian, Ethiopian, and Mace-
 donian women, when as their Sons, their Brothers, Husbands
 or great men died, did vse to cut their haire in token of griefe,
 and sorrow. When (s) Germanicus died, certaine barba-
 rous Kings did so lament his death, that they polled their

Wines

wines in testimony of their Heauinesse and Sorrow for him.

(t) When the Prince of Chubdan dieth, his wines in blacke
with shauen heads continually mourne: (u) The Persians
when as any great man died, did vse to shauē their wines, to
expresse their grieve and mourning: (x) Among the Cana-
rij, when as the Husband dieth, his wife cutteth off her haire.
The (y) Scythians, and (z) Milesians receiuing a great, and
publick ouerthrow, did shauē the heads of euery person throug-
out their Countrey and Nation, in token of their sorrow,
(a) In Malaber, when as the King dieth and is buried, they
all shauē their heads: (b) And so in Florida, when as the
King dieth, both men and women cut off halfe their Haire, to
expresse and testifie their grieve, and mourning. An vnatura-
rall, impudent, and shamelesse grieve, and sorrow, that is
testified by such vnnaturall, mannish, and shamefull ex-
pressions. Other women are there, who haue had their
Haire shorne off by way of punishment, and correction,
for some notorious crime. The (c) Ancient Germans,
when as they tooke their wines in Adultery, did vse to cut
off their Haire first, then did they strip them naked, and whip
them through the Village where they liued, and so put them
away. (d) Mary the wife of Constantine, the sonne of Irene;
the wife of Constantine, the sonne of Leo; the wife of Ar-
gyrus, and the sister of Zoe the Empreſſe were thus polled,
and then Diuorced, and punished for their incontinency, and
such like offences: (e) In Bengala, and so likewise among
the Indian Bramanes, if women refused to be burned with
their Husbands, they had their heads polled, and their Haire
cut off, as a seuerē and infamous punishment; and they were
euer after reputed dishonest women. Among the (f) Indians,
French, and Tunians, those who were guilty of the greatest
crimes, were to haue their Haire cut off; which was reputed
the most infamous, seuerē, & heavy punishment of all others:
Which testifies, that it is the most infamous, vnaturall,
and shamefull thing, that can befall a woman, (not a
grace, or ornament,) to cut or clip her Haire. You haue
now heard a large Historicall Narration of women who

haue

t Purchas Pil-
gr. l. 4. cap. 10.
u Alex. ab
Alex. l. 3. c. 7.
x Purchas Pil-
l. 5. c. 10.
y Athenaus
Dipn. s. l. 12.
cap. 8.
z Herodotus
lib. 6.
a Ludouic.
Patricius l. 5.
cap. 7. Purchas
Pilgr. l. 5. c. 10.
b Purchas Pil-
lib. 1. cap. 7.
c Tacitus de
Moribus Ger.
ca. 6. Boemus
De Mor. Gent.
l. 3. c. 13. Man-
sters Geo. l. 3.
c. 13. Alex. ab
Alex. lib. 4. c. 4
cap. 1.
d Zonaras An-
nal. Tom. 3.
fol. 141. 155.
165.
e Purchas Pil-
l. 5. c. 5. & 9.
f Alex. ab A-
lex. l. 2. cap. 5.
Purchas Pil. l.
9. c. 1. French
Hist. in the life
of Clodion
the Haire. p.
7. 8.

g Nec vsquam
inuenta est, aut
inueniri po-
test, quæ non i-
cula caput sub-
miserit, præter-
quam in graui
aut inauspica-
to euentu: si
vllam vsquam
eiusmodi tem-
pus tulit, mihi
certè neq; au-
ditum, neque
visum vn-
quam. Syne-
sius Caluitii
Encomium.
h 1 Cor. 10. 5.
6. 15 deut. 20

i 1 Cor 6 9. 10
Gal 5 19. 21.
Ephes. 4. 19.
Rom. 13. 13.
Isay 14. 16. 17
k Nihil est ne-
quius aut tur-
pissimum effemina-
to viro. Cic.
Tusc. Quæst.
lib 5.
l Militē Chri-
sti verum ni-
hil molle decet.
Ambr. Enar.
in Psal. 38.

haue cut their Haire in whole, or part, for sundry ends and purposes, against the very order, law, and rule of God and nature, which none can violate, or transgresse, without apparant losse, and hazard to their soules: But (g) neuer could I read, or heare of any, that were so strangely Impudent, Immodest, Mannish, and vnnaturally wicked; as to clip and cut their Haire, against the Ordinance of God, and Nature, the light and testimony of their owne Consciences; the custome of their Countrey, and the opinion and practise of the Church, and Saints of God from Age to Age, of purpose to inhance, illustrate, or set out their beauty; but onely our audacious, brazen-faced, shamelesse, (if not vnchast, and whorish,) English Hermophrodites, or Man-women-Monsters; whose prodigious and blushlesse impudency, bids battell and defiance vnto Heauen it selfe, and dares the Lord to smite, or to controule them: Certainly, God himselfe hath testified, (h) that it is an vnnaturall, vile, and shamelesse thing, for Women to poll their heads, or cut their Haire: therefore they may not clip, nor cut it as they doe, to set out their beauty, or rather to proclaime their Shamelesse impudency, to the publike view. If they may not doe it, out of a pretense of Religion, or Deuotion towards God: as the Counsell of Gangra hath resolved; much lesse may they vse it out of Lasciuiousnesse, Pride, Wantonnesse: or any affectation of Comlinesse, and Beauty. But to returne againe vnto our purpose from whence we haue somewhat, (though not impertinently) digressed. As women may not clip their Haire, (no nor Paint their Faces, nor weare immodest apparell, or attires:) out of a pretense of comlinessse, and beautie: no more ought men to nourish, crispe, or frizell it, for this ende and purpose. First, because it fauours of Effeminacie, and womanish inuirlitie: an odious, vnnaturall, and (i) filthy sin, which damnes mens Soules to Hell without Repentance: which (k) makes men odious and loathsome vnto others, and (l) misbesemes all

all Christians. It is a great (a) disparagement and shame to men; especially, to Christians, to be Effeminate and womanish in any thing: much more in the over-curious, delicate, and vaine glorious culture, frizling, colouring, poudring, or adorning of their Haire, which saouureth of nothing but Effeminacy. The (b) Scriptures, and Fathers condemne this Broydering, and curious Dressing, and setting out of the Haire, even in women themselves, as an Effeminate, and unseemely thing: if in women, is it not much more so in men? The sixth generall Councell of Constantinople inacted: (d) That no man should walke abroad with curled Haire vnder paine of Excommunication: not onely because it was a pompe and vanitie of the World, which Christians haue renounced in their Baptisme, and a meere baite to inamor, and inescate others: but likewise because it was a badge and character of effeminacie: (e) Clemens Alexandrinus condemnes all such, for androgenous, and effeminate persons, who Curle, and Crispe their Haire like women: (f) Tertullian, Chrysostome, Cyprian, Hierom, and others doe the like: (g) What a deformed thing is it (saith Ambrose,) for a man to doe any womanish thing? Therefore let those men who Curle their Crownes like women, beget, and bring forth Children as women doe: (h) Let God and men (saith Petrarch,) hate those beastes in the shapes of men, who set out or Crispe their Haire after an womanish effeminacie: (i) Galatæus, (k) Agrippa, (l) Zenophon, (m) Seneca the Philosopher, (n) Seneca the Tragedian,

a *Viri nihil magis pudor esse oportet quam si muliere aliquid in se habere videntur*: Salu. De Gub. Dei. l. 5. p. 264. b *Isay 3. 24.* 1 Tim. 2. 9. 1 Pet. 3. 3. c *Basil Com. in Isai 3. Clē. Alex. Pedag. l. 2. c. 8. l. 3. c. 5.* 11. *Tertul. de Cultu. Fam. c. 3. 4. 5. 6. Cyp. De habit. Virg. a Amb. de Virg. l. 3. Chrys. Hō. 8. in 1. Tim. 2. Hier. Ep. 7. c. 1. Ep. 8. c. 9. 10. Epist. 22. c. 12. Epist. 23. Theophilact. Theodoret, & Primasius in 1 Tim. 2. See Agripp. De Van. Scient. cap. 71. Athenens Disp.*

nos. l. 12. c. 7. 9. 10, accordingly. d *Can 9. & 96. Surius Concil. Tom 2. c. Capillis artificiosis & intortis crinibus incedere, perdati, androgyni, effeminatq; hominis est. Eum qui vir est pectus, tondere, crines componentem ad speculum, genasq; radi, velli, ac deglabari, quomodo non est plane muliebri? certe nisi quis eos nudos viderit muliere esse putauerit, &c.* Clem. Alex. Pedag. l. 1 c. 10 l. 3. c. 2, 3. f See Letter (C) & Hierom. Ep. 8. c. 10, Ep. 10. c. 4. Ep. 19 c. 5. Ep. 47. c. 7. g *Quam deforme est virum facere muliebria: Ergo & parunt, ergo parturiant qui crispant coronam sicut femina.* Irenæo. Ep. Tom. 1. p. 233. h *Dii hominesq; male cederint has belluarum humano effigie, compto faminarum ad molliem capilla:* De Rem. Vtr. Fort. l. Dial. 20. i *De Moribus Lib.* k *De Van. Scient. c. 63, 64, 69, 71.* l *De Instit. Cyri. lib 8.* m *De Breu. vita: c. 12. Nat. Hist l. 7. c. 31. Controuers. l. 1. Proem.* n *Fortem vocamus cum horrentes coma manduere nardo? Hercules Furens.*

o Nec tamen
indignum si
vobis cura pla-
gendi, Cum
comptos habe-
ant secula no-
stra viros: De
Medicam. Fac.
p *Pellere te
nolim, sed nec
surbare capil-
los: Splendida
sic nolo, sordida
nolo cutis. Nec
tibi mitrarum,
nec sic tibi bar-
ba reorum. No-
le virum nimi-
um, Pannice,
nole parum. E-
pigr. l. 2. Epig.
29.*

q *Lenoris an-
tem q̄ glabri-
oiei, si in viros
quidē, est mu-
liercula: si in
famias autē,
adultera: v-
trunq; autem
est a nostra re-
publica longis-
sime alienan-
dum. Clem. A-
lex. Pædag. l. 3.
c. 3. Quid ex
talibus expec-
tandum est,
qui comas superuacuas curant, nisi vt lasciuus ille ornatus famias pratercuntes inui-
det, aut alienis matrimoniis insidietur? Basil. de Legend lib. Gentil. Orat. 1. Quid?
illos ociosos vocas quibus apud tonsorem multa hora transiguntur? Dum de singulis
capillis in consilium itur, &c. Sen: de Breu. Vitæ c. 12. s. Capilli torti, fuci, tinctu-
ra, & colores illi, animam intussecus agrotare significant. Clem. Alex. Pædag. lib.
3. cap. 2.*

(o) Ouid, (p) Martiall, and others, condemne this Frou-
cing, Frizeling, Colouring, Powdring, and ouer-curious
dressing of the Haire, as an effeminate, womanish, and un-
manly thing: which misbeleemes, disgraceth, and de-
formeth man and woman: therefore we must not vse it
to set out our Beautie, because it saouours of effeminacie;
a sinne which God, which Man, which Nature, doe ab-
horre. Secondly, as it relisheth of effeminacy, and in-
uirilitie; so likewise, it tasteth of Leuitie, Vanitie, Pride,
Vaineglorie, Impudency, Incontinency, Lasciuiousnesse,
Carnallitie, Selfe-pleasing, Selfe-seeking, Idlenesse,
Voluptuousnesse, neglect of God, and better things: as
the Fathers, and others doe abundantly testifie: Few
there are either of the Male, or Female sexe, who are oc-
cupied, and taken vp in the Frizeling, Frouncing, Co-
louring, Powdring, or nice Composing of their Haire,
but (q) Incontinent, Vaineglorious, Proud, Sloathfull,
Carnall, or Luxurious persons: who are altogether pro-
digall, and carelesse of the Beautie, Culture, and Salua-
tion of their Soules: who are Negligent, and Sloathfull
in God Seruice, and in the practise of all Holy dueties:
who (r) play away their time in earnest, and spend their
precious liues in foolish vanities; as if they were borne
for no other purpose, but to Eate, to Drinke, to Play,
to Sleepe, or to inamour, and set out their bodies: who
onely seeke to please themselues, and others; to Pam-
per, Cherish, and set out their Proud, their Lustfull, and
Rebellious Flesh: (which should be mortified, and kept
vnder, by the subtraction of all these outward cultures,
and Vnchristian attires, which feed and strengthen it :)
such who haue (s) Vnsound, Vnchast, and Gracelesse Hearts;

and

and would be easily induced to (t) prostitute their bodies to the lusts of others, or to inescate others with themselves: this Author, and experience doeth plentifully witnesse: Therefore we may not vse these Effeminate, Gracelesse, and Vnchristian arts, of purpose to procure or inlarge our Beautie, because it saoureth of so many sinnes, and is practised by few or none, but Gracelesse, Proud, (u) Vnchast, Effeminate, and Sinfull persons: and because it is but a doing of euill, that good may come of it.

Secondly, I answer; that mans perfect, true, and reall Beautie, doeth not consist in the Faire, Cleare, or comely Superficies, Delicacy, and tenderesse of the Skinne, or Face; nor yet in the curious, nice, and artificiall Embroyderies, Curlings, Textures, Colourings, Powdrings, or compositions of the Haire, as most men vainely deeme: but (x) in the inward Endowments, Ornaments, Trappings, Vertues, and Graces of the Minde, and Soule, in which the Excellency, Essence, and Happinesse of men consist: This is the onely Comelinesse, and Beautie, which makes vs Amiable, Beautifull, and Resplendent in the sight of God, of Men, and Angels: this is the onely culture, and (y) Beautie which the Lord respects: this is the (z) onely Beautie which Christ Iesus had on Earth, who had no outward forme, or artificiall, or exotique ornaments, to make him amiable: this is the chiefe (a) and onely Beautie, and Glory, which the Saints, and Church of God admire, and partake of both here, and hereafter; though carnall men abhorre and loath it as the greatest deformitie. If therefore we would bee truly beautifull, and louely both with God, with Men, and

*vitta permul-
ta differentia
ac curiosa, &
superuacanea
capillorum plu-
catura, et cri-
nium innume-
rabiles figura
& praeiosa
speculorum
structura quib-
us se compo-
nunt, sunt
familiarium
qua omnem pu-
dorem exherē-
t, quae qui mere-
trices vocaue-
rit is non ab-
errauerit. Ib.
u Cultus facie
mulieres mere-
trices, viros
autem andro-
gynos effami-
natos & adul-
teros. Clem. A-
lex. Pæ. l. 3. c. 2.
x Quis sanos
habent oculos
solum animi
pulchritudinem
in homine dili-
gunt & vene-
rentur. Bern.
de Ordine Vi-
tæ. c. 1115. m.*

*Non caduci corporis pulchritudo vel morbo peritura vel senio, sed nullis obnoxia casti-
bus, opinio bonorum nunquam moritura meritorum, hominibus est decori: Ambr. de
Virgin. l. 1. Tom. 4 p. 220. G. Pulchritudo optima est pulchritudo anima; quando fueris
anima ornata sancto spiritu, iustitia, prudentia, fortitudine, temperantia, bonorum
amore et pudore, quo nullus color nitidior vnquam visus est. Clem. Alex. Pædag. l. 3. c. 11
See cap. 2, 3. y 1 Sam. 16, 6, 7. Isay 57. 15. & 62. 1, 3, 4. Ps. 16. 3. Ps. 45, 11. Clæ. Alex.
Pædag. l. 3. c. 2, 3, 4. z Isay 53. 2, 3. Clæ. Alex. Pædag. l. 3. c. 1. e Psal. 45, 6, 10, 15. Reu.
12. 1. & 3. 5, 18, & 7, 9. 14. Eph. 5, 27. Cant. 4. 10, 16.*

b Cant. 4.9.
Taliter pig-
mentata Deū
habebitis ama-
tores. Tert. de
Cultu. Fam. c. 7
 c *Quanto am-*
plius corpus fo-
ras propter va-
nam gloriam
componitur at-
que ornatur,
tanto interius
anima feda-
tur ac sordida-
tur. Bern. De
modo Viuendi
Serm. 9. Qui
ornatum corpo-
re vestis affe-
ctat, animam
suam virtutū
splendore despo-
liat. Fulgent.
Epist. 3. ad Pro-
bam. Noli ac-
cipere cincinnos
corporaliū
capillorum.
Nō illa orna-
menta sed cri-
mina sunt, le-
uocinia forma,
non praecepta
virtutis. Amb.
de Virg. l. 3. T.
 4. p. 23 2. E. d Psal. 29. 2. Pf. 96. 9. & 110. 3. e Psal. 45. 13. 14. Iob. 28. 16, 17, 18.
 f Dan. 12. 3. Math. 13. 43. g *Non deformitate corporis animus fœdatur, sed pul-*
chritudine animi corpus ornatur. Senec. Epist. 66. Natura decus mores exornant boni.
 Stobæus Ser. 65. h *Nihil pulchritudo inuat cum quis mentē non bonam habet. Eurip.*
 Oedipo. i *Vnumquodq; animal in suo genere ac specie pulcherrimum est: quod si de*
altero in alterum transferatur, nihil impeditius ad vtilitatem, nihil deformius ad as-
pectum videri necesse est. Lactant. de Opific. Dei cap. 7. Rectiora decentioraque sunt
omnia quæ vis & habitus natura finxit, quam quæ expressit conatus artis. Clarke de
 Aulico. lib. 4.

Angels; if wee would extend our Beauties, and im-
 prooue them to the vttermost, so as (b) to inamour, and
 ravish God, and Christ himselfe: let vs then disclaime
 these Diabolicall, Worldly, and Vnchristian cultures,
 (c) Which Defile, Pollute, Deturpate, and deforme our
 Soules, and make vs odious, and vncomely in the eyes
 of God, the Saints, and blessed Angels: and decke our
 Soules with the very (d) Beauties of Holinesse, with the
 (e) Embroidered, Rich, and precious ornaments, Dia-
 monds, Attires, and Pearles of Grace: let vs bee all Glo-
 rious, and Beautifull within; that so wee may bee fit
 Spouses for God, and Christ to loue and match with,
 and may (f) shine as Starres, and as the brightnesse of the
 firmament in Gods heauenly Kingdome for euermore: This
 is a Beautie that Sicknesse, Time, and Age cannot de-
 cay: this Beautie will sticke by vs, and continue with
 vs for all eternitie: yea, it is such a comelinesse as will
 (g) supply, conceale, adorne, and grace all corporall deformi-
 ties, and take them cleane away: whereas (h) all corporall,
 and externall Beauty, is but meere deformitie, where this is
 absent: O then let vs prise this Beautie most, without
 which wee are deformed, vgly, and vnlovely in Gods
 sight, let vs admire, seeke, and purchase it with greatest
 care: so shall we bee abundantly beautifull, and euery
 way amiable, and comely, though we haue no artificiall
 trappings, nor externall crispings, cultures, or attires
 to adorne our Bodies, Heads, and Faces, or to enlarge
 our externall Beautie, which is not worth the seeking.

Thirdly, I answer; that (i) euery thing is most amia-

ble, beautifull, and comely in that naturall feature, comelineſſe, and proportion, which God himſelfe hath ſtamped, and engrauen on it. Nothing is properly, and truely beautifull, and comely in it ſelfe, but that whoſe Varniſh, Gloſſe, and Beautie flowes, and ſprings from God himſelfe; who is the onely fountaine, and ſpring of Beautie: All acquiſite, externall, exotique, and artificiall varniſhes, cultures, dreſſings, and attires, which any wayes change, ſophiſticate, or alter that naturall feature, forme, and comelineſſe, which the prudent, and vnerring hand of God hath wrought, and formed in vs: transforming vs into another hue, or plight, then God hath giuen vs: is ſo farre from adding comelineſſe, or luſter to vs, that (k) it doeth more deturpate, and deforme vs; ecclipſing, obſcuring, and deprauing that naturall, and liuely Portraiture and Beautie, which the curious Pencell of God himſelfe hath drawne, Limmed, and engrauen on vs. Hence was it, (l) that Solomon in all his glory, was not arrayed like one of the Lillies of the Field: becauſe their array, and Beautie was naturall; His, but acquiſite, and artificiall. If therefore we would be truely beautifull, let vs content our ſelues with that naturall Beautie, Haire, and Feature, which God himſelfe hath bequeathed to vs, as being moſt ſuitable, and conuenient for vs. Doubtleſſe, if God had euer thought, that Criſped, Frounced, Powdered, or artificiall, acquiſite, and embroidered Haire had beene moſt for his glory, or for our Beautie, Good, and Comelineſſe: (m) himſelfe would out of his infinite Wiſedome and goodneſſe haue aſſigned vs ſuch naturall Haire as this, which we affect and ſeek; elle hee could not haue beene ſo Wiſe, ſo Good, ſo perfect, and exact a God, ſo exquisite, and ſkilfull a Creator as we all repute him. Since he therefore, being Wiſedome,

k *Propriam perdunt pulchritudinem qui externam inducunt.* Clē. Alex. Paedag. l. 3. c. 2. *Mulieres ſi ſunt pulchra, ſufficit natura: non contendant ars contra naturam: Sin autem ſunt natura turpes, ex iis qua ſibi applicant, quod non habent arguunt.* Id. Paedag. l. 2. c. 12. *Sordidat lauitio iſta, non abluunt, nec emendat membra, ſed maculat.* Cypr. de hab. Virg. *Simplex & nuda veritas ſatis ornata per ſe eſt: ſed iſtaeque ornamentis extrinſecus fucata corrumpitur, non emendatur.* Laetan. de Falfa

Sap. c. 1. *Color arte compositus inquinat corpus, non mutat. Condit formam quicquid conſumitur artis.* Petronius: pag. 74. 154. l. Math. 6. 28. 29. See Chryſoſt. Hom. 23. in Math. m See Clem. Alexan. Paedag. lib. 2. cap. 10. lib. 3. cap. 2, 3, 11. Terul. de habitu Muliebri. cap. 5. Decultu Fam. cap. 4. 5. Cypr. de Habitu Virginis accordingly.

n Manus Deo
inferunt, quā-
do illud quod
ille formauit,
reformare &
transfigurare
contendunt:
quia opus Dei
est omne quod
nascitur; Di-
aboli quodcūq;
mutatur. Quod
ornari te pu-
tas, quod putas
comis, im-
pugnatio est
ista diuini ope-
ris, prauarica-
tio est verita-
tis: Et tute
impunè existi-
mas laturam
tam improba-
temeritatis au-
daciā, Dei
artificis offen-
sam? Cypr. de
hab. Virg. In
Dominum de-
linquunt qui
cutem medica-

minibus vngunt, genus rubore maculant, oculos fuligine collinunt, capillos crispant,
& croco vertunt, displicet nimirum illis plastica Dei: in ipsis redarguunt, reprehē-
dunt artificem omnium. Reprehendunt enim cum emendant, cum adiiciunt, a Dia-
bolo artifice sumentes additamenta ista: qui indubitate huiusmodi ingenia concin-
nauit vt in nobis quodammodo manus Deo inferret. Quod nascitur, opus Dei est: Er-
go quod fugitur Diaboli negotium est. Diuino operi Satani ingenia superducere,
quam scelestē est? Tertul. de Cultu. Fæminar. cap. 3. o Nemo ducem sequitur
naturam: Viuitur arte. Factus homo est operis, nunc opus ipse sui. Ouen:
Epigram. Pars vlt. lib. 2. Epigram. 76. p Matth 5. 36. cap. 10. 30. Luke 21.
18. q Nunquid bruta mutant speciem suam? Cur nos mutare desideramus? Am-
brof. Irenæo. Tom. 1. pag. 233. F. Clem. Alexand. Pædag. lib. 3. cap. 2. 3. 11.
r Ifay 45. 9. Rom. 9. 20.

Goodnesse, Knowledge, and Beautie it selfe hath de-
signed such naturall, and vnadorned, or vncripsed Haire
vnto vs as is most comely, proper, and behoofull for
vs: Let vs not murmur, nor finde fault with him, nor
call his Art, his Wisedome, his Goodnesse, and Discreti-
on into question: (n) Let vs not offer violence and force to
him, in labouring to correct, to alter, perfect, or amend his
worke; or to (o) new-moulde, or make our selues, as if wee
were more wise then hee: (p) But since wee cannot make so
much as one Haire white or blacke, when as God who num-
bers all our Haires, hath giuen it another tincture, let vs
rest contented with that lot and portion, with that na-
turall Haire, and Comelinesse which God hath giuen vs,
(q) as all other creatures doe, who neuer seeke to change their
Haire or Plumes, as men and women doe: for feare wee
prooue farre worse then beasts, spurning against our
wise and great Creator, and saying to him with those
presumptuous Pot-sheards in the Scripture: (r) Why hast
thou made vs thus? to the wracke and ruine of our soules.
That Beautie, Haire, and forme, is best and comeliest,
which God, which Grace, and Nature, (not children,
loose and wanton persons) deeme most beautifull and
comely: But God, and Grace, and Nature, deeme our
naturall Beautie, Haire, and feature best and comeliest:
and none but Children, Licentious, Vaine, Lasciuious,
and gracelesse persons vnderualue them, preferring these
artificiall Curlings, Powdrings, Colourings, Embroide-
rings, and dressings of the Head, the Haire, and Face

before

before them. Therefore these naturall must needs bee best and comeliest: If therefore we would bee beautifull, and louely in good earnest, let vs rest contented with Natures ward-robe, not adding art or culture to it: for feare wee offer violence vnto God himselfe, and put the Deuills varnish on his worke and Image.

Fourthly, I answere; that an Effeminate, Womanish, and (s) affected sprucenesse, or concinnitie, (especially, in Haire and excrements, the lowest and most inferior parts, if parts of man,) is no Ornament, Grace, nor Comelinesse, but rather a deformitie, and disrespect to men: as being vsuitable to their Magnanimous, Masculine, and Heroicke sexe. (t) A neglected, naturall, an vnaffected Beautie, Face, and Comelinesse, doeth most adorne, commend, and set out men: The onely meanes therefore for men to enhance, illustrate, and set out their Beautie, is to neglect it, not to seeke it, at least but in a moderate, carelesse, remisse, and vnaffected manner: so that this pretence of seeking Beautie, is but false and vaine.

Fifthly, though (u) naturall Beautie be a gift of God, not wholly to bee slighted, because (x) it addes some lustre to our Gifts, and Graces, being regulated and attended with Chaſtitie, Modestie, Meekenesse, and Humilitie: (y) as our vices (on the other side,) doe staine obfuscate, and blemish both it, and all externall cultures, and attires else: yet a Studious, Curious, Inordinate, and eager Affection of Beautie, (especially, by Effeminate, and Vnchristian Cultures, Fashions, and Attires,) must needs bee Sinfull, and Abominable: yea, farre worse then Drunkenesse, and excesse of Wine; if (z) Clemens Alexandrinus may bee cre-

4.

s Non est ornamentum virile concinnitas Seneca. Epist.

115. Vt forma cura non omnino negligenda, ita nimio anxie curari parum viro dignum. Eras. de Educat. Pu-
erorum, p. 23.

t Forma viros neglecta decet. Ouid. de Art. Amandi. lib. 1. Pulchritudo neglecta magis quam affectata viros exornat. Bernard. de Ordine Vitæ. Col. 1116. G.

5.

u 1 Sam. 16. 12. Job 42. 15.

Lam. 1. 6. x Gracior est pulchro veniens a corpore virtus. Virgil. Æneid. l. 3. Sen. Epist. 66. See Bern. de Ordine vitæ. Co. 1115. 1116. accordingly. y Non est pulchritudo vera qua vitiorum habeat deformitatem: Ambros. l. 3. in Luke 6. Tom. 3. p. 38. B. Pulchrum ornatum mali mores peius cano collinunt. Nequicquam exornata est bene qua morata est male. Plaut. Mostellaria. Act. 1. pag. 29. z Ebriosum quidem esse & vinosum, etsi sint magna vitia, non tamen tanta, quantum est nimium sui ornandi studium. Ib. Pædag. l. 3. c. 2.

dited

a See the Authors quoted Pag. 1. & 2. Non de integra conscientia venit studium placendi per decorem, quem natura liter inuitato, rem libidinis scimus. Tertul. De Cultu. Fæm. in cap. 2. Ornamentorum insignia & leuocinia facorum, non nisi prostitutis & impudicis feminis cõgruit: & nullarum ferè prætorior cultus est, quã quarum pudor vitis est.

Cyprian. De habitu. Virgin. Non est mulieris, sed meretricis illud nimium sus ornandi studium. Clem. Alex. Pæd. l. 3. c. 2. b Rara est concordia formæ atq; pudicitia: Iuuen. Sat. 10. Lis est cum formæ magnæ pudicitia. Ouid. Epist. 15. Inter formam corporis & animæ castitatem lis propè perpetua est. Rarissime forma pudicitia coniuncta est. Rarè admodum forma insignis honesta vno sub lare habitant. Petrarch. De Remed. vtr. Fort. l. 1. Dial. 65. l. 2. Dial. 1. c Dignitas formæ possidentibus grauis, appetentibus exitiosa coniunctis periculosa, tentationibus exposita, scandalis circumdata. Tertul. De Cultu. Fæm. cap. 3. Fallit enim multos forma sine arte decens. Ouid. de Remed. Amor. l. 1. Forma castus damno moribus esse solet. Forma est gratior, sed gibbus est tutior: Forma paucis ad utilitatem, multis ad perniciem, nullis ad salutem veramq; gloriam data est. Multos forma fecit adulteros, castum nullum. Petrarch. de Remed. vtr. Fort. l. 1. Dial. 2. & 65. l. 2. Dial. 1. Multis species eximia corporis perniciem attulit, & ipsi qui possident, & ijs qui spectant. Possessori sollicitudinem, metum, suspitionem, materiam peccandi, libidinis fomentum ac copiam affert: Si pudicus esse cupit, hoc ipso miser est: quod formosus: si impudicus est qui forma præcellit, quid tandem debet suo bono, nisi ut facilius poreat? Eras. de Rat. Conscr. Epist. p. 43. d Leuocinia forma nunquam non prostituto corpori coniuncta & debita sunt. Clem. Alex. Pædag. l. 3. c. 3. See cap. 2. & 11. e Non habet castitatem veram, qua intuentibus parat illecebram: nec fidem seruat Christo, qua populo magis quarat placere quam sp̃m̃so. Fulgent. Epist. 3. ad Probam. Non computari iam potest inter puellas & virgines Christi, quæ sic viuunt ut possint adamari: Cyp. De Hab. Virg.

* incontinencie

* *incontinencie in themselves*, because they thus occasion it in others. Those who haue continent and chaste affections, as they deeme this corporall, and out-side (f) *Beautie a needelesse and superfluous thing*: so they are so farre from seeking, or affecting it: that like that chaste and beautifull (g) *Pagan*, they would rather (h) *obscure, neglect, and quite deface their naturall Beauties, by inflicting wounds and scarres vpon their faces, to make them more deformed, for feare least others should be infatuated and insnared with them*: then any wayes Curle, Crispe, Adorne, Embroider, or set out their Haire, and Faces, to their owne, or others preiudice. (i) *Beautie is no helpe nor furtherance, but a great impediment vnto chastitie*: therefore this studious affectation of it, and inquirie after it, proceeds not from a continent or chaste affection, but from a Lasciuious, Lustfull, and Adulterous Heart: and so it cannot but be euill. Secondly, it must needes bee euill, because it flowes as from an Effeminate, and Vnchast, so likewise from a Proud, Vaineglorious, Carnall, Worldly, and selfe-seeking Spirit, which aymes not at Gods glory, nor at its owne, or others good and welfare: There are none who seeke an artificiall Comelineffe, or transcendent Beautie, by altering, Colouring, Crisping, or adorning of their Heads, or Haire, or by any such like meanes, but doe it out of an inward, and secret (k) *pride of Heart*,

* *Quid autem alteri periculo sumus? Quid illis alteri concupiscentiam importamus? quam si dominus ampliando legem a facto stupri non discernit in pena, nescio an impune abeat qui alicui fuerit causa perditionis. Perit enim ille simul in tua forma si concupierit, et admisit iam in animo quod concupiscit, & facta est tu gladius illi; ut a culpa vaces, ab inuidia non liberaueris. Expingamus nos ut alteri pereant, ubi est er-*

go, diliges proximum tuum sicut teipsum? Tertul. de cultu Fæm. c. 2. Si tu te sumptuosius comes & per publicum notabiliter incedas, oculos in te iuuentutis illicias, suspiria adolescentum post te trahas, concupiscendi libidinem nutrias, peccandi fomenta succendas, ut & ipsa non pereas, alios tamen perdas, & velut gladium te & venenum videntibus prabeas, excusari non potes quasi mente casta sis ac pudica. Cypr. de habit. Virg. f *Vbi pudicitia, ibi vacua pulchritudo*. Tertul. de Cult. Fæm. cap. 2. g *Valer. Maximus l. 6. cap. 1. Petrarch. De Remed. vtr Fort. l. 2. Dial. 1. Erasm. De Rat. Conscrib. Epist. pag. 43.* h *Cum & nostra & aliorum causa versatur in studio periculosissimum decoris iam non tantum conficta & elaborata libidinis suggestum recusandum est, sed etiam naturalis speciositatis obitterandum dissimulatione & incuria. Sancta famina sit naturaliter speciosa, non adeo sit occasione. Certe, si fuerit, non ignorare, sed etiam impedire se debet.* Tertul. de Cult. Fæm. c. 2. i *See B. C.* k *Falsus inest pulchris, sequiturq; superbia formam.* Ouid. Fast. l. 1. *Forma quotaquaq; superbit.* Id De Arte amandi. l. 3. *Mulieres formosa plerumq; superba.* Clerke De Aulico. l. 4. p. 244. *Maximinus eo etiam fuit superbior, quo pulchritudine orat conspicuor.* Omerus Chronogr. p. 234.

l Cæl. Rhod.
Ant. Lect 1.26.
cap. 21.

m In hoc cog-
nosimus quod
seculum dili-
gimus, quia
preciosa vesti-
menta ama-
mus. Qui sce-

culum non di-
ligit pulchri-
tudinem corpo-
ris non quarit.

Bernard. de
modo bene vi-
uendi Serm. 6.
n Rom. 8. 13.
& 13. 13. Gal.

5. 24. Col. 3. 5.
o In his Cha-
racter of a
Phantastique.

p In sola ani-
ma pulchritu-
do & turpitu-
do apparent :
& ideo is solus
vere pulcher
est, qui est vir-
tute præditus.
Clem. Alexan.

Pædag. 1. 2. c. 12. Pulchritudo tua sit bona vita. Stude itaque placere Christo, non præ-
ciosis vestibus, sed bonis moribus : non pulchritudine carnis, sed pulchritudine mentis
Bernard. De Mod. Bene viuendi Serm. 9. Illis ampla satis forma pudicitia. Tibullus:
Elig. 1. 1. Elig 2.

of purpose to be proud, and blesse themselves, (as fond (l) Nar-
cissus did of old, and many idle Christians now, who
make their Haire, and Face their Idoles :) in their owne
Beauties, Skinnes, and Shadowes : and to Deifie, or A-
dore themselves, their Haire, their Heads, and Faces, like
so many pettie Gods : Or else they doe it to winne re-
spect and praise, from Carnall, Gracelesse, and iniudicious
persons, by seeming more Beautifull, and Louely to their
sensuall eyes, then in themselves they are. Or out of a
(m) Worldly, Carnall, and selfe-seeking Heart, to please them-
selues, & others : to conforme themselves vnto the guise,
and sinfull customes of the World, and Times, which
Christians haue renounced in their Baptisme : or to
pamper, humour, satisfie, and set out their proud, and
sinfull flesh, (n) which should bee Mortified, and Crucified,
with all the inordinate Lusts, Affections, and Desires of it :
Or else they vse it out a meere Fantastique, Singular, and
Vaineglorious Humour, as (o) Sir Thomas Ouerbury,
hath well obserued : who makes this, the very Character
of a Phantastique, or improuident young Gallant : to study by
the discretion of his Barber, to Frizle like a Baboone : three
such (saith he,) would keepe three of the nimblest Barbers in
the Towne from weauing Net-garters : for when they haue to
doe with him, they haue many Irons in the fire. These are
the proper, true, and onely rootes, the ends, and springs
from which this search, this labour, and inquirie after
Beautie, Fairenesse, or Complexion flowes : these are
the maine and chiefeft reasons, for which our Men, or
Women Nourish, Colour, Frizle, Powder, or set out
their Haire : Now these are Sinfull, Odious, and Vn-
lawfull. Therefore we must not Nourish, Curle, Powder,
Colour, Embroider, or set out our Haire, of purpose to
Diuulge, Enhance, or blaze our Beautie, (which in
trueth, (p) consists in Grace, in Holinesse, and in a well-

spent,

spent Life, and not in Haire, in Face, in Skinne, or Superficies,) as this obiection, or vaine excuse pretends: Gods glory, our owne, and others reall, true, and spirituall good, should bee the end, and ayme of all our actions: Let vs alwayes eye, intend, and minde this blessed end in all our wayes; and then wee shall not seeke for corporall, fleeting, nor externall Beautie, which betrayes, and wrackes the Soules of many, but brings no solid, true, nor reall good to any.

You haue heard and seene now Christian Readers, the birth and pedigree; the beginning, growth, and end: together with the vnlawfulnessse, vanitie, effeminacy, and vndecency of Loue-lockes: You see how they thwart the Lawes of God, and Nature, and the Tonsure, Cut, and custome of our Countrey: you haue heard and read, what vncontrouleable, and conuincing arguments haue beene produced, to prooue them to be Odious, Lasciuious, Vncomely, and Vnlawfull, Toyes, and Vanities; which bring no glory at all to God, nor Ornament, Grace, or good to Men in any kinde: to bee such infallible Characters of Leuitie, Vanitie, Lasciuiousnesse, Pride, Effeminacy, and Vaine glory, as misbeseeme not onely Gracious, and holy Christians, but likewise the more Temperate, and Ciuill sort of carnall Men: to bee things of ill report among the Grauest, Best, and Wisest ranke of Christians, (q) whose iudgements ought not to be slighted: You haue heard and seene what the Fathers, and Moderne Authors haue concluded of extraordinary long Haire, and so of Loue-lockes; how they haue passed a doome, and sentence of condemnation on them: For of trueth, (r) saith Iohn Valerian, a great Clearke of Italy,) to nourish the bushes, or the Haire, is the fashion of Women; or else of such men, as liue delicately, and vnchast: for the long Haired people were euer esteemed both of the Greekes, and Latines for a token of foule lust, and filthie liuing: And for my owne part, I neuer heard as yet of any Laudable, Honest, Lawfull, Iust, or sound Apologie, or Iustificati-

q Non despiciat quid de se unusquisque, & maxime vir bonus sentiat. Nam negligere bonorum iudicia vel arrogancia, vel dissolutionis est. Ambr. De Officijs lib. x. cap. 47.

r De Sacerdotii Barbis. fol. 17.

s See Mr. Perkins his Cases of Conscience. lib. 3. Sect. 3. Quest. 3. See Page 27.

¶ Videte ne
Fragrātia capi-
tis fatorem
vitae praestet.
Diog. Laert. l.
6. Diogenes.

on, that might, or could be pleaded for them; but onely these absurd pretences, which I haue here refuted, and defeated. I beseech you therefore by that homage, due-
tie, and respect which you owe to God, and Nature; and by that reuerence and submission, which you yeeld vnto the opinions and iudgements of the Fathers, and the Best, the Wisest, Grauest, Holiest, and most iudicious Christians: by that conformitie, and regularitie, you owe vnto the Ancient, Laudable, and decent Habit, Fashion, Tonsure, Guise, and custome of your owne Countrey, and Nation, of whose Cut, and Tonsure, you (s) ought not, you neede not bee ashamed: by the loue and care you beare vnto your Names, and Credits, among the Best, and Wiser sort; and by the good, and happinesse you wish vnto your Soules at last, which Loue-lockes will inuolue, and merge in sinne: by that sacred Vow, and Couenant, which you haue solemnly made to God, and Sealed, or Subscribed in your very Baptisme: *Euen to forsake the Devill and all his Workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lusts of the Flesh:* (in all which these Loue-lockes haue their part, and share :) and by that Ioy, and Heauenly consolation, which you hope, and long for at your Deaths; when all the Powdring, Curling, Cost, and Time, which you haue vainely, and prodigally cast away vpon your Haire, and Loue-lockes, will prooue but Gall, but Horror, Shame, yea, Anguish, Griefe, and Bitternesse to your Soules: that you would now at last abandon, and vtterly renounce the nourishing, vse, and wearing of these Lasciuious, Singular, Vaineglorious, Vnnaturall, and Vnlovely Loue-Locke, (which God, and Nature, which all Good, all Holy, Graue, and ciuill Men, both now, and heretofore; as also the Vse, and Ancient practise of our Countrey doe condemne :) together with that Lasciuious, Odious, Effeminate, and Vnchristian Frizling, Colouring, Platting, Frouncing, or Delicate, and curious Composition, and (r) *Powdring of the Haire,* which

which oft times make mens liues to stinke; and doe now so farre ingrosse the thoughts of many, both of our Male, and Female sexe: that they can finde no spare, nor leasure time, to Dresse, Adorne, or Beautifie, their Vgly, Filthy, Naked, Poore, and vnadorned (u) Soules, (which lye Rotting, and stinking in the dregges of Sinne, as if they were things of nought :) that so, you may with all humbleness, and sinceritie of Heart, and minde, and all lowliness, and feruency of Spirit, euen set, and bend your selues to seeke, and serue the Lord vnfainedly in all things: and demeane your selues in such a Gracious, Modest, Humble, Holy, Blamelesse, Exemplary, Deuout, and Christian manner, as may Adorne the Gospel of Iesus Christ, and Beautifie that outward profession, and practise of Religion, which you haue formerly tainted, and defamed by your Vaine, Lasciuious, Proud, Luxurious, Rustianly, Gracelesse, and Vnchristian conuersation: It was a receiued vse and custome heretofore, for men in times of Griefe, of Sorrow, and Affliction, to poll their Heads, and cut their Haire, as (x) Authors, and the (y) Scriptures testifie: Beloued, these times wherein wee liue, which way soeuer we turne our selues, are times of Griefe, of Sorrow, Misery, Trouble, and Affliction; which sommon vs to Fasting, Weeping, and Mourning, to Baldnesse, and Sackcloth: Let vs therefore take occasion from the present time, to clip, cut off, cashere, and vtterly relinquish, our Vaine, our Rustianly, Singular, Effeminate, and vncomely Loue-Lockes, and excessiue Haire; together with all false, or borrowed excrements, or artificiall Crispings, wreathings, Colourings, Powderings, and ouer-curious Cultures, and Compositions of our Haire; (which (z) God himselfe, which Councells, Fathers, and Moderne Diuines; yea, Pagan Authors

Caligula. Sect. 5. Apuleius: De Aureo Asino l. 2 9 Bede. Eccles. Hist. Angl. l. 4. cap. 19. Boemius l. 1. c. 5. Alex. ab Alex. l. 3. c. 7. Caelius Rhod. Antiqu. Lect. l. 7. c. 23. l. 17. c. 21. Polydor. Virgil. De Inuentor. Rer. l. 6. c. 9. Purchas Pilgr. l. 5. c. 9. 10. Ludouicus Patricius l. 5. c. 7. y Iob. 1. 20. Isay. 7. 20. & 15. 2 Ier. 7. 29. & 16. 4 8. 37. Ezech. 7. 18. & 27. 31. Amos 8. 10. Mich. 1. 15. z See Page. 49.

u Cur carne tuam praeiosis rebus impinguas & adornas, quam post paucos dies vermes deuoraturi sunt in sepulchro: animam vero tuam non adornas, bonis operibus, qua Deo & Angelis eius praesentanda est in calis? Quare animam tuam vilependis, & es carnem praeponis? Dominam ancillari, & ancillam dominari, magna abusio est. Bernard. Meditat. c. 3.

x Athenaeus Dipnos. l. 12. c. 8. Herodoti Clio. p. 33. Platonis Phaedon. Homers. Iliad. lib. 23. Diodorus Sic. Bibl. Hist. l. 1. Sect. 84. Suetonii

a. *Cur decoras
quod mox fa-
dandum est?*

*Cur depingis
quod necesse est
conculcari?*

*Quid ibi va-
lent venusta
forma, ubi pul-
uere maculan-
tur assiduo?*

Bern. ad Gul:
Abbatem. A-
pologia.

b. *Spēctatum
veniunt, veni-
unt spēctentur
ut ipsa. Ouid.
de Arte Aman-
di. lib. 1. Quid
putas in his*

*omnibus queri-
tur? Paniten-
tium compun-
ctio, an intue-
rium admira-
tio? Bernard.
ad Gul. Abb.
Apolog.*

c. *Chryf. Hom.
8. in 1 Tim. 2.
Theophylact:
in 1 Tim. 2.*

d. *Eo creditur
sanctior quo
coloratior. Ber-
nard. ad Gul.
Abb. Apolog.*

e. *Se pie sacrifi-
casse opinatur,
si cutem lauerint.*

Lanctantius de Iustitia. l. 5. c. 20. f. *Dum orantium in se retor-
quent aspectum, impediunt & affectum. Et magis mirantur pulchra, quam veneran-
tur sacra. Bern. ad Gul. Abb. Apol. Col. 1003. Qui ad Ecclesiam non venit impieta-
tis reus est, qui sic venit sacrilegius. Salu. de Gub. Dei. l. 8. p. 284.*

haue condemned :) that so we may with broken Hearts,
and contrite Spirits, vnfaignedly abase our Soules before
the Lord, to diuert those Fatall, Heauy, Sad, and dolefull
Iudgements, which are now approaching toward vs,
and euen ready for to seise, and prey vpon vs for our
many sinnes: whereof our Pride, our Vanitie, our Wan-
tonnesse, and Effeminacy in Haire, and Apparell, are not
the least. If we refuse this counsell and aduice, which the
vicinitie, and neerenesse of Gods Iudgements, doe euen
force, and presse vpon our Hearts: and still proceed, to
Nourish, Decke, set out, and Crispe our Haire, and
Loue-Lockes, (a) or our corruptible, base, and crazie bodies,
which will bee turned into dust and ashes, and troden under
foote ere long: spending more time, more thoughts, and
cost vpon them, then vpon our Soules, which is the case
of many; If wee intrude, and thrust our selues into the
very House, and presence of our Glorious, Great, and
holy God, so Frōunced, Curled, Powdred, Perfeumed,
Painted, and Adorned, as if we came to Church of pur-
pose to out-face, and dare the Lord: to Daunce, and not
to Pray: to Feast, and not to Fast: to Laugh, and not to
Weepe: (b) to See, and to bee Seene, and not to Heare: to
shew our Selues, our Cloathes, our Jewels, our Haire, our
Beautie, our Pride, our Vanitie, and Effeminacie vnto
men: but not our Hearts, our Pietie, our Deuotion,
our Humilitie, and Repentance vnto God, as (c) the Fa-
thers phrase it: If we place our Pietie, and Deuotion in our
Cloathes, and Haire, and thinke our selues (d) Holiest, when
our Cloathes, and Haire sit neatest: If we (e) thinke we haue
done God good seruice, when wee haue but washed our Skinnes,
and tricked vp our Heads and Haire, to come and shew
our selues in the Church, about the latter end of Prayers
or Sermon, of purpose to (f) draw the Eyes, and Hearts of
others after vs, and so to withdraw them quite from

God:

God : If wee take more care and paines to adorne our Heads, and Faces, for the view of others, then to prepare, and fit our Hearts, and Soules by Prayer, and Meditation for God, and for his Ordinances ; as alas, too many Idolatrous, and selfe-seeking Christians doe in these our dayes, who adore no other Deitie, but their Haire, their Heads, their Faces, Cloathes, and borrowed Beautie : Wee haue then no other hope but this ; that God will loathe our persons, and our Prayers too : and

(g) *powre out the very dregges, and fulnesse of his wrath, and fury on vs, to our finall ruine. Let this then, cause vs to renounce, abhorre and loathe these Sinfull, Odious, Vnchristian, Lasciuious, and valouely Vanities.*

* *Ociosa sedes depicta ad spectaculum. Clē. Alex. Pædag. lib. 3. c. 2. II.*

g *Quanto diutius Deus nos expectat, ut commendamus, tanto districtius nos indicabit, si neglexerimus, Bernard. Meditat. cap. 2.*

BERNARDI. Meditationes, cap. II.

Omnia que ad usum vite accepimus, ad usum culpe convertimus : Quapropter iustum est, ut qui in cunctis peccauimus, in cunctis feriamur.



FINIS.

