THE LADIES DICTIONARY;

Being a

General Entertainment

For the

Fair-Sex:

A

WORK

Never attempted before in *English.*

Licens'd and Enter'd according to Order.

LONDON:

Printed for JOHN DUNTON at the Raven in the *Poultrey*, 1694.

Price Bound Six Shillings.

TO THE

Ladies, Gentlewomen, and Others,

OF THE

Fair-Sex,

The Author Humbly Dedicates this following Work.

Ladies,

THIS *Project of Compoſing a* DICTIONARY *for the uſe of the* Fair-Sex, *(which may ſerve as a* Secret Oracle, *to Conſult in all difficult Caſes) being the* First Attempt *of this kind that has appeared in* Engliſh, *'tis hoped 'twill meet with a Courteous Reception from all, but more* Eſpecially *from you, for whoſe ſakes 'twas undertaken ; and if it receives any Favour at your Hands, I ſhall Attribute its Succeſs in the World, to the* ILLUSTRIOUS SUBJECT *it Treats on*; viz. *The* Virtues and Accompliſhments *of your* Sex ; *which are ſo* many and Admirable, *that no Volume can contain them in their full Extent.*

However my thoughts *and good* wishes *have bid fair in this* Essay, *which is intended for a* **General Entertainment,** *and will, I hope, prove to the Satisfaction of the Learned and Ingenious of the Age; whose Discretion I need not doubt, will keep them from wresting it to any other end, than what it was designed for;* viz. *The* Benefit and Advantage *of the Modest of* **either Sex,** *not desiring that this Book should fall into the Hands of any* wanton Person, *whose Folly or Malice, may turn that into Ridicule, that loudly Proclaims the* Infinite Wisdom *of an* Omnipotent Creator, *neither is any thing inserted in this* WORK, *but what I have sufficient Authority to back it with ready at hand.*

It is now near a Twelve-month *since I first entred upon this Project, at the desire of a worthy Friend, unto whom I owe more than I can do for him: And when I considered the great need of such a Book, as might be a* **Compleat Directory** *to the* Female-Sex *in all* Relations, Companies, Conditions and States *of Life; even from* CHILD-HOOD *down to* Old-Age, *and from the* Lady *at the Court, to the* Cook-maid *in the Country: I was at length prevailed upon to do it, and the rather because I know not of any Book that hath done the like; indeed many Learned Writters there be, who have wrote excellent well of some* Particular Subjects *herein Treated of, but as there is not one of them hath written upon all of them, so there are some things Treated of in this* **Dictionary** *that I have not met with in*

any

any Language. 'Tis *true,* MY OWN EXPERIENCE IN LOVE AFFAIRS, *might have furnisht out Materials for such a Work; yet I do not pretend thereby to lessen my Obligations, to those* Ladies, *who by their Generous imparting to me their* Manuscripts, *have furnisht me with* several hundred *Experiments and Secrets in* DOMESTICK AFFAIRS, BEAUTIFYING, PRESERVING, CANDYING, PHYSICK, CHIRURGERY, *&c. Proper for my Work, and such as were not taken out of Printed Books, or on the Credit of others, but such as are Re-commended to me from their own* Practice, *all which shall be inserted in a* Second Part, *if this* FIRST *meets with Encouragement, that so both together may contain all* ACCOMPLISHMENTS *needful for Ladies, and be thereby rendred perfect. Nor shall I dissemble the Assistance which I had from the* Private Memoirs *of* Madam ——— *a Person well known to all the World, for being both Exact and Curious in those Matters, of which my* DICTIONARY *Treats. And as this Work contains my own Observations on* Love and Marriage, *&c. For many Years, as also the* Secrets *received from Ladies of the* best Quality; *So* Lastly, *That nothing might be wanting to render the* Work *perfect, I have consulted the most valuable Books written* for, and against the Fair-Sex, *as also Dr.* Blancards, *Mr.* Blounts, *and other Dictionaries, of note, from which I extracted what was* proper for my Work; *for as the things Treated on, are many and various, so were my helps.*

The Dedication.

I hope Ladies, you will not think it much that as the Famous Limner, when he drew the PICTURE OF AN EXACT BEAUTY, made use of an Eye from one, of a Mouth from another, and so Cul'd what was rare in all others, that he might present them all in one Entire Piece of Workmanship; so I, when I was to write of Love, Marriage, the Behaviour, Dress and Humours of the Female Sex, have consulted all Books I could meet with on those Subjects, to Compleat my own Experiences; So that you'll find here at one view, the whole Series and Order of all the most Heroick and Illustrious Women of all times, from the first dawning of the World to this present Age, of all degrees, from the IMPERIAL DIADEM, to the SHEPHERDS CROOK, of all Regions and Climats, from the Spicy East, to the Golden West, of all Faiths, whether Jews, Ethnicks, or Christians, (and particularly an Account of those WOMEN MARTYRS that suffer'd in Queen Mary's days: And in the West in 85: And of all Eminent Ladies, that have dy'd in England for these last fifty years) of all Arts and Sciences, both the graver, and more polite; of all Estates, VIRGINS, WIVES and WIDOWS; of all Complexions and Humours, the Fair, the Foul, the Grave, the Witty, the Reserv'd, the Familiar, the Chast, the Wanton. What ever Poets have fancied, or credible Histories have Recorded, of the first you have the Misteries and Allegories clearly interpreted and explained; of the latter,

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the Genuine Relations Impartially delivered.

Here therefore (Ladies) as in a perfect Mirror, *you may behold the lively Ideas of all* laudable Qualities *whatsoever, suitable to them in all Callings and Conditions; here you may observe the profoundest of Learning and Divine Contemplation in the Propheſies of the Sybils,* &c. *Here are Erected the Trophies of Female Fortitude and Valour, in ſeveral Inſtances. Here* Queens *may learn the Arts of Splendor and Magnificence from* Nitocris, Cleopatra, *and others.* Wives *here may read how to demean themſelves toward their* Husbands *in all Conjugal Affection.* Daughters *may here be taught Examples of Obedience and Chaſtity, from the Veſtal Votareſſes. Matrons may find here that decent Deportment which becomes their Gravity, and Widows, that Conſtancy which befits their Solitude. Here is alſo to be found the true Interpretation, and Etymology, of Womens Names; with ſo plain derivations of each Name, whether Hebrew, Chaldee, Syriack, Greek, or Latin,* &c. *that any ordinary Capacity may underſtand them.*

But never does my Hand more compulſively direct my Pen, nor my Pen with leſs willingneſs blot Paper, then when I am forced in this Work, to lay open the frailties of your Sex, *before ſo much commended. But this is my Encouragement to proceed; becauſe I can produce nothing out of Hiſtory, to the Diſgrace of the bad and vicious, which adds not to the Honour of the good and vertuous. Were none foul, what beneſit were it to*

be

be fair? And if none deformed, what Grace could it be to be well featured? There were no honour to be ascribed to Modesty, but that we see the dishonour of Immodesty depending; nor to the temperate, but that we daily find the Inconveniences inherent to Riot and Excess. Besides, were all alike fair, what praise were it to be Beautiful? Or if all alike chast, what admiration could be attributed to so rare a Vertue?

I could not therefore but conclude it the highest of Injuries, that whereas the Actions of Men, had met with so ample and so many memorials, Your Sexes *being not inferior to them, should meet with so slender and so few, and that to Erect this Monument to their lasting Glory, would be a piece of justice great as their misfortune, in not having a more Judicious Recorder of their Worths then*

Ladies,

Your very Humble

Servant,

N. H.

THE

THE LADIES DICTIONARY.

A.

ABigal, אֲבִיגַיִל 2 *Sam.* 25.40. *i. e.* my Fathers Joy, or the rejoicing of my Father. —*Abigal* being Wife to churlish *Nabal* the *Carmelite*, by her Prudence in timely meeting *David* by the way, which her Husband had refused to send him, prevented the Destruction of her House; and *Nabal* dying for fear when he heard what ruin had like to have fallen upon him, she became *David*'s Wife. —

Abishag, אֲבִישַׁג 1 *King.* 1. 3. *i. e.* my Father's Ignorance, or Errour.

Aclah, עֲנְסָה *Gnaksah*, *Josh.* 15. 16. perhaps deck'd or trimmed with tinkling Ornaments, such as formerly Women wore about their Feet, see *Isa.* 3. 16, 18. from the root עָנַס *gnekes*, Fetters; hence *R. Levi Gersom* writes, עֲנָסִים *Gnakasim*, *Sunt sicat ornamenta quas gestant* (*mulieris*) *in pedibus suis*, *i. e.* that is, That those (Fetters) were like those Ornaments which (Women) wore on their Feet.

Adelin, *i. e.* Noble, or descended from Princes.

Agar, see *Hagar.*

Agatha, ἀγαθη, she that is good or honest.

Agnes, *i. e.* Pure, Holy, Chast, Undefiled, from ἁγνος, which seems to be so called from ἄγος, εος, το, *i. e. Veneratio*, *i. e.* Honour and Worship, *quod eam possidentes veneratione & laude dignos reddat castitas*, *i. e.* because Chastity renders them that have it worthy of Honour and Praise, so the Latin word *casta*, *i. e.* adorned, from καζω, to adorn: "For as (*Solon* saith) pure "Chastity, is Beauty to our "Souls, Grace to our Bodies, "and Peace to our Desires; "so contrariwise, if Chastity "be once lost, there is nothing "left praise-worthy in a Wo-"man (as *Nicephorus* saith.)

Alethia, Αληθια, *veritas*, *i. e.* Truth.

Alexander, a helper or succourer of Men.

Alice or Alse, *i. e.* Noble, abridged from *Ade-liz*, *Ger.* or a Defendress. *Fr.*

Amata, *i. e.* she that is beloved.

Aimie, *i. e.* beloved, from *aimié. Fr.*

Anastase, *Etym. ab αναστασις, i. e. Resurrectio*, a Resurrection.

Anchorette, one that lives solitarily, *Gr.*

Angelletta, *dim.* from *Angelus, i. e.* a Messenger, from *αγγελλο*, to declare.

Anne, see *Hannah.*

Apphia, *Απφια, Phil.* 2. it signifies with them that make Comedies, a Mistress, *Gr.*

Arbella, *i. e.* God hath avenged, *Heb.*

Areta, *Αρετη, i. e. Virtus*, Virtue, *Gr.*

Athaliah, עָתַלְיָהוּ *Gnataliahu*, 2 King. 8. 26. as if עֵת לַי הוָה *Gnet la hovah, i. e.* time for the Lord.

Audzie, *i. e.* noble Advice. *Ger.*

Avice, *i. e.* Lady in defence.

Aureola, *i. e.* little pretty golden Lady, *dim. ab Aram*, Gold.

Azubah, עֲזוּבָה *Gnazubah*, 1 King. 22. 24. *i. e.* forsaken.

Abbona, stiled by the Ancients the Goddess of True-Lovers, after her death, because in her Life time she had charitably relieved them in their Journeys, and furnished them with Guides to shew them the difficult ways.

Acalis vel Acacalis, held to be the Wife of *Mercury* the Herauld of the Gods, and Daughter of *Minos* the once famous King of *Creet*, now called *Candy*, and in the Possession of the *Turks*, on which the fair Lady *Mercury* is held to beget *Sydon*, the supposed Founder of *Sydonia*, now *Candia* in *Creet*, or *Candy*.

Acca Laurentia, married *Faustalus*, Shepherd to King *Numitor*, and is famous in Story for Nursing *Romulus* and *Rheemus*, the first Founders of *Rome*, when they were cast out to be destroyed of wild Beasts on the Mountains; she was also called *Lupa*, from whence it is fabled they were nursed by a she Woolf.

Acidalia, was a Name given to *Venus* the fabled Goddess of Beauty, by the *Boetians*, from a Fountain there dedicated to her, wherein it is said she and the Graces were wont to bathe themselves.

Actia, Mother of *Augustus Cæsar*, sleeping in *Apollo*'s Temple, dreamed she was Embraced by a Dragon; and being with Child at another time, dreamed her Bowels were carried into the Air, and spread over all the Earth, which denoted that Son she was soon after delivered of was to be Emperor of *Rome*, and a mighty Conqueror.

Acte, A Female Bondslave to the Emperour *Nero*, she was so exceeding beautiful that he not gaining upon her otherways, desired leave of the Senate to marry her, pretending she was nobly descended, but that not appearing, his Sute was rejected.

Adzi-

Adrigis, Adargiseis, amongst the *Assyrians*, was esteemed by them as a Goddess. She was feigned by them to be married to *Adad* in that Language, signifying one. These two were pictured, the first shooting Raies upwards, and the latter downwards, to signifie the benefit the Earth receives by the Suns influence.

Adamantaea, held to be the Nurse of *Jupiter*, who by her Prudence placed his Cradle in a Tree among thick Boughs where the Bees fed him certain days with Honey, and saved him from the Destruction wherewith his Father *Saturn* threaten'd him.

Adelais, Wife of *Lothaire* the Second, being sollicited by *Berrenger* the Second (who had usurped her Husband's Kingdoms) to marry him, she utterly refused it, no Threats or Promises being able to work upon her; so that after a long Imprisonment where she begg'd her Bread, she had the good Fortune to Escape; and there as a reward of her Constancy in not consenting to the will of that Usurper; *Otho* the great Emperor of *Germany* married her, by whom she had many Children, and lived happy the remainder of her days.

Addona, feigned a Goddess, and worshipped by the Heathens, when they desired easie liberty or access to any great Person, because in her Life-time she had been very courteous and humble to all sorts of People. *Adrastia*, having for the other name *Nemisis* feigned by Poets to be the Daughter of *Jupiter*, and Necessity; as also to be Goddess of Justice or Revenge. The *Athenians* pictured her with Wings, to shew how ready she was to execute, and the *Egyptians* sitting on the Moon, and inspecting Human Affairs.

AEmplia, an *Italian* Woman having been married 12 Years to a Husband, by a strange Metamorphosis, at the end of that time, found her self changed into a Man, and turning off her Husband, married a Wife.

Aettetta, a Woman of *Laodicea*, after long cohabiting with a Husband, was changed in the like manner as the foregoing.

Aethra, the Wife of *Atlas*, was feigned the Daughter of *Thetis*, and *Ocianus* having one Son and twelve Daughters, five of the Daughters wept to death upon the Sons being killed by a Serpent, whereupon they were turned into the Stars called *Hyades*, which rise about St. *Swithin's* Day, and generally bring Lowring or Rainy Weather.

Afrania, she was Wife to *Lucinus Buccio*, a woman of Masculine Spirit; for though the Senate of *Rome* had decreed, that Women should not speak in the places of Judicature, unless questions were asked them, she bodily started

up before the Pretors, and pleaded her own Law Suits.

Agarista, Daughter to *Clistenes*, was so exceeding beautiful, that all the *Grecian* Youths were Enamouted on her, and at great cost, made Plays and other Entertainments. that she being present they might feast their Eyes on her beauteous face.

Agatha, a *Sicilian* Lady, who refusing to turn *Pagan*, and Marry *Quintianus* the Proconsul, was by him cruelly Tormented, and afterwards put to death: When that day Twelvemonth Mount *Ætna* broke out in a violent Torrent of fire, which streamed in flames as far as *Catana*, where she was Martyred, so that the Pagan Inhabitants looking upon it as a fearful Judgment, for shedding innocent blood; ran to her Grave, and taking the Shroud that covered her, opposed it to the Torrent of Fire, which thereupon immediately stopped.

Agathoclea, a famous *Curtezen*, so bewitched *Ptolome Philopater*, King of *Egypt*, with her Charms and Beauty, that to make way for Marrying her, he made away his Wife *Euridice*, by whom he had *Ptolme*, *Epiphanes*, whom the new advanced Queen would have murthered, but the people hindered it, and made her fly the Country.

Agave, was Daughter to *Cadmus* and *Hermione*, Marryed to *Echiron* of *Thebes*, by whom she had *Pentheus*, who was King of *Thebes*, after his Fathers death; but torn to pieces by his Mother and other Women, at the feet of *Baccus*, in their drunken fits, because he disapproved of such unseemly Revels:

Agenoria, was a name the Ancients gave to their Goddess of Industry, and a Temple was erected to her in the *Aventine* Mount.

Agno, one of the Nimphs by whom *Jupiter* was brought up, she gave name to a Fountain, said to have this rare gift that if in time of drowth, the Priest of *Jupiter*, *Lyceus* stirred it with an Oaken bough, a thick mist would arise from it, and imediately gathering into Clouds, send down plenty of Rain.

Agnodice, a Virgin of *Athens*, who above all things, desired to study Physick, and became so famous therein that the Physicians envyed her, and accused her before the *Areopagites* or *Judges*, as an Ignorant Pretender; but she gave such Learned Demonstrations, that the Cause not only went for her, but an Order was made, That any free Woman of *Athens*, might practice Physick, and that the Men Physicians should no more meddle with Women in Childbirth, seeing the Women were

as

as capable in all matters.

Agraules, was Daughter to *Cecrops*, sometimes King of *Athens*, who being over curious, though forbid it in opening a Basket, wherein *Minerva* had hid *Erichthonius*, was stricken with Phrensy, to that height of madness, that running to a precipice, she threw her self headlong from it, and was dashed in pieces on the Rocks.

Agiripina, Daughter to *Marcus Agrippa*, she was Marryed to *Tyberius* the Emperor, by whom he had *Drusius*.

Agripina Hispania, daughter to *M. Agrippa* by *Julia* the Daughter of *Augustus*; a Woman Couragious and Chast, but because she prosecuted the Murtherers of her Husband: *Tyberius* banished her.

Agrippina, wife of *Claudius*, daughter of *Germanicus*, and Sister to *Caligula*, and Mother to *Nero*, all *Cæsars*, so that she had more Emperours in her Family, than any before or after her: She was slain at the commandment of her Son *Nero*, when he was Emperour, as had been foretold by a Southsayer, and her belly ripped up, to show him the place where he had lain.

Albuna, Anciently held as a Goddess, and worshipped at *Rome*, had *Fane* being in a Grove in the *Teritories* of *Tyburtum*: Some will have her to be *Juno*, the Daughter of *Athmas*, who flying her Husbands fury, threw her self together with her son *Melicerta* into the Sea.

Alceste, otherwise *Alcestis*, she was daugeter to *Peleus*, wife to *Admetus* King of *Thessaly*; and so loving was she to her husband, that being Condemned, she offered to lay down her Life as a Ransom for his.

Alcippehed. To be the Daughter of *Mars* and *Aglauros*, who being pursued by *Halirroties*, *Neptunes* Son, who designed to Ravish her, and she crying out for help, *Mars* came to her rescue, and killed her Pursuer.

There was likewise another *Alcippe*, daughter to *Oenomans*, wife to *Euemis*, and Mother to *Marpissa*, who being Ravished by *Ida*; but the Ravisher being pursued, threw himself into the River *Lycornas*, where he is fabled to be turned into a River God.

Alcippe, a Woman mentioned by *Pliny*, to have brought forth an Elephant.

Alcithoe, for despising the Feasts of *Bacchus*, and spinning at home, whilst other Women were Celebrating her Festival; is fabled to be turned into a Batt, and her spinning yarn into Ivy and a Vine.

Alcmena, *Electrya*'s daughter by *Lysidice*, and Wife to *Amphitryo*, on her *Jupiter* begot *Hercules*, by forming to himself the shape of her Husband, which *Hercules* became famous for his great Labours.

Althea, Wife to *Collidon*, upon notice that all her Sons except *Meleager* were slain in Battle, threw a brand into the Fire, on which the Fates had write his desteny, at the Expiration of which, though many miles distant he dyed, and upon notice of his death, after repenting her rash Act, she killed herself.

Amalasontha, Daughter to the *Austra-gothick* King: a Woman of rare Wit and Ingenuity, so that after the death of her Father, taking the Government upon her; she answered all Ambassadours in their own Language: But marrying her Kinsman, that he might assist her in the Government, he put her to death, to gain a more absolute power, which *Justinian* the Roman Emperour Revenged, by driving him and his people out of *Italy*.

Amalthea, was Daughter to *Melisius* King of *Creet*, and said to Nurse *Jupiter* with Goats Milk and Honey, when his Father *Saturn* had doomed him to death, for which he afterwards gave her plenty of what ever she desired, and placed the Goat as the Celestial Sign *Capricorn*.

Amestrie, Wife to *Xerxes* King of *Persia*, upon a jealousie that her Husband loved his Sons Wife, took an opportunity to beg her of him in a drunken humour, at his Feast, called, *Tycta*, and then most Inhumanely murthered her; she likewise caused divers of the *Persian* Nobility to be buryed alive as Sacrifices to her Idol, that she might have long Life, and be prosperous in her undertakings.

Amymone, Accounted the Daughter of *Danaus*, she gave her self much to Hunting, and in a Forrest, letting an Arrow fly at Random, she wounded a Satyr, who thereby being roused, pursued her to Ravish her, but upon her Invocation, *Neptune* rescued her, and for that kindness got her good will, and by him she conceived, and brought forth *Naupleous* a famous Hero.

Ancelis, was Celebrated amongst the Eastern People, and the fairest *Females* that could be chosen were her Priestesses, who by an Indecent custom, prostituted their Chastity to such as came to offer at her Shrine, which brought her crouds of Adorers.

Anchite, Queen of *Sparta*, upon a discovery, that her Son designed to betray her Country to her Enemy; Ordered him to be brought to Justice, but upon notice of it he fled to the Temple of *Minerva*, which she caused to be so strictly guarded, in order to prevent his Escape, that he there perished by famine.

Andromeda, Daughter to *Cepheus*, for her Mothers compairing her Beauty to that of the *Nereides*, was doomed to

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be devoured by a Sea-Monster; but *Perseus* the Son of *Jupiter*, by *Dane*, seeing her bound naked to a Rock, became Enamoured of her; killed the Sea-Monster that came to devour her, and made her his wife.

Angerona, was by the Ancient *Romans* worshipped as the Goddess of silence, and Consulted in all Abstruse matters; her Altar being placed under that of the Goddess of Pleasure.

Anna Comnena, Daughter to *Alexix* Emperour of *Constantinople*, she wrote the Reign of her Father, and other Learned Books, and is remembred by divers Authors.

Anne, Mother to the Virgin *Mary*, who was Mother to our Blessed Saviour, according to the Flesh.

——*Anne*, a Propheteſs, daughter to *Phanuel*, who frequented the Temple in *Jerusalem*, in a devout manner, and Sung Praises to God, by the Direction of the Holy Spirit, when our Saviour was first brought and presented there, she dyed in the 84 year of her Age, and in the first of our Lords Incarnation.

Anne, *Pygmalion* the King of *Tyres* Sister, she was also Sister to Queen *Dido* of *Carthage*, and after her Sisters death, who slew her self for the Love of *Æneas*, she sailed to *Malta*, and thence to *Italy*, where *Lavinia*, who had Marryed *Æneas*, being jealous of her, she fled her Fury; and in her flight, was drowned in the River *Numicus*, and afterwards was held amongst the *Romans* as a Goddess: Her Feast with much Reveling, was held in the Ides of *March*.

Anne, Daughter and Heires to Duke *Francis*, the Second of *Brittanny*, she should have been Marryed to *Maxmilian* of *Austria*; but after the death of her Father, *Charles* the Eight of *France*, neareſt to whose Territories her Dutchy lay: Gained her, and annexed that Dukedom to the Kingdom of *France*.

——*Anne*, the Third daughter of King *Charles* the First of *England*, was born on the 13. of *March* 1637 at St. *James's*: Her Piety and Ingenuity, was above her Age, for being but Four Years old, and falling Sick she fervently called upon God by Prayer, and being at last almost spent and feeling the Pangs of death upon her, after a Sigh or two, she said, I cannot now say my long Prayer (meaning the Lords Prayer) but I'll say my short one, *viz.* *Lighten mine Eyes, O Lord, least I sleep the sleep of Death.* and then quietly gave up the the Ghost.

Anne, Queen of *Bohemia* and *Hungary*, Daughter to *Laudislaus*, was Wife to *Ferdinand* of *Austria*, upon which after some contests, such discontents arose, that *Solyman*, the *Turkish* Emperor, being

called in War, a great part of *Hungary*, and narrowly missed taking *Vienna*, to which he laid a hard Seige, which went very bloody on both sides.

Antevorta, held to be a Goddess among the *Romans*, and had Adoration given her for the Success of things and favours past, as they did to another Goddess called *Postvorta*, in Expectation of the Success of things to come.

Antiope, a Queen of the *Amazons*, she assisted the *Ethiopians* in their Invasion of the *Athenians*; but *Theseus*, commanding the *Greeks*, vanquished both Armies: There was another of the same name, who was married to *Lycus* a *Thebian* King, who is fabled to be ravished by *Jupiter*, and Conceiving of that Rape, brought forth *Amphion*, who drew the Stones with the Musick of his Harp after him, that rebuilded the demolish'd Walls of the City.

Antonia, the Emperor *Claudius*'s Daughter, who being accused by *Nero* the Emperor, for intending to raise Sedition in the State, and finding no hopes to free her self from the Tyrants Cruelty, without marrying him, which he earnestly pressed her to do, and she detesting the Murder of his two Wives, kill'd her self to be freed from his Insults over her, rather than she would yield to his Embraces, or be at his Mercy.

Apicata, *Sejanus*'s Wife, writ upon her being divorced, a Memorial to *Tiberius* Emperor of *Rome*, informing him how *Drusius* came by his death, and the hand that *Livia* his Wife had in the concurring to it. Also the Villanies of *Ligdus* the Eunuch, and *Endemes* the Physician, for which those that she accused were severely punished, though the main end of her discovery was to revenge her self upon *Livia*, her fair Rival.

Aractue, a *Lydian* Virgin, Daughter of *Idomon*, who was so expert in all manner of Needle-work and Textury, that she boasted her self equal in those Arts to *Minerva*, which caused her to spoil her curious Manufactury, which so grieved her that she hang'd her self; but the Goddess in compassion brought her again to life, yet turn'd her into a Spider, a Creature which is usually busy in Spinning out its own Bowels.

Archidamia Cleonigmus, a King of *Sparta*'s Daughter, hearing that upon the approach of *Phyrus* to besiege the City, the Senate had made a Decree that all the Women should depart it, she went boldly with a drawn Sword in her hand to the Senate-house, and told them, That the Mothers, Sisters and Wives of those Warriers that were to fight the Enemy, scorn'd to be less Valiant than they, and thereupon got the Decree revoked.

Autem Nuptæ, are such who are married, having always Children

Children with them, one in the Arm, and another at the Back, and sometimes leading a third in the Hand. You are not to ask what Church she was married in, or by what Parson, so long as a *Totterdemallion* shall swear he will justifie himself her Husband before any Justice of Peace in *England*.

Armenias's strict Virtue and great Love to her Husband. Ladies we have in *London*, who are so far from having a light Assent, as they scorn to admit a weak Assault; which confirms the Judgment of that noble accomplish'd, though unfortunate Gentleman:

In part to blame is she that has been tride,
He comes too near, that comes to be denied. (Sir T.O.

This that noble minded Lady *Armenia* expressed, who being solemnly invited to King *Cyrus's* Wedding, went thither with her Husband. At night when those Royal Rites had been solemnized, and they returned, her Husband asked her, how she liked the *Bridegroom*, whether upon perusal of him she thought him to be a fair and beautiful Prince, or no? Truth, says she, I know not; for all the while I was forth, *I cast mine Eyes upon none other, but upon thy self.*— Those receiving Portels of her Senses, were shut against all foreign Intruders: She had made a moral League with her Loyal Eyes, to fix on no unlawful Beauty, lest her surprized Eye might ingage her to folly—— We may imagine that noble Lady *Armenia*, when she was invited with her Husband, to the solemnizing of those Princely Nuptials of Magnificent *Cyrus*, that she might have seen many goodly and amiable Personages, pleasing and attractive Objects; *such as wanton Eyes would have taken wonderful delight in*: But how fixt was her outward Eye on him solely, to whom she stood ingaged by an inward Tye, may appear by that discreet modest Answer, which she returned her Husband; who at Night when they were come home, demanded of her (it may be out of a causeless Jealousie, which he conceived of her) how she liked that Princely *Bridegroom*, whether she thought him not to be a fair and beautiful Prince, or no? And what Personage in that brave Assembly rendred the most graceful Presence to her Eye? "Truth, "*said she*, I know not; for "all the while I was forth, I "cast mine Eyes upon no o-"ther but thy self. This was "an excellent Pattern to imi-"tate! When no Object could so take her Eye, as to convey the least Impression of deluding Fancy to her Heart. "There "is small doubt, but those "experimental Maxims hold "constantly currant: That "the very state and compo-"sure

" ſure of the Mind is to be " ſeen in the carriage and po- " ſture of the Body: And " that by the geſture and com- " poſition of the Body, is to " be diſcovered the quality and " diſpoſition of the Mind.

Apparel, or the Ladies Dreſſing-Room. Apparel and Ornaments are not only for ſhrouding Nakedneſs, and *ſcreening the pinching Cold*, but for ſetting out the ſhape and proportion of the Body, and rendring the Fabrick of Mortality more *Airy and Charming*: Wherefore, Ladies, ſince there are ſuch a number in the *varieties* of this Nature, and the *French* for the moſt part have given them Names, as well as communicated the *Faſhions* to us; we have thought fit for the better informing thoſe of your Sex, who have not leiſure to frequent the *Court-Balls and Plays*, to ſet down their Names as they are now in vogue begging Pardon of the more knowing of the Fair Sex for intruding into their *Dreſſing-Rooms*, to fetch thence this Inventory. ——— *An Attache*, is as much as to ſay, vulgarly, tack'd or faſten'd together, or one thing faſten'd to another. ——— *A Burgoigin*, is that part of the Head-dreſs that covers the Hair, being the firſt part of the Dreſs. ——— *A Berger*, is a little Lock, *plain*, with a Puff turning up like the ancient Faſhion uſed by Shepherdeſſes. ——— *A Campaigne* is a kind of a narrow Lace, picked or ſcallop'd. ——— *A Choux* is the round *Boß* behind the Head, reſembling a Cabbage, and the *French* accordingly ſo name it. ——— *A Colberteen*, is a Lace reſembling Net-work, being of the Manufacture of Monſieur *Colbert*, a *French* States-man. ——— *A Collaret*, is a kind of a Gorget that goes about the Neck. — *A Commode*, is a frame of Wire, two or three Stories high, fitted for the Head, or cover'd with Tiffany, or other thin Silks; being now compleated into the whole Head-dreſs. ——— *A Confidant*, is a ſmall Curl next the Ear. ——— *A Cornet*, is the upper Pinner that dangles about the Cheeks, hanging down with flaps. ——— *A Creue-cœur*, by ſome call'd Heart-breaker, is the curl'd Lock at the nape of the Neck, and generally there are two of them. — *A Cruch or Chruches*, are the ſmall Locks that dangle on the Fore-head. — ——— *A Cupee*, is a Pinner that hangs cloſe to the Head. ——— *An Echelles*, is a Stomacher lac'd or riboned in the form of the Steps of a Ladder, lately very much in requeſt. — ——— *Ængageants*, are double Ruffles that fall over the Wriſts. ——— *A-la-Favourites*, a ſort of modiſh Locks hang dangling on the Temples. ——— *A Flandan*, is a kind of a Pinner join'd with a Cornet. ——— *A Font-Ange*, is

a

a modish Top-knot first worn by Mademoiselle *d'Fontange*, one of the *French* King's Misses, from whom it takes its name.——*A Jardine*, is a single Pinner next the low mark or *Burgogn*.——*A pair of Martials Gloves*, so called from the *French*-man's Name, pretends to make them better than others.——*A Monchoir*, is only that which we vulgarly call a Handkerchief.——*A Mouche*, is a fly or a black patch.——*A Murtnere*, is a black knot that unites and ties the Curles of the Hair.——*A Palatine*, is that which used to be called a Sable-Tippet, but that name is changed to one that is supposed to be finer, because newer, and *Ala mode de France*.——*A Passager*, is a Curled Lock, next the Temple, and commonly two of them are used——*A Mont la Haut*, is a certain Wier that raises the Head-Dress by degrees or stories.——*A panache*, is any Tassel of Ribons very small, *&c.*——*A Ragg*, is a quaint name they give to Point or Lace, so that the Sempstresses, who bring them to the Chambers of the Ladies; are called by them ragwoman.——*A Rayonne*, is a Hood placed over the rest, pinned in a Circle.——*A Ruffle or Ruffles*, is that whichwe call a Cuff or Cuffs.——*A Settee*, is only a double Pinner.——*Asortie*, is a little knot of small Ribbons, it appears between thebonnet, and pinner.——*ASpagnolet*, is a Gown with narrow Sleves and Lead in them, to keep them down *Ala Spagnole*.——*A Sultane*, is one of these new fashioned Gowns, trimed with Buttons and Loops——*A Surtout*, is a Night-Hood, which goes over, or covers the rest of the head geer.——*A Toilet*, is a little cloth which Ladies use for what purpose they think fit, and is by some corruptly called *A twylight*.——*A Tour*, is an Artificial dress of Hair, first invented by some Ladies that had lost their own Hair, and borrowed of others to cover their shame; but since it is brought into a fashion——*An Asasm* or *Venzemoy*, signifies a breast knot, or may serve for the two Leading strings that hang down before, to pull a Lady to her Sweetheart——Thus much for the Dress, but there are yet other things necessary for a Ladies Dressing-Room; which have such odd names, that a *Raw Las* being entertain'd in service, and hearing her Mistress one day call for some of them, she was so far from bringing any, that she verily took her to be a *Conjuring*, and hastily run out of the House, for fear she should raise the Devil.

Appurtenances in Dressing, &c. *A Brancher*, or a hanging Candlestick, with branches to see to undress by the Glass.——*A Brassier*, a moving Hearth, made of Silver, or Vessel to hold Fire, to warm

a Ladies Shift, *&c.*—*A Columbuck*, a piece of wood of a very pleasant Scent, used in their Chambers to keep out unwholesom Aires—*A Cossoletts*, a perfuming pot, or censer.—*A Coffrefort*, is a strong Box made of Olive, or other precious wood, bound with guilded Ribs——*A Cosmetick*, or Cosmeticks, are of divers kinds, and highly in use for beautifying the face and hands.——*A Crotchet*, is the hook whereto Ladies Chain their Watches, Seals and other mater.——*A Tilgrain'd*, is a Dressing-Box, a Basket, or what ever else is made of Silver work in Wyer.——*A Firmament*, Precious Stones, as Diamonds and the like, which Ladies head their pins withal, to make their heads shine, and look in their Towers like Stars.——*A Jappanian work*, is any thing Jappand, or Varnished, China polished or the like.——*A Sprunking Glass*, this sprunking is a *Dutch* word, the first as we hear of that Language, that ever came in fashion with Ladies, so that they give us reason to believe, they at last may tack about from the *French* to the *Dutch* mode, This signifies pruning by a Pocket-Glass, or a Glass to Sprucifie by,——*A Milionet*, is the thing they use to turn about in the Choccolat-pot when they make it.——*A Pastillo de Bocco*, is a perfumed Lozange, to perfume the Breath, and corrects any defects that may be in it of unsavorines.——*A Plumper*, is a fine thin light Ball, which old Ladies that have lost their side Teeth, hold in their mouths to plump out their Cheeks, which else would hang like Leathern bags——*A Poluil*, is a paper of Powder being a *Portugal* term given to it, and also passes for a perfume.——*A Rare le meilleure*, is any thing that is fine or excellent.——*A Rouleau*, is a paper of Guineas, to the number of 39. which the Gallant steals into his Mistress hand, when she is on the Losing side, at *Basset*, or *Commet*, for which he expects some singular favour.——*A Dutchess*, is a knot to be put immediately above the Tower.——It seems this *high building* of head geer is not of a new Invention as some take it to be, but of an old Edition, For *Juvenal* in his sixt Satyr makes mention of them.

Tot premit ordinibus, &c.——
Such Rows of Curles press'd on each other ly,
She builds her head so many Stories high:
That look on her before, and you would swear,
Hectors *tall Wife* Andromache, *she were.*
Behind a Pigmy, *so that not her Waist,*
But Head seems in the middle to to be plac'd.

A sort of *red Spanish paper*, must not be forgot, in a *Ladies Dressing Room*, to give her Cheeks and

and Lips a pleasant rosie colour.

Attire of Men, &c. how expressed, And now Ladies, since we design this work to be a compleat one, relating to your Sex, We once more beg pardon for this *discovery*, and that the Men may have no occasion to laugh at something they fancy Ridiculous in *your Inventory*, we shall take *a view of theirs*, and shew them their Faces in their own more *Fantastick-Glass*: the *French*, we must confess, has been so admired by the Men of *Mode*, that any thing named in another Language, sounds harsh, and *grates on their Consciences*, It has long since Justl'd Latin out of their heads, and almost the true pronounciation of *English*: O how fine and delicately charming it is, when a young Spark comes to take leave of his Country Friends, *to Crindg Alamode*, and in a formal tone to say, *Adieu donce me cheres* whilst not understanding a word of it, they start at his Salute, and take him for a Conjurer, when he might have as well expressed himself in *English*, that they might have known what he had said, *viz. Farewel my dear Friends*; but this was to show the breeding he had got in Town, at the Expence of *Five hundred a year*; and to be reported in the place where he was born, to be Gentleman, a Man of parts and breeding: One who studies the Languages, though perhaps he payed Ten Guineas for this Sentence, though he pick'd it up at an Ordinary; when he calls for a suit of Cloaths, he bids them haste and bring his *Arroy*, the Maid or Boy stands Gaping for an Explanation, till he growing Impatient, Stamps and Crys, Dog, *bring my Cloaths, what a blockheaded place it this, that can't understand a Gentleman, without forcing him to speak dull insipped English.* When he has Coached his *Miss* about a long Evening, and given her satisfaction, as a Civil Gentleman ought, he conducts her safe to her Lodging, and having taken his last leave for that night. Away he posts to *Adjust a Mans self as he terms it*, or address him to the *Beaux Esprits*, or Club of Wits as they call themselves to be refreshed and Enlivened by their *Sophosisms*, tho the more sober part of Mankind, hold them only a Cabal of *Beau's*. The word is a Masculine *French Adjective*, signifying fine or gaudy trims but now naturaliz'd into *English*, it is taken for Sparkish dressing-fop: Our Spark being arrived upon this *Parnassus*-Top, thinks he is in the *shades of Heaven*, preparing for light whilst the *Heliconian* Liquor flows in full Bumpers, as if that River was at her highest Spring-Tide, then the *Brillant* of Language, or sharp and witty Expressions being a little over, to cheer them up, they beginning

ginning to be drowsy Souls;then in comes *Bachique*, or a drinking Bawdy Song, or Catch, in the mean while out comes their Combs, to Careen their Periwigs,that is to order them. One shews to the next at hand, his *Le Grass*, the Furniture of his Suit, and demands if it be not *Eveille*, more Sparkishly and Airy, than any he has seen. Then he pointing at another, crys he is *Deshabille*, that is in a careless Dress, and that his *Chedreux* Periwig is not of a coal black, nor such a ones of of a right flaxen, but of mix'd motely Colours not *En Cavalier*, like a Gentleman. Then pointing to another, he sneers, with a scornful smile, and whispers him in the Ear,on his *Left hand*,telling him that the party he holds his finger against, is not *Equipt*, that is, well furnished with Mony or Cloaths; another he has marked out by this time, that is not *Bien Gaunte*, *Modish in his Gloves*, after which admiring his wit, in discanting upon these observations, he has made; he falls out into a loud Laughter, and lifting up his hands and eyes in a *Commical Extasie*; gives a stamp or two with his foot, at which the Drawer thinking the Company called; *for now*, by the hour of the night, he imagined it was time for them to be gone, up he comes upon his half trot, Crying, Gentlemen, *do ye call*; at which our Spark seeming very much offended, that his heels should occasion the Company to be thus Interrupted, and thinking himself mocked, starts up, and beholding the Drawer with a stern Countenance, calling a hundred Dogs and Sons of Whores, he crys, the World is very *Gressier*, that is dull, ill bred, and unmannerly, upon which, *by and by*, *coming Sir*, sneaks down without the least reply,then sitting gravely down again, he throws his *Orangers Carlesly* on the Table, as in a huff, being put out of humour *Baccuses valet*: These are Gloves scented with Essence, or Butter of Orange Flowers, or some such thing, and this he does, that they may be taken notice of, to be the finest well scented pair in the Company; Then one Leg is upon a Chair in a resting posture, though indeed it is only to shew you that he has *new Picards,ala mode de France* that is new Shoes of the *French* fashion; I do not mean their wooden ones worn by the Country Peasants, but such as tread the *Spacious walks of Versailles*, his *Rolls* then are strained higher with both hands, that is the knee Rolls of his Stockings, that you may see how Compleat they sit, and his *Surtout*, (which our Ignorant Ancesters, not understanding the *French* so well, as their Posterity, called, an upper Garment,) is brushed down with his hand, though not a speck

ſpeck be on it; *the Reckoning paid*, and paſſing by the Bar, he muſt Kiſs his Landlady, and ſeeming very much enamour'd with her Ruby Face, tells her in a languiſhing Tone, ſhe is *Eſclat*, the Luſtre of Beauty, or ſome other fine Matter to that purpoſe, and ſo parting, ſays *a Revoir*, Madam, till I ſee you again; then he being Top-heavy, is for *Couchee*, going to Bed; but not being able to pull off his Cloaths, lies all Night in his Brandenburger, or Night-gown.

Anger in Ladies, &c. *diſcommendable and hurtful, and by what means to be avoided and remedied.*——*Anger* is unſeemly and diſcommendable in all, but more eſpecially in Young Ladies, who like *Doves*, ſhould be without the Gall that ferments and ſtirs up theſe kind of Paſſions to diſturb and hurt the Mind, and ſpot the Names of thoſe that indulge them with the *Epethits* of *raſh*, *pieviſh*, *revengeful* and *inconſiderate Anger*, is a profeſſed Enemy to Reaſon, Council, or ſound Advice; it is a ſtorm and loudneſs in which none of theſe can be heard, nor is it to be ſurpreſſed but by ſomething that is as inward as it ſelf, and more habitual: So that we may conclude, that of all Paſſions this chiefly endeavours to render Reaſon uſeleſs. It ſurpaſſes Envy, for there are many things in the World ſo miſerable and contemptible, that they are below that; but *Anger* once let looſe, quarrels with every thing, even a Spot falling upon the Angry Perſon's Cloaths, though but of Rain, by the common Courſes of Nature is a ſufficient ſubject for it to inſiſt upon, till a Tempeſt riſes in the Mind, and Heaven is cavell'd withal for not reſtraining the Drops of the Clouds, till ſhe was under a ſecure ſhelter. But if it proceeds from a greater Cauſe, it turns to Fury; and ſo is always either terrible or ridiculous; it *makes a beauteous Face* in a little time Monſtrouſly deformed and contemptible, rendring the Voice of an unpleaſing Sound, the Eyes fiery and ſtaring, and ſeperates the the lovely mixture of Roſes and Lillies, by quite removing one or the other out of the Ladies Cheeks. Anger in ſome cauſes a Paleneſs, and in others a fiery Red, the Mein and Geſture is fierce and threatning, yet frequently very Antick, the Speech loud and clamourous, it is neither Heroick nor Ingenious, always, or for the moſt part proceeding from Puſilanimity or ſoftneſs of Spirit, which makes the Fair-Sex frequently more ſubject to Anger than the other, by reaſon the Paſſions of their Minds are ſooner moved and agitated; and this is the reaſon likewiſe that old People are more pieviſh and angry than the younger ſort. It is a Paſſion more becoming Bruits than

than rational Creatures, profeſſing Charity, Nobleneſs and Bounty, Meekneſs and Patience, in their Chriſtian Calling. It is troubleſom not only to thoſe that ſuffer it, but to thoſe that behold it; it makes *Marriage* to be neceſſary and an unavoidable Trouble, *Friendſhips*, *Societies* and *Familiarities* to be intolerable: It makes innocent Jeſting to be the beginning of *Tragedies*, it turns Friendſhip into Hatred, and makes one loſe one's ſelf in the Alteration it makes, and turns the deſires of Knowledge into an itch of Wrangling, it adds *Inſolence to Power*, it turns *Juſtice* into *Cruelty*, and *Judgment* into *Oppreſſion*, it changes *Diſcipline* into *Tediouſneſs*, and Hatred of liberal Inſtitution; it makes thoſe that are *Proſperous* to be *Envied*, and thoſe that are *unfortunate* to be *unpitied*; it is a Confluence of all the irregular Paſſions; there is in it *Envy*, and *Sorrow*, *Fear*, *Scorn*, *Pride*, and *Prejudice*, *Raſhneſs*, and *Inconſideration*, a rejoicing in Evil, and a deſire to inflict Puniſhment; it has Self-love, Impatience, and Curioſity, and above all, it is the moſt troubleſom to thoſe that poſſeſs it: Be diligent then, Ladies, to obſerve that it gain not too great a Power over you, leaſt when you think to ſurpaſs it; you run into another Errour, by being paſſionate and angry with your ſelves, for being angry like Phyſicians, who give a bitter Potion when they intend to eject the bitterneſs of *Choler*, for this will but provoke and encreaſe the Paſſion, therefore rather *placidly* and *quietly ſet upon the Mortification of it*, do it by degrees, and make no thorough reſolves at firſt, but reſolve not to be Angry for a time, and then watch over your Paſſion, and let it not kindle ſo much as within; and the ſhorter the Time, the leſs Trouble it will be unto you; and ſo you may encroach upon it, till at length you ſubdue and bring it under; and then you may ſay you have truly *conquered and triumphed over your ſelf*; and the better to do it, obſerve what we now lay down as Rules to be regarded in avoiding or remedying this dangerous Evil.

(1.) *Anger ariſing in your Breaſts, inſtantly ſeal up your Lips, and let it not go forth*; for like Fire, when it wants vent, it will ſuppreſs it ſelf. It is good in a Feavor to have a tender ſmooth Tongue, but it is better that it be ſo in caſe of Anger, for if it be rough and diſtemper'd, *There it is an ill Sign, but here it is an ill Cauſe.* Angry Paſſion is a Fire, and Angry Words are like Breath to fan them together; they are like the Steel and the Flint, ſending out Fire by mutual Colluſion: Some will diſcourſe themſelves into Paſſion, and if

thoſe

those they discourse withal be kindled too, they flame with Rage and Violence.——————(2.) Observe *that Humility is the most excellent natural Cure for Anger*; for he, or she, that daily considers his, or her own Infirmities, make a Neighbours or Servants Errors their own Case, and remember that their is daily need of God's Pardon, and the Charity of our Neighbour; and so neither will be apt to rage at the Lenities, Misfortunes, or Indiscretions of another, of greater than which they consider they are very frequently, and more inexcuseably guilty. Let us remember the Examples of those prudent and patient Persons in Scriptures, and such Histories as we have read, who have overcome, and subdued their Angers, whose firm and constant Souls nothing could trouble or shake: And if we be tempted to Anger in the Action of Government and Discipline to our Inferiours, let us propound to our selves the Example of *God the Father, who at the same time, and with the same Tranquility, decreed Heaven and Hell, the Joys of Angels and blessed Souls, and the torment of Devils and wicked Spirits, and at the Day of Judgment, when all the World shall burn under his Feet, he shall not be at all enflamed or shaken in his Essential Seat and Center of Tranquility and Joy*; and if at first the Cause may seem reasonable, yet stop your Anger, and proceed in all things with Mildness, and Moderation, that so you may make a better Judgment, and more easily determine what is fit to be done. Anger makes People rush blindly upon things that many times they repent in their ruin. *The* Athenians *were extream angry, and displeas'd with the* Macedonian *Government, that* Philip *the Father of* Alexander, *as a Conqueror, had set over them; so that when they heard that* Alexander *was dead at* Babylon, *they were imediately for revolting and assuming their former Liberty; but* Phocian *staid their hasty Proceedings, which their Anger to the* Macedonians, *who were set over them in Command, was about upon a meer Rumour to put in practice, which if it had fail'd to have been true, would have been their ruin, by telling them that they ought advisedly to consider what they did, and that their rashness, if* Alexander *was not dead, would bring a great Calamity upon them; but on the other hand, if he were dead, their staying for the Assurance of it could no ways prejudice them, for if he was dead to day, he would be as certainly dead to morrow.* So if your Servants, or Inferiours, deserve Punishment, staying till to morrow will not make him innocent; but it will many times abate *an unjust Anger*, and

you see your Error, that in your Passion you was blind too. 'Tis the greatest Victory for one to over-come one's-self; *So* Aristotle *finding* Alexander *the Great was causlesly in his Anger determined to put one of his Princes to death, none of the Commanders daring to interceed in his behalf, the Philosopher went boldly to the King, and told him he would that day that he should be a greater Conqueror than ever he had been, to which* Alexander, (*admiring to what it should tend, seeing he had made so great a progress in Arms, that he wept to think there was no more Worlds to Conquer*) he would be contented so *to be, why then, says the other, I will that you Conquer your self by subduing your Anger, which is more Glory to a Prince than the Conquering of Armies, for there he is assisted by others aid, but here his own Power and Magnanimity is more evident*, upon this a Pardon was granted: But for all this there is something that requires our Indignation, but it must be with great Caution, and that is a displeasure against Sin, which is more properly called a *Holy Zeal* than *Anger*, and an Effect of Love to God and our Brother; *For whose Interest we may, like concerned Persons, be passionate*, and if we take care that our Anger makes no Reflection of Scorn or Cruelty upon the Offendor, or of Pride and Violence, and Transportation on our selves it is not blameable.

Ability, *In some Women, why Extraordinary.* Although Man from the Dominion given him in *Paradice*, may stile himself Superiour, and boast of his wonderful *Abilities*; looking on those in Women, much Inferiour. Yet let us mind him that he frequently runs into *mistakes*; for though the Strength of body may be different, by reason that of the *fair Sex* is Soft, and Plyable, made for Pleasure, and Charming Attraction; more than Robust Actions, and suffering hardship: Yet we conclude, that *either Souls*, proceeding from the *Same Fountain of Life*; can admit of no difference, or distinction, and where the *Organick* parts are Entire and Undisturbed; why should they not equally operate. If we consider, Women in these particulars, we find her more lively and active than Men, by reason of her *Soft Contexture*: Nature has not been wanting to frame this Cabinet of the Soul to the best Advantage, manifesting her self herein, an excellent *work Mistris, for a Creature more Regular in every part or fairer, and more lovely in proportion she never made*: Therefore those that Object, that the difference is in the Organs of the Body, where the Soul Actuates in the several Faculties, may here be mistaken

mistaken unless in case of some visible defect, as in *Idiots Madmyn*, or those not of years of Discretion, or where distempers Reign and Disorder the frame of Nature, nor can the reasons they would fain seem to draw from the *Coldness of the Womans Constitution*, be allowed in this case to hinder them from vigor, *Activity*, *Acuteness*, *and solid Judgment*, since Experience shews us the contrary, and we frequently find that *a Womans Wit upon a sudden* Conception, or a *swift turn*, is most available, and many times draws Men out of danger, which they would otherwise sink under, by their own Inadvertencies, when all their solid reason, as they term it, would fail to help them at a dead Lift.

—Any one of Understanding observes that Men are of *divers Complexions* and Constitutions, yet of every kind, there have been some famous on sundry Accounts, as in *Learning*, *Arts*, *and Arms*, *&c.* And Men doubtless of Flegmatick, or Melancholly Complexions, cannot easily be allowed to be of hotter Constitutions than *Women* that are of Cholerick and Sanguine ones; if it be measured by strength, which heat in General gives more to the Men than to the Women: We answer, that some Women are stronger than some Men, which they have proved in War, and by the Atchievement of much Fame and Renown; and therefore their *Souls freedom* in Acting, cannot reasonably be said to be so restrained, but that they move and operate in their degrees, equal at least to those of Men: But for a plainer Demonstration, we see that a Crooked Deformed body (*which one might imagine should have more obstructions, and hinderances, than one cast in Natures curious Mould*) is frequenly joined with a Beautiful Mind that makes even the Bodies Deformities seem Fair and Lovely: *Aristotle* was Crooked and Deformed, yet the World has never since been known, to produce a Man of so universal Learning, and Skill, in all *Arts and Sciences*. And to confute the main Obstruction, we find that Men of the *coldest Constitutions*, are frequently the Wisest and most Judicious; *too much heat being an Enemy to the Sagacity of the Understanding*: And is rather fit to push them rashly on to unadvised attempts and actions; why then, though *Women in General*, are granted to be of a colder Constitution than Men, should that hinder them from being *Prudent*, *Learned*, and *Skilled* in Arts and Sciences: We can find no warrantable Reason to Obstruct it; and therefore must be apt to think, that Men having gotten the *upper hand*, *and Engrossed the Power*; will right or wrong have Women to be no wiser

than they will have them to be, and then to be sure, they will not allow them to be so wise as themselves; what ever Evidence they can bring as plain Proof and Demonstration, a *Master-piece* in Cunning. We must allow it is in the Men to Endeavour as much as in them lyes, to keep the *Fair-Sex* in Ignorance, that they may Reign the more securely without Controul, and to Effect it possess them if possibly, with a belief of their *Incapacity*, that they are not made to reach at Sublime things, but ought to be contented, and rest satisfied with things that are *In view*, near at hand and Easie to be obtained: Thus the *Turk* keeps Learning from his Subjects, that in ignorance they may bear their Chains with more content. And the Church of *Rome*, that her Proselytes may wander in a *blind Devotion*, and not be able to discover her Errors, though many break through these clouds and appear with the *brighter Luster*. Men Indeed, have been very ingrateful to them, in not only declining to give them their due praises, but in labouring to *Eclipse* their fame in their Writings, they should out-shine their own. They fear Ladies, to let you see your Souls have *Equal force, and vigorous fire*, that your Wisdom is nothing Inferiour, nor your Thoughts confined to *narrower Limits* than theirs: Therefore as many of your Sex have bravely done, so it is your part to imitate them, in breaking thorow this tender *Cobweb*, of Ignorance in which Men like *subtil Spiders*, would detain you to gain the advantage to themselves of Triumphing over your better Parts and *Abilities*, we have given you in this Work divers Examples of those that have set Patterns for you to imitate and coppy out, which may Excite and Stir up a generous Flame in your Breasts, to *Learning*, *Arts*, *Sciences*, &c. And since God has made you so Lovely and Charming, that no Creature in the *Universe* is comparable to you for the *Beauty of your Bodies*: Let your Souls be also Beautiful, which will render you far more Lovely and Amiable in the Eyes of God and Man, and either fully *Answer or Baffle* all that can be objected against you. The *Bearing Children is no sign of your weakness, but rather adds to your Glory, by a Revival of Mankind*; without which the World would soon become a desart: And without which, all Mankind must have been inevitably miserable, how often do we find in Holy Writ, that God Communicated his Holy Spirit to *Women that Prophesied*, and if he had thought them unfit for so Sacred an undertaking by reason of the *difference of Souls*, he would not have trusted them with such a power

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as the delivering the Wife and Sacred Oracles of Truth, we blame *Eve*, because she transgressed in *Paradice*, having no example before her, yet do not consider what power it was, that tempted her, no less than *a fallen Arch-Angel*, wise and subtil, and yet Men consider not how easily they are drawn away to commit sin and folly, though thousands of Examples are before their Eyes, even by *far inferiour temptations* and tempters: And indeed what can we say of *Adam*, he easily took the bait, which his Wife did not without *parly and a kind of caution*; she remembred the strict Command given by her Maker, concerning the *Interdicted Tree*, and urged it as the proof of her Obedience: But we find not that *Adam* so much as minded it, till he had *transgressed*, and his Conscience was awaked from its *Innocent Security*, by the Intrusion of Guile: And yet this is the greatest Invective Men have against the Sex, not considering how *frail* themselves have been; however by the means of a *Blessed Woman*, Reparation is made, and Men are again put into a possibility of gaining a *better Paradise*, and yet we cannot but blush to see how little they regard it, and how they sell and forfeit it for *trifles and vanity*.

Adultery (*Adulterium*) properly spoken of married persons; but if only one of two persons, by whom this sin is committed, be married, it makes *Adultery*; *Adulterium*, seems to have taken that name, as it were *ad ulterius thorum*, i. *to anothers bed*, which the Adulterers always aims at.

Adultery and Uncleanness; *The dangerous Consequences that attend it, and the dishonour it puts on the* Fair Sex, *and Revenge it stirs them up to*; And raging Lusts have occasion'd a World of Miseries to fall upon Men and Women, ending generally in Blood and Disgrace, therefore to caution either Sex carefully to avoid that snare, we have thought fit to say something of it in this Book, as not perhaps foreign from the Subject.——

——At a certain place in the Territories of *John Duke of Burgundy*, in an ancient Emblem, was to be seen a Pillar which two Hands seem'd to labour to overthrow, the one had Wings, and the other was figured with a *Tortois*, and the word *Utcunq*; which in plain terms may be interpreted, *by one way or other*. There are many Amorists that take the same Course in unlawful Amours, some strike down the *Pillar of Chastity*, by the impetuous Violence of great Promises and unexpected Presents; others with *Tortois*-pace move slowly to be the more sure of accomplishing, waiting with *long Patience, profound Submission, and continued Services*;

ces; yet when they gain the Fort either by ſtorm or tireſom long ſiege, it brings the Victor and the Vanquiſh'd moſt commonly to a ſad Repentance, there is many times brought in an *unexpected Reckoning*, that drenches all their *ſweet pleaſures in Blood and Confuſion*: And draws the Sables of Death over their promiſed mountains of delicious Recreation, though no one can hope to *find Conſtancy in ſuch Love*; for Virtue depraved, and Chaſtity once ſullied, become regardleſs; and the Favours that were difficult to be attain'd before, grow cheap and common, as a Modern Poet has expreſs'd it:

O Heav'n, were ſhe but mine, and mine alone;
Ah, why are not the Hearts of Women known!
Falſe Women to new Joys unſeen can move,
There are no prints left in the paths of Love;
All Goods beſides by publick Marks are known,
But what we moſt deſire to keep has none.

Even the *Froſts of Age*, and decrepped Years has ſo much Fire alive under the *decayed Embers of Life*, as to heat their Deſires: This way, though Impotences has put Bars and Boundaries to any vigorous Attacks. *Unlawful Luſt* extinguiſh'd the Wiſdom of *Solomon*. *Sampſon* himſelf, was enervated by it. *Lot* forgot and committed folly, tho a little before he had ſeen Heavens flaming Vengance, conſume ſo many thouſands, together with their Cities. *Unlawful Luſt made* Ely's *Sons fall in Battel*, and rent the Prieſthood from their Houſe for ever. *Amnon* fell for Raviſhing *Thamar*; the two Elders for attempting to violate the Chaſtity of *Suſanna*, and many more: For where this violent Diſtemper breaks out, Human Divine Laws, Precepts, Exhortations, fear of God or Men, fair or foul means, Fame, Fortune, Shame, Diſgrace, Honour, are not Bars ſufficient to keep them from breaking in: The *ſcorching Beams*, under the Equinoctial, or Extreamity of Cold under the *Artick-Circle*, (where the Seas are *glaz'd* with the Winter's laſting Tyranny) cannot expel or avoid this Heat, Fury, or Rage of Mortal Men, though ſo Ruinous and Deſtructive in it ſelf.

—At the Coronation of *Edwin*, who ſucceeded King *Eldred*, Luſt ſo over-come that Prince in the height of his Jollitry, that before ſeveral of his Nobles, he committed *Adultry* with a very honourable Lady his near Kinſwoman, and liked her then ſo well, that he found means to cauſe her Husband to be Murthered, that he might *Enjoy her more freely*; but remain'd not long unpuniſhed, for the *Mercians* and *Northumbrians* revolted to his younger

younger Brother, which so perplexed him, that in great Pain and Grief he soon after Dyed. —A Captain under the Duke of *Anjou*, when he came to Assist the Revolted *Netherlanders* against the *Spaniards*, coming into a Farmer's House, and not content with the Provisions they aforded him on free-cost, he *demanded his Daughter for his pleasure*, the Countryman, who loved her dearly, intreated him he would be otherwise satisfied, offering him any thing else that was in his power; but this so inraged him, that he ordered his Soldiers to beat 'em all out of doors, except the *young Woman*, whom amidst Tears and lamentable Cries, he forced to his *Lust*, and after his *beastial appetite* was satisfi'd with unlawful pleasure, he fell to flouting and dispising her; This *Muster'd up a Womans Revenge*, in its most bloody shape; so that being at the Table with him, she with one home-thrust of a sharp Knife; let out the *hot Blood that circled in his Veins*, whilst he was giving orders to one of his Corporals, and not aware of the stroak that brought him sudden death. Thus you see *Carnal Lust*. ——— *'Tis a bewitching evil, being an unbridled appetite, in whomsoever it reigneth, it killeth all good motions of the mind, altereth, drieth and weakeneth the body, shortning life, diminishing memory, and understanding.* —*Cirena*, a notorious strumpet, was firnamed *Dodo Camechana*, for that she found out and invented twelve several ways of beastly pleasure. ——— *Proculeius* the Emperour, of an hundred *Samatian* Virgins he took Captives, defloured ten the first night, and all the rest within fifteen days after. ——— *Hercules* in one night defloured fifty. ——— *Sigismund Malatesta*, strived to have carnal knowledge of his Son *Robert*, who thrusting his dagger into his Fathers bosom, revenged his wickedness. ——— *Cleopatra*, had the use of her brother *Atolomeus's* company, as of her Husband. ——— *Antiochus* staid a whole winter in *Chalcidea*, for one Maid which he there fancied. —Lust was the cause of the Wars between the *Romans* and the *Sabines*. ——— *Thalestris* Queen of the *Amazons* came 25 days journey to lie with *Alexander*. ——— Adultery in Germany is never pardoned. ——— *Messalina* and *Pipilia* were so incontinent, that they contended with most shameful harlots, prostituting themselves without respect of time, place, or company, to any, though never so base. ——— *Commodus*, not contented with his three hundred Concubines, committed incest with his own sisters. ——— *Caligula* did the like, but the one was slain by his wife, the other by his Concubine. ——— Adultery was the cause of the first alteration of

of the City of *Rome*.——*Sempronia*, a woman well learned in the Greek, and *Sappho* no less famous, defended Luxury and Lust by their Writings.——*Cleopatra* invited *Anthony* to a Banquet in the Province in *Bithynia* in the wood *Sesthem*, where, at one instant, of threescore young Virgins, fifty and five were made Mothers.——*Cleophis* a Queen of *India*, saved her Kingdom and Subjects from destruction, by a nights lodging with *Alexander*, by whom she had a Son called *Alexander*, who was afterward King of *India*; she was ever after called *Scortum Reginum*.——*Jane* Queen of *Naples* was hanged up for her Adultery, in the same place where she had hanged her husband *Andreas* before, because he was not (as she said) able to satisfie her beastly desire.——*Foron* King of *Egypt*, had been blind ten years, and in the eleventh the Oracle told him that he should recover his sight, if he washed his Eyes in the water of a Woman which never had to do with any but her husband; whereupon, he first made trial of his own wife, but that did him no good; after of infinite others, which did him all as little, save only one, by whom he recovered his sight, and then he put all the rest to death.——*Julia*, the Daughter of *Augustus*, was so immodest, shameless, and unchaste, that the Emperor was never able to reclaim her: And when she was admonished to forsake her bad kind of life, and to follow chastity as her Father did, she answered, *That her Father forgot he was Cæsar, but as for herself, she knew well enough, that she was Cæsars Daughter.*——*Cælius Rhodoginus*, In his 11 Book of Antiquities, telleth of a certain man, that the more he was beaten, the more he fervently defired women.——The Widow of the Emperour *Sigismund* intending to marry again, one perswaded her to spend the remainder of her life after the manner of the Turtle Dove, who hath but one Mate; *If you counsel me* (quoth she) *to folloth the example of Birds, why do you not tell me of Pidgeons and Sparrows, which after the death of their Mates, do ordinarly couple with the next they meet.*——*Hiero* King of *Syracusa*, banished the Poet *Epicharmus*, for speaking wantonly before his Wife, and that very justly, for his Wife was a true Mirrour of Chastity.——*Sulpitius Gallus*, put away his Wife by divorce, because she went about unmasked.——*Pompey*, caused one of his Souldiers eyes to be put out in *Spain*, for thrusting his hand under a Womans Garment that was a *Spainard*; and for the like offence, did *Sertorius* command a footman of his hand to be cut in pieces.——

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If *Caracalla* had not seen his Mothers thigh, he had not married her.---——*Tigellenus* died amongst his Concubines.——The *Terentines* had taken and spoiled *Carbinas*, a Town in *Japyges*, and were not only for Ravishing the Women themselves, but permitted Strangers that came that way to do it; even in the Temple, where they had *Penn'd them up naked*, Divine Vengeance overtook them, so that all who had committed this Villany were struck dead with Lightning from Heaven, and their own Friends looking upon it as a just Judgment, were so far from pittying them; that they offered Sacrifice to *Jupiter* the Thunderer. *It would be too tedious to draw the Scene too open*, and discover the miseries that have befallen such, as have been eager in pursuit of these Vices; they have occasioned the subversions of Kingdoms and States. *Tarquine* the proud and all his Race were driven out of *England*, for Ravishing *Leucretian*, who finding her Chastity violated, though by a King, killed her self, and if we believe our Chronologers, it *occasioned the calling in the Danes*, by the incensed Husband, who had been Ravished by the Kings Viceroy in the North, and with them came in a Deluge of miseries, for almost a hundred years. The *Adulteries* of *Fergus* King of *Scotland*, was by the occasion of hers, likewise; for when she had killed him in his bed, and was yet unsuspected for the good opinion all people had of her vertue; hearing that divers people, ignorant of the Murther, were tortured, in order to a Confession: She came into the Judgment Hall, where the Lords and others were Assembled and thus Expressed her self.——*As for me* (said she) *good People*, I know not *what it is that moveth me, nor what Divine Vengeance pursues and vexes me; with divers Cogitations, but this I am sure of all this day I have had no rest, nor quiet either in body or mind: And truly when I heard that divers guiltless Persons, were cruelly tortured: Here in your presence, had it not been for their sakes, I had soon rid my self out of the way, and not have appeared in this place, to have declared the kings death was my own Act; my Conscience constraineth me to Confess the Truth, without considering my own safety, least the Innocent should wrongfully perish. Therefore take it for a certain Truth, that I, and I alone am she, that with these wicked hands did strangle* Fergus *the last Night, being moved thereto by two as sharp Motives as can possibly incite a Womans Impatient Desire and Furious Revenge:* Fergus, *by his continual Converse with Concubines, hath a long time*

denyed

denyed me the right of a Wife; whereupon when by my often reproofs, I dispaired to bring him to Reason: My Breast swelled with vehement Rage and Fury, which drove me on Impetuously to commit so a wicked a Deed. I thought it better to dispatch the Adulterer, *than being destitute of my Husband, and defrauded of all Queen-like Honour; to live Subject to the Injuries and Affronts of such Base Women as he kept in my stead. Give Liberty therefore to those that are wrong-fully accused of the Kings Death. And as for me, you need not proceed against me, for I that had the boldness to do this Fact, will not fear to do Execution upon my self, even here in your Presence. What Honour is due to the Dead, see it performed.* ——

—At the End of this Oration, she drew out a Digger, and Stabbing her self to the heart; fell down dead amongst them, who were amazed at her Constancy in Dying, and could not but pity her as an unfortunate Woman.

Affability, *Commendable in Women kind. Affability*, is highly Commendable, and Sparkles like a bright Jewel in the Coronet of Beauty: It may be considered either as a *meer humane accomplishment*, or a *divine vertue*; and in either Notion, it is worthy of praise, but it is the latter that gives it the highest Excellence and Perfection. In the first *Notion*, we may properly take an Estimate of its value, by its *Cause and Effects.* ——

—As for its *Cause*, it derives it self either from a native Candor and Generosity of Mind, or else from an *Ingenious and Noble Education*, or something Reciprocally from both, and these are as good Originals, as any thing, meerly Moral, can proceed from, and that these are truely it's Sources, common experence justifies those of the *largest Minds and Noblest Extraction*, being commonly the most Affable condescending and obliging, when on the other hand, those of the most *Abject-birth and Spirits*; are the most insulting and Imperious. It is indeed a great Error in Persons of honour, to conclude they acquire a profound reverence and respect, by puting on a *Supercilious Gravity, looking Coyly, and with Disdain*, as it were on all about them. This is certainly so far from that, that it gives a just ground to suspect that it is but a *Pagentry of Greatness*, and instead of teaching those they fancy admire them, to keep at a distance; they rather by their stiffness invite them to a closer inspection, curiously to Scrutenize their *Originals*, and find whether or no they are of *Mushrom* growth, or of Ancient standing, for there is no such *prying Inquisitor* as *Curiosity*, when it is moved to

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it, by the ſenſe of contempt. —*Affability* carries it's juſt Eſteem always along with it; endears to all, and often in ſpight of many blemiſhes keeps up a Reputation: *A kind word or a pleaſing look* from one of worth and quality is ſtrangly Charming, inſenſibly Stealing away our hearts. *Plutarch* obſerves of *Cleomenes* King of *Sparta*, that when the *Grecians* compared his eaſineſs of Acceſs and Affability, with the ſtate and ſullen Pride of other Princes, they were ſo in love with his *Winning and Courteous Behaviour*, that they only judged him worthy to be a *King*, and as there is no certainer, ſo there is no *Cheaper way of gaining Affection*: A kind Salutation, is as eaſie as a Reproach or Frown; and by Affability, thoſe kindneſſes may be preſerved, which will not if once forfeited, be recovered at a far greater Price. Moreover, when humane viciſſitudes are rightly weighed, it may be a point of *Providence*, for the Greateſt Perſons may ſometimes ſtand in need of the aſſiſtance of the Meaneſt, as the *Globe of Fortune may move upon her fickle Axis.* 'Tis Prudence then to be obliging to all, and give none occaſion to hate us, and become our Enemies, when we have moſt need of Succour. That Emperor no doubt conſidered this, who ſaid, he would entertain the *Addreſs of his Subjects, as if he were a Subject himſelf.* And ſince in a ſtrict ſenſe, even among the *Ladies*, there are degrees; ſhe many times who is Superiour to one, is Inferiour to another; they have a ready way to compare the Civility they pay, with what themſelves but reaſonably Expect. Let one of the *Fair ones* then, who meets with a cold and neglectful treatment from any Superiour to her, examine her *own reſentments*, and then reflect, that if ſhe gave the like to her Inferiour, it muſt be as *courſly* reſented there: And therefore ſhe ought to reſolve never to offer what ſo much diſtaſts her ſelf to another, and by obſerving it, ſhe may convert an *Injury into a Benefit*, making their ill nature, her own diſcipline, and civilize her ſelf by the Rudeneſs of others. ——— —*Affability* is now come to be conſidered by us in its *Second Notion*, wherein we juſtly allow it to be a Divine Virtue; nor have we leſſer Authority than St. *Paul*'s to juſtifie it, who inſerts it in the number of thoſe Chriſtian Graces that are by him recommended to the *Roman Proſelytes*, *Rom.* 12. 16. Condeſcend to them of low Eſtate, and that it's value may be the more diſcernable, He joyns it with *Humility*: It immediately follows his Precept, *viz. be not high minded*; we may therefore conclude that *Courteſie* and obliging behaviour of this kind,

kind, in respect of its Source and Original, is very much to be preferred before that which only springs from *Natural or Prudential Motives*: And since we find it natural for every production to have some *Similitude*, this is to be observed no less Excellent in respect to its Properties, as it's desent, which may be demonstrated in only instancing two of them, *viz. Sincerity* and *Constancy*.——*Affability* then as to the first of these, as far as it partakes of *Humility*, in such a degree, it must likewise partake of *Sincerity*; that being a Virtue whose proper Elements are *Simplicity and Plainness*, so having no ill design, it wants no Umbrage or Coverture, it has no occasion for those *Subtilties and Simulations*, those Artifices and Pretences required by those that do. 'Tis the Precept of the Apostle, *Phil.* 2. 3. *In Lowliness of mind, Let each esteem others better than himself, by which we may gather, that it is the nature of a lowly Mind, to Transfer that Esteem to others, which he voluntarily substracts from himself.* And where such an Esteem is planted in the Heart, it verifies every Expression and outward Signification of respect; rendring the greatest Condescensions (which to an Insolent humour may seem Extravagant and Affected) Unfeigned and the highest Reality; when on the contrary, a *Courtesy* which derives no higher than from meer humane Principles, there is no greater stress to be laid upon it, nor is it much to be confided in.——*Affability* under this notion has as we have said, Constancy for it's second Property; for it is not only true to others, but is so to its self, as being founded on the solidst of Virtues; not being subject to those *giddy uncertainties* that are incident to vulgar Civilities, for he who out of *diseesteem* of his proper worth, has placed himself in an inferiour Station, will not conclude it an Arbitrary matter, but rather a *just debt* to pay a respect to those in a Superiour Station, they had Access to it by his Voluntary receeding; *For an humble mind will see in others something or other, to which it will allow preference*, so that acting upon a fixed Principle, it runs not the hazard of *Contradictions*, but is rendered sweet and affable, whilst what is more stiff and unplyable, is not regarded unless with contempt, and neglect; except the party holds conversation with Flatterers, and Parasits, who *sell their breath* to make their advantage, and prey upon him; but then again, he is frustrated even of their Encomiums if it so happen, that the prosperous Gales encrease into a shipwrecking Storm, than those who were *prodigal of their civilities* whilst

whilst nothing else was wanting to make him swell above himself, will withdraw even those from him; least by their being continued, they should encourage him to ask something more of him, which his urgent Necessities in his depressed Condition more earnestly crave and require; *Job compares such to Winter Brooks running over*, when not needed, but shrinking away, and drying up, when the heat of Summer causes the greatest Thirst, and their Waters are most coveted for cooling and refreshment; or if it has been his good Luck to happen upon some of a more generous Temper, who instead of a servile Compliance with his Humour and high Characters of his Worth, entertains him with the *true Image of himself*; it is frequently held as an unpardonable Crime, which forfeits all degrees of Favour, and does not only avert but incence, and inflame the easie stir'd up Passions of an unsteady Mind, till it breaks out into a violent Anger; for a faithful Monitor is as unacceptable as a *true Looking-glass* to a deformed Person, which at the best will be set aside, and escapes well if not broken; and Ladies, we must acknowledge (for this is applicable to either Sex) whilst great Persons dispence their Frowns, or Favours, by such measures, they will be sure to do it unjustly as well as unconstantly.

Anyte, an Epigrammatick Poetess, whose name is to 17 *Greek* Epigrams: Her Verses of Birds are said to be yet extant.

Aspasia, a Noble *Milesian* Dame, said to have been the Mistress, that is, the Instructress of *Pericles*, the Great *Athenian* Philosopher and Orator.

Astyanassa, one of the Maids of Honour to that *Helena*, whose Beauty set *Troy* on fire, whom yet surpassing in the Theory of active Love, she impudently committed by writing to the publick view; and as 'tis suppos'd, in Verse, the Descriptions of more Spintrian Pranks and Gambols, then perhaps her Mistress ever practis'd or understood; and which seem to have been a Pattern of those lew'd Inventions, which the witty ribauld *Aretine*, in after Ages, broach'd for the use of the Sons of *Priapus*; nor were their wanting in those Times apt Schollars to such a Mistress, who prosecuted and enlarged upon the Subject she had begun; *Philenis*, a Strumpet of *Leucadia*, as unchast, saith a late Author in her Verses, as her Life.

Athenais, the Daughter of *Leontius*, an *Athenian* Sophist; a Woman of that Wisdom and Ingenuity, as that she was thought worthy to be chosen for a Wife by the Emperor *Theodosius* the Second.

Angela de Augarolis, an *Italian*

Italian Lady, accomplish'd in Grammar, Rhetorick, and Poetry.

Anne Askew, the Daughter of Sir *William Askew*, of *Lincoln-shire*: she is remember'd among the *English* Writers, as well in Verse as Prose, for a Woman of singular Beauty, Virtue and Ingenuity.

Anne Broadstreet, a *New-England* Poetess; She writ Descriptions of the Four Elements, the Four Humours, the Ages, the Four Seasons, and the Four Monarchies.

Anna Maria Shurman, an *Holandish* Lady, of the most celebrated Fame for Learning of any of her Sex that I have heard of in *Europe*, at this day, by her Epistles to many of the most Eminently Learned Men of this Age.

Arabella, an *English* Lady, in the time of King *James*, a near Kinswoman of his, she was a Lady of no less Eminence for Learning and ingenuous Parts, then for her Quality; and as saith an *English* Writer, who makes mention of her, *She had a great facility in Poetry, and was elaborately conversant among the Muses.* She had Correspondence with *Andrew Melvin*, the witty *Scotchman* in the *Tower*, being Prisoner there at the same time.

Aurea Behn, a Dramatick Writer. She writ the *Dutch Lover*, the *Amorous Princess*, the *Forc'd Marriage*, a Tragy-Comedy, the *Fatal Jealousie*, a Tragedy, *&c.*

Affinity, (*Affinitas*) kindred or alliance by Marriage; sometimes likeness or agreement.

Address or Adress, (*Fr.*) a direction; a short course, a near and ready way. I *address* my self to such a Person, is to resort unto, make towards, or make my application to him.

Age, (*ætas*) that part of a Man's Life which is from his Birth to this or his last Day. A Man, by our Common-Law, hath two Ages; the Age of 21 Years is termed his full Age, and 14 the Age of discretion, *Lit. l.* 2. *c.* 4. In a Woman there are six. 1. At seven Years of Age she may consent to Matrimony. 2. At nine she is Dowable. 3. At twelve Years she is able finally to confirm her former consent given to Matrimony. 4. At fourteen she is enabled to receive her Land into her hands, and shall be out of Ward if she be of this Age at the death of her Ancestor. 5. At sixteen Years she shall be out of Ward, though at the death of her Ancestor she was within the Age of fourteen Years. 6. At one and Twenty Years she is able to alienate her Lands and Tenements. *Proclus*, (a *Greek* Author) divides the Life of Man into seven Ages. 1. *Infancy* contains four Years. 2. *Childhood* contains ten Years. 3. *Youthhood* or *Adolescency* consists of eight Years, that is, from fourteen to two and twenty. 4. *Young-manhood* continues

nues nineteen Years, that is, from two and twenty to forty one. 5. *Ripe-man-hood* hath fifteen Years of continuance, therefore makes his progress to 56 Years. 6. *Old-age*, which in adding 12 to 56 makes up 68. 7. Decrepit Age is limited from 68 Years to 88. See more divisions of Age, if you please in first part *Treasury of Times*, p. 377. and in *Vul. Err.* p. 216.

Alimony, (*Alimonia*) nourishment, maintenance; but in a modern legal Sense it signifies that portion or allowance, which a married Woman sues for, upon any occasional separation from her Husband, wherein she is not charg'd with *Elopement* or *Adultery*. This was formerly recoverable in the Spiritual Court, but now only in Chancery.

Abortion, an untimely Birth or Miscarriage, which happens through divers Causes, Inward and Outward.

Amnion, the Membrane with which the *Fœtus* in the Womb is most immediately clad, which with the rest of the *Secundinæ*, the *Chorion* and *Alantois*, is ejected after the Birth; it is whiter and thinner than the *Chorion*. It contains not only the *Fœtus*, but the nutritious Humour, whence the *Fœtus* by the Mouth and Throat sucks its nourishment. It is outwardly clothed with the Urinary Membrane, and the *Chorion*, which sometimes stick so close to one another, that they can scarce be separated. Dr. *Blanchard*.

Amazons, (*Amazones*,) Warlike Women of *Scythia*, that had but one Teat (their name in *Greek* impowring as much) they were very Man-like, and cut off their Right Breasts, that it might not hinder their shooting, for they were excellent Archers; they lived by themselves, and if at any time they went to their Husbands or neighbouring Men, and conceived; if it were a Female Child, they kept it; if a Male, they sent it to the Father: The Country where they live is denominated from them, and called *Amazonia*.

Anchoress, a Religious Woman that Lives solitarily in a Cell. *Vide Anachorite*.

Anne, (Heb. *Hannah*) gracious or merciful.

Annulet, (*Annulus*) a Ring, or any thing like a Ring.

Arretaphila, (*Gr.* i. e. *amatrix virtutis*) a lover of, or friend to virtue, a Woman's Name.

Abia, *Hercules* Daughter.

Ægiale, the Wife of *Diomedes*, an Adultress.

Ægina, *Jupiter's* Mistress in the shape of fire.

Ægle, Daughter of *Hesperus*, King of *Italy*.

Agatha, *g.* good, a Womans Name.

Aglata, one of the Graces.

Aglais, a very great sheeater, *Megacle's* Daughter.

Agnes

Agnes, *g.* chaſt, a Womans Name.

Agnodice, a Maid Phyſician.

Alcyone, *Neptunes* Daughter, turned into a King-fiſher.

Amboſexous, Male and Female.

Amorets, *f.* Love toys.

Amulet, *l.* a ball about the neck to keep from Poiſon or Witchcraft.

Amymone, one of *Danaüs's* fifty Daughters, Mother of *Nauplius* by *Neptune*.

Anetis, a *Lydian* Goddeſs.

Anatiferius, *l.* Bringing the age of old Women.

Anaxarete, a hard hearted Virgin turned into a ſtone.

Anchoreſs, a Nun.

Andrago, *g.* a Manly Woman.

Andraſtes, *Andate*, Goddeſs of Victory among the *Britans*.

Andromache, *g.* [many fight] *Hectors* wife.

Andromeda, *Cepheus's* daughter.

Aretapila, *g.* a ſhe-friend of vertue.

Arethuſa, Daughter of *Nereus* a river of *Sicily*; alſo an *Armenian* fountain in which nothing ſinks.

Ariadne, Daughter of *Minos*.

Aſbiaroth, Goddeſs of the *Adonians*.

Aſſeſtrix, a ſhe-aſſiſtant, a Midwife.

Aſtroarch, Queen of Planets, the Moon.

Atalanta, the ſwift Lady won by *Hipomanes's* three Golden Apples.

Attbis, Daughter to *Cranaus*, King of *Athens*.

Ave Marie, *l.* Her Salutation by the Angel.

Avice, *Hildevig*, *Sa.* Lady defence.

Anſes, *African* Virgins uſed to combat in honour of *Minerva*.

Autonoe, *Actæon's* Mother.

Agetus, the *Lacedemonian*. *Herodotus*, *lib.* 6. thus writes of this Lady, the Daughter of *Alcydes* the *Spartan*, firſt wife to *Agetus*, and after to the King *Ariſton*. She, of the moſt deformed, became the excellenteſt amongſt Women.

Ariſtoclea, Of all the deaths that I have read of; this of *Ariſtoclæa*, methinks exceeds example, with which, howſoever her body was tormented, her ſoul could not be grieved; for never woman died ſuch a loving death, Her Lovers contending in the heat of their affection, but not regarding her ſafety whom they did affect, ſhe as it were ſet upon the rack of Love, plucked almoſt to pieces, betwixt them both expired.

Ada, *Alexander* the Great, amongſt his many other conqueſts, having beſieged the great City *Halicarnaſſus*, & by reaſon of oppoſition made againſt him, levell'd it with the ground He

entred

entred *Caria*, where *Ada* then reigned Queen, who being before oppreſt by *Orontobas* (imployed by *Darius*) was almoſt quite beaten out of her Kingdom: Having at that time no more of all her large Dominions left her, ſaving *Alynda* the moſt defenced City, into which ſhe had retired herſelf for ſafety. She hearing of *Alexanders* approach, gave him a Royal meeting, and ſubmitted herſelf, her Subjects and City into his Power, withal Adopting him by the Name of Son.

Agathoclea, *Ptolme* being free from all foreign Invaſions, he began Domeſtick troubles at home: For being given over to his own Appetite, and beſotted to his Inſatiate Pleaſures, he firſt began with *Loadice*, (both his Siſter and Wife) cauſing her to be ſlain, that he might the more freely enjoy the ſociety and fellowſhip of his moſt rare and beautiful Miſtreſs, *Agathoclea*: So that the greatneſs of his Name, and the Splendor of his Majeſty both ſet apart, he abandoned himſelf ſolely to Whoredoms by Night, and to Banquets and all profuſeneſs of Riot by day.

Ariſtomache, *Dionyſius* the Tyrant baniſht *Dion* out of *Sicily*, taking into his own cuſtody the Exiles Wife *Ariſtomache*, and her Daughter: But after, at the great Interceſſion of one of his Servants. *Polycrates* (a man by him much affected) he compelled the Lady (who ſtill Lamented the abſence of her Lord) unto a ſecond Marriage with this *Polycrates*, who was by Nation of *Syracuſa*. But *Dion* having gathered freſh Forces, and expelling *Dionyſius* from *Syracuſa* unto the *Locrenſes*: *Arete* his Siſter, meeting him, and Congratulating his Famous Victory, made Interceſſion for *Ariſtomache*, who with great ſhame had kept herſelf from the preſence of her firſt Huſband, not daring to look him in the Face, howſoever her ſecond Nuptials were made by Force and Compulſion: But the neceſſity of the cauſe, the wondrous ſubmiſſion and modeſt Excuſe of *Ariſtomache*, together with the Mediation of *Arete*, ſo much he prevailed with *Dion*, (all confirming her innocence) that he received his wife and Daughter into his Family, ſtill continuing their former Love and Society.

Artimeſia, Queen of *Caria*, ſo much honoured the remembrance of her Husband *Mauſolus* being dead, that after Meditation. and deliberate counſel which way ſhe might beſt decorate his Hearſe, and withal to expreſs to Perpetuity; her unmatchable Love: She cauſed to be erected over him, a Tomb ſo Magnificent, that for the Coſt and State, it was not doubted to be worthily reckoned amongſt the Nine Wonders. But what do I ſpeak of ſo rich a Structure, when

she her self became the living Sepulcher of her dead husband, by their Testimonies who have Recorded, that she preserved his bones, and having beaten them to powder, mingled their dust with her Wine in remembrance of him, every morning and evening, *Cicer. Tusc. lib.* 3, and *Plin. lib.* 36. *cap.* 5.

Arctaphila Cyrenea, is deservedly numbred amongst the Heroick Ladies, she lived in the time of *Mithridates*, and was the Daughter of *Æglatur*, and the Wife of *Phedimus*: A Woman of excellent Vertue, exquisite Beauty, singular Wisedom, and in the Managing of Common-Wealths business, and Civil Affairs ingeniously Expert.

Aurora, *or the Morning*, *Hesiodus* in *Theog.* terms her the Daughter of *Hyperion*, and the Nymph *Thya*, and Sister to the Sun and Moon. Others derive her from *Tytan* and *Terra*; they call her the way leader to the Sun; as *Lucifer* the Day-Star is stil'd her Henshman or Usher: For so saith *Orpheus* in an Hymn to *Aurora*. *Homer* in an Hymn to *Venus*, allows her Roseat Fingers, a red or ruddy colour, and to be drawn in a Golden Chariot. *Virgil* sometimes allows her four Horses, sometimes but two, and those of a red colour. *Theocrites* describes them white or gray, according to the colour of the morning. *Lycopheon* in *Alexandra*, brings her in mounted upon *Pegasus*. *Pausanius* in *Laconic*, Writes that she was doatingly besotted of the fair young Man *Cephalus*, as likewise of *Orion*, in which *Homer* agrees with him. *Apollodorus* makes her the Mother of the Winds and the Stars: *Hesiod* is of the same opinion, that by prostrating herself to her Brother *Astræus*, the Son of *Hyperion* and *Thya*, she brought forth *Argestre*, *Zephyrus*, *Boreas* and *Notus*, with a Daughter called *Jadama*.

Amphitrite, *Jupiter* having expelled *Saturn* from his Kingdom, by the help of his Brothers, *Neptune* and *Pluto*, and having cast Lots for the Tripartite Empire; the Heaven fell to *Jupiter*, Hell to *Pluto*, and the Sea with all the Isles adjacent to *Neptune*; who Solicited the Love of *Amphitrite*, but she not willing to condescend to his Amorous purpose, he imployed a Dolphin to Negotiate in his behalf, who dealt so well in the Business, that they were not only reconciled, but soon after Married. For which, in the perpetual Memory of so great and good an Office done to him, he placed him among the Stars, not far from *Capricorn*, as *Higinus* hath left remembred in his Fables, and *Aratus* in his Astronomicks: Others contend that *Venilia* was the Wife of *Neptune*: But notwithstanding his Love to, and Marriage with *Amphitrite*, he had many Children

dren by other Nymphs, Goddesses and Wantons.

Ate. Ate, whom some call *Læsio*, is the Goddess of Discord or Contention, and by *Homer* termed the daughter of *Jupiter*.

Ate prisca proles quæ læserit omnes
Mortales.

Ate *the ancient Off-spring that hath hurt and harmed all Mankind.*

He calls her a certain Woman that to all men hath been Obnoxious and Perilous alluding (no doubt) to the Parent of us all, *Eve*, that first transgressed, and by some Reliques of Truth, with which he was enlightned, for he saith

Filia prima Jovis queque omnes perdidit Ate
Pernisciosa——

As much as to say, *Pernitious* Ate, *the eldest daughter of Jupiter, who hath lost us all.* In another Fable he alludes to the same purpose, where he saith, *Jupiter notwithstanding he was the most wise of all Mortals, yet was in the days of old tempted and deceived of his Wife Juno.* And this *Homer* hath plainly delivered, that the beginning of evil came first from a Woman, and by her the wisest of Men was beguiled. *Hesiod*, (in his Book of Weeks and Days) is of the same opinion, and writes to the same purpose: But in another kind of Fable, from the old Tradition. For saith he, *From* Pandora *a Woman of all Creatures the most faireſt, and first created by the Gods, all mischiefs whatsoever were dispersed through the face of the whole earth,*

Aretaphile, was Wife to *Nicecocrates*, called the Tyrant of *Cyrene*, who very passionately Loved her for extraordinary beauty, but was so detested by her for his cruelty, that she complotted with *Leander* his Brother, to destroy him. One Grand Motive inducing her to it, was, that he had put her first Husband to death to enjoy her; but being discovered e're she could give him the intended Dose of Poison; she was Rack'd to Extort a Confession of her Accomplices, but stood so firmly in her denyal, that she was acquitted, yet gave not over her enterprise, till she had accomplished it: And then Married *Leander*, who proving more cruell than his Brother; She caused him to be sewed up in a Sack, and thrown into the Sea where he perished: By which those of *Cyrene* gained their lost Liberty; and in Grateful acknowment, offered her to be their Queen, but she refused Soveraignty: And chus'd to live a private Life the rest of her days.

Arethusa, Daughter as the Poets fable of *Nereus Coris*, one of the Nymphs attending one the Goddess *Diana*; who flying the Embraces of *Alpheus*,

is said, upon her imploring the Goddess, to be turned into a Fountain which bears her Name.

Argyra, a Beautiful Nymph, whose Charming Features so Ravished *Solemnus*, that not finding means to enjoy her, he dyed for Love: Whereupon *Venus* in Compassion to his Sufferings, turned him into a Fountain, in which, whomsoever Bathed, were Cured of Love; and had the Memory of the fair Female, for whom they Languished obliterated.

Ariadne, King *Minos* of *Crees* Daughter, who was carried away by *Theseus*, after he had overcome the *Minataure*, but he in his flight being warned by *Bacchus* to leave her in the Isle of *Naxos*, set sail whilst she slept, who awaking and missing him, run about the Island in a distracted Condition, till the fabled God came and Espoused her, and afterward translated her tothe Starry Region, where some of those bright Spangles are at this day called her Crown.

Ariadne, another of the Name, Wife to *Leno*, Emperour of *Constantinople*: She caused her Husband to be made drunk, and then Imured him in a Tomb: After that she placed *Anastasius* her Paramour in the Throne, and got her Husbands brother whose right it was to be Excluded.

Arie, an *Italian* Lady, wife to *Pesus Cecinna*, a *Roman Senator*, who advised her Husband to dye a Heroick death, after he was condemned and shewed him the way by first stabbing herself.

Athalia, *Ahabs* Daughter, Mother to *Ahaziah*, who being slain by *Jehu*, upon notice of it, she put all the Royal Seed, except *Joash*, to death, who was saved by *Jehojadahs* wife, and assumed, the Government but she was afterward slain in the Court of the Temple, 2 *King*. 11.

Augea, Daughter to *Alæus*, she was Ravished by *Hercules*, and of that Rape brought forth *Telephus*, which known to the Father of *Augea*, he put her and her Son into a Chest, and cast them into the River *Caycus*, but *Venus* taking compassion on them, caused it to float safe till it was taken up by *Teuthras* the King of the Country; who Marryed the Lady for her Beauty, and left the Kingdom to her Son after his decease.

Aurora, held to be the Daughter of the Earth and Sun, of whom *Procris* Wife of *Cephalus*, being jealous, was slain with an Arrow by her Husband, who took her for a wild Beast as she lay in the bushes, to discover his Amours. This *Aurora*, is fabled to be Marryed to *Tytheus*, a very Ancient Man, which makes her rise Early in the Morning, by reason she finds no pleasure in his cold Embraces. Signifying that Young Ladies Marryed to old

old Men, think the Night tedious, and wish for day; that they may disencumber themselves of Society so unagreeable to their Constitutions.

Arrabella d'Cordona, a Beautiful *Spanish Lady* of *Toledo*, skilled in almost all the Arts and Sciences, her Musick and Voice, Charmed all that heard her, into wonder, and many of the Grandees laboured to gain her in Marriage; but she refused all Society with Men in that way, as having Vowed perpetual Virginity.

Antonia, Daughter to a *Senator* of *Venice*, although she had divers great Matches offered her: Yet she Married a poor Gardiner, saying, She would Wed for Virtue, and not for Riches; and lived with him a Contemplative Life all her days.

Aristarica, a very Beautiful Lady, being courted at once by *Callisthenes*, and *Strato*; the former, being the Richer, gained her by the Compulsion of her Parents, and the latter endeavouring to take her away by force, she by interposing to part them, was killed; whereupon *Strato* killed himself, and *Callisthenes* went distracted.

Arsinoe, Daughter to *Ptolomy Lagos*, one of the *Greek* Kings that Governed *Egypt*, she was first Marryed to *Lysimachus* Kind of *Macedon*, and then to her Brother *Ptolomy Coraunnus*, who murthered her two Children by *Lysimachus*, and deposing her; got the Kingdom of *Macedon*, yet held it not long before he lost his Life: Of which proceedings else where, see more at larg.

Astrea, held to be Daughter of *Jupiter* and *Themis*, and is stiled the Goddess of *Justice*, who in the Golden Age was sent from Heaven, but that Age changing into Violence and Rapin, and no regard being given to her, she fled back to Heaven; and there holds the Ballances, or the Sign *Libra* in the *Zodiack*.

Atalanta, Daughter to *Schœnus* King of *Scyros*, who for her nimbleness in running, exceeded most of her Age, and being very Beautiful, she had many Suitors, but resolved none should enjoy her, but him that could out-run her; upon condition, that if she won the Race, he should be put to death that undertook it, this dashed many out of Countenance, and many that she outrun were slain with Darts, till *Hippomanes* praying at the Shrine of *Venus* for assistance, had three Golden Apples given him, which in the Race, he threw divers ways, and whilst she was heedful in gathering them, he gained the Goal, and had her to wife: But afterward for defiling the Temple of *Cyble*, in lying together under the Altar, they are fabled to be turned into a Lyon and Lyoness.

Ate, held to be the Goddess of Strife and Envy, who made it her business to set People at varience, but from her Malice there an appeal to the Lites Daughters of *Jupiter*, who restor'd People to Peace and Concord, and prevented many Mischiefs that would otherwise have befallen them.

Atergatis, a Goddess, worshipped by the *Ascolonities*, in the shape of a Mare-maid.

Artificial Beauty. I do find that *washing* and *painting* is condemn'd in *Holy Writ*, as the practice of *loose*, *licentious* and *lascivious Women*; who with the deforming of their *Souls*, and polluting their *Consciences*, do use the *Art* for embellishing their *Countenances*. The *New-Testament* affirms we cannot make one *hair* of our *head white* or *black*; and if we have neither the *liberty* nor are to assume the *power* to alter the *Complexion* of our *hairs*, then muchless the *complexion* of our *cheeks* and *faces*. St. *Paul* and St. *Peter* prescribed how *Women* should be clad, that is, with *Modesty*, *shamefac'dness* and *Sobriety*, and not with *gorgerous Apparel*, or with *braided Hair*, *Gold* or *Pearls*; and if these things were forbidden, how much more is *washing* or *painting* the *Face*? So that this *Artificial Beauty* may appear to be divinely forbidden as an *Enemy* to *Truth*, which needeth none but its own *native Complexion*; and is so far from being beholding to *Art* for any addition to enliven her *colour*, or to put a *blush* upon it; but grant it were neither scandalously sinful, nor absolutely unlawful, yet the *offence* it giveth to the *true* and *strict Professors* of *Piety* is a sufficient *Argument*, that it ought not to be practised. Although many things may be permitted in themselves, yet they become evil and are to be forborn, when others are offended at them. Neither is this all, for the very name of a *painted Face* is enough to destroy the *Reputation* of her that useth it; and exposeth her to all manner of *Reproaches*. Upon reading of these Reflections upon *Artificial Beauty*, methinks I hear some angry Lady saying; I perceive this censorious Man hath been too busie with my *Face*, and hath endeavoured to throw *dirt* on it, because it hath been lately *spotted* in the *fashion*; a *fashion* that hath as much innocence to plead for its *excuse*, as custom for its *authority*. *Venus* the *Goddess* of *Beauty* was born with a *Motticella*, or natural *Beauty-spot*, as if *Nature* had set forth a Pattern for Art to imitate. You may see every day some little *clouds* over the *face* of the *Sun*, yet he is not asham'd of his *Attraction*. The *Moon* when she is at *Full*, and shining in her greatest *lustre*, hath in her *Face* some remarkable *spots*, and herein is plac'd her chiefest *glory*; as being in every thing

in-

inconstant but in this. When I put on my *Mask*, which is no more nor better than one great *Patch*, you do commend me for it; and will you be *displeased* with me for *wearing* a few black *Patches*? which if they are cut into *Stars*, do represent unto me whither I would go; or if into little *Worms*, whither I must go; the one of them testifying in me the *sense* of my *Unworthiness* to increase my *Humility*, and the other the *height* of my *Meditations* to advance my *Affections*. It is the *unhappiness* of the most *harmless* things to be *subject* to the greatest *Misconstruction*; and on the same *subject* from whence others draw their *suspicions* of *Curiosity* to accuse our *Pride*, we derive the greatest Arguments of *discipline* and *instruction* to defend our *Innocence*. Nevertheless, according to the obligation of my *Duty*, to give you in all things *Satisfaction*, I am determined to *wear* them no more.

Ausonius's Poem on the great Love that ought to be between a Man and his Wife, 'tis this which follows;

Ad Uxorem.

Live as we have liv'd, still to each other new,
And use those names we did when we first knew:
Let the same Smiles within our Cheeks be read,
——As were at first——
Let the day never come to see the change,
That either Time or Age shall make us strange:
But as we first met, let us ever be,
I, thy young Man, and thou a Girl to me:
To others, though I seem like Nestor *old;*
And thou more years hast, then *Cumana *told:* (Sib.
Times snow we will (Cuman.
not see, though it appears,
'Tis good to know our Age, not count our Years.

Such, I must confess, Husbands ought to be to their Wives, and Wives to their Husbands, but they are seldom found in these days.

B.

Barbara, She that is strange, inhumane, or of a strange tongue, and unknown.

Bathsheba, בתשבע *Bathshebang*, 2 Sam. 11. 3. *i.* the Daughter of an Oath.

Bathshua, בתשוע, *Bathshuang*, 2 *Chron.* 3. *v.* 5. the Daughter of crying, or a Rich Noble, and Liberal Mans Daughter.

Bauris, perhaps pleasant, from *Ϛαυκος*, *ibid. Græ.*

Beatrice, *i.* blessed, from *beo*, to bless.

Benet, or *Benedicta*, Blessed.

Benigna, *i.* kind, courteous, bounteous.

Bertha, *i.* bright or famous, Ger.

Bilhah, בִּלְהָה *Gen.* 29. 29. *i.* old or fading.

Bethiah, בִּתְיָה may be rendred the Daughter of the Lord, as it were בִּיתְיָה or the House of the Lord, as it were בִּיתְיָה 1 *Chron*, 4. 18. of בַּת *bath*, a Daughter, see 22. and בַּיִת *beth*, a House, from בָּנָה *banah*, he builded, and יָהּ *jah*, a name of God, from הָיָה *hajah*, he was.

Blanch, or *Blanchia*, *i.* white or fair, from *blanc.* Fr.

Bona, *i.* She that is good, favourable, or affable. *Lat.*

Bridget, from Bride. *Irish.*

Batilda, Queen of *France*, she is Renowned for her Piety and Learning; Descended from an *English Saxon* Prince, In her Youth as she walked by the Sea-shoar, she was surprized by Pirates, who carryed her to *France*, and sold her to the Mayor of the Kings Palace, where the King no sooner saw her, *viz.* *Clovis* the Second, but he fell in Love with her, Marryed her, and had by her Three Sons; and Governed the Kingdom very prudently, till *Clotaire* her third Son came of Age: She was for her holy manner of Living, and the Charitable Deeds she had done, Sainted, or Cannonized by Pope *Nicholas* the First.

Baudise, or *Boadicia*, a Queen of the Antient *Britains*, who for the Rape of her Daughters, by the *Roman* Leiutenant, fell upon their Army with a great power at unawares, and cut of seventy Thousand of them; but not being afterward assisted by the rest of the *British* Princes she was Vanquished by *Suetonius*, and treacherously poisoned by those to whom she fled for Refuge.

Beatrix, Queen of *Naples* and *Sicily*, Daughter of *Raymond Berrenger*, the fifth Earl of *Provence*; she was a Woman of a Masculine Spirit, and stired up great Wars in those Kingdoms, which occasioned much Blood-shed.

Beatrix, Daughter to *Renaud* Earl of *Burgundy*, she was Marryed to *Frederick* the first Emperour of the *Romans*, she going out of Curiosity to see the City of *Milan*, the People by some Incendiaries, were possessed that she had contributed to the Abridgment of their Liberties; whereupon they took her from her stately Chariot, and set her upon a scrubbed Ass, her face to the Tail, which they compelled her to hold in her hand instead of a Bridle; and so led her through the Principal parts of the City: Which Afront, the Emperour Resented so highly, that he razed the City, except the Churches, to the Ground, sowed it with Salt, and put all those who had a

hand

hand in this buſineſs to death, unleſs ſuch as could with their Teeth take a Figg out of the Fundament of the Aſs, on which they had ſet the Empreſs, which many deteſted, and choſe rather to ſuffer death than attempt it.

Bathſheba, Wife to *Uriah* the *Hittite*, her naked beauties ſo Inchanted King *David*, who eſpyed her from a *Turras*, as ſhe was waſhing in a Fountain; that he procured her Husband to be ſlain, and took her to Wife, of whom he begat *Solomon*, the wiſe King of *Iſrael*.

Bacchanets, a ſort of War-like Woman, who attended *Bacchus* in his War and Conqueſt of the *Indians*, and afterwards the Prieſteſs of *Bacchus*, were ſo called, who Celebrated his Feaſts and Drunken Revels, and were clad in *Leopards* and *Panthars* skins: The Men were attired like *Satyrs*, and Crowned with Ivy or Vines; and theſe Feaſts were Celebrated with all manner of Diſcordant Muſick, as Horns and Cymbals, *&c.* And with very great diſorder to ſhew the folly of Drunkenneſs.

Bacchia, Daughter of *Bacchus*, at the Celebration of whoſe Feaſt, the *Bacchinalians*, tore *Acteon*, the Son of *Meliſſus* in pieces, becauſe he refuſed to join with them in thoſe diſorders, for which they were baniſhed the City of *Corinth*.

Bagoe, held to be the Nymph, that taught the *Tuſcan Sages*, the Art of Divination, by the flight of Lightning, and is held by ſome to be one of the *Sibyls*, others ſay, ſhe was the firſt Woman, that Interpreted the Oracles, and flouriſhed in the time of *Alexander* the Great.

Barrbancon, (*Marie de*) Daughter of *Michael* Lord of *Cany*, in her Caſtle of *Benegon* in the Province of *Berry*, by the Lord Lieutenant of *Burgundy*; ſhe with her Sword in her hand, marched at the head of the Breach that was made, and beat the Enemy out again; but famine growing ſo faſt upon her, ſhe was compelled to ſurrender, yet in conſideration of her great Courage and Conduct, had her Caſtle reſtored to her again.

Barro, a Woman very Learned in Philoſophy.

Baſſine, *Artebabazk*, a *Perſion* Captains Daughter, ſhe was taken in *Damaſcus*, and preſented to *Alexander* the Great, who for her Beauty Marryed her.

Beaufort, (*Margaret*) Grand Child to *Edward* the Third, ſhe was Mother to *Henry* the Seventh: She founded many Religious Houſes, and gave liberaly to Charitable uſes, among which *Chriſts* and St. *Johns Colledges* in *Cambridge*; are not the leaſt Memorable, ſhe was ſo zealous for the promotion of the Chriſtian Religi-

on

on in the Eastern Countrys, where it was so much decayed, that she would often say, if it pleased God to stir up the Christian Princes, to War for the Recovery of the *Holy Land*, she would attend upon them as their Laundress.

Bertos, (*Claudia*) first a Nun, then an Abbess; She was a Virgin of Singular Learning and Piety.

Belides, they were so called, as being the fifty Daughters of *Danaus*, who being Marryed to *Egyptus* fifty Sons all of them at their Fathers command, except *Hypemnestray*, killed their Husbands on the Wedding Night, and she for her refusal, and contributing to his Escape, was a long while imprisoned by her Father, till her Husband came with an Armed power and Rescued her.

Bellides, or *Danaides*, the same with the former.

Bellona, stiled the Goddess of War, Companion and Sister to *Mars*; she had Temples Dedicated to her, and Priests who were called *Belonary* they used to offer part of their blood to her, and then give it to those that participaed with them in the Mistery: Some will have her to be the same with *Pallas*; the *Cappadocians* held her in such Esteem, that her Priests took place next the Kings, she is variously painted in Warlike dresses.

Biblia, or *Billa* Wife to *Duellus* a *Roman*, being reproved by him, for not telling him of the strong smell of his breath; that had been objected to him in a Brawl, she innocently told him, that never having kissed any Man but himself, she concluded all Mens breath had the same savour.

Biblis, Daughter of the Nymph *Cyana*, she fell passionately in Love with her Brother *Caunus*, who refusing to comply with her desires in a Lustful way, she attempted to hang herself; but being prevented in that by her Nurse, she mourned and wept so long till she dyed, and is fabled to be turned into a Fountain.

Billichilde, first Marryed to *Theodebertus*, Second King of *Austrasia*, who of a Slave, for her beauty, advanced her to the dignity of a Queen, and by her he had two Sons and and a Daughter; but within a while after growing jealous of her, he caused her to be put to death.

Bithia, a Woman of *Scythia*, mentioned by *Pliny*, who had such infectious Eyes, that with long and stedfast looking upon any Living Creature, she would kill, or much injure it; she had in each Eye two Apples and two distinct Sights, &c.

Blanch of *Castile*, Daughter to *Alphonsus* the Ninth, and *Elenor* of *England*; she was Marryed to *Lewis* called the

Lyon,

Lyon, and afterwards King of *France*, she managed the Affairs of the Kingdom after her Husbands death to Admiration: Notwithstanding Powerful Factions opposed her; she was Mother to St. *Lewis* of *France*, and brought up him and her other Children, under the Tuterage of such Learned and Pious Men, that they became an Ornament to their Country.

Blanch, Daughter to *Otho*, the Fourth Earl of *Burgundy*, and *Maud*, Countess of *Artois*, she was likewise Queen of *France*, by her Marriage with *Charles* the Fourth; she was falsly accused of Adultery, which Conspiracy against her Life, evidently appearing the Accusers were flead alive, and then being beheaded, their Carcasses hanged on Gibbets.

Bentivoglia (*Francisca*) Married to *Galeoto Manfredi*, but upon suspicion that he was secretly Married before to a Virgin of *Fayenza*, she with two others, who were pretended Physicians Assassinated him giving him the Mortal wound with her own hand.

Berenice, Daughter of *Ptolomeus Philadelphus* King of *Egypt*. and Marryed to *Antiochus Sotor*, King of *Syria*, who were both murthered by *Laodicea*, *Antiochus* first Wife. ——*Bernice*, another Daughter to the aforesaid King of *Egypt*, whose Hair being Dedicated to *Venus*, for *Ptolomeus Evergetes* her Husbands success in War, and hung up in the Temple, where in a short time it being missed, it was fabled by *Callimachus*, and others to be taken up to the Skies by the Goddess, and turned into a Star.

Berenice, Daughter to *Agrippa* the Elder; she was Married to *Agrippa* the Younger King of the *Jews*; and sat with him when St. *Paul* pleaded before him, and *Festus* the *Roman* Proconsul.

Berenice, Daughter of *Mithridates* King of *Pontus*, who when her Father was overcome by *Lucullus* the *Roman* Consul in a mortal Battle, took poison, that she might not fall into the hands of the Enemy alive, but that not presently dispatching her, she caused one of her Slaves to strangle her.

Berthe, Daughter of *Cuthbert* King of *France* and *Ingoberge*; she was Wife to *Ethelbert* King of *Kent*, a *Saxon* Prince, who then was a *Pagan*, but by her pious and Examplary Life, she won him to Embrace Christianity.

Berthe, Daughter to *Lotharius* the Second King of *France*, and *Valrada* his Queen, she was one of the most Courragious, Beautiful, and Illustrious Princesses of her Age; she had divers Noble Husbands at sundry times, and did many brave Exploits in War.

Barthe, Daughter of *Cheribert*, she was Wife to *Peppico* the short, afterward King of *France*, and Mother to *Charles* the Great.

Bonere Foxce, a Queen of *Poland*, Wife to *Sigismund* the First, by *Isabel* of *Aragon*, she was a Woman of great Virtue, exceeding Loving and Tender of her Husband; attending him like a common Nurse in all his Sickness, sitting up with him, and tending him with little or no rest to herself, though he diswaded her to take off herself, and commit that charge to others.

Bozromea (*Biancha*) a Learned Lady of *Padua*, being perfect in the Sciences, and spoke divers Languages; the which together with her rare Beauty gained her a singular Esteem among the Learned.

Brigite, since called St. *Brigite*, was a *Swedish* Princess, she flourished in the 14th. Age; and was Marryed to Prince *Ulson* of *Nericia*, and by him had Eight Children, after the Death of her Husband, who turned *Gestertian Monk*; with whom before she had been on a Pilgrimage: She wrote a Volume of Revelations in Eight Books, which has been approved by divers Popes, and dying 1373. She was Canonized by Pope *Boniface* the Second.

Britomaris, a *Cretian* Nymph, held to be daughter to *Jupiter* and *Charmea*, she much delighted in Hunting, but one day heedlesly Traversing a Forrest, she fell into a Hunters Net, and fearing some wild Beast should come to devour her; she implored the help of *Diana*, whereupon the Goddess released her from the Toil, in Grateful acknowledgment, the Nymph built a Temple, and dedicated it to her by the Name of *Dyctin Diana*: *Minos* King of *Creet*, attempting afterwards to Ravish her, she leaped into the Sea, and was drowned.

Brunechilde, Daughter of *Athanagilde* King of the *Wisgoths*, she was Married to *Sigebert* the first King of *Austratia*; she caused great mischiefs in *France*, which in the end came home to her, for being accused by *Clotaire* the Second, for the murther of Ten Kings: She was first Racked, and then torn in pieces by drawing Horses: She was a Woman of vast Ambition, and endeavoured to destroy all her Opposers, but her death, in a great measure, prevented it.

Budos Ludovica, wife to *Montmorency*, Constable of *Fr.*

Busa, a Lady of *Apulia*, who fed Ten Thousand Hunger-starved *Romans*, as they fled from the Battle of *Cannea*, where the *Roman* Army was defeated by *Hannibal*.

Batchelors. It was inserted in *Plato's* Laws, that what Man soever liv'd a Batchelor above five and thirty Years of Age,

Age, was neither capable of Honour or Office, *Alexand. ab. Alex. lib. 4. cap. 8. Licurgus* the Lawgiver amongst the *Lacedemonians*, (as the same Author testifies) to shew the necessity of Marriage, made a Decree, That all such as affected singleness and solitude of life, should be held Ignominious. They were not admitted to publick Plays, but in the Winter were compell'd to pass through the Market-place naked, and without Garments. The Law of the *Spartans* set a Fine upon his Head first, that married not at all; next, on him that married not till he was old; and lastly, on him they set the greatest Mulct, that married an evil Wife, or from a strange Tribe. So laudable and reverent was Marriage amongst the *Lacedemonians* Procreation of Children, and fertility of Issue, That whosoever was the Father of Three Children, should be free from Watch or Ward by day or Night; and whosoever had Four, or upward, were rewarded with all Immunities and Liberty; This Law was confirmed by *Q. Metellus Numidicus*, Censor; after approved by *Julius Cæsar*; and lastly, established by *Augustus*. Memorable are the words of *Metellus* in a publick Oration to the People, *If we could possibly be without Wives, O Romans,* (saith he) *we might all of us be free from molestation and trouble: but since Nature excites us, and necessity compels us to this exigent, That we can neither live with them without Inconvenience, nor without them at all; more expedient it is therefore that we aim at the general and lasting profit, than at our own private and momentary pleasure.*

Bawd, *Pimp*, &c. I put these together because it is pity to part the *Devil's Houshold-stuff*: And indeed she is very much like him, her Envy running Parallel with his; For all that the Devil endeavours to do, is to bring Mankind into the like state and condition; and the nature of a Bawd is to make all fair Women as foul as her self: Now because their Youth perhaps will not admit of it so soon; she hurries them on to it by degrees, by the excess of Drink, Smoke, and Venery. ——If you visit her House, she pretends to have no Drink, but will send for some that she may be sure of your Mony: If you touch her Bedding it will infect you, for few comes near it but they are troubled with a fit of the Falling-sickness; but yet this I shall tell you, she'l teach you Temperance, not suffering you to have too much Liquor for your Mony: If she stays a Year in a place she is befriended by the Justices Clerk.——. The Instruments in chief of a Bawd's Trade are an Hector or Huff, which seems instead of the Gyant to defend her Inchanted

chanted Castle from being violated by Knights-Errant: The Pimp, which brings Grist to the Mill, that is, Bawdy Customers to the House, which he picks up under this pretence; *Go along with me, and I will shew you the fairest Wench in Christendom*, or raise a Discourse of *Bawdry*, and then swear, *There is not such a curious fine Sinner in or about the City as there is at such a place*, &c. —— But the Whore is the main support of the House. The first will not swagger unless he be paid; the next wont procure unless he may Spunge, and have his Folly for nothing, and the Whore will not *ply* unless she have half share of her own getting, besides a little Mony by the by. ——— The Market-places to which a Bawd resorts to buy Tools for her Trade, are Inns, where she enquires of the Carriers for Servant-Maids, and according as they are Handsom she entertains them, and trains them up in the Mysteries of her Occupation; and having quallified them for her Profession of a Prostitute, the Bawd furnishes them with Butterfly--Garments, and other gawdy Accoutrements, for which she hath three shares, or as much as they can agree about. ——— *Plutarch* in the Life of *Pericles*, reports, That *Aspasia* his sole delight, made her House a Stews, in which the Bodies of the fairest young Women were made common for Money. In my opinion to be wondred at it is, that these being past their own actual Sins, wherein too much Saciety hath bred a Surfeit, or the Infirmity of Age, or Disease, a meer disability or Performance; yet even in their last of days, and when one Foot is already in the Grave, they without any thought of Repentance, or the hope of Grace, as if they had not Wickedness enough of their own to answer for, heap upon them the Sins of others; as not only inticing and alluring Virgins and young Wives, to that base Venerial Trade, and the infinite Inconveniences both of Soul and Body depending thereupon, but to wear their Garments by the Prostitution of others, and eat their Bread, and drink Sack and Aqua-vitæ by their mercenary Sweat; and so base an usury and uncomely a travel of their Bodies, as is not only odious in the Eyes of Man, but abominable in the sight of Angels.

Brute Beasts in Love; *with an Account of the strange Love of an* Athenian.—To see Men affectioned to Women, and Women to Men, is a natural thing, and to be believed. But here Blindness is come to that height, that that which I intend to speak of, seems impossible and incredible. Historiographers write it for truth, That in the Town of *Athens* there was a young Man, of an honest

honeſt Family, competently Rich and well known, who having curiouſly obſerved a Statue of Marble, excellently wrought, and in a publick place in *Athens*, fell ſo in love with it, that he could not keep himſelf from the place where it ſtood, but be always embracing of it, and always when he was not with it, he was diſcontented, and blubber'd with Tears. —— This Paſſion came to ſuch an Extreamity, that he addreſſed himſelf to the Senate at *Athens*, and offering them a good Sum of Mony, beſeeching them to do him the favour that he might have it home with him. The Senate found that they could not by their Authority, ſuffer it to be taken away, nor to ſell any publick Statue, ſo that his Requeſt was deny'd, which made him marvellous ſorrowful even at the Heart. Then he went to the Statue, and put a Crown of Gold upon it, and enrich'd it with Garments and Jewils of great price, then ador'd it, and ſeriouſly beheld it, muſing always upon it, and in his folly perſevered many days, that at laſt being forbidden theſe things by the Senate, he kill'd himſelf with Grief; this thing was truly wonderful. But if that be true which is written upon *Xerxes*, and affirmed by ſo many Authors, indeed he excell'd in Folly all the Men in the World. They ſay he fell in Love with a Palm-tree, a Tree well known though a ſtranger in *England*, and that he loved it, and cheriſhed it, as if it had been a Woman.—— Seeing then theſe things happen to rational Men, we may believe that which is written of Bruit Beaſts, which have loved certain Men and Women, eſpecially when we find it certified by great and famous Writers; as *Glaucus*, that was ſo loved of a Sheep, that it never forſook him. Every one holds that the Dolphin is a lover of Men. *Elian* writes in his Book of Beaſts a Caſe worthy be read; He ſaith, that a Dolphin ſeeing upon the Sea-ſhoar, where Children were a playing, one among the reſt, which he liked very well, he fell ſo in love with it, that every time that the Dolphin ſee him, he came as near as he could to the edge of the Water to ſhew himſelf. At the firſt the Child being afraid, did ſhun it, but afterwards, by the Dolphin's perſeverance one day after another, and ſhewing ſigns of love to the Child, the Child was encouraged, and upon the kind uſage of the Dolphin, the Child was emboldned to ſwim upon the Water near unto the Fiſh, even to go ride upon the back of it, and the Fiſh would carry him for a good ſpace of time, even to the bottom of the Water, till the Child made a ſign to riſe again. —— In this ſolace and

ſport

ſport they ſpent many days, during which the Dolphin came every day to preſent himſelf to the brink of the Sea. But at one time, the Child being naked, ſwimming in the Sea, and getting upon the Dolphin, willing to hold faſt, one of the ſharp pricks in the Fin of the Dolphin run into his Belly, which wounded him ſo that the Child died immediately in the Water, which the Dolphin perceiving, and ſeeing the Blood and the Child dead upon his back, he ſwam preſently to the ſhoar, and as though he would puniſh himſelf for this fault, ſwimming in great fury, he leaped out of the Water, carrying with him as well as he could the dead Child, which he ſo much loved, and died upon the ſhoar with him.——This very thing is recited by *Pliny*, and others with Examples of Dolphins which have born love to Men. And particularly he ſaith, that in the time of the Emperor *Octavian*, another Dolphin, in the ſame manner, took love to a Child upon the Sea coaſt near to *Puſoll*, and that every time this Child called *Simon* (they ſay this Fiſh will run at that name) it came preſently to the Sea brink, and the Child mounted upon the back of it, and the Child was carried into the Sea as little away as he would and brought back again ſafe: He ſaith alſo that this Child dying by accident of Sickneſs, and the Dolphin coming divers times to the accuſtomed place, not finding the Child there, died alſo.——In *Argis*, the Child *Olenus* was affected by a Gooſe: So likewiſe *Lycidas* the Philoſopher, who would never depart from him, nor be driven out of his Company, but was his continual aſſociate, in publick and private, in the Bath, in the Night, in the Day, without any Intermiſſion, *Plin. lib.* 10. *cap.* 22. *Glauce* the Harper was beloved of a Ram; a Youth of *Sparta* by a Daw. *Nicander apud Cælium* witneſſeth, That one *Selandus*, Butler to the King of *Bithynia*, was belov'd of a Cock, whom they called *Centaurus*. A Cock doted likewiſe on a young Lad, whoſe name was *Amphilochus*, by Nation an Olenian. Why may we not then as well give credit, that *Semiramis* was affected by a Horſe, and *Paſiphae* by a Bull? When *Pliny* tells us, that in *Leucadia* a young Damoſel was ſo belov'd of a Peacock, that the enamoured Bird never left her in life, and accompany'd her in death: For ſeeing the Virgin dead, ſhe never would receive Food from any hand, but ſo pin'd away, and died alſo. In the City of *Seſtos*, a young Eagle (taken in a Neſt) was carefully brought up by a Virgin: The Bird being come to full growth, would every day take her flight abroad, and

all

all such Foul as she could catch bring home, and lay them in the Lap of her Mistress: And this she used daily, as it were to recompence her for her fostering and bringing up. At length this Virgin dying, and her Body being carried to the Funeral Fire, the Eagle still attended; which was no sooner expos'd unto the flames, but the Bird likewise cast her self, with a voluntary flight, amidst the new kindled Pile, and to her Mistresses Hearse, gave her self a most grateful Sacrifice.

Beauty in General, *its Alluring to Liking and Love.* ——They who do adore, or contemn Beauty, do ascribe too much or too little to the Image of God; it is undoubtedly one of the rarest Gifts which Heaven hath afforded unto Earth: According to the Opinion of *Plato*, It is a humane Splendor, lovely in its own Nature, and which hath the force to ravish the Spirit with the Eyes.—— This worthy Quality is worthy of Respect, wheresoever there be Eyes, or Reason, it hath no Enemies but the Blind and Unsensible; all the World yielding Homage to those to whom Nature hath given the preheminence over others.——

Rules for the Beautiful.

Those Ladies who imagine that the Number of their Servants do add something to their Beauty, and thereby seem to take much satisfaction in their submissions and services, do give a great advantage to their Enemies, and shew they may be won at an easie rate, whilst there needs more for them to become Masters of their desires, than Praises, and Respects—— But the faireſt of Women may find an excellent Remedy against Vanity, it being at sixteen Years of Age, they could represent unto themselves the defects and Inconveniences of old Age.——

The best use to be made of Beauty.

Nevertheless it is worth the Observation, that *Cato* had Beauty in so high an Estimation, as that he was heard to say publickly, *It was no less a Crime to offend Beauty, than to rob a Temple.*——*Sulpitia* amongst the *Roman* Ladies had such beautiful Eyes, that the Men of those Days could not behold her without a will to adore her. It is recorded that the Neck and Bosom of *Theodeta* the *Athenian* was so pleasing, that *Socrates* himself, did fall in Love with them; they are Draughts and Charms, which are not to be sought by Artificiousness, nor possessed by Vanity: Nature affords them to some Ladies, on purpose to please the Eye, and to raise the Mind unto the Love of him, who is

Beauty not to be beholding to Art.

the Fountain of all Human Perfection. ——— *Galen* doth make mention of *Phryne*, who whenever she appeared, she Eclipsed the Lustre of all the Ladies of the Assembly, and filled them with Revenge and Shame; at the last they invented a Sport amongst themselves which every one was to Command by turn, when it came to her turn to be Commandress, she told them that she would lay but an easie Charge upon them, which was that every one of them should wash their Face and their Hands, which when they had done, (for they were bound unto obedience) they might easily discover the the true Beauties from the Counterfeit, and there was hardly any one that could be known by their former Countenances, their Faces were become quite others than they were. ——— This pastime, if it were put in practice in our times, would no doubt be as ungrateful to many of our Ladies. I do the rather make mention of this rare Beauty, because that it was for her, that those famous Judges called the *Areopagites*, did lose the Name and Reputation of Judges not to be Corrupted, because not believing her to be innocent, yet when they beheld her, they could not judge her to be faulty. *Hipperides* the Orator pleaded in vain against her, for as soon as she made her appearance, her presence served as an Apology, and she needed not, but only to appear, to defend herself. *The Beautiful ever gain their suit*, and if Justice doth but open her Eyes to behold them, how poorly soever it is sollicited, their cause cannot go ill. — So that you see *Beauty is a pleasing Object to the eye, improved by the apprehension of Fancy, and conveyed to the heart by the Optick part.* If the Owner that enjoys it, know it: It begets in her a dis-esteem and contempt of inferiour features. None can serve an *Eccho* but *Narcissus*. What a scornful eye she casts upon common persons, or a *Plebeian* presence? She could find in her heart to be angry with the wind, for dealing so roughly with her Veil, or hoising up her skirts; and scourge those *Æolian* scouts for being so saucy. She wonders that *Venus* should be for a Goddess recorded, and she never remembred. ——— This that passionate Amorist well discovered in this *Canto*.

Beauteous was She, but too coy,
Glorious in her tyres and toyes.
But too way-ward for that Boy,
Who in action Spher'd his joyes.
Love-tales she could deigne to hear,

Beauty blindeth Justice.

And

And relate them Week by Week,
But to kiss when you come near,
Lips *was turned into the* Cheek.
Beauty that is too precise,
Though it should attractive be.
Darting beamelins from her eyes,
'Twere no Adamant *to me.*

——Nor did that incensed Gentleman shew less passion upon the like regret from a disdainful Lady; whose long practise in Painting, and delicate Tooth together, had so corrupted her breath, as *Cocytus* could not have a worser savour.

A Lady gave me once her cheek *to kiss,*
Being no less than I my self did wish.
For this I'll say, and bind it with an oath,
Her cheek *tastes sweeter far than do's her* mouth.

——But there is nothing so much discovereth the vain Pride of these *Beauties*, as a coyness to their *Servants* in their Wooing and Winning. If they affect you, that affection must be so shrowded and shaddowed, as *Lynceus*'s eyes could not disclose it. Walk from them, their eyes are on you; walk to them, their eyes are from you. There is no argument, be it never so well-relishing, nor sorting with their liking, that they will give ear to: No posture, be it never so graceful, they will afford an eye to. Opposition suiteth best with their condition. To a stranger they will shew themselves familiar; to you, whose intimacy hath got a room in their hearts, they will seem a stranger. If you appear merry, it must be expounded trifling childishness; if grave, stoick sullenness. It were a gift above apprehension in every particular to fit their humour. And yet they must be humour'd, or they are lost for ever.——*Beauty is coveted by all, and where Nature has not cast the Face and Body in one of her finest Moulds, what Arts, what Costs are used to repair her work, and varnish over her defect, that they may not be obvious.*——*Beauty* was so greatly Admired by the Ancients, that whereas *Gorgon*, by some called *Medusa*, had such a lovelineſs imprinted on her Face, that she fixed the Admiring Spectators for a time *Immovable*, rendring them as Men Amaz'd and Astonished. They hereupon feigned that she converted Men into Stones with the dazling brightness of her Eyes. The Barbarous Nations had also such veneration for it, that they thought none capable of any extraordinary Action, unless nature had Impressed an *Excellent shape*, and Lovelineſs upon their Persons; to dignifie and distinguish them from others; Holding that the accidental

meeting of a Beautiful Person, was an *Augury*, or presage of good fortune, whereas the contrary was looked upon as an unlucky Omen: And indeed *Beauty* has found its favourers amongst all sorts of Persons pleading more powerfully than the most refined Oratory: No Armour is proof against it's pointed rays, the Sword and the Gown bend to it, and pay it homage, as the *Soveraign Commandress* of Affection: And lays a Thousand snares, for even the most stubborn and stoical of Mankind, which they cannot at all times escape.——*Beauty* so Captivated the heart of that Renowned Warriour *Edward the Fourth King of England*, that after in a Bloody War with the House of *Lancaster*, having obtained the Crown; the Lady *Elizabeth Gray*, Widow to Sir *John Gray*, slain in the Quarrel of *Henry* the Sixth, coming to petition him for her Husbands Estate, that had been declared Forfeited, and Seized to the Kings use: He at the *first sight of her, was so passionately in Love*, that though the Great Earl of *Warwick*, who had by his Valour been mainly Instrumental in making him King, was at that time as his Proxy, Wooing for him the *Infanta* of *Savoy*, he finding she would not yield to be his Mistress; made her his Queen, though to the hazard of his Kingdom: Being driven out by the Inraged Earl, who for this Affront, took part with *Henry* the Sixth, and remained as an Exile for a considerable time, till Fortune favouring him, he again by force of Arms assumed the Royal Dignity.——*Beauty* in *Aspasia* the daughter of *Hermotimus* the *Phocian*, surpassed all the Virgins of her Age in the Elegance of her form, being a *perfect Pattern of an Excellent Beauty*: Attracting the Affections of all that gazed upon her, so that he who came *a Spectator, departed a Lover*; and is by *Ælian* described in this manner: *Her Hair Yellow, and naturally Curling; her Eyes bright, Sparkling and full; her Ears small; and her Nose a Gentle rising in the Midest; her Skin smooth, and her Countenance of a Rosie Colour: For which cause the* Phocians *whilst she was a Girl, gave her the Name of* Milto; *her Lips Were red and her Teeth white as* Alablaster; *her Feet small; and her Voice had something in it so smooth and sweet, that whilst she spoke it was like the Musick of* Syrens, *she used no Feminine Arts to render her Beauties more Advantageous: as being born and brought up by poor Parents; she was as Chaste as Lovely, so that allured by both* Cyrus *the Younger King of* Persia, *made her his Wife: And after his Decease, she was Married to King* Artaxerxes; *the force of Beauty and*

and Chaſtity, having ſo Tranſcendant a power as to make her twice a Queen. and have the Aſcendant over the moſt Celebrated Monarchs of Aſia. ——*Beautiful Phryne*, being accuſed of Lewdneſs, and having Learned to plead for herſelf at *Athens*, baring her Breaſts, and diſcloſing but part of her Beauty, ſo charmed her Judges. that notwithſtanding the proof againſt her, they declared her innocent. At that time, notwithſtanding they ordained for the prevention of the like Rapture or Surprize; that no woman ſhould ever after Plead her Cauſe. And ſo admirable was her Beauty Naturally, without the Aſſiſtance of Art, that ſhe took all in her ſnares that had the leaſt Glimmering of a Converſation with her. ——*Beauty* was ſo Dazling Triumphant in *Laïs*, that ſhe inflamed all *Greece*, many at the report of her Excellent Features, falling in love with her, when being peſtered with *Troops of Adorers*; whom ſhe refuſed, ſhe at laſt fell in Love with *Hypolochus*, and went to him at *Meglopolis*, but there her Beauty proved her deſtruction; for the Women envying her rare Perfections in Nature; wherein themſelves were ſo much out-done, ſurprized the charming Lady, and carryed her to the Temple of *Venus*, where in a fit of jealous rage, they Stoned her to death, which ſo grieved the Men, that they Branded the place from that time, with the *Temple of Venus the Murthereſs*. ——*Beautiful Polyxena*, Daughter of *Priamus* King of *Troy*; is Diſcribed by *Dares* to be in this manner of ſtature: *She was Tall, Beautiful in her Features, her Neck long and white as Down of Swans, her Eyes ſparkling, her Hair of a Golden Colour and Long, her Body exactly Shaped throughout, her Fingers ſmall and long, her Legs Streight with a declining Calf, her Feet neatly compacted*: And in the whole frame of Nature, ſuch a one as for Beauty excelled all the Women of her time beſides; which in Modeſty, ſhe was Plain Hearted. Bountiful, and Affable to all Perſons, —— ——*Beautiful Helena* of *Greece*, whoſe ſtory is not unknown to the World, ſince in her Cauſe ſo many Thouſand Lives were ſpent; and the famous City of *Troy*, after a hard Ten Years Siege, reduced to Aſhes: Is thus Diſcribed, by the aforementioned *Dares* a *Phrygian*, who was preſent in the War. *She* (ſaith he) *was of a Golden Hair, full and Sparkling Eyes, exceeding Fair of Face, her Body well Shaped, her Mouth Small and Curiouſly made, her Legs Exactly Framed, and a Mold between her Eye-brows; her Diſpoſition was Open and Ingenious, and her Deportment Curteous, and obliging to all ſorts, and on her indred attended a*

Pomp of winning Graces.—— *Beauty*, though we have given some transmarine Examples, has fix'd the Throne of her Empire in this Nation, as bright, Illustrious and Commanding, as in any under Heaven, of which we might name not only in the *past*, *but present Ages*; a number of celebrated Ladies, who out-shine other Nations, as Stars of the first Magnitude, out-shine those of the lesser. The *English* Ladies have Eyes that even dart beams of Amiableness, and Influence the World of Love, and extend its power to captivate the stubborn Hearts of Men, and and make them pay homage at those *Lovely Shrines* they once thought not worthy of their regard, as one thus discants upon a *Lady*, whom he found asleep in an Arbor, and was raptur'd with her Features in that posture, *viz.*

In a flowry Mirtle Grove,
(The sollitary scene of Love)
On beds of Violets all the day
The charming Floriana *lay,*
The little Cupids hover'd in the Air,
They peep'd and smil'd, and thought their Mother there.

Beautifying, *Reasons and Arguments for its Lawfulness, and that it is not discommendable in it self*, &c.—— *Beautifying* Arts, to restore or preserve a fair and lovely Complexion, have been question'd and cavell'd with by the austeerer sort, whether they are not only unfit to be practiced, but even sinful in those that use them; wherefore, for salving Scruples that may arise upon reading their Opinions, that have given casting Voices against it. We have thought it convenient to give the Fair-Sex an Abstract of what is convenient to be known in this matter, those that oppose it mainly build upon *Peter Martyr's inveying against all the use of Art to advance the Beauty or Colour of the Face or Hands, who with great Gravity tells us, and would have us believe it, as from the Apostles mind, that we cannot be the Servants of the Lord, if we are industrious in seeking to please Men, therefore Women may not use any such Complexion.* This seems to us a little odd, and quite beside the true meaning of the Text, for if it be granted, that by being the Lord's Servants we cannot please Men: Then *Wives consequently may not please their Husbands, Children their Parents, Subjects their Prince, Servants their Masters, nor Trades-men their Customers.* But Christians must rise up to a constant antipathy and mutual displeasing of each other, or they according to this Rule cannot please God, than which there is nothing more beyond the Line of Reason and Religion; we understand it then, that the Apostles meaning is, *Gal.* 1. 10. *That*

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if by any ways displeasing to God we seek to please Men, or if by seeking to please Men we take off our Esteem for God, preserving worldly Favours before him and his Service, we cannot then be such Servants. but in all such lawful ways as were neither against Piety, Truth, nor Charity; no Man was more a pleaser of Men than St. Paul *himself*, when he tells us, *he became all*, (that is in honest things) *to all Men that he might gain some.* There is a comely Decency in adorning and attiring the Body, and we do not find it any where forbid where it does not reach to pride, when a slovenly neglecting our selves is reproved as Sloath; the Children of *Israel* were commanded to borrow Ornaments, not absolutely necessary to keep them from Cold or Heat, but Jewels and Rings, *&c.* to adorn them, and they are no where forbid to beautifie themselves, by annointing, and such other ways, as then were in use, and as *Wine makes a Mans Heart glad, so* the same Prophet tells us, That *Oil makes his Face to shine*, from which we gather it was then used for beautifying, and that the Annointing Oil, used in holy Offices, set a kind of an awful Splendor of majestick beauty on the Faces or Bodies of those that were annointed with it, though that was not the prime End of its design; the Pharisees were reproved when they made themselves hypocritically sower Faces by practice, that they might seem to have fasted when he that truly fasted was to wash and annoint himself, that he might look cheerfully, and so rather to fast to God than gain the Applause of Men. ——It is again objected, that beautifying is in use with Harlots, and therefore ought to be avoided by modest and virtuous Ladies, but certainly it can be no prejudice for virtuous Women to use those things that dishoneſt Women use, the one wears apparel, and so does the other, the one eats & drinks, and so does the other, the one beautifies her Face, and so does the other; but then that which really makes the difference is, the end and design of them. The Harlot dresses her self up to allure and ensnare the Unwary into her Embraces, the virtuous Lady for Decency, and the Credit of her Family; the Harlot eats and drinks to excess to enflame her Blood, and provoke lustful Desires, the other, moderately to satisfie the necessities of Nature. and keep her self in a healthful Temper of Body: The Harlot beautifies her Face to attract lascivious wandring Eyes, and the virtuous Lady to gain and keep the Love of a Chast Husband, her Care in that too is much inferiour to her Care in trimming up, and adorning her Soul with such Spiritual Graces as may allure and entertain the

glorious Bridegroom, none that ever we heard of that have gone about to make it criminal in a virtuous Woman could make it out, *viz.* that it is so by God forbidden, that no Modest Woman can lawfully use it, only contenting themselves with strong Presumptions,and weak probations,which Poverty and Tenuity of Argumentation in a matter pretended to be by some a gross Sin, is no ways becoming, especially *Learned and Grave Divines*, who ought not to play with Cases of Conscience, or adventure to create Sins, calling *Light Darkness*, and *Darkness Light*, *Evil Good*, *or Good Evil*; it being worthier of their Calling to meddle more with Ladies Hearts, and less with their Faces, rather encouraging them to study all holy Ornaments of Grace and Virtue; also confining them to the undoubted Limits of *Sanctity*, *Modesty*, *Chastity*, and *Humility*, which none will dare to dispute against, rather than by little Oratorous Circles and Sophistries to seek to ensnare their Consciences, and discourage their Spirits by endless and needless Severities, against those petty Ornaments which may, no doubt, be kept very easily within all sober,civil,and harmless Bounds,as any other things of the like Indifferency, whereby Art is assisting to Nature; and adds, by Cloaths, Colours, Jewels, and many Curiosities, to the advantage of Humane Honour and Majesty.——

Beauty is by natural Adornments placed in many Creatures, more in one than another, as in their Shapes and Colours; what various colour'd Plumes, exceeding the imitation of Art, has Nature furnished out to make the Peacock spread in a generous Gayness; the *hundred Argus Eyes fabl'd to be plac'd by* Juno *in his Train*. She indeed in the end of her working intends all things fair and beautiful in their kind,and then especially Women, who is her Master-piece in Lovelines was never design'd for Deformity; and where any such thing happens by defect, it is but reasonable Art should repair it, as well as it is allowed in matters of lesser Concern and Moment, without any reflecting that we are displeased with God's making us, since we cannot conceive such Deformity was made on purpose, but by cross Accidents obstructing Nature in her Opperation; and the rather we conclude it so, because we have reason to believe, *That in the Resurrection all Deformity shall be done away*, *the recollected Dust shall shape a perfect Body*; for if the Blind and the Lame were not admitted into the earthly Temple, how much less will there be any such thing seen in that which is above in glorified Bodies? But we are started a little from our Proposition, and

got too far into Deformities; and therefore must return again from whence we digressed. ——*Beautifying* for honest purposes (then) not being proved a sin, we see no reason to forbid it, when God and Nature has allowed it; nor can Virtuous Women contentedly want (whilst they are capable of them)those things that may render them most acceptable to their own and other Eyes,being loath to draw the Curtains of obscurity, or Uncomlines quite over them, till the Night of Death comes, when they must hide their Faces in the Dust, in hopes to recover that perfect Beauty, that admits no decays, and needs no repairs of Art: And though some more moderate than the former *alledge that it is safest, in a case dubious or disputed rather to abstain from, than use what many deny though allow, seeing there is no necessity of using it at all.* We answer to this point, that there are many things which are not absolutely necessary, which we would be loath to part withal, or be Argued out of, under the pretence of superfluity and sinful, since God allows us not with Nigardly Restraints, but with a Liberality worthy his *Divine Benignity*; all things Richly to enjoy even to *delight, Conveniency. Elegancy*, and *Majesty*. Therefore, Ladies be not discouraged by the reflections cast on you by the younger sort, whose Faces are too dark ever to shine in the Sphere of Beauty what Arts soever, are used to brighten them, nor by those of Elder years,over whose declining splendour, time has drawn a Cloud that will Skreen it till it sets in the shades of the grave; but mind well what is said, *Tit.* 1. 15. (and give good heed to it) *viz. To the pure all things are pure, but to the defiled and unbelievers, nothing is pure but even their Minds and Consciences are defiled.*

Beauty a Charm, *To Captivate at a distance*, &c.—— *Beauty* has several ways to Captivate a Lover, besides the plain and common Method; though we must confess. that *Sight* of all others makes the first Advance; and hearing like another Leg steps next to make it Advance faster, and sometimes runs a great way in the Adventure. *Calisthenes* a young Man of *Byzance* in *Thrace*, very Rich and Comely, no sooner heard of the Fair Daughter of *Sostratus*, but upon the report of her rare Perfections by common Fame, he fell in Love with her,resolving e're he saw her to have her for his Wife. So the Three Gentlemen in *Balthasar Castilio*, who fell in Love with a young Gentlewoman whom they never had any notice of, but by the *babbling of fame*. Many likewise by hearing a Person commended have fallen

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in Love, and often by Reading a Letter Curiously Indited, wherein a Moving Passion is Expressed, which is so mainly taking that it has done wonders, especially among the Female Sex: These things give us some glimmering towards a Belief, that there is a *Destiny in Marriage*, and a sympathy in the Souls of those that are to be united by that over-ruling Decree, Moving and Agitating their Minds, though at such distances, but we dare not give our Opinion in the Affirmative; since Mony in this Age, has such a power that it is, if 'twere possible stronger than *Love* it self: For if Destiny had decreed who shall be Paired in Wedlock, then the Rich and Poor would be shuffled together, and Deformity with store of Treasure, would not pass Currant in all parts of the Nation, whilst Beauty and good Humour, without it are little regarded, those that have much to spare Covet; notwithstanding, Rich Wives rarely enquiring into her Education or Conditions, and those whose Fortunes are very slender, must be compelled to take up with those that have as little as themselves, unless now and than by a wonderful chance a Lucky hit falls to some few. For as a Modern Poet says,

It is not the Silver or Gold of it self,
That makes Men adore it, it is for its power.
For no Man does dote upon pelf, because pelf.
But all court the Lady in hopes of her Dowr.
The wonders that we in our days do behold,
Done by th' Irresistable Influence of Gold;
Our Love, and our Zeal, and our all things do mould.
This Marriages makes, 'tis the Center of Love,
It draws on the Man, and it tricks up the Woman;
Birth, Virtue, and Parts, no Affection can move.
Whilst this makes Ladies bow to the Brat of a Broom-man.

——*Beauty* notwithstanding this digression will come in for a share with those that understand it; and have not totally devoted themselves to *Mammon*. *Xerxes* when he destroyed most of the Temples of the *Grecian* Gods; yet spared that of *Diana*, for its Beautifulness. Painters, Orators, and all others, labour to excell each others, in the beauty of their Art.——*Beauty* it was that first Ministred occasion, whereby Art and Learning might find out the knowledge of all Curious Inventions. Behold and wonder at the Variety of *Beauty in Flowers and Plants*. The *Rose* is gay in its Virgin blushes, and the *Lilly* is admired for it's Whiteness, and it is preferred by the Wisest of Oracles, before King *Solomon* in all his Glory: And if these things are so moving and

and delectable; and there is a Beauty according to *its kind* and proportion: Admirable in all Creatures; how excellent than must the Fountain be, but not to soar too high, let us keep within the Compass of what may be seen and observed.

Beauty in Women, its Power and Force.——— *Beauty* had some Effects upon *Diogenes*, held to be the Morosests of all the Philosophers; for when he saw handsom Women, he called them *Queens*, because he had observed Men so Curteous, Obliging and Obedient to them; *bowing and cringing*, as if they would adore their very Shoe-strings: Wine is strong, and Kings are strong, but a *Beautiful Woman* fixes her unshaken Empire in the hearts of her Admirers, when all things totters. Monarchs we confess, though they sit still, stretch a wide Command over Sea and Land; but *Beauty*, we generally find has Dominion even over them: *Gold and Jewels tumbles at the Fair ones feet*, and the Doner is proud if she will deigne to receive it, their Eyes are fixed on her with wonder, and they take her for a *kind of a Terrestial Paradise*, furnished out with delights *not common to the World*; Friends and Relations are forsaken for her, and she is exalted upon the Soveraign Throne of Affection: *Life is a small hazard to protect or vindicate her Honour*, Says *Esdras*, though it was death for any to touch the *Persian Kings* without an especial Command, yet says he of *Darius*, I saw *Apame* his Concubine sitting familiar with him on his right hand, and she took the Crown from off his head, and put it on her own, and stroaked him with her left hand; yet the King was well pleased, Gaping and Gazing on her; and when she smilled, he smilled; and laughed when she laughed; and when she was angry, he flattered to be reconciled to her. When the fair *Chariclea* fell into the hands of *Pyrates* with divers others, she only escaped being put to the Sword, her *Excelling Beauty*, working upon the Villains hearts, contrary to their bloody custom to save her Life. Some Nations chuse their Kings and Queens by their *Beauty* and Proportion of Body, without regard to their Birth: As of Old, the *Indians*, *Persians*, and *Æthiopians* have done.

Barbarians, *Stand in awe of a Fair Woman*, &c.——— Barbarous People have many times given Adoration to *Beauty*: And *Helena*, though she was the cause of a Ten Years War, attended with so much Ruin and Dissolation, with the Armour of her *Dazling Beauty* stood proof against her injured Husbands Anger, and Disarmed his hand that was about to take her head; so that he stood

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as one amaz'd at her Excellent Features; and letting his Weapon fall, tenderly Embraced her: For as the Old saying is, *The Edge of the Sword is dull'd by Beauties Aspect.* It is said of *Sinalda* a Queen, that when she was doomed to be trampled to death by wild Horses; the Beasts, though before untractable, were so astonished at her *Beauty*, that they stood still gazing with wonder upon her admirable Form; and would not by any force be driven over her. *Lucian* confesses though a Person very judicious, that his Mistrisses Presence has for a time so *overpowered his Senses*, that he has been void of Understanding: And others indeed have run quite distracted, when they have found nothing, but disdain after a long attendance.

They waite the sentence of
her scornful Eyes,
And whom she favours, lives,
the other dyes.
No Medium she allows, there
always waits,
Life on her smiles, her frown
commands the fates.
To cut his Early Thread who
must forego.
Her Beauties for the Mel-
lancholy shades below.

Body the Beautifying thereof, *Bodies* that are weak and moving Mansions of Mortality, are exposed to the Treacherous underminings of so many Sicknesses and Distempers, that it's own frailty seems a Petitioner for some *Artificial Enamel*; which might be a fixation to natures Inconstancy, and a help to its variating Infirmities; for he that narrowly observes that *Fading house* of distempered Clay, will soon find, that it Imulates the Moon in Mutability; that though to day it be Varnished o're with a *Lively Rosie Blush*, to Morrow it is white-washed with Megar paleness, as if death had took it to hire, and made it a whited Sepulchre; that though to day it appears smooth and gay: So that *Venus* herself might be tempted to take her Recreation, there to Morrow it may be so rough cast and Squall'd, that *Cupid* can scarce walk there, without being over Shoes. Now to *Sublimate Nature beyond the reach of Sickness*, by a lasting Ætherial Pulcritude, and by Cosemetick Antidotes to fortifie it; with an Incapacity of being surprized by any Features: Fretting Malady would be a business that would not only puzle the whole *Elaboratory of Chymists*, but their *Atcheus* too, although of the Privy Council to Nature; and confident to her recluded Privacies, But to make *Beauty* the Lure of Love, of a more ordinary Lustre, to fix the Complexion of the Body, so that it be not too frequent in it's variation; or to keep the Fair and Damasked Skin from being too much sullied with

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deformities: Is a task not transcending the Sphere of a *Modest Undertaking*, and such a one. Ladies you will find in this work beyond, perhaps what ever has been before exposed to your fair Eyes, though not in a Compleat Body, but reduced under their *Several Alphabets*, as the nature and necessity of this undertaking requires. But let us come a little nearer to the purpose.

Body Lean how to make it Plump and Fat.

"Bodies that are "very Lean and "Scragged, we "all must own, "cannot be very "Comely: It is a "contrary Extream to Corpu-"lency, and the Parties Face "seems always to carry *Lent* "in it; though at *Christmas* "looking so Megarly, that when "such of either Sex come to "their Confessor, & he perceiv-"ing them meer Skelitons dares "not for fear of Solecism, "join them Pennance to Mor-"tifie the Flesh: No part a-"bout them thrive but their "Bones, and they look so Jolly "and Lusty, as if they had "eaten up the Flesh, and were "ready to leap up of the Skin "that they may fall upon o-"thers. Truly Ladies such "*Leanness* is a very Ravenous "Guest, and will keep you "bare to Maintain him. If "therefore you are Desirous "to be rid of his Company ob-"serve the Following prescrip-"tions. ——— Be sure to take care in the Summer to keep your Chamber Cool and moist, with some Fragrant Flowers, set or scattered about it, when you are about to go to Meals, chafe your Body as much as you can, that the blood may be stirred in the Veins and the Skin sit more loose: At your Meals Eat not any thing that is very *Salt, Sharp, Bitter, or too Hot*, but let your Food be sweet, of a quick Digestion, and Nourishing, as *New Eggs, Veal, Mutton, Capon*, &c. and for three hours after Meat, take your Recreation in that whereby your Body may be moving and stiring twice a Month, if the weather be not extream bad, make moreover an Electuary, to be taken Morning and Evening in this manner, *viz. Take sweet Almonds, Pistach-nuts, Sugar and white Poppy-Seed, beat them according to Art, into the form of an Electuary, and take the Quantity of a Walnut, for many Mornings and Evenings, this will not only make you Fat, but give you a good Complexion; then for your diet take a young Capon, and the Flesh of Four Calves feet, with a piece of the Fillet of Veal; boil them in a sufficient quantity of fair Water and white Wine, then scum the Fat off; and put the Broth well pressed from the Meat, into a New Earthen Vessel; with a pound and a half of Sugar, a dozen of Cloves, half an ounce of Cinnamon,*

namon, then boil it gently again and add the whites of 2 Eggs; reboil it, and pass it through a strainer, before it cool, mix with it a little Musk and Amber, boiled in Rose-water, and take of this which will be a kind of a Jelley, twice or thrice a day.

Bodies unequally thriving: The Remedy.

—*Bodies* sometimes fall away in one part, and not in another; if so to bring your Body to even terms: take an ounce and a half of Oyl of Foxes, Oyl of Lillies, and Capons Grease, and Goose Grease, each two ounces: Pine, Rosin, Greek Pitch and Turpentine, of each two ounces; boile them together in an Earthen Glaz'd-Vessel: Adding then an ounce of the Oyl of Elder, being taken hot from the fire, add some Virgins-Wax to them, as much as will stiffen the Mass, into a Sear-cloth, and when it is almost cold, spread it, and apply it to the place that Languishes, or does not equally Thrive: And for that and the rest, the Plaister after some continuance being taken off; use this Bath in Claret Wine, *Boil half a handful of Wormwood, Roses, Stachas, of Rosemary, Calamint, Sage, Squinath, Cammomile, each a handful, boil it till the third part of the Wine be consumed, and when it is warm Bath the Body, or any particular part more immediately requiring it; will Nourish, Strengthen, and Beautifie the Frame of the Body.*

Body when too Fat, How to reduce it to a Beautiful Form and handsom Proportion.——*Bodies of an unweildy Bulk are to many unpleasing as the former, as being the other Extream; no one can think it a very pleasing Sight to see a Soul strugling under a mountanous Load of Flesh, and the Body stretched to such Dimensions, as renders it almost out of shape.* And if there were nothing more than the Incumbrance, it were sufficient to deter any one from so unweildy a Magnitude, yet here in too Legible Characters, those that can Read, conclude Sloth and Voluptuousness occasioned it; for when e're the Carcase swells it self into a bulk too Voluminous: *Idleness is there described in Folio.* Ladies then be careful to keep your Bodies in a due Proportion, and if ever they enlarge themselves to Extravagant Limits, use the Directions to reduce them to their former bounds, that so you may regain both your Credits and your Beauties.——*Bodies* of such Proportions, must rise Early in the Morning, be Exercised to Sweating; be spare in Diet, not Eating Sweet things, but rather Salt, Sharp, or Bitter, especially Sawces; lye not over Soft at Night, Bleed in the Right Arm pretty largely in the Spring, and in the Left

Left in Autumn, purge pretty ſtrongly in thoſe Seaſons, and once a Week take ſome *Laxatives*, and in Winter Mornings the Powder thus Compoſed,—Bray Anniſeeds, Fennel, Agnus Caſtus, Carroway, Rue and Cummin, Nutmegs, Pepper, Mace, Ginger, Galingale and Smallage, dry'd Marjorum, Gentian, Round-bithwort, of each an equal part, and by drying, beating and ſifting, bring it into a Powder, and take in a Glaſs of White-wine a Dram of it half an hour before Meals; and to the Heart and Liver, as you ſee Cauſe, lay cooling Applications, as the Juice and Decoction of Plantane, Sheepherds-purſe, Lettice, and the like; and if any particular part be more Corpulent then the reſt, take Cerus, Fullers-earth and white Lead, mix them with the Juice of Henbane and Oil of Mirtle, and when the part has been bath'd with Vinegar, annoint the place, and the Succeſs will be evident.

Breaſts hanging down or large, *how to make them Plump and Round.*—*Breaſts* that hang looſe, and are of an extraordinary Largeneſs, loſe their Charms, and have their Beauty buried in the grave of Uncomlineſs, whilſt thoſe that are ſmall, plump and round, like two Ivory Globes, or little Worlds of Beauty, whereon Love has founded his Empire, command an awful homage from his Vaſſals, captivate the wondring gazers Eyes, and dart warm *Deſires* into his Soul, that make him languiſh and melt before the ſoft Temptation; therefore to reduce thoſe Breaſts that hang flagging out of all comely Shape and Form, that they may be plump, round and ſmaller.——Bind them up cloſe to you with Caps or Bags that will juſt fit them, and ſo let them continue for ſome Nights, then take Carret ſeed, Plantan-ſeeds, Anniſeeds, Fenel-ſeeds, Cummin-ſeeds, of each two Ounces, Virgins-Honey an Ounce, the Juice of Plantane and Vinegar two Ounces each, bruiſe and mingle them well together, then unbinding your Breaſt, ſpread the Compoſition Plaiſter-wiſe, and lay it on your Breaſts, binding them up cloſe as before, after two days and two nights, take off the Plaiſters and waſh your Breaſts with White-wine and Roſe-water; and in ſo doing for twelve or fourteen days together, you will find them reduc'd to a *curious Plumpneſs*, and *Charming Roundneſs*, waſh them then with Water of *Benjamin*, and it will not only whiten them, but make their *Azur Veins* appear in all their intricate Meanders, till the Lover in tracing them looſes himſelf.——*Breaſts* are likewiſe to be reduc'd by waſhing them with Scabeous Water-Verjuice, the Waters of Bean-Bloſſoms, Roſemary-flowers, and the Juice of Citrons, annointing them after-

afterward with Oil of Maſtick and Myrrhe, and binding them up cloſe as before directed.

So the unſeemly ſpreading
Alps *you'll ſee*
Round as Parnaſſus *ſpiry*
Tops to be.

Bracelets Perfumed, how to make them.——*Bracelets have been highly in Eſteem among the Ladies, adorn'd with Gold and precious Stones, but ſince thoſe ſeem to be laid aſide, we hope Pomander or Perfumed Bracelets may be uſed, they, by their odoriferous Scent conduce much, Ladies, to the making your Captives numerous, though they bind only your Arms, yet they take Men your Priſoners*: To make them then,——Beat Musk and Ambergreece, of each forty Grains, with two Ounces of the Buds of Damask-Roſes, the Whites being clipt off, add of Civit twenty Grains; alſo a little Labdanum, being well mix'd and fine beaten, make them up with Gum-tragacanth diſolv'd in Roſe water; and ſo make them, when harden'd into ſmall Beads, and ſtring them; the Scent is rare and comfortable, or for another ſort take Labdanum and Styrax, Calemite, each a Dram and a half; Benjamin one Dram, Mace, Cloves, Lavender-Flowers, and Wood of Aloes of each half a Scruple, Musk and Ambergreece of each four Grains, a little Turpentine and Gum-Tragacanth diſſolved in Roſe-water, as much as will ſuffice, beat and mix them well together in a warm Mortar, and make them into a Pomander according to Art.

Boxes of Perfume. *Boxes are very neceſſary on ſundry Occaſions*, viz. *To hinder Vapours, prevent Infections, remove Ill Scents, or bad Airs; To make theſe Perfum'd Boxes.*——Take right Jeſſemine-Butter, half an Ounce, Eſſence of Orange-flower, Eſſence of Cynnamon, Oil of Orange-peel, Oil of Nutmegs, Eſſence of Roſes, of each half a Scruple; Flowers of Benjamin, one Scruple, Eſſence of Amber, Musk and Civit, of each half a Scruple: All theſe you muſt work well together in a cold Marble-Mortar, keeping it as cloſe as may be; Then put it into your Boxes of Ivory or Silver, with holes for the Scent to come through; and it is a great preſervative againſt the Plague, Peſtilence, *&c.* as well as pleaſant and delightful to the Brain.

Brows of the Eyes, How to Beautifie and Adorn.——*Brows of the glittering Eyes are Cupid's Groves of Pleaſure, where he ſhelters himſelf from the violent Heat of the too flaming Opticks, or rather as a controlling Intelligence, made ſuper Intendant to the Chryſtal Spheres below him, he keeps his Reſidence there, that he might with the more Facility direct their beamy Influences, when and whither he pleaſes; you*

may

may, Ladies, by this means make them beautiful.——*Brows that have their Hair growing too thick or irregular*; Take Ivy, Gum, Emmets-Eggs, or Pincent Colophonie, Leeches burnt, half an Ounce, grind and mingle them with the Blood of a Frog, and annoint the superfluous Hair, and it will come off, or you may take the Juice of Henbane, Sanguinis Draconis, Gum-Arabick, and Frankincense, of each three Drams, Juice of Nightshade, as much as will suffice to make it into an Ointment, and apply it as the former.——*Brows falling too low* over the Eyes; you must work to remedy that defect, a little Mastick, together with the Juice of Colworts, and going to Bed, put the Brow up into its place, and in the form of a Plaister, apply the Mastick to it all Night, and in so doing three or four Nights, it will keep in its proper place.——*Brows that shed their Hair*, may be prevented from so doing, by taking the small filings of Lead, a little Linseed-Oil and Goose-grease, with which being well mixed, annoint them; or Maiden-hair one Dram, black Henbane-seed two drams, Unguentum Irinum three Spoonfuls, bruise what is to be bruised, and with Oil make them into an Unguent, and having bathed the Brows with Water, wherein Mirtle-Berries have been boil'd, annoint them with it.——*Brows that have lost their Hair*; to recover it, take Wasps or Bees, burn them to Ashes, and mix the Ashes with Honey, and laying it to the Hair; 'twill quickly come again.——*Brows reddish or white are made black by this means*; Take what quantity you please of Red Filberds, calcine them in an earthen Vessel, mix it with Goats-grease, and annoint the Brow with it, and if the Skin be soil'd, wash it off with warm Water, and in often using, the *Hair*, 'twill become of a very curious Black.

Beauty of an Itchy or Scabby Skin repaired.——*Beauty*, Ladies, by these defects is much impaired, but we fear whilst we are prescribing Remedies, for such loathsom Skin-defiling Maladies, you will, perhaps, think we have forgot you, and are Addressing our selves to your Kitchen-maids: We must confess these fretting Exulcerations are more frequently incident to such as have not the advantages of Neatness and anticipating Remedies; but most certain it is, that not only they, but the most nice and delicate, if any thing the most Irregular or Intemperate cannot at all times be secur'd from them. If ever then your ill dispos'd Humours grow so strong as to break their way through the inclosing Skin, it will do you no harm

to have something in readiness that may check their Presumption.——Be it so then, take Fumitory-water an Ounce and a half, Succory-water three Ounces, Syrup of Fumitory and Succory of each one Ounce, mix them together, and take two Spoonfuls in a Glass of White-wine for your Mornings draught, and by often using, you will find it an excellent Remedy; or take Rhuburb one Scruple, Senna two Drams, Anniseeds half a Scruple, White-wine half a pint, put them into an earthen Bottle, stop it close, and set it over warm Embers all Night, in the Morning strain it out and drink it, and to purge your Body afterwards, that the Humours may be remov'd, which may be done with Pills made of Citron, Mirabolaus, and Rhuburb, of each half a Dram; Aloes washed in the Decoction of Senna one Scruple, mix them well by bruising, and make them up into Pills with Syrup of Fumetory: And to wash the place afflicted, Take Balm a good quantity, bruise it well, and set it to macerate one Night in White wine, the next day draw off the Water in a Glass-still, it is exceeding sweet, and will cleanse and purifie the Skin after the defect is taken away, then annoint it with *Natural Balsom*, and a Grain of Musk, and you will find a rosie Beauty where Deformity had usurped the place.

Big-belly'd Woman, *how to govern herself.*—Good Government in these Cases, has not only saved Miscarriages and Abortions, but prevented endangering the Mother's Life; wherefore we have thought it convenient, for the Instruction of new marry'd Women to lay down some modest Rules, and commend them to their Observance: First then, We advise Women with Child, if they are not strong of Body, and very healthful, to chuse a temperate Air where no gross Fogs or Damps arise from Lakes, Marishes, or the like; and not to venter herself abroad when the Weather is either too Cold or too Hot, nor when the South-wind blows too strong, for that above all others is held to be injurious to the Birth she carries in her Womb: The North-wind in the next place, when it is too turbulent and cold, is offensive to her Person, causing Catarrhs, Coughs, and Rheums, which opening the Body, lets in too much Air to the Womb, or causes it to dismiss its Burthen untimely, and if any evil Vapours be drawn in, during pregnancy, they produce many disorders, and sometimes cold Diseases. And Secondly, In her Diet, she ought to be careful and cautious, chusing such Meats as create wholsom Nourishment, and those are held to do so, which are moderately dry; she must avoid Excess on the one

one hand, and immoderate Fasting on the other, for as the one causes it to swell beyond its natural bounds, so the other renders it weakly and sickly, and often for want of Nourishment to come before its time. All Meats too hot or too cold are to be avoided, as Sallets, any thing dressed with hot Spices, Salt-meats, and the like, which being eat to any degree, sometimes makes the Child come forth without Nails, and such other defects as are signs of short Life, or a very unhealthy Constitution; therefore let her take such as are of good Nourishment and a facil Digestion, as Lamb, Veal, Mutton, Larks, Partridges, and the like; and of Fruits such as are sweet and pleasant, as Cherries, Apricots, Rasberries, Pears, Plumbs, &c. but by any means avoid those things that occasion windyness in the Body; she must regulate as well as she can her Longings, that they extend to nothing that's unwholsom or extravagant.——Government must in pregnant Women be observed in their Sleeping, which we advise to be moderate, not soon after Meals, and little as may be in the day time: Moderate Exercise is likewise requir'd to move the Body, and keep it in a good Temper, by distributing the Humours, and giving the Blood a freer Circulation; but all violent Motion in Walking, or otherways, must be avoided; for it molests and injures the frame of the Womb; any great Sounds, or Noises, especially Ringing of Bells and Shooting off Guns, are to be shun'd as much as may be. Immoderate Crying, or Laughing, are very hurtful; and the better to help the Birth when it comes near to delivery: Let the Childbearing Woman take such things as will keep her Body soluble, as Syrup of Violets, sweet Wines, or the like, avoiding all Astringents, that contract the Vessels and Passages, and going Loose: Let her give what scope she can in the Fourth Month when the Motion is great, she may Sweath her Belly with a Sweath-band; And Annoint it with an Ointment thus made:——Get of Capons-grease and Goose greafe each an Ounce and a half; the Gall of a Kid or a Lamb, three Ounces, then having melted and mixt them well together, add the Marrow of a Red Deer, or the Suet for want of it, an Ounce; then work it up in half a pint of Rose-water, and in using it, will keep the Belly smooth, and from hanging down after delivery. If during her Pregnancy she finds but little motion, let her make a Quilt thus; Take the Powder of Red-roses, Red-Coral and Gilliflowers, each three Ounces, Mastick a Dram, and of Angelica-seeds two Drams, Amber greece two

Grains, and one of Musk, being beaten well and mixed; Then make a Quilt of a Linnen-bag put the Ingredients into it, and lay it upon the Woman's Navel, and it will not only refresh her, but greatly strengthens the Infant. This we have thought fit to advise, which will turn to the Advantage of those that are due observants.

Books, *Directions to Ladies about Reading them.*—— It is not necessary then to read many Books, but to read the best, and especially never to be curious of such, whereby we cannot Learn any thing, without the danger of becoming Vitious. And here I needs must encounter with two great Errors, the one proceeding from Fear, and the other from Boldness. Some Mothers of Children, and others there are who make a great scruple, that their Children should read the Books of the Heathens, such as *Seneca*, *Plutarch*, and others, in *English*; and yet they will give them full leave to read any lying Pamphlet. There are some again, who make a Conscience to read the Books of the *Apocrapha*, though full of good Precepts, yet the History of *Parismus*, or *Ornatus*, and *Artesia*, must be commended and read by them.—— But what Contentment can there be in a counterfeit Pamphlet, which is not found in History? Are there not Successes and Events fair enough? Can there be a greater Pleasure than to be present at the Birth and Ruin of Monarchies and Empires, and in the compass of an Hour, to see what hath passed many Ages? It is not an honest and a witty Way, to shorten time when it seemeth long, by fetching it again when it is slipt away, and to find Recreation against Cares, and Memory against Oblivion? What cause is there that young Gentlewomen may not refresh themselves, without danger of Debauchment? —— The reading of many wanton things do heat by little and little; it insensibly takes away the Repugnancy and the Horrour we have to Evil; and we acquaint our selves so thorowly with the Image of Vice, as we afterwards fear it not when we do meet with Vice it self. When once Shame is lost, we are in great danger to lose that which is not preserved but by it.—— ——But this is not all; for after that these *Pamphlets* and Songs of Wantonness, have made young Maidens bold, it afterwards doth make them to practise what they read, or sing; then they labour to find out Subtleties, to carry them on to what so much they do desire, and do learn not only the Evil which they should not know, but even the fairest way to commit the same. And to speak the truth, what likelihood *The praise of Histories.*

lihood is there for them to be familiar with such alluring Books, and Songs, and not put their Innocency it self in danger. In those vain Pamphlets, they read how this Virgin leaves her Country, and her Parents, to run after that Stranger; another is in love in a Moment, when she reads that she hath received Letters from such and such a Gallant, and how they have appointed private places where to meet together. These are but cunning Lessons, to learn young Maids to sin more wittily; and there is no Man can comprehend with what reason, nay with what probability, such perillous Books, and Sonnets, may be justified. —— And not to dissemble, it is a great calamity to see now adays, that it is even to make us more eager, and it doth put an edge upon our Curiosity, to read a Book that is forbidden. It seems the same Spirit who deceived our Great Grand-Mother *Eve*, by seducing her to lose the sweetness of the Fruit of Knowledge, inspires no less too many with the same Liberty, promising that their Eyes shall be opened to see admirable things, and that they are denyed the reading of such wanton Books, only out of pure envy. This Errour corrupteth a great number of Ladies.

The forbidding of idle Books makes young People more curious to read them.

Behaviour, in Conversation: *Zeuxis* being to Paint a perfect Beauty, proposed to himself five of the most accomplish'd Ladies in all *Greece*, to take from every one of them those Charms and Representations, which he conceived to be most powerful: But to frame the Model of a woman, whose Behaviour should be such as to please in all Companies, he had need of greater assistance all that Nature affords, or Morality teacheth, is too little for this End. —— To say then what seemeth to me, to be at the first most necessary, I could content my self to wish in young Gentlewomen, those three Perfections which *Socrates* desired in his Disciples, *Discretion*, *Silence* and *Modesty*. —— *Behaviour* in young Ladies is a comely Grace if well considered, and diligently regarded; it is that which makes them to be Esteemed in the World, and fits them to go abroad in it, as they would wish to be Prized and Rated: It raises them a Character that will Embalm their Names to Posterity, and better the Age they Live in, if their Examples be put in Practice, and all allow Examples better than Presidents or Precepts. Let your Behaviour

What is necessary in Behaviour.

viour then ſtrongly encline towards a reſerved part, not excluding a modeſt freedom, being well timed and innocent, but avoid all Extravagances, that too much Encumber and peſter the Age: And indeed though a Generous freedom in it ſelf be innocent and harmleſs, yet the too great Liberty ill Men upon that account, have taken to encroach upon the honour of your Sex; though but in their own opinions, has made ſuch freedom in a manner unjuſtifiable, and involved you into a neceſſity of reducing it into more ſtrictneſs, and although it cannot ſo alter the nature of things, as to render that Criminal, which in it ſelf is indifferent; yet if it make it hazardous to your Reputations, that ought to be a ſufficient cauſe for a nearer reſervedneſs. A cloſe Behaviour is the moſt ſeemly to receive Vertue for a conſtant Gueſt, becauſe it is a *Fortreſs in which it can only be ſecure from Aſſaults*: For proper and ſeemly Reſerves, are the outworks, and muſt not at any time be diſerted by thoſe that deſign to keep the main Strength in poſſeſſion; for then if you ſee the danger at a diſtance, you have more time to prepare for the repelling of it: She that will ſuffer things to come to the utmoſt Extremity, by truſting too far to her Strength is the more eaſily overcome. Men from a double Temptation of Vanity and Deſire, are but too apt to turn whatever a Woman Acts to the hopefulleſt ſide; The neareſt complying to their Wiſhes and Wills, ſometimes ſtrain them to an impudent Application, till they find ſomething ſuiting to their purpoſe, to give them larger encouragement: *It is conſequently then more ſafe to prevent ſuch forwardneſs, than to undertake its Remedies*; for once having fortified it ſelf, it continually gathers ſtrength: And from its firſt Allowances claims a Priviledge for having been ſuffered to encroach, without impunity, therefore nothing ought more ſeriouſly to be avoided, than ſuch a kind of Civility, as may be miſtaken for an Invitation to what is unreaſonable. It will not Ladies be ſufficient for you to keep your ſelves free from any ſuch Criminal Engagments; for there is a Spot many times upon your Reputations, in that only that creates hopes and raiſes but a diſcourſe, and that Blemiſh being dropt upon your Candid Names, by Mans vanity, is the more difficult to be wiped off; ſometimes Womens Malice extend ſo far (for there is an Emulation in the Sex, which grows up into a Spleen) to take all advantages, and to magnifie that by the proſpective of their reſentments, which to the naked Eye is ſcarce diſcernable.

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some have a secret Joy when any that stands in their way, or overshadows them is removed, that they may be the better seen. If these spend their breath to blast such as are *indiscreet or unwary*; they improve all the advantages they can lay hold on, and sometimes by a kind of insinuation will make Innocence appear Criminal to undiscerning minds, for Interest rarely lies to it self, but improves every thing that casts but a shadow towards its advantage: And some again *who have shaken hands with Vertue, and have lost their Esteem*, Like the fallen Angels, labour to bring others into the same state and condition. that their Crimes may appear the less; and if they find them fenced about, and proof against their Temptations, they will at least endeavour to blast them with causeless Calumnies and Reproaches: And according to the Old Proverb, *where much dirt* (of this nature) *is thrown upon a Candid Reputation some will happen to stick:* Especially for a time they will narrowly watch your *Looks, your Actions, and your least Mistakes*, and out of them gather something that will make against you, to lessen the Reproach your vertuous Life gives their vicious procedures; & though you have no Conversation with such, you must be very wary how at any time you speak of them least coming to their Ears (for there are abundance of Whisperers in the World, and we know not who we trust with any thing, we would not have related again) they meditate Revenge, which to bring about, they will stick at no unjust ways, if they cannot find such occason, as will more colourably suit to their purposes,-Therefore chuse such a way of behaving your selves that no Advantages may be taken; keep your secrets to your selves, and stand at that distance, that may prevent all Ralleries, and many unmannerly freedoms; Frown upon any thing that looks like Rudeness, and smile not at any Antick or Ridiculous Behaviour, but seem as if you took no notice of it, or at least as if you had no satisfaction by it. Your Eyes too must be kept within Compass, their wanderings, restrained, for many are so vain as to pretend (when they give themselves up to be Lovers, or a kind of troublesom Buzzers of Courtship) to study the Language of Ladies Eyes, and when they are their own Interpreters, be sure they will conclude every motion to be favourable on their own side, and construe a Glance as a good Omen of their approaching Happiness though heedlesly cast.—Gentlewomen who would be observed for their behaviour, ought to beware whom they elect into the number of

Choice of Company.

their Companions, for the World will be apt to judge of them according to the Company they keep; *Augustus Cesar* discerned the Inclination of his two Daughters *Livia* and *Julia*, by the Disposition of those who professed Courtship to them; for Ladies of Honour and of Eminence came to attend upon *Livia*, and those who were more licentious on his Daughter *Julia*. Many Questions are often times asked them, by those that profess love unto them, which are not to be answered but by silence. ——To enter into discourse with Strangers doth argue lightness and Indiscretion: If I might advise, their Carriage in this Nature should not be too loose, nor too precise. *The Simpering Countenances*, and such kind of Antick Gestures, are more suitable to the Condition of Chamber-Maids, than Gentlewomen. Resolution and Modesty attended with Mildness do carry a constant and a sweet Correspondency.———Consider we now in this matter, another thing that is, not quite so blamable, yet not less Ridiculous, and that is she to whom the Men of the Town, more particularly have given the Epethite of a *Good humoured Woman*, one who always kept up her humour by Laughing or Smiling, or else she thinks herself not obliging (or as she terms it *Complacent*) concluding it by much the less, ill manners to be noisie, and impertinent, than to be confined in Company to silence; and if she meets with any thing that looks like Applause, or Approbation, it sets her Afloat, and she sails in the Current of her Discourse without a Compass, till she looses her self, and knows not into what Latitude she is driven, but lies hulking on the Ocean of her conceited Opinions of herself, till she knows not where to make Land, nor to what Port the tedious Voyage of her Discourse is bound; she fancies that Mirth is to have no Intermission, though *Solomon* has told us, there is a certain time *for all things*; and therefore she will keep it up to the same height, as well at a Funeral as a Wedding, and if any odd sort of unseemly Question should be put to her, she will rather pass it over with a smile or complement, than frown at the Rudeness of the unmannerly Party, least she should loose the Reputation of a *Good huoured Lady*. But alas, this supposed necessity of being pleased at all times, or so appearing to be, is a strange mistake: For as much as in a Beautiful Woman, Invitation is unnecessary, because she attracts Admirers, as certainly *as the Needle touched with a Loadstone, points to its be-*

Rules for Good Behaviour.

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loved North: And for one that is no ways inviting, though defect of comelineſs: Such little Artifices of Invitation appear only Ridiculous to diſcerning Minds.——Let them be counſelled alſo that they neither give nor receive any thing that afterwards may procure their ſhame, nor write any thing to any that profeſs Love unto them, that may afterwards be a Witneſs againſt them, nor give the leaſt advantage to any, that underth' pretence of love endeavour to enſnare them.

A Caution for writing of Letters.

Not to entertain any familiarity with Serving Men.

And above all, they are not to entertain any Parly with any that are deſpicable in their Conditions, ſuch as are Servants to their own Parents or Kindred, or any other of ſuch a ſordid Relation. It is dangerous to admit of any ſuch Perſons of inferiour Rank into a Parly with them. *Virginity is an incloſed Garden, it ſhould not admit of any ſuch Violation, the very Report may caſt a blemiſh on it.* Some have been inſlaved to that paſſion deſervedly, which at firſt they entertained diſdainfully. *Preſumption is a daring ſin, and alwayes brings forth an untimely Birth.*—— The way to prevent this is in the behaviour, to give not the leaſt Occaſion to the Tempter that ſhall endeavour to enſnare them, nor to give way to the weakneſs of their own Deſires. How excellent had many Ladies been, and how impregnable had been their Chaſtities, if they had not been poſſeſſed with ſuch a dangerous Security, when they let open their Windows to betray themſelves, when they leave their Chamber to walk, and on purpoſe to be ſeen in publick.——Young Gentlewomen are to have a great Care to keep themſelves from all Privacy, and Retiredneſs, unleſs it were with Good Books and Duties of Devotion; *Diogenes* when he found a young man walking alone, he demanded of him what he was doing, he returned Anſwer, that he was diſcourſing with himſelf, *Take Heed* (ſaid he) *that thou Converſe not with thine Enemy.* And not much unlike to this was the Report of a young Girl, who was ſo loſt in Love, that it was truly ſaid of her, ſhe minded her work leaſt when ſhe ſat down to it, and eyed her Sampler.

Not too much to affect to be ſeen in publick.

Too much privacy in ſome caſes dangerous

Blower, one Mans particular Laſs.

Baun, (*Lady*) one of the Four Daughters of Sir *Anthony Cook*, famous for her great Poetick genius.

Bacho, a poor Woman of *Delphos*, who pronouncing the *Delphick* Oracles, must needs be inspired with a Poetick Spirit, besides which she is said to have composed several Hymns.

Bastardy, (comes of the Brit Bastardd, *i. Nothus*) and signifies in Law, a defect of birth objected to one begotten out of wedlock. *Bracton lib.*5. *c.* 19. *per totum.*

Beatrice (*beatrix*) that makes happy or blessed; a womans name.

Bonne *mine*, *f.* good aspect.

Boun *and unboun*, dress and undress.

Brand-iron, *Trevet* [to set a pot on.]

Brawl, *f.* a kind of dance.

Bridgame, *o.* Bridegroom.

Briseis, *Achilles's* Mistress.

Britomartis, a *Cretan* Lady Inventress of Hunting Nets.

Beguines, an order of Nuns or Religious Women (commonly all well in years) so called from St. *Bega* a Virgin, their Foundress, commemorated on the 6th of *Sept.*

Bellatrice (*bellatrix*) a Warrioress, a Woman well skill'd in War, a Virago.

Bellona, The Goddess of War.

Ball, *f.* a dancing meeting.

Ball-mony, given by a new Bride to her old Play-fellows.

Barbe, a mask or visard.

Barm-cloth, *o.* apron.

Bearm-teams, broods of Children.

Basiate, *l.* to kiss.

Basse, *o.* a kiss, or the lower [lip.]

Bautis, *Philemon's* wife.

Baud, *o.* bold.

Barn (*Sax* Bearn) a child. Hence 'tis we say in the North of *England*, how do Wife and *Barnes*, *i.* How do Wife and Children.

Biggening, up-rising [of women.]

Bigge, a pap or teat, *E.* build *o.*

Bite, *c.* to cheat also to steal.

Biton and *Cleobis*, rewarded with death, for their piety to their Mother *Argia*, in drawing her Chariot to the Temple.

Bleit, *Blate*, Sc. shame-fac'd.

Blower, *l.* a Quean.

Bobtail, a kind of short arrow-head; also a Whore.

Bona roba, *I.* a Whore.

Banes or Bans, (from the Fr. *Ban.*) signifies a Proclaming or publick notice of any thing. The word is ordinary among the *Feudists*, and grown from them to other uses; as to that, which we here in *England* call a *Proclamation*, whereby any thing is publickly commanded or forbidden. But it is used more especially in publishing Matrimonial Contracts in the Church before Marriage, to the end if any Man can say any thing against the intention of the Parties, either in respect of Kindred, or otherwise, they may

may take their Exception in time. *Cow.* But Mr. *Sumner* derives it from the *Saxon* Abannon, *i.* to publish. See his *Sax. Dict. verbo.* Abannan.

Beating, *Y.* with Child, breeding.

Beest [ings] the first Milk after Birth.

Belides, *Danus's* fifty Daughters.

Bellatrice, *l.* a she Warrior.

Belly-cheat, an Apron.

Berecynthia, Cybele, the Mother of the Gods.

Berenice, *Ptolomy's* Daughter.

Bigamist, (*Bigamus*) he that hath marry'd two Wives, of which sort *Lamech* was the first.

Bigamy, (*Bigamia*) the marriage of two Wives; It is used in Law for an Impediment to be a Clerk, and makes a Prisoner lose the benefit of Clergy. For the Canonists hold, that he that has been twice marry'd may not be a Clerk; and they ground it upon these words of St. *Paul*, 1 *Tim.* 3. 2. *Oportet ergo Episcopum irreprehensibilem esse, & unius uxoris virum.* And also him that hath matry'd a Widow, they by Interpretation take to have been twice married, and both these they not only exclude from Holy Orders, but deny all Privileges of Clergy; but this is Law abolished by *Anno* 1 *Edw.* 6. *cap.* 12. And to that may be added the Statute of 18 *Eliz. cap.* 7. which allows to all Men that can read as Clerks, though not within Orders, the benefit of Clergy in case of Felony, not especially excepted by some other Statute. *Cowel.* Dr. *Brown.*

Billet, (*Fr.*) a little Bill, Note or Ticket, stuck up upon a Post or Door; and more commonly a stick of fire-wood, well known in *London.*

Burlet, *f.* a Coif.

Burnet, *o.* Woollen, also a Hood.

Buxom, Buxsom, (D. *Boogsarm*) pliant, obedient; also blithe, merry.

Blanch, (*Fr.*) white or fair, we use it in *England* for a Woman's Name.

Blith, (*Sax.*) joyful, glad, merry cheerful.

Bonair, (*Fr.*) gentle, mild, courteous.

Bongrace, (*Fr.*) A certain Cover which Children use to were on their Foreheads to keep them from Sun-burning; so called because it preserves their *good grace* and beauty.

Brigid, or **Bridget**, contracted also into *Bride*, an *Irish* name, as it seems, for that the ancient S. *Brigid* was of that Nation. *Cam.*

Brigidians, an Order of Religious Persons, instituted by *Brigidia* a Widow, Queen of *Sweden*, in the time of Pope *Urban* the Fifth, about the Year of our Lord 1372. It was as well of Men as Women, albeit they dwelt severally, *Heyl.* The Nuns of this Order had a noble

noble Convent at *Sion* in *Middlesex*, built by K. *Henry* V.

Buggery, (*Fr. Bougrerie*) is described to be, *carnalis copula contra naturam, & hæc vel per confusionem Specierum*, *&c.* a Man or a Woman with a bruit Beast, *vel sexuum*; a Man with a Man, or a Woman with a Woman. See *Lev.* 18. 22, 23. This Offence committed with Mankind or Beast is Felony without Clergy; it being a Sin against God, Nature, and the Law; And in ancient time such Offenders were to be burnt by the Common Law, 25 *Hen.*8.6. 5 *Eliz.* 17. *Fitz.Nat.Br.*269. My Lord *Coke* (*Rep.* 12. *p.* 36.) saith, that this word comes from the *Italian*, *Buggerare*, to bugger.

Buxomness, or **Bughsomness**, pliableness, or bowsomness, to wit, humbly stooping down in sign of obedience. It is now mistaken for lustiness or rampancy,

C.

CAssandra 1. Inflaming Men with Love.

Chara, 1. She that is dear, beloved, favour'd, or pretious.

Charity, 1. Charity, Love, Bounty.

Chloris, *forsan à* Χλωρος, *i. viridis*, *i.* green. *Gr.*

Christian, given from our Christian Profession, from Χρις&, *i.* the Annointed, *i.* Christ.

Cicilie, that hath a kind of dimness in his sight, or that is Gray-ey'd.

Clare, she that is fair, bright, or clear. *Lat.*

Cleobulina, *dim.* for *Cleobulus*, 1. famous for Counsel.

Cleopatria, *qu.* τὸ τῆ πατρὸς κλέος, *i.* the Glory of her Father or Country.

Constance, *i.* constant, firm, always one. *Lat.*

Calphurnia, a *Roman* Matron, who pleading her own Cause, made such an unpleasing a Harangue, that the Senate made a Decree that no Woman should be admitted to plead for the future.

Camillia, Queen of the *Volscians*, she aided *Turnus* against *Æneas*, and after many brave Atchievements, was slain by a cowardly hand.

Camilla, Sister to Pope *Sixtus* the Fifth, who of a Poor Woman, was rais'd by him to the degree of a Princess, and her Children provided for after an extraordinary manner, tho we do not hear that her Advancement made her proud; a thing very common in our Age.

Camma, a Lady of *Galatia*, marry'd to *Sinatus*, who being kill'd by *Sinorix*, that he might enjoy *Camma*; she after having bewail'd her Husband's death, seemingly consented to be his Wife, but poisoned him in the Nuptial Cup, and at the same time herself rejoicing that she had the happiness in her Fall to be revenged

ed

ed on her Husband's Murtherer.

Campaspe, a very beautiful Woman, whose Picture *Alexander* the Great caused to be drawn by *Apelles*, but the Painter whilst he was drawing it, fell in Love with her, and obtain'd the King's leave to marry her.

Candace, an *Ethiopian* Queen, of the Isle of *Meroe*, whose Eunuch St. *Philip* converted to the Christian Religion, and he converted the Queen with a great number of her Subjects. She was a Woman of a Heroick Spirit, much addicted to the Wars, in which she lost one of her Eyes.

Carines, Women, who in great Funerals were Mourners; and made doleful Lamentations over the Dead.

Carmel, our Lady of *Mount-Carmel*.

Carmenta, a *Grecian* Lady, Mother to *Evander*, who Sailing from *Greece*, planted himself in *Italy*, by the courtesie of King *Faunus*; and assisted *Æneas* in his Wars against *Turnus*, for the gaining the Fair *Livinia*.

Carna, a Goddess, taking Care of the Vital parts of Men, to keep them in Health; and lengthen their Days.

Cassandra, a Lady of *Venice*, very famous for her Learning in divers Languages and Sciences, leaving many curious Pieces of her works behind her.

Cassandra, Daughter to King *Priamus*, ravished by *Apollo*, who to recompence her, gave her the Gift of Prophecy; but she afterward not proving so agreeable as he expected, he so order'd it that none should believe her.

Calchina, Daughter to *Lucippius*, the *Sicyonian* King; she succeeding her Father, marry'd *Messapais* a Sea-Captain, who had before gotten her with Child as she was rambling on the Sea-shoar, when to hide her Infamy, she declar'd, That *Neptune* came out of the Sea and ravish'd her, which passed for current with the People.

Calliope, one of the Nine Muses, styl'd the Goddess of Rhetorick and Heroick Poetry. She was painted Young, crown'd with Flowers, holding in one hand a Book, and in the other a wreath of Laurel.

Callipatria, a Woman of *Elis*, being of great strength, she us'd to disguise herself in Man's Apparel, and Wrestle at the Olimpick Games, tho Women were strictly forbidden to appear there; but being discover'd she was pardoned, and to prevent the like for the future, it was ordained that those who enter'd the Lists should be stript naked.

Calithoe, Daughter of *Scamander*, marry'd to *Tros*, third King of the *Dardans*, afterward from him named *Trojans*; she had by him three Sons, *Ilius*, *Ganimedes*, and *Assaracus*, Grand-

father

father to *Anchises* the Father of *Æneas* the Fugitive *Trojan*, who planted himself in *Italy*, after the Destruction of *Troy*.

Chalisto, Daughter of *Lycaon* an *Arcadian*, who listing herself among the Nymphs of *Diana*, and vowing Chastity, was nevertheless debauched by *Jupiter*; and being found with Child the Goddess turn'd her into a Bear, yet she brought forth a Son call'd *Arcos*. But *Jupiter* taking compassion on them, translated them to the Stars, where they are called the great and little Bear.

Callithoe, Daughter of *Lycus* a Tyrant of *Lybia*; she advertis'd *Diomedes* her Husband, of the Ambushes her Father had laid, and by that means sav'd his Life: But he afterwards ungratefully forsook her, upon which she hang'd herself.

Callirhoe, Daughter of the River *Achelous*, she was Wife to *Alcemon*, who being Murther'd, her Father, obtain'd of *Jupiter* that her young Children should immediately grow up to Mens estate, that they might revenge their Father's death, which was granted, and they accordingly perform'd it by slaying the Conspirators.

Calphurnia, Wife to *Julius Cesar*, a virtuous Lady, who dreaming that the Roof of the House was fallen down, her Husband stab'd in her Arms, and all the Doors opened of their one accord, perswaded him not to go to the Senate. But not regarding her, he was there stab'd by the Conspirators.

Cassiope, Wife to *Cepheus* an *Æthiopian* King, she was Mother to *Andromede*, who for comparing her Beauty with the *Nereides*, had a Sea-Monster sent by *Neptune* to devour her Daughter; but as she was ty'd naked to a Rock, *Perseus* the Son of *Dane* and *Jupiter* came on his winged Horse, *Pegassus*, through the Air, and in a dreadful Combat kill'd the Monster, and freed the Lady; and is fabled to obtain of *Jupiter* that the Mother and Daughter, when they dy'd, might be made Constellations and fixed in the Skies among the Northern Stars.

Catharine d'Medicis, Q. of *France*.

Catharine d'Siena, a Nun of the third Order of St. *Dominick*, a very Pious and Devout Lady; after her death she was Canoniz'd by Pope *Pius* II.

Catharine of *Alexandria*, another Saint, tho some dispute whether there ever was such a Person.

Catharine of *Aragon*, Daughter, to K. *Ferdinand* the Fifth, she was sent over into *England*, and first married to Prince *Arthur*, and after his death to Prince *Henry*, who succeeded *Henry* the Seventh. She was Mother to Q. *Mary*, and being divorc'd, she soon after dy'd for Grief.

Catharine of *Austria*, Duchess of *Savoy*; she was Daughter to *Philip* the Second of

Spain

Spain by *Elizabeth* of *France*, she was Marryed to *Emanuel*, the first Duke of *Savoy*; and dyed at *Turin*, *Anno* 1597. Leaving Five Sons and Four Daughters behind her.

Catherine of *Poland*, she was Queen of *Sweden*, and Daughter of *Sigismund* [the first King of *Poland*; she was Married to *John* Prince of *Swedeland*, and Duke of *Fineland*, Son to *Gustavus* the first: She was a Lady of great Virtue and Patience, bearing her Husbands troubles, and continuing with him, during his seven years Imprisonment, with a wonderful Constancy.

Catharine of *Portugal*, Dutches of *Bragance*, she was Daughter of *Edward* the Second, King of *Portugal*, and Maryed to *John* the Second Duke of *Braganee*; after the death of *Sebastian*, she disputed her Right with *Philip* the Second, King of *Spain*, for the Kingdom of *Portugal*; but though the *Spaniard* had then the longest Sword; it is since fallen to her Posterity: The Vertuous *Donna Catharina* Queen *Dowager* of *England*, being likewise decended from her.

Cave vel caba, Daughter of *Julian*, Count of *Ceuta* and *Consuegra*, she was Ravished by *Rhoderick* King of *Spain*, which so incensed her Father, that to Revenge it, he called in the *Sarazens*, who in a Barbarous manner over-run all *Spain*, and expulsed *Rhoderick* his Kingdom.

Centhris, Wife to *Cinyre*, King of *Cyprus*, Mother of *Myrrha*, whom *Venus* turned into a *Myrrhe* tree.

Cence a Maid, That for her Viginity, prevailed with *Neptune*, to turn her into a Man, that she might never more be ravished; which he did, and finding her of a Martial Spirit; that she might be safe in War, he rendred her Invulnerable, but fighting with the *Centaurs*, they bruised her to death with the weight of mighty Clubs, after which she is fabled to be turned into a Bird.

Ceres, the Goddess of *Corn*, Daughter of *Saturn* and *Ops*, who went about the World with blazing Pines, to seek her Daughter *Proserpina*, whom *Pluto* had Ravished, and carryed to Hell, and at last finding her, agreed that she should be six Months in the year with *Pluto*, and the other six with her on Earth.

Cesonie, Empress of *Caligula*, and after his death was Murthered by *Julius Lupus* for weeping over the dead Body of her Husband, baring her Neck to the Cruel Wretch, and dying with great Constancy and Courage; she likewise strangled her Daughter *Julia Drusila*, a Child of Four Years old.

Charicke *Hydaspes*, a King of *Æthiopia's* Daughter, being very Fair and Beautiful, to the

rest

reſt of the *Ethiops*; ſo that the Queen feared, being miſtruſted of Diſloyalty; but when ſhe beheld an *Ebbony* Spot *Arriſen* on the Princeſs Arm, the true Mark of a Legitimate Child of that Family, ſhe greatly rejoiced.

Charlotte, Daughter of *Lewis* the Second Duke of *Montpenſire*, ſhe was veiled a Nun, when very young, and afterward became Abbeſs of St. *Jovare*, but not liking that kind of Life; ſhe privately withdrew into *Germany*, and there turned Proteſtant, and was Marryed to *William* of *Naſaw*, Prince of *Orange*, whom ſhe Loved ſo intirely, that hearing he was deſperately wounded by one *Jourigni*, ſhe fell ſick with Grief, and dyed at *Antwerpt*.

Chahatri Colombe, a Taylors Wife of *Burgundy*, being in Labour, could by no means be Delivered, but her Belly continued big till ſhe dyed, which was twenty four years after, when being opened to find the cauſe; the ſhape of a perfect Female Infant was found in her Womb, petrefied to the hardneſs of a ſtone.

Chriſtiana, Queen of *Sweden*, ſhe was Daughter to *Guſtavus Adolphus*, the Warlike King of the *Swedes*, and *Mary Eleanor* of *Brandenburgh*, after ſhe had Reigned as Queen ſome years; ſhe voluntarily reſigned the Crown to her Couſin *Charles Guſtavus*, and went to *Rome* where ſhe lived very Splendidly to her death, which happened *Anno* 1688.

Chryſame, a *Theſſalian* Prieſteſs, who inured Cattle by degrees to eat poiſonous Herbs, till they became their Natural Food: And in the War between the *Grecians* and *Barbarians*, Left them as a Prey to the hungery Enemy who feeding on their Fleſh, became diſtracted; ſo that an eaſie Victory was gained over them.

Circe, an Inchantreſs dwelling in the Iſle of *Oggia*, ſaid to be the Daughter of the Sun, who by her Inchantments changed Mens ſhapes, and turned them into Beaſts, ſhe ſtayed *Ulyſſes* in his return from *Troy*, till *Minerva* his Protectreſs got leave of *Jove* to ſet him free.

St. **Claire**, an Order of Religious Women, taking their Denomination from her, they were confirmed by Pope *Innocent* the Third.

Claudia, a *Roman* Veſtal Virgin ſhe faſtening her Girdle to the Galley wherein the Statue of *Cyble* was, on the River *Tyber*, drew it to *Rome* where it ſtopt, and no other could move it.

Clemenie, a Pagan Goddeſs, Patroneſs of Mildneſs and Mercy; ſhe was painted with a Branch of Laurel in one hand, and a Lance in the other: ſhe had her Temple in *Rome*, &c.

Celia,

Celia, a *Roman* Virgin, she was given in Hostage to *Porsena*, when he besieged *Rome*, but made her Escape on Horseback over the *Tyber*, but being sent back again, he freely released her for the Vertue he found in her, whereupon the Senate Erected her a Statue on Horse-back in the Market-place.

Ceobulina, she Renounced the Crown of *Rhodes*, to apply herself to Philosophy, and a Contemplative Life.

Cleopatria, Second Wife to King *Philip* of *Macedon*, she was Murthered by *Olimpias* his first Wife, after his being slain by *Possanias*.

Cleopatra, Daughter of *Philip* of *Macedon*, she was Marryed to *Alexander* King of *Epirus*, and put to death by *Antigonus* at *Sardis*.

Cleopatria, Daughter of *Ptolomy Philometus* King of *Egypt*, Admirable for her Wit and Beauty; she was Marryed to *Alexander Bela*, King of *Syria*, and left him for *Demetrius Nicanor*, but he being taken Prisoner by the *Persians*, she Marryed *Rodogune*, and soon after put him to death; and her Son *Selucius* ascending the Throne without her leave, she shot him dead with an Arrow, and made *Antiochus* the Eight King, who understanding she intended to poison him at a Banquet she had prepared, made her drink the dose of which she dyed.

Cleopatra, Daughter of *Ptolomy Physcon*, King of the *Egyptians*, she was Marryed to her Brother, and then to *Antiochus* King of *Syria*, but she was strangled by *Griphine*, his first Wife, which known, so inraged the King, that he caused her to be offered as a Sacrifice to appease the Ghost of the Murthered *Cleopatra*.

Cleopatra, Daughter of *Ptolomy Epiphanes*.

Cleopatra, The fair Queen of *Egypt*, Daughter to *Ptolomy Auletes*, she was first Marryed to her Brother *Ptolomy*, but he being drowned in the *Nilus*, when he fled from the overthrow given him by *Julius Cesar*, she Captivated the Conquerer with her Beauty. he begot on her a Son, called *Cesarion*, slain after *Cesars* death by the Soldiers of *Augustus*, afterward *Mark Anthony* doated on her; but after the overthrow at *Actium*, she clapped *Aspicks* to her Breast and dyed; to prevent her being carried Captive to *Rome*.

Cleophe, Queen of the *Massagues*, a People of *India*; she opposed the Progress of *Alexanders* Victories, till she brought him to terms, which were to draw off his Army, and leave her in quiet Possession of her Kingdom, for which she is said to pay him only the Tribute of a Nights Lodging.

Cleopatra *Selene*, Marryed to *Antiochus Griphus*, King of *Syria*, and afterward to *Antio-*

chus Cizicenus, and thirdly to *Antiochus Eusebius*, but being taken in a Battle by *Tyranes*, he put her to death.

Clio, one of the Nine Muses, said to be the Daughter of *Jupiter* and Memory.

Clotilde, Queen of *France*, Wife to *Clovis* the First, she Converted him to the Christian Religion, and perswaded him to be Baptized: She had divers Sons, among whom, after their Fathers Death, there arose Civil Dissentions in disputes for the Throne, which she being by no means able to Regulate, it hastened her death.

Clotilde, Daughter of *Clovis* and St. *Clotilde*, she was Marryed to *Amaury* King of the *Vice-Goths* in *Spain*, but he abusing her because she would not change her Religion: *Childeber*, her brother, made War upon him, and rescued her out of his hands, but in her way to *France* she dyed.

Clotho, one of the Fatal Sisters, that spun the thread of Mens Lives, which when cut by *Atropos*, another of them, the Party whose Thread was so cut, dyed.

Clusia the Chast Daughter of King *Thuscus*, who being denyed in Marriage to *Valerius Torquatus*, he Besieged her Father in his Chief City; When to prevent the Misery of which, she was innocently the Cause, she threw herself from the Battlements, but her Coats floating, she got no harm.

Constance, or *Constantia*, Daughter of the Emperour *Constantine Clorus*, by his Wife *Theodora*, she was Married to *Licinus*, who raising Rebellions in the Empire, was slain.

Constance Daughter of *Roger* King of *Sicily*.

Constance, Marryed to *Robert* King of *France*, she was Daughter of *William* the First Earl of *Provence*.

Constance, Queen of *Aragon*, Wife to *Peter* the Third King of *Aragon*, and Daughter of *Manfroy Frederick*.

Coze, Daughter of *Ceres*, the word from the *Greek* signifying *Nourishment*.

Corrina, a *Grecian* Lady, famous for Poetry, and much Celebrated by the Poets of her Nation and others, as a very Learned, Ingenious and Beautiful Woman.

Cornelia, Daughter of *Scipio*, first Married to *Marcus Crassus*, but he being slain in the *Parthian* Wars; she Marryed *Pompey* the Great, and Accompanyed him in his flight after the Battle of *Pharsalia*.

Cornelia, a *Roman* Lady, Married to *Cornelius Gracchus*.

Cornelia, Daughter to *Cinna*, and Wife to *Julius Cesar*, she had by him *Julia*, marryed to *Pompey* before *Cornelia*.

Cratesipolis Wife to *Alexander* King of *Siconie*: The *Siconeans* after the death of her Husband, Rebelled against her, and sought to Dethrone her; but

but at the head of a far less Army she Routed them, Executing the Chiefs, which quieted the rest.

Cretheis, Marryed to *Asceſtus* King of *Theſſaly*, a Woman of insatiable Lust.

Creusa, Daughter of *Creon* King of *Corinth*, she was Married to *Jason*, upon which *Medea* his former Wife destroyed her, and most of her Fathers Family by Inchantments.

Cumegonde, Marryed to the Second, yet living with him as a Virgin, upon his suspecting her not to have brought her Virginity to his Bed. After his death she went into a Convent of Nuns, and spent the remainder of her days.

Cunina, a Goddess held by the Ancients, to have the care of young Children in their tender Age.

Cyana, a Nymph attending on *Proserpina*, endeavouring to rescue her from *Pluto*, was turned into a Fountain, that bears her Name.

Cyble, stiled the Mother and Grandmother of the Gods and Goddesses, she is represented Crowned with Castles, and a Key in her hand.

Cyna, Daughter of *Philip* King of *Macedon*, Marryed to *Amyntas* Son to *Perdicas* the Third, and then to *Lageus* King of the *Argives*, a Lady of a Courageous and Magnanimous Spirit, for under the Command of the *Argives*, won many Victories, She killed the Queen of the *Illyrians*, fighting hand to hand; and after the death of *Alexander* the Great, her Brother; she opposed the aspiring of *Perdicas*, who in vain contrived her death.

Canidia, a *Theſſalian* Woman that dealt in Charms, so powerful that it held: She could easily destroy People at a great distance, stopt the Course of Rivers, and make Birds fall in their Flight; raise Storms of Rain, Hail and Thunder, stop a Ship in her Course, and many such like Matters, by the Power of her Hellish Art.

Cumea, or the *Cumean Sibyl*, a Propheteſs that foretold the *Roman* Affairs, and many of other things. Of which see more at large.

Converted Whore; An honest Gentleman in the heat of Summer having been walking in the Fields, comtemplating with himself, and returning back not the same way he went out, but through another part of the Suburbs, to which he was a meer stranger, and finding himself athirst, he stepped into the first House, and called for a Cup of Beer, seating himself in the first Room next the Street. He had not well wip'd the Sweat from his Face with his Hankerchief, but two or three young Wenches came skittishly in and out of the Room; who seeing him to be a Man of fashion, they thought to make of him some booty, being (it seems) set on by the

Grandam of the Houſe, for as it proved, it was a common Brothel houſe. The handſomeſt amongſt them was put upon him; who entreated him not to be ſeen below, where every Porter, Carman, and common Fellow came to drink; but to take a more convenient and retir'd Room. The Gentleman being willing to ſee ſome faſhions, took her gentle proffer, and went with her up Stairs, where they two being alone, Beer being brought up, ſhe began to offer him more than common courteſie; which he apprehending, ask'd her in plain terms, If theſe were not meer Provocations to incite him to Luſt? which ſhe as plainly confeſs'd. To whom he reply'd, That ſince it was ſo, he was moſt willing to accept of her kind proffer; only for modeſty ſake, he deſired her to ſhew him into a *Darker Room*, to which ſhe aſſented, and leads him from one place to another; but he ſtill told her, that none of all theſe was dark enough: inſomuch, that ſhe began at length ſomewhat to diſtaſte him, becauſe in all that time he had not made unto her any friendly proffer. At length ſhe brought him into a cloſe narrow Room, with nothing but a Loop-hole for light, and told him, Sir, unleſs you propoſe to go into the Cole-houſe, this is the darkeſt place in the Houſe. How doth this pleaſe you? To whom he anſwer'd, Unleſs (thou ſtrumpet) thou canſt bring me to a place ſo palpably tenebrious, into which the Eyes of Heaven cannot pierce and ſee me, thou canſt not perſwade me to an Act ſo deteſtable before God and good Men: For cannot he that ſees into the Hearts and Reins of all, behold us here in our Wickedneſs? To conclude, he read unto her ſo ſtrict and auſtere a Lecture, concerning her baſe and debauch'd Life, that from an impudent Strumpet, he wrought her to be a repentant Convert. When further asking her of her Birth and Country, ſhe freely confeſs'd unto him, That ſhe had ſold ſuch ſmall things as ſhe had, to come up to *London* with the Carriers; where ſhe was no ſooner alighted at her Inn, but ſhe was hired by this Bawd (altogether unacquainted with her baſe courſe of Life) who by degrees trained her to ſuch baſe Proſtitution. Her apparent Tears and ſeeming Penitence much prevailing with the Gentleman, he proteſted, If it lay in him, he would otherwiſe diſpoſe of her according to her wiſhes; and withal charging her, That if he ſent unto her within two or three days with Mony to acquit her of the Houſe, that ſhe would attire herſelf as modeſtly as ſhe could poſſibly, not bringing with her any one rag that belonged to that Abominable Houſe, or any borrow'd Garment

ment in which she had offended, but instantly to repair unto him, at his first sending; and this being agreed betwixt them, for that time they parted. She was sent for, according to appointment, and (after he had tutor'd her in all things which she should answer) accepted and entertain'd. Her modest Behaviour and fair Carriage, with her tender Love and Diligence about the Children, won her in short time a good Opinion of her Master, but a greater Affection from her Mistress. So she was raised from a Chambermaid to be a Waiting-Gentlewoman, and the only Bosom Friend of her Mistress: who falling Sick, even to death, ready to expire her last, so much doted on her new Servant, that she sent for her Husband, and besought him, after her decease, to make that Woman his Wife, and Mother to his Children. The Gentlewoman soon after dies, he is left a Widower, and the charge of the whole House committed to our new Convert, with the bringing up of his Children. Which she executed with such Fidelity, that he casting a more curious Eye upon her Youth and Beauty, and withal remembering his Wives last Words, not knowing for the present how better to dispose of himself (Time, Place, and Opportunity, all things furthering her Preferment) he contracted himself unto her, and they were soon after Married. Instantly upon the Preferment of this young Woman, the Gentleman that brought her this Fortune, adventur'd all his Means upon a Voyage, which miscarry'd; but scarce had honest Rags to cover his Nakedness, or hide him from shame. It hapned, that just upon his return the old Gentleman died too, and left her possess'd of Eight Hundred a Year. Now just as she follow'd the Herse to the Church this Gentleman by chance coming by, like the Picture of the Prodigal, she casting her Eye aside, had espy'd him, and presently apprehended him to be the Man he was, and whispering a Servant in the Ear, bad him to fall into discourse with him, to enquire his Name, his Lodging, with other Questions, as she directed him, and so proceeded to the Funeral; but to spake nothing as from her. The Servant brought word how things stood. The next Morning (by her appointment) came a Gentleman very early to his Lodging, who desir'd to speak with him, and first ask'd him his Name, which (though loth) he told him; the other proceeded, That if he were the same Man he pretended, he had heard of his Worth and noble Qualities, and withal, his Casualties at Sea; and not willing that any Gentleman should groan under so heavy a Burden, told him there was a Hundred

Pounds, bad him furniſh himſelf with Apparel and other Neceſſaries, and ſo was ready to take his leave. The other Extaſi'd with ſo great a Courteſie from a Stranger, whom he had not ſeen before, enforced him back, to know what Reaſon he had to be ſo Charitable. The other anſwered, That for the firſt, his Courteſie was grounded upon his Worth; his Satisfaction was his Acknowledgment; and his ſecurity, in that he knew him Honeſt, and told him, ſome three days after he would call upon him, when he was Habited like himſelf. When the Gentleman came according to Promiſe, he ſeemed glad to ſee this preſent Alteration; and withal entreated him to walk abroad with him to Dinner, he ſeemed willingly to aſſent, not once demanding whether. In the mean time the Widow had provided a great Feaſt, whither ſhe had Invited all her Suiters. This New Gentleman was neglected, and the Stools being furniſht; She took place at the Tables end only, leaving her Husbands Chair empty, when ſuddenly ſtarting up: Methinks ſaith ſhe, ſome one in this Room might be well ſpared, for we have more Gueſts then Stools. The Gentleman at theſe words bit his Lip, and was intreated to ſit down by his friends, but whilſt they were Straining Courteſie; She proceeded, *Is this a Suitor too?* No queſtion ſome that either hath borrowed his Cloaths, or engaged all his Credit for this one New Suit, in hope to gain the Widow; but Women are now adays grown wiſer. This was ſport to the reſt, but torture to him, who much blaming her Ingratitude, yet Arming him with Patience (the rather for his friends ſake who brought him thither) he ſat down ſilent with an ill Stomach, eating as little as he ſpake. Methinks (ſaith ſhe) we are all very merry, only that Gentleman at the lower end of the Table is Melancholy, but I know the Reaſon; it is perhaps, becauſe he is placed ſo low; but if that be his Diſeaſe, I have for it a preſent Remedy: When walking to him where he ſat, ſhe pluckt him by the Sleeve, deſiring him to remove. And being drawn by her to the upper end of the Chamber, like a Bear to the Stake, where her late Husbands Chair Stood Empty: Now Sir (ſaith ſhe, with a more ſerious Countenance than before) my New Husband, ſit here in my Old Husbands Chair, and *bid theſe your Gueſts Welcom.* Still he fretted, and they laught, as before when ſhe craving Pardon for ſo abuſing his Patience, openly Proteſted, That this meeting was meerly for his ſake: And to make them Witneſſes of their preſent Contract; for if he refuſed her to Wife, ſhe vowed never to have another

another Husband, acknowledging that all her Fortunes (next to the Divine Providence) came by his Goodness; and that she knew no way better to express her Gratitude, than to confer them on him, by whom they first came. Thus the close proved better than the beginning; and the Banquet of Sweet-meats made amends for the harsh Feast, for they found this last (of all the other passages) to be only serious. They were there Contracted (*the Suitors Witnesses*) and soon after Married. And thus his Vertue and her Conversion, had one joint reward. Mr. *Heywood.*

Confession of a New Married Man, Happy are you (old Batchelours) who have made a good Choice, who have gotten a Wife that is *Beautiful, Rich, Good Natured, and Vertuous, you learnt first to know her well,* that you might the better woe her, and so be happy in Marriage. Make this your example, O all you foolish and wandering Lovers, who are so desirous to taste of the *Pleasures and Sweetness of Marriage*; and are sometimes so disquieted and troubled, till you cast your selves upon an insulting domineering Wife, who perhaps hath the Breeches already on, and will vex you with all the Torments imaginable in the World. Do but use these few Remedies for your *Squandered Brains*, and be assured they will bring you to have good Fortune and Tranquility.——— Search not after great Riches, but for one of your own degree: *For the Rich are Insulting, Self-conceited and Proud.* —Admire no outward Imbellishments, because they are proud of their Beauty, and imagine themselves to be Goddesses whom their Husbands ought to obey.——— Shun those who are much lesser then your self: *For when a mean one finds herself promoted by a great Match, she is much prouder and self-conceited than one of a good Extraction; and will much sooner than another indeavour to Domineer over her Husband.*——— Dissemble not in your Wooing; *for Dissimulation deceives its own Master.*——— Be not too hasty, *For a thing of Importance, must be long and prudently Considered of, before a Final Conclusion can be made.*——— Follow the Advice of Understanding Friends. *For to be Wise, and in Love, was not given to the Gods themselves.* ——— Chuse no Country Wench: For she'll want a whole years Learning, before she'll know how to cleanse an House of Office, and two years to Learn to make a Curtsie.—— If you Marry, arm your self with Patience. *For he that hath the yoke of Marriage upon his shoulders, must patient suffer and indure all the disquiets and troubles that that*

estate is subject to.——If these things be observed by you Innocent & Wandring Lovers, they will much assist you in your choice, but not preserve you from being a Slave; because the Gentlewoman whom you have chosen, hath till this time be past, had one or other ill condition, which she knew how to hide and dissemble with, that you never so much as thought of, or expected from her. *Cornelius Agrippa* knew this in his days, when he said, Men must have and keep their Wives, ev'n as it chanceth; if they be (says he) merry humoured, if they be foolish, if they be unmannerly, if they be proud, if they be sluttish, if they be ugly, if they be dishonest, or whatsoever Vice she is guilty of; that will be perceived after the Wedding, but never amended. Be therefore very vigilant, you wandring Lovers, and sell not your Liberty at so low a Price, which cannot be Redeemed again with a whole Sea of Repentances.

——And you, O silent Gentlewomen, methinks you long to know whether there be no Remedies for you to be had, that you may also be as well arm'd against the Rigid-Natured, Subtle and Dissembling Lovers; as well as they have against the Vitious Gentlewomen; take notice, that since you have subjected your selves to that foolish fashions of these times, never of your *selves to go a wooing*; but with Patience will expect who will come for you; that Rule must be first observed, and regard taken of him that cometh, then it is the time to consider, principally——Whether he loveth *you for your Money, or for your Beauty.*——Inquire whether he have a good method, or way, for the maintaining of a Family. *For if he have not that to build upon, the whole foundation will tumble.*——Search also whether he be of an honest, rather then great extraction. *For Vertue is the greatest Gentility.*——Inquire also whether he be a frequenter of *Ale-houses*; especially of such as are of an ill repute.

To be a Lover of such houses,
Makes him to think of other
Spouses.

——*If he be covetous of Honour, he hath several other Vertues.*——Hate a Gamester like the Plague; *for they are consumers of all*; *nay their very gain is loss.*——Abhor a Person of no imploy, or gadder along the Streets; for they are fit for nothing.——If you Marry, shew all Honour, Respect, and Love to your Husband. Indeavour not to Lordize over him; because that, both by Heaven and Nature is given unto him.——In so doing, you will have the expectation of a happy Match.

Confession of a Lewd Woman, *A Gentlewoman* (whose Name must be concealed) having

having received singular breeding, and all Liberty she could possibly desire: Falling one day into a serious Consideration of her own state; debated the matter with herself in this manner, 'I have thus long 'lived, and enjoyed what liberty or pleasure I desired. 'Young I am in Years: Yet 'though my years be few, many are mine hours of fruitless 'expence. Delicacy I affected, and none ever was more 'Cockered. Publick places of 'meeting I frequented; and 'from these have I ever returned more depraved. How tedious was an hour imployed 'in Devotion? How short, bestowed in any light Recreation? How many Mornings 'have I Sacrific'd to my Glass? 'With what winning looks 'have I opened my windows; 'while the Windows of mine 'own Body let in sin? With 'what Care were my *Breasts* '*laid out*, to take a wandering 'eye? How pleasantly to my 'light ear sounded any amorous Discourse? What a Wardrobe of Vanities had I in 'store to catch a vain Passenger? How happy were I, if I 'could but find one day that 'might justifie her plea for that 'days employment? Was it 'not my highest ambition to 'be impaled with multitude 'of Suiters? Was it not my 'glory to Triumph in their Repulse: And to supply their 'decrease with an admittance 'of fresh Servants? Have I not 'expresst most scorn where I 'received most love? Have I 'not solaced my self with their 'sighs: and highly prided my 'self in putting on a Countenance of Disdain? Was there 'any dress so Fantastick, which 'did not quickly take me? 'Did any habit less please me, 'than what seem'd most graceful in the eye of modesty? ——'What rests then, but 'that thou redeem the time? 'Put off that Habit of Lightness which thou hast so long 'affected: Address thy thoughts 'to win nobler Suiters than 'thou hast hitherto desired. 'Thou art but yet in thy 'Prime; defer not one hour 'longer from rescuing thine 'honour. Blush at those sensual 'delights which have so long 'taken possession of thee. Let 'it be thy greatest scorn to 'blemish thy Souls glory, with 'making an Idol of a light portion of earthly beauty. And 'though thy youth will hardly admit so strange an overture: Let it be thy Task to 'prevent occasion, and to subject *Sense* to the command of '*Reason*. The more difficulty which attends the Task, the 'more glorious shall be thy 'Victory. *One minute is too* '*long to adjourn such a purpose*: Bid adieu then to thy 'darling pleasure; and that 'for ever: So maist thou enjoy those will last for ever.—— ——Nor was this *Noble Female*

Convert

Convert flower in performing, than she was in promising. For desiring a small Portion from her Friends, to support her with a Competency of Livelihood: With a constant Resolution she bad farewel to those mis-spending Pleasures, which she formerly so tenderly loved: Embracing a Private Retired Life, where she bestowed many precious hours in Devotion, to her own Comfort and others Direction. *A rare President* in this Age, for one in the very flower of her Age, to change the condition of light love, with the profession of a strict life.

Chyrurgery, It is every day confirmed by the Experience of City and Country; that many Ladies and Gentlewoman, have a very rare hand in the Curing of Contusions, green Wounds, and many Sores, and other Evils which are daily Incident unto Men and Women, in which, I know not by *what happiness*, they oftentimes exceed the cunning of the Chyrurgeons themselves.——— The most remarkable Books for Physick and Chyrurgery which I shall at present commend to Gentlewomen, for their Improvement in the Knowledge of Chyrurgery are, *The Queens Closet*, *The Countess of Kents Secrets*, *Dr.* Bruges *his* Vade Mecum, *&c.* But in my Second Part of the *Ladies Dictionary*, I shall insert several Curious Receipts in *Chymistry*, that I want in *Manuscript* from some eminent Ladies.

Cook-Maids, If you would fit your selves for your Employment, and so consequently get great Wages, good Vails and the Reputation of an Accomplished Cook.———You must Learn to be skilful in Dressing all sorts of *Flesh*, *Fowl* and *Fish*; to make Variety of Sauces proper for each of them, to raise all manner of Pasties, and Kickshaws; to be curious in Garnishing your Dishes, and making all manner of Pickles, *&c.*——And as you must know how to dress Meat well, so must you know how to save what is left, of that you have dressed; of which you may make both Handsom, and Toothsom Dishes again, to the saving of your Masters Purse, and Credit of his Table.—You must be sure to be as saving as you can, and cleanly about every thing; seeing likewise that your Kitchen be kept clean, and all things scoured in due time, your Larders also and Cup-boards, that there be no bits of Bread and Meat to lie about them to spoil and stink.——You must be careful that your Meat taint not, for want of good Salting. You must also keep good hours for your Meals, otherwise you put an House quite out of Order, do not covet the Kitchin-stuff for your Vails, but rather ask the more Wages; for that may make you an Ill-Huswife

of

of your Masters Goods, and teach you to be a Thief, for you would be apt to put that which would go into the tryed Suet, into your Pot.——Lay not all your Wages upon your back; but lay up something against Sickness, and an hundred other Casualties; for you may assure your self it is more Commendable, for one in your Employment, to go decent and clean, than gaudishly fine.

Chamber-Maids *to Persons of Quality.*——It will be requir'd of you, that you *Dress* well, that you may be able to supply the place of the *Waiting-Woman*, should she chance to fall *sick*, or be absent from your *Lady*; you must *wash* fine *Linnen* well; and *starch Tiffanies*, *Lawns*, *Points* and *Laces*, mend them neatly; and wash white *Sarsenets*, with such like things.——You must make your Lady's *Bed*; lay up, and lay out her *Night-cloaths*; see that her *Chamber* be kept clean, and nothing wanting which she desires or requires to be done: Be *Modest* in your *Deportment*, ready at her call, always *diligent*, answering not again when reprov'd, but with *pacifying* words; loving and courteous to your *Fellow-servants*, not *gigling* or *idling* out your time, not wantoning in the *Society* of *Men*; you will find the *benefit* thereof.

Chamber-Maids, *to Persons of Honour or Quality, or Gentlewomen, either in City or Country.*——Would you endeavour to fit your self for this Employment, that you may be capable of serving a Person of Honour or Quality, you must in the first place learn to Dress well, that you may be able to supply the place of a Waiting-woman, should she chance to fall sick or be absent from your Lady, you must also learn to wash fine Linnen well, and to Starch Tiffanies, Lawns, Points, Gawses and Laces, you must likewise learn to mend them neatly, and wash white Sarsenets, with such like things. Then you must learn to make your Lady's Bed, well, soft, and easie, to lay up her Night-cloaths, and see that her Chamber be kept neat and clean, and that nothing be wanting which she desires or requires to be done. Then you must learn to be Modest in your Deportment or Behaviour, to be ready at her Call, and to be always diligent, never answering again when she taketh occasion to reprove you, but endeavour to mitigate her Anger with pacifying Words. Be loving and courteous to your Fellow-servants, not gigling or idling out your time, or wantoning in the Society of Men, you will soon find the benefit thereof. For an honest and sober Man will rather make

that

that Woman his Wife, whom he seeth employ'd continually about her Business; that one, who makes it her Business to trifle away her own and others time. Neither will a Virtuous and Understanding Mistress long entertain such a Servant, whom she finds of such a Temper: Be not subject to change, but still remember that a rolling Stone never getteth Moss, and as you gain but little Mony, so if you tumble up and down you will gain but little Credit.

——If you would fit your self to serve a Gentlewoman only (either in City or Country) you must not only learn how to Dress, Wash and Starch very well all manner of Tiffanies, Lawns, Points, Gawses, and Laces, and to Mend the same; but you must learn to Work all sorts of Needle-work, and Plain-work, to Wash black and white Sarsenets, you must know how to make all manner of Spoon-meats, to Raise Paste, to Dress Meat well, (though not often required thereunto) to make Sawces both for Fish and Flesh; to Garnish Dishes, to make all sorts of Pickles, to see that every thing be served in well and handsomely to the Table in due time, and to wait with a graceful Decorum at Table if need should require: Keep your Mistresses Chamber clean, and lay up every thing in its due place. You must also learn to be skilful in Buying any thing in the Market, if you be entrusted therewith, if there be no Butler in the House. You must see that all things be decent and fitting in the Parlour and Dining-Room. You must endeavour to take off your Mistress from all the Care you can, giving to her a true and just Account of what Mony you laid out for her, shewing your Self Thrifty in all your Disbursements. Be careful in over-looking Inferiour Servants, that they waste nothing that belongs to your Master and Mistress. Lastly, you must learn to be diligent to perform whatsoever your Mistress commands you, to be neat in your Habit, modest in your Carriage, silent when she is Angry, willing to please, quick and neat handed about what you have to do. If you attain to these Qualifications, and be of an humble good Disposition, you will deserve a good Salary, and a great deal of Respect.

Courtship of Men, *how to be received by the Fair-Sex.*

——Having in the following Work, inserted the Instructions given by the *Athenians* to the Men, how regularly to *Court the Women*: I shall here insert their Advice to the Women how they should behave themselves when Courted by the Men; which is as follows.

——Quest. 1. *Is it proper for a Woman to yield at the first Address, though to a Man*

We

we love?——*Answer.* We must first promise before we dispatch the Ladies *Questions* relating to this matter.——For the *Men*, they are such poor *helpless Creatures*, that they much more need *Direction* in this Affair than the Fair Sex, whom Nature has sufficiently instructed with *Wit*, as well as arm'd with *Beauty*, and so provided against all *Attacks* of what Nature soever. But you think, Madam, you are not yet upon the Square with us, and if the pretty (for ought we know) invisible *Armaryllis* won't enter the Lists with *that dreadful Creature Man*, unless she's Arm'd *Back* and *Breast*, we must not be such *Uncourteous Knights* to refuse our Aid and Assistance therein to her or any other *distressed Damsel.*——Accordingly we Answer to this *first Question*,—There's no such *want of Man* yet thanks to our *French* and *Irish* Enemies, that you Ladies should be in such great haste to yield at the first Appearance of a Foe——What if you are Cowards at Heart, (as Mrs. *Rayfin* in her Breeches) 'tis however decent not to hang out the *White Flag* 'till the *Cannon be drawn down*; besides, you'll get better Conditions if the Enemy does not know how weak you are within. (Forgive Ladies, all this *Warlike Gibberish*, for we had been just reading the *Gazet*, and can't easily get out on't.) But to be less *figurative*, in plain Truth and *English*, as we have often told you, there's *little Faith in us Men*, and perhaps less *Generosity*, and but very few of us can *bear* such a Favour——'Tis e'ne too *luscious Fare*, as was said before of *Kisses*, for a *Hungery Lover*, who ten to one will Surfeit upon't, and in a little while will nauseat the Giver, Feast and all; Not but that could the Ladies be sure of their *Lovers Hearts*, that will whip you about like *Jack-a-Lents*, a Mile in a Minute, could ye but *know your Man once*, and had you the good Fortune to light upon a *Generous Lover*, (as great a Phenix as the *Eel* among the Sack of *Snakes*, &c.——you know the Story) in such a Case the less *Ceremony* the better, (except the grand one of the *Ring*, and *Sack-posset*) and he must be proportionably the *better* as he is the *happier* Lover, being *surpriz'd into Bliss*, and the *mighty Joy* heapt upon him before he's aware on't: And besides, all the World knows, as well as *Seneca*, that a *Benefit* is so much the greater by how much the more unexpectedly and speedily 'tis conferr'd. All the Fear here Ladies, is, least *Love* should put a Cheat upon you, infect you with his own *Blindness*, and make you take the Lovers for as errant Angels as they do you, and be perhaps

both

both alike mistaken. However t'other side we look upon to be much the safer, as the World now is, and that 'twou'd do best to *keep the Hounds at a Bay* for some convenient time, which will make 'em more eager, and when they do *fasten* more in earnest. But for this piece of the *Art of Love*, as is before said, we believe Women need little Instruction, since tho' you were all as Innocent as *Eve* in Paradise, you'd have the Wit to Answer your Lovers as she did our great Grand-father, Who even before she knew she was Naked cou'd tell *Adam*, unless Mr. *Dryden* slanders her.——*You long should Court, and we should long Deny.*——Quest. 2. *If our Lovers Sing to us, whether we ought to Praise 'em.*——*Answ.* There seems no great matter in't of one side or t'other——but o'th' two 'tis more Civil to Praise 'em than otherwise, since if they *Sing Well*, you ought to do it out of Gratitude, if *Ill*, out of Pity, if not Justice too; since if they know it themselves, you are still the more Oblig'd to 'em, when they have so much Complaisance to expose even their own Imperfections to gratifie your desires. O' t'other side, if they have a little of the Sir *Courtly* in 'em, and think to *stop the Fair Thief* that has truss'd up a certain little foolish Heart of theirs, and run away with it; if they think to stop it with their own *howling Hue and Cry*, and perswade themselves that they sing like *Bowman* himself, when perhaps they *Sing* and *Dance* too, like the *Witches in Mackbeth*, or *Scaramouch* a Serenading his Mistress——in this Case we think most of all a *good Humour'd Lady wou'd commend 'em*; for 'tis the only kindness Nature has shown the poor Creatures, to give 'em a good Opinion of their own pretty Parts; for fear if they knew their true Character as well as others do, they shou'd hang themselves out of the way——But then for the *Way of Praising*, which the greatest Wits, and those who have done it best, tell us, is the *Nicest thing* in the World——and this, Ladies you know how to do the best of any. That way of Praising a Lover, which would please him best, is letting him take his own *Commendation and Reward* at once from that pretty *Mouth* which can no way more obligingly Praise him——or if the poor *Icarus* must not rise so high, (for fear of *melting his Wings*) a soft grasp of a fine Hand, a twirl of the Eye, a turn of the Head, and a thousand other pretty insignificant Nothings, which you *Women* call *Favours*, will be sufficient to make the *happy Lover* believe you are pleas'd with him, and almost set him out of his little Wits for Joy.—Quest. 3. *What is the handsomest*

ſomeſt way of puting off a Lover?——*Anſw.* Were it not more for the Ladies ſake than the Lovers, we'd not meddle with this Queſtion; for we think 'tis as deſperate a piece of Service as for the Garriſon of a Fort to Act its way thro' an Enemy's Army. In a word 'tis almoſt an impoſſible thing for a Lady ſo to deny a Lover as to pleaſe him—for as 'tis wittily ſaid of a very Ingenious Perſon in the Caſe of Rivals—*We are all* Iſhmaelites *to one another if a Woman's in the Caſe*; ſo ten to one but a Lady gets an Enemy when ſhe refuſes a Lover——who is generally ſo unreaſonable an Animal, that he does not conſider, *One poor Woman can ſuffice at once but for one Man*; whereas if a Fam'd Beauty, or Fortune, ſhe can never content all Pretenders—unleſs ſhe had as many Bodies as ſhe has Faces when ſhe looks in a Multiplying Glaſs. But tho' a Woman of Prudence can't ſatisfie her Lovers, ſhe may herſelf, by doing what becomes her, however they reſent it. Our Advice then for her Behaviour is ——as to the ſwarm of Fools that buz about her, e'ne to let 'em alone to pretend on, ſince they think too well of themſelves to believe ſhe ſcorns or refuſes 'em, tho' they were ne're ſo often told ſo by her own Mouth.——But if there be any Perſon of Senſe, Generoſity and true Worth, who appears to be really in Love with her, when her Heart is before engag'd, we think ſhe'd do very handſomly to let him know as much in as Obliging Terms as poſſible, that he might as ſoon as he cou'd wean himſelf from a *Fruitleſs Amour* ——Queſt. 4. *How ſhall we moſt decently give our Conſent in Marriage.*——*Anſw.* For the Time, what has been ſaid of Widows, may be partly apply'd to't, as well as what has been ſaid in Anſwer to the firſt Queſtion. For the manner there are a Thouſand, which a witty Woman cannot be to ſeek in, and whatever way 'tis done, a Paſſionate Lover will ſcarce find fault with't: However, the leſs formal 'tis, we think it the better——the more unexpectedly, the more frankly 'tis done, the more Obliging it muſt needs be.——Queſt. 5. *Suppoſe a Man and Woman were ſhut up in a room togeiher, who had never ſeen nor heard of the difference of Sexes before, how d'ye think they'd behave themſelves?*——*wou'd they*——*Anſw.* In Anſwer to this haſty Queſtion, which had almoſt over-run us, had we not tript up its heels—— We ſay—that we *don't know what to ſay.* We are very unwilling to ſend the Ladies to *Daphnis* and *Chloe* for Information——that Book is too waggiſh in ſome places and not Spiritual enough for 'em: As for the Tempeſt that don't

come

come up to the Question, tho' *Miranda* and *Hypolito* are pretty fair for't, who had never seen, tho' they had heard of *Man* and *Woman*.——— Well then there's no Remedy but we must fall a *guessing*, but promise to do it as far from the Truth and as Civilly as possible——Why what should they do but fall *Purring upon one another*, for *Nature* wou'd *work*, and then do the self same that we use to do when we were Children, make *Dirt-pies* together, be very *Inquisitive* and very *Innocent*, and *share of one anothers Bread and Butter*, till they know how to employ their time better.——Quest. 6. *Whether Fondness after Marriage is more pardonable in a Man or Woman?*——*Answ.* 'Tis *Silly* enough in both——and besides *Cruel*, to set other Peoples Mouths a watering, as if you were Cutting a Lemon. Further, 'tis *indecent*, to be always *slabbering*, like a couple of Horses *nabbing* one another. Again, it often times shows all things are not well behind the Curtain, when there's such a deal of Love before Folks. And last of all, there's danger least their Love should not last long, if they squander it away so fast at their first setting up. But to compare this *Fondness* of both Sexes, we think it seems *worst* in a *Man*, because there 'tis most unnatural, and looks like a *Woman with a Beard*, so very monstruous that all the Street points at him, when ever he appears; as they may easily do, for the World is not now much inclin'd to that Vice; and if the City it self be never Burnt again, unless for that Fault, 'tis like to stand just where it does till the last Conflagration.——Quest. 7. *Why are Widows more forward to Marry than Maids?*——*Answ.* Because as the Widow (we think) *Blackacre* has it, the young Fellows take it for granted, 'tis nothing but——*Up and Ride*——and indeed, almost *Ravish the Widows into Matrimony*, if they have any *Appurtenances* worth *Angling* for. This for the *Men's* side——then for the *Woman's*, to carry on the forementioned Metaphor——Whether o'th' two is the easier to mount, an *Old Pad-Hack* that has been beaten upon the Road this Ten Year, or a *Young Skittish Filly* that was never backt before, but flouncing about like *Bucephalus*, when he stood in his own Light?——Quest 8. *How long after the Death of a Husband may a Woman Modestly Marry?*——*Answ.* We think that Pious Widow was a little of the soonest, who when most deeply Lamenting at her Husbands Funeral, and one of the Company at the Grave, whisper'd her not to take on so heavily, for if she thought fit, he was ready to supply his room——

Answer'd,

Answer'd, sadly sobbing, *Thank ye Sir, for your Care to Comfort a Poor Disconsolate Widow, but indeed I've just now Promis'd another that came before ye.* The *Ephesian Matron* o't'other side was a little of the longest, tho' she made up for't afterwards, and was very much in hast when she once set about the Business. Nor need we go so far as *Ephesus* for Ladies that have almost worshipt their husbands tombs for seven Years together, after their Death, and at last expressed the *Extravagance* of their *Love* to their *Memories*, by Marrying the *Tutor* of their *Children*. But might we propose a term of Mourning in this Case, our Judgment is, that the *Widows Love* is too warm, who tho' like the *Indian* Wives they don't burn themselves with their Husbands, are yet far as good in burying themselves alive to keep 'em Company——and o't'other side, that hers is too cold, who can scarce *lie alone*, 'till her Husband is so. There is a mean betwixt 'em, and we think a Widow does very well in Mourning for one Twelve-Month after she is so, both because 'tis *decent*, and because she generally looks *Prettier* in't, and 'twill the sooner get her another *Husband*.

Conjugal State, *fully considered*.—There is nothing in the World, which may compare in joy and fulfilling of Pleasure to Marriage: For be sure that Fortune as well prosperous as adverse is common to both; the Bed common, and Children common, and that more is, there is so great Communality of Body and Union of Spirits, that they seem two transformed into one. And if the pleasure seem to us great, to confer our secret Affairs to our Friends and Neighbours, how much is the Delectation greater that we receive; to discover our thoughts to her, that is joyned to us by such a knot of Charity, that we put our trust in her, as in our selves, making her wholly Treasurer or Faithful keeper of many inward Secrets and Cogitations of our Mind. But what may be more greater Witness of fervent Love, and undesolvable Amity, than to forsake Father, Mother, Sisters, and Brothers, and generally all the Consanguinity till they become Enemy of themselves; for to follow a Husband, that doth Honour and Reverence her; and having all other things in disdain, she only cleaveth to him if he be Rich, she keepeth his Goods, if he be Poor, she employeth all the Art that Nature hath given her, to be a Companion with him in his Poverty: If he be in Prosperity, his Felicity is redoubled in her; she seeing herself partaker of

The love of a Wife toward her Husband.

his Benefits: If he be in Adverſity, he beareth but the one half of the Grief; and furthermore ſhe Comforteth him, Aſſiſteth and ſerveth him. If a Man will remain Solitary in his Houſe, his Wife keepeth him Company, doth Cheriſh and Comfort him, and cauſeth him more eaſily to digeſt the Incommodiouſneſs of his Solitude: If he walketh the Fields, ſhe Conducteth him with her Eye, ſo far as ſhe can ſee him, ſhe deſireth and honoureth him: Being abſent, ſhe Complaineth, and Sigheth, and wiſheth his Company: Being come home, he is Welcomed, Received, Cheriſhed and Countenanced with the beſt Shews and Tokens of Love that Nature hath ſhewed, in ſuch ſort, that for to ſpeak the truth; it ſeemeth that a Wife is a Gift from Heaven granted to Man, as well for the Contentation of Youth, as for the Reſt and Solace of Age: Nature can give us but one Father and one Mother, but Matrimony repreſenteth many in our Children, the which do Reverence and Honour us, who are more dear than our own proper Bowels: Being young and little, they play, prattle, laugh, and ſhew us as many apiſh toyes; they prepare us an infinite number of Pleaſures, and ſeemeth Recreations and Paſtimes that Nature hath given us, for to deceive and paſs away part of our miſerable Life (if we be vexed with Age, a thing common to all) they Solace the incommodiouſneſs of our Age, cloſes our Eyes, brings us to the Earth from whence we came: They are our Bones, our Fleſh and Blood, ſeeing them, we ſee our ſelves, in ſuch ſort that the Father ſeeing his Children, may be aſſured that he ſeeth his lively Youth renewed in the Face of them. *The duty of Children to their Parents.*

——— But if we do well conſider and weigh in a juſt Ballance, the great and unſupportable doings; we ſhall find amongſt theſe Roſes many Thorns, and among theſe Sweet Showers of Rain, that there falleth always much Hail: it is true the *Athenians* are a People much commended for their Prudence and Wiſdom, ſeeing that the Husbands and Wives could not agree, becauſe of an infinite number of Diſſentions and Provocations that chanced ordinarily between them; were conſtrained to ordain in their Common-wealth ſeveral Magiſtrates, whom they called Reconcilers of Married ones, the Office of whom is to Reduce, Reconcile and make Agreement by all means. The *Spartans* in their Common-Wealth, had in like caſe Eſtabliſhed certain Magiſtrates, *Laws for to Reconcile the Man and the Wife.*

ſtrates, Named *Armoſins*, who had the charge to Correct the Inſolency of Women, to Reprove their Arrogancy and Audacity towards their Husbands. The *Romans* would not ordain Magiſtrates, perſwading with themſelves (*peradventure*) that Men were not ſufficient to bridle the unbridled raging Temerity of Women, when that they were out of Order: But they had their Refuge to the Gods. For they Dedicated a Temple to the Goddeſs *Viripla*, where in the end they agreed of their Domeſtical Quarrels. But who can (ſay they) patiently bear the charges of Marriage, the Inſolency and Arrogancy of Women, the yoke of a kind ſo unperfect? Who may accompliſh their carnal appetite, as alſo their unſatiable Pomps? Doth not the Old *Greek Proverb* ſay, that Women and Ships, are never ſo well accompliſhed, but that alwayes they want Repairing? If thou takeſt her poor, ſhe ſhall be deſpiſed and thy ſelf leſs eſteemed: If thou takeſt her rich, thou makeſt thy ſelf a Bond-ſlave: For thinking to Marry a Companion equal to thee, thou Marrieſt an unſupportable Miſtreſs: If thou takeſt her foul, thou canſt not love her, If thou takeſt her fair, it is an Image at thy gate for to bring thee Company. Beauty is a Tower that is Aſſailed of all the World, and therefore it is very hard to keep that every one ſeeketh to have the Key, behold the hazard wherein thou art (ſaith *William de la Perreire*) that thy round-head become not forked, which were a fearful Metamorphoſis, if it were viſible and apparent: This then is the Concluſion:

Miſeries and Thornes in Marriage.

Beauty maketh a Woman ſuſpected: Deformity hated: and Riches Proud.

Riches cauſeth a Woman to be Proud, Beauty maketh her ſuſpected, and Deformity or foulneſs cauſeth her to be hated. Therefore *Diponares* having taſted the Martyrdoms of Marriage, ſaid: That there were but two good days in all the Life of Marriage; the one was the Wedding day, and the other the day that the Woman dyeth: For that on the day of Marriage there is made good Cheer; the Bride is freſh and new, and all Novelties are Pleaſant; and of all Pleaſures the beginning is moſt delectable. The other day that he commends to be good, is the day the Woman dyeth: For the Beaſt being dead, dead is the poyſon; and by the death of the Woman, the Huſband is out of Bondage and Thraldom.

Ceremonies *before Marriage.*—— The *Perſians* were only permitted to contract Matrimony in, or before the

Summer Equinoctial, but not after: The *Dapſolites* once a Year make a ſolemn Convention of all the Men and Women that are diſpos'd to Marriage, in one day, in which after their great Feaſt, the Women retire themſelves, and lay them down upon their ſeveral Pallets, the Lights being all put out, the Men according to their number are admitted in the dark, where without any premeditate Choice, but meer Lot and Chance, every Man chuſeth her whom he firſt lights on, and Divirginates her; and be ſhe fair or foul, ever holds her as his Wife, *Stobæ Serm.* 42. Amongſt the *Carmanians* no Man is ſuffer'd to marry, before he hath preſented the Head of an Enemy to the King. About the Lake *Meotes*, there is a People called *Laxamatæ*, amongſt whom no Virgin contracts Matrimony before ſhe hath ſubdu'd an Enemy. There is a Law amongſt the *Armenians*, that Virgins are firſt proſtituted in an old Temple, dedicated to the Goddeſs *Anetes*, whoſe Picture was of ſolid Gold; which *Antonius* after ſacrilegiouſly (as they held it) took away: according to the gain of their Compreſſion, it was lawful for any Man to chuſe a Wife where he pleas'd. Amongſt the *Cyprians*, the Virgins before Marriage daily repair to the Sea-ſhoar, and there company with Strangers, till they have got ſuch a competent Sum as may make up their Marriage Dower. The *Phœnicians* do the like in the City of *Syca*, but their Proſtitution is in the Temple of *Venus*; the Surpluſage that ariſeth above the Dower, returns towards the Repairing of the Church. The *Carthaginians* obſerve the like Cuſtom. The *Lydian* Virgins, before they were ſuffer'd to lie with their Husbands, made themſelves for a certain time common to any Man, till tir'd with Saciety, they became gentle and quiet to their Beds, and from that time forward vow'd Chaſtity, but if any one was found ever after to tranſgreſs the bounds of Temperance, ſhe was puniſhed with all Rigour and Cruelty, *Ælian lib.* 4. *de Var. Hiſt. Lycurgus* having preſcribed a certain Age, before which time it was not lawful for young Men and Maids to have Carnal company, being demanded the reaſon, anſwer'd, Becauſe the Iſſue that proceeds from thoſe of Ripe Years, and grown Strength, is likewiſe able and perfect; but the haſty and untimely Generation is ſtill ſubject to Weakneſs and Infirmity. *Plutarch* in *Lacon.*

Ceremonies uſed in Marriage *by ſeveral Nations.*—— In the *Roman* Marriages, which commenc'd with Contracts, mutually Sealed and Signed with the Signets of divers Witneſſes there preſent, there were

ſundry

ſundry Cuſtoms obſerved by them. The Man, in token of good Will, gave to the Woman a Ring, which ſhe was to wear upon the next Finger to the little one of the Left-hand, becauſe unto that Finger alone, a certain Artery proceedeth from the Heart. The *Sabine* Women, they continu'd a Cuſtom, that the Man ſhould come and take away his Wife by a ſeeming Violence from the Lap or Boſom of her Mother, or her next Kin. She being thus taken away, her Husband did part and divide the Hair of her Head with the top of a Spear, wherewith ſome Fencer had been formerly kill'd; which Ceremony did betoken, that nothing ſhould disjoin them but ſuch a Spear and ſuch like Violence. Towards Night the Woman was brought home to her Husband's Houſe with five Torches, ſignifying thereby the need which married Perſons have of five Goddeſſes and Gods, *Jupiter*, *Juno*, *Venus*, *Suadela*, and *Diana*, who is called *Lucina*. When the Woman was thus brought to the Door, then did ſhe annoint the Poſts of the Door with Oyl; from which Ceremony the Wife was call'd *Uxor*, *quaſi Unxor*. This ended, the Bride-men did lift her over the Threſhold, and ſo carry'd her in by a ſeeming Violence, (becauſe it ſhould not be thought ſhe went willingly to bed with her Husband.) ——— The ancient *Perſians* uſed to celebrate their Marriages in the Spring, and on their Marriage-day the Husband eats nothing but an Apple, or the Marrow of a Camel. As for the Marriages in *New-Spain*; The Bridegroom and the Bride ſtood together before the Prieſt, who took them by the Hands, asking them if they would marry? Underſtanding their Will, he took a corner of the Veil wherewith the Woman had her Head cover'd, and a corner of the Man's Gown, which he ty'd together on a Knot, and ſo led them thus ty'd to the Bridegroom's houſe, where there was a Hearth kindled. Then he cauſed the Wife to go Seven times about the Hearth, and ſo the marry'd Couple ſat down together, and the Marriage was contracted. ——In other parts of *New-Spain*, they uſed other Marriage Rites; at *Thaxcalla* the Bridegroom and Bride polled their Heads, to ſignifie, that from henceforth all childiſh Courſes ſhould be laid aſide. At *Michuachan* the Bride muſt look directly upon the Bridegroom, or elſe the Marriage was not perfect. *Macatecas* did not come together in twenty days after Marriage, but abode in Faſting and Praying all that while, ſcarrifying their Bodies, and annointing the Mouths of their Idols with their Blood. In *Panuco*, the Husbands buy their Wives for a Bow, two

Arrows, and a Net; and afterwards the Father-in-law ſpeaketh not one word to the Son-in-law for the ſpace of a Year. When he hath a Child, he lieth not with his Wife in two Years after, leſt ſhe ſhould be with Child again before the other be out of danger. Some ſuck twelve Years, and for this cauſe they have many Wives. ——The *Dutch-men*, who are well acquainted with *Guiney*, tell us, That at the Marriages of their Daughters, in thoſe Parts, they give half an Ounce of Gold to buy Wine for the Bridal; the King himſelf giveth no other Portion. The Bride, in the preſence of her Friends, ſweareth to be true to her Husband, which the Man doth not. They have many Wives, if they can buy and keep them; each dwelleth in a Houſe by herſelf, though there be ten of them; they eat and lodge aſunder; ſometimes they will bring their Cheer together. The Husband cloſely takes which he will have lye with him to his Room, where their Bed is a Mat. At eighteen Years old they begin to ſet up for themſelves, two or three of them together, hiring a Houſe and *Canoe*: and then they cover their Privities, grow Amorous, and their Fathers look out Wives for them.——If a Man amongſt the *Turks* liketh a young Woman, he buyeth her of her Father, and then enrolleth her in the *Cadies* Book, the Marriage following with all *Bacchanal* Solemnities.——They ſit not at Table with their Husbands, but wait and ſerve them; and then they Dine by themſelves, admitting no Mankind with them above twelve Years old; and they never go abroad without leave, except to the Bath, and on *Thurſday*, to weep at the Graves of the dead; they riſe to their Huſbands, and ſtand while they are in Preſence, and beſides them come in no Company of Men, nor do they ſpeak with a Man, or in any other part of their Body are ſeen with any Man, becauſe they think Sight, eſpecially where Beauty and Comelineſs is, cannot be without Sin; only the Brother may be permitted to ſee the Siſter, but not the Husbands Brother.—— In *Negapatan*, upon the River *Ganges*, in the *Eaſt-Indies*, the manner of their Marriage is extraordinary; for, many times the Prieſt, with a Cow, and the Man and Woman, go together to the Water-ſide, where the *Bramane* firſt mutters a ſhort Prayer, and then links their hands about the Cow's Tail, pours upon them all his hallowed Oyl, and laſtly, forces the Beaſt into the River, whereinto ſhe goes willingly ſo far as till they be to the middle in Water; neither returns ſhe, nor do they diſunite till the Waves adviſe them; when being on ſhore they unite, and hold

hold that myſterious Tie forcible and ſacred ever after.—— The manner of the *Tartars* Wedding is as follows. The Husband Covenanteth with the Father of the Maid; who having given him power to take her whereſoever he ſhall find her, he ſeeketh her among ſome of her Friends, where ſhe hath then of purpoſe hidden herſelf, and by a kind of force carryeth her away. They marry with any, except their own Mother and Siſter.——— In *China* their Marriages and Eſpouſals want not many Ceremonies; both are done in their Youth: They like equality of Age and State betwixt the Parties. The Parents make the Contracts, not asking the Childrens conſent, neither do they ever refuſe. As for their Concubines, every one keeps according to his Pleaſure and Ability, reſpecting in them eſpecially their Beauty; and buy them for the moſt part, their price being an Hundred Crowns, or leſs. The common People alſo buy their Wives, and ſell them at their Pleaſure. The Magiſtrates Marry in their own Rank their Legitimate Wife. This chief Wife only ſits at Table with her Husband, the reſt (except in the Royal Families) are as Servants, which in the preſence of either of the former may not ſit, but ſtand.——— If any Merchant reſort into *Pegu*, he ſhall have many Maids offer'd him by their Parents, to take his choice, and having agreed with the Parents, he may for the time of his abode uſe her as his Slave, or his Concubine, without any diſcredit to her. Yea, if he come again after ſhe is Married, he may for the time he *ſtayeth there, demand her in like ſort to his uſe*, And when a Man marrieth, he will requeſt ſome of his Friends to lie the firſt night with his Bride.——— The Marriages of the *Bengalans* are after this ſort; The Man and Woman come to the Water-ſide, where ſtandeth a *Bramane* or Prieſt, with a Cow and Calf, or a Cow with Calf: Theſe all go into the Water together, the *Bramane*, holding a white Cloth of four yards long, and a Baſket croſs bound, with divers things in it. This cloth he layeth upon the back of the Cow, by the Tail, and ſaith certain words. She hath a Copper or Braſs Pot full of Water. The Man holdeth his hand by the *Bremans* hand, and the Wives hand by her Husbands, and all have the Cow by the Tail. Then they pour Water out of the Pot upon the Cow's Tail, which runneth through all their hands, and they lade up Water with their hands, and then the *Bramane* tieth their Cloaths together. After this, they go round about the Cow and Calf, and give ſomewhat to the Poor there attending, leaving the Cow and Calf for the *Bramans*

uſe, and offer to divers of their Idols Money; then lying down upon the ground, they kiſs it divers time, and go their way.——The young Men in *Arabia* may go a wooing to divers Maids, till ſuch time as they have ſped of a Wife; yea, the Father of the Maid moſt friendly welcometh her Suitor; ſo that I think ſcarce any Noble or Gentleman among them can chooſe a Virgin for his Houſe:——The *Bramanes* marry but once, and that not all, but only the eldeſt of the Brethren, to continue the Succeſſion, who is alſo Heir of the Father's Subſtance, and keepeth his Wife ſtraitly, killing her, if he find her adulterous, with poyſon.——In the Kingdom of *Calicut*, when the King marrieth a Wife, one of the principal *Bramanes* hath the firſt Nights Lodging with her, for which, he hath aſſigned him by the King, four or five hundred Ducats.——The Gentlemen and Merchants have a cuſtom to exchange Wives, in token of great Friendſhip. Some Women amongſt them have ſix or ſeven Husbands, fathering her Children on which of them ſhe pleaſeth. The Men when they marry, get others to bed them if they be Virgins, fifteen or twenty days before they themſelves will bed them.——As for the Marriages in *Peru*, the Men had many Wives, but one was principal, which was Wedded with Solemnity, and that in this ſort. The Bridegroom went to the Bride's Houſe, and put O *Hoya*, which was an open Shoe on her Foot; this, if ſhe were a Maid, was of Wool, otherwiſe of Reeds: And this done, he led her thence with him.——In the *Canaries* they uſed for Hoſpitality, to let their Friends lie with their Wives, and received theirs in like Courteſie; and therefore, as in *India*, the Siſters Son inherited.-In *Caraz. an*, When a Woman is delivered of a Child, the Man lyeth in, and keepeth his Bed, with Viſitation of Goſſips, the ſpace of forty days; they worſhip the ancienteſt Perſon in the houſe, aſcribing to him all their Good. In ſome part of the Country, Knights and Soldiers never marry, but lye with ſuch Women or Daughters as like them.——At a place in the Kingdom of *Fez*, there was a Temple built; to which at certain times in the Year, reſorted Men and Women in the Night; where, after Sacrifices, the Candles were put out, and each Man lay with the Woman he firſt touched. Thoſe Women were forbidden to lye with any other for a Year after. The Children begotten in this Adultery were brought up by the Prieſts of the Temple.

Capacities of Women. *Women are capable of the higheſt Improvements, and the greateſt*

greateſt Glory to which man may be advpnced.——I might call in the *Teſtimonies* of the *Wiſeſt* of the *Heathens* concerning this; among others I remember *Plutarch*, one of the moſt Learned of the *Grecians*, upon the death of the excellent *Leontide*, Diſcourſed with his friend of the *equal vertue* of Man and Woman, and doubts not if he might compare *Lives* with *Lives*, and *Actions* with *Actions*, to make it appear, that as *Sapho's* verſes were equally with *Anacreon's*, ſo *Semiramis* was as Magnificent as *Seſoſtris*, Queen *Tanaquilla* as Politick as King *Servius*, and *Porcia* as full of Courage as *Brutus*.——*Moſes* from whom we receive the firſt and original Truths, tells us that *Woman* as well as *Man* was created after the Image of God. *God created man in his own Image, in the Image of God created he him, Male and Female created he them*, What the Image of God is, and what the Difference (if there be any) is between *Image* and *Similitude*, I am not diſputing; this is it only for which I have alleaged *Moſes*, that *Woman* hath the ſame Prerogative of creation with *Man*.——'Tis true that from the beginning, the the Woman was ſubjected, as in order of time ſhe was created after Man: And being intended to be an helper, *ſhe ſhines* moſt, when ſhe doth moſt obſerve that Ordinance of Subjection, for then ſhe is the *Glory of the Man*, according to the inſtance of the Prudent Woman that *Solomon* ſpeaks of, *In whom the heart of her Husband doth ſafely truſt*; and ſhe being modeſt and induſtrious, *Her Huſband is known in the Gates, when he ſitteth among the Elders of the Land*——But to proceed as *Man* and *Woman* were equal in Creation, ſo there is no difference between them in *State of Grace*. Which Truth, whether it be held forth in this place or not, I will not contend; for elſewhere we have it delivered without controverſie, that there is *neither Male nor Female*, no prefering the one Sex before the other, *but all one in Chriſt Jeſus*.——The *Soul* knows no difference of Sex, neither do the Angels, and therefore it is that ſome Learned Men are of Opinion, that after the Reſurrection in the State of Glory, there will be no more any diſtinction of *Male* and *Female*, becauſe *Chriſt* hath ſaid, *Matth.* 22. 30. *We ſhall then be as the Angels of God in Heaven*. And the Apoſtle, 1 *Cor.* 15. 42, 43, 44. That *the body being ſown* (in the grave) *in corruption, in diſhonour, in weakneſs, ſhall be raiſed in incorruption, in glory, in power*. The commerce

Gen. 1.27.

Prov. 31. 11, 23.

Gal. 3.28.

merce of Sexes, was of neceſſity, becauſe of Corruption and Change by Mortality. But the Body that ſhall be raiſed, in difference from the Natural Body, is called a *Spiritual Body*. The Soul then knowing no ſubordination becauſe of Sex.——What *Eminency* is thereto be named in Men, which we have not diſcerned ſometimes to ſhine even in Women.——*Plutarch* hath given us a wonderful account of the *wiſdom* of the *Celtick Women*, who when their Country was fallen, through miſunderſtanding and differences, into a Civil War, would not reſt, or give over their *Mediation*, till Arms were laid down, and Peace was ſetled in all their Cities and Families, which was ſo great a Service to their Country, and ſo acceptable, that it grew a cuſtom among them. to call and admit their Women to Councel. And in the League which long after they made with *Hannibal*, this was one *Article*, which for the ſtrangeneſs and fame of it, I will record: *If the Celtans have any matter of Complaint againſt the Carthaginians, the Carthaginian Commanders in Spain ſhall judge of it: But if the Carthaginians have any thing to object againſt the Celtans, it ſhall be brought before the Celtan Women.*

Candying, *and Preſerving &c.*——Theſe are Curioſities which are not only Commendable, but required in young Ladies and Gentlewomen; to Repreſent them at large would ask more Art and Time than I have either the Ability or the Leiſure to perform it: and beſides there are already in Print, many excellent Books concerning the ſame Subject, as a *Choice Manuel of Secrets of Phyſick and Chyrurgery*, by the Counteſs of *Kent*: The *Accompliſhed Cook*, by *May*, 1671, is the beſt in that kind, and the largeſt for Paſtry. Read alſo Mrs. *Wooly's Gentlewomans Companion*; but I ſhall add no more here, having lately received great *Curioſities* on this Subject, never yet in Print; which I deſign to Inſert in the Second Part of this *Dictionary*.

Carmenta, ſee *Nicoſtrata*.

Caſſandra, the Daughter of *Priamus* King of *Troy*, a great Propheteſs.

Charirena, a very Learned Grecian Lady, ſhe is ſaid to have written a Poem entituled *Crumata*.

Claudia Ruffina, a Noble Britiſh Lady, of her Poetick writings there are remembred by *Balæus*, her Book of Epigrams, an Elegy upon her Huſbands death, and other Verſes of various kinds and ſubjects.

Cleobule or *Cleobuline*, the Daughter of *Cleobulus* Prince of *Lindus*; ſhe is particularly noted for her faculty in Ænigmatical Sentences or Riddles.

Corinna,

Corinna, a *Theban* Poetess, who wrote Five Books of Epigrams; and is said to have been five times Victress over *Pindarus*: Besides her, there were two others of the same name, namely *Corinna* the *Thessuzin*, and *Corinna* the *Roman* Lady whom *Ovid* much admired.

Carnificia, a *Roman* Epigrammatick Poetess.

Cassandra *Fidele*, a *Venetian* Lady, She write a Volumn of Latin Poems of various subjects and kinds.

Catherine Philips, the most applauded Poetess of our Nation, her Fame is of a fresh and lively date, from the but late publisht Volume of her Poetical Works.

Churle (Sax. *Ceorle*) a Country Clown, a Bumpkin; in the North a *Carle*.

Chiromancer (*Chiromantes*) a Palmester, or one that tells fortunes by the lines of the hand.

Cloris, The Goddess of Flowers, called also *Flora*.

Chorus (*Lat.*) a Company of Singers or Dancers, a Quire. The singing or musick between every Act in a Tragedy or Comedy. In a Comedy there are four Accessory parts. *viz.* 1 The *Argument*. 2 *Prologue*. 3. *Chorus*. 4. *Mimick*. Of all which the Tragedy hath only the *Chorus*.

Chrisome (*a* χριω) signifies properly the white cloth, which is set by the Minister of Baptism upon the head of a Child newly Anointed with Chrism after his Baptisin: Now it is vulgarly taken for the white cloth put about or upon a Child newly Christened, in token of his Baptism; wherewith the woman used to shrowd the Child, if dying within the Month; otherwise it is usually brought to Church at the day of Purification. *Chrisomes* in the Bills of Mortality are such Children as die within the Month of their Birth, because during that time they use to wear the Chrisom cloth.

Cabaline, [fountain] of the Muses.

Calibate (*cælibatus*) single life, the state of Man or Woman unmarried. *Herb. H.* 8.

Care-cloth, According to the use of the Church of *Sarum*, when there was a Marriage before Mass, the parties kneel'd together, and had a fine Linnen cloth (called the *Care-cloth*) laid over their heads during the time of Mass, till they received the Benediction, and then were dismissed.

Caresse (*Fr.*) a cheering, cherishing, welcoming, making much of.

Carnaval (*Fr.*) Shrovetide; also a Licentious or Dissolute Season.

Castalian-Well; a fountain at the foot of *Parnassus*, sacred to the Muses; taking the name of *Castalia* a Virgin, who (as Poets fain) flying from the Leacherous God *Apollo*, fell down headlong, and was turned in-

to

to this fountain. *Rider.*

Catamite, (*Catamitus*) a Boy hir'd to be abuſed contrary to Nature, a *Ganymede.*

Ceruſe, (*Ceruſſa*) White-lead, often uſed by Chyrurgeons in Ointments and Plaiſters. It is with Painters a principal white Colour; and hath been, and is ſtill much uſed by Women in painting their Faces, whom *Martial*, in his merry vein, ſcoffeth, ſaying,

Ceruſſata timet Sabella ſolem.

Ceſt, (*Ceſtus*) A Marriage-girdle, full of ſtuds, wherewith the Husband girded his Wife at the Wedding, and which he looſed again the firſt Night.

Chaperon, (*Fr.*) a French-Hood, (for a Woman) alſo any Hood or Bonnet, mentioned in the *Stat.* 1 *R.* 2. 7.

Chaplet, (Fr. *Chapelet*) a Wreath, Garland, or attire for the Head made of Gold, Pearl, or other coſtly or curious ſtuff, uſed to be faſtned behind in manner of a folded Roul or Garland.

Cully, Fop, or one that may eaſily be wrought upon.

Concubinage, (*Concubinatus*) the keeping a Whore for his own filthy uſe, an unlawful Uſe of another Woman inſtead of one's Wife: In Law, it is an Exception againſt her that Sues for her Dowry, whereby it is alledged, that ſhe was not a Wife lawfully married to the Party, in whoſe Lands ſhe ſeeks to be endowed, but his *Concubine.*

Confarreation, (*Confarreatio*) the ſolemnizing a Marriage, a Ceremony uſed at the Solemnization of a Marriage, in token of moſt firm Conjunction between Man and Wife, with a Cake of Wheat or Barley: This Ceremony is ſtill retain'd in part with us, by that which we call the *Bride-cake*, uſed at Weddings.

Continency, (*Continentia*) a refraining of ill Deſires, or more ſtrictly, a refraining from all things delightful that hinder Perfection.

Copulation, (*Copulatio*) a coupling or joining; it was one of the three ways of betrothing Marriage in *Iſrael.* See *Moſes* and *Aaron.* p. 231.

Coquettery, (*Fr.*) the prattle or twattle of a pert Goſſip or Minx.

Coral or Corral, (*Corallium*) There are two principal ſorts hereof, the one white, the other red, but the red is beſt. It grows like a Tree in the bottom of the Sea, green when under the Water, and bearing a white Berry; and when out, turns red. It is cold and dry in Operation, good to be hang'd about Childrens Necks, as well to rub their Gums, as to preſerve them from the Falling-ſickneſs.

Corranto, (Ital. *Corranta*) a French running Dance; alſo a News-book.

Corrivals, (*Corrivales*) they who have Water from, or uſe the ſame River. And

Meta-

Metaphorically a Competitor in Love, or they that Love one and the same Woman.

Cullstriches, Man eyes you.

Coverture, (*Fr.*) signifies any thing that covers, as Apparel, a Coverlet, *&c.* In Law, it is particularly apply'd to the Estate and Condition of a married Woman, who by the Laws of the Realm is in *potestate viri*, under *Coverture* or *Covert-Baron*, and therefore disabled to make any bargain or contract, without her Husband's consent or privity, or without his Allowance or Confirmation. *Brook. hoc titulo per totum.*

Courtesan, (Fr. *Courtesane*) a Lady, Gentlewoman, or Waiting-woman of the Court; also (but less properly) a professed Strumpet, a famous, or infamous Whore.

Courtesie of *England*, (*Lex Angliæ*) is used with us for a Tenure. For if a Man marry an Inheritrix seiz'd of Land in Fee-simple, or in Fee-tail general, or as Heir in Tail special, and gets a Child of her, that comes alive into the World, though both it and his Wife die forthwith, yet if she were in Possession, he shall keep the Land during his Life, and is call'd Tenant by the *Courtesie of England*.

Crabbat, (*Fr.*) is properly an Adjective, and signifies comely, handsom, gracious; But it is often used Substantively for a new fashioned Gorget which Women wear, or a Riding-band which Men wear.

Curranto, (*ab huc & illuc currendo*, Fr. *Courante*) a running Dance, a French-dance, different from what we call a Country-dance.

Cockney or Cockneigh, apply'd only to one born within the sound of *Bow-Bell*, that is, within the City of *London*, which Term came first (according to *Minshaw*) out of this Tale; A Citizens Son riding with his Father out of *London* into the Country, and being utterly ignorant how Corn grew, or Cattle increased, asked, when he heard a Horse neigh, what he did? His Father answer'd, The Horse doth *neigh*: Riding farther, the Son heard a Cock crow, and said, Doth the Cock *neigh* too? Hence, by way of Jeer, he was call'd *Cockneigh. Min.* —— A *Cockney*, according to some, is a Child that Sucks long: But *Erasmus* takes it for a Child wantonly brought up, and calls it in Latin *Mammothreptus*.

Cybele, the Mother of the Gods, *&c.* See the many names and particular Fables of her, in *Rider*.

Coemptional, (*Coemptionalis*) which is often in Buying, or a Buying together. Among the *Romans*, *Coemptionales Senes*, were those old Men, in whose Tuition and Authority, Men by their last Will and Testament left their Widows or Daugh-

Daughters, and without whom they might not pass *in Dominium virorum per Coemptionem*, *i.* be marry'd, according to the Ceremony call'd *Coemption*, whereby the Husband and Wife seem'd to buy one another.

Coition, Carnal Copulation.

Collateral, (*Collateralis*) not direct, on the one side, joining to, or coming from the same side. Every degree of Kindred, is either *right Lineal*, or *Collateral*. The *right Lineal* is that which comes from the Grand-father to the Father, from the Father to the Son, and so still right downward. *Collateral* is that which comes side-ways, as first between Brothers and Sisters, then between their Children, *&c.* Also Uncles, Aunts, and all Cousens are contain'd under this Term *Collateral Kindred*.

Comperage, (*Fr.*) Gossiping; the affinity or friendship gotten by Christning Children together. *Cotgr.*

Complement, (*Complementum*) a furnishing, filling up, or perfecting that which wants: It is usually taken for verbal Expressions of Respect, of Affection, of readiness to serve, and the like. Or *Complement*, is a Performance of affected Ceremonies in Words, Looks and Gestures.

Catamenia, Womens Courses, which gathering every Month by the Fermentation of the Blood, and being come to a Turgency by the Accession of a Ferment that is in the Womb, discharge themselves at their set time. Some ascribe the Courses to the Motions of the Moon; but if this were true, then all Women would have them at the same time. They begin at Twelve, Thirteen, or Fourteen Years of Age, and stop about Fifty: But this cannot exactly be determined: They are suppress't in Breeding Women and Nurses; yet this is not a Rule neither. Dr. *Blankard*.

Clitoris, a part of a Woman, whose Use is Titillation; it consists like a Mans Yard, of Nervous Bodies, which arise from the lower part of the Bones of the Privities, and at the end is covered with a Nut, and a Prepuce or Foreskin: Its Substance is spungy, so that it is capable of Increase and Relaxation, but is not perforated as in Men. Dr. *Blankard*.

Conserva, a *Conserve*, is a Composition of Flowers or Herbs beat together, to every Pound whereof, if they be dry, are added three Pounds of Sugar; if moister, two Pounds, so that they may be kept several Years.

Caenis, a *Thessalian* Virgin, Ravished by *Neptune*.

Cainsham-smoke, a Man's Weeping when beat by his Wife.

Calisto, one of *Diana's* Nymphs, corrupted by *Jupiter*, and turn'd out of her Train.

Calliope,

Calliope, one of the Nine Muses.

Callirrhoe, her 30 Suitors having kill'd her Father *Phocus*, (King of *Bœotia*) were burnt to death.

Callot, *sa.* a wanton Woman.

Cambles, a *Lydian* King, who devour'd his own Wife.

Camene, *l.* the Muses.

Campions, a kind of *Lychnis*, or Batchelors-buttons.

Campus sceleratus, where the incontinent Vestal Nuns were buried alive.

Canace, Daughter of *Æolus*, with Child by her own Brother.

Canathus, a Fountain near *Nauplia*, where *Juno* used to bathe, to recover her Virginity.

Candiope, being ravish'd by her Brother *Theodotion*, brought forth *Hippolagus*.

Caratur, a Wife, (yet contemptible) Counsellor to *Saladine* the *Turk*.

Caranet, a rich Chain to wear about the Neck.

Cardiacline, the Heart-line, or Line of Life, (on the Hand.)

Carmenta Nicrostrato, an *Arcadian* Propheteſs, who first gave the Oracle in Verse.

Carthismandua, a *British* Queen, who casting off her Husband *Venusius*, marry'd and crown'd his Armour-bearer, *Vellocatus*.

Cassandra, a Propheteſs the Daughter of *Priam* and *Hecuba*.

Cassiope-pea, *Cephus*'s daughter, plac'd among the Stars.

Cecrops, an *Egyptian* King of *Athens*, he first civiliz'd them, and instituted marriage.

Ceſt, *l.* the Bride's Wedding-girdle unty'd (the first Night) by the Bridegroom.

Charitees, *g.* the Graces, *Thalia*, *Aglia*, *Euphrosyne*.

Childwit, power to take a Fine of your Bond-woman gotten with Child without your consent, also the reputed Father of a Bastard.

Crinisus, a River of *Sicily* which (in the form of a Bear) ravishing *Hegesta*, begat *Acastes* King of *Sicily*.

Cui ante Devotion, a Writ empowering a divorc'd Woman to recover her Lands from him to whom her Husband did, (before the Divorce) alienate them.

Cui in vita, a Writ of entry (for a Widow) upon her Lands alienated by her Husband.

Cybele, *Cib-*, *-elle*, *Berecynthia*, *Dindymene*, *Ops*, *Rhea*, *Vesta*, *Magna mater*, or the Mother of the Gods.

Cynthia, **Diana**, Twin-sister to——*Cynthius*, *Apollo*, born near *Cynthus*, a Hill in *Delos*.

Coshaks, *Turkish* Womens Girdles.

Coverture, *Covertbarn* or *Baron*, *f.* the Condition of an *English* Wife, who can make no bargain without her Husbands Consent.

Countess,

Countess, *f.* an Earls Wife.

Courtisane, *f.* a Court-Lady, also a Strumpet.

Crabbat, *f.* comely, also a Womans Gorget; also a *Cravate*, worn first (they say) by the *Croats* in *Germany*.

Cornucopia, -py, a Horn (with plenty of all things) given by *Jupiter* to his Nurse *Amalthea*.

Constupration, a Ravishing of a Virgin.

Concubinage, *f.* Fornication; also an Exception against her that sues for Dowry, alledging that she is not a Wife but Concubine.

Concubine, half Wife.

Confarreation, *l.* a Wedding Ceremony, like the breaking of our Bride-cake.

Compeer, *l.* Consort, fellow, also Gossip, and (in some places) all the young Men invited to the same Wedding.

Comperage, *f.* Gossipping, also the affinity or friendship gotten by being Gossips.

Conception, a conceiving with Child, also a Thought, Fancy, or Conceit.

Colostration, a Distemper in Childrens Stomachs by sucking the beestings or first Milk.

Coludum, *Coldana*, *Coldingham* in *Scotland*, where the Nuns (and Prioress *Ebba*) cut off their Lips and Noses, to shun the Lust of the *Danes*.

Clytemnestra, lived in Adultery with *Ægisthus*, and with his help kill'd her Husband *Agamemnon*.

Clytia, slighted by *Apollo*, pin'd away to an *Heliotrope*.

Clio, one of the Nine Muses, Inventress of History.

Clælia, a noble *Romon* Virgin, who swam over *Tybris*, from *Persenno*, with whom she was left an Hostage.

Clotho, one of the Three Destinies, carrying the Thread of Man's Life.

Chione, Daughter to *Deucalion*, with Child by *Mercury* and *Phœbus*, brought them at once *Antolychus* and *Philemon*.

Chloris, Flora, the Wife of *Zephyrus*.

Course of Life, *What best to preserve or procure Beauty.* ——Course of Life by us here mentioned, is intended as a general Notion, Comprehending all those things that Physicians frequently term, *res non Naturales*: So that it is taken in whatsoever any thing of a sensible alteration in the Body; as Air, Watching, Sleeping, External Exercise, Repose: Passions or Perturbation of the Mind, and to conclude, Meats, or Drinks.——Consider, we first then, That Air is the floating Ocean, wherein we all must Traffique, if we intend to make Thriving Husbands of Life, and Gain the least Addition to the too soon fleeting number of our days: It is our gentle *Æolus* that breaths forth prosperous Gales, unto the Lobes of our expanded Lungs; to land us carefully

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on the Silver Topt Alps of hoary Hairs; but seldom that it keeps such an Evenness in its Blasts, as not to cause some sensible Variation in Beauty, that Loadstone of desire; for it variously Affects the Body, both within and without: Inwardly, as it is drawn into the Lungs, those panting Bellows, so naturally contrived, to keep the furnace of the Heart boiling, then its Qualities are Communicated to every Fountain of Life, next to the Blood, and so Universally to the whole Body: Outwardly, as it continually beats upon the Superficial Parts, it causes Roughness, Chaps, Blastings, and sundry other Accidents according to the various Constitutions, so that great Care ought to be taken to preserve the Body from the Impressions of a corrupt or ill-disposed Air, whether too Moist or too Dry, too Hot or too Cold; for an Air too Foggy and Moist, will soon wash off Natures Embellishments; and if Ladies live too long among Mists, it is the ready way to stain their Dammask Skins, the Roses and Lillies of their Cheeks, will Fade rather than Flourish: If too many Dews drop on them. And although it is held, that *Venus* the Queen of Love, was born in *Neptunes* watry Kingdom, yet it seems she would not be Nursed and brought up there, as knowing the tender Plants of Beauty, would never thrive in that Liquid Element: Wherefore we are constrained to disallow the practice of some Ladies; who to allay the petty Exorbitancies of too flaming a Colour, expose in the Evening, wherein Dews and Damps fall, their Faces and Naked Breasts to *Cynthias* moistning Rays, as if the Moon (because pale herself) would make them so, or by spitting in their Faces, scour off the Crimson dye.———Certainly Beauty never consents, That Laundress should whiten her Livery, who uses no other Soap than her own Foggy Excrements: Such practices however since they occasion rheums Cattarhs and Distillations, may by those Defects, make the Face White and Pallid, but rather diminish than add any thing to Beauty, so that we find an Air too dry and parching, does Wrinkle and Chap the Skin, so that Art must be called in to work it over with a Beautiful Embroidery.——Can there be in a manner a greater Enemy than a Bleak and Peircing Air to a lovely Complexion: It roughs the Skin, constipates the Pores, hinders the Exhalation of a kindly breathing Sweat, vitiating those Excrements that lye between the Skin and the Flesh, and by that means renders the Complexion Livid and Dull.—Contrary to this Extream, Heat is prejudicial to a Fair and

Tender Skin; it tempts the Blood to the External parts, and there unkindly Tans it into a Wainscot hew: As if *Amber*-haired, *Hyperion* spying Faces to dawn with a world of dazling Features, that might Rob him of his *Persian Votaries*, or withdraw the *Heliotrope* from its wonted Homage, to secure his Brightness, crowds those Beauties in the shady Covertures of Night, whilst he makes day to all the World beside. Ladies be careful then, not to expose your Beauties to the parching Heat, for fear you bewaile your oversights in the Sable veil of a Sooty Skin; Therefore you that prize your Beauties, and it be in your power to chuse such an Air as may better your Complexions, make Choice of a Seat some what raised, if it be not too much exposed to the ill conveniences of Foggs and Mists, let it be sheltered round with pleasant Woods and Groves, which may fence you from the blew impressions of a pinching *Boreas*, and in the Summer secure you so, that *Sol* with his Amourous beams may not kiss away your Beauty. ——

Care to be taken as to Waking, Sleeping, Repose, Exercise

Care of this kind, is the next thing to be considered in tender regard to Beauty for Moderation, in waking, or sleeping, conduces much to the preservation of a Comely Face: Excessive Sleep makes the Body dull and heavy, changes a fresh colour into paleness, swarthy and livid, and it is easie to know *Morpheus*'s Sluggish Votaries, by those sullied impressions, his Leaden Heels lean on their fleshy Robes. So on the contrary, over-watching spends and wastes the Spirits, dries the moisture of the Body; and if you make it a frequent custom to extend to unusual periods, hardly will it leave you, Ladies, Blood enough to crimson your Cheeks with a Vermillion Blush, for the loss of your Beauty. And what hath been said of these may be rationally enough Interpreted, of Repose an Exercise; for Repose is but a kind of a Waking Sleep, and Exercise too immoderate, but a more active watching; if any too much covet Ease, they soon contract the Rust of Idleness, which will certainly Iron mould the most curious Skin, and they that Exercise Immoderately, quickly wear out Beauties Silken Livery, and when once you come Ladies, to wear deformity's home-spun Garments; you are quite broken for Beauties, and your whole stock of Features will hardly procure any to lend you an Amourous Eye, as not thinking you Objects worthy the casting away a Glance upon, —— Certainly there is nothing

Care taken to prevent Passions & perturbations in the Mind, Enemys to Beauty.

nothing more disorders and disturbs the *Microcosm*, or little World of our bodily Structure, than Passions of the Mind; and consequently they do greater Violence to the Features than any thing whatsoever: Their impetuous Motions raise an Earthquake, which ruins the stately Structure of *Cupids* Palace: Grief is the Moth of Beauty, it frets out the Characters of Natures fairest *Orthography*, wearing off those Ruddy and Carnation Flourishes, which her skilful Pencil drew; it makes the Face a discolourable Blank, and renders those that over much indulge it so wanish and pale, that they seem to be walking Shrouds, to carry themselves to their own Gloomy Sepulchers. Anger is Beauties burning fevour, which fires the Furnace of the Heart with too scorching Flames, that bake the Exteriour Features into brown Bread Swarthiness, and it wou'd be very strange, should such course Fare ever feast Spectators Eyes. Fear, another passion of the Mind, on the contrary, congeals the Blood, and Bathes the Body in a chilly Sweat, which often Enlivens the Hair to an Active, though frightful Erection, but does not at all clear the Skin, but does Beauty more harm, than *Circes* transforming Potion: For the worst that it could do would be to make you handsom Beasts; but fear causes a more frightful Metamorphosis, by changing you from Beauteous, to foul Deformed Women. ——— Consider again that Melancholy is a sullen and humoursom Spirit, that raises Tempests in every corner of the Body, which over cast the Face with thick Clouds of Grief: And the Forehead with Wrinkles, so that it makes the Lady whom it overcomes to be out of Love with the World, and Beauty to be out of Love with her, whilst she concludes herself weary of Mens Eyes; they find little worth in the Object, and are weary of viewing of her: They soon perceive that Beauty is transplanting her Maiden-Lillies and Blushing-Roses to some more frequented Elizium; intending that Face to lie fallow which Melancholy frowns wrinkle into uneven furrows, and so not only these, but all other passions that disturb the Mind; are rightly termed the Beauties wasting Consumption, since they leave no marks or footsteps of that excellent Comliness that was wont to work Astonishment in all beholders, but make the former cheerful and lively looks give way to a Meager Sallow Complexion. ——Consider we once again,

Care to be had in Meats and Drinks in relation to Beauty.

and we shall find that Meats and Drinks, have a controulling power over the Features and Proportionable Lineaments of a charming Face, and contribute much towards the making or marring a Beauty, by Drinking and Eating the humours and more solid parts of the Body, which are in successive Emulation, are Nourished and kept in continual repair: Certainly if we may credit Physicians, the moderate use of healthful Diet Coroborates the Innate heat; and gives a livly colour to the External Members, and vigour to perform those Actions, for which nature hath intended them; on the contrary, an intemperate Life indifferently abandoned to all sorts of Meats, not distinguishing time or measure, stiffles the Internal heat and breeds corrupt Blood, from which proceed obstructions of the most Noble Parts, and a Vitiated Mass of malignant Humours, which causes a discoloured Pale or Tawny Visage, and infinite other Inconveniences, wherefore we admonish those that would be Beauties Favorites, not to study too much Kitchen Philosophy, nor busy themselves about too stately furnishing their Sumptuous Tables, nor be too Familiar with Wine: For if *Bacchus* stud their Faces with Carbuncles, and pitch his Standard, there Beauty Vermilion Herauldry will soon be Expugn'd; yet we do not in this preach up a severe Abstinency, for that Lady, on the other hand, will much impare your Lusture, and spoil the Harmony of well tuned Features, extreams are always to be avoided, for they are hurtful in their Contraries.

Physical Applications to preserve Beauty.

Consider we then again, there yet remain to be discours'd of other things that are Medicinal, and perhaps Equally with what has been mentioned. Advance Beauty, for since it is a thing very difficult, if not impossible, to live always in such an Air as our Temperament and Constitution requires; and that many unwelcom Emergencies, neither suffer us long to be without care and vexation, nor to keep an exact Diet, or take it in such a Mediocrity, or opportune time, as is necessary to the breeding of the best blood, it will be expedient to Anticipate the Alteration or Corruption that may happen among the humours of the Body (through excess or any other Misdemeanor in our course of Life) by some means or other that hath power to expel those vicious qualities, which may cause an ill Complexion; that so the colour may be preserved

ſerved clear and lively, the Skin ſmooth and ſubtil. The laſt means then to effect this, will be to Purge in due time, with ſome quick but gentle Medicaments, as Manna, Caſſia, Syrup of Violets, White-roſes, or ſome ſuch Potions. If you are deſirous to clear the Body after too much indulging your Appetite, of the ſuperfluous Humours, your may take half a Dram of *Pillulæ Ruffi*, when you are going to Bed; and the relicks of your Intemperance will be gently carry'd away. Vinegar of Squils, if it be taken in the Morning, and you uſe moderate Exerciſe after it, beautifies the Body with a very freſh and lively Colour; the like Effects you may expect from Trocheſts of Provance-roſes, which you may take at your pleaſure; nor is the frequent uſe of Clyſters without Reaſon commendable, for they not only make the Body ſoluble, and purge the Peccant Humours, but alſo divert thoſe Humours and Vapours, which Aſcending to the Head, much cloud the Beauty of the Face: Syrup of Agrimony, Fumitory, or Cichory, are excellent in opening Obſtructions, and correct the Intemperature of the Liver; and for this reaſon are of ſingular Uſe for clearing the Complexion.

Care of the Body's good Digeſtion.

——Care is likewiſe to be taken that the Body is not girded too hard to produce Slenderneſs, not much now in faſhion; or that the Legs or Arms be too hard bound, but have free repoſe and motion, leaſt by ſuch Violence the Blood be too much drawn from the Face to ſuccour the Inferiour Parts; and ſuch as do ſo, may be obſerved to become pale, and loſe their Complexion; who to have a ſmall and ſlender Body, girt themſelves too cloſe, or to have a hanſome Foot and Leg, uſe Stockings and Shoes much too ſtrait: And obſerve yet further, that when the Humours which are apt to corrupt, are expell'd, and the Blood purified in the place of the Vicious. You muſt inſtantly ſupply the Body with good Humours, by Food of light Digeſtion, Concoction and good Nouriſhment, as Panado's, well ſeaſon'd Broth, and the like: Get up early and take moderate Exerciſe, that Nature may aſſiſt in diſperſing thoſe Humours, that accumulated during your repoſe, and make an equal Diſtribution of the Aliment, which in the laſt Nights repoſe hath been digeſted. It is (we are conſtrain'd to declare for your good) an ill Cuſtom in ſome Ladies that they might meliorate their Complexions to take in their Beds Goats and Aſſes Milk, Broths, &c. and then ſleep upon it. Such Nouriſhment, though it is holden to be good and commendable in it ſelf, yet taken in ſuch a

lasie manner instead of breeding good Blood, it soon corrupts and turns into a Malignant, both because the Stomach when such Food is received, is not as yet, discharged of its Excrements, Polutions and Superfluities: And the appetite is not then excited, for that the Animal Spirits, which are the causes of it, are yet dull and drowsie. And further, Nature in the Morning, being careful of its Oeconomy is employed to force outward these humid Redundancies which were heaped up the night before in the Body: but such unseasonable Eating diverts Nature from that Expulsion, and constrains her to retire inward, to promote Concoction, so that being distracted by such contrary Motions; she performs neither, but leaves the body for a time; especially in an ill habit. And thus much for that course of Life, that those ought to observe who would have their ravishing Features penitrate the flinty breasts, against which *Cupids* Shafts seem to be dul'd and blunted.

Your Beauty thus secur'd the
World inflame,
Whilst those that see you not
adore by fame.
And he that dares but look
upon your Eyes,
Sickens with Love, and not
reliev'd, he dyes.

Thus much Ladies, for these Generals and Particulars, which we doubt not but will be grateful to the Fair-Sex, and by a due regard had to them, redound greatly to their advantage.

Censure, *and Reproaches unjustly cast upon the Fair-Sex wiped off*, &c. ——— Censures and Reflections are easily made, though frequently groundless, and unjustly; and the Fair-Sex lie more open to them from the Malice of Men who having over them the advantages of Learning, fly to that as a sweet Revenge; when their Addresses are refused, or they cannot gain their Aims or Ends: When they find themselves not able to have the Fort Surrendred by Parly, than they raise Batteries of Scandal, and leaves their Artillary of Malicious Eloquence against it, which we must declare to be very unjust and a sort of a *French Policy* to enter upon an unfair War, without any just cause or provocation to go about to put that force upon a Lady, which no Man would endure to have put upon himself, *viz.* to compel her to Love and settle her Affections on him, whether she can or no, or else the Reputation of the Sex must be wounded, which is so unreasonable, and carries such a contradiction in it self, that it ought to be avoided by all that would be thought ingenious, for their Credits sake: For Malice and Scandal, are highly blameable, and looked upon as Monstruous by the sober part

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of Men, and he can neither be a Wife or Good Man that admits them to take any place in his thoughts, we muſt however acknowledge that the fall of Man broke in pieces the Frame and Evenneſs of Spirit; and raiſed a diſturbance in the Serenity of the Soul, ſince *Adam* came into complyance with the Serpent, the whole race of Mankind hath plentifully vented the poiſon of Reproach, our purpoſe however is not to create a tedious Diſcourſe by evincing this in its Latitude, but to bring in Evidence, and inveigh againſt thoſe Envenomed Arrows of contumely with which Men unfairly ſhoot at the Reputation of the Female Sex, to erect Trophies of a Spightful Ambition upon (if poſſibly) the Ruins of their Reputation, and in attempting this, they draw their Malice to the dregs, and pour it upon them with a flood of evil Words, as if an univerſal malady poſſeſſed that Sex; and all Women were of an evil Complexion: The repute of Women has been perplexed with Volumes' of Invectives and Similies, drawn from the moſt unconſtant and unſtable things to liken their humours, an unvariableneſs of Winds, Water, *&c.* Even Old *Chaucer* with his hobling feet treads upon Female Credit and Reputation, in theſe words,

Half ſo bloody there can none,
Swear and lie as a Woman can.

—Others make her the Moral of *Pandorus* Box; the Emphatical puniſhment of the over bold *Prometheus*, *Aretine*, *Mantuan*, and *Petronius* have laboured mightily to fully ſo Beautiful a Creature, yet there is no tongue ſo impudent as to affirm that *Adams Rib* abſtracteth wholly from crookedneſs, that there is no particular Woman whoſe Merits hath not raiſed her above the reach of juſt Reproof: Modeſty abounds moſt in Woman, and where the habitation of Modeſty is, there is the Tabernacle of Vertue. If the Man may be properly ſtiled the Son of the Creation, Woman may aptly be termed, Ray and Splendour; for as he is ſtiled, 1 *Cor.* 11. 7. *The Glory of God*: She is ſtiled his Glory; and how ſordidly does he degenerate from the Innate Dictate of ſelf-preſervation, that puts an Eclipſe upon his own brightneſs. Woman is the Mother of all Living, and ſhall not Man rather bleſs than curſe, the Fountain from whence ſuch happineſs flows to him as a Being in this World, and puting him in a ſtate of attaining one more Glorious in the other? Woman is part of Man, and what an intenſe degree of folly muſt poſſeſs him, who hates his own Fleſh, and bites it with the Teeth of Slander. The *Alwiſe God*, who judged *Adams* Felicity unaccompliſhed, till he had made him another

ther self, and therefore in affronting and dispising that Gift, he affronts the Wisdom of Heaven, and Scorns the Workmanship of Gods hands, which is a very high Impiety, and though there may be some bad Women yet; the darkness of their Vices cannot cloud and benight, the bright Vertues of so many as have adorned the Stage of the World with uncommon Lustre, and in their Zeal for Religion, they have more particularly Exceeded Men. *Socrates* makes mention of a Fair Christian Lady, who obferving divers of their profession ready to embrace the Flames under the Persecution of *Valentian*; her Zeal in so good a Cause, made her press through the crowd of People that were Spectators, and Voluntarily pass through the Fiery Tryal with these blessed Martyrs, to the enjoyment of Thrones and Kingdoms of unspeakable Pleasure and Delight, which Constancy and Holy Courage, so confounded the Tyrant, that he thereupon slackned the Persecution. *Eudocia* Wife to *Theodosius* the Emperour, did so abound in Religion and Honourable Practices, that she got her a name more lasting than the stately Structures, She founded for the use of Piety and Divotion. *Eusebius* tells us *Theodocia* the Virgin, not Eighteen years of Age, too beautiful and Tender a Morsel for devouring Flames, with Incredible Constancy and Patience, endured Martyrdom under *Diocletian*: And mentions two other Virgins, that Expired by the same Fate; of whom he tells us, that the Earth they had trampled on, was not worthy longer to bear them. *Paula* a Noble Religious Lady, is spoke off with venerable Esteem; by St. *Hierom*, in these words, Were my Members, says she, as many Tongues, and all my Joints endued with the Gifts of Elocution; the Expressions which I could then utter would be low, and fall much beneath the worth of that venerable Lady, who has not heard of the Patience of *Eleonora*; who thrust out to a desperate Fortune by her own Friends for her Religions sake; endured Commerce with Wolves and Tigers. And Men more Savage in their corrupt Natures than those untamed Beasts. *Xenophon* has made *Panthea* famous in his Writings, by the Character he has given her, *viz.* That she was so Excellent a Woman, That when her Husband was at home, or abroad, That she was a Faithful Wife as well in his absence as in his presence. It was that as it were changed Sexes with him, and infused Courage and Magnanimity into his fainting Spirits. *Herxes* once confessed that Women were his best Soldiers, having turned their Distaffs into Swords, whilst on the contrary,

trary the Men degenerated, and took the natural fear and weakneſs of Women, upon the miſeries *Egyptian Women* of old Negotiated abroad, and the Men kept houſe; betaking themſelves to deminitive Labours. *Admetus* King of *Theſſaly*, being ready to breath out his laſt farewel Air in the World, was upon conſulting the Oracle of *Apollo* at *Delphos*; told him, his Life would be aſſured to him, if any one would voluntarily undertake to dye for him: The People loved their Prince, but not ſo well as themſelves; all his Friends denyed to ſhoot the Gloomy Gulf of Death for him; Even thoſe that were Aged and ready to return to their Primitive Duſt, would not Anticipate their Fates ſome few hours to ſave a King, on whom the welfare of the Kingdom depended: Till *Alceſte* his Queen (whoſe tender youth and Beauty, made all not to expect any ſuch offer from her, as a Bud too freſh and tender for deaths cold hand to crop) with Joy and Alacrity undertook to die for her Lord, and performed it with more than Manly Courage. Whole Legends might be written of Women, who have cauſed wonder and admiration in the minds of Men, not prepoſſeſſed with Malice or Envy to the Fair-Sex, enough to make them bluſh to ſee themſelves ſo far out done by thoſe they ſuppoſe themſelves ſo much Superiour to, and to take of the Edge of their Spleen, and abate the bitterneſs ſome have conceived, upon no other ground than in following the Wild and Erronious Opinions and Sentiments of ſome Satyriſts, who have been led to it by a Phancy to do Miſchief. Therefore we could wiſh that what has been ſaid, may draw them from ſuch Vanity and Pernicious Folly, and that the ſtream of their words may run leſs muddy in their particular Channel: That they would reſpect and not revile that Sex, the abſence of which would cauſe a well Peopled Univerſe, to become a Solitary Wilderneſs. That they would ſhew themſelves Men by Countenancing Women, that they would prove themſelves of the worthier Sex, by indulging and defending the Weaker, which in honeſty and reaſon ought to be performed, that ſo their tenderneſs, and an enlargment of their Vertues, might make the Fair more Emulous in imitation of them.

Cenſure, *With what Caution to be Managed.* — Cenſuring of any ones Perſon or Actions, ought not to be done but with great Caution; but becauſe we are apt to err in our Judgments: In your Cenſures both Care and Skill are very much required, and indeed without them we may unjuſtly bring diſgrace upon others and ill conveniences upon our ſelves: Or on the other hand,

too easie enclining to acquite the Guilty, we may be subjected to the Censures of others, for indeed we are too naturally prone to bend our minds to one side or the other, that we can rarely avoid giving Judgment to absolve or condemn, but there is a great difficulty in rightly understanding; when and where it is proper to pass Censure, we ought to have an Aversion to what is Criminal, and an Aversion to what is Ridiculous: But must we judge by Sense and Reason, whether they be so or not, before we presume to give Sentence? For if we should take an unbounded Liberty in Censuring, it would not much differ from sending a Herald to Proclaim War against Mankind, and then we should be sure to be worsted in the unequal contest. For this Reason we must suppress our Impatience; for fools especially (which over and above) are too strong a party to be unseasonably provoked, are indeed of all others, the most dangerous, for though they throw but a Slovenly Untruth, or a Dull Jest, without a Grain of Wit in it upon us, it may never the less be injurious to our Reputations, and again a Wiser sort will contrive it with more Art; and therefore we must not conclude our selves secure from them; though to all appearance, our Credits seem to stand out of the reach of Ill-will: For if Malice finds a strong opposition on one part, it will seek and be restless till it find another part less defensible to enter at: If we have tender Sides, they will be sure to find them; and those Enemies, our too open Censuring, has raised up against us, will be sure to put the worst Construction on all our Words and Actions, if we would live undisturbed, then we must not run too far into this danger: But avoid being the first, in fixing a hard Censure, and rather let it pass the General Voice, before we come to a Determination; neither then be bitter in Censuring, because we may not be taken for proper Judges: Nor must we rub too hard upon a tender Sore, but stroak it gently, and pass it over: For even a Vertue stuck with Bristles, is too rough for this Age, it must rather be covered with Down or Fragrant Flowers. The Austerity of Sower Philosophers is not now taking; who spared none where they found they did any thing Contrary to the Rules of Morality, but however in this case there is an advantage to be gained; for where we stricke softliest, we wound our selves least, and others in more: For being quick discerning Faults, and slow in exposing them, procures us to be stiled good Natured, and strick a shame into those that commit them; which in case of a harsh Reproof; Anger would

would keep out or ſtifle, and ſo we ſhall find, though notwithſtanding all this Malice, ſhould ſpend ſome Arrows of hard Cenſure at us, the Wounds they make, will be ſlight; for a Scandal, goes not deep unleſs it has the general Conſent.

Conception, *The Signs to know it, and whether Male or Female; and of falſe Conception*——Cenſure us not *Ladies*, as if we intended to ſalute your Ears with any thing that can be in the leaſt imputed Immodeſt, by the Wiſe and Diſcreet, and it is to thoſe we chiefly addreſs our ſelves; but there are ſome things that may appear at firſt *Bluſh* to border upon it, when indeed there is no ſuch thing in reality, and are ſo neceſſary to be known by *Young Ladies*, when their Conditions call for ſuch Aſſiſtance, that we could not reaſonably omit them without breaking our Promiſe to furniſh you with all we could any way *conceive conducing* to your Advantage.——*Conception*, that is true, has many Symptoms attending it, yet many *Young Women* not knowing, or at leaſt regarding them, have done Injury to themſelves upon many Accounts, which we here paſs over. The Signs are *gentle Pains of the Head*, ſwimming or dazling of the Eyes; The Eyes ſometimes ſwell and become of a dim or dusky Colour, much of their former Brightneſs fading for a time. The Veins wax redder then uſual, and ſtrut with the abundance of Blood, the Eyes ſink in, and the Eye-brows grow looſe, ſometimes little Pimples ſuddenly ariſe in the Face, and the Eyes Gliſſen with various Colours. The *Veins* between the Eyes and the Noſe will be extended with Blood, and thoſe under the Tongue look *Greeniſh*; the Neck will fluſh with heat, and the Back-bone ſeem cold; the Veins and Arteries ſwell, and the Pulſes are obſerved more eaſily. Many times the Veins of the Breaſt look black, and in a while turn Yellow: The Nipples look red more than uſual, and to conclude, there's deſiring of things ſometimes not fit for Food, *a Puking and the like.* This being certainly known by one or more of the mention'd Symptoms; We come now to a *nicer Point*, which we ſhould be difficultly brought to undertake, were we not warranted by divers Learned Men, who have given their Opinions about it. They tell us if it be a *Male Child*, that when it is come to ſome *Perfection* in the Womb the *Right-Eye* of the Mother would to appearance move ſwifter, and ſparkle more than the other. The Right *Pap* riſe and ſwell more than the Left, and become harder, the *Nipple* ſooner changing Colour, and

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the increase of the Milk be more speedy, and being milked out and set in the Sun, it will settle to a *Pearl Colour*. Her Right Cheek will often glow and colour more than the other, and she has a livelier Blush on all Occasions, than at another time. And is more brisk and free from Sadness than if she conceiv'd *a Female*. And when the Infant first stirs it is more active and strong in its Motion, the *Concussion* of the first motion, being perceiv'd on the right side, her Belly will be more Accute towards the Navel, and when she goes, though she regard it not, she commonly sets her *Right Leg First*, and eases herself on that side oftenest. —— Contrary are the Symptoms of the *Females* to these their *first motion*, is held to be on the *Left-side*, and are borne through defect of Heat in the Womb, with more pain to the Mother, her Thighs swell, her Longings are extream, and her *Complexion fades*, or often changes, and the like. Sometimes there are *Twins*, and this is known properly by the Motion of the *Infants both ways*, on either side at once; their Soul being agreed on to be received, at one and the same time; and the Mother's Flanks will rise higher than usual, a Channel or parting being to be observed from the Navel to the Groin. ——

Twins, the Symptoms.

——*Conceptions that are false* many times delude women, and make them believe they are with Child, when really there is no such thing; there is sometimes in this Case contracted a *Mass of Flesh*, resembling the Gizard of a large Fowl; yet not stinted to a particular bigness, but accordingly greater or lesser, according to the time of its Continuance, which is usually four Months, and then they name it a *Moon-Calf*; some again are deceiv'd by *Moles*, which are two-fold, *viz. True or False*; The first of these is a fleshy Body, fill'd with many Vessels streak'd with Green, white and black Lines, and are not wanting of Membranes, but has *divers incompassing it*, and although it receives no Nourishment as a *Child* does, but through certain Veins, by reason it has no Intervals, yet it Lives, but no better, as we may term it, than the Life of a Plant. The other of these admits of a fourfold Distinguishment. First it is called a *Windy-Mole*, when it swells with a Contraction of Wind. Secondly, when there is a *Conflux* of Water, it is called *a Watry-Mole*. Thirdly, a *humerous* one, when the Humours get together, and Fourthly, A *Membranous* one, when there are many Membranes in the form of a Bag fill'd with Blood.

False Conceptions hard to discover.

Blood. ——— *Conceptions that are False*, are as the True, known by their Symptoms, as *Depravity of Appetite*, swelling of the Breast and Belly; but then not as in the other Conception, the Breasts soon fall again, not affording any Milk; the Face is as it were blown up with Wind, but the Thighs and Hips wax Lean, and fall away; the Belly almost of an equal Round, proves hard, as if Dropsical, and her Rest is disturbed and broken. Again, let us consider, That a *Male Infant* usually begins to move at the beginning of the *Third Month*, or at least for the most part, and the *Female* at the beginning of the *Fourth*. Then if there be any Milk 'tis a sign of a *true Conception*, but if not, of a false one. A true Motion is brisk and lively, and although the other has a Motion, yet it is dull and heavy, and being stroaked down, cannot move it self to its place again, nor turn to any other side, for want of inbred Force, than what it is turn'd to. ——— *Conceptions* fully occasion'd by the Windy-Mole, are discernedly by the extraordinary streaching or extending the Belly, and yet it is soft and spongy, especially near the Groin; and *being fillip'd, sounds like a Drum*, increasing and decreasing, so that she has thereby a lesser or greater Proportion of trouble with it. That which is call'd the *Watery one*, is to be observ'd by the Belly's being distended when the Woman lies with it upward, the Sides more swelled than the middle or bottom, which grows flatter; for it has a kind of a *Fluctuation*. That that which is contracted of Humours has much the same Symptoms, but dilates not it self so much by reason it is not compos'd of so fluid a Matter, but more closely compris'd in its Cells; the Water in the Case of the Last being red, or of a very deep Colour, when in Case of the other it is clear or muddy Pale. ——— *Conceptions*, there are of other kinds, that are false, occasioned by *Tumours*, which some have been so ignorant to take for Moles; when indeed they are no more than *Rotundies* or Swellings of the Belly, not well perceiv'd till the Womb is dilated, and then there are small Bags of Water at one or the other corner, or if they be not there, in their stead there are *knobs of Kernels* like Clusters of Grapes; But of these things we have said enough to give *Young Women* a Light into these Affairs, and think it not fit to wade any further, lest we should lanch beyond what we Apologiz'd.

By this in part we Nature's
Works must see,
And, in dark Cells, what
Wonders acted be;

How

How first is built the Fabrick of Man.
How he from almost nothingneſs began;
Whoſe Life when gain'd is counted but a ſpan.

Chaſtity, art thou fled from Chriſtians, to Pagans? Virginity (thou, in whom Antiquity did Glory) canſt thou find no modern Perſon worthy thy preſence? The Ancients honoured the very title of Virgin, ſo much, that they thought *Virgo* to be named *a virtute*: That as Vertue is unſpotted; ſo Virginity ſhould be uncorrupted. They all concurred in applauſe of this Eſtate: But they differed in degrees of Praiſe; ſome of them thinking *Virgo* to be derived *à viro*; becauſe they having paſſed their tender years, deſire the Society of Man. Others thought *virgo* to be ſo nominated *a vigore*; becauſe they flouriſh moſt in thoſe years. Others deduced *virgo à virga*: Not becauſe they are ſcourges to Men; but they called them ſo *ab ætate viridiori*: becauſe that as greeneſs is a token of the Spring; ſo theſe green, tender years are marks of Virginity. Some compared a Virgin to a Lilly: the Similitude was this; they thought the ſix Leaves of the Lilly did repreſent the heart and the Five Senſes of a Virgin, which (like the former ſix) ſhould be kept freſh, having no ſavour of evil: And that as thoſe leaves are ſpread abroad; ſo Maiden-actions ſhould be open, not cloſe, nor ſecret; but ſecure: As able to endure the moſt ſearching Eye. How many Plants, Rivers, Springs, Temples, Cities, did they conſecrate to the name *Virgin*, and gave them that name! They thought the ſame difference to be between Matrimony, and Virginity, that is betwixt to Sin and not to Sin, good and better. And therefore *Hierome* in his Expoſition of the Pſal. *Homines & jumenta ſalvabis domine*; *per homines, inquit, intelliguntur ſolæ virgines, per jumenta reliqui omnes.* Him follows Albertus Magnus. *Continentia, inquit, habet fructum triplicem: Scilicet, centeſimum in virginibus, ſexageſimum in viduis, & triceſimum in conjugatis.* Alber. Mag. de mulier, fort. *Continence*, ſaith he, *hath a three fold degree, or condition: In virgins it bringeth forth an hundred, in widows threeſcore, and in the wedded thirty.* Scripture runneth clean, and clear on our ſide: Which the paſſages following demonſtrate. 1 *Cor.* 7. 1 *King.* 2. *Wiſd.* 3. *Mat.* 19. *Eſay.* 56. *Syrach.* 26. But, amongſt all other places, this one in the *Revelation* is moſt of all to be noted.

And they ſung as it were a new ſong before the Throne, and before Revel. 14.

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the Four Beasts, and the Elders: And no man could learn that Song, but the Hundred Fourty and Four Thousand which were bought from the Earth. These are they which are not defiled with Women, for they are Virgins: These follow the Lamb whereſoever he goeth; these are bought from Men, being the first fruits to GOD and to the Lamb. And in their mouths was found no guile: For, they are without ſpot before the throne of God. These are words, that would inforce any ſober Soul to imbrace that ſingle, ſimple, and ſincere kind of life, approved by God, Saints and Angels, as being free from uncleanneſs, and void of all cankering cares. Yet how many now-adays, would be ranked among Virgins, who indeed are rank Whores; How many are Courted, who deſerve to be Carted? Had *Job* lived in our days, he never ſhould have needed *To have made a Covenant with his eyes,* Job 31. 1. *leaſt at any time they ſhould look upon a Maid*; for, he ſhould ſcarce have found any to look upon; So far is Chaſtity exiled, ſo much is ſhame empaired, as that Impudency, and Woman are almoſt become Relatives.

Chaſtity it's Excellence in Men and Woman.

——*Chaſtity*, is the brighteſt Jewel that adorns the Fair Sex, nay it is the very Star that Lights and Guides them to all other Vertues, without which they can lay claim juſtly to none of the reſt: Conſidering there is no Vice whatſoever to over-come, as Carnal Deſires, or Luſts of the Fleſh: The Conqueſt muſt be allowed the more noble Covetouſneſs, indeed is inherent to ſome, but not ſo univerſal as this; and as that has its ſeat in the mind alone, this ſeizes upon the Mind and Body, and draws every part into Conſpiracy: Whereas other Vices uſually intrude upon us by our unadviſedly looſing the Reins of our deſires; this is ingenerate and born with us, and having rooted it ſelf, through long Indulgencies, the difficulty is the greater to pluck it up; or for thoſe that have been very careful to keep off its Aſſaults, by how much the more ſtrong; therefore, the Enemy is the more: They deſerve Palms and Crowns, that Triumph over him, which all ſhould do. And many have perſevered into their immortal Fame, of which Hiſtorians, as laſting Monuments to their merited Praiſe, have furniſhed out divers Examples of Chaſte Women, who accounted Life but a trifle in reſpect of their Honour.——Chaſte

Chaſtity in examples, &c.

Braſilia, an Illuſtrious Virgin of *Diracchium*, upon the Town's being ſtormed was Seized by a rude Soldier,

dier, who inflamed by Luſt, attempted to Deflour her; her Prayers, Tears, and offer of Gold were of no force to cool or moderate his hot deſires: So that finding no other relief, by a feigned ſlight, ſhe ſaved her unſpotted Chaſtity; ſhe told him, if he would not wrong her in that, ſhe would diſcover to him a *Herb* in her Fathers Garden, the Eating of which would render him Invulnerable: This tempered him a little, yet with a Mental Reſervation, after he had got the ſecret from her, to purſue his ends, notwithſtanding as her being found, ſhe firſt taſted it, and then as a proof, deſired him to puſh at her bare breaſts with his Sword, which he did ſo rudely, according to her wiſh, that ſhe exchanged her Life for the ſafety of her Chaſtity. ——— Chaſte *Euprafia*, to ſave herſelf from being Raviſhed by a Barbarous Soldier, ſubmitted her Neck to the ſtroak of his Sword upon the like pretence; which being ſundred with the blow: Her chaſte unſpotted Soul aſcended to the Holy Quire of thoſe Immaculate Virgins, that wait upon the Prince of Chaſtity with Songs and Triumphs, and have their Garments Undefiled. When *Manlius* the *Roman* Conſul had overthrown the *Gallogrecians*, a *Centurion* of his Army, took the Beauteous Wife of Prince *Orgigon*; and notwithſtanding her Prayers, and Tears, forcibly Raviſhed her: Yet her Ranſom being propoſed, he carryed her with him to deliver her up upon the Receipt of it; but inſtead of a Reward, met an unexpected death for his Villany; for an Ambuſh being privately laid he was Intrapped, and at her Command, his head ſtricken off, which ſhe took up and laid at the feet of her Husband, relating the manner of the Injury and the juſt Reſentments ſhe had to exert her Revenge. ——— Chaſtity ſo affected one *Lucia* a Beautiful Virgin, that tho' a Lord who had power over the Country where ſhe lived, became Enamoured of her; ſhe refuſed to hearken to his Solicitations, ſo that growing more enflamed; he ſent to fetch her by force, the Meſſengers told her, ſhe muſt go with them, for that her Eyes had enflamed their Lord, that he could not reſt nor have any peace, except he Enjoyed her; at this ſhe ſighed, and trembled, but recollecting her fading Spirits, got leave to go up and Dreſs herſelf, or ſo pretending to do: She coming to the Glaſs, thus ſpake to her Eyes, I know the reſervedneſs and ſimplicity of your Glances, nor have I upon that account my Remorſe of Conſcience, but however it comes to paſs, you appear to me not innocent enough, ſince you have kindled a luſtful deſire in the heart of one who ſeeks to diſpoſſeſs

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me of my inesteemable Chastity, and who for that cause I mortally hate; quench then with your Blood, the Flames you have kindled: Whereupon with hands piously Cruel, tore out her Eye-balls, and sent them covered with Blood to him that sought her, saying, behold what he loved I have sent unto him; but the rest is reserved for a more Glorious Spouse, who when those Eyes at the last day shall be restored, will take pleasure in my beauty. The Courage and Bravery of this Chaste Virgin, so sensibly touch the Lord, that he betook himself to a retired Life ever after. ——— *Columba*, a Virgin of *Perusina*, is reported to be of that Chastity and Abstinence, that she never tasted any other food than the bare fruits of the Earth, from the years of her discretion till the hour of her death. *Amata* was a professed Virgin, who in fourty years space never set foot over the threshold of that Cloister, wherein she had confined her self, in which time she never tasted food, save bread and roots. *Sarah* lived in the time of *Theodosius* the Elder, she made a Vow, never to lodge beneath any roof; but inhabiting the bank of a certain River, removed not from that place in Threescore years. The like is read of *Sylvia* a Virgin, the Daughter of *Ruffinus*, a *Prefect* or *Ruler* in *Alexandria*, who betook herself to solitude for the space of Threescore years, in which time she never washt any part of her body save her hands, nor reposed herself upon any bed save the ground.—— Chaste *Timoclea* a *Thebian* Lady, being taken by a *Thracian* Captain, when *Alexander* Sacked that City, he Ravished her, which so exceedingly grieved her, that she resolved upon Revenge, and thereupon stifling her discontent, in appearance she seemed as if she was in a better humour, telling him, that if he would protect her from the rude Embraces of others, she would show him a Well into which she had let down a great Mass of Gold, the greedy *Thracian*, heedless of the Stratagems Women use to compass their Revenge, went with her, she there shewed him a Cord fastened to a Pin on the side of the Well, about a yard within it; desiring him to pull by that and he would soon become Master of the Treasure, which the over Credulous Fool, blinded by the hope of Gain, attempting to do, she tript him in headlong, and allayed his burning Lust in a cooler Element; which done, with a shower of large Stones she sent his Soul to accompany the Ghosts of Ravishers in the other World. *Alexander* the Great, hearing of this, sent for her, and charged her with the matter, which she boldly confessed, and being

asked who she was, with the like Bravery, she said, I am *Timoclea* the Sister of *Theagenes*, who Valiantly fighting against thy Father *Philip*, was slain in the *Cheronean* Fields. The Noble Conqueror hereupon dismissed her with Praise, acknowledging her revenge was just upon the Violator of Honour. Nor is this Chastity so Admirable in Women alone, but likewise in Men: Of which there are many instances, *Panthea*, a Beautiful Lady, being taken Captive by *Cyrus*, he would not suffer her to be brought to his presence, least his Chaste thought might be injured at the sight of so Angel-like a Creature. *Scipio* the *Roman* General, having taken new *Carthage* in *Spain*, restored a Beautiful Virgin, that was presented to him, to her Friends, refusing the Ransom they brought, desiring nothing more than her absence, lest any unchast thought might arise by too long beholding all the Charms of her Sex, Centered in one Lovely Face.—— Chastity among all Nations has been highly Esteemed, and *Diana*, for her Chastity was Adored as a Goddess: And indeed it carries a Reward of happiness in it self, and is so Lovely and Admirable that it sets a double Lustre upon either Sex, and gives them an absolute command over those passions that would otherwise make us uneasie and frequently very unfortunate; not that Chastity is an Enemy, but rather a Friend to vertuous Love; but it places Bars and Boundards, to Vicious and Inordinate Affections, preserves Health, secures our Reputation, gets us a good Name amongst good People, and contributes to the lengthening our days.

A Ray it is of the Celestial Mind,
That lights the Soul the happy Land to find.
Where Pure and Chaste it shall for ever be,
And joyn with Seraphins in Harmony.
Tread on the Golden Pavement and its way,
Pave with more Light by a new added Ray.
Each step it makes where Angels it embrace,
As a fit Guest for such a Glorious place.

Chastity Rules to be observed about it by Married Persons, *or Matrimonial Chastity.*

—Concerning Married People, over and above the keeping their Mutual faith and vows with each other, these particulars are highly necessary and useful. As first, notwithstanding their Mutual Endearments, are safe within the Pale of Marriage; yet they that have Wives or Husbands, must have them as if they had them not: They must indeed have an Affection greater to each other, than to any Person in the World, but not

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greater than they have to God, but that they be ready to part with all Intereſts in each others Perſon, rather than to diſpleaſe or ſin againſt him. Secondly, In their Permiſſions and Licences they muſt be ſure to obſerve the order of Nature, and the ends of Gods working in them, he cannot be called a very kind Husband, that uſes his Wife as a Man treats a Harlot; having no other end but ſenſual pleaſure: Concerning which our beſt Rule is, that although in this as in Drinking and Eating, there is an appetite to be ſatisfied, which cannot be done without pleaſing the deſire, yet ſince Nature intended that deſire and ſatisfaction; for other ends, they ought never to be ſeparate from thoſe ends, but ever joyned with one or all of them, *viz. a deſire of Children to avoid Fornication, Eaſe and Lighten the Sadneſs and Cares of Houſhold Affairs, or to Endear each other.* But never either Act or Deſire, with a purpoſe to ſeparate the Senſuality from theſe ends which hallow it. ——Conſiderations muſt be had by Married Perſons, to keep ſuch Modeſty and Decency of treating each other; that they take heed they do not force themſelves into high and violent Luſts: With Arts and misbecoming Practices; always minding that thoſe mixtures are moſt Innocent and Efficacions which are moſt Simple and Natural, moſt orderly and Safe, it is the duty of Matrimonial Chaſtity, to be reſtrained and temparate, even in the uſe of Lawful pleaſures, concerning which, though no univerſal Rule cannot antecedently be given to all Perſons, any more than to all Bodies, one Proportion of Suſtenence, yet ſuch Perſons are to Eſtimate the degree of their Licences, according to theſe Proportions. Firſt, Then to be moderate, ſo as to conſiſt with Health. Secondly, That it be ſo ordered as not to be too expenſive of time, and that precious Opportunity of working out our Salvation. Thirdly, That when Duty is demanded, it be always paid (ſo far as is in our power and election) according to the foregoing Meaſures. That it be with a temporate Affection, without violent tranſporting Deſires; or too ſenſual Applications, concerning which a Man is to make Judgment in Proportion to other Actions; and the ſtrictneſs of his Religion, and the Sentences of Sober and Diſcret Perſons: Always remembering that Marriage is a ſupply of the Natural neceſſities of the Body, not for the artificial and forced Appetites of the Mind. *Socrates* was wont to ſay, *That ſuch Women to whom Nature had not been indulgent in beſtowing upon them, good Features and Complexions, ſhould make it up to themſelves, with excel-*

lent Manners, and that those by whom she had done her part by rendering them Comely and Beautiful, should be careful that so fair a Body was not poluted with unhandsom usage; To which *Plutarch* adds, *That a Wife, if she be uncomely, should consider how extream Unhandsom she is if she want Modesty, and on the other hand, let a beautiful Woman think how much more beautiful she is than Nature has made her, if she be endow'd with Modesty and Chastity.* —— Conclude we then, that of all the Dangers a Christian is liable to, there is none more pressing and troublesom, than the Temptations to Lust: No Enemy more dangerous than that of the Flesh; no Accounts greater than what is to be Receiv'd for at the Audit of Concupiscence; and therefore in all Estates and Conditions, we ought to be careful and watch over our unruly Lusts and inordinate Passions; and in as much as lies keep them under, and within the Bounds of Modesty and Moderation.

Charity, *or Divine Love Commendable in the Fair-Sex.* —— Charity refin'd, is Love in its Purity, and Love is the highest thing that God can communicate to us; for he tells us himself is Love: And again it is the greatest thing we can give to God for it; if we will also in conclusion give our selves, and carry with it all that appertains to us; the Apostle calls it the Band of Perfection, it is the old and the new, and the greatest Commandment; and indeed all the Commandments in Epitome, for it is the fulfilling of the Law, it does the work of all other Graces, without any other assistance, but its own immediate Virtues; for as the Love to Sin makes us sin against all our own Reason, and all the dictates of Wisdom, and all the advices of Virtuous Friends; and without Temptation, and without Opportunity; so on the other hand, does this Charity properly styl'd the Love of God, or Divine Love; which Love makes one Chaste without the Laborious Arts of Fasting and Exteriour Discipline: Temperate in the midst of Feasts, and is apt enough to chuse it without any other intermedial Appetites, and reaches at Glory through the very bosom of Grace, without any other Arms but those of Love; it is a Grace that loves God for himself, and our Neighbour for God. The Consideration of God's Goodness and Bounty. The Experience of those profitable and excellent Emanations from him, may and most commonly are the first Motive of our Love. But we once being enter'd, and having tasted the Goodness of God, we delight in, and love the Spring for its own Pureness and Excellency,

cellency, passing from Passion to Reason, from Thinking to Adoring, from Sense to Spirit, and from Considering our selves to an Union with God. And this is the bright Image and Representation of Heaven, it is Beatitude lively painted out to us, or rather the infancy and beginning of Glory.

——Consider then, there is no Incentives needing, by way of especial Enumeration to move us to the Love of God, for we cannot Love any thing for any Reason, real or imaginary; but that Excellence is infinitely more Emminent in God. If we rightly consider there can but two things create Love, *viz.* Perfection and Usefulness, to which, on our part, Answer, First Admiration; Secondly, Desire, and both of them are centur'd in Love, *viz.* For the Entertainment of the former, there is in God an Infinite Nature, Immensity, or Vastness without Extension or Limit, *Immutability, Omniscience, Omnipotence, Eternity, Holiness, Dominion, Providence, Bounty, Perfection,* in himself; and the end to which all things, and all Actions must be erected, and will at last arrive; the Consideration of which, may be heightned, if we well consider our distance, from all those dazling Glories and Perfections, *viz.* our smallness and limited Nature; our Nothingness, our Inconstancy, our Age, like a Span, a Shadow, a Vapour, *&c.* Our Weakness and Ignorance, our Poverty, our Inconsideration and Inadvertency, our Disabilities and Dissatisfactions to do good, *&c.* Also our Necessities and Dependencies, not only on God, who is originally and essentially; but even our need of the meanest of the Creatures he has made, and our being obnoxious to the weakest and most Contemptible. But for the Entertainment of the latter, we must consider the Almighty as a Torrent of Pleasure, the Fountain of Honour, an inexhaustable Treasure; and all that can be wish'd or desir'd of Joy and unspeakable Pleasures flow from him; and therefore seeing our Vertues have such proper and desirable Objects, it is highly reasonable that we should turn all into Love: For certain it is, this Divine Love will turn all into Virtue, and give us here an earnest and taste of Heaven, and hereafter Joys and Glorys Inexpressible.

Child, (*when good*) *its Character.*——A good Child Reverenceth the Persons of its Parents, though never so Poor, Aged, Decrepid, or Infirm; as his Parents bare with him when a Child, so if he be grown up he beareth with his Parents. If defective and feeble in his Understanding, and become a second time a Child by Dotage, he does not think that his Dignity above him can cancel his

Duty to him: So far from any such thought was the Wise and Learned Sir *Thomas Moor*, that being Lord Chancellor of *England* in the Reign of *Henry* the Eighth, his Father being then one of the *King's-Bench*; he would always before he went to the Court of Chancery kneel in the publick Hall, if he found him there, and ask him Blessing; a rare and singular Example of Duty and Humility in one whose Wisdom, great Parts, Estate and Office, far exceeded those of his Parents.

——The good Child observes his Parents lawful Commands, and practiceth his Precepts with all Obedience, and having practic'd them himself, he Entails his Parents Precepts on his Posterity. Therefore such Instructions are, by the Wise Man, *Prov.* 1. 9. Compar'd to Frontlets and Chains, not to a Suit of Cloaths, which serves but one, and quickly wears out of fashion; but to those things that have in them a real and lasting Worth, and may be transmitted from Generation to Generation. The same Counsels observ'd are Chains to Grace, but if neglected, prove Cords to punish and afflict Undutiful Children. The Good Child is patient under Correction, not pining nor murmuring at it, but rightly considers it is for his future good and advantage: In Marriage, he first and last Consults his Parents, when propounded and concluded, as knowing thereby he does wisely in acquitting himself of his Duty, and is more assured of his own Happiness in the sound and solid Advice and Approbation of his Choice. He always bowls best at the mark of his own Contentment, who besides the aim of his own Eye, is directed by a Parent, who is to give him the Ground. He is a Stork to those that brought him up, and feeds them in their old Age of his Substance, if they be destitute of wherewithal of their own; however he is always at hand, to protect them from Wrongs and Injuries. He considers his Mother was a Pelican to him, and fed him with her own Blood, digested into Milk; and if his Father has been an Estrich to him, and neglected him in his Youth, yet now is grown Poor and stands in need of his Assistance, yet he confines him not along way off to a short Pension, and forfeited too if he passes his appointed Bounds and Limits; but he will shew pity at home, and Learns as St. *Paul* says, 1 *Tim.* 5. 4. *To requite his Parents*; and yet the Debt (we mean only the Principal, not counting the Interest) cannot fully be paid, and therfore he compounds with the utmost of his Endeavours, which ought to be accepted in good part; such Duty God is likewise highly pleas'd with, and frequently rewards it with

long

long Life in this World. However if he misses length of Days, which many times are the best; yet he Lives long, because he Lives well, when time mispent and squander'd away, is not liv'd, but lost; Moreover if his days be shorter than he expects, yet God is better to him than his Promise, if he takes from him a long Lease, on which he was forc'd to Toil and Labour hard to pay what was requir'd of him, and gives him a Freehold of far greater value; even an Eternal Inheritance freed from all Cares, Doubts, Fears, mistrusts of losing, or forfeiting, Sorrows or Incumbrances; a Portion worth more than all this Lower World; so that in the midst of his singing Halelujahs and Songs of Triumph and Joy amidst the blessed Quire, he may boldly confess with Praise and Thanksgiving, that his Lot is fal'n in a fair Land where he has a goodly Heritage; but if his Days multiply upon Earth, and he lives perhaps to see his Children's Children, his Parents dying before him; he must not only honourably Inter them, with a Mournful Solemnity, but keep their Memories and good Names alive in the Living Monument of his Mind; and when he must Fall by the Impartial Hand of Death, he transmits them to be Embalm'd in the Remembrance of his Posterity, that they may pass from one Generation to another, that the Blessing he deriv'd from them may pas along with them from Age to Age. And they take an Example by the Pattern he has set before them to imitate, so that a great Happiness in their Duty and Obedience may attend them to the utmost flight of Time, and be abundantly encreased upon their having passed the Wilderness of this World, and there entring the Heavenly *Canaan*. We might Instance many Examples of Dutiful Children, and the Blessing that have always attended them, as how they have been wonderfully preserv'd from the dangers of Fire, Sword, Water, and in the midst of Famines and Pestilences how even the ravenous Beasts of the Forests, forgetting their Hunger and natural fierceness have been kind and assisting to them; but since many have already taken pains in this matter, we think fit to recommend you to their Books of Examples, where you will be plentifully furnish'd to your Satisfaction.

Compassion, *and a Merciful Disposition; Praise-worthy in the Female-Sex.*——— *Compassion* is that which inclines us to do Good to all, but more especially to those that are in Misery and stand in need of our help, and to those that stand in need of our *Pardon and Forgiveness*, when they are sorry for the Injuries they have done us, and this

chiefly ſhould Reign in the *lovely tender Breaſts of the Female-Sex*, made for the Seats of Mercy and Commiſeration, they being made of the *Softeſt Mold*, ought to be moſt pliant and yielding to the Impreſſions of Pity and Compaſſion, and to redouble the Horror of any ſad Object, when God himſelf would moſt Magnifie his own Compaſſion, he Illuſtrates it by that of a *Woman as the higheſt humane Inſtance*. We muſt confeſs ſuch a Propenſion have Women to Commiſeration, that they are frequently taxed with an Exceſs in it; So that the Cruelty of Men call a Juſt Commiſeration, *a Womaniſh Pity*, however it is commendable, and highly to be eſteem'd and valu'd, ſince even the Great Creator of all Things prefers *Mercy before Juſtice and Severity*. And in this Virtue Women have in former Ages eminently Excell'd, to that degree, that the Wiſeſt of Kings concluded not their Character perfect without it, when he ſays, *Prov.* 31. 20. *She ſtretcheth forth her Hand to the Poor, and reacheth her Bread to the Needy*. And it is a little obſerveable, that after he has deſcribed her Diligence and Induſtry for the acquiring of Wealth, he places this in the *Front of her Diſburſements*, as the chief Uſe ſhe made of it; and it precedes her providing *Scarlet for her Husband, and fine Linnen and Purple for herſelf*. The Application is very obvious, and directs all that own the like Title of Virtuous Women, to prefer the Neceſſities of the Hungry and Needy before their own *Delicaſies and Superfluities*, the Poor beholding Ladies in glittering attire, reflecting the Sun-beams to dazle the Eyes of the Beholders, and finding their Cries and Prayers cannot prevail with them to drop an Alms to ſupply their craving Wants, will not only wonder that ſuch *Hard-Hearts* can be cover'd in ſuch *Soft Garments*, but be apt to ſin, if not by Curſing and Reviling, yet at leaſt by Repining at the unequal Diſtribution of Providence, and ignorantly Tax the Almighty with Partiality to his Creatures, they imagining themſelves as well to deſerve it at his hands as others; and ſo they do not only refuſe to ſupply their Wants, but rob them of their *Innocence*. There are many ways among thoſe of Ability to ſave out of *Superfluous Expences*, that which would warm and fill the Hungry, that their Souls might bleſs them, yet we too ſadly ſee, ſhould many Ladies caſt up the Account of their Charity it would appear *little in their own Eyes, and nothing in the ſight of God*. But let ſuch remember, that whatever they have is given them by God, and that he only Intruſts them

them as his Stewards to see how they will dispose of it, that he may thereby know them to be worthy or unworthy Servants, or when the time comes, that their *Luxurious Fare shall only feast the Worms*, and render them passive in that *Epicurism* they were so active in, before they will wish they had made the Bellies of the Poor their *Refectory*; and by feeding them when they had Time and Ability, have nourished themselves up to a glorious Immortality. The Poor and Needy are only the Hands of God, who receive what is given for him, and whoever Lends to the Great and Merciful *Giver of Life, Being, and all that we Enjoy and Possess*, need not fear a large Restitution here, and more exceedingly hereafter.——————*Compassion* stretches out farther than the relieving the Wants of the Distressed; for besides this part of Mercy in giving, there is another, and that is, *Forgiving of Injuries and Wrongs*, which is of a very large Extent; for whereas the former is confin'd to the Poor and Needy only, this has no such Limits, but as it is possible, Injury may be done by Persons of all Ranks; so this Pardoning Mercy must reach equally with that Possibility, *viz.* that part of Charity which we peculiarly call *Clemency*, a Virtue which not only Christianity but even Morality recommends. The Ancient *Romans* had such a high Esteem and Veneration for it, that they not only plac'd it amongst their *Deities*, and built a Temple to *Clemency*, stiling her a Goddess; and though indeed it is no such thing, yet it is one of *God's Attributes*, so Eminent that there is nothing can more assimulate Man unto him, and even all the *Noble and Generous Spirits* have got their Fame and Renown by it, more than by the Sword or Bloody Victories; and those who have had their most inveterate Enemies at their Mercy, and pardoned them, have gain'd a greater Reputation *in Triumphing over their Passions*, than if they had conquer'd Armies. King *Lycurgus* not only forgave *Alexander*, who had struck out one of his Eyes, but took him home to his Palace, and gave him liberal Entertainment, by which means he work'd a Miracle on him, by Reclaiming him from his former Vitious Life. *Phocian* being unjustly condemn'd, left it as a Solemn Charge to his Son, that he should never go about to Revenge his Death: Many the like Examples Histories abound withal, but as there have been many *Merciful*, so there has been likewise many *Cruel*, both Men and Women; therefore the Poets were not much out when they represented the *Graces* under the figure of Women, as also the *Furies*:

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For as there have been many mild and merciful Women, so those that have deviated from Compassion, and Apostatized to Revenge, and have even out-done the *Furies* themselves; and since it is in some measure in their Election, which part they will Act. They ought to be very jealous over themselves, for the Declinations to any Vice are *gradual*, and sometimes scarce discernable; and in all Probability the greatest Monsters of *Cruelty*, would in the beginning have detested the very mention of those Inhumanities, which they have afterward acted with Eagerness. It highly therefore concerns them to fence themselves against those Beginnings, whose Ends may prove fatal and destructive to them. *She* that is over quick in apprehending an Affront, will perhaps, be but very slow in dismissing her Resentment of it; and if it be permitted to continue as an *Angry Guest* in her Mind, it will encrease its forces by attracting many little Circumstances, and long past Injuries, to blow it up into a Flame, and from thence it will burn into a *Quarrel*, and then aspire to Hatred, and from that to Malice, and so blaze into *Revenge*, and when that *Implacable Passion* has fir'd the *Mind*, *Reason and Religion* are scorched out; and so they many times consume themselves and others.——

——Consider we further then, how many Mischiefs have followed for want of *Compassion*, and Tenderness in forgiving Injuries, that have brought a World of too late Sorrows and Repentance. Let none think this a *Scheme of Discourse or Phansie*, for certain it is, there have been too many Tragical Experiments of its Truth; how many Men otherways *brave and temperate*, have been mortally engag'd upon the account of Females, who yet have unadvisedly thought their *Honour concern'd in their Resentments*, and have satisfied the slender Affronts that have been offer'd them with no less an Expiation perhaps than the Blood of some or other of their own Friends or Relations. How have we known the *Frantick Impulses of Feminine Revenge* upon an imaginary Injury, push on (in the Vindication of her Wise Reputation) her Obliging Gallant into a Danger where his Body, and perhaps his Soul is at stake, when she has suffer'd no Injury, but what her Conceit has fram'd and fashion'd into Revenge: A madness we must confess it is, somewhat beyond what we find the *Romances*, describing of *Knight-Errantry*, where the imaginary Heroes undertake with a *fancy'd Courage and Bravery* to relieve distressed Damsels, and to save their Honour

nour from the *Prodigeous Lusts* of Tyrants, Giants, and the like, who by Force and Surprise have hurry'd them to their Castles and Caves; but that however bears a fairer *Colour of Generosity* than this: However fabulous it is, for here it is not Distress requires Assistance and Relief; but the Humours of the Prosperous, Insolent and Proud, thirsting after bloody and insatiate Revenge, where Compassion and Forgiveness of Injuries ought to take place. Those therefore that have made their Observations on the *common occasion of Duels*, have not unaptly divided them between *Wine and Women*, it being difficult to determine which is the most intoxicating and bewitching in such Cases. The many *Modern Examples* has too sadly demonstrated the Mischief, and therefore as it ought to strike Terrour into those Women, who have been in any manner accessary to the death, or at least-ways the indangering Life on this account; so it ministers a Just matter of Caution to all the unconcern'd; so to *regulate their Passions*, that they may not come within distance of Implacability: For it is Rare if they can so far master their Passions, as to give a stop to them when once they are arrived there. ——— ——— *Compassion* and Forgiveness of injuries, even Charms, Rude and Malicious Tongues, and fixes a Shame and Remorse upon the Consciences of the injurious, and so punishes them the ways they least expected; as all Anger should be avoided, so many times it is causeless, some will be angry with those that *Modestly and Mildly* reprove them and admonish them to leave such ways and vices, as being pursued, will prove destructive to them; and this good Office has sometimes proved very fatal; those commonly who have most Guilt, having the less Patience to be told of it, though in never so friendly and *obliging a manner*: And if there be no other cause of anger, it is the greatest Injustice in the World to be angry, making that a Quarrel which in good earnest is really an Obligation: We have the saying of a Wise Man, that he was less beholding to his *Friends than his Enemies*; because they out of too much *Lenity*, spared to tell him of his faults, which the other doing, though by way of *Reproach*; gave an occasion to Reform his Manners, and proceed with more Caution and Uprightness, that even so Malicious Accusations, were a kindness to him, and he study'd, *to repay them with Favours, rather than Injuries.* But again, if we should suppose in the last place, that the Aspersion be not only unkind but likewise false: It will not then be safe

safe to let loose the Reins to Anger. First, *In regard to Prudence*, an Angry Vindication only serving the purpose of the Enemy, and is mainly conducing to the spreading of the Calumny, when a Prudent Dissembling and Wise Neglect, frequently stifles it in its Progress. Secondly, *In respect to Christian Duty*, for all that have regard to that, must acknowledge they are under an Obligation, not to Revenge but to Forgive Injuries: And if they will pay a real Obedience to this Precept, it must consequently be the more easie the sooner they set to it. When any one perceives his house on Fire he stands not gazing, as delighted with the *Circling or Curling* of the Flames, much less adds Bellows to encrease its Rage, but rather applys himself *Immediately* with all diligence to the Quenching of it, and Anger is as little to be trusted, for if it be once throughly kindled, it will be hardly suppressed, till it has totaly overcome the *Subject* it works on. ——— *Compassion* should stand then as a guard to keep it from entring the Breasts, especially of the *Fair-Sex*; and make them not look back upon the injury, *but forward upon those Mischiefs which a too sharp resentment may betray them to.* If this Caution was had instead of those *Magnifying Opticks* wherein they too largely view the wrong they would make use of in the other end of the *Prospective*, to see the dismal Event at a distance; and then it would certainly fright them from any nearer approach; and and oblige them to keep within those bounds their Christian Duty prescribes them; and with much facility acquit them with a more *Ingenious and Larger Pleasure than their extreamest Revenge can give them*: did we rightly understand *the Pleasure of forgiving Injuries, and obliging the Injurious*; we should find it so *Refin'd and Pure, so Heroick and Noble*, that none but Rational Natures are capable of it: When as that of *Revenge and Spite* is Brutal, and falsly called a Pleasure, the Act of the most Contemptible Animal is to *return a mischief for one received*: We should conclude from hence that it is an easie Determination, rather to Embrace that *Compassion* and *Clemency*, which we find Exemplified, not only in the wisest and best of Rational Creatures, but in the Omniscent and Imortal Being, than to embrace that Savage fierceness of the *Ignoblest Irrational Creatures*; and this is certain, that no Woman would have a liking to assume the outward form of any of those Creatures whose ferocity is too frequently Imitated: Why then should the Mind the Nobler part appear in so monstrous a Transformation,

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for as there are no Monsters so deformed as those that are compounded of Man and Beast, so among them all, nothing is more unnatural than *Female Anger*, when it boiles up into Rage and Fury, for their Blood thus fermented by an unruly Passion, may probably enough occasion the Effusion of anothers swelling, and overflowing in a *Crimson Inundation*. *Solomon* tells us, *Prov.17. 14. The beginning of strife is as when one letteth out water, therefore leave off Contention*, &c. When by Immoderate Passion, or Anger; a breach is once made upon the Spirits, all the consequent Mischiefs will flow in like a rapid Torrent, when the Banks are forced or broken down, and this happens, unprevented and unavoidable, where great care is not taken to keep the bounds intire, by Preserving and Cherishing that *Tenderness and Compassion*, which God and Nature do equally command and Enforce.——Consider then and duly weigh these things, and you will, if you call your Reason to your assistance, soon distinguish between the *Advantage of the one, and the Mischiefs and Miseries inherent to the other.*

Contentment, *Contentedness* in all Stations and conditions, carries along with it a wonderful Felicity, and renders humane Life easie and comfortable to the Fair Sex especially: It is a beam of that happiness darted into their Souls, that shall hereafter be more fully possessed; but we hold it not sufficient where it is only a senseless stupidity, or a careless neglegence, what becomes of our Estate or Affairs; nor a seeming in Discourse, to *dispise and contemn the Riches of this World*: As mean and unworthy our Care or Regard, but it is *an humble and willing submitting our selves to Gods Pleasure in all Conditions.* And this makes us carry our selves Gracefully, in Wealth, Want, Sickness, Freedom, Fetters, or whatsoever it shall please God to allot us: It renders Marriage comfortable in what condition soever it happens, and is the great *Agent and Supporter of Love.* Though indeed we must allow it is no breach of Contentment: If we complain of unjust sufferings offered by Men, provided we allow them as just proceedings from God, who uses *wicked mens injustice*, to correct those he Loves, and returns them a Blessing for their Afflictions; when he has tryed their Patience and Humility: Nor is it any breach of Contentment *by lawfull means to seek the removal of our Miseries*, or the bettering our Fortunes; *Pious Meditations* greatly advantage Contentment in Adversity. And God's Spirit is the best School-master to teach it us, in the School of Sanctified Afflictions; the best

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place of Learning true Contentment. In *Riches* it cannot be found, for they avail not in the day of Wrath: And those that seek *Contentment* in that, are deluded with the shaddow, and by fondly setting their hearts on it, create more discontents to themselves, than perhaps would ever have befallen them, had they declined it, and been well pleased with a competency. *Contentment* makes Homely Cloaths and Diet as Gay and Satisfying as the most Glittering Apparel, and Sumptuous Banquets of the most Riotous Epicures. And this is that can only give a full satisfaction *beyond the Limits of craving*. And in a word, *Ladys*, it is *Riches*, *Beauty*, *Honour*, *Pleasure*. and all that you can reasonably name; for there is scarce any thing pleasant, delightful, or to be desired, but is Treasur'd up in a Contented Mind. And as the Poet says:

Content is all we aim at,
with our store,
And having that with little,
what needs more?

Child-bearing Women, Christian *Wives*, (says a Learned Author) in a *Child-bearing* state, that they may *Comfortably* bring forth the *Fruit of their Wombs*, are highly concern'd for that good work, to *have their fruit unto holiness*. Then be sure all shall go well with them, both here and hereafter. *Blessedness* belongs to the *pure in heart*, and the *undefiled in the course of their lives*. What knows the *holy Wife*, *whether* (if she should be married to a bad Man, by Parents disposal) *she may save her Husband?* We read of several *Christian Wives*, whose *Husbands* have been brought to real Godliness, by their Zealous Endeavours; as *Clemens* by *Domitia*, &c. For the holy Conversation of a Wife, hath sometimes a great force upon the mind of the Husband, who is thereby dispos'd to entertain good: And if a work of Grace be wrought upon him, then he will be more fervent in prayer for his *Child-bearing Wife*; who, as she ought through the whole course of her life, to be daily *dying to sin*, and *living to righteousness*; so in her approaching sorrows, she is more especially concerned. ——— 'Tis the duty of a *big-bellied Woman*, to be in a readiness for her departure, that she may not be surpriz'd, sith the pangs are perilous that she hath to pass through; and the more, if she be but of a weak, and not of a hail Constitution. Mrs. *Joceline* when she felt herself quick with child (as then travailing with Death it self), she secretly took order for the buying a *new Winding-sheet*; thus preparing and consecrating herself to him who rested in *a new Sepulcher*, *wherein was man never yet laid*; and privately in her Closet,

Closet, looking Death in the Face, wrote her excellent *Legacy to her unborn Child.* —— *None ever repented of making ready to dye.* And every Christian is ready, who can intirely submit to Gods disposal in Life or Death. Yea, and then a good Woman is likest to have her will in a safe *temporal deliverance*, when she is most sincerely willing that God should have his in dealing with her as seemeth best to himself. —— It behoves you, as righteous Hand-maids of the Lord, *To continue in the constant exercise of Faith, Patience, Sobriety* and *Temperance.* Certainly you who are blessed in being Instruments for the propagation of Mankind, when you find you have conceived, and grow pregnant, are highly concerned to put on, and use these *Ornaments.* A great work you are usually busie about, in preparing your *Child-bed-linnen*; and I shall not discourage, but rather encourage you to make necessary provision for your tender *selves* and *babes.* —— And let every ingenuous and grateful Mother, whom God hath safely delivered from her *Child-bearing* pains and peril, imprint a grateful remembrance of so signal a Mercy with indeleble Characters in her mind. *Lord, thou hast regarded the low estate of thine Maiden; when I was in an Agony, and well nigh spent with repeated pains, thou didst stand by me and my babe; yea, thou didst admirably help us, making way for it to pass into this world safely, keeping us both alive; yea, and it may be, when our friends verily thought with sadness, that my Child could not have seen the light, and I should shortly have shut mine eyes upon it, being ready to despair of bringing it forth, then didst thou find a way for us both to escape.* When Mrs. *Joceline*, was made a Mother of a Daughter, whom shortly after being baptiz'd, and brought to her, she blessed, and then *gave God thanks that herself had lived to see it a Christian*; Having dedicated it to the Lord in his Ordinance, she accounted it an additional mercy to her bringing her forth, and so would have it communicated to others support. —— But you'll say, *You shall have a rough passage.* And if, as *Sabina*, a Christian *Martyr*, when she travail'd, being in Prison, you shall cry out, as she was heard to do in her *Child-bearing* throws: whereupon some asked her, how she would endure the *Torments* her Persecutors had prepared for her, if she shrunk at those? To whom she said, *I now bear the Punishment of my sins; but then I shall suffer for my Saviour.* It may be answered: *Notwithstanding*, be of good chear; For the Scripture affords many Antidotes against discouragment, and to chear up Suspi-

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cious and Fearful Women. But remember that the special *Conjugal Grace of Temperance and Modesty*, is to be exercised by the *Child-bearing Woman* in sobriety, chastity, and gracefulness, both with reference to her *Affections* and *Senses*.——*The breeding and big-bellied Women* is highly concerned to take special care for her own, and the child's safety. *Plato* determined, *That big-bellied Women, above all should so govern themselves during that space, that they may be neither carried away to many and furious Pleasures, nor oppress'd with grief; but live a mild, quiet, and pacate Life.* Many have miscarried by an inordinate giving way to their Appetites, and feeding immoderately upon various Dainties. ——*Such soft and delicate Women there are, who like the pleasure, and are impatient of the pain which ordinarily attend those in a Married state.* To say nothing of those bad Women, who from a *lustful cruelty*, or *cruel lustfulness*, as *Augustus* speaks, do wish that *their Issue should perish rather than live*; and therefore do use ill Arts, either to prevent Conception, or procure Abortion; which must needs be very displeasing to God, who in his *Law*, hath *breeding-bearing Women*, much upon his heart, to provide for their safety. There be some, who from preapprehensions of their own pains, forbear to render their Husbands their due, not well weighing the ill Consequents of such forbearance. Others are ready to conceit, 'tis a discouragement to them to take pains, when very well able, about the Nursing and Education of their Children. 'Tis true, they are not of such *Nun-like* dispositions, as some others, idolizing a single life for their ease, reguarding not to be serviceable to God in their Generation, according to their Capacities, when called. For our *Apostle* in this *Epistle*, wills *young Women to marry, bear Children* (not as too many in our Age, to *bear Children* when not married), *guide the house, give none occasion to the Adversaries to speak reproachfullly.* Yet they are so greatly addicted to sensual pleasures in a Married state, that they like not to take pains in going through their appointed time with their *Child-breeding*, and *Child-bearing*; but do so overeagerly pursue their appetites, frolicks, and fancies, that they too often forget the condition into which God hath brought them, and so deprive themselves, and their Husbands, of those blessings, which if they did behave themselves soberly and Christian-like, they might well hope for at Gods hands, supposing them to continue duly careful (as they should be) to forbear excess in Diet, and violent Recreations, and to suppress vehement Passions

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using that *moderation in all things* which their condition notably calls for.——It may be granted, Men, yea, Husbands, are generally more prone to Incontinency. And were I discoursing them, I might remember them (as well as their Wives) of that famous saying of the *Roman Orator*, *That in the Predominancy*, or Kingdom *of sensual pleasure, Men can have Commerce no with vertue*: and therefore are concern'd to be watchful and moderate, especially considering what the great *Philosopher* hath said, *That of all the desires of the body, Men are apt to be faulty this way.* Yet since the Command of God reaches those of each *Sex*, both are under a Religious band in the *Marriage State*; and (as *one* saith) the *pleasure therein must be mingled with some severity, it must be a wise and concionable delight.* It much concerns the *Christian Wife*, to give check to any suggestion, much more to any parley which is in a tendency to violate her *Matrimonial Contract*; or to bring her into any carriage unbecoming that *honourable* state she is brought into; or the undue use of the *undefiled bed.* So that however some of the *Papists* in magnifying a *single Life*, would appropriate *Chastity* unto *Virgins* (whom they themselves do debauch in their *Nunneries*); Yet we find from *Scripture*, and the *Ancient Fathers*, that there is *Chastity* and continency in a *Marraige*-state, as opposed to that in a *single Life.* In the *Exercise* of *this*, with the precedent *Graces*, the *good Wife* having well learned the lesson of *self-denial*, can bear her burden in humble confidence of *aids* from above, in the hour of her *Child-bed sorrow*, and a safe deliverance in the best way.——*Next to Christ, the good Wife is above all other, dearly and constantly to love her own Husband*, and that *with a pure heart fervently.* Yea, and she should never entertain low thoughts of him in that *Relation*, whom she could once think worthy of embracing for her Husband; and whom by the Covenant of God, in all Offices of Love, she is oblig'd to please: Without this bond of Perfectness, all will be loose, uneasie, and unpleasing; yea, the Laws and Commands of God, who by his wise Providence ordered the Match, will become tedious and irksom. But where this *Conjugal Love* is consequent upon the foregoing *Christian Love*, there all will become easie. This is the very life of Friendship; and where it resides in power, no diligence will be wanting to facilitate all other conjugal Duties. For never-failing *Charity*, especially in this *Relation*, will enable the good Wife to *bear all things, to believe all things,*

to hope all things, to endure all things. This holy flame therefore (as the *Vestal fire*) should be ever cherish'd, that it go not out. Indeed *Love* being as the Soul of Society, and of it self Immortal, it would argue it were not sincere at first, if it should cease, Dr. *Goad* recomending the *Mothers Legacy* to her Child unborn, written by pious Mrs. *Joceline*, when big with Child, preparing for her approaching *Child-bed*, saith, *What eyes cannot behold her true and unspotted love to her dearest Husband?* In her affectionate Letter to him, prefix'd to that little Book, she declares with thankfulness to God, her fears of *Child-bed* painfulness were cured with the remembrance, that *things should work together for the best to those that love God* (which cannot be right in a Wife without this true love to her Husband), *and a certain assurance that God would give her patience according to her pain.* And she bare all patiently. So did Mrs. *Wilkinson*, *a most loving Wife*, whose *patience* was remarkable in the midst of very sore pains, which frequented her in the *breeding and bearing Children.* Yet then her speech was, *I fear not pains; I fear my self, lest through impatiency I should let fall any unbefitting word.* 'Tis a blessed frame (said that grave *Divine*, who recorded it), *when pain seems light and sin heavy.* So on the other hand, for want of this prevalent *Conjugal Love*, in conjunction with *Christian Love*, a Daughter of King *Ethelred* having found the difficulty of her *first birth*, she did afterwards perpetually abstain from her Husband's bed (against the *Apostle's Rule*), protesting from a Principle of unaccountable self-love, *That it was not fit a Daughter of a Crowned Head, should commit her self any more to such perils.* 'Twas far otherwise with a young Woman in *Eubœa*, who being Married to a Man she lov'd dearly, became Mother and Grand-Mother to an Hundred Children. The Story of Mrs *Honywood*, in our Age, is not less famous.——The Wife hath plighted her Troth to her Husband, according to the flesh, unto whom the Lord hath in the Marriage-Covenant joyn'd her, and she is obliged to be constantly faithful in all Conjugal Duties to him, with whom she hath trusted herself, and that by Vertue of the Covenant of her God. Neither is it enough to be really faithful, but also to seem so, or be seen as much as may be, so to be. Not that any Christian Woman should be like some of those in the Great *Moguls* Country, who to gain the repute of Modest, Loving, and Faithful Wives, will have their own Corps burnt together with their deceased Husbands: but she should shew her real *fidelity*, as in an honest

and

and prudent concealment of her Husbands Secrets, so in avoiding all just suspicion, by any familiar Converse with others, of being false to his Bed; and Religiously keeping till death, the Matrimonial Obligation, not deserting her dear Yoke-fellow when reduced to straits. For so 'tis storied of the King of *Pontus* his *Wife*, that she disguised herself to follow her banished Husband, saying, *There she reckoned was her Kingdom, her Riches, and Country, wheresoever she could find her Husband.* The Wife of a certain *Count* of *Castile*, when the *King* had detained her Husband in Prison, went to visit him, whom she perswaded to put on her Cloaths, and leave her there in his stead: Of which Fact the King hearing, did much wonder at the fidelity of the *Countess*, and sent her to her Husband, wishing he had such Wives for himself and Sons.—To this matter in his *present to teeming Women*, hath very well observed, 'twas his will that in their Travail their should ever be while the world stands, that most eminent instance of his power; indeed that (I may say) *Gallen.* which made the *great Heathen Physician*, after a deep search into the causes of a Womans briuging forth a Child to cry out, *Oh Sin taile of Nature.* Hence in her low Estate, the pious Wife who lives by Faith, alone Nature, when she utters her doleful groans before the Almighty; concludes, *It is the Lord, let him do what seemeth him good.* If it seems good unto him. then to call for her Life, and the Life of her Babe, she can say, *Lord, here am I, and the Child which thou gavest me.* A prudent Wife abideing in *Faith*, *Charity*, *Holiness*, and *Sobriety*, may have such support from the strengthening word of Promise, here and elsewhere, that Travailing in Birth, and Pain to be delivered, she may have good hope to be preserved in *Child-bearing*: For tho' as the most beloved wife *Rachel* in her hard labour, thought she should die. She may have good evidence, from the Exercise of her Graces, that she shall be eternally saved, and that may be written on her *Tombstone*, which a learned Doctor wrote on that of Pious Mrs. *Wilkinson*, who with her Child, went to Heaven from her Child-bed, *viz.*

Dr. Reynolds *in her life, relates that she and her Child, were buryed together.*

Here lyes the Mother and Babe, both without Sins,
Her Birth will make her and her Infant Twins.

——Hereupon the Upright Woman tho' frail, can resign up herself to God, being fully perswaded with the Father of the *Faithful*, that what he hath promised, he is also able to per-

form, and not *Oliver* speaking largely. ——*As for those who have Wives*, they should take special care to discharge the duties of good Husbands towords their *Child-bearing Wives*, with all good fidelity; *viz.* [1.] *To dwell with them according to knowledg, giving honour unto them as the weaker vessels, and as being Heirs together of the graces of Life, that their prayers be not hindred.* [2.] *To endeavour as much as may be, to discharge the parts of good Christians, and tender Husbands, towards their deareſt Yoke-fellows in such a prevailing Condition*; laying much to heart those antecedent, concomitants, and consequent pains such a state of pregnancy involves them in; which these Husbands themselves, in such a kind, cannot have experience of. That as it becomes them for the sake of their good and godly Wives, they may, as is sometimes said of some *Sympathizing* ones, in a sort, breed with them, and for them, by *putting on, as the elect of God, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering*, &c. and fulfil all the Duties of the Relation they are in, readily and timely providing for them, not only *Necessaries*, but such *Conveniencies*, as they can, for their longing appetites, and for the heartning of their dear & suffering Wives, who are apt to be cast down under apprehensions of their approaching sorrows, & to call in the aid of faithful praying Ministers, and pious Friends, to make their requests known unto God for them. And if God hears their Prayers. [3.] *To be heartily thank-ful to God upon his giving safe deliverance to their gracious wives, from the pains and perils of Child-bearing.*

D.

DAmaris, *Acts* 17. 34. perhaps a little Wife, from δαμαζ ἀλ⊙, a Wife.

Danae, *i. Laurus*, the Lawrel or Bay-tree.

Dalilah, *Judges* 16. 4. 1. poor impoverish'd.

Deborah, may be render'd a By-word, Speech, Praise or Praising.

Denis, belonging to *Bacchus*.

Dido, signifies a Man-like or stout Woman. *Phœnician.*

Dinah, דִּינָה Judgement.

Dorcas, Δορκας, *i.* a She Goat, (or with *Polit.*) a Roe-Buck; see *Tabitha*, *Acts* 9. 36.

Dorothy, the Gift of God, or given of God.

Dousabella, *i.* sweet and fair Maiden. *Fr.*

Douse, *i.* sweet. *Fr.*

Drusilla, Δρυσιλλα, *Acts* 24. 25. *G. P.* composeth it of δρόσος, *i. Ros*, the Dew.

Damia, a Godde's of the Ancients only worshipped by Women

Women, who were ſworn not to reveal any thing that paſſed in nine Days and Nights, Revelling with Muſick and Dancing, &c.

Damodice, ſhe was Siſter to *Critolaus* of *Arcadia*, which Brother having kill'd her Lover in War, ſhe ſo far exaſperated him by Reviſings, that he ſent her to ſeek him in the other World.

Damo, Daughter to *Pythagorus* the Philoſopher; he charged her at his death not to publiſh any of his Writings, which (notwithſtanding her extream Poverty, and the great offers made her for the Manuſcripts) ſhe punctually obey'd.

Damigella Trivulzi, ſhe was Daughter to *John Trivulzi*, a Lady well skill'd in Latin, Greek, and Philoſophy, and applauded for her Orations made before the Prelates and Popes, &c.

Dane, Daughter of *Accriſus* King of *Argos*, the Oracle foretelling ſhe ſhould bring forth a Son that ſhould dethrone him, he ſhut her up in a Brazen Tower, but *Jupiter* deſcending in a Golden Shower, begat on her *Perſeus*; who afterwards ſlew his Grand-father unknown.

Daphne, a Propheteſs, Daughter to *Tireſias*, curiouſly ſeen in Verſe; inſomuch that *Homer* took divers of them to Imbelliſh his Work.

Daphne, a Nymph, held to be the Daughter of the River *Ladon*, and being purſu'd by *Apollo*, who was Enamour'd of her Praying to the Gods for Succour, they turn'd her into a Laurel Tree, the word ſignifying a Laurel.

Dejanira, Daughter to *Oeneus*, and Wife to *Hercules*; who upon falling in Love with *Jola*, ſent him a poyſon'd Shirt dipt in *Neſſus* the *Centaur's* Blood, which made him dye diſtracted.

Diana, or the Moon taken for the Goddeſs that proſpers Succeſs in Hunters, held to be Daughter to *Jupiter* and *Latona*. She had a ſtately Temple at *Epheſus*, and divers other Places: She is ſtil'd the Goddeſs of Chaſtity.

Dido, Queen of *Carthage*, who being got with Child by *Æneas*, and he treacherouſly leaving her, ſhe kill'd herſelf: She was Daughter to *Methres* King of *Tyre*, who flying her Brother *Pigmallion's* Rage, builded *Carthage*, which warred many Years with *Rome*.

Digna, a Heroick Virago of the Kingdom of *Naples*, who being taken by *Attila* King of the *Huns*, and attempting to force her to his Luſt, ſhe threw herſelf from the Battlements of her Houſe into a River, ſaying, *If thou haſt a mind to Enjoy me, follow me.* And ſo ſwimming over, made her Eſcape to the next Gariſon.

Diſcord, a Goddeſs worſhipped more for fear than love,

by the Pagans, to avoid Evils, which they fancy'd she otherways fomented: She was figured in a frightful Posture as with the Head of a Serpent and snaky Hair, and is held to be she that threw the Golden Apple among the Goddesses at the Wedding of *Thetis*, to set them at Variance.

Drusilla Agrippa, the Elders Daughter, a very beautiful Lady, being accounted in her time a second *Venus*; she was contracted to *Epiphanes* Son to King *Antiochus*, who promis'd on that consideration to turn *Jew*; but not keeping his Word, she marry'd *Aziazus* King of the *Emezenians*, but *Felix* Governour of *Judea* inticed her from him; and she was present when St. *Paul* pleaded before him.

Dryades, Nymphs, to whom were asigned the Care of the Woods and Forests, and such as frequented them.

Dorcas, a Widow, curious in the Art of working Imbroidery and other things, worthy Admiration. She was raised by our Saviour from the dead, her other name was *Tabitha*.

Deborah, a Valiant Matron of *Judea*; she encouraged the People to fight against *Sisera*, and harrazed their Country; and going in the head of an Army with *Barack*, she utterly defeated him with a great slaughter of his Host, and he flying to the Tent of *Jael* for shelter, was there slain.

Daniades, the fifty Daughters of *Danus*, who were at once marry'd to *Ægyptus*'s fifty Sons, who were all but one of them Murther'd by their Wives on the Wedding Night, by the cruel Command of *Danus*, who had subtilly, by this way, drawn them into a Snare to gratifie the Revenge he had vow'd on *Ægyptus*'s Family.

Distillation, Every young Gentlewoman is to be furnish'd (as Mr. *Codrington* tells) with very good Stills, for the Distillations of all kind of Waters, which Stills must be either of Tin, or sweet Earth, and in them she shall Distil all manner of Waters, meet for the Health of her Houshould; as Sage-water, which is Sovereign against all Rheums and Collicks, Angelica-water, good against Infection, Radish-water good for the Stone, Vine-water for Itching, Water of Cloves for the pain of the Stomach, Eye-bright-water, excellent for weak and dim Eyes,——— Now by the way observe, you may easily make your Waters look of what colour you please, if you will first distil your *Water* in a *Stillatory*, and then put it in a great Glass of strength, and fill it as full of those *Flowers* whose *Colours* you desire, then stop it and set it in the *Stillatory*, and let it distill, and you shall have their perfect Colour.——— Of precious and excellent *Waters* there are thousands, wherefore

fore I shall only set down here some of the choicest and most valuable.—*Dr.* Stevens *his famous Water.* Take a Gallon of *Gascoin*-Wine, of Ginger, Gallingal, Cinamon—Grains, Cloves, Mace, Nutmegs, Aniseeds, Carraway-seed, Coriander-seed, Fennel-seed, and Sugar, of every one a Dram; Then take of Sack and Ale a quart of each, of Camomile, Sage, Mint, Red-roses, Thyme, Pellitory of the Wall, Wild-Marjoram, Wild-Thyme, Lavender, Pennyroyal, Fennel-roots, Parsley-roots, and Set-wall-roots of each half a handful; then beat the Spice small, and bruise the Herbs, and put them all together into the Wine, and so let it stand sixteen Hours, stirring it now and then, then distill it in a *Limbeck* with a soft fire, the first pint of the *Water* by it self, for it is the best.———The principal Use of this *Water* is against all cold Diseases, it comforteth the *Stomach*, cureth the *Stone* of what nature soever, using but two spoonfuls in seven days: ———*Aqua Mirabilis.* Take three pints of White-wine, of Aquavitæ, and Juice of Saladine, of each a pint; one dram of Cardamer, and one dram of Mellilot-flowers, Cubebs a dram, Gallingale, Nutmegs, Cloves, Mace, Ginger, of each a dram; mingle all these together over Night, the next Morning set them a *Stilling* in a *Glass-Limbeck.* This admirable *Water* dissolveth the swelling of the *Lungs*, and restoreth them when perished; it suffereth not the *Blood* to putrifie; neither need he or she to breathe a *Vein*, that useth this *Water* often: Take three spoonfuls of it at a time, Morning and Evening twice a Week. ———*A most approved Water for the Eyes.* Take a new-laid *Egg* and roast it hard, then cut the Shell in the midst and take out the Yolk and put some white *Copporice* where the Yolk was, then bind the *Egg* together again, and let it lye till it begin to be a *Water*, then take the white forth from both sides of the *Egg*, and put the same into a Glass of fair running Water, and so let it stand a while; then strain it through a fair *Linnen-cloth*, and therewith wash your *Eyes* Morning and Evening.——*An admirable Water against the Stone in the Kidneys.* Take of the middle rind of the *Root* of *Ash* bruised two pound, *Juniper-Berries* bruised three pound; *Venice-Turpentine* of the best, two pound and a half; put these into twelve pints of *Spring-water* in a *Glass-Vessel* well closed, and there let them purifie in *Horse-dung* three Months, then *distill* them in *Ashes*, and there will come forth an *Oyl* and a *Water*; seperate the one from the other, ten or twelve drops being taken of this *Oyl* every Morning in four or six spoonfuls of the said *Water*, dissolves the *Stone*

and *Gravel* in the *Kidneys* most wonderfully.——*An excellent Water for the Worms.* Take of *Worm-seeds* bruised, eight ounces; the shaving of *Harts-horn*, two ounces; of *Peach-flowers* dry'd, an ounce; of *Aloes* bruised, half an ounce; pour on these the *Waters* of *Tansie*, *Rue*, *Peach-flowers*, and of *Wormwood*, of each a pint and half; let them be digested in a *Glass-Vessel* three days, then distill them; cohobate this *Water* three times. This *Water* may be given from half an ounce to three ounces, according to the Age and Strength of the Person.——In the *Second Part of the Ladies Dictionary*, I shall insert the Receipts of several *pretious Waters* and their Use, which I have receiv'd from the Fair-Sex, and which were never yet made publick.

Dells, are young buckSom Wenches, ripe, and prone to Venery, but have not yet been debauch'd.

Dresses *for Persons of different Qualities.*——There are Robes of *Distinction*, which are clasped on Subordinate *Magistrates*, both innocent and laudable in themselves, and are expressive of the Dignity and Office of such as wear them. Thus we read that *Severus* allowed his *Judges* Gowns to sit in publick Judgment, and others to wear at home in their private Houses. Our very *Quakers* were never so impudent to affront the Scarlet of the *Judge* or *Prætor*.——It is lawful, and in some respects necessary, that Kings, Princes, and Magistrates, especially in the solemn Exercise of their proper and respective Offices, be distinguished by their Robes from private Persons, and from each other.——All civiliz'd Nations have so unanimously concurred in this Distinction, that we may receive it as the dictate of Nature, the vote of Universal Reason: *Jehosaphat* wore his *Royal Robes*, tho the wearing them once had like to have cost him dearer, than the matter and making. *Solomon's outward Glory* was the Admiration of the *Queen of Sheba*, and yet when he shone in all his external Lustre and Splendor was not array'd like the *Lilly of the Field*, Mat. 6. which glorify'd only in the Bravery of Nature's own Spinning: So short are the finest works of Art of the courSest manufacture and meanest pieces of the God of Nature.—The Famous *Burleigh*, when at Night coming weary home from the Croud, and BusineSs of the Court, and pulling off his Gown, was usually heard to say to it, *Lye there Lord Treasurer*: And indeed when we remember what Cares the Robe of State are lined with, we shall have little Reason to suspect those of much Pride, that bear them.—

1 *Kings* 22.

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The same dispensation doubtless extends to each Order and Decree of the Royal Household. It being not so Honourable for Princes (like him of the Air) to be attended on by a *Black-Guard*). When the Queen of the *South* took her tedious Journey, to hear the Wisdom of *Solomon*, 'tis expresly said, *The attendance of his Ministers, and their Apparel*, was so glorious, that it ravish't away her Spirit, (*passa est Ecstasin* saith *Junius*) there was no more spirit in her. She fell into a trance to view so glittering a Court, where the great *King*, as the Sun; the chief *Ministers*, as the *Planets* of the first magnitude, and each inferiour *Officer*, as the minor *Stars* (the very least had his Splendor) but all together were (as our Saviour expresseth it) *Solomon in all his Glory*. Surrounded with all his *Nobles* and *Councellors*, and *Attendants*; each one in his Sphere contributing to the Glory of so great a *Constellation*. Indeed God arrayed *Solomon* in the brightest Robes of Royalty with full design to make him the most illustrious *Prince*, that he might unrobe him again, and make him the most experienc'd *Preacher*; that all *Princes* to the Worlds end, might have the Word of a King to assure them how much *vanity* attends the Courts of the most Magnificent *Potentates*, and how little satisfaction, or *Soul-Acquiescence* himself had found in all the Grandeurs of State.—— But above all, how remarkable is the crowding of at least forty Dukes of the Progeny of *Esau* (whom God hated) into one short Chapter, justling them together, three or four into one line, seven or eight of them into two. Duke *Teman*, Duke *Omar*, Duke *Zepho*, Duke *Kenaz*, &c. their whole story lost in the air of an empty Title, their Persons and Hopes entred together in the dark vault of eternal Oblivion, while yet above a dozen Chapters are proved in the deciphering out the Excellencies of but one younger Son, of a *Plain man that dwelt in Tents*, and gives us the exact memories of his whole life and actions to the Grave, *Gen.* 37. to 50.--However we may judge charitably of those, whom rather Reason and Necessity of *State*, than any natural Inclination to the folly, does exact from them a more gay and splendid Appearance and Dress.

Dairies, &c. I must now speak something of *Dayries*, for the better satisfaction of the Gentlewomen both in City and Country; that so the one might the better understand the practice in the Country, and the other being delighted with her own experience, may give a full consent to the Truth of what we shall deliver.—— In the first place, the Kine must be of the best Choice, and Breed, that can possibly be procured,

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the larger the Cow is, the better she is. The Signs of a Cow that gives good Milk, are a wreathed Horn, a thin Neck, and a full Udder. But above all things the good Housewife must be sure the Bull be of as good a Breed, as the Kine themselves. And it is very good counsel, that if at any time you buy any Kine to increase your Dairy, you must be careful that they do not come from a Soil that is more fruitful than your own, but that rather they come into a better Pasture, for then they will prosper, and thrive with you; when otherwise they will pine away, and fall into Diseases, as Pining of Blood, and other Inconveniencies.—Those Kine are said to give most Milk, which have but lately Calved, If a Cow gives at once but one Gallon at a time, and that constantly, she may pass very well for a good Milch Cow.———The best time for a Cow to Calve in, is the latter end of *February*, and in the Months of *March* and *April*, for then the Grass is either coming on, or springeth up in its perfect goodness.———The best and most approved hours for Milking, are in the Spring and Summer, betwixt five and six in the Morning, and about six of the Clock in the Evening And remember, it is the worst point of Housewifery that can be, to leave the Cow half Milked; for besides the loss of the Milk, it is the only way to make the Cow dry.———The Profits arising from Milk are chiefly three, *Cream*, *Butter and Cheese*: The Cream is the Heart and Strength of the Milk, which must be skimmed very cleanly, for this Cleanliness is such an Ornament to a good Housewife, that if she wants any part thereof, she loseth both that, and all other good Names whatsoever.———*How to make your ordinary Clouted Cream.*—Take a quantity of Milk from the Cow, and put it into a broad Earthen-pan, and set it over a slow fire, letting it stand there from morning till night, suffering it not to boil by any means; then take it off the fire, and set it in some place all night to cool, in the morning dish off your *Cream*, for it will be very thick.———*To make fresh Cheese of Cream.*—Take a pottle of new Milk as it comes from the Cow, and half a pound of blanched *Almonds* beaten very small, and make a thick *Almond* Milk, with a pint of *Cream* strained; and a little before you go to Dinner make it blood-warm, season it with a little *Sugar*, *Rose-water*, and searsed *Ginger*, and put to it a little *Runnet*, and when it is Scummed, bread it up, and whey it, and put it into a *Mould*, and press it with your hand; and when it is well wheyed, put it into a *Dish* with *Cream*.———*Cream of Codlins.*—After you have scald-

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ed your *Codlins*, and peel'd off the skins, and scrap'd the pulps from the cores, with a little *Sugar* and *Rose-water*, strain them, and lay the pulp of your *Codlins* in a *Dish*, with as much raw *Cream* as you please about them.——*To make a Junket.*- Take *Ews* or *Goats-Milk*; if you have neither of these, then take *Cows-Milk*, and put it over the fire to warm, then put in a little *Runnet* to it; then pour it out into a *Dish*, and let it cool, then strew on *Cinnamon* and *Sugar*, then take some *Cream* and lay upon it, scraping *Sugar* thereon, serve it up.——Here note by the way, that you cannot keep *Cream* above three days in *Summer*, and six days in *Winter* without prejudice.——The best time to Pot up Butter, is in the Month of *May*, for then the Air is most temperate, and the Butter will take Salt best.——The third Profit which ariseth from the Dairy is Cheese, of which there are two kinds, Morning-Milk-Cheese, Nettle Cheese: But the Morning-Milk Cheese is for the most part the fattest, and the best Cheese that is ordinarily made in the Kingdom.

Dairy-Maids, See *p.* 434.

Dalliance, Whether this Kissing, and Lap-dalliance be through the default of the Husband, or the Wife, it is a great Offence in either. It pleaseth not me, though spoken by an Emperor, *Give me leave by the Lust of others, to exercise mine own*; though a witty, yet a wicked Speech. Wife, is not only a name of Pleasure, but of Honour: though our Men cannot discern this; but rather answer with *Aristippus*, who being told that *Lais* lov'd him not; *No more*, saith he, *doth Wine nor Fish, and yet I cannot be without them*: A true Beast, respecting more the sensual Pleasure, and Appetite of the Body, than the Harmony and Union of the Mind. A Man ought not to to embrace his Wife without a flattering kind of Severity: For this publick Billing sheweth the way to unexperienc'd Youth, to commit Riot in private. And *Cato* accused one before the Senate, *for that he had kissed his Wife, before his Neighbour's Daughter*; A short, yet Wise Speech, and of a hidden Use. Neither by this often, and open Smacking, is shame only diminished; but by little and little, Chastity abolished. The very Elephants cry out against them; *Who*, as *Pliny* writeth, *make not the least Love one to another, except they be covered with Boughs.*

Diversion, *What kinds most suitable to, and commendable in Ladies.*——*Diversion*, and *seasonable Recreation*, moderately used, is proper and allowable to either Sex; but it must be so chosen and methodised, that it may be suited and

and directed to your good, and not any ways to harm you; for whilst you are in youthful Years to be too eager in the pursuit of Pleasure, will Entail it upon you when you go onward towards Eternity, and should move by Gravity, and have only serious thoughts about you; and indeed all Diversions are not to be carry'd too far in the progress of our Lives, for their main end is only to refresh and ease the Mind, over-burthen'd and oppress'd with too weighty Cares or Business; and then the Idle and Supine have no occasion for them, and yet they are not coveted and pursued by many so much as they even pursue them to that Excess, that those Diversions that are pleasant to others, become at length toilsom and uneasie to them, because by an over-doing Eagerness they sweat and drudge at them more than some do at Harvest-work; they have indeed few or no Cares, at least, they will not admit them, and therefore cannot be sensible of the sweet Refreshment the unbending of their Thoughts brings, who have been stretched upon the Rack of Multiplicity of Affairs, which has disorder'd the Mind, by hurrying and confusing it; and to those it is not more natural than it is necessary: But to make a Holiday, or one continued Scene of Recreation, is not only Ridiculous, but as we have hinted, rather destroyeth than promoteth Pleasure; the Mind to be always in one posture, is more tir'd and uneasie, than the Body to be too serious breaks it, and too diverting loosens it; therefore properly affects Variety, which gives a relish to Diversions, and for that Reason the more prudent Ladies change as often as is modestly convenient, whilst others go so long to see Plays, that having at a large Expence of Time and Mony, gotten a great many Fragments by Heart: They phansie themselves the Actors, and being bound Prentice to the House, they are in danger of Correction if they desert the Drudgery.

——————Diversions that are well tim'd and chosen, are not to be blam'd, yet even Innocent Recreations, when carry'd to Excess, may grow Criminal in the Eyes of the Censorious World, and occasion Scandal and Reproach. Some Ladies for their Wit and Humour are so often bespoke to Merry Meeting, that one would almost conclude they made a Trade on it, as Midwives do by their Practice; for where Ladies are insensibly drawn in, and engag'd in a Circle of Idleness, wherein they turn round all the Year; They have their Intelligencers abroad to bring news, where they may meet with Company to trifle away their time, which for want of Business would seem

other-

otherways tedious to them; such we refer to their Devotions, than in which no time is so well spent, because we lay out the few Moments of a short Life here to purchase a blessed Eternity hereafter, which will never steal away from us, but continue us in an Everlasting flourishing Spring of Youth, and holy Pleasures. No Soldier is more obedient to the Sound of the Trumpet, when it Commands him to Horse, than some Ladies are to the Clangor of that which Summoneth them to see some monstrous Sight, or Puppet-play. The Spring no sooner brings out the Butterflies, but they are Inhabitants of both the Parks, as if they intended to Encamp there, and with their Formidable Beauties keep in awe the Sparks and Fops of the Town, that would be otherways apt to Revolt from the Dominion, they have acquired over them: In the Winter, they are the Ballast of the Play-house, and the Incumberance of the With-drawing-room, whilst the Streets which they so frequently measure to no purpose, grow weary of those Daly-faces Mens Eyes are over-laid with them, for we must tell you, that the Sight is many times glutted as well as the Stomach, the one with fine things, the other with over lusscious Dainties; and so when a beautiful Lady will give herself too much to the World, she loses those Advantages of being Admir'd, and rather oppresses than pleases.

——— Diversion in some Jolly Ladies is all their study, they are a cudgeling their Brains as soon as they wake in the Morning how they shall dispose of themselves the Ensuing part of the Day, and cast so many things at once in their Minds, that they forget their Prayers, and are so busie in seeking out and Hunting after Recreation, that in a little time they grow into a Jest; but are very unwilling to let it sink into their Memories, That if they were not so often seen, they would be seldomer laughed at; moreover they render themselves cheap, there being than no unkind or offending Word to be bestowed upon the Sex. To play indeed at sundry Games has been forbidden the Fair-Sex, by some more severe than needful, by Reason, say they, It introduces Men into their Companies, and gives them the advantage over them, by being of their side, or losing to them, which they expect should be forgiven or restor'd, but we ask the Question whether they may not have equal Diversion with the Modest of their own Sex, or such of the other as can have no Pretention to lay any but a Civil Claim to their Favours; and this they may do to entertain the Company, and divert themselves, and it

cannot

cannot be reasonably disallowed, but when it is so often done and with such Earnestness and Affectation, that a Lady procures to herself, the name of a Gamester, it must necessarily be avoided, or her Reputation will suffer, and it will be looked upon next to things that are Criminal; having consequences of such Natures as are at divers times not easily to be born with, it will engage her into a habit of ill Hours, and Idleness, draw her into mixtures of Company, and hinders her paying her Civilities abroad and her business at home; engage her to, or impose upon her acquaintance, not suitable to her Credit, and sometimes to deep play, and the losing of much money which will give the World occasion to ask spightful Questions, as how she comes by it or whether she be able to answer such sums, without geting them by Indirect ways, and sometimes they will be so unmannerly bold, as to gues she procures them at the price of her Honour; and if she run in debt, by this means to a single Person, it will embolden him to make Pretensions to her Love; and he will be concluded no unfair Creditor, if where the Estate faileth he seizeth on the Person.——

Dancing how far it may decently extend Inoffensive.——Dancing is not, Ladies, to be imputed faulty; whatever some have urged against it, when it is undertaken and moderately practiced to accommodate you with a Graceful Carriage; for then it sets off your other Accomplishments with a Decent and Winning Behaviour, and when it goes a little too far it may notwithstanding, be called, an Excelling mistake, unless it run into Extravagancy, and then it can be allowed no great Commendation; and it is better never to practice it than to carry it too far, the safest and easiest method in Acting it is in private Companies, and among particular Friends, and not even there so earnestly pursued as if it were made Common Diversion in the Party performing it, rather than done with an intent to gratifie those that desire it; for when it looks like a business, it cannot be so taken, Fortunes played by Musicians, that make it a Trade, are not so acceptable as from a private Person, who has studied the Science for his Recreation.——Dancing has indeed something delightful in it to the Eye of the Beholder, when excellently performed with Modesty and Moderation, but when a Lady begins it and is unwilling to give over till she tire out the Company, it looks too much like Vanity and Affectation: Some when their Ears are invaded with the Harmony of Musick, are so restless and uneasie, that they are unable to keep their Seats, but move with it, as if something pos-

poſſeſſed them, and compelled their Bodies to that Indecency againſt their Inclinations, when indeed this will be taken to proceed from the deſire you have to ſhow that your Parents have thrown ſome Money away upon you, to ſhow your ſhape in various Poſtures, when indeed it ought not to be done voluntarily, but rather when it is Importuned by others which will raiſe your Eſteem the higher, and make them Indebted to you, for the Obligations you lay on them, in complying with their deſires; when you have done, retire to your Seat, and give place to others; but let no Importunity prevail with you too often to repeat it, for by ſuch a forwardneſs, you may be impoſed on, as one deſirous of applauſe and vain Glory.

Dancing, *a moving Inciteament to Love.*——Dancing is a main Engin to catch a Lover withal, and many times the Dancers by opportunity and meetings are catched themſelves, and loſe their Virginities before the Parſon gives them leave. *Petrarch* calls it the *Spur of Luſt*, and the Circle where the Devil ſtands Laughing in the Center: Nevertheleſs, we find it frequently uſed among us, and is accounted part of a Gentlewomans bringing up; and ſometimes they are at their Dancing, Singing, Playing on the Lute, &c. before they can repeat their *Pater noſter*, or the *Ten Commandments*, and this the Parents allow as a Material part of Accompliſhed Education, to get their Daughters Rich Husbands. And indeed it has a great Aſcendant over Men. *Thais* firſt took *Lampridas*, by her Dancing; *Herodias* ſo pleaſed *Herod*, that he ſatisfied her Mothers Revenge in beheading *John the Baptiſt*: But Hiſtory tells us, ſhe Danced not long after it, for going over a River that was frozen, the Ice broke, and as a ſignal Judgment, the pieces as ſhe fell in ſuddenly cloſing together took off her head: Dancing has many times Captivated Princes, and we had a Race of Kings owing to its Effects. For *Robert* Duke of *Normandy*, Riding by *Falais*, eſpy'd *Arlette*, a plain but beautiful Country Maid, Dancing on a common Green by the Roadſide, and was ſo taken with the neatneſs of her Motion; that he could not reſt till he had enjoyed her, and on her he got *William* who Conquered *England*. *Owen Tudor*, a private Gentleman won by his Dancing, the Affections of *Catharine*, Widow to King *Henry* the Fifth, and Marryed her: *Speuſippas*, A Noble Gallant, ſeeing *Panareta*, a fair young Gentlewoman Dancing by Accidrnt, cryed out, *Who would not love her! Who would not admire her! that ſhould but ſee her Dance! O Divine*

Panareta,

Panareta, *I have seen Old and New* Rome, *many Fair Cities, many Proper Women, but never any like to* Panareta; *they are all Dross and Dowdies to her. O how she Danc'd how she tript, how she turn'd, with what a Grace; happy is the Man that shall enjoy her! O most Incomparable* Panareta: And so goes on as we find it in *Aristenæus.*———— Dancing has taken with rigid *Philosophers*, for *Xenophon* entertained *Socrates*, in this manner, he brought forth in an Enterlude, a Beautiful Woman, represented *Ariadne*, dressed as a Bride, and *Bacchus* as a Bridegoom, he entred Dancing to the Musick, and she sat down to behold him, yet appeared so Affected with his excellent Dancing, that she could scarce sit, he having danced a while, came and bowed to her Knees, Embraced and Kissed her with winning Grace, and much Affection, and then they Danced together, and when he rose up he raised her with him, and many pretty Gestures, Love Complements, Embraces and Kisses passed between them, so that the Spectators swore they Loved in earnest: And were so Inflamed with the Object, that they began to rouse up themselves, as if they would have flown, at last when they beheld them continue so willingly Embracing and Kissing each other, like two billing Turtles, and were ready to go to the Bride-Chamber: They were so Ravished in Contemplating such innocent Happiness, that those who were unmarried, vow'd they would forthwith marry: And those who were married, called instantly for their Horses and Galloped home to their Wives, that they might quench that Ardour and Imagination it had stired up in them: And though many have condemned Dancing when it is Extravagant, or is used unseasonably or indecently: Yet our opinion is that, this moderately Exercised, is an honest Disport, a lawful Recreation, and a bodily Exercise that conduces to Health. And *Plutarch* says, that which has a respect to Pleasure alone, honest Recreation, or Bodily Exercise, ought not to be rejected or contemned. And *Lucian* says, it is an Elegant thing which cleareth up the Minds, delights the Spectators, Exercises the Body, and teaches many comely Gestures, equally Affecting the Ears, Eyes, and Soul it self: Some are so Cynical, that they will not allow Men and Women to Dance together, because it may excite and stir up Lustful desires; but by the same Rule they may as well cut down all the Vines, because the Wine makes some Men and Women Drunk, by being Immoderately taken of this and all other harmless Recreations; it may be said they are like fire, good when used

to

to it's proper end, but bad when it is applyed to destroy and lay waste, we see therefore no Inconveniency, but that they may so Dance, if it be done at seasonable times and by fit Persons, most of our Modern Divines allow it, and we find, *Eccl.* 3. 4. There is a time to Dance as well as Mourn, or do any other matters. It is a pleasant sight to see the pretty Knots and Swimming Figures, their keeping time, now tracing, now turning, now parting, now altogether, now a curtesie, and then a caper, where it is done by young Men and Women, Fair and Lovely in their flourishing Age; but for old People, pardon us Reverend Ladies, if we cannot allow it to be very seemly because Age requires more Gravity, and Seriousness than Dancing will allow: Some are of Opinion that the Moon and Sun Dance in their Mistick Traces, and unaccountable Motions in their Circling the Earth; the three upper Planets about the Sun as their Center: Now Stationary, now Direct, now Retrograde, now in *Apogæo* and again in *Perigæo*, now Swift then Slow, Occidential Orientia, they turn round, and Trace *Venus* and *Mercury* about the Sun with those 33 *Maculæ*, or *Burbonian* Planets, *Circasolem*, *Seltautes*, *Cytharedum*, says *Fromundus*. Four Medicin Stars dance about *Jupiter*, two Austrian Stars about *Saturn*, *&c.* And all be like to the *Musique* of the *Spheres*, and even all Creation has in it a curious Harmony, keeping set time and measure: Nature herself taking delight to move and actuate in due decorum, so that is something rare in it, and many wise and vertuous People have used it in most Ages; and many Learned Men have Writ in Vindication of it, and even the *Barbarians* as well as Civilized Nations have it in great esteem. —— Dancing Schools are allowed by *Plato* in his Common-Wealth, that young People may meet together, see one another and be acquainted by the Exercise of that suitable Recreation, and he above all Men, had it been discommendable, would not have encour aged it; therefore if such grave Philsophers found no fault with it, why should we. It is confessed, there are sometimes a company of bawdy Bacchinalians that use, and some by their Apish and Mimical Postures, labour to turn it into Ridicule; and indeed there are very few things, though good in themselves, but may be abused, but what's that to you Ladies, who intend and practice only for your innocent Recreation to set a comely Grace upon your Carriage and Gesture, and to render each Action, Lovely and Winning: Go on then, and be as happy as your wishes can make you, for neat Dancing is a great Allurement to

those that are given to Love, and takes them as soon as any thing else; if it be discreetly Managed, many an Amorous Gallant has fixed his Eyes upon his Mistresses feet when she Danced, with as much satisfaction, as if he had privately looked over his Mistresses shoulder, and read the pretty conceits she was writing to him in a Love-Letter.

So charming is the sight Lover forget
A while the Face, admiring most the Feet.
Who by their oft indenting seem to write,
Such Love Incomiums as must breed delight.
Nearly to Dance, Move with a winning Grace,
Takes more with some than does a beauteous Face.
A shaft it is out of Loves Quiver ta'in,
And where it hits it seldom strikes in vain;
But gives a wound that does appear too plain.

Deformity, *Where it happens Naturally, or Accidentially; how Ladies ought to bear it with Patience, and Submission to the Will of God.* —— Deformity, though it is unpleasing to all Creatures, but more especially Mankind; when it falls to our share, and cannot be repaired by Art, ought to be born with Patience; it happens either naturally, voluntary, or Adventitious, either being caused by Gods unseen Providence, or Mans Cruelty. Therefore if a Lady be not so handsom as she would be, let her thank God that she is no more unhandsom than she is; it is his Mercy that she is not made a Mark to be pointed at an *Hetroclite* in Nature, with some Member defective or redundant. Let her rejoice that her Cottage of Clay has all the necessary Rooms belonging to it, though the outside be not so fairly set off as others. —— Deformity may Lawfully and Commendably be helped by Art, to Correct the Defects, *Erichthonus* being a goodly Man, from the Girdle upward, but as the Poets feign, having downwards the body of a Serpent (or rather as we believe, crooked Legs, or stump Feet) set his wits to work to invent a Chariot; in which Riding, the Deformity of his Legs and Feet were hid, it is said (though without much Ground) by *Saunders*, that Queen *Anne* Wife to *Henry* the Eight, invented the Ruff, to hide a Wen in her Neck. However, it matters not much whether he be in the Right or the Wrong, for such a thing might be lawfully used, on that or the like occasion. Let us not in any wise, dare to mock at or despise those that are mishapen by Nature; those that despise them, despise God that made them: For they as well as the most Beautiful and well Proportioned

portioned, are Pictures of Gods own making; but set in a plainer Frame, not so guilded and Embellished; a Deformed Person is no less his Workmanship, but not drawn with even Lines and lively Colours. The former not for want of Wealth as the latter, not for want of Skill, but both for the pleasure of the Maker. *Aristotle* is uncharitably cruel, when he advises people to expose their Deformed Children to the wide World; and not to take any regard of them, as if they were not Gods Creatures, as well as the other: And though Deformities have taken hold of their Bodies, frequently the beauties of their Minds, make amends for it, many times Equaling, and some times Excelling in a high degree: Those of the most Fair and Beautiful; some people handsom, by Nature deform themselves; by Riot and Luxury, Excess, or Immoderate Eating and Drinking, being Enemies to Beauty, in either taking away the pleasing blush by being bloated, or growing over fat, or convert it into a *Bacchinalian* hue, which is worse, because it more visibly exposes the party, and the cause by whose Effects those Rubies are planted there, as not arising (as they would make us believe) from having but being bad Livers, when the Woman, in the first of *Kings* 3. 21. Considered the Child that was laid by her, by the sly subtilty of the other Harlot, behold when I looked, said she, *It was not the Son which I did bear.* How justly may God say the same of those that deform themselves by their Irregular Courses of Living: and overtook them as things he created not. But where a Deformity is made by the malice of Men, it is otherwise, for many times that stands for God's mark and Seal upon his Children, when they suffer Torments, and Persecutions for the Honour of his Name, as Confessors who were the Body of Truth, and though they are Scar'd or Dismembred, they look more Beautiful in the Eyes of their Maker, and likewise in the Esteem of all Good Men and Women this contemplation of suffering Deformity made the Emperour *Constantine* the Great, did kiss the places where *Paphuntius* a Godly Christians Eyes had stood before they were bored out by the Tyrant *Maximinus*, because he would not fall down and worship the Heathen Gods: wounds in War, if honourably received, though they occasion deformity, are never the less Beautiful to Noble and Generous Spirits however they may seem contemptible in the Eyes of the Vulgar and Sordid part of Mankind, Halting through Wounds and Honourable Scars is a Soldiers stately March: And he who mocks at the

Marks of Valour in a Soldiers face, may with Ignominy at one time or other be Scared with the brand of Juſtice on his own Fleſh. Beautiful minds as we have hinted, are frequently join'd with ſuch bodies as by Nature, are deformed, their Souls have been the Chapels of Sanctity, whoſe Bodies have been the Spittles of Deformity: Many rare and uſeful Arts are owing to the Wiſdom and Induſtry of either Sex, whoſe Bodies not being very acceptable has made them improve the vertues of their Minds, to get them an Eſteem, and a Name that would be ſure to live beyond the longeſt continuance of Beauty: ſome Ladies that have been tollerably handſom, and have found it much impared by that Irreconcilable Enemy, to a good force, *viz.* The ſmall Pox, have been ſo frequently, paſſionate and uneaſie, ſo diſpleaſed and out of humour with themſelves, that they have grown careleſs and negligent of their Perſons, and Affairs, weary in a manner of their Lives. For that which of it ſelf in a little time, would naturally have faded, and like a ſhedding Roſe, have dropt into, and been loſt in the Seeds of Old Ages, Wrinkles and Deformities, not at the ſame time regarding that their true Beauty which they ought moſt to value, and improve, was locked up in a Cabinet, the fury of the diſtemper could not open; which being expoſed to the beſt Advantages, would yet ſet a greater Luſtre upon their Faces: than all the Roſes and Lillies without it could do in their flouriſhing Prime; for an outſide Beauty without that which is Internal, can be reckoned only a Fair Picture ſet up in the World for Men only to gaze at: And indeed is of little other uſe, profit or delight. Our Advice is, Ladies, that you be not dejected or angry with your ſelves or your Maker (the latter eſpecially is to be avoided) when a cloud is drawn over the Luſtre, only of an outſide fading Beauty, no more than the Sun ſeems to be diſpleaſed, and leave his Road, when a Miſt, to appearance, renders him a bold and beamleſs Globe of Fire to Mortal Eyes, his brightneſs in himſelf is then ne're the leſs: No Miſts, Clouds, or Vapours, being capable of Leſſening it, or any thing ariſing of the Damps and Foggs of the Earth, to his Exalted Sphere. So the brightneſs of your Souls, in the perfection of the many vertues that adorn you, ſhining as Glittering Gems, in Crowns of Burniſhed Gold, about the Eclipſe of a Diſeaſe; However for the repair of External defects in Beauty, we have enamelled this Work with divers choice Receipts, to reſtore a Lovelineſs in fading Beauty, and ſo we conclude this Head with a few Lines writ to a

Lady

Lady who had newly been visited with the small Pox.

Sickness Loves Rival, envying the place,
Where Cupid *choose to pitch his Tents (your face.)*
Went to write foul, but Venus *made it prove,*
Spight of his spight the Alphabet of Love.
So as they strove, Love served him in his trim,
For as that set on you, this set on him.
And Love that Conquers all things soon made known,
To him a burning greater than his own.
What pitty 'tis that face, where Love has been,
So oft, so proud, to play so sweetly in.
By Sickness hand, should be o're turned thus,
As to be made a Campius Martius.
Wherein the angry York *and* Lancaster,
New Vamp, and do retrive their cruel War;
As if the Red Rose, and the White would be,
Where e're they met still at Antipathy.
A Face that was as clear as day, as bright,
Should bud with Stars, like an Enamell'd Night.
Your Sickness meant to turn Astrologer,
Your Face the Heaven, and every spot a Star;
Or else would write on Almanacks *and raise,*
By those red Letters, nought but Holy Days.
They blush no more, but let the fair ones know,
They are but Characters writ on your brow;
Or Etch'd by skilful hands, that they may see,
That Beauties subject to Mortality,
How frail 'tis, how vain 'tis to adore it,
How weak they are that Love and Marry for it.

Divorce, *the manner of it among the* Jews. —— *Divorce among the Jews, was in this Form; The Day, Month, and Year of the Creation of the World, being first named, according to the Computation we use here in this City. The Son of* Rabi, D. *but now I Dwelling near such a River, in such or such a Place, have desired of mine own Free-will, without any Coaction; And have Divorced, Dismissed, and cast out thee, I say Thee, My Wife,* C. *of the Country* G. *of* B. *Daughter of* Rabi N. *Dwelling in such or such a Country, or Dwelling now in such or such a Place, Scituate near such or such a River, which hast been my Wife Heretofore: But now I do Divorce thee, Dismiss thee, and cast thee out, that thou mayst be Free, and have the Rule of thy self to depart, to Marry to any Man whom thou* *Divorce, a Copy as it was among the* Jews.

wilt, and let no Man be refused by thee for me, from this Day forward, for ever: Thus be thou Lawful for any Man, and this shall be, to thee, from me, a Bill of Separation, a Bill of Divorce, a Bill of Dismission, according to the Law of Moses:

N. *The Son of* N. *Witness.*

N. *The Son of* N. *Witness.*

Dowry, The Copy of a Bill among the *Jews*, was in this Form, *viz.*

Dowry among the Jews, *the manner of it.*

Upon the sixth Day of the Week, being the Fourth of Month Sinan, *in the Year of the Creation of the World* 5254. *According to the Computation we use here at* Massillia, *a City which is Scituate near the Sea-shore. The Bridegroom* Rabi Moses, *the Son of* Rabi Jehuda, *said unto the Bride-Wife* Dinah, *Daughter of* Rabi Joseph, *the Son of* Rabi Jacob, *a Citizen of* Madrid, *be unto me a Wife according to the Law of* Moses *and* Israel, *and I, according to the Law of God, will Worship, Honour, and Maintain and Govern thee, according to the manner of the Husbands among the* Jews, *who do Worship, Honour, Maintain and Govern their Wives; faithfully I do also bestow upon thee the Dowry of thy Virginity two hundred Denairs in Silver, which belong unto thee by the Law, and moreover thy Food, thy Apparel, and sufficient Necessaries, as likewise the Knowledge of thee, according to the Custom of all the Earth. Thus* Dian *the Virgin rested, and became a Wife to* Rabi Moses, *the Son of* Jehuda *the Bridegroom.*

Such Virtues as to Women praises win,
Are sober shews without Chast Thoughts within;
True Faith and due Obedience to their Mate,
And of their Children honest Care to take,

Dunmow, a Town in *Essex*, has a very strange Custom anciently settled in it, which is upon these Conditions, *viz.* by a Monastry held there, it was ordain'd, That if any Man would come and Kneel on *Two Stones*, yet to be seen at the Church Door, before the Convent, and solemnly take an Oath, he might peremptorily demand a Flitch of Bacon as his Right, which would be freely given him: Wherefore, since this is a common saying in *Essex*, and because we know not but the Custom is yet good, we shall set down the Form of the Oath, that Marry'd Men and Women knowing it, may be the better capable of Judging whether they can safely dispence with it, or not;

Dunmows *Bacon, an Encouragement to happy Marriage.*

You

You shall Swear by the Custom of our Confession.
That you never made any Nuptial Transgression,
Since you were Marry'd Man and Wife,
By Housholld-Brawls, or any Strife,
Or otherwise at Bed or at Board,
Offended each other in Deed or Word;
Or since the Parish-Clark said Amen:
Wish'd your selves unmarried agen,
Or in a Twelve-Month and a Day,
Repenting Thoughts did never stray;
But continu'd True and in Desire,
As when you Joyn'd Hands in Holy Quire;
If to these Conditions without all fear
Of your own accord if you'll freely swear,
A Gammon of Bacon you shall Receive,
And carry it hence with Love and good Leave;
For this is our Custom at Dunmow *well known,*
Tho the Sport be ours, the Bacon's your own.

And by an old Book they keep to show there it stands upon Record, that one *Richard Wrighte* of *Badsworth* in *Norfolk*, in the 23 of *Henry* the Sixth, when *John Canon*, was Prior, *Stephen Samuel* of little *Easton* in *Essex*; on the Seventh of *Edward* the Fourth, and *Thomas Lee* of *Coxhal*, in the aforenamed County, in the Second of *Henry* the Eight. The said Oath at the Respective times mentioned, and had their *Bacon* with great applause of their being Extraordinary Husbands that they could keep their Wives in good Humour so-long. And indeed this Custom was first brought up to show the young *Nuns* that a Married Life consisted not of such Extraordinary felicity as was supposed by young unmarried People, since it was apparant by the few that came for *Bacon*, and those that came perhaps swallowed the Oath for Lucre of the profit, that there were discontents and divisions in it, and thereby confirmed 'em to live contented in a Single Life, sequestered from the World, and indeed many such Whimseys they had in those dark times of Ignorance to work upon the younger sort, and draw them into a snare, but being once nooſed in a Monastry, not all their Tears and Repentance, without a good sum of Money could bring them out again; for to that end most of the cunning Contrivers of those Orders, laid their Nets; as well foreseeing most people would be desirous of a Novel or Change in their Course of Life, to live on Plenty, and be at Ease.

Danes, *Destroyed by Women*——*Denmark* and *Norway*,

over-swarming of those Ravenous People, they made great Spoil, and used Intollerable Cruelties, not only here, but in *Scotland*, being then Pagans or Heathens; so that Churches, Abbeys, Monasteries, were Burnt and Plundred, the *Nuns* Ravished, and all manner of Miseries heaped upon the bleeding Nation, that a Barbarous Enemy could inflict. They shot King *Edmund* to death at St. *Edmonbsbury*, his death putting the Town in awe, and continued their Mischiefs till King *Ethelred* taking pity of his Subjects, and finding he could not root out their Enemies by force, used policy, he had at this time bought his Peace of them, for Ten thousand Pounds a Year: Notwithstanding which, they Compell'd him to pay Fourty thousand Pound a Year: And Billited their Soldiers in *Ale-Houses*, to be a Spy upon their Landlord, where he lived a lasie Life, and was called in honour, *Lord Dane*; which is since corruptly turned, *Jut Lurden*, for an idle droniish Fellow, nor were they so contented, but they took the priviledge to lie with the Wives and Daughters of those that entertained them. The Women with whom they lay a Nights, were acquainted with the Kings design, Generally undertook themselves to destroy the Ravishers of their Honour: And on *November* the 13th 1012. being St. *Brices* day, the *Danes* having highly Feasted, and many of them Drunk, were taken Napping by the Women, who with short Knives they had privately conveyed to bed; they destroyed all unless a very few, who were fallen upon by the Rable, and most of them killed the next day: Seven of their Princes being Bury'd at St. *Clements* in the *Strand*, which caused the Additional name of *Danes* to be annexed to it.

Domicellus, -la. Titles given *John* of *Gaunt's* Son and Daughter in their Naturalization.

Domino, a hood worn by Canons, also a Womans mourning veil.

Doudon, *o.* a short fat Woman.

Doxcas, *g.* a Deer or Roebuck.

Doxis, wife to *Nereus*, and Mother of the Sea-Nymphs *Nereides*.

Doxthy, *g.* the gift of God.

Dote assignanda, a writ for the *Escheator*, to assign a *Dowry* to the Widow of a King's Tenant; swearing in *Chancery* not to Marry without the King's leave. These are the King's widows.

Dote, *unde nihil habit*, a writ of *Dower* for a Widow of the land sold by her Husband, whereof he was so seized as the issue of them both might have inherited,

Doted, *l.* endowed, having joynture.

Dousable

Dousabel, *f. Dulcebella*, *l.* sweet and fair.

Doucet, *Doulcet*, a Custard.

Dowager, apply'd to Widows of Princes, *&c.*

Dower, Dowry, a Wives Portion.

Doxie, *o.* a she-beggar, trull.

Dramatick-Poetry, Comedies and Tragedies.

Drape, *No.* a farrow-Cow, whose milk is dry'd up.

Draw-latches, *Robertsmen*, Night-Thieves.

Disparagements, an undervaluing, also the marrying of an Heir or Heiress under their degree.

Dize, *No.* put Tow on a Distaff.

Dodona, a City in *Greece*, near which *Jupiter* had an Oracle in a wood whose trees were supposed to be vocal and to return the answers of the Oracle.

Diffarreation, *l.* a *Roman* ceremony at divorcement.

Disguise, *f.* Put into another guise or form.

Deuterogamy, *g.* second Marriage.

Dey, *o.* Dairy-woman.

Diana, the Maiden-Goddess of Woods and Hunting Twin-sister to *Apollo*, by *Jupiter* and *Latona* the Moon.

Diapasm, pomander or perfume of dry powders.

Dictionary, *l.* Lexicon *g.* storehouse of words orderly digested and explained.

Dido, Queen of *Carthage* in *Africa*, she kill'd herself, because *Æneas* would not marry her, or rather) because she would not be forced to marry *Jarbas* King of *Getulia*.

Demophoon, succeeding his Father *Theseus*, (in the Government of *Athens*) forgat *Phillis*, whom he had married in *Thrace* driven thither by storm, whereupon she hanged herself on an Almond-Tree.

Denis, *Diana*, a womans name.

Derceto, half woman, half fish an Idol Goddess at *Askalon*.

Dessert, the last course at a Feast.

Drusilla, *Diocletians* wife.

Dryads, *g.* Oak or Wood-Nymphs.

Deianira, *Hercules's* Wife, who slew herself, because he burnt himself, to avoid the torment caused by the Shirt she gave him (to gain his love) presented her by the Centaure *Nessus* wounded by *Hercules's* Arrow, for attempting to ravish her when carried by him over the River *Evenas*.

Democrita, a *Roman* Matron who kill'd her daughters and herself, being forbidden to follow her banisht Husband *Alcippus*,

Danae, Daughter of *Acrisius* King of *Argos*.

Dandy-prats, a small Coyn made by *Henry* 7. also little Folks.

Dandruff, *-raff*, headscurf.

Daphne, flying from *Apollo's* lust, was turned into a

Laural

Laurel or a Bay Tree.

Darling (*q. Dearling*) fondling.

Deabona, the Goddess *Fortuna*, and sometimes the earth, called also *Ops*, *Fatua*, and *Fauna*, whipt to death with myrtle by her Husband *Faunus*, for being drunk with wine of myrtle-berries.

Dea viri-placa, a goddess in whose Chappel Man and Wife were reconciled.

Damophila, the Cousin-German, Associate and Emulatrix of *Sappho*, and Wife of *Damophilus* the Philosoper; she is said to have writ a Poem of *Diana*.

Deborah, a great Prophetess in *Israel*, of whom such was her Repute at that time, that she was Judge or Supream Governess; her Divine Hymn upon the Deliverance of the *Israelites*, shews her to be divinely Inspir'd with a Poetick Spirit.

Debonnaire, (*Fr.*) gentle, mild, courteous, affable.

Debosche, Debauche, (from the *Fr. Desbaucher*) to corrupt, make lewd, or put out of order, to vitiate.

Decorum, (*Lat.*) comliness, honesty, good grace.

Delian twins, *Apollo* and *Diana*; the Sun and Moon: so call'd from the famous Island *Delos*, where *Latona* at one Birth brought forth *Apollo* and *Diana*.

Depilatory, (*Depilatorius*) that makes the Hair fall; It is also used substantively, for any Ointment, Salve, Water, &c. which takes away the Hair.

Deportment, (*Fr.*) behaviour, demeanour, carriage.

Diadem, (*diadema*) a Kings Crown, or Wreath for the Head; it properly signifies a wreath'd Head-band with which the ancient Kings were contented, as thinking the Crown belonged only to the Gods. *Cotgr.*

Diana, The Moon; Also a Goddess of Hunting, much honoured for her Chastity, having had many Temples dedicated to her; whereof the chief was that at *Ephesus*, called the Temple of *Diana*; which for the Spaciousness, Furniture and Workmanship, was accounted one of the Worlds Wonders; It was 200 Years in Building, contrived by *Ctesiphon*, being 425 foot long, and 220 broad, sustained with 127 Pillars of Marble, 70 foot high, whereof 27 were most curiously graven, and all the rest of Marble polished. It was fired seven times, and lastly by *Herostratus* (that Night in which *Alexander* was born) to get himself a Name. *Heyl.*

Diapasm, (*diapasma*) a Perfume, a Pomander, a Medicine of dry Powders, that is either cast among Apparel to make them smell sweet, or into a Wound, or superfluously into Drink. *Rid.*

Diapard

Diaperd or Diapred, (Fr. *Diapre*) diversified with flourishes or sundry figures, whence we call Cloath that is so diversified, *Diaper*.

Dieu & mon droit, (Fr.) *God and my Right*. The Motto of the Kings Arms, first used (as some affirm) by *Henry* the Eighth.

Diffarreation (*diffarreatio*) a Sacrifice done between a Man and his Wife at Divorcement: As *Confarreation* was at the Marriage. *Rider*.

Digamist or Digamite (*digamus* or *digama*) a Man that hath two Wives together, or a Woman that has two Husbands, also one that marrys after his first Wife's death or divorce.

Dilling, (*proculus*) a Child born when the Father is old, or the last Child that Parents have; in some places called a **Swill-pough**.

Dishevel, (*Fr.*) to unloose the Hair, to unty, to pull the Hair about the Ears.

Dispensatory, a Book that teacheth how to make all Physical Compositions.

Dissonance, (*dissonantia*) a discord in Tunes and Voices.

Ditty, (from the Ital. *detto*, *i. dictum*) a Rhime expressed in words; and sung to a musical Tune. *Min*.

Divorce, (*divortium à diversitate mentium*) the Dissolution of Marriage, a Separation of Man and Wife, which was (as our Saviour witnesseth, *Matth.* 19. 8.) first permitted by *Moses* to the *Israelites*, *Deut.* 24. 1. for the hardness of their Hearts, that Men might rather put their Wives away, whom they grew weary of, then use them with too great extreamity to shorten their lives, as many did; The Woman so divorced was to have of her Husband a writing (as St. *Hierom* and *Josephus* witness *in lib. de ant.* 4. *c.* 8.) to this effect, *I promise that hereafter I will lay no claim to thee:* This Writing was call'd a *Bill of Divorce*. But with Christians this Custom is abrogated, saving only in Case of Adultery. The ancient *Romans* also had a Custom of *Divorce*, among whom it was as lawful for the Wife to put away her Husband, as for the Husband to dismiss his Wife; But among the *Israelites* this Prerogative was only permitted to the Husband. See *Repudiate*.——— In our Common Law, *Divorce* is accounted that Separation between two *de facto* married together, which is *à vinculo Matrimonii*, *non solùm à mensa & thoro*. And thereof the Woman, so divorced, received all again that she brought with her. This is only upon a Nullity of the Marriage through some essential Impediment, as *Consanguinity* or *Affinity* within the degrees forbidden, *precontract*, *impotency*, or such like.

Dodona, a City of *Epirus*, near which ſtood a Grove of Oaks only dedicated to *Jupiter*, called *Dodonæ Grove*; the Oaks were ſaid to ſpeak, and were wont to give oraculous Anſwers to thoſe that came to conſult them.

Domini or Anno Domini, is the Computation of time from the Incarnation of our Saviour Jeſus Chriſt. As the *Romans* made their Computation from the Building the City of *Rome*; and the *Grecians* number'd their Years by the *Olympiads* or Games called Olympick. So Chriſtians, in remembrance of the happy Incarnation, and bleſſed Birth of our Saviour, reckon the time from his Nativity.

Domino, a kind of hood or habit for the Head, worn by Canons; and hence alſo a faſhion of vail uſed by ſome Women that mourn.

Dower, (*dos*) ſignifies in Law, That which the Wife brings to her Husband in marriage, Marriage, otherwiſe called *Maritagium* good. *Dower* from *dotarium*, That which ſhe hath of her Husband; after the Marriage determined, if ſhe out-live him, *Glanvile* 7. *ca.* 2. *Bracton l.* 2. *ca.* 28.

Dorp, a ſhe Rogue, a Woman-beggar, a lowzy Quean.

Drol, (*Fr.*) a good-fellow, boon Companion, merry Grig; one that cares not how the World goes.

Dulcimer or Dulcimel, (*ſambuca*) ſo called, *quaſi dulce melos i.* ſweet melody) a muſical Inſtrument; A Sambuke.

Dentitio, the time that Children breed Teeth, which is about the Seventh Month, or later; and uſually the upper Teeth come firſt, in ſome the under; and amongſt theſe, the Fore teeth firſt: Many times Fevers, Convulſions, Looſeneſſes, *&c.* attend Children in the time of breeding Teeth.

Diſtillatio, an Extraction of the moiſt or unctuous parts, which are rarified into Miſt, or Smoke as it were, by the force of Fire. Diſtillation is performed by a Bladder, by a Chymical Inſtrument called *Cucurbita*, (before deſcribed) by a *Retort*, by *Deliquium*, by *Filtri*, by *Deſcent*; *&c.* and that either in *Balneo Mariæ*, *Sand*, *Vapours*, *Dung*, the *Sun*, a *Reverberatory*, &c.

Diſpenſatorium, a Diſpenſatory, a Book uſeful for *Apothecaries*, wherein all Medicines, at leaſt the moſt uſual, are contain'd and preſcrib'd; that they may be prepar'd in the Shops all the Year round.

E.

Eade, for *Eadith i.* happineſs. *Sa.*

Eleanor, *i.* pittiful. *gr.*

Ellena, *ibid.*

Elizabeth, *i.* The Oath of my

my God, or else it may be *Elisheheth i.* the peace or rest of my God.

Emmet, *i.* a Giver of help. *Norm.*

Ephraih, אֶפְרַיִם *1 Kin.* 2.19. *i.* fertility or fruitfulness, or rather I will be fruitful.

Esther, אֶסְתֵּר *i.* hidden, from כָּתַר *sathar*, he lay hid. *Heb.*

Ethelburg, *i.* a Noble Keeper. *Ge.* and *Sa.*

Ethelred, or *Ethelred*, *i.* noble advice, *Ge.*

Eve, חַוָּה *Chavah*, *i.* living, or giving life; so called by her Husband *Adam*, because she was the Mother כָּל חָי *kol chav*, *i. omnium viventium*, of all living, *Gen.* 3. 20. from חָיָה *Chajah*, he lived.

Eugenia, she that is nobly born, see *Eugenius* in Mens names.

Eupheme, *i.* she that is well spoken of, and hath a good name and report.

Eutychia, Εὐτύχια, *i. felicitas*, *i.* happiness.

Echiud, Queen of the *Scythians*, with whom *Hercules* lay, and got on her three Sons, leaving a strong Bow behind him; and ordaining that whoever of them, when they came to years, could bend that Bow should Succeed her in the Kingdom; which only *Scytha* the youngest could do, and so obtained it before his two Elder Brothers.

Echo, a Nymph, who being desperately in Love with *Narcissus*, and rejected by him, pined and sighed herself into Air, and so became the shaddow or counterfeir of a Voice.

Egeria, a Nymph beloved by *Num a Pampilius*, for her Wisdom, he told the *Romans* he confuted her in all his great Affairs, and Compiled divers Laws, and Religious Customs, by her Advice, and made her to be in great Esteem with the People: Some held her to be the Goddess who assisted at, Womens Labours, and eased their pains in Child-Birth.

Elizabeth, Daughter of *Henry* the Eight, by Queen *Anna Bulloin*, Daughter of Sir *Thomas Bulloin*; she was Queen of *England* after the death of Queen *Mary*: And had a long and Glorious Reign. *Of her see more at large.*

Epicharis, a Woman of a mean Birth, but of great Courage and Vertue, being Condemned before *Nero*, for having a share in a Conspiracy against him, and being ordered to extream torture, to make her Confess her Accomplices; she bore it with such a Spirit and Courage, she shamed and daunted her Torturers, nor could any Confession be gained by the most violent means but being remanded to Prison, she killed herself to avoid the Tyrants further rage.

Eppenniva

Epponina, Wife to *Julius Sabinus*, a miracle of Conjugal Love for her Husband, taking Arms with others against *Vespatian*, and being overthrown, hid himself in the Ruins of a Tomb, where she came to him, supplyed him with Food and Necessaries: Lived with him, and brought him forth divers Children in that dark and Solitary place; but at last being discovered, they were put to death, which she bore with great Courage and Patience, telling the Emperour, she had rather die than live, to see the wicked days of his Reign.

Erato, one of the *Nine Muses*, presiding over Love Songs and Poems, she is generally painted like a Virgin in the Bloom of her Youth, Frolick and Gay, Crowned with Roses and Mirtle, holding a Harp in one hand, and a Bow in the other, with a Winged *Cupid* placed under her Elbow, Armed with his Love-procuring Darts.

Esther, Neice to *Mordicai* of the Tribe of *Benjamin*, when King *Ahasuerus* of *Persia*, had put away *Vasti* his Queen, for disobeying his Royal Mandate, she being brought unto him among other Virgins, he was so pleased with her Beauty and Conversation, that he took her to Wife, and she became Instrumental in saving the *Jewish Nation*, then in Captivity, from the destruction *Haman* had prepared for them, and turned it upon himself and his House.

Eudoxia, Married to *Arcadius* the Emperour; she was a great Enemy to St. *Chrisostom*, and declared for *Theophilus* against him, and caused him to be banished, but he was soon after re-called, but speaking some words against the setting up of her Statue, she again procured his banishment, and sided with *Theophilus*, but soon after she miscarried & dyed.

Eudoxia, Daughter of *Theodosius* Junior, Wife to *Valentinian* the Second, she called *Genseric* into *Italy* to Revenge her Husbands death on *Maximinus* the Usurper, who Sack't *Rome*, and carried her and her Daughters away, but at the instance of *Martin* and *Leo*, they were sent back.

Eudoxia, Daughter of *Leontius* an *Athenian* Philosopher, who for her Wit and Beauty, was married to *Theodosius* the younger, Emperour of *Rome*, having no other portion to set her off.

Eve, the Mother of all Living, placed in *Paradise*, and there had continued happy, had not the Subtil Angel prevailed against her.

Eulogia, Sister to *Michael Peleologus* the *Greek* Emperour, she had a great Ascendant over her Brother, who dearly loved her, for the Care and Tenderness she had over him in his Infancy, but when he went to

join

join the *Greek Churches* with the *Western*, and she not able to disswade him from it, caused a Rebellion to be raised in the Empire.

Euridice, She was Daughter of *Amyntas* the third King of the *Macedonians*, Married to *Aridæus* natural Son to King *Philip*, contending with *Olimpas* King *Philips* Wife, she was overthrown, and taken Prisoner, when having sent her by the said Queen, a Silken String, a Dagger, and a Dose of Poison, to take her Choice of what manner of death, she would dye; she nothing daunted, took the first, and having prayed that *Olympas* might come to the same distress, (which accordingly fell out) she hanged herself.

Eustochium, Daughter of *Paula* a *Roman* Lady, she was brought up under St. *Jerom*, and lived 35 Year in a *Nunnery* at *Bethlehem*. She was so well skilled in most Languages, that she was stiled the wonder of her Sex.

Eame, *Sa* the Mothers brother; also Gossip, Friend, *No.*

Ean, bring forth [young.]

Earn, *No.* to run (like Cheese.)

Eaves-dropper, one that listens under the Windows or house-Eaves.

Eye, *how to govern it.*—— Eyes are the Casements of the Body, and many times by standing too much open, let in things hurtful to the Mind; a wanton Eye is the truest Evidence of wandering and unsteadfast Thoughts, we may see too much, if we be not careful in Governing our Eyes, and keeping them from going astray, and returning with vain Objects to the Phancy and Imagnation, which making unhappy Impressions, they cannot be easily Obliterated. This made the Princely Prophet, (when his Feet was betrayed by his Eyes, into the snare of Lawless Lust) pray so earnestly against the danger, when he said, *Lord turn away my Eyes from beholding vanity*, and hence appears our miseries that those Eyes, that should be *Limbecks* of Contrition the Cesterns of sorrow, should become the Inlets of Lust, and the Portals to open and betray the whole body into Sin and Folly by letting in dangerous Enemies to surpize the Soul, and overcome it with Strong Temptations. —— Eyes that fix on Ambition, makes Honour and Greatness, their Objects, which they convey and Represent as a solid good to the mind, which frames the Project to attain to the Equipage and Grandure, who make a splendid show of Guilded Cloaths and Titles in the World and then a Torment and Vexation ensues, if the party be frustrated in aspiring to the height she Aims at; Riches, sometimes are greedily taken in at the Eyes, and then Covetous-

vetouſneſs winds it ſelf into the Soul and brings along with it a thouſand Inconveniences, as Care, Grief, Fear, Diſtruſt, Pining, Diſcontent, and an Unſatisfied Mind, even with largeſt Fortune. The Looſe and Lacivious Eye makes Beauty its Object; and whilſt it ſends abroad its Amourous Glances to take others, it Captivates the Mind of its owner, and binds it in the Chains of Slavery: Many who have tampered in Jeſt, have been taken in Earneſt; ſo have we ſeen a Cautious Fiſh nibbling at the Bate, in hopes to get it off without hazarding the danger of the Hook, till engaging too far he inſtead of feeding himſelf has been made the Anglers food. Therefore Ladies, to prevent the Malady, which like a ſpreading Contagion diſperſes it ſelf into moſt Societies, you muſt keep your Eyes within Compaſs, from wandring as much as poſſible, and reſolve with your ſelf, not to ſet any value or eſteem upon earthly things, more than may be taken off if reaſon requires it; when the comelineſs of any creature takes up your thoughts too largely: then to remove that Object: Place the Eyes of your Mind upon the Glorious and Tranſcendent Beauties, and Lovelineſs of your Creator; remember that God alone is the only worthy Object to fix our Minds on, that we may have no deſire to take it off, when earthly things, though valuable, are of ſhort duration, and loſt almoſt as ſoon as poſſeſſed, and many times create troubles and misfortunes, carrying in themſelves no ſolid or ſubſtantial Contentment. Remember what a miſery *Dinah*, by giving her Eyes to wandring, brought upon herſelf and others. Then to preſerve a purity of Heart, and Intention too ſtrong to be invaded, or at leaſt overcome, you muſt keep a watchful Guard over every Senſe, for if the Eye that is the light of the Body, be evilly diſpoſed, the reſt of the Senſes muſt needs be dim'd and darkened: Conſult Chaſtity and Modeſty, and as far as their Rules allow, you may proceed with ſafety but all beyond is danger, which is to be ſhun'd and avoided, though the Eyes of other Creatures, have no Objects but the viſible Creation; and naturally look down on the Earth, to which their irrecoverable Duſt muſt return: Yet we have that more Glorious to Contemplate, which only can make us truly happy, for Heaven we ought to prepare for, our ſight naturally tends thither, and the Eye of Faith Penetrates and gives the Upright ſenſe, a converſation there, before it puts off it's incumbrance of Clay. Give no occaſion then Ladies, for any to tax your Eyes with any thing that is not modeſt, comely, and allowable; conſider

ſider in company at home, if of the different Sex, nor in your walkings abroad to give them their wanderings, but let your mind be upon them, to keep them in their due bounds, leaſt becoming a Prey to others, you are Enſlaved, or if you make a Prey of others, your Conqueſt may however prove very troubleſome and uneaſie to you. The Eyes are not the only dangerous things about you. The Tongue many times for want of good Government, betrays you into divers Misfortunes and Inconveniencies, of which we ſhall briefly Treat.

Elizabath, *Queen of England, her ſufferings.*——*Elizabeth* Queen of *England*, ſtands to this day the wonder of her Sex, as well relating to God's Providence in her many Deliverances, in the Reign of Q. *Mary* her Siſter; as when ſhe came to enjoy the Crown herſelf, for all the *open Force and private Plots, and Conſpiracies againſt her, were fruſtrated, whilſt ſhe was in the Tower.* Biſhop *Gardiner* ſent a Counterfeit Warrant for her Execution, but upon the *Leiutenants* going to know the truth at *White-Hall*, it was ſet aſide: And ſuch power had that aſpiring Prieſt with the Queen, that he was not ſo much as Repremanded, for going about to Murder, under a pretext of Law, *the beſt of Princeſſes*, and Siſter to his Soveraign.——Every day they Laboured to bring her to deſtruction, for no other reaſon but that ſhe was a *Proteſtant*; Once the boards were fir'd under her Lodgings; and whilſt ſhe was at *Woodſtock*, under the Guard of one Sir *Henry Beddingfield*, whom ſhe called her Goaler, a Ruffian belonging to him, attempted to murther her, but was prevented: At another time *Gardiner* ſent one to diſpatch her, but *Beddingfield* being gone to *London*, had left ſtrict order with his Brother, that none ſhould ſee, or ſpeak with her till his return: So that the Villain fearing his Bloody purpoſe was diſcovered, returned without ſucceſs. Her Siſter dying, and ſhe coming to the Crown, *never was Queen or King more beloved by Subjects, nor ſhined more Glorious in the Actions of a Reign*: And when her Clandeſtin Enemies were defeated, they brought by their Solicitations, the power of *Spain* againſt her, whoſe Invincible *Armada*, was deſtroyed almoſt without fighting, & upon the rumour of this Invaſion: She led her Army into the Field in Perſon: *And riding through her Camp at* Tilbury, *with her Leaders-Staff*; She made this Encouraging Oration, worthy of ſo Heroick a Queen.——Even *my Good People, We have been perſwaded by ſome that are careful of our* Her Speech to her Army

safety, to take heed how we commit our selves to Armed Multitudes for fear of Treachery, but I assure you, I do not desire to live to mistrust my Faithful and Loving People: Let Tyrants fear, I have ever so well behaved my self, that under God, I have always placed my Chief Srength and Safeguard in the Loyal Hearts and Good Wills of my Subjects: And therefore, I am come among you, as you see at this times, Not for my Recreation and Disport, but being resolved in the midst and heat of the Battel, to Live or Dye among you, to lay down for my God and for my Kingdom, and for my People, mine Honour and my Blood Even in the Dust. *I well know, that I have the Body but of a Weak and Feeble Woman, but* I have a Heart of a King, yea, of a King of England too: *And I think it a Scorn, that* Parma *or* Spain, *or any Prince in* Europe, *should dare to Invade the Borders of my Realm, to which rather than any Dishonour shall grow by me: I my self will take up Arms, I will be your General and Judge, and the Rewarder of every one of your Virtues in the Field; I know already, for your forwardness, you have deserved Rewards and Crowns, and We do assure you on the word of a Princess, that shall be duly paid you: In the mean time my* Lieutenant General Leicester, *shall be in my stead, than whom never Princess Commanded a more Noble and Worthiir Subject; not doubting but by your obedience to your General, your Concord in the Camp, and your Valour in the Field: We shall shortly have a famous Victory over these* Enemies *of my* God, *of my* Kingdom, *and of my* People. —— *Elizabeth* our Famous Queen, when the Fleet she sent against *Spain*, was ready to set Sail made this Pious Prayer for their Success, which for an Example to others we have inserted.

Elizabeth *Queen of* England, *her Prayer.*

Most Omnipotent Maker and Guider of the World, that only Searcheſt and Fathomeſt the bottom of our Hearts, and in them seest the true Originals of all our intended Actions; that by thy foresight, do'st truely discern, how that no Malice of Revenge nor requital of Injury, nor desire of Blood-shed, nor greediness of Gain, hath bred that Resolution of setting forth this Army and Navy; but a careful Providence, and wary Watch, that no neglect of Foes or over-surety of Heaven, might breed either Danger to us, or Glory to them. *These being our true Grounds, we humbly beseech thee, with bended knees,* to prosper this great Work; *and with the best forewindsguide the Voyage, speed the Victory,*

Victory, and make the Return to be the Advancement of thy Glory; the Triumph of their Fame, and a means of surety to the Realm, with the least loss of English Blood. *To these Devout Petition's, Lord, give thy Blessed Grant*, &c. Nor was this Prayer fruitless, for the Fleet in a short time returned with Victory and Rich Spoils taken from the Enemy in divers places, and were always Triumphant on the Ocean during her Reign.——Ever it was observed in this Great and Glorious Queen, that in all her Victories, and Successes, she was never swelled or puffed with Ambition or vain Glory, but Atributing nothing to herself, *Gave all the Glory to God, who is the alone Giver of Victories, who by weak things can Confound the Insulting Pride and Boasts of Power, and by a few, lay Innumerable Armies in the Dust.*

Elizabeth Couper, *An Example of Christian Courage and Piety.*——*Elizabeth Couper*, being a very Religious Woman in the way of the Reformed Worship, in King *Edward* the Sixths Reign: Was however, afterwards through Temptation, Perswasion and Fear, prevailed with, to Sign a Recantation at St. *Andrews* Church in *Norwich*; after which she scarce got home, before she found her Spirits so afflicted, that she was scarce able to support herself, and the Agony of her Mind; all that Night, she was restless, and though she prayed to God, she could find no sweet influence of his Holy Spirit refreshing her afflicted Soul: She laboured under this anguish for a time; but perceiving it increased upon her more and more, even almost to be Intolerable; she resolved rather to hazard her life, than to continue under the Almighties displeasure, and so went to the same *Church* and openly Renounced her Recantation, for which she was sent to Prison, and soon after found herself full of Joy, and so continued with a Christian Courage, *till she Sealed the Testimony of her Faith with her Blood.*

Elizabeth, a King of *Hungaries* Daughter, and Wife to *Lewis* the *Landtgrave* of *Tharengia*: Amidst the Pomps and Glories that Repleniished the Court, was so *Humble*, *Modest* and *Meek*, that she put off her costly Apparel, and in disguise made it her Business to Visit and Relieve the Necessities of the Poor; and when she went to her Devotions, she laid aside her Greatness, and declining from her State, went and kneeled among the poorer sort of People. After the death of her Husband, she retired from Populous Cities with a small Train of Attendance, and even thinking them too many, quited all, and *forgat her Fathers*

House, that the King of Heaven might be delighted in her Beauty. She went on a Pilgrimage, giving her Riches and Ornaments, to relieve the necessities of the Poor, except so much as built for their relief an Hospital, and some small matter to endow it, wherein she in Person upon her return Ministered to the Sick; and was very diligent that nothing should be wanting that might contribute to their Relief and Recovery. Her Father still being on the Regal Throne of a Potent Kingdom, who loved her intirely, was impatient of her absence, but she Excused herself, with all *Modesty* and *Gravity*, *That she had weaned herself from the World and its Vanities*, and entreated she might be obliged to return no more to it. A Kingdom was but a small Bribe, and seemed nothing to her, in Comparison to those Joys she had in view.

Elphleda, Sister to *Edward* a *Saxon* King before the Conquest, and Wife to *Etheldredus* Duke of *Mercia*; was so renowned for her Courage, and Bravery of Mind, that few Nations ever afforded a more Famous Virago, *She* (her Husband dying) *overthrew the* Welch *in several Battels, who made Incursions into her Territories, and in bloody Fights, put the* Danes *to the rout*: She built divers Ruined Cities, and restored her bleeding Country, to a smilling Condition; with whose Fame and Praises our Histories abound. And King *Henry* the Fifth, whilst Prince of *Wales*, admiring her Courage and Conduct, made certain Latin Verses in Commendation of her. We might under this head of Examples, mention many more, no less Famed for Piety and Vertue, than Valour and Renown; but seeing we are to scatter them as Diamonds and Pearls to Illustrate the whole Work, these they may here suffice to the Credit and Honour of the Fair Sex.

Eleanor *Queen of* England, *her Vertuous and wonderful Example of Love to her Husband.*——*Edward* Son of *Henry* the Third King of *England*, resolving to pass into the *Holy-Land*, with divers other Princes, for the Recovery of it, and the City of *Jerusalem*, which the Infidels had taken away from the Christians and violently oppressed them. *Eleanor* Daughter of *Ferdinand* the Third K. of *Castile*, his chaste and vertuous Wife; would by no means be perswaded to stay behind, but resolved in that long and dangerous Voyage to accompany him: No entreaties, nor the hazards laid before her, could prevail with her, to be without her Husbands Company, saying, *She knew she must die, and if she dyed in the Land of Promise, she was as near if not nearer to Heaven,*

Heaven, as in any other place. And accordingly she accompanyed him, undergoing cheerfully the hardships that attended the tedious Voyage. This Prince in *Palestine*, did wonders by his Valour and Conduct: Making his very Name a terror to the Infidels, so that they being every where worsted, the *Turkish* Governour of *Damascus*, sent a Villain seemingly to treat with him, but indeed to dispatch him; for as he was delivering his Letters, he stabb'd him three times in the Arm, with a poison'd Dagger; whereupon the Prince fell'd him with his Fist, and the Guards coming in, cut him in pieces. ——— Excessive was the the pain, yet he bore it with a manly fortitude, and the nature of the poison such, that his Chirurgeons concluded them Mortal, unless any one would hazard their Life by continual sucking out the poison; the which when all his Favourites declined, *His vertuous Wife undertook cheerfully; so that God blessing her willingness, the Prince recovered, and she remained uninjured by the poyson:* For which he entirely loved her all her Life time, and when he was King, Erected Monuments to her Memory, in divers parts of *England*; which remained many of them till the time the Crosses, &c. were demolished in the late Civil War.

Eulalia, a Noble Virgin of *Portugal*, contemning all Earthly Glories as transitory things, in which was no solid or substantial good, laid aside, her Treasure, and Splendid Attire for the Adorning her Body, and only took care to dress her Soul, *That it might be an acceptable Spouse, fit for the embraces of the Glorious Bridegroom*; she made *Sobriety, Modesty, Chastity, Works of Piety and Charity her daily Familiars, she took her Love off from Worldly things and placed it on those above*: And lived the life of a Saint; a rare Example to those that are young and beautiful as she was, to Patern out, if necessity requires it; and the Immortal Soul be at stake for the trifling vanities of this World: She thus continued in Piety herself, to instruct others, till a hot Persecution arose, and *the Woman*, viz. *the Church*, mentioned in St. *Johns Revelation, had given her the wings of an Eagle to fly into the wilderness from the Flood, that the Dragon cast out of his Mouth, and then she resolved with herself to show her true Christian Courage:* Exhorting those that were commanded by the Emperours Edict, to Sacrifice to the Idols, or the Representations of the feigned *Heathen Gods: To be Courageous, and hold fast the Truth they had received, praying dayly for them, that their Faith might not fail.* And though her Parents who loved her en-

tirely, laboured to avert the Danger that Threatned, by perſwading her to do it more privately: Her Zeal drove her to do it in the Preſence of the Enemies of the Chriſtian Faith, ſaying, that thoſe who out of Fear or Favour, refuſed *to profeſs the name of Chriſt openly, were not worthy of his Love, and the Glories he had prepared for thoſe that Love and Fear him.* They however by Tears and Intreaties prevailed with her to remove, out of the Populous City, to their Country Houſe; but ſo great was the fervour of her Zeal, that hearing many through fear, daily Apoſtatized: ſhe Eſcaped the vigilence of thoſe that were to obſerve her, and went to their Houſes to confirm and Strengthen ſuch as were not fallen, and to recover ſuch as were; Which being taken notice of by ſome Envious Perſons, ſhe was delivered to the *Præfect*, one ſuperſtitiouſly Devoted to the Heathen Idolatry, and Thriſting after the Blood of the Chriſtians, who Reproached her and Reviled her *as a Sower of Sedition, and a Stirrer up of the People to Trouble, and Moleſt the Peace and Quiet of the Empire, and as a Deſpiſer and Contemner of their Gods.* To all which ſhe anſwered with much Modeſty and Mildneſs, but when what ever ſhe could alledge, availed her nothing, ſhe told them, *That her Life was all they could Exact, and ſhe was willing to dye for that Faith ſhe Profeſſed.* Then he began to perſwade her to Renounce it, as being Inflamed with her Beauty, promiſing to take her in Marriage if ſhe would comply; but ſhe with deteſtation, refuſed his profer in thoſe terms, which ſo enraged him, laying aſide all bowels of Commiſeration to ſo youthful and tender a Lady; he called for the Executioners, and ordered them to make ready the Rack, upon which, void of all ſhame, they ſtretched her naked, and disjointed thoſe Limbs, the ſight of which would have charmed Barbarians into wonder; yet ſhe took it cheerfully. and ſung Praiſes, *That ſhe was counted worthy to ſuffer for his Name who had Redeemed her with his Precious Blood.* Upon which ſhe was caſt to the wild Beaſts, kept in thoſe times one purpoſe, to make the Tyrants paſtime in the ſlaughtering and devouring Chriſtians, having before ſhe had been taken off the Rack, been tortured with another Engin of Cruelty, called, the *Iron Grate*, which broke her Arms and Legs; and had her Ivory Breaſts ſeered with hot Irons, *Yet in all this, through his ſtrength who ſupported her weakneſs, ſhe became more than Conqueror.*

Examples *of Female Courage, Conſtancy, and many other ſingular Vertues*——*Agnes Gabril*, being queſtioned about her

her Religion, had Twelve Articles put up againſt her, which ſhe denyed, and put her Adverſaries upon the proof, when (ſtrange for one to Imagine) they produced her husband and two Sons, whom they had perſwaded before to abjure their Religion, and cauſed them to give Evidence againſt her: But ſhe bore all with a Chriſtian Patience, and being condemned, ſhe joyfully embraced the flames.——*Anne Hunter* hearing her Son *William* who lived at *Brentwood* in *Eſſex*, was condemned to the flames by *Bonner* Biſhop of *London*, in Queen *Maries* days: She together with his Father came to him, and finding there was no hopes of Life for him, but by a Renunciation of his Religion, they were ſo far from perſwading him to it, that they fervently prayed to God, he might perſevere in it, and continue conſtant to the end; in that good way he had begun: The Mother adding, that ſhe thought herſelf happy that ſhe had born ſuch a Child as could find in his heart, to loſe his Life for Chriſts ſake; to which ths Son cheerfully anſwered; For the little pain that I ſhall have, which is but for a Moment! Chriſt hath promiſed me a Crown of Everlaſting Joy: His Mother almoſt Tranſported with this Expreſſion, fell on her knees, and ſaid, I pray God to ſtrengthen thee my Son, to the end, I think thee as well beſtowed, as any Child I ever bore.——*Adelicia*, a Gentlewoman about 23 years of Age, coming from *Gaſcoin* to *Paris*, to join herſelf with a Church there, was betrayed to the Magiſtrates, and condemned to be burnt; which ſhe bore with admirable Patience, but Gods Judgment overtook her Proſecutors, for they quarrelling about the price of her blood, ſlew each other,—— A Woman and her Son in the Low Countries, being condemned to be burnt alive, and their Aſhes to be ſprinkled in the Air: As they were carried back to Priſon, they ſaid, now bleſſed be God, who cauſeth us to Triumph over our Enemies; *This is the wiſhed for hour, the gladſom day is come.* Let us not therefore be forgetful, to be thankful for that honour God doth us, in thus conforming us to the Image of his Son: Let us remember thoſe that have troden this path before us, for this is the high-way, to the Kingdom of Heaven, and being brought to to the Stake, they ſung Praiſes to God in the flames.—— *Ann Potten* and *Joan Trunchfield*, in the Reign of Queen *Mary*, being Impriſoned at *Ipſwich*, one of them before ſhe was apprehended, was by her Friends perſwaded to avoid the threatning danger by flight, but ſtrong in Faith, and Chriſtian like, Couragiouſly ſhe replyed, I know very well that

being Perſecuted in one place, it is lawful for me to fly to another: But I am tyed to a Husband, and have many young Children; and I know not how my Husband, being a Carnal Man, will reſent my departure from him: Therefore, *I am reſolved, for the Love of Chriſt and his Truth, to ſtand the worſt Extreamity* And ſo being apprehended, was Condemned to the Flames, and dyedcou ragiouſly. ——*Amazonians*, were a Warlike Women in part of *Scythia*, who held a Female Government, and Warred with divers mighty Princes; maintaining their *Laws* and *Cuſtoms* by Policy, and by the Sword. *Penthiſilia*, one of their Queens, came with a Thouſand Virago's to *Troy*, and aſſiſted *Priamus* againſt the *Greeks*, where ſhe and moſt of her Women, Fighting Valiantly, and Acting wonders in Arms, were at length ſlain. ——*Athenias*, though of mean Parentage, yet of Excellent Wiſdom, Learning and Education, beyond what could be expected from the degree of her Birth, was for theſe and other good Qualities, preferred to be an Empreſs, when divers Great Princeſſes, Rich and Powerful in Friends, and had Kingdoms to their Dower, were refuſed.—*Aſpaſia a Meletian* Virgin, was ſo excellent in all Philoſophical Contemplations, and fluent in Rhetorick, that the Wiſe and Renowned *Socrates*, that Mirror of Philoſophy; confeſſes without bluſhing, that he imitated her in his *Facultas Politica*.——*Amalaſuntha*, Queen of the *Oſtrogothes* in *Italy*, was not only Learned in the Latin and Greek Tongues, but ſpeak exceeding fluently all the Languages that were ſpoke in the *Eaſtern Empire*, now poſſeſſed by different Nations.——*Ameſia*, a Modeſt *Roman* Lady, being falſly accuſed of a great Crime, and ready to incur the Pretorial Sentence; ſhe with a Manly yet Modeſt Courage ſtept up, and with an Audible Voice, and Becoming Geſture, pleaded her own Cauſe ſo Eloquently and Effectually, that by the publick Suffrages, ſhe was acquitted of all Aſperſions, and her Accuſer ſeverely puniſhed. ——*Apolonia*, a Virgin of *Alexandria*, for ſpeaking boldly in the Defence of her Faith, had her Teeth pluck'd out in a rude manner, by the Tormentors: She was doomed to the Flames, and willingly ſubmitted, Rejoicing and Glorioufly Triumphing over Death by her Patience and Conſtancy in ſuffering.——*Alceſte*, Queen to *Admetus* King of *Greece*, willingly reſigned herſelf up to death, to redeem the health and life of her Husband, in Sucking a Poyſonous Wound he had received in the War.—*Agrippina*, the Mother of *Domitius Nero*, was killed by her un-

unnatural Son, and ripped up, that he might see the *Womb wherein he had lain*; though she had been so careful of his welfare, that though whilst he was a private Man, she was told her destiny by a *Chaldean Astrologer*, if he came to be Emperour; she however preferred his Advancement, before her Life, saying, I care not, though I dye, so he may attain the Empire.——*Alice*, Countess of *Salisbury*, being frequently Importuned by King *Edward* the Third, to yield to his *Lustful desires*, and often denyed him, he grew impatient of delay, and resolved to take by force what he could not get by intreaty, when being brought into his Presence, in a manner by Constraint, and he renewing his Request, she fell at his feet with a Flood of Tears gushing from her fair Eyes, able to *Mollefie the most obdurate heart*, she thus humbly besought him not to violate her Chastity, *viz. Whereas her unhappy Destiny, had brought her before his Presence, as an Innocent Lamb committed to the Sacrifice; She most humbly Craved, that his Majesty would be pleased to grant her one Request, he promised with a Solemn Oath he would; Then she humbly besought him to draw his Sword and take away her Life, and she would Bless and Pray for him with her dying Breath, and if he thought that beneath the Glory of a Monarch, and that it would remain as a stain upon his Honour; she renewed her Request, that she might be suffered to dye by her own hand, rather than to lose her Honour, and pulling out a Dagger, concealed in her Garments, was about to give the Fatal Blow, which so astonished the King, that taking it from her, he laid aside his first Resolutions, and as the Mirror of Chastity, made her his Queen.*

Eloquence, Eloquence of Speech, *Scaliger* calls it, *The Garment of Nature*, and says, *it covereth the Soldier with Arms for necessity, or as a Gown the Senator for Profit, and as a more dainty Garment for the Courtier and Citizen, for pleasure and profit.* It consociateth the remotest Regions of Mens Hearts, by the Participation of one anothers thoughts: And we can call Discourse by no apter a Title, than the vehicle of the thoughts. These were the Ancient Decrees of Truth, they thought it a happiness to have their Understandings enlightned with a weight of Labour to search it, but the glory of human Nature to speak its Thoughts, are but the Children of the Heart, as Speech is of Thoughts: The Prudence of whose Direction is of excellent use to all; view it either in the *Glass of Divinity or Policy, or even in the building up of the Fabrick of ones own Fortune.* There is

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no small Wisdom to be used in the framing, and the material of ordinary Discourse, every Speech acquaints us with the matter we ask, or the mind of the Speaker, which is delivered: The perfection of the Art of Speech to others, consists in a volubility of Application, and if a Lady could come to the Excellency of it, she may speak to a hundred persons, and yet vary her stile to each; which Art *Alexander* the Great, seems well to have known, whilst he Animated his Soldiers against the *Persians* in various Dialects. *The Avaritious, with hopes of great Treasures and Spoils; the Ambitious, he incensed with aspiring to Honour; and the Malicious, he provoked with a Remembrance of the former Grudges and Hatred between the two Nations.*——Thus Speeches that have an Edge or Point, enter sooner the Affections, than Dull and Slow Expressions; nor would it be unuseful to have the knowledge of the several Forms of Speech; of sudden Questions, of Suspended Answers, and great varieties of others, in which it may be thought no small Policy consists: Together with the apprehensions of the Colours of Praise, and Vice, and Vertue: But in the use of these one should have rather the largeness of understanding, to turn ones self, in with dexterity; than to be tyed to the straightness of a few Rules of Remembrance. To have Wisdom grounded in the Heart, and not too much in the Tongue becomes *Policy*; words on all occasions ought to become the Person that uses them; as when you speak before a Prince, you must make an Oration worthy of his hearing; if to one of mean Capacity, your stile must be suited to his Understanding, *Seneca approves not Speech to be Excellent, when words are not quickened with the Life of Reasons, but are only uttered with the Plausibility of the Speaker*: And again Imitation of others, however useful, yet is servil, because it should come from *the fluence of happy Cogitations, not Imitations.* But this is rather to be referred to the Characters of Stile and Oratory, than to a serious Observator of Eloquence makes for the Credit of the matter, but to speaking agreeably to whom you direct your Speech, shews more of the Wisdom of the Person. Those who have the Stile of Eloquence, do rather use the applause of it for pardon of faults, than for suffrage to Vertues Merits. Thus to know the parts of Speech, is not only the part of a good *Grammarian*, but a *Politick.* But where there is not a natural Promptness, it may be improved (if the Speech be not disordered with Impediments) with Reading of Books, which

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Eloquence improved by Reading of Books, &c. will furnish the memory with apt words, and the understanding with a true method of digesting and delivering them to the best advantage. In Books the relations of Affairs are framed in the mould of the Understanding, by way of Expression, which makes those things that are writ, have a shape and appearance of a more perfection than those that are done. Books if well accepted, are only freed from the power of Oblivion; things that are gained in Discourse, may by length of time slip out of our Memories, but Books are our Remembrancers, and lay them always before our Eyes, Communicating to us the *Wisdom* and *Eloquence* of the *Ancients*, as well as the *Moderns*; that we may order our Discourse according to the best Rules laid down for Instruction. The Ancient Poets from hence promised to themselves, an immortality of Name, as concluding all other things subject to the Inconstancy of Affairs, and Period of Time: They have *Fabled that in the end of the Third of every Mans Life, there is a certain Coin affixed, upon which is Engraved the Name of the Deceased Party, which (as soon as the fatal Sister has cut) she throws into the River* Lethe, *but over the River flies a great Company of various Birds, which catch up the Coin in their Beaks before it sinks, and carrying it a little way, drop it carelesly; but among them* (they say) *there are some Swans, and if they light on a Coin, they carry it to the Temple of* Minerva, *and devote it to perpetuity.* Books are the Coins on whom Mens names are writ, those of an ordinary flight endure but for a time, but being carelesly scattered are lost in Oblivion; but where they are truly valuable and praise worthy, they are carryed on the wings of Fame to Posterity: Books are the best Councellours, the best Companions, and best Heirs of any ones knowledge, they be the Monuments wherein are reposed the Sacred Reliques of *Wisdom* and *Understanding*, from whence such *Eloquence*, may be extracted as may prove a very Graceful Adornment to the Speech, and know how to Express your words in Season, is the best way to fit you for all Companies, and Conversations; however, let what is spoken at any time be to the purpose, and as brief as may be, for long Harangues, though never so Eloquent grow tiresom and tedious, for the Art of Speaking, is to speak a little, that may signifie a great deal in a few Sentences or Words.

Excellency of Women, *in the Creation.*——What an excellent State accompanies the presence of a goodly Woman? What

What attractive beauty in the Eye? What an admirable disposure in the contexture of every part? So as I cannot sufficiently wonder at the stupidity of that meer Scholastical Wooer: 'Who being in the way of preferment, received a very free 'welcome from a Gentleman 'nearly neighbouring, whose 'aim it was to bring him into 'acquaintance with a kinswo-'man of his, hoping it would 'be a competent advancement 'for her, by matching them 'together. All access, which 'promised all good success, was 'admitted him; with such op-'portunity, as might have in-'duced another *Zenocrates* to 'enter into a parley of Love. 'But hear how this amorous 'Schollar acquitted himself, 'as if his Soul by a strange 'transmigration had passed into 'that dull *Zenophanes*, or *Ze-'nophanes* into his, in thinking 'Love to be composed of 'Earth! One Winter-evening 'was the *Quintilian* with that 'lovely Damsel left together; 'purposely (if there were left 'any beatings of Love in his 'pulse) to break the matter 'unto her. She poor Wench, 'long expected from this *Pre-'dicament* of Fancy some plea-'sing encounter or other; but 'nothing was done by this 'dumb Orator. 'Stilness there 'was on both sides, without the 'least motion; till such time as 'she playing and toying a little 'with her Foot, appearing a 'little out of her skirts; she 'received from her affectionate 'Schollar, after some fearful 'pumping, this lovely piece of 'Rhetorick: *Surely Mistress 'you have a goodly fair Foot, 'God be praised.* How meanly was Beauty bestowed, to become an object to his dull Fancy, who knew not how to value it? Though, no doubt, with that excellent Geometrician, he could well enough gather by the proportion of her Foot, the entire Feature; which would wound him as deadly to the Heart, as *Achilles* was wounded in his Heel. ——It is the Eye that conveys Love to the heart; curious Models to to dull Spectators, move small admiration, and consequently leave but a weak impression. To see a *Campaspe* portrayed in her Colours; her Veins enazured; her sweet Smiles shadowed; her Love-enthralling Eyes sparkled; and all these with a native Art, and artful Colour displayed, would make their *Apelles* to do what he did: Whence we read, that *Alexander*, the Worlds Monarch, not only affecting, but admiring the Art of *Apelles*; to parallel his skill with an equal subject; commanded him on a time to Paint *Campaspe* naked, who was then held the Beauty of that Age; which *Apelles* having done, his Pencil purchased him a pensive heart, falling in Love with her who was his Picture, and whose

Love

Love he despaired to compass ever: Which *Alexander* having perceived, he gave him her. The like incomparable Art was shown by *Zeuxes*, upon the Beauties of *Croton's* five Daughters; which Pictures took more Hearts, than his *Grapes* had before deceived Birds.

Elizabeth Carew, wrote the Tragedy of *Mariam*.

Elizabetha Joanna Weltona, an *English* Poetess of some repute in the esteem of *Farnaby*.

Etinna, a Poetess of *Tros* who is said to have writ a Poem in the *Doric* Dialect, consisting of 300 Verses: She dyed at Nineteen Years of Age.

Euchesia, an unknown Poetess except by a fragment of 32 Latin Verses.

Eccho or Echo, (*Gr.*) a resounding, or giving again of any noise, or voice in a Wood, Valley, or Hollow place. Poets feign, that this *Eccho* was a Nymph so call'd, who being rejected by one whom she lov'd, pin'd away for sorrow in the Woods, where her voice still remains, answering the Out cries of all complaints.

Effeminate, (*effœminatus*) Woman-like, nice, wanton.

Eleanor, a Womans name from *Helena*, *i. e.* pitiful.

Elizabeth, (*Hebr.*) the God of Oath, or (as some will) Peace of God, or quiet rest of the Lord. *Mantuan* playing with it makes it *Eliza-bella*. *Min.* ridiculously compounds it of the Hebrew word *El. i. Deus*, and the Greek *Isa* and *Beta*.

Elopement, (a Law Term) is when a married Woman leaves her Husband, and dwells with the Adulterer, by which, without voluntary Submission, and reconcilement to him, she shall lose her Dower, *Stat. West.* 2. *c.* 34.

Sponte virum mulier fugiens, & adultera facta,
Dote sua careat; nisi sponso sponte retracta.

Elysium or Elysian fields, (*Campus Elysius*) a Paradise, into which the Heathens believed the Souls of the Just went after their departure hence. This *Elyzium* is meant by *Virgil*, when he says,

Devenere locos lætos, & amœna vireta
Fortunatorum nemorum, sedésque beatas.

Embellish, (Fr. *Embellir*) to beautifie, garnish, adorn bedeck, trim up, or set out unto the Eye.

Embryon, (*embryo*) a Child in the Mother's Womb, before it has perfect shape; and by Metaphor, any thing before it has Perfection.

Epithalamy, (*epithalamium*) a Bridal Song, or Poem, or a Song at a Wedding, in Commendation of the parties married; Such also is that of *Stella* in *Statius*, and of *Julia* in *Catullus*, *&c.* It is so called from

from the Greek ἐπι, *i. e. apud*, and *Thalamus*, a Bed-Chamber, but more properly a Bride-Chamber; becauſe this Song was uſed to be ſung at the Door of the Bride-Chamber, when the Bride bedded. There are two kinds of *Epithalamies*, the one uſed to be ſung at night, when the marry'd couple entred Bed; the other in the morning to raiſe them up. *Min.*

Erato, one of the Nine Muſes, who (as *Ovid* ſaith) *Nomen amoris habet.*

Eve the Wife of *Adam*; from the Heb. *Evah*, i. e. living or giving Life. *Adam* ſo call'd his Wife, becauſe ſhe was the Mother of every living thing.

Eugenia, (*Gr.*) Nobleneſs or Goodneſs of Birth or Blood.

Eye-bite, to bewitch with the Eyes.

Echidne, a *Scythian* Queen, who had three Children at a birth by *Hercules*.

Edelfleda, Elfleda, govern'd the Kingdom prudently eight Years after the death of her Husband *Ethelred*, King of the *Mercians*.

El-mother, *Cu.* a Step-mother.

Emme, a Womans name, either as *Amie* or *Elgiva*, help-giver.

Endowment *de la plus belle part*, a Widows dower of Lands holden in Soccage, as the fairer or better part.

Endemion, a Shepherd in Love with the Moon, who ſtops every night to kiſs him, being caſt into a perpetual ſleep on the Top of *Latmus* Hill.

Ephialtes, *g.* the Night-mare.

Epicæne, *g.* comprehending both Sexes under one gender.

Erigone, Daughter of *Icarus*, who hang'd herſelf for her Father's death, the Conſtellation *Virgo*.

Eriphile, for a Bracelet betray'd her Husband *Amphiaraas* to the *Theban* Wars, to his Deſtruction.

Eros, *g.* Love, *Cupid*.

Eſſer, (*f. Eſtre*) *c.* Subſtance, State or Being.

Eſther, *h.* Secret.

Euridice, being fetch'd from Hell by her Husband *Orpheus*, was ſnatch'd back again, becauſe he lookt back on her before ſhe arrived upon Earth.

Expectant, [*fee-*]*tail*, the having Lands given to a Man, and the Heirs of his Body, *&c.*

F.

Fabia, a Beam.

Faith, a Name commonly uſed.

Felice, *i.* Happy.

Florence, *i.* Flouriſhing.

Floxida, *i.* deck'd with Flowers.

Flamineа, *i.* Fiery.

Fortune, as if *vortuna, à vertendo*, ſo called for her Mutability and Inconſtancy.

Francis,

Francis, *i.* Free.

Frideswid, *i.* very free, or truly free.

Fastrada, Third Wife to *Charlemaign*, a Woman of such Ambition and Cruelty, that the People not being able to endure it, and she at the same time being countenanc'd by her Husband, they depos'd them both, and set up *Peppin*, one of *Charlemaign's* natural Sons.

Fausta, the Wife of *Constantine* the Great, falling in Love with *Crispus* her Husband's Son by another Wife, and he refusing to comply with her Lustful desires; she accus'd him of attempting her Chastity, whereupon without Examination he was put to death; but the Wickedness coming afterwards to light, the Emperor caus'd her to be stifled in a hot Bath.

Feronia, a Goddess of the *Pagans*, to whom they attribute the Care of Wood, and is so call'd from her Temple near *Feronia*, not far from a Wood Consecrated to her; and those that worshipped her are said to walk on burning Coals, bare-footed without any hurt; and in her Temple they Enfranchised their Cap or Hat, in token their Condition was altered.

Flora, the Goddess of Flowers, said to be the Wife of *Zepherus*, or the gentle West-wind, which with friendly Gales in Spring time clears the Air, and makes Flowers to grow, though *Lactantius* will have her to be a *Roman* Curtezan, who was wont to set up a May-pole with Garlands of Flowers before her door, to allure Young-Men to her House, by which Stratagem she got much Riches, which she leaving to the Commonwealth when she dy'd, was for her Liberality styl'd a Goddess; and the Games called *Ludos Florales* celebrated to her Memory.

Fluonia, an ancient Name given by the *Pagans* to *Juno*.

Fraud, a Goddess whom the Ancients address'd themselves to, when they desired not to be deceived themselves, but to deceive others, she was figur'd in an unseemly shape, her Face being that of a Woman, handsom and comely, but her Body that of a party colour'd Serpent, with a Scorpions Tail; her smooth Face denoting specious Pretences and Flattery to deceive her speckled Body, the different Stratagems to bring Frauds about, and the Tail signified the Sting or bad Consequence that attend such Actions.

Ferdegunda, Queen to *Chilperick* the first King of *France*, she was at first a Servant to *Audovary* his former Queen, whom he banish'd to make room for her, though she had borne him five Children: She created great mischiefs in *France*, causing all those that opposed

opposed her to be made away either publickly or privately; and at last her Husband followed those she had sent before him. She warred upon her own Son and overthrew him in Battel, killing 30000 of his Men, won *Paris*, and dying *Anno* 596, she left *Clotair* her Son in quiet Possession of the Throne.

Fritigilde, Queen of the *Merconians*, she was converted by one of St. *Ambrose's* Sermons to the Christian Religion, and perswaded her Husband to do the like, making a League with the *Romans*, that she might come freely to *Millain*, where he was Bishop to see him; but when she came, to her great Grief, she found the City in Mourning for his death.

Fausta, Daughter to *Sylla*, she was contrary to the Cruel Temper of her Father, a virtuous, mild and compassionate Lady, endeavouring to save those *Romans* of *Marius's* Faction whom he doom'd to dye, and did all the good Offices she could to prevent the Misery *Rome* was at that time fal'n under.

Friendship, *between two Persons of a different Sex cannot be innocent?*——————

——*Answ.* We look upon the groundless *suspitions* so common in relation to matters of this nature, as base as they are wicked, and chiefly owing to the Vice and Lewdness of the Age, which makes some Persons believe all the World as wicked as themselves. The Gentleman who proposes this question seems of a *far different Character*, and one who deserves that Happiness which he mentions; for whose satisfaction, or theirs who desire it, we affirm, That such a Friendship is not *only innocent*, but commendable, and as advantagious as delightful. *A strict Union of Souls, as has been formerly asserted, is the Essence of Friendship. Souls have no Sexes*, nor while those only are concern'd can any thing that's criminal intrude. 'Tis a Conversation *truly Angelical*, and has so many charms in't, that the Friendships between *man and man* deserve not to be compar'd with it. The very Souls of the Fair-Sex, as well as their Bodies, seem to have a *softer turn* than those of Men, while we reckon our selves Possessors of a more solid Judgment and stronger Reason, or rather may with more Justice pretend to greater Experience and more advantages to improve our Minds; nor can any thing on Earth give a greater or *purer Pleasure* than communicating such knowledge to a capable Person, who if of another Sex, by the *Charms* of her Conversation inexpressibly *sweetens* the pleasant *Labours*, and by the advantage of a *fine Mind and good Genius* often starts such Notions as the *Instructor*

ſtructor himſelf would otherwiſe never have thought of. All the fear is leaſt the Friendſhip ſhould in time *degenerate*, and the Body come in for a ſhare with the Soul, as it did among *Boccalins Poeteſſes and Virtuoſo's*; which if it once does, *Farewel Friendſhip*, and moſt of the Happineſs ariſing from it. *Athens.*

Fornication, Uncleanneſs, and impudent and ſhameleſs Uncleanneſs in general, being one of the Reigning Sins of the Age; and for the ſake alone of which, in a manner, a whole Army of other ſubſervient Sins, and ſome of them ſtill more abominable than it ſelf, are entertain'd, as Oaths, Execrations, Blaſphemies, Drunkenneſſes, Envyings, Murders, and unheard of Cruelties, and an infinite Rabble of others, militating under this one Head and Generaliſſimo; and for the better ſecuring the Throne of this Imperial Vice, Atheiſm it ſelf is called, or a more nonſenſical and impious Deiſm preſſed into the Service; and the Being of God, himſelf, as much as lies in the Power of ſenſual Fools, deſtroy'd, or he turn'd out of this lower World, and baniſh'd to the furthermoſt Heavens, to lead a lazy Life in eaſe and pleaſure like thoſe filthy Miſcreants; and all forſooth becauſe daring Sinners might the more ſecurely commit chiefly this one ſin; I ſay, not only Uncleanneſs in general, being ſo very prevalent in this Age and Nation, and the chief Motive, whatever other Pretences are made of Mens ſetting up for Atheiſts and Deiſts in our Times. But *Fornication* in particular, being either ſlightly thought of, or openly defended or excuſed; not only by thoſe that defie Religion, but even by a great many Zealous Pretenders to Chriſtianity, deluded by the Subtilty of Satan, who in favour of their Luſts, inſtructs them to be Ingenious to their own Deſtruction, by wreſting and miſapplying ſeveral Expreſſions and matters of Fact in Scripture, to induce them to believe ſimple Fornication either no ſin at all, or a very ſmall one. The Apoſtles words are, *Flee Fornication*; which are directed chiefly againſt ſimple Fornication, or Fornication in a ſtrict ſenſe; becauſe almoſt all the *Gentiles*, a great many *Jews*, and not a few *Carnal Chriſtians* deluded by them, thought it to be no ſin, or at worſt, a very little one: Againſt whoſe peſtiferous Errors the Apoſtle chiefly oppoſes this Precept, *Flee Fornication*. As being abſolutely perſwaded, that if he once convinc'd Men that the loweſt degree of actual Luſt, *viz. Simple Fornication*, was ſo far from being no ſin, that 'twas a very great and capital Crime, diſturbing Human Society, and inverting its Orders and Conſtitutions; and moreover cutting Men off

from the Body of Christ, and excluding them Heaven: There would be little need of Preaching against the gross and more hainous degrees of the same unruly Passion, as *Adultery*, *Incest*, *Sodomy*, and other nameless Lusts, already condemn'd by the very Heathens, and almost all the World. As to the manner how we are to flee it, it must be avoided, 1. In Action, 2. In Affection. 1. In Action, we must not only avoid the gross Act it self, but all subservient Acts leading to it, though from never so far off: All Acts of all and every of our Senses, and of all Members instrumental to their Operations, that may in the least tend to the inciting or pampering this Lust, or to the promotion of the Execution of its inordinate Suggestions; so that we must keep our *Eyes, our Ears, and our Hands Chaste too*, as well as those Members that are the immediate instruments of Carnal Commerce. Motives against it are these, 1. Its great hainousness and criminal Nature, proved first by its positive and peremptory Condemnation in Scripture, as in *Heb.* 13. 4. *Ephes.* 5. 5. 6. and *Rev.* 21. 8. 1 *Cor.* 5. 9, 10. and that grounded upon these Reasons: And 2dly, By all these Reasons, *viz.* Because it is a Sin against the *Dictates of right Reason*, and tending to the Confounding of all Human Societies, the destruction of the increase, and prevention of the Multiplication of Mankind, against Human Charity, and Christian Purity. 3dly, Because it is against a Man's own Body and anothers too. 4thly, Because against all the Sacred Persons of the Trinity, dishonouring God the Father, by abusing his Creature, God the Son, by dismembering him, and rending his Members from his Body, to give them to a Harlot, against the Holy Ghost, by defiling our Bodies, and the Bodies of others, which are his Temples, with the filthiest of Pollutions, and against the whole Trinity, by being a kind of Idolatry too, that tempts Men to Idolize the *fading Glories of Flesh and Blood* before the heavenly God, and pay greater Worship to a little White and Red in a Harlots Cheeks, than to the Original Fountain of all Beauty and Perfection, the Infinitely Glorious and Beautiful Creator of all.——Other Motives of a second Classis, are, 1. Its shamefulness dictated by Nature, the sense of which the most Impudent have much ado quite to smother. 2dly, The slavery and uneasiness of it, and yet its vanity and fleeting shortness, together with its unsatisfying Nature. 3dly, The Expensiveness of it every way. And 4thly, The Mischievousness of it, in all the following Respects, in Spiritual Mischiefs, *viz.*—— 1. To the *Fornicator*

tor himself, by cutting him off from the Body of Christ, and Favour of God, and rendring him uncapable unless Satisfaction first be publickly given, to Communicate any more with the Faithful, either in Civil or Religious Conversation; by depriving him of the Spirit of God, and of the Protection of Angels, wounding his Conscience, distracting him in *Religious Duties*, bereaving him of his Judgment, Reason and Freedom, even to mind but his worldly Affairs, depriving him of his *Peace and a Quiet*; and lastly, to apply deceitful Plaister to which, by disposing him to a seared Conscience, and to Atheism it self; and the infallibly damning Sin of final Impenitence, and so totally turning him out both of the Church Militant, and Triumphant, and Damning him infallibly to Hell Torments.——— And again, In Temporal Mischiefs, *viz.* by ruining Body, *Reputation*, *Estates*, *Friends and Relations*.——— 2. Its Mischievousness to the *Woman*, whom this ugly Sin involves in all the above-said Mischiefs and Punishments, and in some respects, to more. ———3. To the *Child or Children* so wickedly Begotten, which are often Murdred, or left to Pine, or bred up to but very ill and uneasie Conditions of Life, and are always disinherited, disgraced, *&c.*——— And 4thly, and lastly, *To Human Society*, and Christian Religion in general, and this Nation and Protestant Religion in particular; by the abominable Murthers, Quarrelings, Envies, Law-Suits, Destructions of Families, Cursing, Swearing, Blaspheming, and a whole Inundation of numberless other Vices and Debaucheries, and Scandals, and Ruins, and Devastations of Families, Cities, and Countries with which it is attended. To avoid this Sin, I advise you, 1. To Marry prudently, so as this Vice may be best restrain'd. 2dly, Carefully to resist and suppress the first Motions of Lust. 3dly, To avoid Temptation, and tempting Places, Objects, Employments, *&c.* 4thly, And all other occasions to this Sin, as high-feeding, *&c.* 5thly, And all other Vices that lead to it, as Pride, Vanity, Luxury, Debauchery, Drunkenness, Covetousness, *&c.* 6thly, To Mortify it by frequent Fastings, and a continual Sobriety and Temperance in Meat, Drink, Clothes, Words, *&c.* 7thly, By Meditating upon the Falls of others, their Punishments and deplorable Ends: And again, upon the Constancy and Happiness of others, both single Persons, Cities, Armies, Nations, becoming Prosperous, Victorious and Happy, by the strict observation of Temperance, Sobriety and Chastity. 8thly, By considering the Vanity, Frailty, and manifold

defects of the Object loved, and the fooliſh and tranſitory Joy this Sin affords; and how, after all, the worſt of Men, and even Atheiſts themſelves plead for it, it is condemn'd by them in their own Children, or near Relations. 9thly, By ſeriouſly pondering, how the Eye of God, and preſence of Angels, both good and bad, ſee a Man in the Commiſſion of this Sin, and how one's own Conſcience will condemn one. And laſtly, I recommend to you the Meditation of the four laſt things, *viz*, *Death*, *Judgment*, *Heaven and Hell*, as alſo a ſerious Contemplation on the Purity, Paſſion, and Love of Chriſt, together with the unweary'd Uſe of *Conſtant Prayer*, as the victorious Remedy that muſt clinch, confirm and crown all your other Endeavours.

Friendſhip contracted by ſingle Perſons, *may it continue with the ſame Zeal and Innocence if either Marry?*——*Anſw.* That *excellent Perſon*, the Reverend Biſhop *Sanderſon* has a *Caſe* very near akin to this, if not *Nicer*, which the Perſons concern'd will find extreamly well worth their *Reading and Conſideration*.——In the mean time we Anſwer—— It *may*, tho Ten to One if it *does*; ſince in thoſe Circumſtances there will be a great *hazard*, that either the *Innocence* will ſpoil the *Zeal*, or the *Zeal* the *Innocence*: Not but that there's a great deal depends on the Characters of the Perſons concern'd; a *Friendſhip* may perhaps be *Innocent* where 'tis not *ſafe*; but hardly either long, in this Caſe, unleſs between thoſe of *great Prudence* and *Virtue*, ſince 'tis oftentimes only a *Pretence*, and as ſuch, one of the moſt *dangerous things in the World*. In the mean time, as *Generoſity* may be *Criminal*, ſo *Suſpition* is *baſe*, and one infallibly ruins *Friendſhip* as the other may *Virtue* and *Honour*, though a *prudent Caution* may perhaps be a *Medium* between both. The worſt on't ſeems to be here.——That ſeeing *Friendſhip* can be only in the *heighth* (as we have formerly deſcrib'd it) *between two*, how ſhall it remain with *equal Zeal* and *Innocence*, at leaſt *Juſtice*, when *one* is *Marry'd*? For either there muſt be *more* or *leſs tenderneſs* for the *Friend* than for the *Wife* or *Husband*,—— If more, 'tis *Injuſtice*; for People ought not to *Marry any*, but ſuch as are fit to make *Friends*; if leſs, the *former Friendſhip* muſt be diminiſh'd, as if the *Marriage* be *happy*, it *generally* perhaps *always* is. If I amn't miſtaken, the *pinch* is here, and the *Solution* accordingly, *That if the Friendſhip between the Perſons Marry'd have but the aſcendant, and if that be continued with the higheſt degree of* Zeal, *any lower meaſure of* that

and

and Friendship *may innocently remain where it was before planted.* Athens.

Fair-Face, *its great Advantages.*——The *Sovereignty of Beauty* is a Prerogative born with the Sex, and the only thing whereof we have at no time been able to divest them: The Morosenes of the Philosopher, the Speculation of the Recluse, the business of the Statesman, nor the Fatigues of the Warriour, have rendred them insensible of its Charms. I dare appeal to any Man that has Eyes and a Heart. If Mankind were consulted, we should scarce find one Individual of so cold and saturnine a Temper, who has not seen some Face that charm'd him.——It is reported of a *Persian* Monarch, who for many years had no Issue, and being desirous to have an Heir of his own Body, upon his earnest Supplication to the Gods, he obtain'd his Wishes in the Birth of a Son; So unexpected a Favour made him more than ordinarily solicitous for the Education of the Child, and his future Fortunes; wherefore he sent to the Astrologers for an exact Calculation of his Nativity: They return'd him Answer, That if the Infant saw Sun or Moon at any time within the space of Ten Years, he would most certainly be deprived of Sight; The King thereupon caus'd a Cell to be cut for him in a deep Rock, recommending him to the Care of a Learned Tutor to instruct him in the liberal Arts. The Time being expir'd, and he permitted to come into open Day, they brought before him a Dog, a Horse, a Lyon, with several others the most beautiful of Creatures, whereof he had been told, but knew not how to distinguish them. He shew'd some Complacency in the sight of them, but without any Transport, and asking their respective Names, he passed them over. They likewise shew'd him Silver, Gold and Gemms, which he survey'd with as little regard. The King at length commanded certain beautiful Virgins, and richly attir'd, to be brought into his Presence, whom the Prince no sooner beheld; but with a strange Alacrity in his Countenance, and Ecstasie of Spirit, he demanded what kind of Creatures they were, by what Names they were call'd, and to what use Created. His Tutor jestingly reply'd, *These be those evil Spirits of whom I have so often told you, the great Seducers of Mankind*; To which the Prince warmly made Answer, *If you have better Angels, make much of them, good Tutor; but leave me to be attended by these pretty Devils.* If this Relation be not true in Fact, it is certainly so in Nature; and whensoever the same Circumstances shall hap-

happen, I will (says my Author) answer for the same Event.

Females *most Religious.* To the shame of Mankind it must be confess'd, and ascrib'd almost wholly to the *Female-Sex*, That *Religion* at this Day is any thing more than a *Name.* ——This *Point*, though it be of the greatest Importance, and makes most for their Reputation, will require the least pains to vindicate; because, for what I see, we are indifferent how we contend with them on this Score; We are but too willing to Resign to them this *Spiritual Province:* We are for securing the present Enjoyments, no great Traders in *Faith*, and care not how seldom we draw Bills of *Happyness* upon the other *World*; We are too busie for Contemplation, and leave it to Women as have more leisure to observe the *Punctilio's* in *Religion.* ——When the *Saints* of the Earth shall come to be Number'd, most certainly the Odds will be manifest on the *Female Side.* After all our vaunted Courage, and the Timerousness wherewith we charge them, he that looks into the *Martyrologies*, will find as many *Female Names* in *Red-Letters*, as others. It cannot surely be deny'd, that *Women* are more Firm and True in their *Devotion to God* than *Men*; since in that Occasion where most Affection was to be shew'd to God; There were seen Three *Maries* under the Cross where there was but one *Disciple.*

Form of Courtship, *for the use of young Batchelors.*—*I am within a short time to wait on a young Lady, who is one of the wonders of the Age, for Piety, Wit, Beauty, Birth and Fortune, and therefore wou'd desire a* **Form of Courtship,** *in Answer to the following Queries.*——Quest. 1. *After what manner shou'd a Gentleman at the first Visit accost his Mistress?*——*Answ.* 'Tis pity to rob the *Old Accademy of Complements*, and we won't pretend to set up a *New one* in its room. We suppose the Gentleman is not for having a *Form of Words* for this Occasion, since *Extempore Courtship* is certainly the best, whatever *Extempore Prayers* are. Besides the Lady might chance to read this Paper, and then he is undone; as bad as the poor Spark who Complains he has lost his Mistress already by some such thing, unless he can perswade her, that *good Wits jump*, and that both he and the *Athenians* deserve that Name. We suppose therefore he rather desires a Direction for his Behaviour than his Words, which is almost as difficult to prescribe as the other, there being a Thousand little Circumstances which will extreamly alter the *Nature of the thing.* Mistresses are to be attackt

tackt like Towns, according to their Fortifications, Scituation or Garrison, no general Rule to be given 'em. Some are weak of one side, some of some which a cunning and Engineer will soon find out: Some are to be *Mined*, some to be *Bomb'd*, some won by *Storm*, others by *Composition*, others to be *Starved* into a *Surrender*. The pleasantest way of *Courtship* we have ever heard of, was that of a *very old, very rich, very covetous, very foolish, and very ugly Humble Servant*, to a fine young Lady ---whom having taken abroad in his Coach, after some prefatory *Hums* and *Haws*, and gentle *Leers*, he pulls out from under his Coat —— what—— but his great *Boss'd Bible*, with *Silver Clasps*, &c. and turning to the beginning of *Genesis*, shows her —not that Text, *Encrease and multiply*, which 'tis very likely he held his Thumb upon; but another a little after it, *It is not good for Man to be alone*, and thereupon made her a very *seasonable Holding-forth*, on the Use and Excellency of *Matrimony*. But this Method would go near to displease the *Gallants* as well as the *Ladies*, and therefore we shan't much recommend it. For the Question in Hand, and the Gentleman's fine Mistress, if she be verily and indeed such a *Non-pareil*, as he represents her, in which Case we must tell him he ought to produce his *Vouchers*; for *Lovers* are for the most part *errant Lyars* as well of their Mistress as to 'em; and besides generally a little *Purblind* in the Matter: But if she be such a Miracle for Piety, Wit, Beauty, Birth and Fortune ——and a Miracle she is indeed if she's but half of all this; we'll tell him what in our Judgment wou'd be his most proper Method; at his first *accosting* her, He ought to express the highest Respect possible, but this more by his Actions than his Words; and rather to let her know that he Loves, which if she have Wit she'll soon discover, (or at least that he'd be thought to do so) than to put himself and the Lady to the Trouble and Confusion of a Formal Declaration —which if at all necessary to be made, there's time enough for doing it afterward on their better Acquaintance.---Quest. 2. *What Behaviour and Carriage in the Progress of an Amour, will be most Winning and Acceptable to a Lady of Ingenuity and Fortune?*— *Answ.* There are different sorts of Ingenuities——You shall have some Termagant Wits, like *Sylvia* in the Souldiers Fortune, that are only to be won by downright *Catter-wauling*, that is, Rambling and Fighting, and Scratching, breaking Legs and Arms, and Necks, and then to Purring agen. But we'll suppose 'tis a Tame Wit, whose power this Gentleman is fallen

into, and therefore she'll pull in her Claws when she playes with his Heart, and be more merciful to him than to make him break, his own before he softens hers. A Woman of true sense as she hates on one side a Freakish Lover, or a supple Fop, that's eternally Kneeling, and Cringing, and Whining; so she'll ne're endure stiffness, Pride and Haughtiness, which as ill becomes Love as it does Devotion: And the greater her Birth and Fortune are, something of a proportionable greater Respect ought to be paid her. In a word a modest Assurance, a Manly Behaviour, a Tenderness for all her Inclinations, a diligent Observation of her Temper and Humour, (much easier to be pleased than those of less Wit) Faithfulness, Assiduity, Liberality, and good Sense, will at last carry her, if she is not pre ingaged or wholly impregnable.——Quest. 3. *What Expression's fittest for a Lover to make use of to declare his Passion?*——*Answ.* That's impossible to prescribe, and as needless and as unreasonable to desire Lovers Language is quite contrary to the Chinese; of which 'tis reported that there are many Words impossible to be understood by speaking 'em, unless they are also written or described on a Wall, over the Air, &c. Whereas the *Language of a Lover* can hardly be expressed in Writing; at least it thereby loses a thousand little *Beauties* which it has when 'tis *spoken*: It has not that *spirit* which makes it acceptable, it looks *stiff* and *dead*, and there are very few even of our Dramatique Writers; whose *Love-speeches read well*, or appear *free* or *natural*: Whereas if a Man *Loves in earnest*, if he be not a *perfect Fool*, nay, almost tho' he is one, were it possible for such a one to be in *Love*, he speaks with another sort of a Grace, he is more in earnest, he has more *spirit*, he seldom wants *Words* to express his *Conceptions*, unless he's a *Dastard* and *Coward*, and so unworthy a *Ladies Affections*, and he goes very often *beyond himself* at other times, and on other occasions. Besides, this *Love* has in particular, beyond the other *Passions*, that it *softens* the *Style*, as well as the Temper (whereas *Anger* renders it more *harsh* and *rough*) and makes even the *Voice* more *tunable* and *harmonious*. But shou'd a Man be Dumb, he cou'd not want ways to express his Passion; nay, sometimes a well manag'd Silence is the best Eloquence. He has *Hands* and can *write*——he has *Eyes*, and can say a *thousand charming things* with 'em; nay, express all his *Passions*, especially Love, Desire, Fear, Despair, Hope, Pleasure, Submission, or almost what he pleases with them; and that infinitely more to the Life than by any other way

way. But since there is Occasion for some *louder Language*, and a *Dumb Mistress* of the two wou'd be more acceptable, than a *Lover* in the same Circumstances; if he must speak, his *Expressions* ought to be of a piece with his *Behaviour* before described: He ought to consider *Time* and *Place*, and as much to avoid, being *always discoursing his Love, and never doing it*: His *Expressions* shou'd be quick, respectful, tender and lively, more understood than spoken, yet easily intelligible. In a word, there shou'd be in 'em there——*Je ne sça quoy*—which none but a Lover knows what to make of.——Quest. 4. *Whether Tears, Sighs, and earnest Intreaties be of greater force to obtain a Ladies Favour, than a moderate Degree of Zeal, with a wise and manly carriage?*——*Answ.* Still *as she is*——and tho' such a one as described; yet there are few Ladies, but love to have an *Absolute Power* over their Lovers, and to be at least able to bring 'em to what they please; accordingly for Tears, and all that, tho' a *Lover* ought not to be *too free* of using 'em; yet he ought to have a *secret Reserve* of 'em, to be at the *Lady's Service*, if she desires it; Tho' we think on her side too, 'twou'd be better not to put him to't, and suffer her Heart to be wrought upon by some less tedious Method, than such frequent *Drops* as even wear into Marble——least the Scene shou'd change in a few Months, and it shou'd be her *Turn* then, as it was formerly her *Lovers*.——Quest. 5. *Whether Interrupting Discourse by repeated Kisses, ben't rude and unmanerly; and more apt to create Aversion than Love?*——*Answ.* Not so hasty, *Good Sir!* you have made great Progress indeed in your Amour, if like the *Tartars* in their March, you are got to Plundering already, before there was any News of your being so much as *arrived* in the *Country*. If you get within *one Step* of the *last*, before you have got well over the *first*, ten to one but you'll make *more haste than good speed*.——To those——*Oscula quæ Venus——Quintâ parte sui Nectaris imbuit*——as Friend *Horace* has it, before you have so much as made your first *Addresses*. But we'll be so kind to suppose this is only a *Prudential Care* you take, that you may know how to behave your self *hereafter*; when the Business is thus far advanced. Taking it then at that Point, the truth is, *Kissing* is a *lushious Dyet*; 'tis too high Feeding for a *Militant Lover*, and besides extreamly apt to *surfeit*. He must therfore remember to feed cautiously, as if he were eating Mellons. *Moderation verily is an excellent thing*, which he must Observe *from the Teeth outward* as well

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as *inward*, and *Kiss* as well as *Talk* with *Discretion*. It may do like a *high Cordial*, or a Teaster of *Cold Tea*, a little *now and then*——but he must have a Care how he makes it his *constant Drink*; unless he has a mind to *burn his Heart out*. Then there are certain Times and Seasons to be Observed: For Example, if a *pair of soft Lips* are about to pronounce some *hard thing* or other——some terrible *repulse* or *denyal*—— if they *pout*, and look *forbidding* and *angry*——then a *Noli Prosequi* may lawfully be *issued out*, and one that understands the *Methods* of that *Court*, will be for *stopping the Proceedings* as fast as he's able.——Quest. 6. *How far may Singing and Musick be proper in making* Love?——*Answ.* There's nothing which *Charms the Soul* more than *fine Musick*. *Osborn* says unluckily, after his manner, of a *fine Woman* who *Sings well*, that she's a *Trap doubly baited*; and why is not the same true of a *Man*? There being indeed something so *ravishing* in *Musick*, whether in *Man* or *Woman*, that 'tis almost impossible for any thing that's *humane* to resist it; tho' in *Vocal* still more than *Instrumental*: It *smooths* all the *rugged Passions of the Soul*, and like *Beauty bewitches* into *Love*, almost before Persons know where they are. But even here, as well as in all other Cases, *Extreams* are to be avoided, nothing being more *ridiculous* than an *eternal Fa-la of a Lover*; and a *Lady of sense and worth*, wou'd as soon make choice of a *Singing Master* as one who is always *tiring* her with *hard Names* and *doleful Ditties*. He must then Sing very rarely or never, unless the *Lady desires him*; he must be neither too *forward* or *averse*, and must not be of the Humour of most *Songsters*, who neither know when to begin, nor make an end. His *Performances* must be natural and easie, and carry something of a free and genteel Air; and he must never himself appear too well pleas'd with 'em, but Order it so, that he may seem to Oblige the Lady, not himself, by his Melody: At least let it appear to be *accidential* only, as if by *chance*, not knowing any hears him, and for his *own private Diversion*.——Quest. 7. *Whether wou'd it be greater Prudence and Honesty for a Person of a narrow Fortune, to conceal his unhappy Circumstances 'till after Marriage, or to make his Mistress acquainted with the same as soon as he has gained her Affection?*——*Answ.* Supposing the Lady, such as she is described, and not only Religious and Witty, and Well-born, but Generous too, which last he may know by narrowly observing her Sentiments in other Cases of this Nature, we shou'd think

think it the most prudent and most handsom way to reveal it to her before Marriage; for a Woman of Sense will rather be pleas'd than otherways, that she can make the Fortunes of a Gentleman who wants nothing else, but may resent it very ill if a Cheat should be put upon her, when she once comes to know it; whereas it must needs encrease her Esteem of the Gentleman, especially if she really loves him, for him to deal so ingeniously with her ——And this for a *Form of Courtship*. —————— Quest. 8. *You tell us of Love, that 'tis a* little pretty soft thing that plays about the Heart——*I desire you to explain this Definition, and what you mean by the Word* Thing? *And how we may know this thing, from any other playing thereabouts?*—— *Answ.* And here, thinks the subtle *Querist*, have I blown up the *Athenian Mercury* for ever, for this certainly they can no more answer, than I find out the *Philosophers Stone*. However let us try and see who gets first to the Gole. And first, *Love is little* because 'tis a *Boy*, and pretty because 'tis little, and soft because 'tis young, or if you please, because it has Wings, and consequently the Body on't must be downy. But the sage Querist asks further--what do you mean by a *Thing*, O the Philosopher! Why by a Thing we mean a Thing, and believe that's all the rest of the World means by it. But if we must be more Explicit, have at Metaphysicks---and accordingly we tell him for once that *Res* and *Ens* are synonimous Words, and that *Ens* is--- *Quod habet Essentiam*;----and now we have wonderfully Edifyed the Ladies, who may be apt to think there's some harm in all this Latin, tho' there's indeed no more than there is Nonsence in the English.--But we had like to have forgotten one main part of the Doubt--- *Why does this little pretty soft thing play about the Heart?* O Sir! Because this cunning young Rogue of a *god*, loves, like *Lesba's Sparrow*, to lye in Ladies Bosoms; and besides, whenever he shoots at 'em, he as certainly splits their Hearts in two, as ever *Adam Bell* did the Apple upon his Childs head; for, little *Urchin* as he is, he's such a *Dad* at his Bow and Arrows, that ne're a *Finsbury* Archer of 'em all, can pretend to come near him. But still *how shall we know this thing from another thing that plays about the Heart?* What other thing is't that this Querist finds so troublesome in his Doublet? If it be a Louse, the rest of the Description shows the difference, for that's not soft, nor pretty, nor perhaps little neither: If it be a *Flea*, he has had the Very Effigies of it formerly, *Numb. Quest.* 1. And can ne're sure mistake that for Love, We

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cou'd make a ſhift yet to find out another Explanation--- We call Love little by a familiar and more endearing way of ſpeaking, uſual in all Languages in things of that Nature. Thus the Latins uſe *Corculum* ---which may be Tranſlated, *little Heart*, *little Rogue*, or what the Reader pleaſes. We call it pretty, becauſe 'tis ſo pleaſant and agreeable a Paſſion; ſoft, becauſe its Effects are ſo, and deſcribe it playing about the Heart, becauſe that's the Seat of the Paſſions. After all, we pretended not to give an Exact ſtarcht Definition of it, but a looſer Deſcription only; and we are ſure a little, pretty, ſoft thing, comes nearer Love than a great, ugly, rough thing, which neither is Love, nor ſo much as like it, any more than a Lover; nor are the Ladies ever likely to entertain it for ſuch, tho' it ſhou'd talk of Love this hundred Years. *Athens.*

Female-Self-Conqueſts. How bravely could that Noble *Spartan* Lady, when ſhe mounted the Scaffold, to receive the ſtroke of Death; becken to her injurious Accuſer, and with a Mild and Graceful Aſpect, advertiſe him of the wrongs he had done her: Wiſhing him to lay his hand on his heart, and make his Peace ſeaſonably with the Gods! 'For my life, quoth ſhe, as it 'is of little uſe to the State, ſo 'I leſs prize it in regard I can 'benefit my Country little by 'it; Truſt me, I pitty more 'the indangering of your in-'ward peace, than the loſs of 'my Life: This may be re-'deemed by an *Eleſian* free-'dom; yours never to be pre-'vented, but by perpetual for-'rowing. Indeed I loſe my 'Friends, but theſe are without 'me. But you ſhould have a 'nearer Friend within you, 'from whoſe ſweet amity and 'amiable familiarity if you 'ſhould once ſever, (hear the 'laſt breathing words of a dy-'ing Woman) you are loſt for 'ever.——So eaſily did ſhe remit that wrong which coſt her life.——With what moderation did that Triumphant *Thomyris* bear the death of her Son! A feminine paſſion could not extract from her the well tempered eyes one Tear, Nor from her reſolved heart one Sigh. She knows how to ſhadow paſſion with a Cloud; and immask the deſign of a future revenge with the whiteſt vail. She chuſeth rather to periſh in herſelf, than to do ought unworthy of herſelf. She could put on a countenance of Content, when ſhe heard how her Son had paid to Nature her debt, though in a reflexion to his youth, before his time. 'I 'was his Mother, and he is 'now returned to her, who is 'Mother to us both; If I lov'd 'him too much while he lived 'with me, I will make ſatis-'faction for that errour, by be-

'bemoaning his loss, now when 'he has left me.——But I find her *moderation* in this *object*, amongst all others most imparallel'd; which I the rather here insert, because she was a rare *Phœnix* both in our *time* and *clime*: A Woman Nobly descended, Richly endowed, which by her Pious Practice, and works of Mercy became highly improved.—She, when she understood how passionately and disconsolately her Noble Husband took the death of his Daughter whom he infinitely loved; (for her promising Infancy gave apparent arguments of Succeeding Maturity:) made it one of her constant'st tasks to allay his Passion; and by playing the part of a Faithful and Discreet Consort, expostulates with the grounds of his immoderate sorrow in this manner:—'How 'is it Sir, that your Wisdom 'should thus forget it self? 'Is it any newer thing to *dye* 'than to be *born*? Are we here 'placed to survive Fate? Or 'here planted to plead a pri-'priviledge against Death? Is 'our Daughter gone to any 'other place, than where all 'our Predecessors have gone 'to? Yea, but you will say, 'She dy'd in her blooming 'Youth; before the infirmities 'of a Decrepit Age came upon 'her! The more was she bound 'to her Maker. The fewer 'her Years, the lesser her Cares, 'the fewer her Tears. Take 'upon you then something 'more of Man; and partake 'less of Woman. These com-'forts which I make bold to 'apply to you, might be more 'seemingly derived to me by you.—'To grieve for that which 'is Remediless, argues weak-'ness; and not to prevent what 'admits a probability of Cure, 'implies carelessness. Let us 'neither be too Effeminately 'weak in the one; nor too 'securely remiss in the other: 'So may we cure the one 'with Patience, and redeem 'the other by a timely Dili-'gence.—For the next *Object* reflecting upon their *Fame*: *Nicetas* says plainly, No punishment so grievous as shame. And *Nazianzen* yet more expressly; *Better were a Man dye right-out, than still live in reproach and shame*. *Ajax* being ready to dispatch himself, used these as his last words; 'No grief doth so cut the 'heart of a Generous and Mag-'nanimous Spirit, as Shame 'and Reproach.—For a Man to live or dye is natural: But for a man to live in shame and contempt, and to be made a laughing-stock of his Enemies, is such a matter as no well bred and noble-minded Man, that hath any Courage or Stomach in him, can ever digest it. And yet bravely-spirited *Leonida*, sleighted those Assailants of her Fame with no less dis-respect then her Foes

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ſought to blemiſh it. I am more confident of my Fame, ſaid ſhe, than to ſuſpect how any light tongue ſhould impeach it. ——— Nor was that vertuous *Clareana* leſs reſolute, who directing her ſpeech to her Accuſers; told them: 'her *fame* was ſo far diſtanced 'beyond the reach of their im-'peaching: as it ingeniouſly 'pittied the weakneſs of their 'detraction. This confirmed the reſolution of that Noble Patron; who occaſionally uſed theſe words in a grave and great Aſſembly: —— 'No Wo-'mans *fame* could priviledge it 'ſelf from a dangerous taint, 'if it were in hazard to ſuffer 'or loſe it ſelf by a poyſonous 'tongue. ——— For the laſt, but leaſt, which is *Fortune*: Many Heroick Spirits have we had of this Sex, who ſo far diſeſteemed this *outward rind*, (for no other title would they daign to beſtow on it) as one of them freely profeſſed: 'What matter is it, whether I 'be rich or poor, ſo my mind 'be pure? And theſe inſtances are not ſo rare, but we may find another of the ſame ſex, to ſecond ſo vertuous and accompliſhed a ſiſter. 'The pooreſt 'thing on earth, is to ſuffer 'ones enlivened thoughts to be 'fixt on earth. And we have a third to make up a Conſort. 'She is of a weak command, 'who ſubmits her thoughts to 'the command of fortune. And this a *Quaternion* of brave reſolved Spirits expreſſed, in delivering the nobleneſs of their thoughts in theſe proper impreſſes; which with their Diamonds they left writ in the panes of their own Chamber Windows: The device of the firſt was this:

It is not in the power of fate,
To weaken a contented ſtate.

And the ſecond ſcorns to fall ſhort of her reſolution:

Fortune may ſundry Engines find,
But none to raze a noble mind.

The third, in contempt of Fortune, inlargeth this ſubject:

Should Fortune me diſtreſs,
My Mind would be no leſs.

The fourth, to ſhew her affection true Touch, atteſts her Conſtancy in this:

Fate may remove
Life, but not love.

Thus have we ſhown their Sprightly Tempers in their contempt of all oppoſitions that might aſſail or aſſault them: *Life* they ſleighted being competition with honour. *Fame*, though it was too high a prize to loſe, yet being not conſcious to themſelves of any ſtain, they neglected with a graceful ſcorn the irregular liberty of a looſe tongue. And for *Fortunes*, they ſtood ſo indifferent, as they held *Content* their *Crown*; and that *Crown* the abſoluteſt im-

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bellishment of an infranchis'd mind.

Female Generosity, There was sometime a Person, who weary of the World, desir'd to ease himself from all the secular Cares, and betake himself to a Religious Privacy: so as, within short time he was received into the Covent. Now it hapned one day, that this Religious Man walking alone in the Garden, seem'd as One much discontented; which the Abbot observing, came unto him, demanding the reason of his Heavinesse, willing him to impart unto him the occasion of his Grief, as became an inferiour Member of the Society to do unto his Superiour. ——— *Nothing, Reverend Father*, answer'd he, *concerning my own particular; nor doth it repent me to have enter'd into this Religious Order: For I find more comfort in one hour within these Walls, than ever I could in all those Possessions I injoy'd in the World. But I must tell you*, Father, *that I have one only Son, which I left behind me; and very dear was he unto me, now I am much perplext in mind about him; for I know not how the World may deal with him. Tender are his Years, which adds to the measure and number of my Cares. Nor am I so confident of their Trust, to whom I recommended him, as to free me from that pious Jealousie which I harbour in my Breast touching him. Advise me then, dear Sir, what course were best to take, that my Care may be setled, and his Safety provided, on whom with equal Hopes and Fears the troubled Thoughts of a Father are many times fixed.* ——— *Is this your cause of Heavinesse*, said the Abbot? *To rid you from these Cares, and increase your hope in his succeeding Years, send him to me, and see what effect will come of it.* ——— According to the Abbot's Direction, he causeth his Son, who indeed was a Daughter (which he dissembled for some reasons) to be sent for; Who after some time of *Probation*, was admitted to the Society. Now it chanced, that the Daughter of an Eminent Person, not far distant from that Abbey, was got with Child, and for some private respects to her self best known, desirous to conceal the true Father, laid the Child upon this supposed Brother (who was indeed a Sister.) This modest Creature was so far from defending her own Innocency, as she took unto it, as if she had been the true Father which begot it. The Rumour hereof so highly incensed the Abbot; holding it to be a great Scandal to his Society,

The like Mortification appear'd in that Virgin Eugenia, *during the Confiscate of* Eleutherius.

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to have any one under his Charge, conscious of such Impiety; as he straightly commanded that this adulterous Person should be expulst the House, and to receive no Relief, but such as common Beggers were wont to have at the Gate. ——This Censure she receives with patience, without the least discovery of her Innocence: And though divers of the Fraternity interceded the Abbot in her behalf, acquainting him with the Piety of her fore-past Life, with the patient suffering of whatsoever his Reverend Authority had injoin'd her; yet would not the Abbot relent, nor remit any part of her Punishment, nor ever be perswaded by all the means that could be made, to receive her again into the Covent. Thus continued this simple innocent Soul, free from that sin, yet expos'd to all shame; relinquish'd by her self, because undefended, nor justified by her Father, because he had vow'd that her Sex should not by his means be discover'd. Till at last, Death impos'd an end to her Misery, and publish'd to all the World her Innocency. ——The report whereof so highly perplexed the Abbot, as he with the whole Covent continued a long time sorrowing; not without admiration of her Patience, recommending her Memorial to Posterity for a Recompence.

Fashions, —— If a Man at the first was left to be his own Taylor, and had the Universe to supply him with Stuff, and *Trimming*, and did make up his Cloaths, as he himself thought convenient, it is apparent that the following of *Fashions* is left at liberty, and amongst wise Men it ought not to be taxed, unless it be Inconvenient or Ridiculous. —— ——Every Mans or Womans Palate may be as well confin'd to one kind of Meats, as their Fancies to one *kind of Fashion*: It is not only lawful for a Man or Woman to vary in their Apparel, but even to please themselves in that Variety, since in it self, one is as lawful as the other; a little Skirt which was in Fashion the last Year, is as Legitimate as the large deep one now in Use; and the Hat with a high Crown is even as unreprovable, as that with a narrow Brim, and which sits close to the Head. ——Apparel, no doubt, is an Ornament, and yet they are not right, that in their Habits are too sordid, or too singular; the one argueth too sullen, and the other too light a Disposition. ——It is not only convenient, but necessary, that upon occasion young Ladies be braver than ordinary, as upon their Addresses to Persons of Eminency, upon Causes of Publick Joy, and on solemn and sacred Meetings. *Socrates*, an austere Philosopher, being one day demanded, what was the reason he was so extraordinary

traordinarily fine in his long Cassock, and his new Shoes, made an answer, *That he might appear handsom to the handsom.* We ought in our Cloaths, to confirm our selves to those with whom we do converse. We find in the Epistle of St. *James*, that the Gold Ring and the costly Apparel found more respect, than the Man that was not so richly Array'd. We do gues at the goodness of the Pasture, by the Grass which we see upon the Ground. ——There are, who believe that Superfluity is a necessary Evil in a State, the floating of Fashions affording a standing Maintenance to thousands, which otherwise would be at a loss for a Livelihood, and that Men maintain more by their Pride then by their Charity. And surely if *Armenta* be not turned into *Ornamenta*, whole Heards and Flocks sold off to furnish Head and Locks, and the very Pastures in which they graze follow not to pay for one *Jewel.* If the Ancient *Mannors* of the Family, have not exchanged their Lords, nor are Commanded to do Homage to a Mechanick Master. If the Accounts of the Steward in the City, do but keep even pace with the Receipts of him in the Country, and *Terra firma* be not boyl'd away into Luxurious Gellies, and whole *Acres* be not swopped down for a Mornings Draught: If the Courts below can but answer *Eccho* to those above: I know no reason why ruder Pens should so loudly exclaim against the Prodigalities of the Great Ones, when we little know or consider what others of the same *Sphere* have acted in Ages before us.—— ——And (sure I am) those have greatly exceeded them, in that one engulphing profuseness of Jewels. *Tertullian* tells us, in his time, of twenty three thousand Crowns disbursed for one Rope of Pearl. *Saltus & Insulas tenera cervix fert.* One tender Neck of a Lady bears the burden of whole Woods and Islands. Sir *Thomas Moor'* to a Gentlewoman (complaining of exceeding Heat in her weighty dress) *What wonder* (says he) for *thou carriest upon thee Meadows, Vineyards, Mills, Mansions, and Islands in the value of Jewels.* But prodigious was the Luxury of the Roman *Paulina*, (*Caligula*'s Widow) who ruin'd her Father with setting her out in so pompous Excess, That she moved about with no fewer Jewels than what cost him a Million of Gold, as *Pliny* and others have given us her story. 'Tis very observable, that the first Jewels we read of in Scripture, should be found in the Closet of the best Lady in the World, (not but that sure they were common before that time,) but we read of none till *Sarahs* Cabinet is presented to *Rebeccah*,

and Envy it self will never repine at those Armes wearing *Bracelets*, that kneaded Cakes for *Angels*.——History tells us of one *Ardelio*, who himself being of an *huge*, *great* and *bulkey Body*, delighted in every thing like himself that was great, would live in a great House, lye in a great Bed, eat in great Platters, drink in great Bowls, ride upon a great Horse, entertain none but great Servants, *&c.* However the Story be true or false, surely 'tis the most perfect Beauty, when great Persons act symmetrically to themselves, when greatness of Fortune and generosity of Soul are happily concerned together; and add yet a Perfection of Felicity, to those that are the lucky Heirs of it.——But alas the Ambition of the Ladies and Youth of our Times is so very high and towring, as speaks them resolved to consecrate this Age into a perfect *Jubilee*, and make every Eve to usher in an *Holy-day* of Pleasure and Gayness; and I'm sure I wrong not some of them, if I say they never knew a *Working-day* these twenty Years, and have forgotten the old Reverend Custom of their *Grand-Mothers*, whose Wedding Gowns, and Kerchiefs, never saw Light, but on the solemn Anniversaries of *Christmas* or *Easter*, while those celebrate an Everlasting *Christmas*, and dress on *Saturdays* for the Stage with nicer Preparations than the next Morning, for the Church, and begin the Week with the same Zeal to their Vanity, as they ended it.——But to direct you in this nice Affair of observing the *Fashions*: I shall here insert some of the Directions formerly given by a *Learned Pen*, which are as follows, *viz. Be not Ambitious to appear the first in any Fashion*; Affect not to take the Mode by the forelock; keep some paces behind those that are zealous to march in the front of a Novelty, when thisdanger is *Sinning*, its Valour enough, *Tutus latere, post principia*, to bring up the Rear: When Custom has familiariz'd the strangeness, when Time has millow'd the harshness and common usage has taken off the fire edge of Novelty. A good Christian may safely venture a little nearer, provided he leap not over those Bounds prescribed by God, by Nature and Decency: It is time enough to think of following when the Way is beaten before us. A modest *Christian*, in *Conscience*, as well as *Courtesie*, will not think scorn to let others go before him.——*Strive not to come up to the heighth of the Fashion*; study not the Criticisms, the Niceties, the Punctilio's of it; you may be Modish enough in all Conscience, without straining to reach the ἀκρι Co-

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Nugæ, of those Super-fineries, which ill employ'd Wits have teem'd and spawn'd amongst us. A general Conformity without forwardness, or frowardness, is one branch of that great Rule laid down by the Apostle, *Let your Moderation be known unto all Men, The Lord is at hand*, Phil. 4. 5. There is *a Golden Mean*, (had we the skill to hit it,) between the pievish singularity of some, who morosely admire obsolete and antiquated Garbes, such as came in with the Conqueror, or perhaps were worn by *Evander*'s Mother, and the precise exactness of others, who make it Religion to depart a Hairs-breadth from the newest Fashions.——He that expresses the general usage of the Nation, without Curiosity in the finer strokes, and smoother touches of Elegancy, is the Man whom I would take, and propound to you, for a Pattern.——*Follow no Fashions so fast, so far, as to run your Estates out at the heels: Tuo te Pede metire!* Costly Apparel is like a pranceing Steed; he that will follow it too close may have his Brains knockt out for his folly, or rather his empty Scull shatter'd, for the Brains are supposed to have gone long before. Advise first with Conscience, what is lawful, then with your Purse what is practicable: Consult what you *may do*, and next what you *can do*. Some things may be done by others, which you may not do; and there are some things which you might lawfully do, if you could conveniently do them. *All things* (indifferent) *are lawful in themselves, but all things are not expedient to some*, under some Circumstances; *and what is not expedient, so far as 'tis not so, is unlawful.*——If you will drink by another Man's Cup, you may be Drunk when he is Sober: And if you will Cloath at another Man's rate, you may be a Begger, when he feels not the charge. But how many have run themselves out of their Estates into Debt, and from the heighth of Gallantry sunk to the depth of Poverty, forced either into a Goal, or out of their Country, whilst they would strain to keep pace with a Fashion that was too nimble and fleet, for their Revenues.——*Follow lawful Fashions a-breast with your equals:* But be sure you get right Notions who are your Equals; some may be less than your Equal in Birth, who are more than so in Estates. Pedigrees and Titles will not discharge long Bills and Reckonings: And some may be your Equals in both, who are not so in that wherein Equality is most valuable.——Walk then hand in hand with them, who are *Heirs together with you of the Grace of Life*, 1 Pet. 3. 7. Who are *partakers*

with you of the same precious Faith, 2 Pet. 1. 1. With those who have *the same hopes with you of the common Salvation*, *Jude* 3. Why should we zealously affect a Conformity to them in Apparel, from whom we must separate in a little time for Eternity. —*Abraham* was a great Prince, and yet *he dwelt in Tents, with* Isaac *and* Jacob, *the Heirs with him of the same Promise*, Heb. 11. 9. And if a Tent would serve him and them, why make we such ado for Palaces? *Abraham* had a Promise that he should *be Heir of the World*, Rom. 4. 13. and yet he confest he was but a *Stranger, a Pilgrim, a Sojourner*, even in the Land of Promise; and was always in a Travelling Garb and Habit, ready at an Hour, a Minutes warning to dislodge and follow whither God should call him; why then do we Cloath as if we were at home, Citizens of this World, when we are but Tenants at will, and have here no certain dwelling Place? —*Come not near those Fashions, whose numerous Implements, Trinkets and Tacklings, require much time in dressing and undressing*. No cost of Apparel, is so ill bestow'd as that of *precious Time of Apparelling*: And if *common time* be so ill spent, what is the *solemn Sacred Time*, laid out in such Curiosity? How many Sabbaths, Sermons, Sacraments, Prayers, Praises, Psalms, Chapters, Meditations, has this one Vanity devour'd? Let me recommend the Counsel of Holy Mr. *Herbert* to you:

——O be Dresst;
Stay not for t'other Pin: Why, thou hast lost
A Joy for it, worth Worlds. Thus Hell doth jest
Away thy blessings, and extreamly flout thee,
Thy Cloaths being fast, but thy Soul loose about thee.
Church-Porch.

O the wanton Folly of our Times, when (as one expresses it) its almost as easie to enumerate all the Tackling of the *Royal Soveraign*, as the Accoutrements of a Capricious Lady; and perhaps it requires not much more time, to equip and rig out a Ship for the *Indies*, as a whimsical Madam, when she is to Sail in state with all her Flags, Streamers, Pennons, bound for a Court Voyage; with less Labour did *Adam* give Names to all the Creatures in Paradise, than an Attire-herald shall give you the Nomenclature of all the Trinkets that belong to a Ladies Closet: And yet all this is but to consume a whole Morning to put on, which must waste the whole Evening to put off. ——*In all Apparel keep a little above Contempt, and somewhat more below Envy*; He that will vere nigh either Extream, shall never avoid Offence, either for Sordidness or

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Superfluity. Let not your Garments ſmell either of Antiquity or Novelty: Shun as much an affected Gravity, as a wanton Levity. There may be as much Pride in adhereing to the Antick Garbes of our Anceſtors, as there is in Courting the Modern Fooleries. A plain Cleanlineſs is the true Medium between Sluttiſhneſs and Gawdineſs: Truth commonly lies in the middle betweeen the hot Contenders: Vertue in the middle between the extream Vices, and Decency of Apparel in the middle between the highth of the Faſhion, & a more running Counter, and Oppoſition: Only becauſe our Corrupt Hearts are more prone to the Exceſs, than the defect, I ſaid the Rule, to keep a little more below envy, then above contempt.———So much for the foregoing Diſcourſe. I ſhall proceed to tell them in the words of the aforeſaid Author, that *all faſhions of Apparel*, that will juſtifie themſelves by *Cuſtom, muſt be able to plead univerſality among them, that in other things make a Conſcience of their ways and actions.* The Cuſtom of a *few good Men*, or of *many wicked Men.* will be an unſafe Rule, by which to judge of Decency: One ſpeckled Bird, will not warrant us all to be *Jayes and Mag-pies.* A ſingle *Cato* would abhor thoſe Garments, which *Varro* calls, *Veſtes vitreas, Glaſs-cloaths*; and which *Suidas* terms, *Tunicas interlucentes*; *Latice á Garmenti*, wherein under their pretence of covering the *Debauchees* of *Rome* diſcover'd their Nakedneſs, nor ſhould a thouſand precedents encourage one ſober Chriſtian to heard with thoſe in this, who in many other things give a demonſtration that they are under no tyes of Conſcience: Further, *all faſhions of Apparel however lawful in themſelves, that ſpring from or give indications of an evil heart are ſinfully uſed:* Suet. *Auguſtus Ceſar* was wont to ſay, *the Rich and Gay Cloathing, was either the ſign of Pride, or the Nurſe of Luxury*: Perhaps he might be miſtaken; nor can any ſuch neceſſary Connexion between Pride and coſtly Apparel be demonſtrated, as ſhall *infallibly* prove them ſinful: Nevertheleſs, when at any time they do ſo ſpring from an evil Principle, they may without Violating the Law of Charity, be doomed as evil: It was an Argument of their Sobriety of that Great Emperour, what the ſame Author Reports of him, that he *never wore any Apparel, but ſuch as his Wife, his Siſter, or Daughter made for him:* Nor indeed do we read of any ſuch Trade as that of a *Taylor* in all the Scripture; which argues the ſimplicity, and plainneſs of their habits, that they needed little Art and Skill, little Labour and Pains to make them up:———

But Luxury hath Romaged every corner of the Earth, to fetch home Fewel to feed that insatiable fire of Lust; which the more it Eats, the more it Hungers: *Alexander Severus*, and *Aurelianus*, those Great Emperors, are reported never to have worn a Garment of entire Silk all their Lives, which is now become the ordinary wear of every Nurse of a Village: Emperours then were not Cloathed as Servants are now: It was above 150 Years after Christ, that some Idle Monks brought into *Europe* these Silk Spinsters: And truly its no great Credit to the Ware, that they who first brought in strange Religions, and new fashions of Worship, should be the Men who first introduced strange Attire, and new fashions of Apparel, but so it is: Whilst we pursue exotick *lying vanities, we forsake our own domestick Mercies:*——— And weigh it seriously, Says the same Learned Author, *with a long train of sins wait, upon this stately Lady, Vainglory.* Pride never walks the Streets alone, nor without a vast Retinue of Lusts to Adorn her Pageantry: He that will be profuse in one Instance, must be Covetous in another: Riotous Spending, is accompanied with Penurious Sparing: A great fire must have great store of Fewel to feed it. And an open Table requires abundance of Provisions to maintain it: Pride must be maintain'd by Oppression, Fraud, Couznage. If the Tradesmans Wife lashes it out in the Streets, the Husband must fetch it in one way or other in the Shop: They that spend unmercifully, must gain unconscionably: The Mill will not grind, unless some Lust brings Grist unto it: A Gentleman anticipates his Rent in the Country; he comes up to Town, to Vamp his Lady, and fine Daughters with the newest fashion; he ransacks the Court, and City for the Fashions, searches the Shops for materials to furnish out the Pompe, he returns home, and then his poor Tenants go to wrack, the sweat is squeez'd out of their Brows to maintain his Prodigality, so that we may now take up a Lamentation as is the *Profane*, so is the *Professor*; and as is the *Harlot*, so in this particular, are many whom we hope to be *Chaste*: If a *Wise Man* would not willingly be seen abroad in a *Fools Coat*; why should a Modest Virgin walk the Streets in the Garbe of the Debauched, and Prostitute, or if they will needs do it, let them not be angry, if others judge them as bad as those whom they are ambitious to imitate: I could wish therefore tho' with small hopes to see it take effect, that as once there was a Proclamation, *That all Curtezans should be known by their striped Veyle* so we had the same, or some like

like Law revived, that there ſhould be a viſible mark of Diſcrimination between two ſuch contrary Parties.

Faces, though naturally Beautiful, are many times foiled and diſordered, by being ſtudded over with Pimples, or put in a Scarlet Livery. The Inundation of Crimſon Blood, often drowns the flowry *Elezium* of a Charming Face, diſfiguring it with ſuch a Flaming hue, as if the Juicy God had trod his Wine-preſs there, or ſcattered it with Ruby coloured Grapes. To abate the fury, of ſuch high colours, and fright them into pleaſing Paleneſs, call to your aſſiſtance the following friendly Receipts, but to prepare you for them be temperate before their Application, in abſtaining from Wine or hot Liquors, that Enfeavour the Body by Enflaming the Blood; and when you find temperance in Meats and Drinks, has allayed much of the heat that glowed within you, than for removing the defects.——Take of Roſe-water a pint, put it into a Glaſs and ſteep an ounce of Camphire in it, an ounce of Sulpher beaten to powder, Myrrh, and Frankincenſe, half an ounce each, ſet it in the Sun or ſome warm place, and after ten days end, waſh your Face with the Water, and in often doing it your colour will be reſtored, then if the Pimples ſinking away, have left a Scurff, uſe ſome Pomatum to ſmooth it over; and like the Sun from behind the Moons dark Body, you will appear out of your Eclipſe as bright as before, or for want of the former take this; Fine Brimſtone Powder an once, the Juice of Limmons half a pint, Juice of Onions two ounces, Cutle-bone, and Camphire each one a Dram; pound what is to be pounded, and Incorporate your Powder with your Juices, anoint the Face with it going to Bed, and waſh it off the next Morning with Water, wherein Bran has been decocted, and by uſing it a few times, you will we hope, confeſs the knowledge of it, worth the buying of this work——Freckles are found to be the Product of Fuliginous Vapours, and like ſmoke, moleſt thoſe moſt who have the faireſt Skins, as if Beauty jealous of being outvied, by too clear Complexions, did beſtow that yellow Livery on others, which ſhe rather deſerved to wear herſelf, but ſeeing what is done, requires a remedy; the beſt means to remove ſuch diſfiguring ſpots are theſe. Take Figtree Juice, or the white Milk that comes out of it, Oil of Tartar a Dram, Honey two drams, mix them well together, and anoint the Face with the Unguent they produce when you go to bed, waſhing it off in the Morning with warm Water, and a few times uſing it, thoſe Cholerick Spots

will be disperſed and diſappear, or if the forementioned Ingredients are not to be procured: Take three ounces of Cummin ſeed, bruiſe them, with two ounces of Salt, Brimſtone Powder an ounce, Rye-Meal half an ounce, the juice of Celandine, and the Gall of a Cock, preſs out from theſe an Oyntment, and anoint the freckled part, and they will quickly diſappear. —— *Faces* that the Amourous Sun has Impreſſed too Ardent Kiſſes on, to the injury of Beauty, and by his brightneſs dull'd their Luſtre, in dwelling or doating too much upon them, as once he he did upon that of the fair *Leucothe*, may yet be diveſted of thoſe Clouds, and uneclipſed, ſhine as bright as ever by borrowing a renewing advantage from our Art. —— For the obliterating ſuch caſual ſhrouds to Beauty: Take Roſe-Mary Flowers an ounce, the like of Fumitory flowers, decoct them in a pint of White wine, add Benjamine and Caſſia a like quantity each, infuſe them in the decoction, and waſh your Face with the Liquid part, Morning and Evening, or for want of theſe, take the Juice of Limmons mixed with the Juice of Balm and Rue, heated over a Gentle Fire, and ſtrained that the groſſer part may be excluded, ſet the Glaſs wherein you put the Liquid in the Sun, or in ſome warm place, for ten days to rairifie, then pour it into another Veſſel, that the dregs may be left behind, and the Face or Hands being bathed with it the ſwarthineſs will vaniſh and the former Complexion appear more freſh and charming than ever. For fear theſe come not to your hand, take another to the ſame purpoſe, *viz.* White Bryony water two drams, an ounce of Roſe-water, the white of an Egg, Oyl of Tartar two drams, Verjuice one ounce, mix them well, and dipping a Linnen in the Liquid, ſupple your face with it, and then the Beams of your Beauties will break through the Cloudy Curtains, and make a perfect day in Loves Empire, for Lovers to ſee their way to the *Elizium*.

Faces disfigured with wrinkles, how to ſmooth.

—Fortunes Envy, or Fate, often ſo orders it, that the ſmiling Glories of Beauties ſpring are too ſeverely nipt with an early *Autum*, when ſharp Scythed Time cuts thoſe Flowry Graces down, & ſhrouds them in the furrows of a wrinckled Face: Now to make your Verdant Features flouriſh in ſpite of Envy, or Accidental decay, and ſmooth your Faces for a new Plantation of Roſes and Lillies. —— Take our following directions, Bitter Almonds two ounces, Lilly roots dryed and powder'd an ounce, Oyl of Roſes an ounce, Virgins Wax half an ounce, make them into an Oyntment

ment over a gentle fire, and anoint the Face with it. Again take an ounce of oyl of St. Johns-wort, of Water Lillies, Quinces Jessemine, Mastick and Mirtles, their Oyls, take half an ounce each, melt them in an Earthen Vessel, and being taken off, add two ounces of Rose-water, and use it as the former.—— For want of these, wash the wrinkled places with a decoction made of an equal weight, of Bryony roots, and Figs, or take Incense, the scum of Silver each half an ounce, white Pepper an ounce, powder them apart, and then Incorporate them with Mouth Glew, and make them up into small balls; which you must dissolve in Rose water as you use them, and make a Linnement for the Face, or particular part, where the wrinkles intrude upon your Beauty, and furrow the late smooth plains of your Faces. ---

Faces, Eyes, & other parts Attracting Love.

Faces have various Features, and it is observed among the multitude of Men and Women throughout the World, there is something in the *Face* that differs, though in many other Creatures, it is not (in the least so much) discernable, and in Love various, are the fancies of Men and Women, as to their making choice, or being surprized and overcome by the *Lineaments of the Face*, some holding the *dimpl'd Cheeks* most Lovely, others *those that are plump*, some *for the Lillies whiteness*, others *for the Rosie blushes*, some for *the dimpled Chin*, others *its Oval form*, &c. It would be endless to describe all the *Ideas* of *Fancy*, and indeed natural Beauty is a strong Loadstone of it self, and above all parts the Eyes, are most alluring: For as they take in Love in some, so in others they send it out again, and Lovers are most *Infascinated*, when they directly gaze on each other, so that many times they have not power to take off their Eyes, but drink, and as it were suck in Love between them and a fair Eye, will many times take as a sure snare, when all other parts of the Body are deformed. *Leonardus* tells us, *that by this Interview or Gazing, the purer Spirits are Infected, the one Eye piercing through the other with its rays.* And many have been those piercing Eyes, that their brightness compelled their Spectators to look off by reason of their being near as dazling, as the Sun beams, for the Rays, as some think, sent from the Eyes, carrying certain Spiritual Vapours with them; and so infect the Gazing party in a Moment. And *Facinus* goes about to prove this from a Blare-Eye, that the steadfast fixing ones Eyes upon it long, will alone occasion soreness, and gives this reason,

that

that the Vapours of the Corrupt Blood doth get in together with the Rays, and so by the Contageon, the Spectators Eyes are Infected. Some hold that the *Basilisk* kills by her sight at a distance, which if true, justifies what is said: But our business at this time is Love, and not of death, and therefore Eyes that destroy in that nature, are not for our purpose, and *that Love is Natural* appears in this: There is in the *Lives of the Fathers*, a story of a Child brought up in the Wilderness from his Infancy, by an Aged *Hermit*, and coming to Mans Estate, he saw two comely Women wandering in the Woods, whereupon he demanded of the Old Man, what Creatures they were, who not willing to let him return to Worldly pleasure, told him they were *Faries*, or a kind of Spirits of another World; yet the sight of them raised such a passion in his Mind, that he became restless: And being shewed from a high place, several Curious Prospects, and being asked which was the pleasantest he ever saw, not minding the Question then put, replyed, *The Faries he had seen in the Wilderness*: So that without doubt, there is some secret Loadstone placed by Nature, in a Beautiful Woman a *Magnetick Power*, *a Natural Inbred Affection*, which moves us, as one Intimates, when he says:

Methinks I have a Mistress yet to come,
And still I seek, I Love, I know not whom.

——This indeed holds very strong in Natural and Chaste Love, but not in every Idle or Lustful Passion, where the Eyes lye in wait like Soldiers in Ambush; and when they spy an Innocent Spectator, fix on him and shoot him through, and presently bewitch him, especially, when they Gaze and Gloat, as wanton Lovers do on each other, and with a pleasant Eye, conflict, Participate each others Souls, and truely the Language of the Eyes, if rightly understood, is a very moving Oratory even in the Persons of all sorts that are subject to Love, for although they may keep their Tongues Barrocaded and Locked in Silence, yet their Eyes cannot, for Inspight of all their Precaution, They will express a Languishment or Joy, According to the Condition or Affection of the party, and will be darting their Glances of those they Affect, though willingly, the party that owns them, would restrain them.——*Fair Ladies*, when the injurious violence of Wind, Face chap't or Weather, has been so rude with your beauteous Faces, or Hands, by too rough Kisses, to Fret, or rent your Silken Skins, and you are desirous to make those breaches into their former pollishedness, you will find these your serviceable

how to make smooth.

viceable Cements.—*Frame* an *Oyntment* of *Stags* and *Goats* Suet half an ounce each, two drams of burnt *Borace*, Virgins Wax half an ounce, Oyl of *Roſes* two drams, make them up over a gentle fire in a glazed Earthen Veſſel into an Oyntment, and anoint your Face and hands when you go to Bed, covering the one with a thin Lawn or Linnen Cloath, and the other with your Glove to keep off the Air, or for want of the former, take *Capons* Greaſe, and *Camphire*, mix them well, and anoint the place with Oyl of *Chamomoil* and *Marſh-Mallows*, both theſe are good, but the firſt we recommended as the beſt.——

Faces burnt or Scalded a Remedy.

Faces are the *Magazins* of *Beauties*, and if they be ſurprized, by catching Flames, and blown up in Bliſters, your ſecureſt way will be to allay the fury of the Offenſive and Deforming Element in this manner, Take *Lead* two ounces, let it be burnt and waſhed, white *Wax* and *Goats* Suet, of each one ounce and a half, ſix drams of *Turpentine*, prepared *Lapis Calaminaris*, waſht *Ceruſe* two drams of each, *Myrrh*, *Maſtick* and *Olibanum* of each one dram, *Aloes*, *Epat*, *Camphire*, *Nitre*, of each half a dram, mix them over a gentle fire, and ſpreading them as a Plaiſter, apply it to the place grieved.------Faces are many times in this caſe Scared by Bliſtering, therefore while you can get the other Remedy utterly to take away the fire to keep it from Bliſtering by ſuch burns or ſcalds, take white and freſh *Hendung* three ounces, *Sage*, an handful, freſh *Butter* ſix ounces, *Plantane Leaves* two handfuls, ſtamp them altogether then ſqueeze out the Juice, being a little warmed to diſolve the Butter, and with it anoint the Face, hands, *&c.*——*Fore-Heads*, are the *Ivory Thrones*, where *Beauty* ſits in State, they therefore muſt be ſmooth, and raiſed to a decent heighth, for if nature has placed a Forehead too low, it appears much beneath the grandure of her commanding Majeſty, that owns it, and furrowed with wrinkles, it will put her too much in mind of human Frailty, to let her take a pleaſing Recreation therein.—— *Foreheads*, then Ladies, that you would have high, you muſt order according to our Directions, *Eradicate* the ſupperfluous Hairs that too much encroach upon its bounds, and to do it; take as much *Maſtick* as you think will cover it, being ſpread, then ſteep it in warm Water, till it becomes ſo ſoft that you dilate it on a piece of Silk, bind it on with a fillet all Night, and next Morning, take it off very quick, and it will bring off the Hair with it, then

Fore-head, how to beautifie.

that

that it may grow there no more, take half an ounce of *Henbane-seed*, wrap it in a *Colwort leaf*, and roast it in hot Embers, bruise it then in a Mortar, and press out what moisture you can, put a little *Orpiment* in powder to it, and make a *Linement*, and apply it to the place.——*Faces* that are not Beautiful are of little esteem in the Eyes of Lovers, and even disesteemed many times by those that own them, who lay the fault on *Natures spight*, or at least over-sight in casting them in a rougher Mould than others, therefore presuming to help *Natures defects* by Art, we have furnished you with Universal Remedies, that will fortifie your Faces against the further injuries of Deformity that encroach upon them, and inspight of all Malladies, that Beauty is subject to, and render them such, that we may have cause to fear, that looking in your Glasses, after so strange an Alteration, *Narcissus* like, you may fall in Love with your own shadows, and so linger away Martyrs, in those new contracted Flames.——

Face how to Beautifie, though disfigured.

Faces to restore in this kind, Take Oyl, or Water of *Talque*, by applying it to the Face; it will make a swarthy one, as smooth and white as Alablaster; to prepare this, because all that pretend to sell it, are not provided with the right; Take the most tender and Transparent *Talque* you can get, slit it into thin slices, put them into a Glass-Viol for ten or twelve days, with the Juice of *Limmons*: During the Frost in Winter, make a Bag of the thickest Cloath you can get, put the steep'd *Talque* into it, with some hard *Flints*, being then closely tyed, rub it together with the *Flints*, till the *Talque* become powder, put it then into a glaz'd Earthen Pot with a narrow mouth, stop the Vessel, and see it be carefully bound about with strong Wire, then put it into a *Reverbatory* twelve hours, then by degrees, take it from the Fire, and being cool, powder it finer with as much speed as may be (to prevent the Airs having too much power over it) put it then into a bag with a hook at the bottom to hang a Vessel upon to receive the Liquor, hang the bag then with the Vessel so placed in a Well about a fathom above the Water, till the Humidity begins to drop, then take it out, and put it in a damp place, where the wind has no force, and suffer it to hang till all the moisture be drained away; the Liquor so received is the water of *Talque*, and by the same means you may make the Oyl if you put what remains in the bag, into a *Retort*, by degrees giving fire to it, till you have drawn all the Oyl forth, and

this

this is so *Excellent a Beautifier, that Queens and Princesses, may add Splendor to their Perfections, by using it*: But since every one cannot be at the trouble of this, we shall recite some others, less chargeable and sooner made.—— *Four pound* then take of *Blanched Almonds, Mastick, Sandarach, Sulpher vive, and Ceruse*, two ounces of each, an ounce of *Gum Tragacanth*, three onnces of the whites of *Eggs*, bruise and well mix them together, then leave them to *Macerate* seven or eight days, stirring them well once a day, and when you have beaten them till they begin to smoak, then by pressing them, you will have an *Oyl which by anointing, will Extreamly beautifie the Face*: You may for want of this Oyl of *Tartar*, mingled with a little distilled *Vinegar*, rubbing it first in the Palms of your hands, and then upon your Face. Again, you may take *Camphire* a dram, *Allum*, *Borace*, two drams, Oyl of *Tartar* an ounce, all finely powdered, put them into a quart of *Rose-water*, and as much of *Rosemary* flower water, boyl and strain out the Liquid part, and keep it for your use, and it will prove an Excellent whitner of the Neck, Face, Breasts or any part of the Body, If you would have a Curious Blushing Colour, rub your Face gently over, with a little Oyl of *Amber* mixed with an Equal quantity of Oyl of *Myrrh*.—— *Faces* are very much beautified by this means, *viz.* take bitter *Almonds* blanched, one pound and a half, the whites and shells of thirty *Eggs*, the young branches of a *Fig-tree*, cut in small shivers, incorporate them well, and distill them in a Glass *Alimbick* over a gentle fire: Then to the Water you draw off add *Sugar-Candy*, *Borace*, and *Camphire*, each an ounce; *Olibanum* two ounces, bruise them small. and then distill them over again, preserving the Water upon this Second Distillation, as a rare Secret, and improver or Imbellisher of Beauty. Again, take *Lithargy* of *Gold* and *Silver* each a dram, put them into stronge white Wine Vinegar, add *Camphire* and *Allum* of each half a Scruple, as much of *Musk* and *Ambergreece* to scent the Composition, boyl them in a small quantity of *Vinegar* filter, and keep it, then boyl a little *Roch-Allum* in spring water, and keep it apart from the other, but when you use them mingle them together.

Thus Venus *in her brightest form you'll vie,*
Or all those Female Stars that guild the Sky:
Who for their Beauties there were fix'd and shine,
But you out dazled now, they must repine,
To see their long Adorers leave their shrine.

Faustina,

Fauſtina was cured of diſhoneſt Love. And of divers other Remedies againſt that Paſſion.——That the affection and priſon of the Mind, which is ordinarily called Love, is a ſtrong Paſſion, and of great effect in the Soul; let us ask of ſuch Men, which by Experience have known it, and of ſuch whom Examples are notorious, namely, of very excellent Perſonages, that have ſuffer'd their Wills to have been tranſported even ſo far, that ſome of them have died. *Jules Capitolin*, amongſt other Examples, recites that which happen'd to *Fauſtina* Daughter to *Antoninus*, and Wife to the Emperor *Marcus Aurelius*, who fell in Love with a Maſter of Fence or Gladiator, in ſuch ſort, that for the deſire which ſhe had of his Company, ſhe was in danger of Death, ſhe did ſo conſume away. Which being underſtood by *Marcas Aurelius*, he preſently call'd together a great company of Aſtrologians and Doctors, to have counſel and find remedy thereupon. At laſt it was concluded, That the Fencer ſhould be kill'd, and that they ſhould, unknown to her, give *Fauſtina* his Blood to drink, and that after ſhe had drank it the Emperor her Husband ſhould lie with her. This Remedy wrought marvellouſly, for it put this Affection ſo far from her, that ſhe never afterwards thought of him. And the Hiſtory ſaith of this Copulation, That the Emperor had then with her, was begotten *Antoninus Commodus*, which became ſo bloody and Cruel, that he reſembled more the Fencer, whoſe Blood his Mother had drank at the Conception of him, than *Marcus Aurelius*, whoſe Son he was; which *Commodus* was always found amongſt the Gladiators, as *Eutropius* Witneſſes in the Life of the ſame *Commodus*.——The *Greek* and *Arabick* Phyſicians, place this Diſeaſe of Love, amongſt the grievous Infirmities of the Body of Man, and thereupon preſcribe divers Remedies. *Cadmus Mileſien*, as *Suydas* reports in his Collections, writes a whole Book, treating of the particular Remedies which Phyſicians give for this Diſeaſe, one is, That to him that is paſſionate in Love, one ſhould put into his hands great Affairs, importuning his Credit, and his Profit; that his Spirit being occupied in divers matters, it may draw away his Imagination from that which troubles him: And they ſay further, that they ſhould ſuffer him to be merry and converſant with other Women.—— Againſt this heat, *Pliny* ſaith, it is good to take the Duſt upon which a Mule hath tumbled, and caſt it upon the Lover, and all to be powder him; or elſe of the Sweat of a chafed Mule, as *Cardanus* affirms in his Book of Subtilties.——

The

—The Physicians also teach how to know what Person is loved of him that is sick in Love; and it is by the same Rule that *Eristratus*, Physician to King *Seleucus*, knew the love that *Antiochus* bare to the Queen *Stratonicus* his Stepmother; for he being extream sick, and would rather die than discover the cause of his Sickness, proceeding from Love which he bare to his Father's Wife. She came into the Chamber, just then when the Physician was feeling the Patients Pulse, which beat so strong when he saw the Queen come into the Chamber, that *Eristratus* knew that he was in Love with her, and that was the cause of his Sickness; wherefore he found the way to make the King acquainted with it, by such a means as would be too tedious to recite. Which being experimented by the Father, and seeing his Son in danger, if he did not prevent it, thought it good (tho contrary to the Intention of the Son, which chose rather Death than to be healed by his Father's Loss) to deprive himself of his Queen, and give her to his sick Son. And so indeed the Age and the Beauty of the Lady, and likewise Marriage, was more proper for the Son than for the Father. And by this means, *Antiochus* lived well and gallantly many Years with his well-beloved *Stratonicus*. The History is very neatly recited by *Plutarch* in the Life of *Demetrius*. And thus you see why Physicians say, that you must feel the Pulse of those that are in Love, and repeat to them divers names of Persons, and if you name the right the Pulse will beat thick and strong, and by that you shall know whom they Love. By divers other signs one may know when any is in Love, and with whom, which I leave to speak of now.

Friendship. Friendship well chosen and placed, is a great felicity of Life, but we ought in this respect to move very cautiously, and be certain we are not mistaken before we unbosom our Thoughts, or make too strict a Union: We see in Politicks Leagues offensive and defensive do not always hold; and being abruptly broken, prove more mischievous than any thing before they were contracted, because there is a more eager desire of Revenge and ground of Injury started; and so when a close knit Friendship slips the knot, or is violently broken in sunder, by the force of some mischievous Engine set on work to that end; Anger and Hatred ensues all the Secrets on either side, how unbecoming or prejudicial so ever, are let fly abroad to become the Entertainment and Laughter of the World; redounding perhaps, not only to the Injury of your self, but of others, whose Secrets

crets have upon Confidence of your Virtue, been intrusted with you and by you again, upon the like Confidence communicated to the Party you entrusted with your own, who upon breaking with you perfidiously, discloses them: Therefore keep to your self a Reservedness, and try all manner of ways the strength and constancy of Fidelity before you trust too far; for if you lay out your Friendship at first too lavishly, like things of other natures, it will be so much the sooner wasted; suffer it by no means to be of too speedy a growth, considering, that those Plants which shoot up over quickly are not of long duration, comparable with those that grow slower and by degrees.——Choice of this kind ought to be made with the greatest Wariness imaginable, since you are to be responsible to the World for the Miscarriages of those in some measure that you contract an Intimacy with; for whatsoever her Character is, you will, in the Esteem of many, bring your self under the same, being liable to bear your part with what you have so freely chosen, for Choice imployeth Approving; and certain it is if in so strict a manner you contract Friendship with one again, which the common Vogue is given, you may be sure you will not be thought to be averse to her ways of Living, since it did not discourage you from admitting her to your Bosom. Resemblance and Inclination being frequently taken for none of the least Inducements to Friendship, and some will step a little farther and look upon you as a Well-wisher, if not a Partner in those Faults she is censur'd for, always concluding, if without Reluctancy you can forgive them in another, they may take the freedom to presume you will not be less indulgent to your self; and therefore how heavily soever you may take it, you will run an equal Risk with her in her lost Reputation: If you make Choice of such a one, you may urge now what if she should relinquish her Innocency by Mens flattery and over-powful Perswasions after the Contract is made between you; why then we answer upon the Credibility of such a Report, though you must not be over hasty to believe it; You must begin to prepare your self for a Relinquishment, if it be more evidently and undoubtedly a manifest Truth, and then neither must you break too abruptly, but make a fair and modest Retreat, by excusing your self and giving as little offence as may be. The matter in this point is very nice, therefore be sure you have sufficient warrant for what you do before you Censure your Friend, though she be accused, and before that upon her being

accused,

accuſed, unleſs you know her Innocent, you muſt not appear with too much warmth in her Vindication, or expreſs your Anger too hotly againſt her Accuſers, for then if you are in the miſtake to think her Innocent when ſhe is not ſo; you will by that means draw an ill appearance upon your ſelf, and that you would not ſo much plead her Cauſe; but that you have a Conſideration to your ſelf, they will be apt to imagine, that you would not carry the Anger which you muſt put on in the Vindication of a Friend you fancy to be injur'd ſo far, and proſecute it ſo zealouſly, if there were not ſome probability the Caſe might be your own, and that her Reſentments for deſerting her Cauſe, may lay you open to a Diſcovery, which on the other hand you labour by gratifying her to prevent; you muſt not ſo far diſert your Reaſon by the endearing your ſelf to another, as not to underſtand what is for your own Intereſt and Advantage, nor loſe your ſight where Friendſhip is concern'd, for though we muſt allow that Malice is over quick ſighted, yet we muſt not conclude that it follows, becauſe of that, that Friendſhip muſt be blind, a mean is to be held between thoſe Extreams, or even your good Nature will not be exempted from ſuch Reflections as will in no wiſe be pleaſing to you, and have ſuch Offices preferred upon you, as you will not be proud of, and though your Kindneſs to your Friend, and Ignorance of her Failings, may extenuate the Guilt; yet it doubtleſs will improve the Jeſt upon you, and perhaps it may not be the leaſt part of her pride, whom you ſo kindly excuſe, that ſhe has out-witted you in over-reaching and abuſing your too facil Nature, that being Virtuous your ſelf, you conclude that Vice has taken its leave of the World, or at leaſt think it cannot inhabit where you ſettle your Affections; but to draw nearer to a Concluſion of this Section: Let the chief Ingredient of your Choice be the good Senſe of your Friend, otherways by her Impertinence; a Cloud may happen to over-ſhadow and darken the Luſtre of your Reputation: Let her be of an unſpotted Fame, good Education, prudent in Management of Matters, ſecret in Council, and ſound and ſober in her Advice, and her Birth ſuch as may become your Character; and if ever in any Inſtance Formality is to be allow'd, it may without a ſtain to Modeſty be put on to reſiſt thoſe over forward Intruders that would preſs themſelves unto your Friendſhip, for if they gain Admittance, they certainly either prove an Incumberance or a Snare, and therefore muſt be avoided.

Fortune *Emblem'd, and the force of Artificial Allurements, Cloaths, Gestures, inciting to Love.* ——— *Fortune* is painted Naked with flowing Hair, and a Sail swelling as with a prosperous Wind, stand on a Wheel, which some hold to be the *Emblem of a fair promising Inconstancy, fickle and unstedfast. turning with every Wind:* Some again paint Her in the same posture, scattering or throwing over her Head carelesly *Crowns, Scepters, Gold, Jewels, Robes of Honour and Dignity*; Trifles and Toies mix'd or intermingled with Axes, Swords, Halters, Gibbets, and the like, whilst the Suppliant and eager Crowd are greedy in catching what comes next to hand. And indeed she deals little better with Lovers, for many times we see they miss their Aim, and either for a *Juno, Ixion* like, *embrac'd a Cloud*, or where they promise themselves Joy and Pleasure, find a bitter root of Sorrow and Discontent; gay glittering Apparel, and artificial Embellishments, frequently captivate the Minds of the unwary and unadviz'd, and a little Beauty so set off, carries a kind of Grandure, or more than ordinary Lustre, with it to dazle the Eyes of the Undiscerning *Gestures, Rich Apparel, Jewels, Pigments* and *Exornations*, are a great Addition to *Beauty*; so that Artificial Objects become more tempting and powerful than those that are natural. *John Lerius*, a *Burgundian*, tells us, That upon their discovery of *Brazil* in the *West-Indies*, they found the People altogether naked; nor could they perswade them to cover their Secret Parts, much more entirely to Cloath themselves, which Nakedness served as an Antidote to him and his Companions against Lust, which had they been suitably Cloathed might have much more prevail'd; and continues he, *I dare be bold to affirm, that those glittering Attires, counterfeit Colours, Head-dresses, Curl'd-Hair, Silk-Gowns, Embroider'd-Stomachers, loose flowing Garments, and other Accoutrements wherewith our Country-Women counterfeit a Beauty, and so curiously set themselves off, cause more Inconveniences in this kind, than that barbarous Homliness, although they be not no whit Inferiour unto them in Beauty*; but not so curiously set out; so that we may conclude some that pass among us for Beauties, are more beholding to Art than Nature: And stronger Provocations proceed from outward Ornaments, than such as Nature hath provided. It is confest, that those fair *Sparkling Eyes, Coral Lips, Rising Breasts, Necks like the Down of Swans, and the Roses and Lillies striving for Mastery in the Cheeks are powerful Intitements to Love*; But when a comely

comely artificial and well-compoſed Look, pleaſing Geſture, an affected Carriage ſhall be added, it muſt of neceſſity be more forcible and charming than it was when thoſe curious Needle-works, variety of Colours, pureſt Dyes, Jewels, Pendants, Lawn, Lace, Tiffanies, and fine Linnen, Embroideries, Calaminſtrations, Ointments, and the like ſhall be added, they will make the homlieſt of the Sex ſeem as a ſoft Temptation to charm and infacinate Mankind, though ſome will have native Beauty, (and indeed with thoſe we agree, where it is rare and illuſtriouſly Tranſcendent) out-ſhine artificial Adornments, as it is ſaid of *Cleopatra* Queen of *Egypt*, *viz.*

The Wealth ſhe wore about her ſeem'd to hide,
Not to Adorn her Native Beauty's *Pride,*
Tho there bright Pearls *from the* Or'ential *ſhoars,*
From all th' Aſſyrian *Lakes, and wealthy Stores*
Of Silver Ganges, *and* Hydaſpes *ſhone,*
From Egypts *Eaſtern Iſles, the Gold like Stone,*
And cheerful Emeraulds *gather'd from the Green*
Arabian *Rocks, were in full ſplendor ſeen,*
Pale Onyx, Jaſper, *of a various dye,*
And Diamonds *darken'd by her brighter Eye;*
The Saphires *blew by her more* Azure Veins,
Hung not to boaſt, but to confeſs their ſtains,
And bluſhing Rubies *ſeem'd to loſe their dye,*
When her more Ruby Lips *were moving by;*
It ſeem'd ſo well became her what ſhe wore,
She had not Robb'd at all the Creatures *ſtore,*
But had been Nature's ſelf, *there to have ſhow'd,*
What ſhe on Creatures *cou'd, or had beſtow'd.*

Faſhion and Neatneſs, *defended by another hand*—— *Faces*, when clouded by Poverty, Careleſneſs, or a kind of diſregard, cannot ſhine ſo bright in the Eyes of Lovers, as when they are trick'd and trim'd up with all the ſprucifying Advantages, notwithſtanding there is indeed ſomething lovely in Beauty, though in never ſo careleſs a Dreſs: *As an unpoliſh'd Diamond is a Diamond, but the poliſhing ſets a greater Luſtre on it.* Daphnis, *ſays* Lucan, *was a poor tatter'd Wench, and was little regarded, and ſo might always have continued in a kind of Obſcurity, had ſhe not been induſtrious to get her gay Cloaths, which allured ſo many Lovers, that by their liberal Offering ſhe ſoon became Rich and ſtately, and had her Maids to wait on her.* And theſe Advantages ſhe had by ſetting herſelf out after the beſt Faſhion by her pleaſant Carriage, Affability, and courteouſly ſmi-

ling on her Spectators.——— *Fashion* sets off mainly, and if a Garment be never so Rich, if out of the Fashion, it is not esteem'd, but rather despicable, and occasions Laughter. Men are not only admired by Men for their curious Dresses, but even esteem'd for them by many Women, especially if there be added a *Janty Meen* Complements, and modish Behaviour. These Advantages have instantly won some too credulous to believe lightly every wanton Suitor, who thus accomplished, makes Addresses of Love; and when he presses hard to one, she is instantly Inamour'd, and doats, and will surely Marry, when as he means nothing less, it being his ordinary Carriage in all such Companies, and frequently both Sexes by their out-side shews are Deluders, and themselves deluded; and among others, an upright, a comely Grace, Courtesies, gentle Salurations, a crindging and a mincing Gate, a Pace decent and affected, are most powerful Enticers, and insensibly draw the Affections.

Fortune or Dower, *great Incitements to Love.*——— *Fortune* or *Wealth* is a great Temptation, and now-a-days with many a more powerful Loadstone than *Beauty*, though it seldom purchases a *virtuous Cordial Love*, but rather that which is *Airy* and *Heroical*, for many Men when they hear of a large Portion, a rich Heiress, could be content to take her without seeing her, meerly for the sake of her Portion; and are more mad, (though she be Ill bred and deform'd) for her, or pretend to be so, than if wanting a Portion she had all those beauteous Ornaments, and those good Parts, Art and Nature can afoard; they care not for a *good Name*, *Birth*, *Beauty*, or *Education*, their Aim is at Mony, which makes the Poet thus discant;

Our Dogs and Horses from the best we breed,
And careful are that they may thrive and speed;
But for our Wives, if they but wealthy prove,
Though fair or foul, we flatter them with Love.

If she be Rich, that covers all faults; Gold, that Enchantment that bewitches the World makes her appear Fair, Fine, Perfect and Absolute, then they burn in Love's flame, they love her dearly, like Pig and Pye, and will make you believe they are ready to hang themselves if they miss her: Nothing in these days is so familiar, for even a young Man to Marry an old Wife, for a Sum of Gold, and although she be an old Croone, and have never a Tooth in her Head, nor good Conditions, nor a good Face, a Natural Fool, if she be but Rich; so Corrupt is the Age, that she shall be follow'd and courted, and buz'd in the Ears with the Amourous Discourse

courſe of a number of Fly-fools, ſo on the other ſide, many a lovely young Maid, for Ambitions ſake, to jolt it in a Coach and go gay, will throw her ſelf away upon an old decrepit, doating, Dizard, troubled with Rheums, Gout, Stone, Catarrhs, and twenty other Diſeaſes, and perhaps but one Eye, one Leg, a flat fall'n Noſe, bearing the Marks of the Sins of his Youth; Bald-pated, and neither Wit nor Honeſty in his Brains; If he have ſtore of Land or Mony ſhe will have him, though at the ſame Inſtant ſhe Sacrifices her *Peace*, *Content*, *Matrimonial Pleaſure*, and all the chiefeſt Sweets of Life, for a little gawdy Foppery, to appear florrid and gay, that ſhe may out-vye others in fine Cloaths and ſumptuous Diet. *Ariſtænetus* telling a brisk buxom Laſs of a proper fine Man that would make her a good Husband, *Hang him* (reply'd ſhe) *he has no Mony*; *'Tis to no purpoſe to Marry without Means, trouble me with no ſuch Motion*; *Let others do as they will, I'll be ſure to have one ſhall Maintain me fine and brave.*——*Form*, *Beauty*, or *good Parts*, ſtands not in the Minds of many in Competition with Mony in any degree. *Lucius Lycia*, was a proper young Maid, and was Courted by divers comely young Men, but ſhe forſook them all for one *Paſſus*, a baſe bald-pated knaviſh Fellow; and why? becauſe he was Rich, and had gotten an Eſtate by Uſury and Extortion; and to add to that, his Father that had got an Eſtate as wickedly, left him his ſole Heir: This is not alone among your Duſt-worms, *whoſe ſordid Souls Adore no God but Mammon*; but ſo it falls out many times among great ones. The proud inſulting Biſhop of *Ely*, being left Viceroy of *England* by *Richard* the Firſt, when he went to the Holy Wars, having heap'd up a mighty Maſs of Mony, Married a great many of his Poor Kinſwomen to the Nobility, their Sons and Nephews, who took them, though of mean and baſe Extract, for the *Dowers* the Biſhop gave, which Policy he uſed to ſtrengthen his Party, and cover the wrong he had done the People, in the King's abſence. *Vortiger* King of *Britain* Married *Rowena* the Daughter of *Hengiſt* the *Saxon* Prince, and his mortal Enemy, becauſe ſhe had *Kent* for her Dower. *Jagello*, Duke of *Lithuania*, fell in Love with *Hedenga*, and turned from a Pagan to a Chriſtian for her ſake, being Baptiz'd by the Name of *Uladiſlaus*; but lets ſee what was in the bottom of it, why? ſhe was Heireſs of *Poland*, and he coveted to lay the two Countries together. *Charles* the Great was an earneſt Suiter to *Irene* the Empreſs; but ſaith *Zonoras*, only

to join the Empire of the East to that of the West, which he then possess'd; but what comes all this to, or what is the Event of such Matches, that are made up thus meerly for the sake of Mony? Why truly they are a sort of mad Contracts at first, and afterward as to Love, and the honest end of Marriage, prove but a meer flash, as Chaff or Straw, soon fir'd, burn fiercely, yet last but a few Minutes; so are all those Matches so made where there's not any respect of Honesty, Virtue, Parentage, Education or Religion, &c.—*False Fires light the Hymeneal Tapers, that flash Sulpher in their Faces, instead of comfortable Brightness*; they are no sooner Light but extinguish'd in an instant, and instead of *Love*, *Hate*, *Jars* and *Discontent* enters, and act their parts upon the Stage of *Jealousie* and *Distrust*, on the one part, and ruin perhaps of Body and Soul on the other: For *Joy* enters *Repentance*, and sometimes hands after it *Desparation*.———*Franciscus Barbarus* tells us a Story, that a certain Person named *Philip* of *Padua*, fell in Love with *a notorious common Strumpet*, and so raging, his Passion seem'd that he was ready to run distracted for her, which much grieved his Parents; but fearing he should mischief himself, or quite lose his Senses, his Father having no more Children, and finding no Reason nor Perswasion would avail, consented to his Folly, and Married they were; but not many days had passed ere this extraordinary Passion Wind-mill'd about to the contrary point of the Compass, even to an extream Loathing; so that he could not so much as endure the sight of her, and from one Madness fell into another, nor seldom have such kind of Marriages other Events, seldom is there better Success upon these kind of Mony-Love Intrigues, as *Manelaus* experienc'd by *Helen*; *Theseus* with *Phædra*; *Vulcan* with *Venus*, *Claudius* with *Massalina*, *Minos* with *Pasiphe*; and many more, which we might name; and indeed we need not go to former Ages for such Examples, since our own Nation affoards so many: How often are there *Brawls* and *Fightings*, *Hatred*, *Heartburnings* and *Jealousies*, among such Married Couples; and sometimes Blood makes the Fatal Divorce: Wherefore, Ladies, you that would be truly happy in Marriage, chuse not this way, but Marry those that you cordially can Love, and such as are agreeable to you, though you wallow not in Gold.

Fortune, *how to be considered in what it relates to either Sex, in Advancement or declining*, &c.——*Fair Ladies*, at the first sight you may imagine, we are going to tell you many

many ſtrange and wonderful things, or make diſcovery of thoſe paſt Actions, you would rather have concealed by prying into your Nativities, but indeed we purpoſe not to meddle with paſt, Preſent, or Future Events of that kind, we pretend not to be *Fortune-tellers*, but only to Let you ſee how fickle, ſhe is and how little to be relyed on, though many lay too great a ſtreſs upon that they call her Favour, which is rather Accidential and ſometimes Imaginary than certain or real, and indeed take her right, ſhe is rather a Name than any thing that is ſubſtantially to the purpoſe; we will not ſpeak of the Actions of either Sex, as they are the Children of *Divine Providence*, nor will we Aſcribe, an Apotheſis to *Fortune*, but will only take a ſurvey of the power and Activity of Men and Womens Reaſons, in the Nimble apprehenſions, and taking hold of occaſions, to ſee how far outward Circumſtances do conduce to the making of any ones Fortune: It was the ſaying of one, that every one might hammer out his own *Fortune*; however the moſt in Number are bunglers at *Fortune* making, and ſpoil it in the working: It is an Art that moſt Peoples Invention have flowed into, and yet is ſtill capable of Renovation as it were by the incertainty of Affairs, ſo curiouſly involved by mutual Relation, which is *Tacitus* his Obſervation, of a too ſuperſtitious Conſtancy in that Emperor, into his beaten way, in which he had proved *Fortunate*, thinking in that Road he could not miſs being Succeſsful, though he fell into a ſlough of misfortune at laſt, when he leaſt ſuſpected the danger. So ſome through an Imbecility of Mind, not knowing how to make a departure from the Gravity of their uſual pace, think all things will meet them in the common Road, but there is ſomething more, *viz.* a Judicious obſervancy of time required, as well as a prudent making of occaſions. There are ſome of that temper, the Pulſe of whoſe Affections ſtill beat after the motion of Honour, who had rather *be not good. than great*, and therefore will caſt about the miſt of Deceit, to blind the Eyes of our Apprehenſions and by corrupt Counſels, Endeavour to *riſe from the clouds of diſgrace, to ſee the Sun of Honour*; others will bring all the *Elogies* of their Worth upon Honours Stage, where they court the Smiles of *Fortune*, in diſplaying themſelves to the beſt advantage, yet if ſhe be not in a good mood to pleaſure them, but frowns and turns her back to begone, *They will cry after her, and entreat her ſtay*; all they can do, makes her but like a *peeviſh Miſtreſs*, the more obſtinate and diſdainful, till at laſt they prove

but swollen Bubles, which the least wind of Adversity breaks and makes to Evaporate into their own Element. *Honour is Vertues Reward*, and is no more than the Reflective beams of that *Sun of Vertue*, and gives only to good wills in a larger Extent to Exercise themselves in, as in open Field; and therefore it must be used to the publick Advantage, not in the Enclosures of any ones particular ends. Those Ladies that are *Befriended with Fortune*, as they term it, must nevertheless, be upon their Guards, and look narrowly to her, for she plays many slippery tricks with her Favourites: the Wind is not more variable, or unconstant, nor the winding Waters, of the Tide in their motions, more uncertain than she is fabled to be, in setting up and pulling down; in flattering and deceiving those that most trust and rely on her; and above all things so settle your mind in Prosperity, that if Adversity comes, it may not shake or disorder it, and then youhowever secure your selves, let *Fortune* do what she pleases; to prostitute your time, too much to the thoughts of worldly Fortunes, hinders you of a more Glorious Prospect that is before you: *Riches are sometimes Vertues Ornament, and at other times Vices Punishment*, the certainty of having a Friend for your Fortune, and a moderate Competency and Honesty, for your self goes a great way in the felicity of it. Though its like the Sun when at the highest, that gives a great light, and outshines the Stars of more inferiour Fortunes, notwithstanding they are many in number; it is no small part of policy to distinguish of *Fortune* and *Occasion*, it is easier to see the one, than to retain the other. *Fortune* has a diverse operation, according to the difference of the Materials it meets with all: The Prosperity or over Lavish *Fortune of Fools*, says the Wise Man, *shall slay them*; some in making their own Fortunes, *are well studied in Men, but know not the Nature of busines, nor the worth of Favours*; others only wise by Rules and Maxims of Particular Affairs; look not with narrow searching Eyes into the Nature and Quality of their Competitors, and those that stand in their way, to hinder them from becoming *the Favourite of Fortune*. There are some that despise *Fortune* as much as she slights and casts her scorns on them, and those not of an ordinary Composition of understanding, seeing they can enjoy the *Riches of content in the midst of an honest Poverty, it is the faculty of the imagination that can turn it self, and make every thing appear to it self*. It is not the outward thing but the mind, which is capable of Content, and where it is so, it makes its

own

own *Fortune*, by being satisfied in all conditions, so that in one sense it may be said, to command *Fortune*, who seems to have all things at her disposal; and he is not blessed who thinks himself not so: for though some have Riches larger than the Extent of their Knowledge, they are so far from thinking themselves happy, *where an insatiate Covetousness takes place*, that even they lose the use and enjoyment of those they have, by an unruly desire of having more; when as *David* saith, *Man walketh in a vain shadow, he heapeth up Riches, and knoweth not who shall gather them. A continual craving of Fortunes Liberality, shews the poorness of the mind, and some who vainly Glory in the Opinion of being held Rich, advance in Fame what they really find the want of. Others through a narrowness of understanding would be thought to have no Commerce with Fortune, because they will reserve a power of getting more from her.* We might proceed Ladies, to show you what slippery tricks *Fortune* has play'd with Lovers, how she has raised hopes, and cast them down; advanced Clowns to your Favours, when Gentility and good Breeding has mourned your Angers, but these things being familiar to you, and we having touched upon them in other places we here omit them.

Fame, *Her Character, with a Caution to the Fair.*——*Fame* Ladies, is a great medler with the Fair Sex, and has many times a wondeful power over you to raise your Esteem, or sully your Reputations, it is the *Eccho of Actions resounding them to the World, save that the Eccho repeats only the last part, but Fame repeats all, and frequently more than all.*——*Fame* many times has Created some things of nothing, she has found out *Countries* and *Monsters as well as Stories* and *reports of Actions* that none ever saw or knew. *Polititians* sometimes use her in reporting such things already to be done, as they have yet in *Embrio*, and intend to bring upon the Stage, that so they may sound the Peoples minds, to know before hand, whether they will be taken or not, or to make them more familiar, when brought to light.——*Fame*, if she lays hold of a Ladies Reputation away she goes with it, with incredible swiftness, first, she creeps though at a large rate through Villages, then she stalks through a Town; and after that growing more nimble runs through a City, and by this time her Pinions being grown, she flys over a Country, and the farther the faster, and there is no getting it out of her hands; when she has

Fame dangerous to Reputation.

grasp

graſpt it: And Ladies, it is happy for you, if ſhe makes the beſt of it for if ſhe does otherways, though without reaſon it is but in a bad condition, and will not in haſt paſs Currant, *we allow Fame to be a Lyar*, yet ſhe generally gains more credit when ſhe diſperſes her falſe reports abroad, than *Truth with all her Verities*; Sometimes indeed, ſhe ſcrapes acquaintance with *Truth* and is very ſerviceable to her, but her greateſt Familiarity is with *Error* and *Flaſhood*, who ſend her abroad with *Tales* and *Fables* to amuſe the minds of Men and Women; Envy ſometimes employs her to ſcatter her Poiſon abroad, and then *Ladies, the Bailful drops frequently fall upon your fair Names, and blaſt them in the opinions of many*, with whom you ſtood before in high Eſteem, however your virtues like Chriſtal, may in a while purge off the ſtains; the beſt way to ſhun her, is to be reſerved and cautious in having to do with her Intelligencers.

Farce, (Fr.) a fond and diſſolute Play, or Comedy; alſo the Jig at the end of an Interlude, wherein ſome pretty knavery is acted; alſo any ſtuffing in meat,

Fœtus, immediately after the Woman has conceiv'd; it is called an *Embryo*. Afterwards when there is a perfect Formation, it is properly called the *Fœtus*.

Frenulum, a Membraneous Ligument under the Tongue; in New-born Children, it ſometimes ſpreads over the whole under-ſide of the Tougues, that the Midwife ſometimes is forced to pull it aſunder with her Nails (which yet ought not to be allow'd of) or the Chyrurgion with his Penknife.

Furor Uterinus, an unſeemly Diſtemper, which is wont to ſeize upon Maids; eſpecially thoſe of riper Years, and ſometimes Widows too. They who are troubled with it, throw off the Veil of common Modeſty and Decency, and delight only in Lacivious, Obſcene Diſcourſes: They covet a Man greedily, and even furiouſly, and omit no inviting Temptations that may induce them to ſaitsfie their deſires. The cauſe ſeems to be in the Seminal Juice, which being exalted to the higheſt degree of Maturity, drives the Maids into a kind of Fury; which is Conſpicuous every Year in ſome Bruits; as in Cats, Bulls, Bucks, Does, Harts, Dr. *Blancard*.

Frank-marriage (Fr. *Franc-marriage*) is a Tenure in Tayl ſpecial, growing from theſe words in the gift, *Sciant*, &c. *Mc. T. B. de O. dediſſe*, &c. I. A. *filio meo & Marg. uxori ejus filiæ veræ*. T. N. in liberum maritagium *unum Meſſagium*, &c. *Weſt. p.* 1. *Symb. l.* 2 *Sect.* 303. The effect of which word is, that they have the Land to them

them and the Heirs of their Bodies, and shall do no Fealty to the Donor till the Fourth Degree, &c.

Feronia, a Goddess of the Woods.

Famble-cheats, *c.* Rings or Gloves.

Famicide, *l.* a Slanderer, destroyer of ones good Name.

Farreation, *l.* a Ceremony whereby the Priests confirmed Marriage.

Fascination, *l.* a bewitching by the Eye.

Feme Covert, *f.* a Married Woman.

Feminie, *o.* the Womans (*Amazons*) Country.

Fœminine, *l.* belonging to the Female-sex.

Filiaster, (*Fr. filiastre*) a Son-in-Law, or Son by a former Marriage.

Film, (from the *Belgick* **Uelme**, *quod idem denotat*) a fine thin Skin within the Body dividing the Flesh, or any near Member one from another. Also a Skin like a Cap wherein divers Children are born. And the Skins inwraping the Brains are call'd *Films*; the inmost, which is next the Brain, is also called *pia meninx* or *pia mater*, the other *dura meninx*, or *dura mater*.-The Infant has three Teguments or Membranous *Films*, which cover it in the Womb, that is, the *Corion*, *Amnios*, and *Allantois*; Whereof see more in *Vulg. Error. pag.* 269.

Flabel, (*flabellum*) a Fan.

Footing-time, *Nf.* when the Child-bed Woman gets up.

Forfeiture of Marriage, a Writ against one under Age, and holding by Knights Service, who refused to Marry her whom his Lord preferr'd, without his Disparagement.

Fauntekynes, *o.* little Infants.

Fricasse, (Fr. *fricassee*) any Meat fry'd in a Pan.

Frances, a Womans Name.

Frank-bank, Free-bench, the Dower of Copy-hold lands, which the Wife (being espoused a Virgin) hath after her Husband's Decease.

Friga, a *Saxon* Goddess in the shape of an *Hermophradite*.

Frontal (*frontale*) a Frontlet or attire for the Forehead.

Frumenty, (from *frumentum*, i. e. Wheat) so called, because it is a kind of Pottage made of Milk and Wheat.

Froise, a Pancake [with Bacon intermixt.]

Furina, a *Roman* Goddess, Patroness of Thieves.

Fustian, stuff made of Cotton, or the Down of an *Egyptian* Fruit.

Furies, (*furiæ*) three imaginary Fiends or Spirits in Hell, having Snakes growing on them instead of Hairs. Poets feign them to be the Daughters of the River *Acheron* and *Night*, and to have the Office of Tormenting Souls of Murtherers and wicked Men; their Names were *Alecto*, i. e. unceasantly Tormenting; *Megæra*, i. e. enraged; And *Tysiphon*,

siphone, i. e. the Avenger of Murder.

Fusil, (Lat. *fusillis*) a litle Spindle.

Festoon-ton, *f. Encarpo*, *g.* a Garland of Fruits or Flower-works [in Graven or Embossed work.]

Figuretto, a kind of stuff.

Figured, or flowered.

Filly,-*foal*, a mare colt.

Flora, the Goddess of flowers, otherwise called *Cloris*.

Flosamor, flower of Love.

Flaunes, *o.* Custards.

Forraign-project, *to provide Maids with Husbands, approved on, with an Account what that* Project *was.*——It may justly astonish us to consider how industrious and careful so great and wise a *State* as that of *Athens* was, to promote the *Marriage* of the poorest Virgin among them; that of *Aristogeton's Daughter* may serve for an instance, who being a *poor Girl*, in a mean *Island*, and living under great poverty, was by the order of the *Council* brought into *Athens*, and there *Married* at the Publick Expence:——We do not find the *Patriarchs* chaffering for *Portions*: *Isaac*, that was so great an *Heir*, (as that his Father out of his own House did raise *three Hundred and eighteen Men born in his Service.*) was at the charge of sending for a Wife without a Portion; and *Jacob* with fourteen years Service purchased his: As the World increased in Mony, so it did in this Sin, and both united to hinder the *Ordinance of God*, turning the Command of *Increasing* and *Multiplying Men*, into *increase* and *multiply more*, of which we may say, as it was in another case, though much to the same purpose, *in the beginning it was not so.*——There are some now living in these Kingdoms, that remember when Money was the least part considered in *Marriage*, when that *Sum* would have been thought a Fortune for a *Lord*, that is now dispised by a *Merchant*; yet then there were few dyed without *Posterity*, and as few dyed for want, or that which is worse, lived like *Beasts* of *Prey*, on the *Labours of others.*——*Lycurgus*, among his Laws to the *Spartans*, enjoyned this for *one*, That they who lived *unmarried* and *childless*, should be *debarr'd from all sports, and forced to go naked in the Winter about the Market-place; and in the* Spartan *Laws* there were the same *punishments* for *bad Husbands*, as for them that *were none*, both being thought equally mischievous to the *Commonwealth*, and neither to be suffered.——*Solon* made a *Law*, That there should be no *Jointures*, nor *Dowers*; and that *Wives* should bring their *Husbands* but *Three Gowns*, with some other small Trifles of small value; forbidding *Portions*, which he looked

looked upon as *buying* of *Husbands*: and so making *Merchandize* of *Marriage*, as of other *Trades*, contrary to the Law of Nature, and first design of the Institution, which was for the *increase of Children*; hence was he wont to say, *That Men and Women should Marry for Issue, Pleasure and Love, but in no case for Money.*——The *Romans* were so careful in this matter, that they made *Laws* vouchsafing divers Immunities and Priviledges to such as had many *Children*, as we may see by that particular *Law*, *Julia*, or *Papia*, which obliged all Men to take *Wives*, and none to be excepted.——— And not only they, but a worse People, the *Persians*, had in former times a Custom to Honour Men *once a year* with some *Gratuity* from their *King*, who had a *Child* that *year* by his *Wife*, respecting him as a Man that had gained an esteem in the Service of his Country—By the *Laws of Lycurgus*, Men that would not *marry*, were to be deem'd *infamous*, and to have no respect paid to them; consonant to which is that Passage related by *Plutarch* of *Dorcillidas*, who coming into *Prison* where there was a *young man*, who gave him no respect, not even stirring from his place; and being asked why he shewed him no *reverence*, seeing that he was a Man of *Honour*, made the following Reply, *Because he was not the Father of a Son, who might hereafter do as much for him.*——— We come nearer home, and find at this day in some parts of *Germany*, a *Custom* (formerly more universal) *once a year*, at a general meeting in the *City*, or *Town*, to present *Gifts*, and to give publick applause with loud Acclamations to such as were *married*, and had *Children* that *year*; thus Ecchoing out their Praises, *These are they that repleniſh the World*—As to *Widowhood*, 'twas forbidden by the *Romans* to have any Allowance in the *Common-Wealth*, in case they were not *superannuated.*——— The *Noſtranes* in the *East*, have so vast a veneration for *Marriage*, that as soon as the *married Couple* has a *Male-Child*, the Father loses his name, and is called by that of his *Eldest Son*; as supposing the Fathers name *Isaac*, and the Son to be called *Joseph*, he is no more named *Isaac*, but *Abba Joseph.*——I have heard of a *Custom* amongst those worst of Men, the *Irish*, which may teach us *Charity*, and that is, before their *Daughters* are thirteen years of age, they go about among all their Friends and Acquaintance, taking the young Girl with them, to shew that she is capable of *Marriage*. This accounted sufficient Intimation to their *Friends* to understand their Design, and therefore

fore they need do no more, but are immediately answer'd with what they can spare, which is commonly in *Cattel*, for they have little *Mony*. This I have heard is a frequent Practice amongst them at this day, and so general, that a poor Man, who may not be Master of six Cows himself, will commonly get twenty for their Daughters, and make no Provision for their Sons; by which means the Daughters seldom stay till *fifteen*, and the young Men Marry the earlier to get themselves a Stock of *Cattel*, which they are sure of with a Wife.——We find in several Parts of the World, as in *Thrace* and *Assyria*, that they were so possessed with an Opinion of the advantage of *Marriage*, as occasion'd their making *Laws* for its Propagation.———

And here (that no Maids may be left unmarried, either for want of Beauty, Mony, or Virtue) I shall add the Project (mention'd by a late Author) to provide them with Husbands; Which is as follows, *viz. That a Statute might be made, obliging all Men from One and Twenty Years of Age to Marry, or in Default to pay One Eighth Part Annually of their Yearly Income, if they be Men of real Estates; or One Eighth Part of the Interest of their Personal Estates, if it amount to One Hundred per Annum of Real; or to Four Hundred Personal, as it shall be valued by Men appointed for that Affair, and the same to be paid by all single Women, who have their Fortunes in their Hands, after that they arrive to the Age of Eighteen; and the same to be paid by all Widowers, and Widows who have no Children, the Widowers not to pay after Sixty Years of Age, nor the Widows after Forty, and all these Payments to continue as long as they are unmarried.——And because that young Men are often kept from Marriage through Default of their Fathers, that the same Mulct shall be laid on the Father's Estate, as if it were the Son's.——This Mony, so rais'd, to be disposed in every City and County, as they shall see fit, for Portions to young Maids, who are under Forty Years of Age, and Care taken that it be expended every Year, so as no Bank to be kept; and that no Portion be ever given to any, who have been debauched, with such other Rules as may be prescribed.*———

These Kingdoms in their most happy days never saw a *Law*, which made that immediate Provision for the meanest Soul in it, as this will do; for 'twill set the Captive free, whereas many are now born who have reason to continue the Lamentation they found out at their first Entrance into the World: Our greatest Charity for the Poor is at most but to keep them

them so; but this will be cloathing them with *Wedding Garments*, and every Corner of the Land will rejoice with *Nuptial Songs*, and undoubtedly if it be a *Virtuous Act* to relieve the *Poor*, this must be greater to provide for them for the present, and to prevent it in their Posterity.——I'm sensible, that some may be apt to raise *Objections* against this Proposal; which to save the Trouble, both of naming and answering them, I think, this Reply may serve for all, That there can be no particular *Injury* done in this Matter, which can stand in the least Competition with the Consideration of such a *Publick Good*, as both Reforming and Peopling of a Kingdom will necessarily amount to. See a Book call'd *Marriage Promoted.*

Female Modesty, Occasion and our *Nature* are like two inordinate Lovers, they seldom meet but they do sin together; Man is his own Devil, and oftentimes doth tempt himself: So prone are we to Evil, that it is not one of the least Instructions that doth advise us to beware of our selves.—— Now an Excellent Virtue to restrain or check a Man or Woman from running into Vice, is Modesty. I am perswaded many Women had been bad, that are not so, if they had not been bridled by a bashful Nature. There are divers that have a Heart for Vice, that have not a Face accordingly.—Surely the Graces sojourn with a blushing Virgin. It is Recorded, that the Daughter of *Aristotle* being asked which was the best Colour, made answer, *That which Modesty produced in ingenious Spirits.* ——To blush at Vice, is to let the World know, that the Heart within hath an Inclination to Virtue.—Now to give a check to such immodest Women, who proceed from the Acts of Uncleanness, to Murder the illegitimate Off-spring; I shall for the Information of these *Ignorant Wantons* give them a sight of the following Act.

An Act to prevent the Destroying and Murthering of Bastard Children.

WHereas many Leud Women, that have been delivered of Bastard Children, to avoid their Shame, and to escape Punishment, do secretly Bury or Conceal the Death of their Children, and after, if their Child be found dead, the said Women do alledge, that the said Child was born dead, whereas it falleth out sometimes (altho hardly it is to be proved) that the said Child or Children were Murthered by said Women their Leud Mothers, or by their Assent or Procurement. —For the preventing therefore of this great Mischief, be it Enacted by the Authority of this present Parliament, That if

any Woman (after one Month next ensuing the end of this Session of Parliament) be delivered of any Issue of her Body, Male or Female, which being born alive, should by the Laws of this Realm be a Bastard, that she indeavour privately, either by Drowning or secret Burying thereof, or any other way, either by her self, or the procuring of others, so to conceal the Death thereof, as that it may not come to light whether it were born alive, or not, but be concealed; in every such Case the said Mother so offending shall suffer Death, as in Case of Murther, except such Mother can make proof by one Witness at the least, that the Child (whose Death was by her so intended to be concealed) was Born dead. —— Modesty is one the most natural and most useful *Tables* of the Mind, wherein one may presently read, what is printed in the whole *Volume*. Certainly a good Heart looks out thro' *modest Eyes*, and gives an Answer to any that asks, *who is within?* with *modest Words*; and dwells not at the sign of the *Bush* or *Red-lattice*, or *Painted-post*. A glorious Soul is above *dresses*, and despiseth such as have no higher, or other thoughts, then what concern their *gorget* and their *hair*. This preserves in tune, and keeps the *scale of Affections* even. This teaches a *denying* and *preventing* behaviour towards Tentations. ——

1. Let the Carriage and Behaviour be modest. *Rebekah* put on the *Vail*, (*Gen.* 24. 64.) when *Abraham*'s Servant told her, That the Man whom they saw coming towards them, was his *Master*'s Son, to whom she was intended in Marriage. Contrarily, the Woman with the Attire of an Harlot, of whom *Solomon* speaks, *Met a young Man and kissed him, and with an impudent face she spake unto him*, Prov. 7. 13. —— 2. Let the Language be modest. Even *Aristotle* in his *Politicks*, would have all *Obscenes* of words to be banished by the Law, because when People take a liberty to *speak ill*, they learn to *do ill*. He would therefore have such as are *Young*, neither to speak or hear any thing that is foul, and if any be found faulty, to be punished with stripes, or some note of Infamy. Therefore I would advise all to do do with their loose and poysonous *Pamphlets*, as those *Converts* of *Ephesus* did with their Books of *Curious Arts*, bring them forth and *burn* them. I know one, that took upon himself this *Revenge*: a Friend of his coming into his *Chamber*, took down from off a Shelf a *Play-Book*, who reading a little, he perceiv'd his Friend was soon infected, useth this Remedy; *You complain'd* (saith he) *when you came in of cold; I will make you a better fire.* So burnt the Book before him.

G.

G.

Gertrud, *i. e.* truly amiable.

Gilian, see *Julian*.

Gillet, dim. from *Giles*, *i. e.* a little Kid.

Glauce, *i. e.* Gray-eyed.

Glycera, i. e. *Dulcis*, sweet.

Grace, commonly used.

Grishild, *i. e.* Grey Lady.

Grimfrid, *i. e.* of a Fair Countenance.

Gorgons appearing so terrible in Fables, for their sweaty Hair and stone-transforming Looks, are held to be the Daughters of *Cela* and *Phorcus*, called by the Names of *Medusa*, *Euriale*, and *Thenio*, having their aboad near the *Hesperian* Gardens; turning those that came to approach the Golden Fruit into Stone with their Looks; till by *Minervas* Assistance, *Perseus* vanquished them; all which seems to be a Fable, alluding to Fortitude, which overcomes Difficulties and Danger.

Graces are those the *Grecians* stile Charities, and are held to be the Daughters of *Jupiter* and *Euronyme*, but some will have them to be got by *Jupiter* on *Venus*, as being the Guardians and Attendants on Beauty, *&c.* being three in number, *viz.* *Euphrosyne* signifying Gladness, *Aglais* Beauty, and *Thalia* Youth and Mirth; referring to the delighting of Mankind, and the fruitfulness of Things, and many other Matters, as relating to Joyful Times and Seasons, Pleasure and Mirth are alluded to by them in sundry Manners.

Grey the Lady *Jane*, a Lady though very Young, of admirable Learning and Virtue, she was Daughter of *Henry* Duke of *Suffolk*, and Grand-Daughter to *Mary* Daughter to King *Henry* the seventh, and being by King *Edward* the sixth declared his Successor, she took upon her the Crown after *Edwards* Decease, but enjoyed it not long, for Queen *Mary* prevailing, she was Deposed, and together with the Lord *Guilford Dudley* her Husband, Beheaded in the Tower of *London*, of whose wonderful Virtues and Pieties, we speak more largely hereafter.

Galatea a Sea-nimph, who growing Jealous that *Glaucus*, of whom she was inamoured, had gained the Beautiful Nimph *Sylla* to his Embraces, when she usually did bathe in his Streams, she by Inchantations turned her into a deformed foul Monster, compelling her perpetually to bark in the Caves of the *Sicilian* Rocks beaten with the Sea, which is no more than the sounding of the Waters against it.

Geruena, A Noble *Italian* Lady, seeing divers *Assassins* enter her Husbands Chamber to

Assassinate him, threw her self between him and his Enemies, Receiving the Points of their Swords with the loss of her Life, till her Lord recovering his Sword, that hung near him not only defended his own Life, but revenged her Death, by killing divers of them, and putting the rest to flight.

Gabriela, a fair and ingenious *French* Lady, flourished in the *French* Court, in such rare Perfections of Beauty, that so she far Captivated the Heart of the Warlike King *Henry* the fourth of *France*, that he had a design to have Married her, thô at that time he was Married to *Margaret* Sister to his Predecessor; to prevent which, she was Poisoned by an Italian scented Pair of Gloves, presented to her by an unknown Hand.

Genura, Queen to the Famous King *Arthur*, King of the *Brittains*, for her Beauty and Courage stands a famous Monument in Histories, to grace the Lustre of the fair Sex.

Gratiana, a Lady at *Seivel* in *Spain*, being surprized at the Sack of the Town by the *Barbarians*, gave all her Gold and Jewels freely to the Captain, who had taken her Prisoner, to save her Honour; but the Infidel breaking his Promise, as over-inflamed with the Charms of her incomparable Beauty, going to break his Word and force her, she in the first place, stabbed him to the Heart with a Dagger she had concealed in her Garment, and then to prevent the like attempt of her Chastity from others, she killed her self.

Gonzaga *Julia*, a very Beautiful *Italian* Lady, had her Name so famed, that it was heard to *Constantinople*, and found so Charming in the Ears of *Solyman* the Turkish Emperor, that it's thought the Fleet he sent under *Barbarossa* King of *Argiers* his Admiral, was more to surprize her, than spoil the Countrey, but upon their Landing fled to save her Chastity half naked to the Mountains.

Government Female asserted the best, I stick not to affirm, that Domination and Government is not only lawful and tolerable in Women, but Justly, Naturally, and properly theirs. First then, though some Crazy *Phylosophers* drunk and besotted with *Aristotelism*, have endeavoured to devance them from the same *Species* with Men; and others madder than they, deny them Souls, yet when we shall oppose Holy Scripture, which makes Man the Consummation of the Creation, and them the Consummation of Man; if we would cite those high *Attributes* the *Rabins* give unto them, or instance those particular *Indulgences* of *Nature*, which *Agrippa* reckons unto them, or those peculiar advantages of Composition and understanding, which *Zacutus Lusitanus* ascribes to them, not to mention that of *Trismegistus*, who

who calls them *Fountains and Perfections of Goodness*: And indeed this is a quarrel wherein *Nature* hath declared her self a most *interested* party, that we need go no further then the Judgment of our eyes (the quickest and surest that Man can make) to decide the Controversie. For whom can we imagine to be so insensible, as not to be presently touched with the delicate *Composure* and *Symmetry* of their Bodies: The *sweetnesses* and killing *Languors* of their Eyes, the *Meslange* and *Harmony* of their *Colours*, the Happiness and *Spirituality* of their *Countenances*, the *Charms* and *Allurements* of their *Meine*, the *Air* and *Command* of their *Smiles*, so that it is no wonder if *Plato* said, that *Souls were unwilling to depart out of such fair Bodies*. That this is a *Truth*, needs so little *Demonstration*, that looking but into any Story, you shall find, even the greatest Conquerors, *Lusty* and *Proud* in their *Triumphs*, humbled and brought on their *Knees* by some fair *Enchantress*. This we account admirable in *Alexander* and *Scipio* that they could avoid, in *Cæsar* and *Mark Anthony* we pardon it in respect of the greatness of their other Actions. But a *Martial-man*, you will say, is a *Savage* Bruitish thing, a thing that knows how to run into *dangers* and to *despise* them, one whose thoughts are always at *random* and abroad, seldom with-drawn and upon their *Guard*, and therefore it is no wonder, if such Men be easily surprized with such *dazling* trifles. But when a Man tells you, that even the *Wisest* Men, have been strange Doters on this Sex, and absolutely given up to them, it will change the Case. I suppose there is no Man thinks *Solomon* a *Fool*, and it is well known, how these *white Devils* seduc'd him. *Augustus*, that was certainly one of the *steadiest* Men in the World, one that in his *Youth* out-witted the *Hoary Senate*, was all his Life time led by one *Livia*: But to make this yet plainer, Age we say begets Wisdom, now how general the Affection of old Men is to Women, needs no proof, especially the Older they grow, some of three-score, marrying Girls of sixteen, and therefore it is a clear Argument of the Truth of this Point, and of the Wisdom of those Reverend *Seniors* that proceed accordingly. Now if it be necessary, that *Governors* should be of good Entertainment, *Affable*, open of *Countenance*, and such as seem to harbour no crooked or dark design, no Men can be so fit for Government as Women are. For besides their natural *Sweetness* and *Innocency*, their talk is commonly directed to such things as it may easily be inferred, that their Heads are not troubled about making of *Wars*, enlarging of *Empires*, or founding of *Tyrannies*. How few Men-*Prophets* do Histories

affords us in Comparison to *Prophetesses*; and even at this day, who such absolute followers of the *Priests* as the *Women* are? If you wish them *Merciful*, these are the *tenderest* things on the Earth; they have *Tears* at command, and if *Tears* be the effect of *Pity* and *Compassion*, and *Pity* and *Compassion* be the Mother of *Virtue*, must we not think that Mercy rules most in them, and is the soonest expelled from them? If you wish *Affection* to the *Country*; where can you better have it? Have Have not the Women many times cut off their *Hairs*, to make *Ropes* for *Engines*, and *Strings* for *Bowes?*

Thus were this Noble Sex restor'd to that right which Nature hath bestowed on it, we should have all *Quiet* and *Serene* in *Common-wealths*, *Courts* would not be taken up with *factions* and *underminings*, but all would flow into *pleasure* and *liberty*. Instead of molding of *Armies*, we should be preparing of *Masks*, and instead of depressing of *Factions*, we should have *balls* and *amorous* appointments.

Withal we know, how necessary it is in every *Statesman* to be Master of all the *Artifices* and *sleights* that may be to gain upon them he deals with. Now if any can be fitter for this than Women, I am much deceived: For what by their *importunities*, *glances*, *trains*, *sleights*, *ambushes*, and little *infidelities*, it is as impossible to escape them, as to go

——— *per ignes*
Suppositos cineri doloso.

We must therefore *conclude*, that as Women *bring forth* Children into the World, as they *multiply* themselves into these *visible* and *corporeal* Souls, and after they have brought them forth, are most tender and careful to *bring* them *up*: So it is most fitting, having all these *preheminences*, and *indulgences* of *Nature*, that when they are brought up, they should also have the *Government* of them: For a Potter would think it a hard measure, if after the Pitcher were made, it should fly in his Face.

Generation and Production of Infants. First let us see of what Seed he is ingendred, only of corruption and infection. What is the place of his Birth, but only a foul and filthy dungeon? How long is he in the Womb of his Mother, before he be like any thing but a vile lump of flesh unsensible, in such sort, that when the Nature hath retained and taken both Seeds, and being heated by the natural heat, it createth a little thin skin, almost like to that which is next the shell of an Egg, that it is like nothing but an Egg laid out of time: Then certain days after, the Spirits and the Blood mingled together begin to boil, in such sort, that it causeth to rise three Bladders

ders like to a bubble that flaots, and are made in a quick ſtream, which are the places wherein is formed the three moſt noble parts of this ſuperbious Beaſt, the Liver, the Heart, and the Brains, which is the moſt excellent part of this work, the ſeat of all the functions, the true fountain of feeling, the moving of the moſt mightieſt Palace of intelligence and memory, the very Ark of Reaſon. If we conſider likewiſe by their order, the creation of all other parts, and how they be formed, and how the Child being in his Mothers Womb, beginneth to void Urine by the conduct of the Navel, and how the Urine falleth into a little Member or Bladder, ſeparated from the Child, ordained of Nature to that Office, and how he hath no purgings by the Fundament, for that he receiveth no ſuſtenance by the mouth, and that the little Belly or Stomach doth not yet his Office, by the which means nothing is tranſported into the Bowels. And how that the ſix firſt days he is as Milk, the nine days following Blood, the other twelve days after fleſh, and the eighteen days that follow, the Soul is encloſed. I know not therefore ſo Diamond a Heart, which is not moved and raviſhed with great admiration to contemplate things ſo pitiful and ſtrange. And yet this that we have ſpoken is very little, if we will conſider more nearly the things that follow, who is it that will not marvel, conſidering in what manner he is nouriſhed, and with what guiding, without having the uſe of the mouth, until he be born into the World; then how much his Nature is tender, frail and weak, in ſuch ſort, that the Mother be never ſo little hurt or ſmitten, or if ſhe ſmell the ſmoak of a Candle-ſnuff, it is enough to kill the Fruit in her Womb. But whilſt he is in the Womb of his Mother, with what Food is he nouriſhed, *what junkets hath Nature prepared for him?* If that his Creation have ſeemed unto us ſtrange, no doubt his ſuſtentation will raviſh us in more great admiration, ſeeing that he is ſuſtained of Blood and Corruption of his Mother, the which is ſo deteſtable and unclean, that I cannot without great horror rehearſe that which the Philoſophers and Phyſicians have written, that have written of the *ſecrets of Nature.* Thoſe therefore that are curious of ſuch things, let them read *Pliny*, which hath put in writing in his Natural Hiſtory that which many others before him have fore-ſhewed. And after that he hath been long ſuſtained with this Venom, and that he is formed and becometh in quantity ſufficient, ſeeking therefore for more greater nouriſhment, and that he can-

not receive by the Navel so much as is needful, by great pain he striveth to seek sustenance, which is the occasion that he moveth and breaketh the panicles and sustainments that he hath always had till that time, then the Matrice feeling it self pained, will keep him no longer in, but seeketh means to bring him forth, and therefore it openeth, and by the said opening, the Child *feeling the Air, followeth it*, and straineth more and more to draw toward the opening of the Matrice, and to enter into the World, not without great violent dolors and pain of his tender and delicate Body.

Gentleman-Usher. There is a conceited Treatise composed by an *Italian* (as what Wits more pregnant or present) entituled a *Supplication to Candlelight*, discovering the abuses committed and curtained by the silent and secret Shade of Night; where it might be demanded, as God in *Esay* did sometimes ask the Devil our Watchman, *Custos, quid de Nocte?* What seest thou? What discoverest thou? Thô Lanthorn and Candlelight hang out; thô the Bellman traverse the street; thô the Constable and his rugged Gownmen after a nod or two, take care for discharge of their Place, and punishment of Vice, to put out a peremptory Question to a Night-walker, From whence came you? or whither go you? whom do you serve? or what business have you so late? Yet it seems they have no Commission to examine *Coacted Sin:* These may hurry along by their Noses, and shroud a loose *Gentleman-Usher* with as light a Curtezan in a *running Brothell*, from those conniving Eyes of *Endymion* and his Brotherhood. And this light piece must be conducted to his Lord, while he is to be admitted to his Lady, to present both their Actions on the stage of Folly. With what a commanding posture rides this *Foot-cloath* Sin? How apt to forget his composition; and how confident in the priviledge of greatness? These generally have their *Purveyors*, to furnish them with such stuff as may content their liqu'rish appatite, and feed their intemperate desires with fresh fuel. In every Solemn or Festival Show, these Forragers take their stand, eying what Beauties are of most attractive quality, then enquire they of their places of habitation: Occasions they take to converse with them, and in short time so to win in upon them, as they begin to commend their Masters Suit to their too easie attention, and with long Battery, according to the strength of the Fort, so seize on their affection, as they make way to their Lords admission.

Green-Sickness in Virgins and Young Widows, cause, symptoms and Remedy.

Green

Green Sickneſs is a Capital Enemy to Beauty, it comes ſhadowing over it like a dark Cloud, and hides it's luſtre from the Eyes of Men, Eclipſing that Adorable Splendor that a little before Animated the World of Love, to guide Lovers to the bleſt Elizium of Joy and Delight, diſplacing the Roſes and Lillies that fairly flouriſhed to a wonder, and plantlng Beds of Leeks in their ſtead. This happens more to Phlegmatick Conſtitutions than others, becauſe the Humours more abound, making the face and other parts of the Body look green, pale, dusky, yellowiſh, &c. proceeding from raw indigeſted Humours; nor doth it only appear outwardly in the diſcolouring the Body, but it very ſenſibly afflicts the Parties with difficulty of breathing, pains in the head, palpitation of the Heart, unuſual beatings, and ſmall throbbings of the Arteries in the Temples, Neck, and Back; many times if the Humour be very vicious, caſting them into Feavors, creates a loathing of Meat, and the diſtentions of the Hypocondriack part, by reaſon of the Inoridnate Efflux of the Menſtruous Blood to the larger Veſſels; alſo by the abundant Humour we find ſometimes that the whole Body from the Effects of theſe Cauſes is peſtered with, ſwelling at leaſt the Thighs, Legs and Anckles, and a univerſal wearineſs overſpreads the Microcoſme, or little World.

Galenical Phyſicians tell us, that this Diſtemper chiefly proceeds from thoſe Veſſels that are about the Womb, proceeding from the abundance of Crude and Viſcid Humours, arriving from ſeveral Inward Cauſes, and many times from outward ones, as eating raw Fruit, catching wet on the Feet, drinking too exceſſively of Water, and Intemperate Diet of any kind, but above all by the folly of ſuch Virgins, who covet to eat Coals, Chalk, Wax, Nutſhells, whited Wall, Starch, Tobaccopipes, and ſuch like unaccountable Traſh, that certainly hurts, but cannot nouriſh, but on the contrary, dry up and conſume the beſt Nutriment drawn from wholſome Diet, and cauſe a Suppreſſion of the Menſes and obſtructions through the whole Body: So that the vicious Humours are turned upon the outward parts, whilſt others of the ſame kind, not capable of being dilated, oppreſs the Internals. To remove this Malady, enter into a wholeſom Courſe of Diet, and bleed moderately in the Arm or foot, as the Age requires it, take then Decoction of *Gaicum* with Dittany of *Creet*, made in Whitewine faſting; and for want of theſe, take Aloes, Senna, Agric, Rhubarb boiled and well mixed with Whitewine, but drink not Vinegar, nor very Stale

Beer or Ale, for sharp things shut up the passages, and retard the Humours from flowing to those places where they may be Evacuated; and if the obstructions are not to be opened or removed without requiring great difficulty, take prepared Steel, Roots of Scorzonera, Bezora stone, and Oyl of Chrystial, of each a dram, powder the Roots, and mingle the Powder with the rest, and beat them well together, then take a dram at a time in a Glass of small Wine, and by a short using of these measures, the Humours will decrease, and in the end the force of Nature will recover it's power to operate In a temperate calm manner, and then the Complexion will return, and the Body be full of Vigour and Liveliness, and by Leagueing with Temperance and Sobriety, be ever after more Healthful.

Green Sickness has yet another Cure, when it can be had to advantage and liking, but it seldom can, unless it be dearly bought, because Beauty that should allure it, is faded. You may guess Ladies at our meaning, for you have often, we suppose, heard it said, 'Tis pity such a one is not Marry'd, she's now very handsom, but alas she's going into the Green Sickness for want of a Husband, and then Beauty,

As some fair Tulip by a Storm oppress,
Shrinks up, and folds its silken Arms to rest.
Bends to the blast all pale and almost dead;
Whilst the loud Wind sings round it's drooping head,
And o're it's lustre a dull darkness spread.
So shrouded up, her Beauty disappears,
Who this Diseases loathed Livery wears.

We must a Now, that Marriage greatly contributes to the removing this Malady, for by Nuptial Embraces and Caresses the Humours are stirred, the Menses that were obstructed flow according to their Natural and due course. The Humours by this means being wasted, and no more Matter administred to the encreasing them, they will cease: however, we advise neither Virgins, nor Young Widows, to be too hasty upon this account to ill match themselves, least the Remedy be by far worse than the Disease, but rather take what we have before prescribed; wait with Patience, and Converse with Temperance, and so you may do well in all particulars, to your own Content and Satisfaction, which is what we most Cordially wish to the Fair Sex, yet we confess,

Some

Some when this Cloud they see a coming on,
Too fondly grasp worse Mischiefs than they shun:
As Flowers peep out too soon, and miss the Sun,
By the cold nipping Frosts are quite undone.

Gate *or* **Gesture** to be observed by Ladies, *&c.* —

Great Notice is taken of the Gate and Gesture of Young Ladies, and Observations made thereon by the Nice and Censorious: They guess at the Disposition of her Heart by the dimension of her Motion, concluding a light Carriage most commonly discovers a loose Inclination, and that jetting, tossing the Head, bridling up the Chin, and walking stately, shews a haughtiness and Self-conceit. They will say, were a Ladies Body transparent, she could not more perspicuously display her levity of Mind than by wanton Gesticulations; this then must be avoided, to avoid offence and scandal; nay, we must confess that *Decency* her self beholding a Lady whose Modesty should be the Ornament of her Beauty, demean her self in the streets, or elsewhere, more like an Actress on the Stage, than Virtues Imitatress, she endeavours to reclaim her, by soberly admonishing her to look back to precedent times, or to the wise and grave part of the Sex, and she will be convinced her Gestures are unseemly; consider, you are but Earth, and seem not to scorn that Earth you tread on from whence you was Originally taken, and in whose Dust the most Exalted Beauty must lye down, and set in shades of Darkness. If a Virtuous Lady seriously considers the Apish Gestures of Light and Loose Women, they must needs not only make her detest an Imitation, but utterly put her out of conceit with any that shall be so vain to Imitate them. A Swimming Gate, or an affected Pace, as if you were treading out, or measuring the ground by the Foot as you pass along, and that your Mind kept pace with every step, is to be avoided, lest it be looked upon as a studied measure to be singular in your walking, and consequently draw more Eyes upon you than others. A shuffling or rigling motion is likewise discommendable; it gives a suspicion that you are crook-leg'd, or have received some hurt in your Limbs that has distorted them, when it is nothing so, but that they are fair, straight and beautiful, as Pillars of Alablaster or Ivory, but move with an unaffected pace, which when you see convenient, you may change to slow or swift; but beware of taking straddling steps, or running a head, for those are Indecent in a Lady,

and

and more becoming the Rural Girls that tread the Summer Dews and Winter Snows.

Gracefulneſs, *&c.* Grant we that Beauty External in Women is exceedingly to be admired, yet more by the Vulgar, than thoſe who ſee with clearer Eyes into the chief Graces and Ornaments of the Fair Sex. As from the well mixed Elements ariſes bodily Temperament, and from the Blood mingling with lively humours in the face, Beauty, ſo from a well tempered Spirit ariſeth *Gracefulneſs*. If Virtue could be ſeen in her proper Lovely and Comely Form, it would above all Objects raviſh the Beholders: We ſee Gracefulneſs very highly priz'd when but breaking through a dark Cloud, and appearing with a little brightneſs in a Ladies Converſation. Graces are like the links of a Chain faſtened to each other, all of them making but one Entire Complement when united, thô ſome are larger and more laſting than others, more befriending and Beautifying. The firſt of theſe may reaſonably be Humility, and a Meek Spirit, it carries a Luſtre and Adornment with it, like Rubies that ſhine on their Native Rocks in the darkeſt Nights, or Diamonds in their Quarry. To be little in her own Eyes, is the ready way to her Exaltation in the Eyes and Eſteem of God and Man. *Secondly*, Stedfaſtneſs aud firmneſs of Mind adds another Jewel to her Crown. What a pleaſing ſight is it to ſee a Woman who can overcome her Paſſions and Affectations, and conſult Reaſon in all her Actions and Undertakings, having a ſufficient ſtock of Wit and Abilities to carry on her Deſigns and Purpoſes: And again, is the Centre of all her other Virtues; 'tis the *Jacobs* Ladder whereon Bleſſings deſcend to her, and on which ſhe aſcends to Heaven in ſteadfaſt believing, and Divine Contemplations of the Adored Myſtery. No Gold is ſo precious, nor will bear ſuch a Tryal as Faith; it bears the Teſt againſt all Calamities, no ſtorms or Tempeſts of Perſecution, Temporal Miſeries or Afflictions, thô they rage and beat never ſo fierce upon it, can ſhake its foundation when fixed on the Rock of Salvation: It has always its Eye fixed on the Centre to which it tends, and nothing can remove it, or caſt benighting Clouds between its piercing Rays, and the Object it is fixed on, to interrupt or dim the Glorious Proſpect from whence a Luſtre is again reflected on the Soul, and gives it a dazling brightneſs. Innocency and Truth are likewiſe exceeding Graceful to the Fair Sex, a Compound of two in one; the one is a Breaſtplate of Defence, the other a Golden Zone, to Circle in all other Graces, ſtartling approaching

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ing Dangers and Calumnies, and putting them to a ſhameful retreat: Armed with theſe Celeſtial Armories Woman is made ſtrong for the Battle, and capable of encountring the Legions of Darkneſs, and ſtorming all the Batteries the World can raiſe againſt her, for there is an Inviſible aſſiſting Hand ſtrengthening her, that no power is able to reſiſt, who by weak things confounds the ſtrength of the Mighty, and brings the exalted Vain-glorious to the Duſt. A Woman thô ſhe may not put on Man's Apparel, yet ſhe may be clad in the ſame Armour of Light, which will rebate the Eyes of ſharp-ſighted Envy, and ſtands Invulnerable againſt all Aſſaults. Zeal is another Grace joyned with Piety, which makes her earneſt in God's Cauſe, zealous for his Honour, and can by no means hear his tremendous Name reproached or blaſphemed without being wounded to the Soul with Horror and Deteſtation, whilſt a Holy Anger burns within her, as being truly Jealous for the Lord God of Hoſts, tho' in her own Concerns Meekneſs and Humility is moſt ſuitable to her. Let thoſe then hear who are over angry, hot or fiery, to turn them to God and to his Cauſe, and it will make them cool and calm in their own; for as bleeding on the Arm by Art ſtops Natural bleeding by Flux, ſo Zeal for God cools the corrupt Paſſions in us, as the bright blazes of the Sun dim and allay the heat and ſplendor of Earthly fires.

This Grace becomes the Fair Sex, the rather becauſe it argues Truth of Grace, for elſe calmneſs of her Frame may denote flatneſs or folly, or want of Spirit. It muſt therefore be with moſt Women doubtleſs, were there nothing to allay it as with the Females of the Creatures; Nature hath put a fierceneſs into them beyond that of the Males, tho' not furniſhed them with ſo great a ſtrength to exert it. The She-bear, Tygereſs and Lyoneſs are by the Naturaliſts always accounted the moſt fierce and cruel, but Grace tempers and cools this fierceneſs in Woman, making her humble, mild and gentle, affable, courteous, tender, charitable and compaſſionate. We muſt acknowledge Mens Spirits are hardier, and cannot without a great humbling, if ever, be ſo plyable as thoſe of Womens; ſo that a Woman being in the way of Virtue, purſues it with more Earneſtneſs, and overcomes by her Humility and Meekneſs, in ſuffering all the obſtructions and difficulties ſhe meets with. The Charity of this Sex is much to be admired and applauded, of which many worthy Monuments remain in this Kingdom, have Enroll'd them laſting Names, not only on Earth, but even in the Book of Life; no

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Ornament is so becoming the Sex, as a merciful and tender Heart in giving, and giving in Compassion, it is a sweet smelling Savour in the Nostrils of the Almighty; and gives swifter Wings to those Prayers and other Holy Duties that ascend up with it, and place it as a Memorial before him. God is the Author of the Spirit of Gracefulness, and where it is sought with Care and Diligence, with good Works, and a stedfast Perseverance in doing well, it will not be withholden, he that hath given so excellent a Gift to so small and inconsiderable Insect as the Bee, to dispose that Hony she hath gathered from all Flowers in so wise a manner, that her Workmanship makes all the beholders to admire it; does in a higher kind favour Woman the Fairest part of the Visible Creation with his Goodness and Graces, and teach her to make them into one Compound and Temper, enable her to lay them all so sweetly together, and Order not only her Marriage Course, but the Affairs of her Life so well by the help of them, that both every one may afford her special influence into it; and all of them together adorn her with the Beauty of the Kings Daughter, who was not so much admired for her Rayments being made of fine Needle-work, as for her being all Glorious within, that only can make her appear Graceful in earnest to discerning Eyes, when outward Ornaments are only Pageant bravery, to take and please the shallow Fancies of the unthinking Croud; and to gain and keep this substantial and unfading Beauty and Comelineſs, she must have the Spirit of wariness, and Wisdom to gird up the loose Loins of her Soul, and teach her to accommodate her self to every occasion offered in a suitable Correspondence, that there may be no unequalness or disproportion in her Conduct and Management; and this will make all things easie and pleasant to her, for that which comes from a Hypocrite with Toil and Sweat, comes from that Soul that Grace has adorned, with Sweetness and Facility; however the more careful a Woman shall be to Mark the Circumstances and Seasons, and all the occasions of her Life, so much the more wisely she will be able to apply each of those Graces to their Objects, and shew forth the Lustre of all in her General Carriage, and such as are the Ingredients, such must needs the compound be, if Skill and Discretion order it well. Now the Expression of all these in one, is *Amiableness*, that is the way whereby she utters her self, and in it the lovely Blush of them all appears; as humbly amiable, mercifully amiable in the comely Carriage of all (as her Body is in wearing the most costly and suited Attire) most comely and pleasing:

ſing: Eſpecially when the Grace of this Grace is added to it. This proceeds not from any Contingencies, but from a Principle within, which cauſes her to go on in a uniform Courſe. So that obſerve, how you ſee her at one time, you will find her the ſame at another, ſhe is always her ſelf; and as a Virgin that is Comely, will look beautiful even in Tears. So although her Courſe of Life is not always Serene and Calm as the Seas, whereon the Halcions Brood; but ſometimes clouded, and overcaſt with thickning Tempeſts of Croſs Affairs and Events, which fall out many times ſuddenly; as when the ſtrugling North wind breaking from its Rocky Dungeon, rouſes by ſurprize the drowſie Deep in Tumultuous Waves and Darts 'em at the Stars; yet in all Croſs Accidents, her firmneſs of Mind bears her up; ſhe ſeems unmoved and unconcerned for her ſelf, when ſhe is pitying others, who perhaps are leſs afflicted than her ſelf, becauſe their Spirits are leſs able to ſuſtain the Miſeries that attend on humane Life; and therefore the burthen to them is the greater to be born; ſhe looks upon all Affliction as ſent from Heaven, and takes them patiently, as the Fatherly Chaſtiſement of that Gracious God under whoſe Charge and Care ſhe is. The *Gracious Wife* is not only a helper to the Eſtate of her Husband, and to the well being of her Neighbours, but ſhe is a Comfort and Contentment to their Minds and Spirits.

As from the Comb the Hony drops diſtil,
So from her Lips Words gently fall,
With Golden Sweets her raviſht Ears to fill,
And ſhower down Bleſſings on us all.
Whilſt in her Breaſt, Celeſtial Beauties lie,
That make the Wonder in the Harmony.

Solomon the wiſeſt of Kings, ranſacks all the precious Stores of Nature, to find fit Similes and Emblems for a Virtuous Woman; and all to ſhew that Lovelineſs and Gracefulneſs, is that principal Excellency that commends a Wife to her Husbands Eſteem and Affection, without which the reſt would be of little Value or Moment; in other things ſhe hath a mixture of her ſelf, but in this ſhe reſembles him, who hath reſtored her to her firſt Order and Comelineſs in Creation; a Creation which no External Value can purchaſe, nothing in the World can equal the Reflection of thoſe Graces a loving Wife makes her Husband Partaker of with her; ſince all her Actions and Undertakings redound as well to his as her Praiſe, and turn equally to the Credit and Advantage of them both; as on the contrary a Vicious Wife is a Diſcredit, a Diſgrace,

Disgrace, and a hurtful Evil to a Husband, she creates abroad to him dishonour and shame; and at home Discontent and Trouble; yet the best Man so afflicted shall hardly avoid one of these Imputations, *viz.* that he is unworthy of a good one, because he knows no better how to Order her, and make her better, by sober Counsels and Advice; or Unhappy, because such a one is thrown into his Arms, as a Punishment of his former supposed Transgressions; but let's leave perverse Wives, and treat of those that make Mens lives comfortable in a Marriage Estate.

A Good Wife sets the Crown of her Merits upon her Husbands Head, and expresses the temper of her inward Virtues in the amiableness of a Loving and Sweet Carriage, no Afflictions nor Frowns of Fortune can make her forget her Duty and Tenderness towards him, but her pleasing Influence breaks through all Oppositions and Sorrows, as the Sun through the thick Mists or dark Clouds, darts its rays of Light and Heat to revive the Solitary Earth; after she has been long encumbered and enfeebled in the Icey embraces of a tedious Winter; and almost suffocated by the raw Damps and Fogs he has breathed upon her. It is not so Praise-worthy for her to chear her Husband, when there is no such Apparent need of her Consolations and Comforts; but it is highly honourable in her to do, when the shades of Adversity have eclips'd his Splendor, and thrown a Mantle of Darkness over his Contentments, when all other earthly Comforts have forsaken him; as in the season of Sickness, or the breaking in of some one dangerous or various Calamities upon his Spirits, to the wounding of his Soul, and casting him into Agonies of Sorrow and Confusion: Then the kind Endearments and Tenderness of a Wife, is better than the Melody of the most Pleasant Musick, and that is the best Tryal of her Faith and Constancy; then she truly understands the Grace that God hath given her, and it appears Graceful and Ornamental in her, sets her off with an uncommon Lustre, and adds to the Excellencies of her Beauties; she makes a Husband truly Happy and Exalts her value above the price of Rubies, she is a Crown and Ornament to him, and a glorious Pattern for the Sex to imitate, and he that values not, and highly esteems such a Treasure, is unworthy of it, and of seeing good days: If God has thus blessed any Man, as no doubt he has several with such a Wife, let him seriously consider the Happiness he enjoys, with thanks to him who hath so framed and brought her to his Bosom: Let him labour to encourage her cheerfully to persevere in her well-doing, and give no occasi-

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on of ſcandal or offence: Let him Seal her a bond of faithful Reſpect and cordial Love, that ſhe may ſee that her Virtues renders her worthily Eſteemed and duly Valuable: Let him count her as the Signet on his right hand, place her near his Heart, as a *coſtly Jewel* of great Price: Let it not be enough, that he can Love one who hath honoured him more than all his Wealth or Birth could do, but he muſt as far as in him lies, procure her Honour in all places, and ſuffer none to eclipſe her worth: Let her poſſeſs the Fruits of her Labour, and let her Works Praiſe her in the Gates. — And to ſumm up the Character of a Virtuous Woman, take this borrowed Palinode, though perhaps not ſo good Verſe, as a true Deſcription of her.

1.

Like the Violet which alone
Proſpers in ſome Happy ſhade,
So Virtue in her has it's Throne,
To no looſer Eye betray'd.
For ſhe is to her ſelf untrue,
Who delights i'th publick view:
Such her Beauty as no Arts
Have enrich'd with borrowed Grace;
Her high Birth no Pride imparts,
But Modeſt bluſhes ſpread her Face.

2.

When Folly boaſts, Illuſtrious Blood,
Yet ſhe is nobleſt being good.
Cautious, *ſhe knew never yet*
What a wanton Courtſhip meant;
Nor ſpeaks ſhe loud to boaſt her Wit,
But's in her Silence Eloquent.
Of her ſelf ſurvey ſhe takes,
But 'tween Men no difference makes:
She obeys with ſpeedy Will
All wiſe and innocent Commands;
And is ſo innocent that ill
She Acts not, neither underſtands.

3.

Womens Feet may run aſtray,
If once to ill they know the way.
She ſails by that great Rock, the Court,
Where Honour oft has ſplit her Maſt,
And in retiredneſs finds a Port,
Where her Fame may ſafe Anchor caſt.
Pure Virtue cannot ſafely ſit
Where Vice is found enthron'd for Wit.
She holds that days Pleaſure beſt,
When Sin waits not on delight;
Without Maſk, or Ball, or Feaſt,
Sweetly ſhe ſpends a Winters night.

4.

She her Throne makes Reaſon climb,
Whilſt wild Paſſions captive lie;
And on each Article of time
Her pure thoughts to Heaven flie.
And all her vows Religious be,
And ſhe from vain Conceits is free.
No center knows ſhe for her Love,
But that Eternal fixt above.

But we need not ſtand too nicely upon this Point, ſeeing few regard the Complexions or Proportions of this kind when they couple, but if they are healthful, young and vigorous, we

we see those of all Complexions and Constitutions have Children, it is convenient however in some measure to assist Nature in taking Care to be Temperate, and to feed upon wholsome Diet, to cherish the Body as you find occasion with Restoratives, and to charm the Imagination with Musick, to wash away Cares by chearing Refreshments, that the Mind being elevated to a Pitch of Joy and Rapture, the Body being discumbered, the sensual Appetite may be the more freely encouraged to gratifie it self in the delights of Nature; *Melancholly and Grief* being *utter Enemies to Generation*, by drying up and consuming the Prolifick Moisture; therefore whatever is troublesome to the Fancy and Sences must be avoided; excess of Eating and Drinking likewise are to be omitted, for the superabundant humours and fumes created thereby, dull the Spirits and render the Body unactive; therefore Moderation in choice of Meats and Drinks breed more and better Blood, because the Digestion is more Easie and Natural, and the Concoction more freely distributed, and this good Blood creates good Spirits: So that all things work and concur to the best end of answering your Expectations to have healthy and beautiful Children, and when you have obtained them, as the lasting Pledges of *Chast Love*, and the best of Temporal Blessings, and so to bring them up in good Education, that they may be a true Comfort to you, and a Grace and Ornament to their Countrey.

Generation, a natural Action, whereby an Animal begets another like it of the same *Species*, of convenient Seed. In Generation, the first thing we see is a red Speck, which is cloathed with a little Bladder, next a little Heart, whence Veins and Arteries flow, at the Extremity whereof you see the Viscera, the Bowels, *&c.* afterward the whole *Fœtus* is formed and cloathed with Membranes; before Generation the Seed of the Male being cast into the Womb, enters and prepares its Pores, afterwards sweats out a Viscous Substance, like the white of an Egg, which moves the Egg out of the Testicles and Tubes; for the Womans Eggs being impregnated by the influence of the Seed, are emitted out of the Testicles, and received by the Fallopian Tubes.

Generation more particularly considered in the making a fit choice in Marriage.

Generation is the chief end of Marriage, and for which it was principally ordained, but is many times frustrated by unsuitable Matrimony; *Hypocrates* in reference to a Womans being capable of Generation, tells us, that to Experiment it, she may take Incense or Storax, and make a Suffumigation with a

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Garment loose wrapt about her, hanging to the Ground, in such a manner as no Vapour or Fume may easily scatter, and after about half an hours continuance over the smoaking Incense, if she find the Fume of it in her mouth, it has by it's quick penetration passed thrô the Vessels, and shows them to be open; so that there being no obstruction, there can be no *Barrenness*, as this famous Physician concludes: However notwithstanding this, regard ought to be had to the Complexions and Constitutions of the Parties that marry, that it may in a great measure be discerned how nearly they are corresponding a d agreeing, for it hath happened that a Man who has been Childless by one Wife, tho' Young, and to appearance apt and capable, has had divers by another; and on the other hand the like has befallen Women.

Grant we must then, in some measure, what the same Physian gives as his Opinion, That such a Correspondence ought to be between the Marryed Couple; and his Reasons are, That the hot answer not the cold, the moist, the dry in measure and quality: And then the Cultivature is in vain, and there may be Pleasure, but no Generation; for so marvellous a Work as the formation of a man, (continues he,) could not be performed without a proportionable Comixture of Seed: and to Exemplifie this Assertion of his, other Physicians proceed to tell us, that a Woman very Ill-conditioned, shrill-voiced, swarthy Complexion, and enclining to Leanness, suits best for the Work of Generation.

Gentleman, (*generosus nobilis*) seems to be a compound of two words, the one French (*gentile*, i. e. *honestus, vel honesto loco natus*;) the other Saxon, **mon**, as if you would say, *a man well born*. The Italian follows the very word, calling those *Gentil-homini*, whom we call *Gentlemen*.

Galanthis, *Alemena*'s Maid turned into a Weesel.

Galathea, a Sea Nymph beloved of *Polypheme*, who killed *Acis* whom she preferred before him.

Gallus, a Young Man punisht for suffering *Sol* to discover the Adultery of *Mars* and *Venus*.

Gillet, *Ægidio* the Womans Name.

Gilt, *Filt*, a cheat, a sly defeating ones intent.

Glycerium, a Courtesan of *Thespia*.

Godina, Wife to *Leofric* Lord of *Coventry*, (who to gain them a release from his Impositions) rode naked through the City.

Geloum, a Lake in *Sicily*, at two Fountains, whereof one makes Women fruitful, the other barren.

Grishild, *gr.* Gray Lady.

B by [illegible] Gna-

Guastalians, a Religious Order of Men and Women, began 1537. by a *Mantuan* Lady, Countess of *Guastala*.

Gule, *Goule*, or *Yule* of *August*, St. *Peter ad Vincula*, Lammas-day, when they say *Quirinus*'s Daughter (by kissing St. *Peters* Chain) was cured of a Disease in her.

Gunnilda, she kill'd her self, because her Husband *Asmond* King of *Denmark* was slain in Battel.

Gunora, a *Norman* Lady who held the Hamblet of *Lanton* by the service of a barbed Arrow to the King when he hunted in *Cornedon* Chase.

Graæ, three Sisters of the *Gorgons*, they had all but one Eye and one Tooth, which they used by turns.

Gallant, (Fr.) goodly, noble, vertuous. But it is now substantively appli'd to that person who is Servant or Platonick to a Lady.

Galatia, a Sea Nymph, for whose love *Polyphemus* slew himself.

Ganymede, (*Ganymedes*) the Name of a Trojan Boy, whom *Jupiter* so loved (say the Poets) as he took him up to Heaven, and made him his Cupbearer. Hence any Boy, loved for carnal abuse, or hired to be used contrary to Nature, to commit the detestable Sin of *Sodomy*, is called a *Ganymede*, or Ingle.

Gertrude, or **Gerritrude** (a Womans Name) compounded of the old Saxon **Gar**, *i. e.* All; and **trude**, *i. e.* Truth or Troth.

Gorgon, (Gr.) a terrible fighting Woman. Poets feign there were three such, Daughters to King *Phorcbus*, their Names were *Medusa*, *Schenio*, and *Euryale*.

Gossip, (from the Saxon **Godsib**) our Christian Ancestors (understanding a spiritual affinity to grow between the Parents and such as undertook for the Child at Baptism) called each other by the Name of **Godsib**, which is as much as to say, as they were **Sib** together, that is, of Kin thro' God, or a Couzin before God; And the Child in like manner called such his God-Fathers or God-Mothers, *&c. Verst.*

Graces, (*Charites*) three Sisters Poetically supposed the Daughters of *Jupiter* and *Venus*: They were called *Aglaia*, *Thalia* and *Euphrosyne*: The Moral was, to express the mutual love, and chearful Conversation, which ought to be among Friends, for they were painted naked, to signifie friendship ought to be plain without dissimulation; smiling and merry, to shew Men should do good willingly; young, and Maiden-like, to teach, Friendship should consist in honest things; and holding hands together in a round ring, to shew a Benefit bestowed, returns again to the giver.

Gynæcia, in general, are the

the Accidents incident to Women.

Guabz-merched. *Br.* a fine to the Lords of some Mannors upon the Marriage of their Tenants Daughters; also as *Laircone.*

Gy, *o.* a guide.

Gybe, *o.* any writing or pass.

Gyges, a *Lydian* Shepherd, who kill'd the King *Candaules* (his Master) and enjoyed his Crown and Wife (whom he had shewn him naked) by the help of — *Gyge's Ring,* taken from a dead Giants finger found in the belly of a brazen Horse in the Earth, whose coller (turn'd inward) made him invisible.

H.

Hagar, הָגָר in the Arabick signifies to flee, perhaps a Name given her from the event, because she fled from the face of her Mistris *Sarah, Gen.* 16. 6. or as others, a a Stranger.

Hannah, חַנָּה *Channah, i.* gracious or merciful.

Hawis, see *Avice.*

Helena, *à pulchritudine sua sic dict.* So called from her Beauty.

Hephzi-bah, חֶפְצִי־בָהּ *Chephtzi-bah,* 2 *King.* 21. 10. *i.* my delight, or properly will (is) in her.

Hester, see *Esther.*

Hevah, see *Eve.*

Hazpice, was Daughter to *Lycurgus* King of *Thracia,* and gave her Mind to Warlike Exploits, to which she was incited by often hunting wild Beasts, and when the Guests made an inroad into her Fathers Dominions, overthrew his Power, and took him Prisoner, she with certain Troops pursued the Enemy, routed them, and gave him a famous Rescue.

Harpies, Monsters fabled to have the Bodies of Birds, and Faces of beautiful Women, and are said to be the Daughters of *Neptune* and the Earth, they greatly disturbed *Æneas* at his Banquet, and presaged the hardship he should meet withal in his Voyage from *Troy* to *Italy.*

Hebe, styled among the Ancients the Goddess of Youth, and is said to be the Daughter of *Juno.* She was made Cupbearer to *Jupiter,* but slipping at a Feast, her Coats flew over her ears, and discovered her Nakedness in an unseemly part, which caused the Thunderer to appoint *Ganimedes* to officiate her place; but afterwards she was Marry'd to *Hercules,* when he took his place in the Skies.

Hecata, called the Goddess of the Night, subtil in Poysons and Inchantments; she was painted with three heads, one of a Dog, one of a Horse, and one of a wild Boar. Some call her *Proserpina,* or the *Queen of Hell*; she is said to Poyson her Father, and flying to her Uncle for Refuge, he Marry'd

her, and on her begat *Circes* and *Medea*, both Inchantresses.

Helen, the Daughter of *Jupiter* by *Ledea*, Marry'd to *Menelaus* Brother to King *Agamemnon*; her Rape by *Paris*, Son to King *Priamus* of *Troy*, occasioned the destruction of that famous City by the Greeks, after a ten years Siege, and great Effusion of Blood; she was accounted one of the most beautiful Women in the World.

Helen, Daughter to *Constantine* the Great, a Virtuous and Heroick Lady, Marry'd to *Julian* the Apostate.

Helen Queen of *Adiabene*, who first embraced the Jewish, then the Christian Religion.

Helen, Daughter of King *Coilus*, a Brittish Prince, marryed to the Roman Emperour *Constantinus Chlorus*, and Mother to *Constantine* the Great; she was a great Encourager of the Christian Religion, found out the Cross where the Jews had hid it, and caused many places of Religious Worship to be builded; she was called *Augusta* and Imperatrix, and relieved the Poor with all the Treasure that came to her hand, and was a munificent Patroness to the before afflicted Christians.

Helle was Daughter to *Athmus* King of *Thebes*, who flying from her Mother-in-law with her Brother *Phryxus*, was drowned in the Narrow Sea that parts *Asia* from *Europe*, and by that Misfortune gave to it the Name of *Hellespont*.

Heliades, Sisters accounted the Daughters of the Son, and *Celymene*, whose Brother *Phaeton* was, who unwarily aspiring to guide the Chariot of the Sun, was destroyed by *Jupiters* Thunder, for firing the Earth and Skies by his misguiding it, for whom these Sisters wept till the Gods turned them into Poplar-trees, and their tears into Amber.

Heres Martia, or the Martial Heir; it was accounted amongst the Ancient Romans as a Goddess of Heirs, and held to be one of *Mars's* Companions; she took her Surname of Martial, by reason in those times Quarrels frequently arose about Inheritances and Successions, and when they were decided, either by Arms or contesting in Law, they returned her thanks, for, as they supposed, a right decision.

Hermophrodite, An ancient Idol bearing the Resemblance of *Venus* and *Mercury*, called otherwise *Aphrodite*, as Joyning, Trading and Eloquence with delights, *&c.*

Hersilia, Wife to *Romulus* first Founder of *Rome*, a Virtuous *Sabian* Lady.

Herta was accounted a Goddess among the Germans, worshipped in a thick Grove, and her residence when she pleased to appear, was a Cart with a Carpet over it, her Victims were menial Servants or Slaves, who were thrown into a Lake, and

and there perished, in hopes of enjoying Pleasure and Plenty in another World; her Cart upon general Processions was sometimes drawn with Oxen, and sometimes by Lyons.

Hesione the fair, was Daughter to *Leomedon* King of *Troy*, and by reason of the raging of a Plague, the Oracle being consulted, it told them, that to appease the God of the Sun, and the Sea, with whom the King had broken his word, a Virgin must every day be tyed to a Rock, where a Sea Monster should be sent by *Neptune* to devour her; this being done by Lot, it fell upon *Hesione*: but *Hercules* returning from his *Hysperian* Voyage, in a dreadful Combate killed the Monster, and freed the Royal Maid.

Hildigardean, Abbess of the Order of the Benedictines, famous for her Learning and Piety, but more for her Prophecies of the Errors that should creep into the Romish Church.

Hannah, the Mother of the famous Prophet *Samuel*, who obtained him of God by her fervent Prayers, after she had been a long while Barren.

Hiparthia, Marry'd *Crates* only for his Wisdom and Learning, being otherways deformed, and unsightly, and poor, nor could all her Friends or the offers of Rich matches dissuade her from him; She was her self very Learned and Ingenious, so that their Souls, rather than their Bodies coveted to be near together.

Hippodamia, Daughter to *Briseus*, and fell among other Captives at the taking of *Tenedos* to the share of *Achilles*; but *Agamemnon* falling in Love with her, took her from him, which made him refuse to assist the Greeks till the Trojans had near vanquished them, and came to set fire to his Ships.

Hippodame, *Oenomaus* the King of *Ellis*'s Daughter, being very Beautiful, abundance of Suitors crouded to gain her in Marriage, which made him consult the Oracle about the success, which gave Answer, That whoever married his Daughter, should cause his Death; whereupon he made Decree, that whoever could outrun him in a Chariot-Race, should have the fair *Hippodame* in Marriage, but being vanquished, he should dye: Many declined it, but some being vanquished, were put to death. Till *Pelops* having bribed the King's Chariotier, to leave a Pin out of the Wheel, that it might fall off in the Career, by which fall the King was wounded to death.

Hortensia, a Roman Lady, Daughter to the Orator *Hortensius*. At the time a great Tax was laid upon the Matrons of *Rome*, she notably pleaded their Cause before the Triumvire, that a great part of it was remitted.

Hostilina was by the Pagans accounted a Goddess taking care of their Corn, that it should grow to an equal length, and be full Eared without Blasting.

Hours, by some Reputed Goddesses begot by *Jupiter* on *Themis*, and were call'd *Eunormia*, *Irene* and *Diece*, or Good Laws, Peace and Justice.

Howard (*Catherine*) she was Marryed to King *Henry* the VIII. and was Daughter to the Lord *Edmond Howard*, Son to *Thomas* Duke of *Norfolk*; she was one of the two Queens that he caused to be beheaded, upon suspicion of Incontinency, though neither against her, nor *Anna Bullen*, who felt the same Fate before her, any thing deserving Death appeared, only the Kings Pleasure must be obeyed to make way for more Wives.

Hyacinthides, six Daughters of *Erichtheus*, who succeeded *Pandion* King of *Athens*, taking their Names from the Village *Hyachithius*, where they all fell a Sacrifice for their Country, for the Oracle having declared that the *Thracians*, who were Warring against the *Athenians*, could not be overcome, unless one of these Ladies was offered up as a Sacrifice to *Diana*; they all contended so earnestly to have the Honour to dye for their Country, and the Love they bore to each other, that they would not have one to dye, unless they all participated in the same Death, and their Wishes being granted, the *Athenians* gained a most notable Victory; their Proper Names were *Pandora*, *Procris*, *Clithonia* and *Orithia*, and are fabled to be placed among the Stars.

Hyades, are a Company of Stars, to the number of seven, placed in the Neck of *Taurus*; they are fabled to be Nurses to *Bacchus*, and by him in return of their Kindness, fixed as Constellations, and are called the Weeping Stars, as having great Influence over Rains and moist Clouds.

Hypermenstra, one of *Danaus* K. of *Argos*'s fifty Daughters, who married the fifty Sons of *Egytus*, whom *Danaus* ordered them to kill on their Wedding Night, which they all did but this Lady, who saved her Husband *Lynceus*, for which her Father Imprisoned her, but soon after released her, and restored her to her Husband.

Hypsiphile, tho' Queen of the Island of *Lemnos*, was banished by the Cruel Women, who had killed all their Husbands, Fathers and Brothers, for sparing her Father *Thaos*, and being taken upon the Sea by Pirates, she was sold to *Lycurgus* King of *Nemea*, who understanding who she was, gave his Son *Archemorus* to be Nursed by her; she having a little before brought forth Twins, whom *Jason* had begot on her in his Voyage to *Colchis*, when he

he fetched thence the Golden Fleece.

House-keepers *to Persons of Honour or Quality.* Those Persons who would qualifie themselves for this Employment, must in their Behaviour carry themselves grave, solid and serious; which will inculcate into the beliefs of the Persons whom they are to serve, that they will be able to govern a Family well. They must endeavour to gain a Competent knowledge in Preserving, Conserving, and Candying, making of Cates, and all manner of Spoon-meats, Jellies, and the like: Also in Distilling all manner of Waters. They must likewise endeavour to be careful, in looking after the rest of the Servants, that every one perform the Duty in their several Places, that they keep good hours in their up-rising, and lying down, and that no Goods be either spoiled or embezzelled. They must be careful also, that all Strangers be Nobly and Civilly used in their Chambers, and that your Master or Lady be not dishonoured through Neglect or Miscarriage of Servants. They must likewise endeavour to have a competent knowledge in Physick and Chirurgery, that they may be able to help their maimed, sick, and indigent Neighbours; for commonly all good and charitable Ladies make this a part of their House-keepers business.

House-Maids, Your principal *Office* is to make clean the greatest part of the House; and so that you suffer no *room* to lie *foul*; that you look well to all the *stuff*, and see that they be often *brushed*, and the *Beds* frequently *turned*.

That you be careful for, and diligent to all *Strangers*, and see that they lack nothing in their *Chambers*, which yonr *Mistris* or *Lady* will allow; and that your *Close-stools* and *Chamber-pots* be duly emptied and kept *ctean*.

That in the Afternoon you be ready to help the *House-keepr* or the *Waiting-woman* in their *Preserving* and *Distilling*.

House-keeping Expences: The Husband abandoning his Pleasures and Hony-moon Delights, and that's the greatest pleasure in the World, for a Man to be able to deny himself; he brings home his Wife, puts on his ordinary Weeds, and begins to consider what he has to do. And I hope there is never a *Manichean* of 'em all, but will confess it to be a very great pleasure to a Man to look after his own Business; and if he sees his Wife no less diligent in her Station, that's as great a pleasure as any can be. There is no Man in the World so silly, but that before he goes about to Marry, he has so much insight into the World, as to know that the best House-wife in Nature can never be able to shew her Art, her Education,

and her House-witery upon bare Walls. I would fain know, which a rational Man would take for the greater pleasure, to see his Wife always industriously employed at home, or never at home but a Nights, and that not till the Watch cries, *Past twelve a Clock* neither; but still whipt out of Doors as soon as she gets dress'd, and spending her time at the Play-houses, or else losing Money at Cards at this or that Gossip's House, where she finds Company most suitable to her Humour. Now there is no Woman in the World can shew her House-wifery, and her Ingenuity in an House where there is nothing but bare Walls. *They that go a borrowing, go a sorrowing*, says the Proverb. That Woman is in an ill Condition, that must be forced to send to her Neighbours for every Skillet, or Stew pan, or Washing-Tub she wants, which are many times denied, and as frequently lent with an ill will. But she that has all things necessary about her, need never be beholding to her Neighbours. And therefore in my Opinion, it ought to be so far from being an ungrateful Sound, that it should be like the Musick of St. *Pulchers* Chimes in his Ears, when his Wife asks him for Money to buy Necessaries. If she aim to be a little more gay and sumptuous than ordinary, that ought to be another pleasure to him: *For the best is the best Cheap* She becomes the Envy of her Neighbours that come to visit her, and her Reputation runs thrô the Parish like Wild-fire. The brightness of the Bosses of her Fire-Irons, and the glaring Lustre of her Pewter, and Preserving-pan, are the Discourse of all her Acquaintance.

Habit, By the *Habit* we understand all sorts of External Ornaments, as well for Men as Women; as Garments of *fine Stuff* enriched with Gold-plated Buttons, curious *Venetian* Points, and other Toys which make the Accoutrements compleat; but here are certain Maxims to be observed.

First, That all the Garments worn be *Ala-mode*, that they be always New, and that you have variety for change: To avoid all Extreams, and extravagant Fashions, and not to be concern'd with the introducing of new ones, but follow those that are most generally approv'd; to change when others change, and never to have any thing that is extraordinary, or affected: Not but that *Habillements* are very advantageous, especially to Women; for that Lady may be judg'd an extraordinary *Beauty*, whilst she is seen in a Noble Dress, who will lose the greatest part of her charms, when divested of her *Apparel*. And those that are experienc'd, do not love to be seen in a careless Garb. In the Morning as soon as they

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are up, the first thing they do is to salute their Glass, and consult with it, to know whether they have gain'd or lost any *Graces* since they last convers'd with it. Then they immediately bridle in their Chin, and make horns upon their Heads with their Hair, the Looking-glass, that is like an Ape, counterfeits them, and shews them the horns also, when they smooth their Hair, the Looking-glass smooths it also; and when they raise it, it raiseth it likewise, and generally doth every thing they do. After that they have spun away the Morning in ordering their Hair, and their Pendents, and making little rings upon their Fore-heads, which they fasten with mouth-glew, and rightly placing their Ear-Rings and other Toys, and that the Glass acquaints them their Head is well dress; then they begin to commit their *Body to a close Imprisonment*, and pinch it in so narrow a compass, that the best part of it's plumpness is forced to rise toward the Neck, to emancipate it self from such hard Captivity: and being proud of her liberty, appears with a kind of pleasant briskness, which becomes her infinitely. As for her *fair Breasts*, they are half imprisoned, and half free; and do their utmost endeavour to procure their absolute liberty, by shoving back that which veils the one half; but they are too weak to effect it, and whilst they strive to free themselves they cast over a Veil, which perfectly hides them. The desire they have to be expos'd to view, makes them beat it back continually, and not being able to remove that small obstacle, they look quite thro' it: there is nothing constantly free but the upper part of the Neck, which is also more vain-glorious than all the rest, and is adorn'd with a Neck-lace of great value, which adds to it's vanity. When the Fair One is thus *accoutred*, she turns on all sides before the Glass, as if she would ask the Question, *What it thinks of her?* And when he likes it, she takes her leave, and orders the Horses to be put in the Coach, and then she goes to bestow a Visit upon some Assembly of Ladies, that she may not altogether lose the pains she hath taken in her attiring.

Hadarezer, *Aderezer*, Beautiful, Healthy.

Haggs, Vapours like Flame about the Hair, or Horses Manes, not so much flaming as reflecting light.

Halebrede, a Lout, or Lubberly Man, or Woman.

Halicarnassus, the chief City of *Caria*, where the famous Tomb of *Mausoleus* was built by his Queen *Artemisia*.

Halifax, (*sa.* holy hair) *Horton*, a Town in *York-shire*, from a Maids head cut off by a Priest, and hung upon a Yew-tree there.

Halo-

Haloneſus, an *Ægean* Iſle defended by Women when all the men were ſlain.

Huff. The *Huff* heretofore uſually kept his Whore, which upon a plotted occaſion muſt acknowledge her ſelf his Wife, who having drawn in ſome Young man to lie with her, gives Intelligence thereof to the Hector, who watcheth the minute, catcheth them in the Act; and with threats frightens the Young man into a compliance of recompencing the Injury, either by preſent ſatisfaction, or by a Bond, or ſo forth; but this hath been ſo notoriouſly and commonly uſed, that this practice is abſolute and quite out of faſhion. Yet ſtill he hath a being, though his way of living be ſomewhat different, for now he at firſt ſets up by taking a Purſe on the Road, which not only puts him in ſtock, but furniſheth him with good Apparel, that may qualifie him to keep Genteel Company, as occaſion ſhall offer. He underſtands a Dye very well, and well he may; for, for ſome Years that he was a Foot-boy, or ſo, there was not an hour in the day paſt, in which he did not exerciſe his Hand with the Dice, either for naughty half-pence, or Coffee-pence when Fortune ſmil'd, or elſe by himſelf, that he might the better cope with his Livery-Companions, Lace-coated Gameſters; beſides, three parts of every Nights dream is ſpent in, *Come at ſeven*, what chance of the Dye is ſooneſt thrown, in topping, ſlurring, palming, napping, with how to fix a Dye for any purpoſe. Practiſing thus Sleeping and Waking, he becomes an excellent Proficient in all ſorts of Gaming, by which he endeavours to bubble all he meets with, but if unkind Fortune by meeting with his match, hath robbed him of his Money, he knows where to borrow or ſteal an Horſe, with which he may rob the Traveller to Re-inſtock himſelf. In ſhort, his Cloyſter is a Bawdy-houſe, where all his Devotions are tendered. He is a Protector to all diſtreſſed Damſels called in our Vulgar Tongue common *Whores*; and that he may put a better gloſs on the matter, calleth them Couſins, and ſwears he will vindicate their (ſtinking) Reputations with the Hazard of his Life, and that he may ſtrike terror into the fearful, he will draw upon any ſlight occaſion, not with an intent to hurt, but to wipe off the ſuſpicion of being a Coward; for this he knows, that the Opinion of Valour is a good protection to him that dares not uſe it. In Company there is no man more Exceptious and Cholerick, but ſeldom lets his anger ſwell into a Quarrel, but hopes by his Huffing to blow over a found baſting. Yet if he diſcovers a Coward, he

will!

will not rest till he hath found out some means to quarrel with him, and there must not be expected a reconcilement, till the Gentleman hath given him satisfaction with a Silver Sword. No Man more constantly imployeth his Brains than this *Bully-Huff*; for his Life is a daily Invention, and each Meal a Stratagem. When his Whores will not or cannot supply him, he borrows of any that will lend him money, which sometimes is lent him, not so much expecting a Repayment, as that he will never trouble them more.

Husband, *Whether lawful for a Young Lady to pray for one, and when shall she obtain him* — *Answ.* He must renounce Humanity, and confess himself a sort of an *Aggressor* upon the Priviledges of *Nature*, that would not make it as immortal as possible, which is only honourably effected by *Marriage*, whereby we survive in our Children. *Misery* without a Friend to bear a part is very *Afflicting*, and *Happiness* without Communication is *tedious*, and (as *Seneca* has observed) *sometimes inclines us to make a voluntary Choice of Misery for Novelty.* We should be vagrant sort of Animals without *Marriage*, as if Nature were asham'd of our Converse; We should contribute to the Destruction of States, condemn the Wisdom of the first Institutor, and censure the *Edicts* of such Common-wealths, who upon very good grounds have discountenanc'd and punish'd *Cœlibacy.* Nay, supposing all the Miseries that Marriage haters suggest should fall upon us, 'tis our own Fault, if with *Socrates* we don't *learn more by a Scolding Wife than by all the Precepts of Philosophers.* — Now if it be lawful to Marry, 'tis lawful for Ladies to *pray for good Husbands*, if they find their Inclination, Concerns in the World, or other Motives (which they are to be Judges of) consistent with the Ends of such Society. As to the *Form of Prayer* required, they may if they please, use the following if they are not better furnished already. — *From a profane Libertine, from one affectedly Pious, from a profuse Almoneer, from an uncharitable Wretch, from a wavering Religioso, and an injudicious Zealot* — Deliver me! *From one of a starch'd Gravity, or of ridiculous Levity; from an ambitious Statesman, from a restless Projector, from one that loves any thing besides me, but what is very just and honourable* — Deliver me! *From an extacy'd Poet, from a Modern Wit, from a base Coward and a rash Fool, from a Pad and a Pauper* — Deliver me! *From a* Venus *Darling, from a* Bacchus *Proselite, from a Travelling Half, from a Domestick Animal; from all Masculine Plagues not yet recounted* — Deliver me! *But* — *Give me one whose Love has more of Judgment than Passion,*

sion, who is Master of himself, or at least an indefatigable Scholar in such a Study, who has an equal Flame, *a parallel Inclination, a Temper and Soul so like mine,* that as two Tallies we may appear more perfect by Union. *Give me one of as Genteel an Education as a* little Expense of time will permit, *with an indifferent Fortune, rather independent of the servile Fate of Palaces, and yet one whose* Retirement is not so much from the Publick as into himself: *One (if possible) above Flattery and Affronts, and yet as careful in preventing the Injury as able to repair it: One,* the Beauty of whose Mind exceeds that of his Face, *yet not Deformed so as to be distinguishable from others even unto a ridicule. Give me one that has learnt to* live much in a little time, *one that is no great Familiar in Converse with the World, nor no* little one with himself: *One (if two such Happinesses may be granted at one time to our Sex) who with these uncommon Endowments of Mind may (naturally) have a* Sweet, Mild, easie Disposition, *or at least One who by his Practice and frequent* Habit *has made himself so before he is made mine; but as the* Master-perfection and chiefest Draught, Let him be truly Virtuous and Pious; that is to say, Let me be truly Happy in my choice. As to the second Question *When this Young Lady may expect a Husband take* this Answer? *viz.* We read of a Waggish Boy, that went to the *Delphick* Oracle, with a live Sparrow in his hand, and proposed this Question, *Whether the Sparrow was dead or alive?* designing, that if the Oracle had answered dead, to have shewn it alive, or if the Oracle had answered alive, to have crush'd it in his hand, and produc'd it dead, but the Oracle answered, *In te situm,* &c. 'Tis in thy power to produce it either alive or dead. I am sensible the Lady needs not to be instructed in the Application, which if she designs in the Affirmative, I would not have her to neglect her *Form of Prayer.* Athenians.

Husband Indifferent, or how to make your Life easie and pleasant with him. *Having* entred the *State of Matrimony* either by your own Choice, or the prevailing Authority of Parents, over your natural Inclinations or Affections; it is then your business (as the Country Phrase is) to make the best of a bad Market; for indeed, not without some Melancholly Resentments, we must declare it one of the greatest disadvantages of the fair Sex, that many times their Liberty is restrained in making their own Choice, their Friends Experience and Care being by a kind of a Custom allowed in that (though frequently very unagreeable to their own Fancies) with which however through Modesty they are seemingly constrained to

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concur and acquiesʃ, though their internal Conſent goes not along with their External Profeſſion of a liking and Agreement; but when by their publickly Signing and Sealing, they have paſſed the *Rubicon* of *Marriage*, and cannot retire without greater inconveniencies, then it is their main concern to look forward, and prepare themſelves to paſs on in the State they are entered into, and endeavour to make that Lot eaſie, which is now unavoidably fallen to their ſhare, which cannot be better effected than by a Wiſe and Prudent Management of what they have undertaken, and are embarqued in, in turning every thing as much as may be to their Eaſe and Advantage, baniſhing all Peeviſh and Froward Conſiderations from their Minds, to render that ſupportable which otherways may appear intolerable. And now Ladies, we Addreſs our ſelves ſeriouſly to try your Patience, which in the end you will confeſs to turn to your Advantage; we therefore in the firſt place build our Foundation on the inequality of the Sex, conſidering that for the better *Oeconomy* of the World, *Man who was to be the Lawgiver, had the larger ſhare of Reaſon aſſigned him*; and for the ſame Reaſon, the other Sex is the better for the Complaiſance and Compliance that is neceſſarily required in the performance of thoſe Duties which moſt properly ſeem to be aſſigned to it, which notwithſtanding, however at the firſt ſight it may look ſomething odd, gives *Encomium* of Praiſe and Advantage, which could not otherways be eaſily gained by the Female Sex; they have it (by this means) not only in their Power to free themſelves, but to ſubdue and gain the Aſcendant over thoſe that claim a Superiority. The Sexes indeed are made of different Tempers, that by a mutual Society, their defects might be the better ſuppli'd; the fair Sex want (generally) the Reaſon of the other for Conduct, and Strength for Protection; and in lieu thereof, they communicate Gentleneſs to ſoften, entertain and divert the Cares and Troubles of men; to which their multiplicity of Affairs in the World expoſe them. It is true, the Laws of *Marriage* run in a very harſh ſtrain, when by them you are *enjoined to obey*, but then it is made amends, when the Husband is under as ſtrict a reſtraint, not only by *being obliged to endow the Wife with all his Worldly goods, but to worſhip her with his Body. That is, to make her next God, the chief Object of his Affections, to have a tender regard and reſpect towards her, to anſwer in all reaſonable matters her Deſires, tending to the Ends of Generation, and to ſtand as a Bulwark in her Defence againſt all Injuries and Wrongs*; *or ſhall we ſtrain it further, to admire her, as the beautifulleſt*

fullest part of the Visible Creation, and to have an Esteem and Veneration for her, in any degree beneath Idolizing her, and thereby rendering her the Principal in Affection, which ought to Center only in the Supream being; and again, you have all the Advantage imaginable, when married, by having the honourable Descent of Families in your keeping, and that is a trust so great, that nothing in the world can be greater, or of more weighty concern.

Husbands ill Nature, or flying out into extravagancy, have frequently been reclaimed by the meekness and modest behaviour of their Wives towards them; the Patience of Wives have overcome the frowardness of Husbands, and they have seen their Follies, in the Mirrors of their Virtues, and the shame of being out-done by those they Term the weaker Sex, has reformed them; when indeed it would be far otherwise, where Women *declaim* and *Recriminate* in Cases of Failures and Misdoings in their Husbands, Men being generally of that Temper, that they are easier perswaded than compell'd; (the which, Ladies, if you look unto your own Sex, you will find something not disagreeable) Men are hardened, when Wives make known their Crimes in a clamorous manner to the World; though were it between themselves, the fear of Publick shame would past all peradventure, deterr them from running into the like Errors or occasion of scandal; which in the main, reflects upon the Wife in some degree, though in a greater upon the Husband; *she is censur'd for making so bad a choice*, and more *for exposing those weaknesses in him, which she ought to have concealed, since she has made such a choice*; the Secrets of Man and Wife in some measure are held Sacred; locked up in the *Arcana's* of their Breasts, and when they are unadvisedly divulged, there is a kind of a *Prophanation of Trust*; however it grows into uneasiness and dislike, and from thence breaks out into Feuds and Animosities, no right understanding after that being to be had or obtained, without a greater return of Credulity than we can reasonably propose. If you gain the Victory by Mildness, Patience and Suffering, it will be lasting, and you work thereby a kind of a Miracle in reclaiming a bad Husband, but if it be done by insolency and reproach, we cannot assure you an entire Conquest, for with the first Advantage he will rally, and perhaps in a ruder Manner than you expect, over-set your supposed entire Victory; and by that means making you his Prisoner at War, or Discretion, oblige you to uneasier Terms than you are willing to undergo, though you have no Appeal from the Conditions,

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the Victor has a right to impose on the vanquished. —— *Husbands*, sometimes we must confess are lured by hope of Gain, or Infascinated by bad Company to engage too far in Drinking, it is especially in this Town an Epedemical failing; *if this* (though we could wish it might not) *should be one of the Inconveniencies in a Husband*, yet so Order your Affairs within the Rules of Prudence, that Perswasions may be the greatest Arguments you use to convince him of his Defect, and by Mildness, labour to let him see the Unmanliness and Deformity of such an unreasonable Extravagancy, that makes Man (for a time whilst the Fumes are predominant over the Senses) degenerate beneath the Creatures, who by the Laws of the Creation were subjected to his Dominion: for certain it is, could any Man (which indeed is not to be done) view himself, and consider with Reason his Follies, and ridiculous Actions *when over-pow'red with the fumes of Wine*, he would detest and abhor them; these in mild Terms without Reflection or Reproaches; a modest, Patient Wife has the opportunity of representing to him in such lively Images and Representations, that he may see them in so great a Degree, as to make him, if not presently, yet in time (by meditating seriously the many inconveniencies such debauches draw upon him) be reclaimed and grow more Temperate, and that for two Reasons; *viz.* First, *Because it destroys his health, and hinders his Affairs*: And Secondly, *Not only so, but renders him ridiculous to those to whom when he is Serious, he is much Superiour in Wisdom and Understanding*: there is nothing more enarvates the Bodies and Minds of Men, and this we suppose is the Reason, why *Homer* Fabled, *Circie to turn Men into Beasts, when perhaps (though she is feigned to be the Daughter of the Sun) being only a Tavern Woman, she had a winning enchanting way to draw in Customers and make them drunk*; insomuch that being by that means bereaved of their Senses, they acted more like Bruits than Rational Creatures, and so consequently *by the Sober and Judicious were properly termed Swine*; and if by any means you Work his Conversion and reclaim him, you lay a stronger Obligation on him to oblige you in all that is Reasonable and Convenient, and encline him the more readily to hearken to your Perswasions and Advice in other Matters; when on the other hand, bitter and passionate Words make the Disease, instead of Curing it, much worse; for Men that are given up to such faults, are not to be reclaimed by Contradictions and Reproaches; for they not giving them leave to con-

consult their Reason, or what may be best for them, Passion gets the upper-hand, and a disdaining to be controuled makes them fly out into worse Extravagancies. In some Cases, Wives gain great Advantages to themselves through the faults of their Husbands, which may seem to some a Paradox, however we shall explain it, and make it apparent: first then, — *Husbands* without faults *(if such black Swans there be)* are always strict and dangerous observers, they have penetrating Eyes, and see every thing so plain, that their *Wives least failings or overfights are exposed to their Censure.* And though we will not doubt, but that the Female Virtues will for the most part disappoint the sharpest enquiries; yet *few Women can be easie, when all they do or say shall be represented in the clear Glass of understanding, where notwithstanding all their Caution some faults will appear*; nothing better softens the Natures of men, than the mixture of some failures; by them it is that they are best informed, they must not strike too hard upon others, because they do often deserve blows themselves, they pull mens rage by the Sleeve, and whispers Gentleness to them in their Censures, when they are rightly apply'd. The Faults and Passions of Husbands brings them down to the Wives, and make them the better Content to live upon equal Terms, make them less uneasie in that, than faultless men would be; for man is generally found very haughty and proud of himself, till humbled by common weaknesses and defects, which in the corrupt State of humane Life do work more towards the reconciling us to one another, than all the Precepts of *Divines* and *Philosophers*; so that where the Errors of mens Natures make amends for the disadvantages of yours, it is properly, Ladies, your business to make your Advantages of the Benefit; but then it must be done discreetly, and not by such sinister ways as may afterward create offence and disturbances, considering there can be no lasting Happiness, where there is not a lasting Peace and Quiet. *Husbands* sometimes are *Cholerick* and *Passionate*, or *Ill-humoured*, yet this by an ingenious observant Wife may be so tempered and ordered, that they at the foot of the Account, may be brought to make amends; for if a Husband be angry to day without Sense, he will perhaps be to morrow as kind without Reason; so that by having regard to the movements of such a mans temper, you may by degrees easily bring over his Passions to your Party; the strongest Poisons being many times the best Remedies in some Diseases; but then they must be well Corrected, Temperiz'd and allai'd by a skilful Artist

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or else they kill instead of Curing. There is a great deal of nice Care to be used in dealing with a Man of a Cholerick Complexion, for Choller proceeding from Pride and Haughtiness of Mind, makes a Man puff'd up and swell against Contradicting, by being too Partial to himself, concluding he is lessened, if he be opposed: In such a Case the Wife must be Prudent, and wary, taking heed not to throw out such Expressions as may encrease the Storm, but rather seem to acquiess, and yield to humour him, till he grows cool, and then by slow Degrees she may rise again upon him, so that her Gentleness in time will prove a Charm to dispell his Anger; Smiles operate more powerfully than Frowns, and Gentleness will sooner reclaim than Frowardness; and when other Remedies appear too weak, a little flattery will not be amiss, if it be not carried too far, that it may be discerned; especially, if ill humour and sullenness take place, for there is a mixture of surliness even in a good Sence, and the Folly that is so predominant in the World, gives frequent Temptations to raise Mens Spleens; wherefore that which may be generally called ill humour, is not always to be accounted a fault, and only becomes one, either when it is apply'd wrong, or too long continued when it is not so; for which Cause be not overhasty in fixing an ill Name upon that which may not perhaps deserve it: For put the Case, a Husband should too severely resent any failing or dislike, it may be that more blame may belong to the Wives mistake, than to his ill humour; and if a Husband behave himself with that indifference which a Wife may resent as offensive, she is not much in the right to put the worst sense upon it, if it can reasonably admit of a better: some Wives (if their Husbands change their stile and Countenance, different from what they were in their first Addresses) would call it by the Genteel Name of *their humour*, &c. and that it would be too tiresome always to stand stretched on Loves Pinnacle: A Man may without blame sometimes in little things be less careful than at others, whilst a Wife that is so nicely expecting, may draw upon her self the Censure of *too much Craving and exactness*. But if this Husband be really Sullen, and that it unavoidably comes upon him by fits, then the Wife must be watchful *to discern the first appearance of Cloudy Weather* in his Brow, and to have an Eye when the fit retires, and then with *solid Reason* and *gentle Perswasions*, labour to prevent its return; for the cure is always most successfully undertaken when the black humour begins

to be very weak. — *Having* thus far proceeded, we come now to let a Wife see, how she ought to manage a Covetous Husband; but let her take care in the first place, that she mistakes not Frugality and Thrift for Covetousness; and concludes him so Covetous, only because he will not allow her a superfluity of things unnecessary; examine then well the Circumstances of his Fortune, weighing the Reason of every thing you expect from him, before you have a right of pronouncing the Sentence; for indeed too many complaints of this Nature are unjustly made by Wives, when they are Abridged of gratifying their extravagancies: The mean then, between *Nigardliness and Extravagance, is to be observed, in sparing in what is less necessary, and to lay out more largely, in what is more required in our several Circumstances.* Some Wives for all this, will call their Husbands Kindness in Question, if any other Measure beside that of their own Fancies is set to bound their Expences, which ought to be avoided, and the Husband not to be esteemed Covetous or Unkind; because he better knows what is fit and reasonable: but to come nearer to the purpose, we will suppose the worst, and say the Husband is Niggardly, close Fisted, and over-sparing, when his Fortune would reasonably give a larger Allowance; the Wife in this Case must labour to make it less afflicting, and observe seasonable hours of speaking; take him in a pleasant humour, when she would require any thing; as when he is on the getting Hand, or in the midst of Love Endearments, but never when Losses or Vexations hang about him, nor contrive by Sinister ways to constrain him; for this, though it may at one time Advantage you, will never hold at another; and what is given grudgingly, is worn with the Envy of the Donor; you must the better to humour him, pretend at least to be as Covetous and Saving as himself; yet tell him things that are necessary ought and must be had to keep up Credit and Reputation in the World; and what is expended one way, your Provident Care and double Diligence shall bring in another; and if your Reasons and Arguments are not forcible enough to prevail, you must get some intimate Friend of his, to advise him to live answerable to his Character, and do that in his Family that may be for his Honour and Credit, and prevent the Reproaches that will otherwise be thrown upon him; for the Passions of Men are very unequal, and are apt to be raised or lessened as they work upon different objects, and in some things more tractable than in others, giving ear to Reason with Patience,

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and admitting a fair Diſpute: and moreover in matters of avarice, there are but few Huſbands ſo entirely abandoned to it, but may at ſome times better than at others be wrought upon, to do what is Convenient, or in Reaſon can be expected from them; ſometimes an Anger to be out-done by others of leſs ability, carries a main ſtroak with it, and ſometimes a Pride to gain applauſe, and be admired, raiſes them to a liberal profuſeneſs. A fit of Ambition, Vanity or Kindneſs may produce the like, by ſuddainly opening and enlarging a ſtraight Mind, and a Wife Minding *Critical* and *Seaſonable Times*, may by many other ways bring their ends about, and make her ſelf eaſie under this Grievance. The laſt Suppoſition we will make, is, *Put the Caſe a Husband be weak and incompetent, and not capable of making uſe of the Priviledges that belong to it*; it muſt be concluded then, that ſuch a one yieldeth room for a great many Objections; yet ſo God Orders humane Affairs, that he ſeldom ſends a Grievance without a Remedy, or at leaſt ſome Mitigation to take off the ſharpneſs of it; and to leſſen ſuch a misfortune: you are firſt to bring your Obſervation, that a Wife very often makes the better figure, for the Husbands making the leſſer in the World, which is the thing moſt Wives mainly aim at, that ſtanding the more fair in ſight, they may be the better taken notice of; and though a Wife may be ſometimes aſhamed of fooliſh Actions in ſuch a Husband, ſhe will however be leſs afraid of him, than of one that is wiſe, and more circumſpect in his ways: *A weak Husband gives the Wife an uncontrolled Dominion*, which if ſhe be Prudent in managing, gets her a high Eſteem and Reputation among Men, as having an opportunity to Grace her Sex, by ſhowing how fit they are for the Management of weighty Affairs, did not men generally put them by in ſuch Matters; leaſt their Luſtre ſhining too bright ſhould overcome theirs; however ſuch a Husband muſt have due and civil Reſpect pay'd him by a Wife in external matters, whatever inward thoughts ſhe may have of him; leaſt he prove Croſs and Peeviſh, and bring a Vexation upon her that may be avoided; ſhe muſt hide his weakneſs as much as may be, and forbear to throw out any Jeſts upon his Awkardneſs and unſeemly Behaviour; or to ſpeak or act ſlightingly of him in Company; for that not only gives Encouragement for others to do ſo, but will make ſome imagine her *Light* and *Inconſtant*; and being thought one of eaſie acceſs, there will not be ſome wanting to lay Temptations and Snares in her way, in which ſhe may happen to intangle her Virtue

beyond an easie disengagement; however, there may be said to be more Comfort with a Wise Prudent Husband, because less care and more Credit in his Company and Conversation, and knowing how to be Master, he will not suffer her to feel the weight of Government, yet give her all reasonable Liberty, as if she had the Power in her own hands; one whose Authority is so softened by his kindness, that he finds his tenderness gains him a just esteem in return of it: insomuch that she will never want Power, though it may be of little use to her, as having no occasion to exert it; and such a Husband is as much above all others kinds of them, as a *Rational Subjection to a Prince Magnificent in himself, is to be preferred before the uneasiness and disquiet of an unlimited Liberty.* — Having brought matters thus far, and showed the best ways to make a Life Easie and Comfortable in a *Marriage-state*, by turning seeming disadvantages to the advantage of a Wife under her various Circumstances, we now come to consider, what is to be considered, and therefore a Wife the better to endear a Husband to her, must carry her self friendly and obliging towards his Relations and Friends, which requires the most refined part of her Understanding to manage her self in as she ought, for she must Study how to live with them, with more Care than she is to apply to any other part of her Life, especially at first, that she may not stumble at her setting out; for the Family into which a Young Lady is to be ingraffed, will be apt to expect she should conform to their Mode and Method, as is exacted from a Stranger in a Forreign Countrey, and not bring in a new Model by her own Authority, for that will not be admitted without great Contesting; for they will stand up against such an Invasion, and not give over till they have frustrated the design of it, and made void its purposes: Therefore, if she would live in Peace and good Esteem, she must be Cautious to avoid the least appearances of any thing of this Kind, but rather by avoiding to give the least offence, strive to strengthen her Interest by gaining them to her side, and that she may afterward with less difficulty give her Directions, she must at first be sure to receive them from her Husbands Friends, that they may be the better satisfied in them; and by so doing, she will soon see a kind of an Emulation amongst them who shall best direct and most commend her; so that taking Root by degrees, the power in a little time will wholly devolve on her; so that she then being settled in her Husbands Affections, may Act Independent of his Relations; for she must consider,

conſider, if when but a New Comer, ſhe begins too brisk at firſt, they will how prudently ſoever ſhe manages her ſelf, be finding faults, and magnifie little Failings; and ſometimes if they have Power and Intereſt with him, incenſe the Husband to a diſlike of her Carriage, and ſo plant the firſt Seeds of Domeſtick Jarrs and Diſcontents; and if this happens not, yet all prudent Husbands for their own ſakes will have their relations reſpected and conſidered, whereby a higher value is ſet on the Family; for he takes it upon him as his own Concernment, not to have his Relations neglected, becauſe it makes way for a neglect to break in upon himſelf: And here if a Wife bring any Servants into the Family with her, ſhe is in a great degree anſwerable, for their Failings in their reſpects, if ſhe does not reprove and reform them; and therefore it may be more adviſable for her to gain the Servants ſhe finds in the Family, than to tye her ſelf too faſt to thoſe ſhe carries with her, for that will rather make parties, and thoſe Parties raiſe diſturbances, which will be of Ill conſequence; and when any appearances of ſuch things put forth, ſhe muſt labour to prevent their growth, if ſhe would ſecure her own eaſe: for it may be ſaid, that the greateſt ſtreams are made up of the ſmalleſt drops at the head of the ſprings from whence they are derived: So the greateſt Circumſtances of Life will in ſome degree, directed by theſe ſeeming Trifles, which having the advantage of being the firſt Acts of it, have a greater Effect than in their own Natures ſingly they could pretend to. But to conclude this Article, our Advice is, that a Wife as much as Nature will give her leave, ought to forget the great Indulgence ſhe has found at home from the gentle Diſcipline of tender Parents; becauſe what ſhe finds abroad at firſt, will be of another Nature, tho' upon her being rranſplanted into another Family, the Uſage may prove very kind, and afford no juſtifiable reaſon to complain; her Mind muſt be however compoſed to entertain and welcome it, and not ſtart and fall inro diſorder at the appearances of different Scenes; for being a while uſed to the alterations, it will become more Natural and agreeable, and grow more ſuited to her Temper, which being made up with a Husbands Kindneſs, will continue to encreaſe upon her, till ſhe is under ſail in the proſperous Ocean of Happineſs, and Matrimonial Comforts.

Hypathia, *Hypathia* of *Alexandria*, the Daughter of *Theon*, had made ſo large a progreſs in Learning, that ſhe exceeded all the Philoſophers of that Age, and not only ſucceeded in the School of *Plato*, but al-

so explained the Aphorisms and Precepts of all Philosophers, so that an Extraordinary Concourse was made to her by those that were desirous to improve themselves in that Science, by which she was famed in the Courts of Princes, and there behaved her self with singular Modesty, as not doubting to present her self in publick amongst them in the Assemblies of their Learned men, where by her Temperance and promptness of mind, she was received by all sorts, and by most highly admired; but her singular Endowments could not protect her from Envy, when a Faction of Envious Persons bandyed against her, only for seeing themselves outdone by a Woman, insomuch that going home in her Coach, they laid an Ambush for her, *Petreus* of the Church of *Cæsaria* being their Ring-leader, and pulling her rudely out of it, they carried her to that Church, where having stripped her naked, they then fell foully upon her tender Flesh, and by scratching her with shells, occasioned so great an Effusion of Blood, that she dyed; their Malice ceased not here, but they proceeded to tear her dead Body in pieces, and to hide their guilt, buryed the dismembered parts at *Cynaros*.

Thus Learning meets from Envy bad returns,
And kindles flames with which the Envious burns;
Till basely he does work his Hellish ends,
By Leaguing with the black Infernal Fiends.
Go Learned Maid, thy Fame shall ever live,
Their unjust spight to it a death can't give:
All times shall rescue it from Envy's hand,
It shall shine bright, and fix on them a brand,
That shall remain till Earth and Sea disband.

Husband, *a good one his Character.* Having occasion to describe a Good Wife, we should be very odd if we should not mark her out a good Husband, and such a one Ladies we wish every one of you, when you will condescend to dabling. His Love to his Wife lesseneth not his Rule, and his ruling her lesseneth not his Love. He is constant to his Wife, and confident of her; he allows her sufficient Maintenance, but measures it by his own Estate, nor will he give less, nor will she reasonably desire more; which allowance, if shorter than her deserts, and his desires, he lengthens it by his Extraordinary Kindness, and Courteous Behaviour, as well in Sickness as Health. —— He, that she may not intrench upon his Prerogative, maintains her Propriety in Feminine Affairs, and takes her Advice in all things that are reasonable: for the Soul of Man is so

so lofty, that it overlooks many low Matters that lye level to a Womans Eye, and therefore he considers her Counsel therein may better hit the Mark. He allows her as the weaker Vessel, and therefore bears with her Infirmities, without repining or regret, declining all reproaches, or hard usage, desiring therein to do not what may be lawful, but fitting; remembering that he Enfranchis'd her by Marriage, and that she is priviledg'd from any servile Labour or Punishment. He is careful that her Infirmities shall not be publickly known, and is always ready to vindicate her Reputation, yet he keeps her in the wholsome Ignorance of unnecessary Secrets, too heavy for her Sex to bear, or may injure her by containing them, in raising perturbations of doubts and fears in her Mind: And in fine, he cherishes her as his own Flesh, makes her the Delight of his Eyes, rejoyces when she is merry, and labours to comfort her when she is heavy and sorrowful; he thinks nothing his Ability will purchase too dear for her, nor any thing he does too much to please her. If Death prove unkind, and take her from him, he mourns her loss immeasurably, and if he dyes first, he leaves all to her and her Children.

Husbands *Duty towards his Wife.* Having given a brief Character of a Good Husband, it is now requisite, seeing all are not such, to Instruct such as intend to Marry, or are already in possession, how they ought to behave themselves towards their Wives. First then, consider the State of Marriage is Sacred, first ordained by God in Paradise, and many times confirmed and expressly commanded so to be esteemed, therefore not to be trifled with, and looked upon as a thing Indifferent: First then, you must resolve to Love and Cherish your Wife as your own Flesh, or never expect to be really happy in your Marriage. Love is like Salt or Sugar, which doth season and render acceptable those Occurrents which else would be of no pleasant taste, but beget digests most indispensable. We cannot therefore conclude those Husbands overwise, who imagine to have the Subjection of their Wives, not by the Exercise of Affection, but by the asserting their own Authorities; for whatever is compell'd, waits for an opportunity to cast off the Yoke, and those that reign over the unwilling, find it as great to keep them in Obedience, as pleasure to be obeyed. All Compulsory being a violent motion, which upon every Cessation of *Vis Motiva* returns again to it's Natural bent, when that which is spontaneous, has a regular motion within the Mind, moves the Body to act and put its dictates in practice;

ſo that nothing that is reaſonable is refuſed, for Love that is as ſtrong as Death, and cannot be Quenched by many waters, acts then very Powerfully, and overlooks many Faults and Failings; therefore the wiſe preſerve and cheriſh Affection, whilſt the ſimple go about to deſtroy it, and with it their own peace, magnifie each Failing, and aggravate each petty Circumſtance, as if Women could be altogether without ſome ſlips or failings, unleſs they expected them to be made in Heaven, and ſo drop down into their mouth; however, we leave him that hopes for ſuch a Bargain, gaping till he catches ſuch a one, without ſetting him any time for his acquiring ſuch a Felicity, and ſay, that Men who are ſo proud of being Rational, ſhould let their Reaſon ſway their Paſſions, and weigh in ſound Judgment what is fitting to be done for ſecuring their quiet, and rendering them happy in their States and Stations; for doubtleſs they are inexcuſeable, who upon occaſional Diſcontents affect a Sullenneſs, and labour to give a weight to their Anger by the continuance of it, when all the while it only frets upon the Heart and diſquiets themſelves, goes about to poiſon the Root of Love, and not only hinders its growth, but makes it decay and wither, if not ſpeedily recovered. Husbands therefore when they have any Diſputes with their Wives, ought to avoid all words that carry reproach or bitterneſs in them, for they ſink deep into the Mind, ſtir up Anger or Melancholly Diſcontent, to wound Affection, and lay Love a bleeding; they grate upon the Heart, and will hardly be obliterated: So that what might eaſily have been compoſed as to the matter of the Offence, proves almoſt remedileſs, by reaſon of theſe Sarcaſms. It is beyond the Rule of Breeding or Manners, when any diſpute happens, to rip up paſt Reproaches, Failings or Misfortunes, 'tis only the practice of the *Billingſgate* Rhetoricians, when Anger and Brandy inflames them. Some Men and their Wives in their unbridled Paſſions have been ſo much overſeen in divulging one anothers ſecret failings, that they have become a By-word, and been aſhamed of themſelves all their lives after; for when once Goſſips get a Story by the end, it runs like wild-fire. Your Wives Reputation ſhould be as Sacred as yours, for ſeeing you are Embarqued in one bottom, the Shipwrack is equally hazardous. If you divide your Intereſts, and make Parties, there is little hopes but that by ſuch bandying you weaken your ſelves to let in Ruine and Miſery. When you run into theſe Extravagancies, look upon your Marriage Vows and Promiſes, and ſee if you can find any ſuch Actions and

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Procedures warranted there; consider that those Promises were made before God in his Holy Place: Perhaps you will say, you would not take a false Oath if any one would give you the World, and that you abhorr and detest Perjury; but know those Promises are as equally binding before God as an Oath before a Magistrate, and will in Heaven, if not on Earth, be as severely punished; dividing of Stocks, and drawing that way from one another, is many times created by distrust, which ought to be avoided; and as one Bed is desired for Genual Recreation and Enjoyment, so one Common Traasure should remove Apprehension of Defrauds and Waste on either side, unless it too palpably appear, and that if it be not stopt, you must run down Ruines Hill. To keep a Wife poor and needy, that is, short of Mony to purchase such things as it is not always reasonable to acquaint you with, we promise you may put her Virtue to a great Tryal, especially if she be young and handsome; for knowing she can have it for bestowing her Favours, which you regard not, on others, it will run much in her mind; and perhaps having overcome those fears and scruples at which her Conscience for a while started, Anger for being so used, and desire of gain more than pleasure, may render you by this *Diana*'s means another *Acteon*. No Woman ever gave her plight in Marriage with an intent to be a Slave, or sordidly abridged of what is convenient; but in that promised themselves Pleasure and Conveniency in the Society of a Husband, which they believe themselves uncapable to Enjoy without him, which if they want from you, their own Wit induceth them to seek elsewhere. Whence we have seen some that have come to the Bride-house with the greatest Affection, promising to themselves as much Felicity in a Husband, as their Love and good Opinions had raised their Expectation to wish, but afterward having been utterly frustrated of their hopes in the Tryal and Experience, finding the Tavern and Company sharing so deep in what they looked for, they grew at first Melancholly and Discontented; but after having cast many things in their Minds, Requital, a kind of sweet Revenge, has taken place, and having first lull'd their Consciences into a slumber, to ballance the neglect; they have not long wanted those that would entertain them with all the soft Endearing Obligements, Courtship, and Complacency they expected, tho' in vain, from their Husbands; and all this by their not behaving themselves as they ought towards their Wives, they have brought upon themselves. How can we imagine,

gine, that a Woman, whose Creation was for Society, and with the intent that Man might not be alone, can endure with any Patience to be mew'd up till Midnight, whilst the Husband perhaps is abounding with Mirth and Jollitry at a Tavern, or it may be, giving her right to another in wanton Dalliances; should Men be so served by their Wives, they would grow out of all patience, and even were they fettered, would break them to get loose, and go in search of their Wanderers. Woman is a noble Creature, and tho' here God gave Man a power, yet it is with Condition, that he use it mildly and gently, as he ought, and not in Tyranny; or else he gives a contradiction in Man, when he lays claim to a superior Virtue. Having thus far proceeded, consider then again how long you think that Love is like to last, where the Husband, tho' no Scrivener, makes Indentures all the way, and then rowls in a-doors like a soused Hogshead, with a steam of Smoak and Drink, enough to stifle a *Dutchman*. Imagine how acceptable such a Beast in a Mans skin can be to a delicate Neat Woman, who must be compelled to lye pensively awake to hear him snore all Night, and find him perhaps doing something worse: therefore this is to be avoided, if you expect to cherish Love in your Family; for it is not only a grief to your Wife, but a bad Example to your Servants, who if they do not imitate you, will at least despise you, and so will your Children, if it be not prevented by good Education. Bad Examples to Young People are very dangerous, strive then to keep your self serious and sober, managing your Affairs prudently; and if you have any weak part, as few are without, strive as much as you can to hide it from your Wife, and every body else, that it make you not cheap to them, or mean in their Eyes. Command nothing unreasonable, or over difficult, lest it be done unwillingly and grudgingly, and then it can never be well done: Besides, it breeds Discouragement and Discontents. Impose no foolish or ridiculous Task upon her, for she will either take it as an Effect of your weakness, or a purpos'd Affront; for the Discretion of the Husband conduceth much to the marring, or making the Wife; for of how many hopeful Women doth daily Experience give us an account, whom their Husbands folly and self-will'dness have miserably undone, whilst they have cared rather to be serviceable to their own present Humours, than to their future Content, which might easily have been ordered by a prudent management to a lasting Continuance; and we are apt to believe, that Wives are more tractable by leading than driving,

ving, and there are very few, even of the beſt of them, that can well reliſh, being ſharply told and reprov'd about thoſe things they are otherwiſe willing to mend, when once ſenſible of their Error or miſtake. Lenitives in this caſe make the ſpeedyeſt Cure, when Corroſives not only delay it, but make the Wound worſe. Husbands ought to be tender of their Wives Reputations in the Conduct and management of their Affairs, eſpecially among thoſe over whom ſhe exerciſeth any thing of Command; for it is too frequently found that a very ſmall matter gives thoſe occaſion to deſpiſe her Authority, who by your Conviction ſhall be judged worthy of blame: And if you will needs be medling with her Houſhold Government, let it be rather by way of Advice and Aſſiſtance, than Superiority, for they muſt needs be accounted over-curious, or rather mean ſpirited, that cannot let a Woman alone with Pipkins, Pyes and Puddings, but muſt be peeping, prying, and finding fault with the Feminine Juriſdiction, and Eſteem it one of their Eminent Virtues, that they are very frugal in Dripping and Kitchin-ſtuff. And in giving them their liberty in theſe Affairs, let it be freely and willingly, not making them ſtay to watch your Humour, or Work it out of you by their own Arts and Inſinuations, which will make them aſcribe it to their Dexterity in wheedling, and not to your Kindneſs; when on the contrary, it would lay a ſtronger Obligation of Love and entire Reſpect upon them. If Providence ſo orders it that you Marry a Widow with Children, uſe them for her ſake and your own Reputation, with what tender regard is required; and in reſpect to Affection, count them your own, as being placed by Providence in the room of a Father, and do by them in all things as you would have your Succeſſor do by yours, ſhould you Deceaſe and leave them in the like Condition. Defraud them not by any means of what is left them, but rather encreaſe it, which will bring a Bleſſing on your Endeavours for ſuch a Paternal Kindneſs, and cauſe your Wives Love to be greater towards you, taking what is done to them as to her ſelf.

Head *Neck* and *Breaſt*. Here we muſt mind you Ladies, that you who intend to ſubdue Hearts, and command with Soveraignty in the Mint-houſe of others Affections, muſt be Careful to keep in tune the Harmony of thoſe Parts that are moſt Charming, Remembring, that they were Intended for Beauties glorious Frontiſpieces, to allure Spectators Eyes, and with a *Phœbean* Luſtre make them it's obſequious *Heliotropes*, and being kept in ſuch order by directions found in this Work,

Work, you may learn to give them such a Commanding Beauty, that all that view you shall yield obedience, and none rebell but those who cannot see how your Eyes may be made *Cupids* Chrystal burning-glasses, to kindle Devotion in your Captives Hearts, and your comely Hair *Venus's* Grove, in whose Twyning *Meanders* a pleasing Imprisonment shall breed a dislike of former freedom, whilst your Features are advanced to such a pitch of dazling Glory, as shall make Beauty it self out of Countenance, and put *Cupid* hardly to it among so many Fair Ones, to know his Mother.

Hands, *how to Beautifie them,* &c. Hands that are fair and Beautiful, are highly admired and esteemed; they are, Ladies, the fleshy Altars where your Superstitious Inamorato's offer to you as Female Deities the first-fruits of their Devotion in Zealous Kisses; your care should be therefore to keep them in such a Soul-Enchanting Symmetry, that might confirm your Idolizing Lovers in the Opinion they have conceived in Admiration of you. Hands in the first place that are chapt, as sometimes the most Curious will, must in the morning be rubbed over with your own Spittle, then anoint them with Duck or Capons grease, well washed in Rose-water; or take a little Powder of Mastick and Incorporate it with Oyl of Roses and white Bees-wax, mingle them over a gentle Fire, and anoint the hands with the Composition pretty warm. These have the same succes applyed to the Arms, that have undergone the like Injury, by *Boreas's* too rudely Imprinting his Northern Kisses on their tender Films. Hands Warty are very unseemly with Ladies, therefore to remove them, make small Plaisters of Cantharides, and lay on the Warts, but let them touch no other parts, and it will make them dye away, and peel off, or bathe them often with the Milk that Issues from the Fig-tree: For want of these you may use Oyl of Vitriol, lightly touching them with it, but beware it come to no other part, and beware you lay on no great quantity, lest in consuming the Warts, the force not being spent, it eats deeper, and does an Injury to the Bone. Warts at their first coming are tender, and may then be eaten away with black Sope mixed with burnt Salt, Salt Nitre, Milk of Spurty, Juice of Celandine, Juice of wild Cucumbers, or Marygold leaves, with other various ways: But if these remove them, as they certainly will, if properly applyed, we need Enumerate no more.

Hands, *how to make them fair and white, with small Veins.* — Hands, Ladies, are not only an Ornament, but wonderfully useful, and more exposed to view

view than any part except the Face, therefore that they may be beautiful and tempting, ought to be your care: So that their radiant whiteneſs may dazzle Spectators Eyes, that they may go on blindfold in the fond Humour of Admiring you, and then we dare ſecure, that Men will be ſueh cloſe Captives, that you need never fear being diſdained by any Apoſtate Lover, and the beſt means to bring your Hands to ſuch a Lilly whiteneſs we have ſet down. Hands are whitened ſeveral ways, *viz.* Take of ſweet and bitter Almonds, that remain after the Oyl is drawn off, four Ounces, Bean-meal two Ounces, fine French Barley ground and ſifted the like quantity, meal of Lupins an Ounce and a half, Powder of *Florentine* Iris one Ounce, red Roſes dryed, and *Benjamin*, each ſix drams, Salt of white Tartar, and the whiteſt Chalk waſhed and prepared, burnt Ivory, and freſh Sperma Ceti, of each half an Ounce, Oyl of Rhodinum one Scruple, Oyl of Cloves and Lavender, of each half a Scruple, mix them all well and fine together, and with a little of it rub and waſh the Hands and Arms, and it will make them exceeding white and ſmooth, and of a Curious Scent. Having not theſe Ingredients, you may take the following, *viz.* *Venice* Soap diſſolved in the Juice of Lemmons, a pound of white Virgins Hony, four Ounces, prepared Sublimatum, the Roots of Florentine Iris, white Sugar-candy, of each an Ounce, whiteſt Sperma Cæti, Salt of white Tartar, Sugar, Allum, Venetian Borace, of each half an Ounce, true ſcented Balſom of *Peru*, two drams Gallia Moſchata, one dram Oyl of Rhodinum, Cloves and Cinamon one ſcruple, mix them well, and you will find the wonderful Effects of it, even to the ſoftening of their hands who have of *Joans* been made *Madams*, by marrying their kind, good Natur'd Maſters.

Hands *ſwollen, or looking red or blew, how to cure them.* Having already made an Encomium upon the Excellence, Uſe and Beauty of Hands, it would be looked upon as Tautology, or dull Repetition to go over it again; therefore when they are impaired of their Beauty by the means aboveſaid, all we have to do is to tell you Ladies, you may reapparel them with their Native whiteneſs by the following Directions. Hands that have ſuffered Injury by ſwelliug, *&c.* muſt be often bathed in Wine, wherein Nettles and Roſemary muſt be boiled, with Time, Rue, and Penny-royal, and the uſe of this decoction will not only aſſwage the ſwelling, but keep them from ſo doing, and as ſoon as they at any time begin to ſwell or riſe into knobs, apply a repercuſſive Plaiſter made of Barley-meal, and the Juice of Lemmons, or take Litharge,

Oyl of Roſe and Vinegar, work them well together into a Lineament, to anoint your hands. Having not theſe materials at hand, Take Oyl of Dill, and Oyl of ſweet Almonds, Gum, Tragaganth, made with Penny-royal Water 3 drams, powder'd Starch 8 Drams, and make them into an Oyntment; or the yolks of five Eggs, calcine them, and mix them well with Barrows greaſe, and going to Bed, anoint the hands with it, then draw on a pair of ſmooth Gloves, and keep them on till you riſe; or take Turpentine mixed with half it's quantity of Salt, mix them well over a gentle Fire, and ſtir them together till they are pretty thick, and then apply it Plaiſterwiſe: And ſo the cold ſwellings of the hands will be removed, the blackneſs and blewneſs will diſappear, and the lovely ſmallneſs and whiteneſs will return:

That thoſe that ſee it will admiring ſtand
To ſee the Metamorphoſe of your hand:
And proud to kiſs what they did once deſpiſe,
Are double Captives to your Hands and Eyes.

Hair *of Scurf and Dandriff how to cleanſe the Head of it.* Hair is much impaired in it's Beauty by the Excreſſencies of Nature. Dandriff or Scurf is a mealy Duſt, that overclouds the Hair of the Head, Brows, *&c.* and proceed from corrupted ſerous Humours, which by reaſon of their Acrimony, Corrode the Cuticle from the ſubjacent Skin, and fret into little pieces like Meal or Bran; thoſe that are ſubject to them, if they would be eaſed of ſuch unſeemly Nauſences, may take theſe Methods. Having conſidered well whether the Body hath been a long time ſubject to theſe, or that they have lately encroached; if the former, then the Body abounds with ill Humours, and muſt be purged with ſome convenient Medicine; after that, waſh the Head, or other parts affected with Lye thus made, *viz.* Take the Aſhes of the Roots of Beets, and Coldworts, make a Lixivium with them, wherein boil Lupins and Beans a ſufficient quantity, then ſtrain the decoction, and add a ſixth part of Honey. When the Head has been well waſhed with this, dry it well, and rub it hard with a Coarſe warm Cloth, then take this Unguent and anoint it, *viz.* bitter Almonds lightly heated in an Oven or Stove, and old Walnuts, each ſix Ounces, two drams of the Honey of Squills, two Ounces of the dreggs of old Wine, Sulphur half an Ounce, Vitriol two drams, make it into an Unguent for your uſe with red Wax. Having not theſe Ingredients, take Oyl, Rue, one Ounce, Sope an Ounce, Salt finely

finely beaten half an Ounce, work them together into a Mass, and anoint the Head, *&c.* after washed with the following Compound decoction, *viz.* Boil Beets, Fenugreek, Briony-Roots, Bean-meal, each a good handful in a Gallon of Spring-water, till it be consumed, then take it off, and when it is cool use it three or four days successively, and your Expectation will be satisfied.

Hair *how to order and preserve it.* Hair is a very necessary Ornament for Adorning the Head, being Comely and Beautiful: So that *Puelus* thought the Hair of the Head to be so great and necessary a setting off, that saith he, the most comely Woman is nothing without it; tho' she came from Heaven, be born of the Sea, brought up in the Waves as another *Venus*, tho' surrounded with all the Graces, and attended with all the Troops of little *Cupids*; tho' *Venus* Girdle be about her, and she breath Cinamon, and the most odoriferous Balm, yet if she be bald, she cannot please no not so much as her own *Vulcan.* As a Field without Grass, a Tree without Leaves, a Beast without Horns, such says *Ovid*, is one without Hair. It is without doubt a considerable Ornament, and additional Beauty, and most Nations have contended in managing their Hair, in Pleiting, Breading, Curling, Shading, some short and some long: But seeing Ladies you are not ignorant of the Fashion in Mode, to manage it to the best advantage, we shall only give you a touch out of *Ovid*, what is best becoming, and so proceed to other Matters.

Prove every shape, but ere it current pass
See thou before take Counsel from thy Glass:
A long and slender Visage best allows
To have the Hair part just above the Brows.
So Laodamela, *surnam'd the Fair,*
Us'd when she walk'd abroad to Truss her Hair.
A round plump Face must have her Tramels ty'd
In a fast Knot above her Front, to hide
The Wyre supporting it, whilst either Ear
Bare, and in sight with Golden Bobs appear.

Hair, Ladies, we may further add to be as a silken Fringe to Beauties Bed; or if you please, the slender Sleeves that Nature spins for *Cupid* to weave his Heart-surprizing Nets withal. If it decays and falls away, the little Amorous God loses a part of his Artillery, and ever after acts but weakly for ye: So that it highly concerns you who triumph over entangled Captives, to tender and preserve it, Natures Curious Ornament; and that

we may not be wanting to inſtruct you how you may keep it as a faſt Friend, take theſe Directions to ſecure it on your Heads, *&c.*

Hair, *how to faſten, and keep it from falling off.* Have in a readineſs, or procure Myrtle-leaves, Myrrh, the Bark of a Pine-tree, and Maiden-hair, of each half a handful, bruiſe them well together, and add to theſe a double quantity of pounded Labdanum, put them into a ſufficient quantity of White-wine to ſteep them well, then add an Ounce of the Oyl of Radiſh-ſeed; and being ſufficiently ſteeped, ſtrain out the Liquid part, and anoint your Head, or any place where the Hair is defective, going to Bed, and having next Morning in readineſs a Bath to waſh your Head in, made of Sorrel, Maiden-hair, Myrabolans and Emblick, theſe are to be boiled in Water, and a little pounded Myrrh added, and in a few times uſing it will faſten your Hair extreamly; or for want of theſe take Willow-leaves, Plantane, Roch Allum, and Hyſſop, of each a moderate proportionable quantity boyl them in Water, and add ſome Powder of Myrrh and Tutty. Hair is ſecured this way by the Golden Water drawn from Honey in a Glaſs Still; or take the Roots of Vervine, together with the Leaves, ſtamp them well, and put them into Oyl of Green Grapes, and ſet them in the Sun ten days, then ſtrain out the moiſt part and anoint your Hair with it, as you ſee occaſion, or for want of any of the former, take Juniper-berries, Nigella-Seeds, Wormwood, Labdanum and Vervine, each a like quantity, bind them well, bruiſed in a linnen Cloath, and Macerate them five days in Oyl, and it will not only by anointing faſten the Hair, but make it grow comely.

Hair, *wanting how to make it grow on a Bald Place,* &c. However Ladies, if ſome diſaſters have trod too hard on your Heads, and kill'd thoſe pleaſant Plants that were uſed to flouriſh there; you may again by the following helps, attire with their Native Beauty; and repair all former ruins, and render it more fair and lovely than Nature before had planted it. Indeed the Hair is a very great Ornament, and where it is wanting in it's proper Places, it throws a kind of an Eclipſe over the Face of Beauty; to recover it then take Fern Roots, burn them to Aſhes, mingle with them Linſeed Oyl and bruiſed Almonds, Bran of Wheat, and half an Ounce of Maſtick Powder, ſpread them well, tempered together upon a piece of fine Leather, and lay it as a Plaiſter to the place where the Hair is wanting, and in three or four times applying, and waſhing with Roſe-water and

But-

Butter of Orange-flowers; the Hair will appear, and grow up very full, decently, and in order; or take the ſtill'd water of Couſlips, Fumitory and Peny-royal, boil them unto the thickneſs of an Ointment, with Oyl of Roſes, and a little Deers Suet, and when it is cool anoint the bare place with the Ointment, and in often ſo doing, and waſhing it with Hyſop-water, the Hair will return; or you may make an Ointment of Houſleek Juice an ounce, Bees-wax half an ounce, the Kernels of Walnuts half an ounce, Citron-peel well bruized two drams, Oyl Mugwort two ounces, bruiſe and beat them all together, till an Oyl come from them, which will ſoon thicken into an Ointment, with which you may anoint the place. This likewiſe will give it lighter Colour and more curious than before. To prevent Hair from falling off in Caſe of Sickneſs, or too much drineſs of the Brain; take Maiden-hair, Hore-hound and Scabius, bruiſe them together, and boil them in White-wine, ſtrain out the liquid part, and waſh the Head with it Morning and Evening pretty warm, then dry it with a warm Cap over it, and it will faſten the Roots of the Hair, by cloſing the Pores from whence they iſſue; the like for want of theſe, may be done with Cammomoile and Fennel Roots, boiled in Spring-water with a little Powder of Allom diſſolved in it, and the place waſhed, *&c.*

Hair, *how to take it away*, and prevent it's growing again. Hard Fortune, Ladies, it is, when the Lillies and Roſes of your Faces Elyſium, are over-top'd by the haſty growth of ſuperfluous Excreſcenſies; yet by Art we teach you to ſecure the glorious Line of your Beauties Pride, and eradicate thoſe aſpiring Weeds that would over-ſhadow it's Luſtre, and this may be done by taking of Auripigmentum an ounce and half, quick Lime four ounces, Florentine Iris Roots an ounce, Sulphur, Nitre, of each half an ounce, theſe muſt be laid in a Quart of Lye made of Bean-ſtalks, and being well mixed and temper'd, boil them in a glaz'd Pot, till putting in a Feather, you will find all the Shag come off the Stalk, then add half an ounce of Oyl of Mirrh, or any Fragrant Oyl, and well mixing all, anoint the part of the Body from which the Hair is to be taken, it not being a place that is ſore, and you will in a ſhort time find the Effect; but have however ſome Oyl of Roſes, or Cammomoile to ſucceed it, to Cool and Mollifie the Heat, *&c.* Hair is taken off in like manner, by Orpiment and quick Lime each an ounce and a half, Henbane and Fleawort Seeds half an ounce, and half two drams of Sublimate

Gum juice one dram and a half, Opium a Scruple, ſteep theſe well bruiſed in common lye, covering them about two Inches, then boil them over a gentle Fire, and with the liquid part anoint the place, and have cooling Oyl as before. — Hair, if you would have it grow no more in the place, after it is taken away by the means aforeſaid, muſt be ſecured from ſo doing, by taking Gum of Ivy, Emets Eggs, Colophony, Orpiment, an ounce of each, mingle theſe with the Blood of a Frog or Tench, and make them into an Ointment; or for want of theſe, take the juice of Henbane, Gum Arabick, *Sanguis Draconis* and Frankincence, of each three drams, and with the Juice of Night-ſhade make them into an Ointment, and it will effectually perform your deſire.

Hair, *how to cauſe it neatly to Curl.* Hair twining in curious Curls is very graceful and modiſh to the Ladies, but eſpecially to the other Sex, whoſe Faces if any thing comely, it ſets off to a wonder, and theſe kind of Curls were once ſo taking with the Fair Sex, though now reduced much ſhorter, that none were thought Paragons for Beauty, ſave thoſe whoſe graceful Locks did reach the Breaſts, and make Spectators think thoſe ſoft tempting Ivory Globes of *Venus*, were upheld by the friendly aid of their Criſpy Twirls; wherefore ſeeing it is not as yet utterly laid aſide, if any one affect the Faſhion, they may by our Directions ſerve themſelves ſo advantageouſly, that none ſhall deſire to be free, that may have the honour to be fettered with their Curled Hair. Hair, if you would have it curiouſly to Curl, muſt be firſt waſhed and cleanſed well; that done, take Oak-galls to the number of twenty, two ounces of Maiden-hair, boil them well ſtamped in a ſmall quantity of Water and Salt, till the Water be boiled to the Conſiſtence of Honey, work them well together, and then at ſundry times for two days anoint the Hair with it, and on the third day cleanſe it in this Bath, *viz.* Take Beet-Leaves and Fern-Roots, of each a handful, bruiſe them in two quarts of Water, till a third part of the Water be conſumed, then taking it off, put in a little piece of Gum-arabick, and uſe it cool; after which on Twirling Irons turn up your Hair, in what Curls or Ringlets you pleaſe, and it will continue ſo a long while; but finding it begin to fall and grow Limber, it muſt be renewed: or for want of the former Receipt, take the Oyls of White Henbane and Fenugreek Seed, and with them mix a little Gum-arabick, and Mirrh, and over a gentle Fire make it into a flowing or ſoft Ointment, and anoint your Hair with it before you turn it

it up, and it will be curiously Curled.

Hair *Bushy, to make it Lank and Flag.* The stately Bushy Forest of the Head, like *Atlas* Crowned with Pines, is sometimes Labirinth'd with Mazie and rude Meanders, whilst the Locks themselves retreat in such Recoiling Twirls, as if they took the Breasts for the *Alpin hills* cover'd with Snow, and were afraid their tender Tops should touch them. But that they may be forced to extend themselves to a pleasing length, follow the Rules we have prescribed. Hair is reduced from this stubbornness, by taking the Oyls of Roses, and White Lillies, each an ounce, two ounces of the Oyl of Violets, Marsh Mallows a good handful Green, beat these together, squeeze out the liquid part, and over a gentle Fire, make it into an Ointment, and by anointing the Hair often with it, will render it soft and plyable; or Oyl of Roses worked well in a Pint of Spring-water, will go a great way in this Matter.

Hair, *how to lengthen it:* Hair though it is accounted but an excremental Superfluity, yet we see it is cherished carefully as a plant of value, since most fancy it to be the Microcosmical Flax, whereof *Cupid* twists his Bow-strings: To see it, we acknowledge in the Female Sex, of a more than usual length, is a pleasing Spectacle, therefore those Ladies that are desirous to be so accommodated, may prove our Directions, and find in that an ample Satisfaction. Hair is cherished and lengthened by taking Vervine, the inward bark of an Elme and Agrimony, each a handful, boil them in two quarts of Water, till the third part be consumed, and often wash your Hair with it when warm; or for want of these take Politrick, Reed Roots, Flax-Seed, and the Ashes of Maiden-hair, bruise these, make them into a Lye, dissolve into it a little Mirrh, and add a third part of White-wine, and wash with it as the former.

Hair, *that is harsh and stiff, how to soften it.* Hair that hangs on the Heads of some, like Sedge or Thatch on a homely Cottage, and serves more for use than Ornament, to secure them from the Impetuous Injuries of Wind and Weather, rather than with it's soft and tender sheaves to delight the admiring Eyes; such stiff bristles are usually Attendants to a harsh and churlish Disposition; however, those then that desire a more graceful covering, and would alter those harsh Conceits that others are apt to entertain of their Hoggish Nature, may to their great Advantage, use these Directions. Hair, if you would reduce to a comely shape, take black and white Helebore Roots, long

and round Brithwort Roots, and the Roots of Briony with the Leaves and Roots of Wake Robin, make these by drying into a Powder, and rub the Hair well with it. For want of these you may burn the Twiggs of Vines, and making a Lye of the Ashes, put into it the Meal of Vetches, Beans, Lupins, and Barly, strain after it be well soaked the liquid part, and add about half a Pint of Whitewine, then wash your Hair with it, cleanse it, and comb it out well and often.

Hair *splitting, how to prevent it for the Future.* Hair that is very slender, when by Nature it is Spun to it's utmost length, must be well regarded, and carefully kept, or by sundry Accidents, it will be fray'd and ravell'd at the ends, which seem to envy that work they cannot mend; then take as a Provision against such Injuries these Instructions: Mix Oyl of Roses and Water a like quantity, anoint the Hair with it going to Bed, and turn it up against the next Morning; boil the Bark of a Willow Tree, Elebane, and Marsh. Mallows, in running Water, and wash your Head with the Decoction: or if it be already very much split, take Mirrh and Willow Leaves, two ounces of each, Labdanum in Powder six scruples, Emblick Mirabolans powdered half a Dram, Oyl of Mirtle four ounces, and half a quarter of a Pint of Whitewine, boil them gently to the Extremity of a third parts Consumption, and anointing the extream ends of the Hair with the Liquid part, it will stop the Cracks from going further, and render the Hair fresh and lively.

Hair, *how to make it of any Colour.* Hair of a yellow or shining golden Colour, was in highest esteem among the Ancients, the Poets rarely delineating any excellent Beauty without appropriating that to her as a singular Ornament; yet since the time of the *Danes*, it has been (in spite to those cruel Invaders, who turned up almost all the Women they came near) loaded with Obloquies, and is held as a sign of a lustful Constitution; for it is a Fancy generally received, that the Locks can never sparkle with golden Flames without, unless there lodges some cherished heat of that kind within; but indeed though black is now in Vogue, amongst the most celebrated Beauties; yet in this as in all other Colours, Peoples Minds and Fancy vary, some are for the Curious Flaxen, others for the Light brown, and so what best suits their Humours.

Hair, *Grey or otherwise, to make it black.* Hair to render it black, take the Bark of an Oak Root, the Green Husks of Walnuts, three ounces of each, the deepest and oldest Red-wine a Pint, boil them, bruised

bruiſed and well mixed to the Conſumption of half a Pint, ſtrain out the juice, and adde of the Oyl of Myrtle a pound and a half, ſet them ſix days in the Sun in a Leaden Mortar, ſtiring them well, and then anointing the Hair, it will turn any Coloured Hair as black as Jet in often doing.

Hair, *Red, its Vindication* from the Cenſure and Reproach it undergoes, proving it as Beautiful and Ornamental as any other Colour. Hair is allowed as an Ornament and Beauty, and God that gives it as ſuch, cannot be thought in his various Diſtribution of Colours, to deſign any difference, or ſet a Mark of Diſtinction by it on Creatures of the ſame kind, though ſome take no reſt in the Point of Reflection; and this is often done on ſuch trivial Grounds, that a due Prepenſion would cauſe an abaſhment in the Face of the Practiſer, for putting a diſeſteem upon Perſons, meerly becauſe of their Native Colour; though it is ſcarce Conjectural, whence this Opprobrium ſhould take its riſe, there being no rational Foundation for ſuch a Superſtructure: perhaps it oweth it's producement to the mutual Semblance between ſome Entities in Nature and the Colour of Hair, as Sand that is barren; if ſo it muſt be built upon a very Sandy Foundation; ſeeing in that Caſe, Experience ſhows the contrary, thoſe the Humours of whoſe Bodies produce it, being moſt fruitful Ladies in former Ages, that have been deſcribed as excellent Beauties, have been ſet off more by the flowing Gold of their Treſſes, than the Roſes and Lilly of their Cheeks: it was held by the Ancient Poets, as the chiefeſt Ornament of the Fair Sex, and that which gave a Luſtre to all the other Accompliſhments in Nature, and was ſo admired and coveted, that every one ſtrove to imitate it by Art, where Nature had not beſtowed it on them; and the firſt Eminent Painters, *viz.* *Apelles*, *Euchion*, *Melanthus* and *Nichomachus*, prized this in their drawing of Fair and Beautiful Women above all others. The Stately *Sabina Poppæa* Wife to *Domitius Nero*, had Amber coloured Hair, and it was attributed to her as her chiefeſt Ornament of Beauty, though a Lady otherways extreamly accompliſhed in what can render the Female Sex Lovely and Charming; *Cleopatria* Queen of *Ægypt*, who charmed *Cæſar* the Worlds great Conqueror, and *Roman Anthony* Emperor of the *Eaſt*, had her Beauty illuſtrated by this Ornament, to bind their Love the more ſecurely to her in the Fetters of her Golden Treſſes, as Noble *Lucan* teſtifies in his *Pharſalia*: *viz.*

Laden with Pearls, the Rich Sea spoiled store,
On her red Hair, and weary Neck she wore.
Her Snowy Breasts their Whiteness did display,
Through the Thin Sidonian *Tiffany*, &c.

And in those times, it was held in a high esteem above all others. This Colour was in so much repute in *Tertullians* time, and in the days of St. *Hierom*, that even Artificial Red was deemed an Ornament to the Hair. *Publius Lentulus* Vice Consul, in his Epistle to the *Roman* Senate, written from *Hierusalem*, among the other Bodily Beauties he deciphereth in our Blessed Saviour, assures them that his Hair and Beard were Red; and the Learned *Spaniard* in his Interpretation of *Isaiah* 63. 1. is of the same Mind, from these Words, *viz. Who is he that cometh from the Red Land.* The Excellencies of the Creation resemble the Red Head as to it's Tincture: the Fire the most agil and aspiring Body; the Sun, which *Heraclitus* ascribes to the true Soveraign Majesty, has this Colour in the Illustration of it's Brightness, and Gold which is brought to Perfection by it in the Bowels of the Earth, so much coveted, and so much admired, and of which Scepters and Diadems are made, has it's shining and glittering Glory, which raises it to so high a value and esteem, from it's Parent, who blushes not to own it self to be a Body of Fire, which in it's Morning and Evening blushes is more amply manifested. Hair upon the account of it's Colour to be despised, is a Declamation by those that do it against Nature, and a Grand Affront upon the Supream Creatour. It reflects unworthily upon his Power, and calls into Question his Contrivance; for it is He that made us, and not we our selves, nor can their slender performances attain to the making of one Hair of any Colour whatsoever; and those that Cavil at this, derogate from the Divine Majesty in their base Imputations, and go about to espouse his Impiety who said, That had he been at the Creation, and in Consult with the Divine Being, he would have put things in better Order. This is for Dust and Ashes to dare to fly in the Face of their Maker, through a windiness of Pride, and self-conceited Understanding. This may reasonably make us ask, What Man is, that he should dare to controul the Artifice of God, when his own Wisdom is so shallow, that he is forced into Admiration, whilst he Contemplates the Workmanship of Inferiour Beings, even the Spiders Web, or the Hexagony of a Hony-comb, the Labour of the Silk-worm,

or

or the curious Building of a Birds-Neſt; much leſs is he able to penetrate into the Works produced by an Almighty Mind, who draws a Curtain of Cloudy Ignorance over his Underſtanding, when he goes about to pry too narrowly into his Secrets, and turns his Wiſdom into Fooliſhneſs. —— Hair, though of this Colour were it granted (as it cannot be) a Diſeaſe of the Body; yet it is not to be derided, for where any thing that comes by the hand of Heaven is ridiculed, there is not a Revenger wanting to make ſuch Scoffers know, that he can overtake them, let them fly never ſo faſt: we find that thoſe who pretended to Comfort *Job* in his Affliction (when the Tryal of the Almighty was upon him) and under that pretence took the greater Liberty to revile and reproach him in his Miſeries, had not eſcaped had he not been ſo good natured, after all their reproaches, as to have prayed for them, and ſo by an Act of Charity and forgiveneſs, prevailed with God to abſolve them from the Divine Wrath, that would otherwiſe have broken in upon them to their greater Confuſion: ſome will ground this Averſion to Red Hair from the coming in of the *Danes*, who mixing with our Women, left a Race behind them of that Colour, which by propagating deſcended to our Times; if ſo, we cannot but wonder, why thoſe in that Age, when the *Daniſh* Government expired, and in whoſe Memories the Cruelties of that Nation were freſh and bleeding, never made any Diſtinction in this manner, or objected againſt Colours, but approved the one as well as the other; nor do we find the *Danes* at this day peculiar to this, but as other Nations participating in Mixtures; and we do find it Recorded, that the Ancient *Brittains* were many of them Yellow-Haired, and thoſe that were ſo, took a great Pride in it; we muſt confeſs, that we are undoubtedly a Mixture of divers Nations: But theſe Matters are too remote, and not worth arguing, but only to be looked upon as Fancies and Conjectures; we have been ſince Conquered by the *Normans*, and one Conqueſt ought to joſtle ſuch *Chimera's* out of their Heads, who make ſuch Imputations: it is a little odd, that this Age ſhould pretend to take particular Exceptions againſt that which was never excepted againſt in any of the foregoing Ages as ever we read of. Theſe things conſidered, we muſt attribute this Averſion to the Fancies only of thoſe who are much taken with them of their own Complexion, or to the ſpight of ſome Dowdies, who (perceiving all thoſe that are Yellow-haired to have fair

Soft, and Clear Skins, which is natural to them, as also a perpetual Spring (unless by the defect of Sickness or Age) of Roses and Lillies blooming in their Cheeks) have made it their business, industriously to impair their esteem and value, that they might engross those to themselves, that otherwise would have left them sighing in Languishing Expectations to go off, when they could Accidentally happen on a Chapman at the Closure of Loves-Market, and made more Agreeable and Advantageous Purchases; some again tell us, that the Fashion-mongers and Criticks in Beauty, have only set it aside a while for the Gratification of their Humour; and that as it has been highly in esteem, it will, though now in the Ebb, with as strong a Fluctuation return again. But be it how it will, Ladies, you to whom Nature has given this Colour, ought not to have a less value or esteem for your selves; we hope, if you were to make your own Markets, you would choose Wise and Ingenious Men, and such are not so soon caught by a Fair outside of what Complexion soever, as by a Beautiful Mind; they regard not your Hair, but your Virtue; keep but up to that, and you need not despair of a Happiness, transcending what any thing else can afford you; she that Marries one that admires her out-side only, Marries a Picture-Gazer, and a *Bartholomew* Baby may as well serve him in one respect, as a Wife; we declare, Ladies, we highly approve of this Colour, and if over much Modesty draw not the Curtain of too great an obscurity, no Clouds of Despair in speeding, ought to over shadow your Fair Faces, but Triumphs of Joy and Success be ever attending on your Smiles, to Crown you in the Elizium of Love, and give no common Felicity to those that will admire you.

Hotchpotch, Fr. *Hochepot*. Belg. **Hutspot**, *i. e.* flesh cut into pretty pieces, and sodden with Herbs or Roots, not unlike that which the Romans called *Farraginem*, (a Gallimaufry.) *Littleton* says, it litterally signifies a Pudding mixed with divers Ingredients.

Huke, A Dutch attire, covering the Head, Face, and all the Body.

Humfrey, or **Humphrey**, (Gr.) for **Humfred**, *i. e.* house-peace, a lovely and happy name, if it could turn home-wars betwixt Man and Wife into peace. The Italians have made *Onuphrius* of it in Latin. *Cam.*

Hamadryades, *g.* Wood-Nymphs.

Hamkin, a kind of Pudding made upon the Bones of a shoulder of Mutton.

Hanjar, a rich Dagger worn by the *Bashaws* Wives.

Hannah, *h.* gracious, merciful.

Harlot,

Harlot, (*q. Horelet*) a little Whore.

Arlotta, *l.* a proud Whore.

Arletta, *Arlotha*, Duke *Roberts* Concubine, Mother to Duke *William* the Conqueror.

Harmonia, the Wife of *Cadmus*, Daughter of *Mars* and *Venus*.

Harpalice, a great Huntress who (by force of Arms) rescued her Father *Lycurgus* from the *Cetans*.

Havelock, a Danish Fondling, and Scullion in the King's Kitchin, preferred by degrees to the Marriage of the King's Daughter.

Hymen, properly a Membrane; it is taken also for the Private Membrane in a Virgin, which arises from the wrinkleing of the lower part of the *Vagina*; and in Women with Child, when the Womb grows thicker, it disappears. Dr. *Blanchard*.

Hysterica Passio, Fits of the Mother, a Convulsion of the Nerves of the *Par Vagum*, and Intercostal in the Abdomen, proceeding from a pricking Irritation, or Explosion of Spirits: This Distemper does not always depend upon the Womb as is commonly thought; we have seen it more than once in Men, because the Spleen, Pancreas, and other adjacent Bowels are often the cause of it. Dr. *Blanchard*.

Hysterotomototica, or *Sectio Cæsarea*, a cutting the Child out of the Womb, which is done thus; You make a *Semilunar Section* under the Navel, along the White-Line, the Cavity whereof looks towards the said Line; then according to the leading of the Fibres, the *Fœtus* being extracted after the Section, the Wound in the Womb contracts it self, so that the Blood scarce flows more plentifully than in a Natural Birth; but if the Mother be dead, chuse the most convenient place you can. Dr. *Blanchard*.

Hadegynes, *o.* a Country-dance.

Haylayks, *Tu.* the Women-slaves.

Hebe, Goddess of Youth, Daughter of *Juno*, without a Father, *Jupiter's* Cupbearer, till she fell and was removed.

Hecate, an old Woman and *Theseus's* Landlady, who had devoted her self for his safe return from the Wars.

Hecate, *Apollo's* Sister, *Luna*, *Diana*, *Proserpina*, [with three heads] also a Thracian Witch.

Hecuba, *Priams* Wife, who is feigned [after the taking of *Troy*] to be turned into a Bitch.

Heir-loome, *-loom*, House-hold-stuff, as Tables, Presses, *&c.* which having belonged to the House for certain Descents, do (by Custom, not Common Law) accrew to the Heir.

Helena, Wife to *Menelaus*, stoln by *Paris*, occasioned the Trojan Wars.

Heliades

Heliades, Daughters of the Sun, and Sisters to *Phäeton*, who for his Death wept themselves into Poplar-trees.

Heliconiades, the Muses.

Helle, Daughter to *Athamas* King of *Thebes*, falling from the back of a golden Ram into the *Pontick* Sea, occasion'd the naming of it.

Hedyle, a *Samian*, or as some say, *Athenian* Poetess, of whom there are remember'd two Poems, her *Scylla*, and the *Loves of Glaucus*.

Helena *Flavia*, the Daughter of *Coil* King of *Brittain*; she is said to have been the first finder out of the real Wood of the Cross upon which our Saviour was Crucified.

Helpis, the Daughter, as saith *Ranulphus*, of a King of *Sicily*; there are extant of her composing, as *Giraldus* affirms, several Hymns upon the Apostles; famous also and well known is her Epitaph upon her Husband.

Histiæa an *Alexandrian* Poetess.

Hypatia, the Daughter of *Theon*, the famous Geometrician of *Alexandria*.

Habiliment, (Fr.) Apparel, cloathing, array, attire; also Armour or Harness.

Habit, (*habitus*) the outward attire of the Body, whereby one Person is distinguished from another; as the *Habit* of a Gentleman is different from that of a Merchant, and the *Habit* of a Handy-crafts-man from both.

Hans-en-kelder, is in Dutch as much as *Jack* in a Cellar; and by Metaphor it is taken for the Child in a Womans Belly.

Hermione, the Daughter of *Menelaus*.

Hermitress, a Woman-Hermite or Eremite.

Heroine, *g.* a Noble or Virtuous Woman.

Herophila, the *Erithræan* Sibyl, who being (by *Tarquin*) denied the price of her three Books of Propheſies, burnt two, and received the whole price for that which was left.

Herstlia, the Wife of *Romulus*, worshipped by the Name of

Hera, the Goddess of youth.

Herthus, a *Saxon* Goddess, like the Latin *Tellus*.

Hesione, Daughter of *Laomedon* King of *Troy*, whom *Hercules* delivered from a great Whale.

Hibride, mongrel, of a mixt Generation.

Helicon, a hill of *Phocis* not far from *Parnassus*, and much of the same bigness, consecrated to *Apollo* and the Muses: Hence

Heliconiam, pertaining to that Hill.

Hillutim, *h.* praises, a Jewish wedding-song.

Heppece, *f. l.* Cheese made of Mares milk.

Hipparchus, an *Athenian* Tyrant, slain upon his deflowring a Maid.

Hippe, Daughter of *Chiron*,

a

a great Huntreſs, got with child and turn'd into a mare.

Hippiades, *g.* Images of women on horſe-back.

Hippocrenides, the Muſes.

Hippodamia, Daughter to *Oenomaus* King of *Elis*, whom *Peleps* won at a race with her father by corrupting his chariot driver.

Hipollyta, a Queen of the *Amazons*, whom *Hercules* gave to *Theſeus* to wife.

Hippolytus, their Son, torn in pieces by his chariot-horſes as he fled, being accuſed of adultery by his wives mother *Phædra*, whoſe ſolicitations he refuſed.

Hippomenes, and *Atalanta*, (won by his golden apples thrown in her way) were turn'd to a Lion and Lioneſs for lying together in *Cybele's* Temple.

Hippona, the Goddeſs of horſes and horſe-courſers.

Hipſicratæa, followed her Husband *Mithridates* in all his wars and dangers.

Hermaphrodite (*Hermaphroditus*) one who is both man and woman.

Hermitreſs. A woman Hermite or Eremite, one who lives in a wilderneſs.

Heſperides, the daughters of *Heſperus*, brother to *Atlas*, called *Ægle*, *Arethuſa* and *Heſperathuſa*: They had Gardens and Orchards, that bore Golden fruit, kept by a vigilant Dragon, which *Hercules* ſlew, and robbed the Orchard. From this ſtory, we find often mention of the Gardens and Apples of *Heſperides*.

Honorificabilitudinity, honourableneſs.

Horæ, *l.* Hours, Goddeſſes, daughters of *Jupiter* and *Themis*.

Hillulim, (*Heb.*) Praiſes, a Song ſung at the Jews marriages, by the Bridegrooms intimate Friends.

Hippona, the Goddeſs of horſes.

Hyades, *Atlantides*, *Suculæ*, the ſeven Stars, daughters of *Atlas*, lamenting of *Hyas* their brother devoured by a Lyon.

Hyena, a Beaſt like a Wolf (with a Mane and long hairs) accounted the ſubtleſt of all beaſts, changing ſex often, and counterfeiting Mans voice.

Hylas going to fetch *Hercules* ſome water, fell into the river, or (poetically) was pulled in by the Nymphs in love with him.

Hyllus, *Hercules's* ſon, who built a Temple (at *Athens*) to *Miſericordia* the Goddeſs of pity.

Hymen, *æus*, ſon of *Bacchus* and *Venus*, the God (or firſt inſtituter) of marriage; alſo a Nuptial or wedding ſong.

Hypermneſtra, one of *Danaus's* 59 daughters, commanded to kill their Husbands (the 50 ſons of *Ægyptus*) ſhe onely ſaved her Husband *Lynceus* who afterwards killed *Danaus*.

Hypſiphile, Queen of *Lemnos*, baniſhed thence for ſaving her Father *Thous*, when all the men

men of the Island were killed by women.

Hony-moon, applied to those married persons that love well at first, and decline in affections afterwards; it is Hony now, but it will change as the Moon. *Min.*

Horse-ballet, a Dance or Ball performed by Horses; such was that at the Emperors wedding. *1666.*

Hypermeter (*Lat.*) a verse having a redundant syllable, or one syllable above measure, called by some a Feminine Verse.

Hysterical (*hysterious*) troubled with fits of the Mother.

I.

Jean, *i.* Gracious or Merciful, see *Joan.*

Jennet, *der.* from *Jean.*

Joac, or *Joanna*, Gracious, *Luk.* 8. 3. the same with *John* in Mens Names.

Joice, *i.* Merry or Pleasant.

Jael, יָעֵל *Jagnel*, *Judg.* 4. 21. perhaps יַעֲלָה *Jagnalah*, a Roe, or Goat.

Isabella, or *Jezebel* אִיזֶבֶל 2 *King.* 9. 30. *i.* Wo to the dwelling, or the Province of dwelling.

Julian, *i.* Soft-Hair'd.

Judith, or *Judah*, *i.* praising, or confessing.

Joan, Countess of *Montford*, Daughter to *Lewis* of *Flanders*, and Count of *Nevers*, she was married to *John* the *4th.* Duke of *Britain*, and Count *d' Montford*, she Warred after her Husbands Death upon the Count *d' Blois*, and took divers Towns from him in *Brittain*, and being besieged in *Hennebont*, she sallied at the head of 60 men and burnt the Enemies standard, and following this success with greater Numbers, not onely raised the siege, but recovered all the Dutchy of *Britain.*

Joan *d' Arc*, the Valiant Maid of *France*, who of a Shepherdess became a Leader of Armies, and by her Courage, Conduct and success raised the drooping spirits of the *French* men, that were at a very low Ebb, by reason the *English* had gained the greatest part of *France*, so that under her Conduct they beat them out of several strong holds; but after she had done wonders, always fighting on horse back in mans Apparel, she was taken as she sallied upon the *English*, and venturing too far in Confidence of her Fortune, she was taken, carried to *Roan* and there burnt for a witch, though no such thing appeared against her.

Joan *d' Valois*, she was daughter to *Charles* King of *France*, by his first wife *Margaret* of *Sicily*; she was Married to *William* Earl of *Holland*, *Hainault* and *Zealand*, who died before her, leaving *William* the Second his Son, and four Daughters, after which she took

took a Religious Habit in the Abby of *Fontenele*, and by her Prudent Interceſſion ſtayed the Battle at the point to be given, between the Kings of *England* and *France*, dying much Lamented of the People. *Anno* 1400.

Jocaſta Daughter of *Creon* the *Thebean* King, ſhe Married King *Laius* and was Mother to *Oedipus*, who by reaſon of the words of the Oracle, that he ſhould Dethrone his Father, was in his Infancy caſt out to a deſperate Fortune, and ſhe not knowing him when grown up, Married him, by whom ſhe had *Polynices* and *Eteocles*, who falling out about the Succeſſion, Killed each other in a Combate, for whoſe Deaths and the Diſcovery of the Error ſhe committed in Marriage, pined away with grief and died.

Joan the female Pope of *Rome*, Called by them *Fobn*, ſhe finding her ſelf with Child and ready to be delivered, deſperately killed her ſelf with her Dagger.

Joan Queen of *France* and *Navar*, the ſole Daughter of *Henry* the firſt King of *Navar*, and left Heireſs of her Fathers Kingdom, ſhe was Wife to *Philip* the fair King of *France*, tranſcendent for her Piety as well as Beauty, very Liberal in Charitable Deeds, for ſhe founded divers Charitable Houſes, and left at her Death great Treaſure to be beſtowed among the Poor.

Joan *de Albert*, Queen of *Navar*, a woman of a Martial Spirit, ſhe was Mother to *Henry* the fourth, called *Henry* the Great, King of *France*, who was Grandfather to the preſent *French* King, ſhe being a Proteſtant highly Eſpouſed their Cauſe, for which ſhe is ſaid to be poiſoned at *Paris*, with a Pair of perfumed Gloves preſented her at her Sons Wedding with *Margaret* Siſter to *Charles* the Ninth of *France*, and ſoon after her death, the horrid Maſſacre of the Proteſtants enſued, in which periſhed about 300000.

Joan of *France* Daughter to King *Lewis* the Eleventh, was Married to *Lewis* Duke of *Orleance* afterwards King of *France*; ſhe was a Princeſs of Great Virtue, ſhe Inſtituted the Order of the *Annuntiation*, forming it upon the ten Virtues of the Bleſſed Virgin, *Viz*. Prudence, Humility, Chaſtity, Verity, Devotion, Obedience, Poverty, Patience, Compaſſion, and Charity.

Joan the firſt, Queen of *Jeruſalem*, *Naples* and *Sicily*, was Daughter to *Charles* of *Sicily*, Duke of *Calabria*, who after having ſucceſſively Married four Husbands, *Andreas*, *James*, *Lewis* and *Otho*, was deprived of her Kingdoms and Life by *Charles d' Duraſs*, her Couſin, whom ſhe had adopted her Heir, as having no Children of her own.

Joan,

Joan the second, Queen of *Naples*, a Woman of great Courage and Conduct, but had a very troublesome Reign upon *William* of *Austria*, her Husband retiring into a Monastery upon Discontent, occasioned by her being too Prodigal of her Favours to others, and dying without Children, she bequeathed her Kingdom to *Rene* Duke of *Anjou*.

Joan, *Infanta*, and Regent of the Kingdom of *Portugal*, she was Daughter to *Alphonsus* the fifth, who for her Prudence and Courage left her Regent, when he went to War against the *Moors*, yet at last she retired into a Monastery.

Jota, *a Woman of Spain*, who preached to the People in the Cathedral of *Barcelona*; and is said in the time of the Papacy of Pope *Paul* the third, to Convert divers *Jews* at *Rome*, and to explain in the presence of the Cardinals the Books of *John Don Scotus*, commonly called the Subtle Doctor.

Iole, *Daughter of* Eurytus the *Oechalian* King, with her *Hercules* fell desperately in Love, but her Father would not Consent he should have her, unless he could gain her by Combate with him; which when he had done, he still denied to give her to him; which so inraged *Hercules*, that he slew him, and took her away by force, and afterwards gave her to his Son *Hillus*, but *Dejanira* Jealous of *Hercules*, she being his first Wife, sent him a Shirt dipt in Poison, and Tinctured in *Nessus* Blood; which in Pains and Torment put an end to his Glorious Atchievements with his Life.

Iphianassa, *Daughter to* Prætus *King of the* Argines, who with her Sister being in the Temple of *Juno*, and despising the homeliness of it, as also the Beauty of the Goddess, she throughly nettled at the Contempt, so Changed and Disordered their Minds, that they fancied themselves to be Heifers; and could by no means be perswaded out of that Opinion, till *Melampus* the Physician restored them again to their Right Senses, and for his Reward had *Iphianassa* in Marriage, and a part of the Kingdom for her Dowry.

Iphis, *She was the Daughter of* Lygdus *and* Thelectusa, whose Sex her Mother kept secret, and from her Infancy brought her up in Masculine Apparel, for that her Father had doomed the Infant, if a Girl to be made away; when under this disguise she came of Years, *Lygdus* concluded a Marriage between her and *Janthe* a Beautiful Maid, which made her Mother almost at her Wits end, because that by this means a Discovery would be made; but however, upon her invoking *Venus*, and offering in her Temple, she on the Wedding-day was changed into a Man,

and

and did the Office of a Bridegroom to the Satisfaction of her Fair Bride.

Iphigenia, *she was Daughter to King* Agamemnon *by Clytemeneſtra*, and is ſaid by *Homer* to be offered up to *Diana*, for the ſucceſsful Paſſage of the *Grecian* Fleet to *Troy*, but as ſhe lay on the Altar ready to be ſacrificed, the Goddeſs wrapt her in a Cloud, and bearing her thence made her her Prieſteſs.

Irene, *Empreſs of* Conſtantinople, *Mother to* Conſtantine *the ſeventh*, whoſe Eyes ſhe put out that ſhe might Reign alone; upon which, as if Heaven demonſtrated a Deteſtation of the Cruelty, the Sun for eighteen days ſhined ſo dimly, as if it had drawn in its Light as at *Thyeſtes* Feaſt; but *Nicephorus* having wreſted the Empire out of her Hands, baniſhed her to *Metylene*, where ſhe ſoon after died of Grief.

Irene, the Fair *Grecian* Lady, that was preſented to *Mahomet* the Great at the Sack of *Conſtantinople*, on whom he doated ſo much, that he ſpent whole Days and Nights in her Company, and neglected his weighty Affairs; but being reproved by his Baſſas, he in a rage cut off her Head with his Scymeter, but repenting it, betook him to the Wars, to put the cruel Act out of his Mind.

Iris, Meſſenger to *Juno*, ſaid to be the Daughter of *Thaumus* and *Electra*; ſhe is painted with a Rain-bow circling her, her Name importing the Painted Bow, ſo often ſeen after Showers in the Clouds.

Iſaura, (*Clementia*) a Lady of *Tholouſe* in *France*, famous for her Learning and Ingenious Parts; ſhe appointed the Floral Games yearly kept there, and in the Town-houſe her Marble Statue ſtands Crowned with Flowers.

Iſis, a Goddeſs worſhipped by the *Egyptians*, her Sacrifice and worſhip was Infamous and Obſcene; inſomuch that the Prieſts were forbidden to ſpeak any thing of them, and the *Romans* forbid it in their City.

Iſota of *Verona*, a Lady of great Learning, ſhe wrote five hundred ſixty four Books, which are to be ſeen in *Thaurus* Library, and held divers Diſputes with the moſt Learned Men, yet dyed at the Age of thirty ſix Years a Virgin.

Judith, a Holy Widow, who by deſtroying the Tyrant *Holyphernes* delivered the *Jews*.

Judith, Daughter to *Velpo* Count of *Ruensburge*, ſhe was made Recluſe by the People.

Judith, Daughter to *Charles* the *Bald*, and Wife to *Ethelwolfe* and *Ethelred*, Kings of *England*.

Julia Wife to *Severus* the *Roman* Emperour, and Mother to *Geta*, ſhe after the Death of her Husband Married *Baſſianus Caracalla*

Caracalla her Son in Law, who fell in Love with her upon seeing her naked Thigh.

Julia, Wife to *Pompey*, and Daughter to *Julius Cæsar*, she died in Child-bed before she could compose the differences between those great Captains, which afterward caused such Distractions in the *Roman* State by a Piteous war.

Julia, the Daughter of *Augustus Cæsar* and *Scribonia*, she greatly perplexed that Emperour in the heighth of his Fortune, by her loose Carriage and Wanton way of living; she was Married to divers Husbands, by whom she had several Children, but Wedlock not being capable of satisfying her Lustful Desires, and she continuing her leud Courses, her Father Banished her, after that she was Married to *Tyberius*, but disdaining him, he coming to be Emperour revenged her Pride and Scorn, by confining her so straight, that she pined away for Hunger.

Julia, Daughter to *Agrippa* and the beforementioned *Julia*, she followed her Mothers steps in her lewd Inclinations, though her Punishment had been visible; however she was Married to *Æmylius Lepidus*, and had by him two Children, but being banished to *Apulia*, she there dyed in much Misery.

Juno, Sister and Wife to *Jupiter*, and Daughter to *Saturn* and *Rhea*, held to be the Goddess of Kingdoms and Riches, she is Fabled to have had divers Children; yet was always very jealous of her Husband, and persecuting the Nimphs he was enamoured of, though she is generally taken only for the Air.

Justina, first Married to *Maxentius*, and then to *Valentinian* the Elder, she was a great Friend to the *Arians*, and an Enemy to the Orthodox Christians; she persecuted St. *Ambrose*, because he refused to let that Sect have a Church, and free Exercise in the City of *Milan*; but when *Maximus* came to the Empire, she was obliged to that Good Father for her Safety: she was Mother to *Valentinian* the Younger, and dyed at *Thessalonica*.

Justitia, or the Goddess of Justice, worshipped in the figure of a Virgin, with severe looks, holding Scales in one Hand, and a Sword in the other; sometimes she was painted Blindfold, and sometimes without a Head, and had her Temples in divers places.

Juventus, the Goddess of Youth, her Statue was placed by *Servius Tullius* in the Capitol at *Rome*, and prayed to for the Continuance of Youth, Strength and Beauty, *&c.*

Janthe, the Daughter of *Telessa*, who (on her Wedding day) was transformed to a Man.

Illegi-

Illegitimates. Marriage increases *Arts* and Industry, but a base *Issue* forces *Nature*, and coming into the World like *Criminals*, there is rarely that Care taken in their *Education*, as for the *Children* of a lawful *Bed*: which Ushers into my Memory, a passage not many years since of a *Person* of *Quality*, who had no lawful Issue; a *base Son* he had, whom by *Will* he had constituted his *Heir*, but a *Reverend Divine* coming to him, asked his *Lordship*, how he had settled his Estate; he answered, upon the Person before-mentioned: The *Divine* reply'd, *My Lord*, I can Administer no Comfort to your *Lordship* if you die with this Sin at this time; since that you have been the Instrument of bringing him into the World, you must make some Provision for him in it, but so as it may rather be a *Mark* of Penitence than Contumacy; you must not *Deck* your *Sin* with *Garlands*, &c. And upon this *Discourse* the *Lord* altered his Settlement, and left it to his next of Blood. There were more *Souls* in *England* heretofore, then there are at this *Day*; nor will the Common Reason given for it answer the *decay* of our *Numbers*; neither the *Wars*, which add to our *Forreign Loss*: but the true Reason of our dwindling away, is to be attributed to the neglect of the *Material Fund* of the Creation, a regular Conjunction of *Men* and *Women*; for *unlawful Embraces* are not designed for, neither by those that use them are they admitted to, *Procreation*: And that which adds to this General *Blast* of the *Fruit* of the *Body*, which the *mist* of darkness dispersed throughout the Nation, is, that the *Antidotes* which are frequently of that lasting Operation, are us'd against Conception, and effect upon the *Bodies* of *Females*, as to prove so all their Lives after; by which means, tho' the *Women* should afterwards so reform, as to enter into *lawful Marriage*, yet she cannot be profitable to the *Common-wealth*, but on the Contrary, is not only useless as to her own individual *Person*, but renders the *Man* that Marries her so also. *See a Book called Marriage promoted.*

Importunity, *Time*, *Opportunity*, *Conference*, *Place*, *Cause Love*. —— *Importunity* if not too unseasonable or unreasonable, carries with it a kind of a Force or Violence to storm Affection; for whilst other Allurements are in a manner afar off, standing at a distance, this crouds close, and brings us to those degrees of Love, which are Conference, Daliance, Kissing, *&c.* which wonderfully operate in Love, and steal away the Heart and Affections of Men and Women. *Tacitus* makes his observations, that the Eyes are not altogether a sufficient Tryal of a Womans Affection, but there is something required that is

more available, therefore for a further proof, take her by the Hand and gently Squeeze her Fingers: Let a Sigh now and then escape as it were by chance, tread gently upon her Toe, and growing bolder lay your hand upon her Knee, and if she takes all this in good part, and seems to be little averse, then (continues he) call her Mistress, take her about the Neck and Kiss her, *&c.* — *Importunity* must be ushered in by Opportunity of coming together, and having Freedom in the place where the Lady of your Affection dwells, which by the Intercession of Friends or Letters must first be brought about, which being accomplished you may the better play your Cards and Mannage your Game, when a too bold or rough Intrusion many times marrs your Undertaking: Many an Apprentice and Serving-man by the help of Opportunity and Importunity, have Inveigled away their Masters Daughters, and sometimes the Mistress has been Captivated. Many a Dowdy by this means has gained a Gallant Lover. Chamber-maids have won their Masters Affection, and Ladys have doted upon their Foot-men. In *Ariosto* we find a Beautiful Queen that had as Beautiful a Husband doating upon her deformed Dwarf, and always Melancholy when he neglected her Embraces: It is unaccountable what advantages happen to some Men and Women hereby, many Matches by this way of dealing are made in haste, and the party compelled as it were by necessity to Love in that manner, which if they had been free and seen the Variety of Beauties that populous places afford, they would altogether slight and reject what they had seen before, on whom they are fatally driven for want of other Objects and a better Choice, and by long Conversation fall to loving and sometimes to doating; for many times it is observable that those who at the first sight have no liking to each other, but have been rather harsh and disagreeing for want of other Objects, and to Engage or Keep their minds steady, have by living together, long Conference, Kissing, Toying, and the like Allurements, Insensibly fallen in Love with each other: and therefore where your reason tells you beforehand it is no fit match, these kind of familiarities are to be avoided, lest you are taken Insensibly, and Love cuts off the retreat you had before proposed for your security. *Clitiphon* by this means doated upon and was almost mad for *Leucippe* his Uncles Daughter.

Ismenius the Orator, confesses he was strangely Entangled by *Ismene*, *Sostenes* Daughter, waiting at the Table, as the *Greek* fashion was, with her Breasts open, and her Arms half

half bare; which she perceiving, summoned all her little Arts to snare him faster; she came and drank to him, and withal trod softly upon his Toes, and was exceeding diligent to wait upon him, and when the Company hindered her from speaking, she would give him a sign of her Love by wringing his Hand, and Blush when she met him at every turn, she would Kiss the Cup and Drink to him, and smile and drink on that side he drank on, till he Acknowledges he sipt and sipt so long till in the end he was drunk with Love: *Aristænetus* tells us, he meeting a Fair Maid though a stranger, looked back at her, and she looked back at him and smiled, which first kindled that flaming Love that undid him. — If you make a Choice, be sure let it be by Day-light, that you may see what you do, tho' the Enjoyment may be perhaps to the more agreeable Canopy of the Night, for Women and Gloworms shine brightest by glimering Tapers; as your Course Wares are put upon people to Cozen them by the help of false Sky-lights. A *Florentine* Gentleman having made a Choice by Candle light, deceived by her being raidiantly set out with Jewels, Rings, Lawns, Scarves, Lace, Gold, Spangles, and Gaudy Devices, took his Mistress for an Angel, and was so Impatient of delay that he would needs be married presently, but her Gaudy Trapings laid aside, in the morning when he viewed her undressed, she appeared a perfect Hagg, Lean, Yellow, Rivel'd, *&c.* and such a one as pall'd all the pleasures and delights he had promised himself in that Marriage, so that he could not endure to look upon her. In *Italy* such Matches are usually made, most of their wooings being in the Churches, and those Windows generally cast false Lights to make things seem fairer than they are, Interchanging but few words, and are much addicted, especially if they be not very Fair and Lovely, to have their Faces for the most part Clouded with Vails or Masks. — — *In the* Old *Lacedemonians* time, the Bride was to be brought into the Church or Chamber, with her Hair girt about her, and the Bridegroom untied the Knot, and was not at all to see her by day light, till such time she had Conceived; but thanks to our prudent Ancestors who have made no such Law, that we should be compell'd to have a Pig in a Poke; we are a Free-born People, and have free Liberty in our Choice, may talk with Freedom and Familiarity, and use any Modest Expressions or Recreations, that may tend to the Accomplishing our desires. Here Ladies one Complements you, and holds you up by the Arm to prevent stumbling, Wrings your Fingers, drinks

to you, and tenderly Embraces you, another Kisses you whilst the Fidler plays, and perhaps sings, a Third singles you out to dance, another accosts you with dumb signs as not daring to trust his Tongue with relating his Passion, whilst you walk up and down in state, and by the ruffling your Silks and Tinsels make men turn their Eyes upon you. In these you have Advantages above other Nations, and encrease your Trophies by new and unforbidden Conquests at pleasure. We only put you in mind that you ought to be merciful to those you overcome. In this we find that Women who are made such soft Temptations ought not to be Cruel, where their Charms have made a Conquest over the hearts of Men, nor be boastingly proud of their Triumphs, when being Compassionate in dispensing their Favour, gains them not only Applause but even the very Essence of Love it self, and furnishes you with such ravishing pleasures as are unaccountable; but in the Enjoying Marriage when suitable to either Party, brings many Blessings with it. *Cornelia* a Virtuous Roman Lady being Challenged by a Light Housewife to number Jewels with her, produced a great many beautiful and well educated Children, saying they were her Jewels, which she Esteemed of a greater Value than all the Jewels *India* or *Arabia* could afford; and indeed they are the Blessing of God, the sweet Recompences and Pledges of Chast Conjugal Love.

Inconstancy, *and it's bad effects.* *Inconstancy* is very uncommendable in either Sex, because it shews not only a wavering, but a Treacherous Disposition, a Sandy or Wavy Foundation on which no Trust or Confidence can have a Foundation. In the Country of the *Troglodiæ*, Geographers report that there is a Water or Lake, the Taste whereof is bitter and Salt thrice a day, and again returns as often to be sweet, so that for its continuing at no stay, it is termed the Mad-water; even such may we reasonably term those Men and Women, that give themselves up to be turned about with every Wind and Fancy, being no less unequal and inconstant in their Manners, than those Waters are in their Taste; sometimes Courteous, and sometimes Rough; now Prodigal, and then Sordid, seldom being many hours in one stay, one while being extreamly kind, and in a while vehemently hating where they Passionately Loved, or seemed so to do before; blowing like the Traveller in the Satyrs Cave, hot and cold with the same breath: in Consideration of which Circling, an ingenious Person thus Descants upon his inconstant Fair one.

(1.) *Un-*

(1.)
Unconstant, that Word strikes me more
Than the bright Lightning of your Eyes
That made my yielding Heart your prize,
Cou'd ever do before.
(2.)
Ah like a cruel Murthress you
Fly from your Lover slain,
Some other booty to pursue,
And proudly kill again.
(3.)
But why shou'd I for this despair,
Or at Inconstancy repine,
Since only change can make you mine,
Now you anothers are.
(4.)
What though the Heavens beauteous frame
Daily delights to move,
It still returns again the same,
All Harmony and Love.
(5.)
'Tis Pity too methinks that she
(By Duty sure design'd,
To cherish all Mankind)
Should be confin'd to me.
(6.)
For shou'd the Suns all Smiling Light
To his loved Rhodes *display,*
All other parts must Mourn in Night,
And ne're enjoy the day.

Incest, *incestus* did signifie all kind of Pollution, committed by undoing or untying the girdle called *Cestus* or *Zona*, but now in a more strict acceptation it signifies only that kind of Naughtiness, which is committed between two of near kin, *Godwin.* — *Incest, the Evil that attends it.* Incestuous Love and Marriages are to be avoided among Christians though in the first Ages of the World, they were in some measure winked at, for the speedier way of peopling of the Earth. The Words of St *Augustine* are, that the Commixture of Brothers and Sisters, the more Ancient it is in respect of Compulsion of Necessity, the more damnable it is now afterwards become, through the Prohibition of Religion. Amongst those with whom Religion hath but little to do, whole Nations are delighted and polluted with all sorts of Incestuous Copulations, the *Persians* and *Parthians* allow Incest in their Royal Families, which warrants others by Example to commit it, though this evil has been severely punished; as for Example: Incestuous desire so possessed a *Moor* in *Persia*, named *Hajam Mojam*, that coveting to enjoy his own Daughter, though her Mother was alive, he went to an Ecclesiastical Judge, informing him in general Terms, that in his Youth having taken Pleasure to plant a Garden, and Dress and Order it with great Care, it now brought forth such excellent Fruits, that his Neighbours greedily coveted it, importuning him every day to

communicate unto them; but his design being to make use of it himself, he desired according to Custom to have a Licence so to do. The *Kisi* or Judge not able to comprehend the true meaning, unfortunately made answer that he had all the Reason in the World, (since he had been at such Pains to bring it to Perfection) to have the Pleasure of enjoying it, and so gave him his Permission in writing; but neither that nor his own Authority prevailed with the Daughter to yield to his wicked Embraces, so that enraged with Lust, he took an opportunity to ravish her; of this Brutish Act she informed her Mother, and the report of it coming to the Knowledge of King *Mahomet Begerus* Ear, he caused the unnatural Father to be Beheaded, though he was a Man of great Substance. Incest with the *Greek* Race of the *Ptolomies*, Kings of *Egypt*, was usual, for they Married their Sisters, and sometimes their Daughters; but most of them came to unfortunate ends of either Sex. Incest had such an ascendant over *Artaxerxes Mnemon* King of *Persia*, that he Married his Daughter *Atossa* a Beautiful Virgin, but never prospered after it. *Lucretia* the Daughter of Pope *Alexander* the sixth, not only committed Incest with her Father, but with her Brother the Duke of *Candy*, who was slain by *Cæsar Borgia*, another of that Popes hopeful Offspring, for being his Rival in that Sister, he soon after poisoned his Father, and was himself slain by the Multitude. Many Instances of the like Nature are recounted in History, but always attended with some fearful Judgment or sad Calamity, to manifest the displeasure of the Almighty.

Infants, *crying in the Womb, or Wonders in Nature.* Infants crying in the Wombs of their Mothers, have occasioned various discourses among the Learned, as to it's Signification, but in this they differ; however it is a thing very unusual, and therefore strange; Sorrow indeed is incident to Mankind, and we begin it with Weeping before we know what it means, but that is very rare, 'till we come to breath in the open Air; now whether such untimely Cryings may signifie something extraordinary in the Course of Life; or that Provident Nature would have them Practise in the dark Cell of Generation, what they shall afterwards seldom want so long as they enjoy the Light, *viz.* Sorrow and Affliction, we undertake not to determine; but such Relations of those little Prisoners that have been so heard to cry in those close Appartments, take as we find them in credible Histories. In *Holland*, a Woman had a Child cryed and bemoaned it self in her

her Womb with little intermission, for the space of fifteen days. In *Leyden*, a Gentlewoman being in Bed with her Husband, on a suddain hearing the Child cry in her Womb was greatly terrified, so that in two days after she fell in labour, though she expected to go a great while longer. In *Rathstadt*, a Town in the *Norick Alps*, a Child was heard to cry in his Mothers Womb fourteen days before it was born. And indeed a great deal more of the like Nature is testified by credible Persons of Candid Reputations, that the Truth of them is not to be doubted, but by those that their own Failings and Romances have stupified and rendred so incredulous, that they will scarcely believe what they see and hear themselves: the Cause of this probably may be, because there is more Air contained in the Membranes of some Wombs than others, which drawn in gives the Organs a Sound or Noise, *&c.*

Jealousie *and its evil Effects*, &c. — Jealousie is the Bane of Love, and the grand disturber of either Sex; for where its Poyson once tinctures, though in never so small a proportion, it insensibly spreads to the impoisoning of the mind, and changes a Heaven of Contentment into a Hell of Disorder and Confusion; it is the *Gorgon*'s Head, that with a look changes Pleasure into Pain, and raises Storms of Disquiet in those Breasts where Halcion Joys and Pleasures were brooding the true satisfactions of Life and happy days, and all this for the most part is groundless and unreasonable in its original Contraction. *Bonaventure*, a very learned and famous Man of his time, looking wishfully upon a Beautiful Woman in his Company, the Husband being present, could not forbear to demand with some trouble of Mind, which he labour'd to stifle, the reason why he so earnestly fixed his Eyes upon her, who modestly replyed, that he admired the Excellency of the Creator, by Contemplating the Beauty of the Creature, and if Mortals were so amiable, how infinitely more lovely should we be at the Resurrection! This was an Example, saith *Boschier*, that was rather to be admired than imitated, seeing the Husband was satisfied with the reason he gave; for Jealousie is rightly compared to the *Indian* impoisoned Arrows, if they race the Skin they endanger Life, but drawing Blood inevitably destroys it; the first motions that arise from this root of bitterness have their evil Effects, but where the Disease is improved it empoysons all our Comforts, and throws us Head-long unto the most Tragical Resolutions, and is incident to either Sex. *Justina* a fair beautiful Lady of

her time that *Rome* could boast of, was marryed to a Man of a large Fortune, who finding her so excellent a Creature, suspected every one that cast his Eyes upon her, and at length began to suspect that she was prodigal of her Favours to others, and careless of her Honour, upon no other ground than that a Woman so accomplished with all the Perfections of a celebrated Beauty, must Charm all Mankind as well as himself to delight in her, which made him grow Envious and Furious, so that one day discovering her curious White Neck as she was stooping to tye her Shooe, he wickedly drew his Sword, without any other Resentment or Provocation, and separated at one blow her Head from her Body. —— *Jane* Queen of *Spain*, and Mother to *Charles* the Fifth, Emperor of *Germany*, as likewise to *Ferdinand* who succeeded him, was so exceeding Jealous of King *Philip* her Husband, that she suffered him to have no rest nor quiet, but by her continual persecuting him with Clamours, Reproaches and insufferable Abuses, supposed causlesly, it was thought she shortened his days, and withall brought her self to that Weakness of Mind, that she could not discern of any Matters that were propounded to her. —— *Jonuses* one of *Selimus*'s great Bassa's and Favourites, stabbed his Wife, because she was so Beautiful, though Virtuous, that he thought it was impossible for him to keep her to himself only. —— *Joan* Queen of *Naples*, though she was wickedly lewd and debauched her self, yet she caused two Husbands to be murthered, upon bare suspition they had to do with other Women, because they could not satisfie her Lust. Yet all these with many more we might Name, came themselves to Violent Deaths and untimely Ends, being pushed Head-long down the Precepice of Ruin, by Judgments that suddainly overtook them. ——

Jealousie more particularly considered.

Jealousie being like a raging Feavour, that makes Men talk idlely by making the Head light, giddy, &c. and enflaming the Blood, it is but reason we should prescribe such things as may contribute to the Cure of a Malady that has done we know not what Mischief in all Ages, and those we have an account of are almost innumerable. —— Jealousie is by divers Learned Men put for a main Cause of Melancholly; some again only allow it to be a Symptom; and they give this Reason for it, because melancholly Persons among these Passions and Perturbations of the Mind lye most exposed to it; but if we may give our Opinion, it seems to us to have a Prerogative and Latitude above all other ordinary Symptoms,

toms, and therefore requires to be treated off as a Species apart, being of such extraordinary note, so great a Passion, that it is held almost to be of as large extent as Love it self; for which Reason we will dilate upon it apart, as a kind of a Bastard-branch of Melancholly Love. Jealousie is the greatest Enemy to Marriage in the World; and as Heroical or Love Melancholly Torments before-hand, this comes with a Scorpions Sting in its Tail, to poison all the Joys and expected sweets, not only of Marriage, but of Life; and therefore requires a greater Care and Industry in rectifying it, because its Contagion disorders a whole Family, when the other afflicts but a single Person; so that by our delineating it, a Jealous Man or Woman sees His or Her Error as in a Glass, and those that are not tinctured may find Reason to avoid it. Jealousie is defined to be a certain kind of a Suspicion possessing the jealous party, that the party chiefly beloved by him, is enamoured of another, whom she loves as he imagines better than himself, and scatters those Favours on him which she ought to reserve for himself alone; and this many times extends to the Case of a Mistriss as well as a Wife. *Scaliger* says, it is a fear of losing her favour, whom he so earnestly Affects and Desires to have proper to himself only. But *Cardan* styles it a Zeal for Love, and a sort of an Envy, least any one should beguile us. Jealousie, you see by this is a meer Monopolist, a Coveter of all, and will not spare the least Morsel to the dearest of Friends. It is the married mans Hell, where it takes deep Root in his Soul, and the same to the Wife, if she be infected; for as there is no Condition in the World, Sweeter, Pleasanter, or Fuller of Cordial-happiness than Marriage, if they live Peaceably and Lovingly together, as has already been hinted; so if this Fiend get in between, farewel to all Quiet and Repose, he pulls in after him Grief, Sorrow, Disasters, Mischiefs, Mischances, Gripings, and Discontents. A Fury (says *Aristo*) it is full of Suspition and Fear, the Martyrdom of Mirth and Marriage, a Corrosive that Gnaws upon the Heart, and indeed there is no Name that can well suit it so bad as it deserves; yet we see some that have the esteem of wise, so weak as to indulge it, to harbour and nurse it in their Bosoms, though like the *Tyranian* Vulturs, it feeds on their Livers. Jealousie, in preventing it, could it be Effectually done, is more Advantageous to

Jealousie an Enemy to a married Life.

Jealousie, sundry ways prescribed to prevent its bad Effects.

men

men and Women, than easing or removing it when contracted; and indeed there are some probabilities of it, though many have prescribed a sort of extravagant Methods to be observed. *Plato* would have Wives and Children in common, as once it was a Custom among the Ancient *Britains*, and then where there was no absolute Propriety, there consequently could be no Root for Jealousie; but this Promiscuous way is not held a good way in our days; many others are of *Plato*'s opinion; but seeing it is condemned a wicked and monstrous by all civiliz'd Nations, we pass over their Arguments for it, and refer the Vindicators with their weak Reasons to *Mahomets* Paradice, where it is held (if you will believe it) that Men possess all or the greatest part of their Happiness in the Embracing as many handsom Women as they please. It is indeed the Custom of some Countreys, to be such Strangers to Jealousie, that they prostitute their Wives to such as pay them Visits, and conclude they have in no manner welcom'd them, unless they can fasten that Favour on them; and this amongst others the *Babylonians* did not only by their Wives, but also their Daughters. The Kings of *Calecut* in the *East-Indies* will not meddle with their Wives, 'till the *Biarmi* or High-Priests have made them Cuckolds, by which means they superstitiously hold that their Wombs are sanctified by the Sanctity of the Priest. Kings have been so far from Jealousie, that they have Married Common Women, knowing them to be such. *Ptolomy* had *Thais* a Harlot, and *Hiroem* King of *Syracuse*, *Pitho* a Keeper of the Publick Stews: by which we see Jealousie is not so universal, as some would have it. Policy it is in the *Italians* as themselves give out, to allow publick Stews, for thereby they conceit they keep their Wives honest, since those Men that are fleshly given, having cheap opportunities, will not run those hazards and expences that attend on close Intreagues; and this they further hold, is done to keep out those disorders of Mind that Jealousie would other ways occasion; however they allow their Wives their Confessors, and if you will believe those that have travelled, they'l tell you there is no Man more lascivious than an *Italian*-Priest, they making it a great part of their business to promote and stir up Lust in themselves and others, by Philters, *&c.* They take not the way of *Origen*, nor of *Combalus*; the first is spoken of elsewhere; and as for the latter, being a very beautiful young man, that he might take all occasion of Jealousie away from King *Selucus*, when he was to Conduct *Stratonice* his Queen into *Syria*, he gelded himself before he

he set out with her, and left his Genitals Sealed up in a Box behind him; this great Lady, we find had more Honour and Beauty than Chastity, for as he suspected, she did tempt him by the way to amorous Dalliances, and upon his refusal, like *Josephs* Mistriss, falsly accused him, so that upon his return he was cast into Prison, and a day appointed for his hearing, but he cleared himself by producing the Box with his Moveables in it, and by the loss of them saved his Life, and got applause among the Men, but how the Queen and the rest of her Sex resented it, we are ignorant. Passing over such like Relations, we now come to shew, that to prevent Jealousie is the best way to make equal Matches, that is proportionable in Years, for certain it is nothing sooner Creates Jealousie on the one hand, and loathing on the other, than an old Man to be Married to a Young Woman, or a Young Man to an Old Woman; yet Mony we see makes these Matches frequently, and brings on a World of discontent and vexation, which no Mony is a sufficient Cordial to Cure or Remove; yet *Sophocles*, tho' otherways a wise Man, at an extream Age fell in Love with *Archippe* a brisk Young Girl, even when his Heat and Moisture was decay'd; so that we might believe that Jealousie could not be among such men, but we find it will creep into their Bosoms, notwithstanding their utmost endeavours to keep it out, and has proved very Tragical; but of these sort of Marriages, you will find the ill-conveniencies more at large where we treat more particularly of Marriages: Some on the other hand in their Matches are over-curiously Nice and Critical, which has something strange and unusual in it. *Francis Sforza* Duke of *Millan*, was so Curious, that though the Match was far carried on between him and the Duke of *Mantua*'s Daughter, he would not receive the Young Lady as his Bride before he had seen her Naked, that he might be satisfied whether any blemishes or imperfections in Nature were covered under her Garments; and it not only has been, but is now a Custom in some Places, that to avoid any discontent after Marriage, the Parents of either side search the two parties, to observe if there be no Impediment to the hindering Generation; and after this search they are compelled to Marry if they refuse it: In a part of the *East-Indies*, they have a Custom, that the Bride shall put her hand thro' the hole of a Partition, and take in the Bridegrooms hand, where her Mother or some near Relation pricks his hand, whilst he holds hers, all over with a sharp Bodkin; and if for all that, if he hold her fast, so that she

ſhe ſqueak again, it is a ſign of laſting Love and Conſtancy, as they term it; but if through the pain it occaſions, he timerouſly lets go his hold, then the contrary is expected, and accordingly it moſt commonly occaſions the breaking off the Match, though never ſo near Conſummation. It is to be wiſhed for weighty Reaſons, that Young People could well underſtand each others humours, before they come to tye the laſting Knot. *Plutarch* ſays, one muſt eat a Buſhel of Salt before he makes choice of a Friend, that is, it muſt not be done Raſhly or Unadviſedly, but upon Mature Deliberation: ſo to prevent Jealouſie, and the Misfortunes that attend on it, ought we to do in Caſes of Marriage, to weigh every thing that we ſcruple will not anſwer our Expectations, and when the Parties who are to have their Lots are well aſſured of her or his (for it may extend to either Sex) Behaviour and Qualities, *&c.* they are not, if they intend it a Happy Marriage, to prefer Riches, Birth or Beauty, before good Education and good Conditions. A merry Fellow ſays, that *Coquage* ſtyled the God of Cuckolds, is to Accompany the Goddeſs Jealouſie, they by the appointment of *Jupiter*, being always to follow the faireſt: So that Beauty is not always accounted the happieſt Lot, though very much coveted; ſtraight and comely Perſonages have many times crooked and deformed Conditions, yet it is ſomething hard, if men ſhould marry deformed and ill-ſhapen Wives on purpoſe to prevent Jealouſie, or go on purpoſe for that Reaſon to fetch one from the Temple of *Caſſandra*, which was once held to be a Sanctuary for homely Maids, and yet when he has done all that, he may be deceived, as the *Thracian* was, who having a deformed Dowdy to his Wife, and catching her one Morning in Bed with a Fellow, he cryed out, O thou miſerable wretch! what neceſſity brought thee hither, as he had Reaſon, for the Cuckold-maker muſt needs have a good Stomack to breakfaſt on ſo courſe a Diſh: he who marries a Wife of a ſuſpected Fame, if ſhe play falſe with him, ought to lay his hand upon his Heart, and reſt contented, by Reaſon his Bargain is no worſe, than he had Reaſon to expect it would be; but when all's done, if you would not be Plagued with Jealouſie, marry a Virtuous Wife, tho' but tollerably handſom, and behave your ſelf towards her as a good Loving Husband ought. Jealouſie by thoſe it poſſeſſes, being acknowledged to be a ſtrange diſorder, and an extravagant Evil, they would leſſen their own Folly and

Jealouſie its Cauſe, and many things conſidered therein conducing to it's Remedy.

Mad-

Madneſs by laying the fault upon the Cœleſtial Bodies, thro' whoſe influence ſay they, it is inevitable to ſome Perſons; and there are not wanting ſome who pretend to Aſtrology, who lull them in this opinion to compaſs their own ends, in cauſing divers to reſort to them for no other deſign than to gull them of their Money, when indeed the wiſeſt of them all cannot tell, how often their own *Venus*'s are in Conjunction with the Mercurial and Martial Sparks of the Town in the loweſt Orb, ſhould they reduce the Eſſence of their Art into a Nutſhell the better to be informed. Indeed hot Countreys, that are moſt Subject to Luſt, give greateſt Cauſes of Jealouſie, but what can we ſay, when it is known for the moſt part to be incident to thoſe that have no cauſe at all to be Jealous: we are not ignorant, that the greateſt Cuckolds are the moſt Contented, Quiet and Peaceable Men, the moſt kind and endearing to their Wives; this indeed they urge, though lamely, in Vindication of the Starry influences, which ſay they, predominate over ſome more than others; but leaving theſe wide or rather wild Notions, we now come nearer to the Point, and conclude it to be an unreaſonable Madneſs that Men and Women bring upon themſelves, by giving too much Scope to their Paſſions, and indulging the Temptations that the grand Enemy of Mankind lays to deſtroy their Peace, and the quiet repoſe of their Minds, as well knowing ſuch diſorders will hinder them from entertaining good Thoughts, Meditations, Prayers, *&c.* and truly any thing that may further them in the way to their Eternal Happineſs, and indeed we cannot Conjecture otherwiſe than that the Devil is the ſource and Fountain of ſuch bitter Streams, and thoſe that are poſſeſſed with it, if their Reaſon or Serious Thoughts would give leave to make a true Judgment, would agree: Some hold that Women are more prone to it than Men, by Reaſon of the weakneſs of their Sex, and by a Modern Poet it is thus further deſcribed:

Pale Jealouſie, brat of infatiate Love
Of Heart-ſick Thoughts, which Melancholly breed;
A Hell tormenting fear, no Faith can move,
By diſcontent with deadly Poiſon fed.
With heedleſs Touth and Error vainly led.
To rout the Pleaſures of a Marriage-bed:
A Mortal Plague, a Virtue-drowning flood,
A Helliſh fire that drinks our vital Blood.

Strange it is to obſerve with any Seriouſneſs, that an old Man marrying a Young Woman,

man, immediately grows Jealous, suspecting his Wives Virtue; this makes him rave and grow Mad without a Cause, he fancies his Antlers shaddow his Brows, and hinder the light of the Sun from shining on his Face, as it was wont. If she chances to cast her Eye on any one more comely than himself, he concludes that an Assignation is made by the Language of her Eyes, and a smile in Company goes to his Heart with as Keen a Point as a Dagger. *Mendoza* the Jealous *Spaniard*, when he remained as Legate in *England*, complained of Men and Womens being at Church together, without high Blinds or Partitions between them, according to the Custom of his Countrey, the most Jealous Nation under Heaven, saying it was a filthy Custom; but had a Tart reply, that it was so in *Spain*, where they could not contain themselves from wanton and lascivious Thoughts, even in their Devotions, but not so in *England*, where Modesty was a sufficient restraint; but we wish this last saying may hold good among the *Ogling Sparks* and Ladies that come to be admired in their fine Cloaths, more (if we censure not too hard) than out of Devotion; if a Woman have an itching Inclination to part with her Honour, according to the *Italian* Proverb, if a Man had more Eyes than *Argus*, or they equalled the number of his Hairs, he would be as successless in preventing her *Scapes* as *Argus* was in securing *Io*; they have a thousand Wiles, Pretences and feigned Excuses to give him the slip, sometimes an *Aunt* is just come to Town, and she must go meet her at the Inn, at another time such a Cousin is sick and must be visited, an old procuring Nurse comes perhaps to call her up at Midnight to such a Kinswomans labour. A Child abroad is Sick, and in danger of Life, and a thousand other sleights. Then what signifies Jealousie, were there a real Cause for it, since it is so insignificant a Guardian; and indeed Jealousie and Restraint makes one that otherwise perhaps would have had no Inclination to dishonesty, do in revenge what he suspected she did being innocent, as thinking it can be no worse with her Reputation, if she be discovered, comforting her self with the old though false Proverb, A Woman had as good be a Whore as lye under the scandal of it: when honest *Apuleius* an old Gouty bald-pated Curmudgeon, tho' very Rich, having married a brisk Young Lass, and conceiting she only married him for his Wealth, and must be better pleased with others than himself, kept a hard hand over her, but it availed him nothing, for having bemoaned her over-sight and misfortune, as too many

Young

Young Women of our times do, that marry the Money more than the Perſon, ſhe changed his cauſeleſs Suſpicion unto plain Matter of Fact, and ſo put him out of doubt, by letting him know his fears were at an end, ſince what he was ſo long afraid of was come to paſs. And let this Notice be given to all Husbands, whether Jealous or not, the more a Woman is forbidden or denied any thing, the more ſhe deſires and covets it, nor are men in many particulars to be excuſed in this Point. Jealouſie, though not extream, in *Hypocrates* the great and learned Phyſician, made him when he travell'd far, leave *Dyoniſius* his Friend at home in his houſe to look after his Wife, that ſhe ſhould not in his abſence run aſtray; he had ſure great Confidence in his Virtue, when he left him to the aſſaults of ſo fair a Temptation. In *Abſtemius* is a Story, that a man being married to a Young Woman, was perſwaded by one he ſuppoſed to be his Friend, who pretended to great skill in Aſtrology, that if he medled not with his Wife the firſt night, his Cattle ſhould wonderfully encreaſe, and he thereby become exceeding Rich; the fooliſh Man believed him, but the Bride was not ſo ſatisfied, for ſhe Cuckolded him with the ſame party the ſecond night, and as *Diana* in revenge turned *Acteon* into a Stag, for looking upon her naked, as ſhe was waſhing with her Nimphs in a Fountain, ſo ſhe on the contrary wilfully uncovered her nakedneſs and turned him into a beaſt by grafting Horns on his Forehead. But whither wander we, alas by ſtumbling on theſe kind of Digreſſions, we are almoſt turning out of the Road of Jealouſie, therefore it behoves us to keep the reins more Tight, that Headſtrong fancy may not carry us forcibly into by-ways, from whence we are compell'd to return again with the loſs of ſo much time, as would ſet us much forward on our intended Journey. Jealouſie then is by us here undertaken to be handled, not only to ſhow it's Cauſes and Symptoms, but to lay down ſuch Rules and Methods for its Eaſe and Cure, as may prove effectual. Jealouſie is ſuch a ſtrange ſort of a Melancholly, that ſome have doubted whether it can be abſolutely removed or not. *Ariſto* ſeems to affirm, it is an incurable diſorder, when he thus deſcants upon it!

Jealouſie its Cure, and the circumſtances attending it.

This is that cruel wound, againſt whoſe ſmart
No Cordials force prevails, nor any Plaiſter;
No skill of Stars, or ſecret Magick Art,
Deviz'd by the moſt learned Zoroaſter:

A

A Wound that taints the very Soul and Heart,
And all our Sense and Reason quite does Master.

However our Opinion is, it may be cured or mitigated, and as the Devil is dispossessed by Prayer and Fasting, how strong Possession soever he has got in the Party, so this in time, by avoiding occasion, idleness, and listening to sober and wholesome Advice, may be rooted out, and the Bedlamite being restored will wonder how he came to be so mad, detesting his Folly more than he ever hugg'd and embraced it; then you shall see him condemning that in others which once his Phrensie made him so highly approve in himself, unless he be like the Mad-man who during Lunacy fancied himself King of all the World, and was angry they brought him to himself, because then he plainly perceived he was but a Private Man. ——————

Idleness avoided, is one great step towards the Cure of this Distemper, serious Business jostles Follies and Fancies out of a Mans Head, removes Suspicions that Idleness before has bred, and makes the party grow so calm, he will by degrees be in a temper to hearken to the Perswasion of those that wish him well, and begin to see himself discredit his Family, and bring himself into disreputation, intailing the shame upon his Posterity, and that he shall leave his Estate to be torn in pieces after his Death; for if himself suspect his Wife to be a Whore, others whose Interest it will be to improve the scandal, will not be wanting to Basterdize his Children, and throw them out of their rightful Possessions, if they can; so that for their Fathers foolish Jealousie they must become wretchedly miserable, lose their inheritance and esteem amongst Men, for the humour of their Parent; when it seldom comes to pass but the Jealous party is of a vicious Inclination himself; seldom an an old Whoremaster marries a handsome Young Woman, but he is troubled with this Plague; for having found many of the loose debauched sort coming, and very tamely yielding, he can scarcely believe there is any honest, though we affirm he is wonderfully mistaken, and indeed such a Husband by his loose and lascivious Example is enough to make a Woman fly out, though otherwise with a chast Virtuous Husband she would never have attempted it. A Man ought to be a Pattern and Guide to his Wife in Virtue, so that if she be otherwise she may be left inexcusable, and rendred more blameworthy. But methinks we hear some replying, there is a vast difference in this Case between Men and Women: If I, says one, am guilty of this Tickling Sin,

Sin, my Baſtards Heir my Eſtate, I can put them off with little, but if my Wife be faulty, I muſt be a drudge for other mens Children, which is inſufferable: and why pray Sir Fopling will you put that upon your Neighbour, that you are unwilling to bear your ſelf, this is a great way out of the road, of doing as you would be done by; there is ſomething of Juſtice in it, that a Man that in this manner wrongs his Neighbour, ſhould be retaliated in the ſame kind, and when he is in the raving frenzy of his Jealouſie, deſerves a leſs degree of Pity than others, though many times this Jealouſie is without a Cauſe; the Woman not taking Example by his extravagancies, is Chaſt and Virtuous, and he will not believe her to be ſo, but meaſures her by himſelf; Jealouſie is a great Sign that the party it poſſeſſes is diſhoneſt, whatever fair pretences may be made; and indeed their Jealouſie, and the reſtraint they lay upon their Wives, makes them many times diſhoneſt, for no other end than a ſweet revenge on their Jealouſie, not to let them continue in it without a Cauſe. *Æneas Sylvius* ſays, the *Italians* are much to blame in locking up their Wives, for Women generally are of a Diſpoſition to covet moſt that which is denied moſt, and offend leaſt where they have the greateſt Liberty and Freedom to Act and do as they pleaſe; it is in vain to lock her up, if ſhe be diſhoneſtly inclined, for ſhe has ſo many Wiles to accompliſh her deſire, that ſhe will, as the old ſaying is, make you if poſſible a Cuckold thro' the Key-hole. And Virtue can only be the ſecure Guardian of a Womans Honour, if that be miſtaken, you need fear nothing, but force and violence can overcome her, and that very ſeldom happens to Women, though a little puſh as ſome will have it, throws them down when there is a kind of an Inclination to fall backward: When *Mark Anthony* left his Chaſt Wife *Octavia*, to wanton in the adulterous embraces of *Cleopatria* Queen of *Egypt*, ſhe was far from revenging her injury in giving up her ſelf to another, though he had utterly forſaken her. Turn a virtuous Woman looſe to all the Tarquins and Satyrs, their Perſwaſions, Flatteries and Promiſes, ſhall never ſhake her virtuous reſolves. *Archidamus* Conſul of *Antioch*, offered a Young Woman a hundred pieces of Gold, and to free her Husband, who then lay a Priſoner in a dark Dungeon, if ſhe would ſatisfie his Luſt; but neither her Husbands Sufferings, nor Poverty could induce her to be Unchaſt. Cure of Jealouſie, one would think ſhould be wrought by conſidering what has been ſaid, yet that there may be nothing wanting on

so Urgent and Necessary an Occasion, a composed Temper is very rarely subject to Jealousie; for there Reason stands Centinel and keeps it out, and if Men who are subject to passion would but use Reason, would but labour by degrees to Compose themselves, and be of a sedate and calm Temperature, they would in time be Masters over their Passions, and find the Humours that feed them abate, and then they need not fear to shake off Jealousie, if it should at any time suddainly surprize them.

Jilt, *v.* to deceive or defeat ones expectation, especially in the point of Amours.

Ilia, Daughter of *Numitor*, King of the *Albanes*, a Vestal Nun, but Mother of *Romulus* and *Remus* by *Mars*.

Imps, Witches, little Familiars.

Incontinency, want of Moderation in Affections and Desires.

Incubus, *l.* the Devil (in Man's shape) lying with Women, as *Succubus* with Men; also the Night-mare, or raw Humours from the Stomach, troubling the Brain and Animal Spirits, that the Body cannot move.

Indecorum, unseemlines, unhandsome Carriage.

Ino, Daughter of *Cadmus*, Nurse to *Bacchus*, and Wife to *Athamas* K. of *Thebes*, who (in his madness) supposing her to to be a Lioness, drove her headlong into the Sea.

Io, Daughter of *Inachus*, turned into a Cow by *Jupiter*, that she might not be known of *Juno*, who drove her into *Egypt*, where she recovered her former shape, and was made a Goddess.

Jocasta, Daughter of *Creon* King of *Thebes*, after the Death of her Husband *Laius*, she unwittingly married her own Son *Oedipus*.

Jointure, a Settlement upon the Wife in respect of Marriage.

Jopas, a Musical King of *Africa*, one of *Dido*'s Suitors.

Iphianassa, Iphinoe and **Lysippe**, Daughters of *Pretus* King of *Argos*, preferring their Beauty to *Juno*'s, were by her struck with madness, imagining themselves to be Cows.

Iphigenia, *Agamemnon*'s Daughter, which should have been sacrificed to *Diana*, because her Father had slain a Hart of hers, but the Goddess pittyed her, and sent an Hart to be offered in her stead.

Iphimedia, ravished by *Neptune*, brought forth *Ephialtes* and *Otus*, who grew (every month) nine Fingers in length, 'till (helping the Gyants against the gods) they were slain by *Apollo*.

Irene the Mother of *Constantine* the seventh, reign'd with him Nine Years, he expelled her and Reigned alone seven Years, again she took him by craft, put out his Eyes, cast him into Prison (where he dyed)

ed) and reigned alone four Years.

Iris, *Juno*'s Messenger, the Rain-bow, also an hexagonal precious stone.

Irus, a beggarly Messenger between *Penelope* and her Suiters, whom *Ulysses* kill'd with his Fist.

Ischnotes, *g.* a slender childish or Fæminine pronunciation.

Isis, an *Egyptian* Goddess made of *Io*.

Isota de Nugarolis, a Virgin of *Verona*, famous for Philosophy, Philology and Poetry.

Issue, an Effect, Children, Profits of Fines or Lands, the matter depending in suit.

Itylus, slain by his own Mother *Ædon* instead of *Amaneus* the Son of *Amphion*.

Itys, slain by his Mother *Progne*, and set before his Father *Tereus* (King of *Thrace*) at a Banquet, for deflowring her sister *Philomel*; he perceiving the murder, with his naked Sword pursued them, but (in their flight) they were changed, *Progne* into a Swallow, *Philomel* into a Nightingale, and *Itys* to a Pheasant.

Julep, A preparative (of Syrups, *&c.*) to open the inward parts and prepare for a Purgation, from

Julap, a kind of Rose-water.

Julian-na, Cilian, a Womans Name.

Julian Law (among the *Romans*) made Adultery death.

Jumbals, certain Sweetmeats.

Juno, Twin-Sister and Wife to *Jupiter*.

Jussel, a minced Dish of several meats.

Juturna, the Daughter of *Daunus*, made by *Jupiter* (for the Loss of her Maidenhead) the immortal Nymph of the River *Numicius*.

Ixion, Son of *Phlegias*, thrown to Hell, for boasting that he had lain with *Juno*, in whose stead *Jupiter* had placed a Cloud, on which he begat the Centaurs.

Infanta of Spain, every Daughter of that King not being Heir, whether first, second or third, *&c.* the Heir is called *Princesa*, and the rest *Infanta's*; so the Sons are called *Infantes*, and the Heir *Principe*, of the Latin *Infans* a Child.

Innocents-day, or *Childermas-day*, a Feast celebrated on the *28th.* of *December*, in memory and honour of those innocent Children *Herod* slew, not long after our Saviours Nativity, when he sought for Christ himself, thinking to destroy him.

Interlude, (*interludium*) a Play or Comedy.

Jurden or **Jordan** (*matella*) a double Urinal or Chamber-pot.

K.

Katharine, perhaps Pure, Chast, Undefiled, from *Katharos*, Gr.

Keturah, *Gen.* 25. ſweet Perfume or Incenſe.

Kinburga, *i. e.* the Strength, or a Defendereſs of her Kindred.

Kinulpha, *i. e.* the Help or Stay of her Kindred.

Ketura, *Abraham* the Patriarch's Wife, he marryed her to Comfort him after the Death of *Sarah*; and though he was very old, he had divers Sons by her, who growing up, encreaſed ſo well under the Bleſſing promiſed their Father, that their Poſterity became great and mighty Nations, many of which bore their Names.

Kiſomena, an *Indian* Queen, who always lead her Armies in Perſon to Battel, and uſually by means of her Courage and Conduct returned with Succeſs, ſo that ſhe greatly enlarged her Borders.

Kioſem, an imperious Sultaneſs of *Turkey*, ſhe was Wife to *Achmet* the Turkiſh Emperor, and Mother to Sultan *Ibrahim*, who when her Son came to the Throne, ſhe by the Party ſhe had made among the great ones, not only governed him, but the whole Empire, he minding his Women in the Seraglio more than the Publick Affairs, being the moſt devoted to the Pleaſures of *Venus* of all the *Turkiſh* Emperors; but for raviſhing the Muſti's Daughter, he was by the Soldiers whom the Conſpirators had gained to their Party, (the Queen-mother conſenting to it, becauſe he had a little before, for reproving him Confin'd her to the old Seraglio,) and being Impriſoned, he was ſoon after ſtrangled, and his Son *Mahomet* the fourth, a Child, ſucceeded him in the Empire, over whom *Kioſem* governed as Regent of the Empire, placing and diſplacing the great Officers as ſhe pleaſed, putting divers to death, that ſtood in her way; but at length the Mother of young *Mahomet*, encouraged thereto by the Janizaries, took Heart to oppoſe her Proceedings, making a Party againſt her, ſo that many Miſchiefs happened in the Empire during the Conteſts, the Janizaries or Foot-men being for the young Queen, and the Spahi's, or Horſemen, for the old. During theſe Bickerings many great Heads went off to appeaſe the one ſide or the other, but at laſt the young Queen's Party became too ſtrong for the old, ſo that taking an Opportunity in the Night, *Sians Baſſa*, Grand Viſier, entered *Kioſem's* Appartment with a Guard, and found her hid in a Cheſt under ſome Bales of Silk, from whence not without much difficulty they dragged her to Priſon, and got the young Emperor to Sign her Execution, and accordingly ſhe was ſtrangled.

Kirchief, (from the Fr. *Couverchief*, i. e. to Cover the Head) a Linnen-Cloth that old Women wear on their Heads; and

and hence *Handkerchief*, though improperly.

Kersey, (*Kerserye*, and *Karsaye*) a kind of Stuff or slight Cloth.

Gods Kichel, a Cake given to God-children at their asking Blessing.

Kinchin, a little Child.

Kitt, a Milking-pail like a Churn.

Kynchin Morts. *Kynchin Morts* are Girls of an Year or two old, which the Morts their Mothers carry at their backs in Slates or Sheets; if they have no Children of their own, they will steal or borrow them from others.

Kissing. *Pliny* in his Natural History, saith, that *Cato* was of Opinion, that the use of Kissing first began betwixt Kinsman and Kinswoman, howsoever near allied or far off, only by that to know whether their Wives, Daughters or Neeces had tasted any Wine; to this *Juvenal* seems to allude in these Verses:

Paucæ adeo cereris vitas contingere dignæ
Quarum non timeat pater oscula.

As, if the Father were jealous of his Daughters Continence, if by Kissing her he perceived she had drunk Wine: But Kissing and Drinking both are now grown (it seems) to a greater Custom amongst us, than in those dayes with the *Romans*: Nor am I so austere to forbid the use of either, both which, though the one in Surfets, the other in Adulteries, may be abused by the Vicious; yet contrarily at Customary Meetings, and laudable Banquets, they by the Nobly disposed, and such whose Hearts are fixt upon Honour, may be used with much Modesty and Continence. —— Kissing, among other Incitements to Love, is not the least Charming; to Kiss and to be Kissed, where there is a pariety or equality of Comlineſs, is as a Burden in a Song, a Battery very forcible, that makes a Breach in the Fort for Love to enter; it Infuses a Kind of a spirit that generates Affection. *Aretines Lucretia*, when she designed to overcome and put Chains upon her Admirers, took them about the Neck, and with her soft Lips tenderly pressed theirs, often repeating it with pleasing Murmurs, Intermixed wsth kind Expressions, as, *O my dear, how pleasing are you to my Eyes! how I doat upon you*, &c. And by this means she made them speedily and willingly Condescend to what she desired, moving thereby the inmost part of their Souls with her Nectoral and Ambrosial Kisses: And these, says another, Change Hearts and mingle Affections in the raptures of their sweet Kisses, they producing rather a Connexion of

Kissing an Incitation to Love, also Coyness, &c.

the Mind than the Body.

The Roſe and Gilliflower are not ſo ſweet,
As ſugar'd Kiſſes when kind Lovers meet.

Kiſſing and Embracing are proper to Men and Women, and worthy of Commendation, when they are decently and modeſtly obſerved; but when unſeaſonable and too violent, not to be approved; becauſe they tend more to Laſciviouſneſs than pure affection, and indeed often end in that; for when you come to ſuch Kind of cloſe and often repeated Kiſſing, you have paſſed the long Entry of other Ceremonies, and are come to the Gate of the Pallace of Enjoyment, as the Poet ſomewhat deſcribes, though a little Lamely.

With Becks and Nods he firſt began
To try the Wenches mind;
And Anſwer he did find,
And in the dark he took her by the hand,
And wrung it hard, and ſighed grieviouſly,
And Kiſſ'd her too, and woo'd her as he might,
With pity me my ſweet or elſe I dye;
And with ſuch Words and Kiſſes as there paſt,
He won his Miſtreſs favour at the laſt.

Kindneſs finds out many allurements to bring Kiſſing in; Winks, Nods, Jeſts, Smiles, Tokens, Favours, Symbols, Letters, Valentines, and the like, are Introductions, though many ſeem Coy, and proteſt againſt Love Kiſſes, yet preſs them to it, and as Experience ſatisfies us, you'll find but a feeble Reſiſtance:

She ſeems much Coy, but won ſhe is at length,
Women in this ſtrife uſe but half their ſtrengh.

Kiſſes are Coveted by moſt, however ſome ſeem averſe to them, yet many there are that lie open, and are moſt Tractable and Coming, Apt, Yielding, and willing, drawing back and then half meeting, to ſtrengthen the Temptation and heighen the delight: Some have more Art in it than others, Inſenſibly to draw on their Lovers to play and dally, and when they ſpy their advantage feign Coyneſs, then Cloſe again, and upon every little turn of Fancy or Humour changable as the Wind, to outward appearance, though Inwardly the ſame; at ſome times you may have the Freedom of her Lips till you are tired, at other times no Intreaty will prevail, not a Kiſs for a Kingdom; though I, ſays one of the fair Sex, was by Art and Nature Beautiful and Fair, yet by theſe Tricks I ſeemed to be far more Amiable than I was; for that which Men earneſtly ſeek and cannot Attain,

draws on their Affection with a most Furious Desire : I had, Continues she, a Suitor that dearly loved me, and the more Presents he made me, the more earnestly he loved me, the more I Neglected and Scorned him ; the more desirous he was of my Favour, some times I treated with Pouts and Frowns, and would not let him have a Smile or a Kiss for a considerable Time, and then he Bought it very dear ; and all this I did to Chain him to my pleasure, and Gull and Fetch him over ; and it effectually wrought my desire. Nor is this way unpractised in our Age with success ; and moreover when the party they design upon is in their Company, they Cause one or other to bring them Presents as from Great Men, and shew them Gloves, Rings and rich Attire, which they say was given them by such a Rich Merchant, such a Courtier, and the like, though bought with their own Money ; this creates a fear of Rivalship, and that a more ardent Affection, and then nothing is too dear for her ; no Service, how painful or hazardous soever, to be refused, if she Command it. *Philena* in *Lucian* was her Arts Mistress at these kind of sleights ; for she frowned at *Diphilus* her Sweetheart, and would but rarely vouchsafe him her Company, tho' she had a Kindness for him, but kissed *Lampridus* his Corrival before hs face, and all this, as she Confessed to her Mother who Chid her for it, to whet his Love by Jealousie, and make him come with greater Appetite, believing her Favour was not so easy to be had ; she would take occasion to fall out with him, and pick quarrels with him, upon no other Account, than that he might sue to her to be reconciled again. Love (as the old saying is) is encreased by Injuries, as the Sunbeams are more glorious after long cloudy weather ; and many hold, if a Lover upon slight occasions be not Jealous, Waspish, Angry, or apt to fall out, sigh and protest, he is no true Lover : To Kiss, Collogue, and hang about a Mistresses neck, are but ordinary Symptoms ; but if he be Jealous, Angry, or Apt to Mistake, then, Lady, he is your own ; but if you let him alone, Humour and Please him, without any Corrival, finding no opposition to whet it, his Love by degrees will Languish. *Ampelis* tells *Chrisis*, that she knew this way to be the most taking by Experience ; for says she, I had one *Demophantus* a rich Man that Courted me, yet I seemed to neglect him, and gave Entertainment to *Calliades* a painter ; at this he was Angry and went away in a great Chafe ; but soon after came and humbly begged to be reconciled, protesting he loved me most dearly, and all that he had was mine, for a Smile, or a kind Kiss, or if I refused him these

Favours, he swore he would Kill himself; therefore (continues she) dear Sister *Chrisis*, and all you Maids that are Beautiful, or but Indifferent, I advise you not to use your Suiters over familiarly Kind, lest they grow Proud and Insolent, but now and then Estrange your self, and Reject them; and by this means you shall bring him, if he truly loves you, to yield to what Conditions you will propose. Some feign Letters to themselves, and carelessly drop them that their Lover may take 'em up, and find there a supposed Rivals Name subscribed, and by this means many a Love that has been in the wain, has been recovered: Some such usage occasioned a Young Gentleman thus to Complain.

(1)

Never yet any Parthian Bow,
So many Painted deaths did throw;
So many Darts as you Comprize,
In the two golden Quivers of your Eyes;
But ah too like the Cruel Parthian you,
No sooner gave the fatal Wound, but flew.

(2)

Yet though you fly, still in my Mind
You've left your kinder self behind:
My heart wou'd sigh, but do's not dare,
For fear to foil your pleasing Picture there.
Some unseen Angels work in Phancys Theme,
And glorious Nothings please us in a dream.

(3)

Ah me, how vain this Shadow is!
Can I Content my self with this?
Or as the fam'd Pigmalion *do,*
And make a Mistress of thy likeness too.
No, I in this should quite as vain appear,
As Cephalus who us'd to Court the Air.

Keeping House, *and the ordering and Governiug a Family*, &c. Keeping a house well ordered, and the family affairs well Managed, and Regulated, is no such easie matter as some Ladies Imagine it; and therefore there is a great reputation to be gained in the prudent performance and discharge of such a Care and Trust, more especially Incumbent on those that are entered into a married State; for it not only turns to advantage, but procures a true Respect and Esteem, as likewise an Imitation of your Frugality and Decency in the Management of affairs, in those that are under your Jurisdiction: for there is no respect sincere, or at leest wise lasting, but that which is produced by our being in some degree useful to those that render it us; and that failing, the respect goes along with it: for even Children and Servants will have little Regard for those that do not think them worth their Care; and you shall many times find

find a Worn House-keeper making a better figure in the family than my Lady in all her Bravery; because the one keeps up, and the other neglects the Goverment. Good breeding we must allow to be very Commendable, yet being carried too high, very much Impairs its value, lessening still as it soars, especially where the Lady is Conceited and Proud of it; many there are that take it for a fine Air, to be above Incumbering their Thoughts with such ordinary things as House-keeping and a Family; others fearing Wrinkles, keep off Cares to preserve their Beauty; and a mistaken Pride makes some again imagine they must keep themselves up in a station above descending to such Duties as do not seem enough refined for great Ladies: If so they can preserve respect, it is more than great Princes can do, when they neglect their Business, and give themselves up wholly to their pleasures: and we will not only consider the Disesteem of the Servants, when she that should govern them is Careless and Supine, but we will come a little nearer, *viz.* to that of a Husband; for what Account can he make of a wife, whom he took to assist him in his affairs, or at least as a Supervisor, with Care and Diligence to see that part more properly belonging to her Inspection and Trust, performed as it ought; when he sees instead of a Careful Woman, only an Empty airy thing, that sails about the House, and only carelesly sweeps it with her Train, moving about to no purpose, and looking in all respects as if she came thither only to pay a Visit, and rising at Eleven her mornings Business has been to eat her Breakfast about half an hour before Dinner, that she may have the greater Liberty to persecute the Company with her Discourse, and then her Emptiness calls for a Coach, that she may be yet more troublesome to her Acquaintance, who out of Complement must accompany her, and endure her Prattle, that had but too much cloy'd them before: Then on the top of the stairs she stops, not so much to debate who shall go down foremost, as to throw out a few Complements she has learned by heart, expecting Applause in return; and so setting out like a Ship from a Harbour, laden with Trifles, she shows her spreading Sails and Pendants at the Port she sets out for, and so returns without the trouble of unlading, or traffiquing for the least advantage in understanding; and only satisfies her self in boasting to her Waiting-woman the Triumphs of the days Impertinency; and so having supt, wrapt up in flattery and clean Linnen, to bed she goes, so satisfied with her proceedings, that it casts her into a pleasing Dream of her own Felicity;

Felicity: Such a one is rarely ſerious but with her Taylor and her Dreſſing-box; we will allow her Children and Family may ſometimes have a random thought, but when ſhe takes direct Aim, it is at ſome very Impertinent perſon, who ſeems more pleaſing to her than all the ſober and wiſe of her Acquaintance. —Kind Ladies, pardon us for this bold truth, which is only level'd at thoſe who think they have no other Buſineſs in the World than feeding high, going fine, paſſing Complements, and ſwiming about in Viſitations, whilſt their Families lie neglected and run into Diſorder; what pleaſure can a Husband have, whoſe province is without doors, and to whom the Oeconomy of the Houſe would in ſome degrees be Indecent, when he finds the Harmony of his Family broken, and has his Ears peſtered with Complaints of divers Kinds, whilſt the miſtaken Lady fancies ſhe can make all amends by having a well Choſen and Faſhionable Petty-coat and Head-dreſs; but when ſhe ſees her Neglects have cauſed Diſorders to run high, ſhe will perhaps grow angry with her ſelf, and wiſh ſhe had better beſtowed her time, more prudently; but then being ſet ſo far back in the Reſpect due to her from thoſe that are to Manage affairs under her, 'tis ten to one if ever ſhe recovers the Repute of a Wiſe and Diſcreet Lady, though ſhe reforms very much, and calls home Seriouſneſs to her Aſſiſtance. There is an old Saying, that when it is too far gone, we can no more have Wiſdom than Grace whenever we think fit to call for it: there are times and periods fixed for both, and being too long neglected, the puniſhment is, that they are Irrevocable, and nothing remains but a uſeleſs Grief for the Folly of having thrown them out of our Power. Think then, Ladies, what a mean figure ſuch a perſon makes, when ſhe is ſo degraded by her own fault; whereas in thoſe Duties that can reaſonably be expected from you, there is nothing that is a Leſſening to you, unleſs it be made ſo by your want of Conduct: if you are deſirous, as all Virtuous Mothers are, to Love your Children, you may do it without Living in the Nurſery; and your Care may be never the leſs for them, if it ſerves not to fill up the Diſcourſe in Company.—Kindneſs and tenderneſs of Mothers to their Children, are the leaſt deceitful Evidences of their Virtues, and yet the way of Expreſſing how endearing they are to them, ought to be ſubject to the Rules of good Breeding; and although a Lady of great quality ought not to be leſs kind to her Children than Women of the meaneſt

Kindneſs to Children, and their Education, &c.

eſt Rank, yet ſhe may well diſtinguiſh her ſelf in the manner, and avoid the homely Methods which in the Inferiour ſort is more Excuſable; Attract by Moderate Blandiſhments their Loves early to you, that their obedience may be more Firm and Regular, when they arrive to any degrees of underſtanding their Duties. Their firſt Inſufficiency makes them entirely lean upon their Parents for the Neceſſaries of Life, and the Habit of it makes them continue the ſame Expectations for what is unreaſonable; and as often as you deny them, they as frequently think they are Injured, and whilſt their Reaſons are yet in the Cradle, and their Deſires ſtrong, their Anger ſeeth no farther than the thing they deſire and cannot poſſeſs; and to be diſpleaſed for their own good, is a ſign they are but ſlow to underſtand; from whence you may conclude, your Childrens firſt thoughts will have no ſmall mixture of mutiny, which ſo naturally happening, you muſt Keep in your Anger, unleſs you would be ſo Imprudent as to Increaſe it, and by ſeldom denying their Cravings, where you ſee it neceſſary, you may in a ſhort Time flatter away their Peeviſhneſs and ill Humours; eſpecialy if you take the Opportunity to pleaſe them in the next thing before they ask or require it; and by theſe means you will ſtrenghen your Authority, in making it Soft and Eaſie to them; and thereby their obedience in the future will be Confirmed to you, they ſeeing it is for their Intereſt to obey —— Keep a ſtrict Guard upon your Words and Actions when you are among your Children, as if you were amongſt your Enemies; for they are too prone to make wrong Inferences, and to take too large a Liberty and encouragement in the miſapplying your Words and Actions, either to Extend their Freedom, or Extenuate their Duty; ſomething of awe is required in Kindneſs as well as in Power, and operates more Effectually of the two; above all things beware of Indulging one more than another, and by that means giving too large a Liberty to its Impertinence, leſt the reſt claiming the ſame Right and Priveledge, and not being gratified, there ſpring up a Diviſion and Diſorder amongſt them, which many times has turned to mortal Hatred, and been not only the grief of the Parents, but either the Ruin or Diſgrace of the Family; and be always vigilant that they when growing up, fall not into the Company of Naughty Children; or thoſe that are more grown, that you keep ſuch Servants as in no wiſe corrupt them by Examples or Diſcourſe: in caſe of Offences let it not be

be their penance to see you grow sowre upon them, lest it Harden them, rather than Mollifie their Tempers into meek Relentings and Resolves to be Cautious in offending: and although occasion doubtless will be ministred for Severity and Kindness to take their turns, yet the larger mixture must rather be Love than Fear, it being the proper root from which their obedience should shoot up and contiuue flourishing, and so shall they be Blessings and Comforts to you, a grace to your Family, an Ornament to their Country; whilst those whose Education is not regarded, because the Mother will not spare so much time from her Recreations, or thinks it beneath her Quality, and the only Business of a Nurse whilst young, and a Tutor when grown up, or what is as bad, are spoiled with too much Cockering and over Fondness, prove most commonly quite the contrary. —

Keeping House, in so doing what is to be considered as to Servants.

Knowledge of things fitting is to be obtained, and what is reasonable ought to be had, so that there may be no want by Reason of Nigardliness, nor waste occasioned by Superfluity. Servants are the Wheels of your Family, by which your Affairs move, and therefore they ought to have every thing regular, that no Stop or Hinderance may happen, lest the whole frame of business stand still: Nor let any Lady think because she pays her Servants wages, that they are so very inferiour to her, as not to be worth her Care and below her Regard; since even her Credit and Reputation is concerned in their well or ill management of domestick Offices; for the disorders or standing still of the Movements will be Imputed to the defect in the Spring or chief Mover, which should put them into Motion, and cause them to move regular; and now although there is an Inequality between the Lady and her Servants, yet it must not make her not to remember, that Nature maketh no such distinction, but that they may be looked upon tho' Servants, as humble Friends; and that returns of good Usage and Kindness are as properly due to such as by their good Service deserve it, as their Service is due to those they have devoted it to. Imperious Commands and Haughtiness in speaking, is very undecent in any of Quality, and rather shows a sudden rise to Greatness, or more becoming an Upstart from Meanness; besides, it creates an Aversion in them, of which the least ill Effects to be Expected must follow, that they will be careless and slow in the Performance of all that is Enjoyned them; when

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an affable obliging Temper will so far win upon them, if they be any thing Ingenious and Apprehensive, that they will proceed with Alacrity, and think nothing too much nor too well performed, and this Experience will demonstrate.— Keep your self always in a good Temperature of Mind, and let not Passion sway you; Consider likewise seriously, and Ponder well the orders you give; if of any great Consequence, be not too hasty in giving them, lest Mistakes happen, nor too angry if they are not altogether observed to your Mind; much more avoid being Loud, by which you may disturb your self or others: an Evenness in distinguishing when things are well or ill done, in time becomes a Rule to the Family, by which it will move without Noise, and your Expectations will be answered to your wish, so that a great part of your Care will be taken off; but then however, be you vigilant there be no Relapse, and this may be done at such leasure Times that by Custom it will become a Recreation, more suitable to a Married Lady than Plays, Balls, or Hombre; and by such methods she will put her self in a Possession of being valued and highly Esteemed by her Servants, and then their Endeavours to please, and obedience to her Commands, (which are delivered in so obliging a strain, that they rather seem to be requests) will Consequently follow. Keeping House, as to expences, varies according to the quality or number in Family; yet we shall lay down such Rules as may reasonably serve in any case; and a well stated Rule is like the Line, and when that is passed, we are under another Pole; when on the other hand, the first step we make in straying from it, is making what was a Virtue before to change it's Nature, growing either into a Vice, or according to the fairest Construction an Impertinency: we must tell you, there is an Art in laying out your Money prudently, which is not so easily attained to as some Imagine: Observe amongst other things always to keep the mean between indecent Thrift and a too loose Lavishness or Profusion; and if you find you cannot well hold the Ballance equally poised, let it the rather of the two incline towards the liberal side, as most suitable to those of Quality, and less subjects you to obloquy; for a little matter tho' mispent, is a great deal sooner recovered than ones Credit lost, by ones unhandsomly going about to save it; and a prudent Husband will sooner overlook it, than a shameful Parsimony that brings him reproach; yet such Extravagance must be as seldom repeated

Keeping House the expences considered.

ed, as ſtands only good with the Occaſion that requires it: you muſt conſider your Fortune in the world, and according as you think it will reaſonably bear, ſo regulate your Expences; we do not mean to live to the height of your Eſtate, nor would we have any ſtretch it beyond its Line, but to keep a great way within the Compaſs, that your Childrens Portions, eſpecially your Daughters, be not to ſeek when they come to years of Marriage, leſt being delayed, or overſtanding by that means their Fortunes, it proves Injurious to them, and their Beauties too much blown upon, become like ſullyed Roſes, of little regard: Cloaths muſt be had according to the Quality of the Perſon, but where they are over Modiſh and Gaudy, they are to be diſapproved; why ſhould a Lady value her ſelf upon her Cloaths ſo much, when an obliging Look, and a reaſonable Word, will gain her more Reſpect and Eſteem among the wiſer ſort, than glittering Tiſſue or ruſling Silks, which may be rightly compared to a Peacocks ſpread Tail, fit for the vulgar to gaze on, and make the Creature proud by their admiring him. We do not, Ladies, by this go about to reſtrain you from a decent Complyance with the world, ſuppoſe you take the wiſer and not the weaker part of your Sex for your Example and Pattern, for diſtinctions are to be allowed according to Quality or Fortune, and it ſeems to us, that in the diſtribution of Expence, full attendances, and Ornaments well choſen for your Houſe, will make you a much better figure than a little gaudy Glittering abroad, which thoſe Inferiour to you may imitate; and let every thing in it's degree be ſo diſtributed, that there may be nothing wanting to the meaneſt Servant: Let every thing be fit and in decent order, for nothing is truely fine but what is fit, and juſtly ſo much as is reaſonably proper for your Circumſtance, is by much finer than all the Superfluity you can add to it: therefore be cautious of breaking thoſe Bounds, leſt Launching too far into the wide Sea of Extravagancy, you ſhipwrack your Fortune, and the Reputation you had gained of being a Prudent and Frugal Lady, and a worthy Pattern for your Sex to imitate. There are many times ſtrange Extravagancies by way of Emulation, for ſome having been upon Viſits and ſeen Fine Things, are reſtleſs till they have the like, if not ſuch as ſhall exceed them, and put themſelves thereby to unneceſſary Charges, becauſe they will not ſeem to be outdone by others, whom they conceive leſs able or leſs meriting ſuch Furniture; this Ladies Logick trips up the heels of Reaſon, and ſets it on its head, by Carrying the Rule from

from Things to Persons, and Appealing from Right to the Fancies and Capricio's of those that are in the wrong; and in such cases the word necessary is unaptly appli'd; the best way then to avoid such Error of this Kind, is to try things first in your Judgment, before you give it too large a place in your Desire. There are again some Ladies who little Consider how their own figure agreeth with such fine things as their Desires reach after, and Covet too eagerly; others, when they have them in their possession, will scarcely allow them to be visible; or when you are ushered into their dark Ruelle, you will find it done with such State and Solemnity, that you would Conclude that there was something extraordinary in it, till the Lady breaking Silence, and beginning to set out the show, you find it meer Pageantry, or like a Poppet-play, with gaudy Scenes: Some again set a high Estimate on things rarely to be gotten, though of little Value either in Worth or Beauty: Truth (if we should say a great part of their own Value dependeth on the Minds of the unthinking) would be very often Censured as unmannerly, and might derogate from the prerogative great Ladies would assume to themselves, of being Creatures distinct from those of their Sex that they Conclude inferiour to them, and in other things less difficult of Access. But to those we pretend to prescribe, their Condition must give the Rules to them, and therefore it is not the part of a Wife to aim at more than a bounded Liberality, and an acquirement of things convenient. A Ptincely mind will ruin a private Family, and if things be not suited, they will not deserve Commendation, though in themselves they be never so valuable.

Kunigunda, *Cu.* — Wife to the Emperor *Henry* II. to clear her self from the Imputation of Unchastity, went barefoot and blindfold on red hot Irons.

Kyth, *Sa.* kindred or alliance, whence we say, though corruptly, Neither kit nor kin.

Knights *Batchelour*, our simple or plain Knights, the lowest but most ancient Order.

Knights *of the Garter, or St. George*, the most Noble Order of *England*, instituted by King *Edward* III. after many notable Victories. Under the Soveraign of the Order [the King] are five and twenty Companions. They always wear their *George* and Star, or rather the Sun.

Knights *of the Post*, whom you may hire to swear what you please.

Kidknappers, Fellows, that pick up People for Transportation, commonly call'd *Spirits*.

L.

Lais, *i.* Lascivious, lustful; and indeed she was a notable Harlot of *Corinth*, as it is storied.

Laodice, (ἡ τῆς) Λαῶν δίκη, *i.* the Justice of the People.

Laurana, *dim.* from *Laurus*, the Laurel or Bay-tree.

Laurentia, *i.* flourishing like the Laurel or Bay-tree.

Laureola, *i.* a little Bay-tree.

Leah, לֵאָה *i.* wearisomness, or weary.

Letice, *à lætitia*, *i.* joyfulness or mirth.

Lois, Λωις, *qu.* λωΐων, *melior*, better, 2 *Tim.* 1. 5.

Loza, *i.* Discipline or Learning.

Lucie, or *Lucia*, so called *prima Luces*, from the Morning-light.

Lucreece or *Lucretia*, from *Lucrum gani*, a Name fit for a good Husband.

Lydia, *Acts* 16. 14. *i.* born in *Lydia*.

Lactucintia, a Goddess of the *Heathens*, to whom they assigned the Care of Vegetables.

Læta, Daughter to *Albinus* a *Roman* and *Pagan* High-Priest, she was Married to *Toxatius* the Son of *Paula*, she turning Christian by her Husbands means, Converted her Father; to her St. *Ferom* sent an Epistle, instructing her, how to educate her Daughter in the Articles of Belief, and Grounds of the Christian Faith.

Lais a *Sicilian* Lady, who prostituted her Beauty for Mony, upon *Demosthenes* addressing himself to her, she demanded 10000 Drams of Silver, for a Nights Lodging, but he told her, he was not willing to buy Repentance at that price, she was afterward murthered in the Temple of *Venus* by some Women, who were Jealous that their Husbands doated on her Beauty.

Lamia, Mistress to King *Demetrius*, he for the Love he bore her, Dedicated a Temple to her called *Venus Lamia*.

Lamia another of the Name, with whom *Jupiter* had familiar Conversation, and often got with Child, but *Juno* destroyed them in the Birth, which so inraged *Lamia*, that she destroyed all the Children, that came in her way.

Lamperia, Daughter to *Apollo*, begot by him on *Climene*, who with her other Sisters bewailing the Death of *Phaeton* their Brother, were turned into Poplar Trees.

Laodicea, Mother to *Selucius*, and Wife of *Antiochus*, when her Husband after he had served *Alexander* the Great in his Wars, he built the City of *Laodicea*, in Memory of his Mother.

Lara one of the *Naides*, said to be the Daughter of the River *Almon*, and that on her *Mercury* begat two Daughters called *Lares*.

Lato-

Latona, she was held to be begot on *Phebe* by *Cœus* her Brother, on her *Jupiter* became Inamoured, by whom she had *Diana* and *Apollo*.

Lauerna a Goddess worshipped by the *Romans*, she had a Temple built her in *Rome* near the Gate, because she was supposed to defend the City from Thieves and Robbers.

Lavinia, Daughter to *Latinus* King of the *Latins*, for whom *Æneas* and *Turnus* contended, till the latter was slain, she had a Son by *Æneas*, whom she named *Silvius*.

Laurea a Lady of *Provence*, she was famous for Learning, and her Fancy particularly lead her to Poetry, and amongst other works, she composed the Poem called the *Court of Love*.

Lydia, she was Daughter to *Thestius*, Married to *Tyndarus* King of *Oebalia*, which after was deceived by *Jupiter*, who came to her in the shape of a Swan, and at a Birth begat on her *Castor*, *Polux*, and *Helena* afterwards Wife to King *Menelaus*, who being ravished by *Paris*, occasioned the Destruction of *Troy* by the *Greeks*.

Levana, a Goddess of the *Romans*, to whom they recommended the care of their newborn Children.

Leucothoe, Daughter of *Orchamus* a *Babylonish* King, she was deceived and deflowred by *Apollo* in a borrowed shape, and upon her being discovered to be with Child, her Father caused her to be buried alive, after which *Apollo* caused Frankincense Trees to Spring from her Grave.

Lucippa, she was Daughter to *Thestor* Prince of *Creet*, held to be a very Learned and Virtuous Lady.

Lovisa, Dutchess of *Angoulesme*, Daughter to *Philip* Count of *Bress*, and afterward Duke of *Savoy*, she was Wife to *Charles* Count of *Angoulesme*, she was Mother to *Francis* the first King of *France*.

Libertas, or the Goddess of Liberty, was honoured by the *Romans* as a Deity, being represented as a Woman cloathed in White, with a Hat in one hand, a Scepter in the other, and a Cat standing by her.

Libussa, Daughter to *Crocus* the first Prince of *Bohemia*, she coveted a single Life, but her Subjects importuned her to Marry, and when by Arguments she found she could not otherwise satisfie their Clamours, she caused her Horse that was tied at her Palace gate to be let loose, vowing that into whose House soever he first entered, the Man of the House should be her Husband, at last he went into the House of *Primislaus* a very Poor Man, yet she however kept her Vow and Married him, by which means he was saluted the first King of *Bohemia*.

Libitina, a *Roman* Goddess of the Ancients, in whose Temples, things necessary for Funerals

rals were kept, which were bought or borrowed of the Priests, as the People had occasion to use them.

Limona, Daughter to *Hypomanes Archon*, or Prince of the *Athenian* Common-wealth, she being with Child by a Young Gentleman of *Athens*, her Father so highly resented the dishonour done to his Family, that he caused her Gallant to be drawn in pieces by Horses, and put her up in a Stable with a Horse, allowing neither of them any Food, so that the Horse growing inraged by hunger, killed her and eat her.

Liriope, the Daughter of *Thetis* and *Oceanus*, she was Married to *Cephesus*, by whom she had *Narcissus*, the fair Youth, who flying the Courtship of the Languishing Virgins, at last seeing his Face in a Fountain, as he stooped to Drink, he fell in Love with his shadow.

Litæ, a sort of friendly Goddesses, who were wont to do good Offices for Men in procuring them their wishes, and desires of things necessary for them.

Livia, Daughter to *Drusius* second Son of *Livia* the Empress.

Livia (*Drusilla*) she was Daughter to *Livius Drusus Calidianus*, who killed himself after the loss of the *Philippi* field, she was Wife to *Tiberius Claudius Nero*, by whom she had *Tiberius* afterwards Emperor of *Rome*, and *Augustus* having divorced *Scribona*, took her from her Husband, when she was great with Child, and Married her, but having no Children by her, he adopted *Tiberius* to succeed him.

Lutgarda, or *Luidgarda*, a *German* Lady, Wife to *Charles* the Great, she was of a Masculine Spirit, and took especial delight in Hunting Wild Beasts, in which she was as forward and daring as the stoutest and bravest Hero.

Locusta, a Woman that bent her Mind to Study the Power and Effects of Poisons, she serv'd the Tyrant *Nero* in carrying on his wicked designs in poisoning all that he ordered her, and amongst other the Prince *Germanicus*, and least she should be destroyed by the People for her hellish Practices, he set a Guard over her, to attend her Person whereever she went.

Losa *de Cordona*, a *Spanish* Lady, who by Acquirement in Learning, was skilled in the *Latin*, *Greek*, and *Hebrew*, and so profound in Divinity, that the Doctors admitted her a place in the University; when she died, she conjured her Husband to bestow whatever he could spare to Charitable uses, giving all her own Rings and Jewels to that behoof before she died.

Libentina or *Lubentia*, a Goddess held to be the overseer of Pleasures, Sports, and Merriments, and a Protectress of *Libertinism*.

Lucilla,

Lucilla, a *Spanish* Lady, who assisted the Schismaticks against *Cecilianus* Bishop of *Carthage*, with great Treasure to carry on their Cause, for that the Bishop had angred her by a Reproof, for Kissing the bones of a Martyr, as she was going to the Communion.

Lucina, a Goddess thought to be very helpful at Womens Labours, and then was called the Goddess of Child-birth, also the Name of a Noble *Roman* Lady, who turning Christian Dedicated her stately Palace to be a Church or Meeting Place for the Assembly of Christians.

Lucretia, a *Roman* Lady, who being ravisht by *Tarquin*, killed her self, which occasion'd the Expulsion of King out of *Rome*.

Labda, the lame Daughter of *Amphion*, despised by the rest of the *Batchidæ*.

Lachesis, one of the three Destinies.

Lactary, *l.* a Darie-house.

Lactucina, a *Roman* Goddess over Corn, when the Ears began to fill.

Ladies-bedstraw, an herb in dry pastures with small leaves and yellow Flowers.

Ladies-bower, a plant with abundance of small branches and leaves, fit to make Arbours for Ladies.

Ladies-mantle, with a neat indented leaf almost like a Star.

Ladies-smocks, a kind of water-cresses.

Lady-traces, a kind of *Satyrion* or *Orchis*.

Lair-wite, *Lerherwite*, *Leger-getdum*, an ancient Custom of punishing Adultery and Fornication, by the Lords of some Mannors.

Laius, *Jocasta's* Husband, after whose death she married his Son *Oedipus*.

Lamia, a Harlot to whom the *Thebans* built a Temple.

Lamiæ, *l.* Fairies or Female Spirits.

Love, *what is it? Answ.* 'Tis very much like Light, a thing that every Body Knows, and yet none can tell what to make of it: 'Tis not Money, Fortune, Joynture, Raving, Stabbing, Hanging, Romancing, Flouncing, Swearing, Ramping, Desiring, Fighting, Dying, though all those have been, are, and still will be mistaken and miscalled for it. What shall we say of it? *'Tis a pretty little soft thing that plays about the Heart*, and those who have it will know it well enough by this Description. 'Tis extreamly like a *Sigh*, and could we find a Painter could draw one, you'd easily mistake it for the other: 'Tis *all over Eyes*, so far is it from being blind, as some old Dotards have describ'd it, who certainly were Blind themselves: It has a *Mouth* too, and a pair of pretty *Hands*, but yet the Hands speak, and you may feel at a distance every Word that comes from the Mouth, gently stealing through your very Soul.

But we dare not make any further Enquiries, least we should raise a Spirit too powerful for all our Art to lay again. *Athens.*

Lactea *Febris*, the Milk Fever; that which comes upon Child-bed Women on the First Days.

Lovers *Logick*, is the Art of discerning true Love from that which is counterfeit, and of arguing exactly upon all things that may befal them.

Love-spots, there is one thing only that I cannot think of without indignation; nor speak of, but with Passion, that is, of *Love-spots* and *Painting*. Oh the earnest and holy zeal of the *Ancients* against this. I would rather speak in their words, than mine own. *Tertullian* bitterly, he calls *painted* Women, *Ancillas Diaboli*, The *Devils waiting-women*; I remember I once made use of, and alluded to a Similitude of *Cyprians*, in the presence of some great Women of quality; suppose one should come into the *Kings Gallery*, and daub some other colours over a Picture that the *King* had hung there, being the work of an excellent *Artist*, would not the *King* be much displeased at it? You are Gods own workmanship, do ye despise his hand, that ye presume to alter it, and pretend to mend it? Painting and Spotting make a discovery of an unchast Mind. Yea, the *Fathers* do generally speak in that manner; when the case was put to *Augustine* by his friend *Possidonius*, he determines it to be an *Adulterous fallacy*. And *Ambrose* goeth so far, that he saith it is worse than Adultery, and he gives Reasons for it. Modest Woman, I allow her a lawful difference of apparel, according to the difference of her *Quality* and *Estate*.

Letters, *Directions to Young Ladies in writing them.* First, what a *Letter* is? It is or ought to be the expres *Image* of the *Mind*, represented in *writing* to a *friend* at a distance; wherein is declared what *He* or *She* would do or have done. This excellent use we have of *Letters*, that when distance of *place* will not admit of *Union* of Persons, or converse *Viva voce*; that deplorable *defect* is supplied by a *Letter* or *Missive*. Let me now shew you the *parts* of a *Letter*; the common ones are *Superscription* and *Subscription*. The *Superscription* of *Letters* is twofold, the one *external*, the other *internal*; the *outward Superscription* is that when the Letter is folded up, and containeth the *Name*, *Title* and *Abode* of the *Person* we write unto; but above all you must have a care that you give *proper Titles*, such as befit the *Quality* of the *Person*. The Title of a *King* is, *To His most Excellent Majesty*. To the *Queen* the same, altering the Article. To all *Sons* or *Brethren* of the *King* of *England*, *To His Royal Highness*. To a Duke, *To His Grace*. To a

Dutchess

Dutchess the same. To all Earls, Marquesses, Viscounts and Barons, *To the right Honourable.* To Marchionesses and Countesses by Patent, *To the Right Honourable.* To all Lords, *To the Right Honourable.* To Knights, *To the right Worshipful.* To all Justices of the Peace, High Sheriffs, Counsellors at Law, Esquires, either by birth or place, *&c. To the Worshipful.* If *Kindred* write one to another, the *greater* may express the Relation in the beginning of the *Letter*; but she that is of the *meaner Quality*, must be content to specifie it in the *Subscription.* Besides *Superscription* and *Subscription*, you must set down what year and day you write this *Letter* in, and the *place* from whence it came; yet it is not always convenient to mention the *place*, nor the *Relation* the *Person* hath to you to whom you write. For the *style* of your *Letters*, let it not be affected but careless, not much differing from our usual way of *speaking.* In *Letters of Complement* supply the barrenness of your *matter* with the smoothness of your *Rhetorical Exornation.* Consider seriously what best befits the *things* you are to write of, regarding *Person, Time* and *Place.* It would be absurd for any one to write to a *Superiour* as to a *Familiar*, we are not to use the like expressions to a *Soldier*, as we do to a *Scholar* or *Lady.* Be not too prolix in your writing, nor too *short*; do not study for hard words, but such as are either *plain*, or very *significant*; this perspicuity of writing is to be *measur'd* according to the capacity of the *Person* to whom the *Letter* is directed; for some will easily *conceive* what is difficult and *hard* for others to *comprehend.* Lastly, be curious in the neat *folding* up your *Letter*, pressing it so that it may take up but little room, and let your *Seal* and *Superscription* be very Fair.

Lying-in, if some Men might have their Will, Women were in the worst Condition of all Creatures; for Nature has taught the Birds of the Air, against they are ready to *Lie in*, to frame their Bed-Chambers with that Art and Curiosity, to make their Beds, and draw their Curtains about them with so much Neatness and Artifice, that their Nurseries seem to be so many petty Palaces; and the Winds themselves are forced to rock the Cradles of their Young ones: But Women must never be taken care of while they are breeding, nor provided for against their Delivery. 'Tis true indeed, when we see a Poor Woman reduced to that miserable shift as to be Deliver'd in Rags, we are apt to believe that the Woman misses somewhat of Matrimonies Pleasure; but then again we take her for some forlorn Creature abandon'd by all Mankind, and forsaken even by Charity it self. But we find all Creatures as Nature instructs them, ma-

king some Provision or other against their Delivery; the Male doing his, and the Female her Duty in all respects; only Women must shift for themselves; for after the Men have once got 'em with Child, they have nothing to do but to drink and guttle, and Whore or Roar, or if they will be such Fools to compassionate the Sufferings of their Wives, this must be look'd upon as the disturbance and inconvenience of Matrimony. But these upholders of Paradoxes consider not, that in the same Chamber where the Wife Lies in, the Effect of the Husband's Manhood comes to light; and would you have the Parents want a great Candle or two to see what God has sent 'em? Man is *Born naked*; all other Creatures come into the World with their Cloaths on, and their Cloaths grow as they grow, without the help of Taylors and Coat-sellers. Do you think it is not greatly for the Reputation of the Man, that his Wife has been with Child, and that she is deliver'd at length of a lusty Boy? Suppose it be a Girl, that Girl may bring Boys in time; for so the World goes round. The Name of *Da, Ra*, is now as pretty a pleasing Name as Mr. *Bridegroom* was before. Why we have heard of many Fathers of Children, that have been Fathers of Nations, and the first Wife has had always equal respect with the first Husband.

Lacedemonians *highly beloved by their Wives.* The very *Heathens*, were in their *Cities* and *Goverment*, strengthned by the prosperous effects of *Marriage*. *Plutarch* thus relates the *Story* in the Life of *Pyrrhus*, that when the City of *Sparta* was besieged by that *Prince*, with design to assault it the next Morning, the *Lacedemonians* resolved that Night to send away their *Wives* and *Children* into *Creta*, but the *Women* themselves oppos'd the *Decree*, and one among the rest called *Archidamia*, went into the Senate House, with a Sword in her hand, in the Name of all the rest, and told them, That they did their *Wives* great wrong, if they thought them so Faint-hearted, as to live after *Sparta* was destroyed; upon which the *Council* determined their *Stay*, and the *Wives*, and *Daughters* did that Night work at the *Trenches*, sending the *Young Men* that were to Fight the *next Morning to sleep*; and at break of day, when the Enemy began the Assault, the *Women* fetched the *Weapons*, and put them in the Young Mens hands, delivering them the *Trench* ready made, and praying them valiantly to keep, and defend it; telling them, how great a Glory it must be to overcome their Enemies, Fighting in the sight of their *Wives* and *Country*, and what *Eternal Honour* it was to dy in the *Arms* of their Mothers, and Wives, after

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ter that they had fought valiantly like honeſt Men for their *Countrey*; and theſe Women did not only encourage the Men in words, but during the *Fight* ſtood by, aſſiſting them, and taking out of the *Battel* ſuch as were wounded, by which means they repulſed the *Macedonians*. Here we have an unparallel'd Example of that Force, which attends *Conjugal Love*: See a Book called *marriage promoted*.

Love, *fully treated on.* Love has very ample Limits, and though his walks be very ſpacious, yet they are beſet with Thorns. If we take Love univerſally, it may be defined to be a deſire, as being a Word of more ample Signification. It is a voluntary affection, and deſires to enjoy that which is good; whilſt deſire only wiſheth, Love enjoys the end of the one, being the beginning of the other; the thing loved is preſent, and the thing deſired is abſent; and indeed all that may be termed Love, ariſes from a deſire of what is Beautiful, Fair and Lovely, and is defin'd to be an Action of the Mind, deſiring that which is good; and exerts a Soveraignty over all other Paſſions, and defines it an appetite, in which ſome good is earneſtly deſired by us to be preſent, or as ſome will have it, it is a Delectation of the Heart, for ſomewhat that we are deſirous to win, or rejoice to have, coveting by deſire that reſts, is Joy. Love varies in its Object, though that Object is always good, amiable, gracious and pleaſant; and indeed there is a Native tendency of deſire to thoſe things that are ſo; for no one Loves before he is in ſome meaſure delighted with Comlineſs and Beauty, let the Object be what it will; and as the fair Object varies, ſo frequently Love varies; for indeed every thing that we do Love, we think at that time to be amiable, by which means it becomes gracious in our Eyes, and commands a value and eſteem in our Affections. Love has always amiableneſs for its Object, and the ſcope and end of it, is to obtain it, for whoſe ſake we ſo Love, and the which our Mind covets to enjoy, Beauty ſhining by Reaſon of it's ſplendor, that ſhining Creates Admiration; and the more earneſtly the Object is ſought, the fairer it appears: If we take *Plato's* rule to define it, he tells us, that Beauty is a lively ſhining or glittering brightneſs, reſulting from effuſed good; by Ideas, Seeds, Reaſons, Shaddows, exciting our Minds to be united by this good, and centring in one, by ſetting a juſt value upon what is good: ſome again give their Opinions, that Beauty is the Perfection of the whole Compoſition, cauſed out of the congru-

Loves Original Object Diviſion & Definition.

ous Symmetry, order, measure and manner of parts, and the comelineſs proceeding from ſuch Beauty is ſtyled Grace, and from thence all fair and beautiful things are accounted gracious; for Grace and Beauty being myſteriouſly annexed, gently and ſweetly win upon our Souls, ſo ſtrongly alluring our Affections, that our Judgments are confounded, and cannot diſtinguiſh aright, for theſe two are like the radiant Beams of the Sun, which are divers, as they proceed from the diverſe objects in pleaſing and affecting our ſeveral Senſes; for the ſpecies of Beauty taken in at our Eyes and Ears, is conveyed to and ſtamp'd upon the Soul; and of all theſe Objects, though ſo innumerably various, beautiful Women are the moſt attractive as to material beings, which cauſed the Ancients to allow *Venus* the Queen of Beauty, three of the Graces to attend her. Love is divided by *Plato* into good and evil, or a good and bad Angel; becauſe ſometimes Love is miſuſed and corrupted, till it degenerate to evil ends, and *Lucian* in like manner ſays, that one Love was born in the Sea, meaning *Venus*, who is ſaid to ſpring from thence, and therefore is as various and raging in the Breaſts of the younger ſort, as the Sea it ſelf, occaſioning Fury and unlawful Luſt; and that the other is, that which was let down in a golden Chain from Heaven, raviſhing our Souls with a Divine Fury, and ſtirs us up to comprehend the innate and incorruptible Beauty, to which once we were created, which Opinions occaſioned theſe verſes.

If Divine Plato's *tenents are found true,*
Two Venus's, *two kinds of Love there be;*
The one from Heaven in its bright Radiance flew,
The other ſprung out of the boiſterous Sea.
One knits our Souls in perfect Unity,
The other famous over all the Earth;
Too often ſoars on Wings of Vanity,
And gives wild random projects ſtill new Birth.

Love, in her twofold Diviſion, is allowed by *Origen* and others, and there is degrees of Love in all Creatures; even in the coldeſt Element, Love generates a kindly heat to ſupport it ſelf, and ſome will allow even Vegetives to have ſome ſenſe and feeling of Love, as that the Male and Female Palm-trees will not bear nor flouriſh aſunder, and many other the like Relations. The Loadſtone by a wonderful Sympathy attracts the Iron, *&c.* the Vine and the Elm are beſt pleaſed with each other, and there is as great an Antiphathy between the Vine and the Bay-tree: the Olive and Mirtle,

Mirtle, if they grow near embrace each other in their Roots and Branches: we might mention the Sympathy and Antipathy of sundry irrational Creatures, but being little to our purpose we omit them. Those things as we have already hinted, that infascinate and charm the Soul, are the proper Objects of Love, and where we place our entire Affections, there our Heart not only Centers, but our Diligence and care is to serve and oblige, and are pleased and delighted in so doing; but when we fix an immoderate Eye on any Earthly thing, and doat on it over much, it many times instead of Pleasure turns to Pain and Sorrow, works our Discontent, and causes Melancholly; so that nothing in the end can afford us any Pleasure or Delight to the Purpose, as too many have found by sad Experience; for setting their Hearts on things of which they have been deprived or disappointed, has Crazed their Senses, and rendred them Melancholly, past Recovery, if not Distracted; whilst some are mightily taken with fair Houses, Pictures and Rural Recreations; others find no delight in them, but fix their Minds upon other Objects, as Gold, Silver, Jewels, &c. and other upon fair and beautiful Women; and so every one hath his proper Object, with which he is best pleased; some are for chast Love, which is above all the best; others are not pleased with it, but take a kind of a Pride in lascivious dalliance in the wanton embraces of a Harlot; Love of Parents to Children, and Children to Parents ought to be entire and unfeigned, free from mixture; but this kind naturally descends, but does not so well ascend; for Poverty or Affliction many times jostles it out of doors; but the Love of Women is the highest and most predominant; the affected part herein is held to be the Liver, and this sort of Love being most to our purpose, we shall treat of it more largely in the next Head. Love borrows its flame in this Case from Beauty or Merit, wherewith it inflames the Soul, and then as the Loadstone draws Iron, so do's Beauty attract Love; and where Beauty and Vertue unite their forces in one, it is very hard to make Resistance; the Lustre is so great that it dazles the Eyes of the beholder, and through the Windows of his Body darts those rays into his Soul, that makes him pleased to become a Captive; however it is dangerous to let loose the Reins to this Passion (if it can be avoided) too soon, before you know whether there is any possibility of obtaining your desire, by which many have been ruined. *Homer* tells us, that though *Ulisses* was very desi-

Loves pleasant Objects.

desirous to hear the Melodious Songs of the *Syrens*, but foreseeing the danger he should hazard, for the delighting his Ears with their Harmony, he would not trust himself loose, least at that ravishing Melody he might leap overboard, and perish as they intended his fate should be, and as many had been served before; and therefore he caused himself to be tied fast to the Main Mast, and his Men to stop their Ears with Wooll and Wax. That brace of *Venus* Twins, Errors and Ante-Errors, are very busie in Love-matters, and do a great deal of Mischief; for sometimes when our hopes are raised towards our wished Happiness, then we are often disappointed by the changeable Chamelions, and flattering *Gnathos*, who guild over with fair pretences their Hypocrisie, and are great Protestors of Love and Honesty, Modesty, Virtue and Zeal, framing counterfeit Gestures, and affected looks, and with a well dissembled countenance, steal away the Hearts of Men, and then deceive them, and indeed such Objects are not worth fixing our Eyes on. Love and hatred in the opinion of some, may be implanted in our Minds by Philters, Characters, or the like, but if so, which we grant not, they cannot be lasting, for the operation once over, the Passion raised by it must cease; but the true Object of honest Love, is Wisdom and Virtue, plain, open, simple and naked, without any ingredient of a Counterfeit; and these being lasting, will render Love so too; where these are, there is some particular Grace, as Eloquence, good Discourse, Honesty, Wit, which attract the Eyes and Ears of Men, gaining their Affections, Favour and Good-will; as a cunning Orator steals away the Affections of his Auditors, and engages them on his side: for this purpose *Mercury* by the Ancients, is said to attend upon the Graces, that by the Favour his Eloquence should gain them, they should be the more admired and priz'd by Men. *Abdolominus* for his Honesty and open heartedness, of a poor Gardiner was made a King, whilst many Rich and Noble ones were set aside; and when he had washed himself, they cloathed him in Purple, and desired him, seeing he was worthy of the Dignity, to take upon him the Title and Spirit of a King, to continue his Continency and Frugality. There is internal Beauty, which we cannot see, but with the Eyes of our Mind, which is a fit Object for our Love; and there is a peculiar Beauty even in Justice, and a bright Lustre shines even in the constant dying of Martyrs; which attracts our Love, and makes us in pain for their Sufferings. The Stoicks held it as a Maxim, that only wise and virtuous Men and Women could

could be fair, and that the Lineaments of the Mind are far fairer than those of the Body; to these *Xenophon* puts Valour, saying, they deserve the Name of Beauty, and denominate one Fair and Lovely to all; but the Eyes of the Envious *Magdalen* a Daughter of *Scotland* and Queen of *France*, walking one day in the Garden with her Ladies, espied *Alanus* the Kings Chaplain, a decrepid hard favoured old Man asleep in an Arbour, to the Amazement of those with her, she stept to him and kist him as he slept, and being asked the Reason of it, her reply was, that it was not his Person she had the respect for, but with a Platonick Love she admired the Divine Beauty of his Soul. The Queen of *Sheba* took a long and painful Journey, to be satisfied with the Divine Beauties of King *Solomon*, flowing from a wise and understanding Heart. The beauty of the Body may be expressed by a Picture or Image, but no Artificer can express the beauteous Lustre of a Virtuous Mind, which spreads its rays to the end of the World, in good Works, learned Labours, and a good Name. Love once taking place where Virtue Reigns, finds a sweet Harmony to entertain it, a perfect Amity, an undisturbed Correspondence, and a perfect Diapazon of wishes and Vows; the harmony of Souls, as were between *David* and *Jonathan*, *Damon* and *Pythias*, *Pylades* and *Orestes*, and this pleasing Harmony is as usual with the fair Sex; and where it is, it always brings or creates a Happiness; and where this true Love is wanting, there can be no firm Peace or Friendship, what outward shews or pretences soever there may be, for by ends, which once obtained, the shadow vanishes, and discovers Envy, Heart-burning, open Hostilities, domestick Brawls, Railings, Revilings, Back-bitings, Whisperings, Melancholly and Discontents, which make a Separation, or what is worse an uncomfortable Cohabitation. This borders very much upon Divine Love, and holds a Character even from the Law of Nature, including Piety, Delectation and Benevolence, and Friendship, being sumptuously arraied in these virtuous Habits, it shines with a dazling Lustre: Love being the Circle of all other Affections, and this chiefly Centers in Heaven on the Alwise and Almighty Object of all Love and Eternal Felicity; yet dilates and darts its rays into the Breasts of Men, to fill them with Joy and Comfort to a very high degree, and gives us some glimmering of the perfect Joys above, as the Sun is in the Firmament, communicating

Love which Charity commands, is composed of Three kinds, viz. Honesty, Profit and Pleasure.

ting heat and influence, to nourish and make things grow; so is this kind of charitable friendship in the World, in its good Effects and Operations on the Minds of those that really possess it; you would think it hard for one Person to lay down his Life for another, when he may be free from danger; and for but proposing it, some might look upon him as rash and foolish; yet the strong Agitations of this kind of Love has produced such Examples; for the Cords of Love bind faster than any other Bands whatever, and are even as strong as Death. If Love was once called up to Heaven, as they Fable *Astrea* the Goddess of Justice was, what a miserable Condition the World would be in, what a Wilderness, what a Chaos of Confusion! And thus the Noble *Spencer* in some sort describes the three Branches united in one Stock.

Hard is the doubt and difficult to deem,
When all three kinds *of Love together meet;*
And do dispart the Heart with pow'r extream,
Whether shall weigh the ballance down to wit.
The dear Affection *unto kindred sweet,*
Or raging Fire *of Love to Womankind;*
Or Zeal *of Friends, combin'd by Virtues meet,*
But of them all the Band of Virtuous Mind,
Methinks the gentle Heart should firmest bind,
For natural Affection soon does cease,
And quenched is with Cupids *greater flame,*
But faithful Friendship doth them both suppress.
And them with Mastering Discipline doth tame,
Through thoughts aspiring to Eternal Fame;
For as the Soul doth rule the Earthly Mass,
And all the Service of the Body frame,
So Love of Souls, do Love of Bodies pass,
As purest Gold, exceeds the meanest brass.

Love Heroical, its Original Power and extent.

Love, such as we call Heroick, must as well as others be confessed to be of a noble Pedigree, possessing the Party with generous undertakings, and brave Resolutions; inspiring them as it were with a Cœlestial flame and ardour, breathing after virtuous greatness, bestowing an honourable Gallantry where-ever it takes Possession; spreading its Power and extent very wide; its Pedigree as ancient as the World, and it's Parentage of such Antiquity, that the most searching Poets could never find them to call them by their proper Names. *Hesiod* would have 'em to be *Terra* and *Chaos*, which he Fables to be the Parents of

Love

Love before the Gods were born: others would have it the Fire *Prometheus* fetched from Heaven, and so on, but to no purpose; for God himself is the true Parent of all virtuous Love. The Reason why Love was still painted Young by the Ancients, as *Phornutus* delivers it, was because young People being Fat, Soft and Fair, are most apt to Love, and are soonest taken in his Nets; but rather we conjecture it was so done, because all true Affection should be naked, simple and open, without the covering of a Vale woven with the threads of Hipocrisie and Dissimulation; he smiles, say they, because given to Mirth and Pleasure, and bears a Quiver to let us see his Arrows will at one time or other, surely hit us; and he was painted Blindfold, because he should take his aim at random, not seeing who he hit; which denotes the blind Affections of some, who being overswayed with their Passion, cannot use the Eyes of their Reason to make their choice aright. But a further Description, take in these Lines writ at the Command of a Mistress to be satisfied what Love is, *viz.*

(1.)

Misterious Query, for 'tis strange that she
Should Ignorant be
Who gave this Knowledge first to me;
But so the less bright fire doth warmth beget;
And what it wants it self distributes heat.

(2.)

Well then, I am resolv'd i'll boldly tell,
What Pains I feel;
And what I know of Love too well.
'Tis that of which none ignorant can be,
Who have but had the least dear glimpse of thee.

(3.)

Love is the pretty babe that proudly plays,
In your bright face,
And wounds him who presumes to gaze:
And Painters say, Poets with them agree,
He in no dress, but Nakedness should be.

(4.)

The Darts he uses here and glowing Arms,
Are only charms;
With which some meaner Beauty warms,
But when h' enflames the Gods and fires the skies,
He Lights his Torch at your all dazling Eyes.

(5.)

Wings are to him, I know not how assign'd;
But now I find,
He uses them in Woman-kind;
But when he storm'd my Heart he laid 'em by,
And never never from my Breast will fly.

Love

Love is called by *Plato*, the ſtrongeſt and Merrieſt of all the Gods; and *Euripides* ſays, we muſt all do Homage to him. I had rather ſays an Ancient Poet, contend with Bulls, Lyons, Bears or Giants, than with Love; for with them I have a Lot in the hazard, but by Love I am ſure to be overcome; he is ſo powerful, that he enforces all to pay Tribute to him; and can make Mad and Sober whom he Liſt, the Pallaces of Mighty Kings, as well as the Shepherds lowly Cottage feel his Power. *Hercules*, who was invincible to all things elſe, could not reſiſt him; as the Poet ſays.

Him whom, nor Beaſts, nor Enemies could tame,
Nor Juno's *ſpight ſubdue, ſtoopt to Loves flame.*

The moſt Valiant of Men have been diſarmed by it, even in the midſt of Blood and Slaughter; and haſtened from the cruel Camp of *Mars*, to the Soft tents of *Venus*. *Alexander* was Conquered and overcome by the Excellent Beauty of *Statira* Daughter of *Darius*, whom he had taken Captive: *Cæſar* and *Mark Anthony* by *Cleopatra* Queen of *Egypt*; and many others, that we might mention; and many in our own Nation. *Cupid* in *Lucian* boaſts to his Mother, that he was grown familiar with Lyons, and could handle them as he pleaſed, ſhewing the evenneſs of thoſe Creatures. Love extends an abſolute Dominion; his Mother *Venus* in another place, complains of him for forcing her to go from one Lover to another, till ſhe was quite tired, though ſhe had beat him for it, threatned to break his Bow and clip his Wings: but to paſs over Fables as lightly as we can, and come to what is more ſubſtantially Material: Love in it ſelf, is the moſt excellent of that Mankind enjoys, and without it his Life would be comfortleſs and altogether undeſirable, as appears by a Gallant that Courting a fair Lady, who ſtood too nicely upon Honour in yielding, thus expreſſed himſelf.

A Happineſs ſo nigh I cannot bear,
My Love's too fierce, and you too killing fair.
I grow enrag'd to ſee ſuch excellence,
If Words diſorder'd give you ſuch offence,
My Loves too full of Zeal to think of Sence.
Be you like me, dull Reaſon, hence remove,
And tedious forms, and give a looſe to Love.
Love eagerly, let us be bleſt to night,
And with half yieldings, do not daſh Delight.
Then from my Joys, I to my Death wou'd run,
And think the buſineſs of my Life well done.

Love,

Love, as it is reported, so prevailed upon the *Tritons*, who were feigned a kind of Sea-gods, that watching upon the Shoars, they would seize upon Women to satisfie their desires; and thinking to enjoy them in their watery Kingdom, carry them into the Waves and unkindly drown them, though against their intent; as not knowing that Element was contrary to their Nature of subsisting; some have held that Dæmons or Spirits of the Air, have been enamoured of Women; as in the Case of *Tobit*, and many who have been reputed to be pregnated by them in this manner; it is related, that *Merlin* our Famous English Prophet, was begot by a Spirit cohabiting at sundry times with his Mother; but in this Case, you have not our Consent, as to the Approbation of the Verity; but we leave it, as we find it: *Sabine* tells us of a strange Story, that a Gentleman of *Bavaria*, having Mourned a long time for the Decease of his beautiful Wife who was dead, a Spirit in her Shape came to him and comforted him: Saying, she had got leave to come from the dead to live with him a limitted time of Years, if he would new Marry her, provided he would leave off the Habit he had got of Cursing and Swearing, for which cause she said, she had been taken from him; the over-joyed Gentleman Consented, and promised all this; and she brought him Children, govern'd his House, but was still Pale and Melancholly; when one time falling into a fit of his accustomed swearing, she vanished, and was never after seen. And he confirms this, even from the report of Persons of good Credit. At *Japan* in the *East-Indies*, it is reported by Travellours, that there is an Idol called *Tenchedy*, to whom one of the Faireſt Virgins in the Countrey is every Month presented, and left in a Private Room in the Fotoquy or Mosque, where she remains to satisfie the Spirit that Image represents, who knows her carnally, and every Month a fresh one is put in, but what becomes of those that are there, they know not, they being never after seen; many of the like instances we might give you, but not to be tedious, we conclude this Head, and proceed to the next. That Love in some Cases, plays the Tyrant, many even in this Age have experienced; a Young Gentlewoman not long since in *Covent-garden*, being sent out of the Countrey by her Friends to prevent her Marriage with a Young Gentleman of a small fortune, to whom she was Contracted, and entirely Loved, receiving a Letter though forged in his Name, that he was married, took it so

Loves Power and Tyrannical sway further described.

so hainously, that notwithstanding the Care taken of her, upon the visible Change and Melancholly it occasioned, she strangled her self with one of her Garters, though this Stratagem in sending the Letter was only to wean her Affections from him; so that Love in this Case, proved as strong as Death. Love has had such an ascendant over the *Indian* Women, that where there have been more Wives than one belonging to a Husband, and which the Custom of the Countrey allowed, when he dyed, they have contended, which of them should leap into the Funeral Flames to bear him Company, as they fancied in the other World; and she to whose Lot it fell by Decision, has embraced it with Joy and Triumph, and counted her Fate most Glorious. Love in its Operation, works stupendious matters, it has built Cities, united Provinces and Kingdoms, and by a perpetual Generation makes and preserves Mankind, propagated Religion; but in the height of its Rage, it is no more than Madness or Phrensie, and turning into Lust, turns the Glorious Fabricks it has raised into Confusion, Ruins Families, and brings a croud of Miseries upon Mankind: *Sodom*, *Troy* and *Rome* have felt the Effects of its outragious Fury, much Blood has been shed upon that account, as well in Private as in Publick, it has tumbled Kings from their Thrones, and laid much Honour in the Dust; Wives have destroy'd their Husbands, and Husbands turn'd Barbarians towards their Wives; it has opened a door for Jealousie, and that has let in revenge, and all the cruelties that witty horrour could invent; yet knowing all these things, some will wilfully suffer themselves to be carried away with a violent Passion, as with a Rapid Torrent into the deep Gulf of Misery, where they inevitably perish: this by the way; but now we come to something more of Love Heroical, incident to Men and Women, Chast Nuptial Love, of which we may truly say.

Thrice happy they who give a heart,
Which bonds of Love so firmly ty;
That without Brawls till death them part,
Is undissolv'd and cannot dy.

Rubenius Celer was proud to have it Engraved upon his Tomb-stone, that he had continued in the bonds of Marriage with his dear wife *Ennea* forty three Years and eight Months, and never had any Contention with her: should our Age boast of such a strict Love, the Censorious would scarce believe, tho' more the pity is, that all Conjugal Loves are not of the same stamp,

ſtamp, and then there would be no pleaſure in this world Comparable to it; ſome curious Searchers into Nature, and obſervers of the Faculties of the Mind, are of the Opinion, that in woman there is ſomething beyond humane delight, ſomething of a Magnetick Virtue, a charming Quality, a hidden and powerful Motive, that attracts a more than ordinary Love and Favour, and diſpenſes if rightly underſtood, a more than ordinary Pleaſure and Delight; though the Husband rules her as head, ſhe has the Dominion over his heart, and makes him pleaſingly yield to her Modeſt Deſires; and rate her at a Value equal with himſelf; and when his good natured Paſſion boils up, it overflows in raptural Expreſſions; as if the fair Sex had ſo much the Aſcendant over man, that they in a high degree participate ſomething of the Nature of Beautiful Angels, always Freſh and Charming; it was the wiſh of the Poet, to Love to the end of his Life, when he ſays,

Dear Wife, let's live in Love and dy together,
As hitherto we have in all good will;
Let no day Change or Alter our fair Weather,
But let's be young to one anothee ſtill.

Love of this Kind ſhows that Beauty has not the ſole Dominion over it, for when tha is faded like a blaſted Roſe ruffled by the Breath, there remains ſomething within that apears Beautiful and Lovely, ſtanding at Defiance with time, whoſe rugged hand has no power to preſs it into Deformity, or with his Iron Teeth (that ruin the Monuments of Kings, the Temples of the gods themſelves, and the magnificent Trophies of Conquerors) give it the leaſt Diminution or Impair: and this is excellently deſcribed as to the Beauty of the mind, by a young Gentleman, who fell in Love with a Lady for her Wit and Virtue, though no ways externally Accompliſhed. *viz.*

(1)

Love thus is pure which is deſign'd
To Court the Beauty of the mind.
No pimping dreſs, no fancy'd Aire,
No ſex can bribe my Judgment there.
But like the happy ſpirits above,
I'm bleſt in Raptures of ſeraphick Love.

(2)

Such chaſt Amours may juſtly claime,
Friendſhip the Noble manly Name.
For without Luſt I gaze on thee,
And only wonder 'tis a ſhe.
Only our Minds are Courtiers grown,
Such Love endures when Youth and Beauty's flown.

(3)

Who on thy looks has fix'd his Eye,
Adores the Caſe where Jewels lye.

I've heard some foolish Lovers say,
To you they gave their hearts away.
I willingly now part with mine,
To Learn more sense and be inform'd by thine.
Long may such Love flourish in the world,
And then Love will be Love and not dissimulation.

Love inciting to sundry Accomplishments.

Love makes men valiant.

Love is a sharp spur to prick men on to valorous Exploits, even those of a rural Education, for their Mistresses sakes, have oftentimes ventured upon such daring Exploits, as would have made them upon any other account to have trembled; Some are of the opinion, that if it was possible to have an Army of Lovers, and their Mistresses to be spectators of their Courage, they would do more than could be reasonably expected by men, prove extraordinary valiant, prudent in their Conduct, and modesty would detain them from doing amiss: Emulation incites them to noble Actions, and carries them on like a rowling Torrent over the swords of their Enemies, to bear down all before them; there is none so dastardly Pusillanimous, that Love cannot inspire with a Heroical Spirit: when *Philip* of *Macedon* prosecuted his Conquests in *Greece*, he observed in one Battel he fought, that in the Enemies army was a small Band of men fought couragiously, and held so close together, that they made ten times their Number give back; nor could they be broken till oppressed by multitudes, and then like chased Lyons killing a multitude of their Enemies, they expired upon their dead bodies, not one seeking to fly, or submitting to quarter. The Battel being over, the King demanded, what those brave men were that had fought? and was answered, their Band was called the Band of Lovers; which made him admire, and praise their Courage. A young Gentlemman being mortally wounded in defending a Town, wherein his Mistress was, and falling on his Face desired an other to lay him with his Face upward, lest his Mistress should see him in that posture, and conclude him a Coward, by turning his back to receive a wound behind. It is held, that the Ladies Queen *Isabel* brought in her Train to the siege of *Granada*, facilitated the taking of that strong City, and wresting the Kingdom from the Moors, by Inspiring the Spanish Knights and Commanders beyond what was natural to them; so that when their Ladies were present, they with a few overcome multitudes: —

Love

Love causes Gentility.

Love refines the Soul from it's droſs, and renders it lively & active, accompliſhed and fit for gallant things, of which we will give you an Example out of *Beroaldus*. There was, ſays he, one *Simon* of a very proper, and ſomewhat comely perſonage; but withal ſo Fooliſh and Ridiculous, that his Father who was Governour of *Cyprus*, being aſhamed to keep him at home, ſent him to one of his Farms to be brought up, as thinking a rural Education might beſt ſuit his Humour; long he had not been there, but walking alone in the fields, coming to a little Brook pleaſantly ſurrounded with ſhades, he eſpied *Iphigenia* a Gentlewoman of that Country, faſt aſleep in her ſmock, as having newly come out of the water from bathing. This Lady being exceeding handſom, and part of her nakedneſs appearing, he was ſo charmed, that he could not move from the place for a time; but ſtood leaning on his ſtaff, Gaping and Gazing at the ſleeping Beauty; after that, he retired and hid himſelf, till ſhe waked; and then watched her to the City, and continuing his Love; the more to Ingratiate himſelf, he threw off his natural rude behaviour, Learn'd to be Civil, Dance, Sing, Play on Inſtruments of Muſick; and in a ſhort ſpace acquired all thoſe Gentleman-like Qualities and Complements, that now inſtead of being aſhamed of him, his Friends were proud of ſuch a Son; who from a Clown was become the moſt accompliſhed Youth in the Iſland, he did many worthy things becoming his high birth; and all this mighty Change was by his Love to the fair *Iphigenia*. —

Love occaſions neatneſs in Apparel.

Let the Party be never ſo regardleſs of attiring before, yet when Love ſeizes him, he begins to ſpruce himſelf up; the Invention is wrecked, for what is moſt Modiſh and gracefully wining, and hours are ſpent in tricking and ſprucifying: A flowry mead, and Painters ſhop, afford not ſuch a variety of Colours and Ornaments, as either Sex; when in Love procure to deck, and ſet themſelves out to the beſt advantage: A young Maid deſirous of a Husband or Suitor, compoſes her Looks, Gate, Cloaths, Geſture, Actions; her beſt Robes, Lawns, Ribbons, Jewels, Linnins, Laces and Rings, muſt be put on, with all the Graces, and Elegancies imaginable. It is all her Buſineſs, all her ſtudy, how to wear her Cloaths neat, to be *Terſe* and *Polite*, and to ſet her ſelf out; and on the other ſide, no ſooner a young Man ſees his Sweet-heart coming, but he rouſes and makes himſelf as ſmug as he can; hitches up his Breeches that were falling about

his Heels, Careens his Wigg, Cocks up his Hat, and puts every thing in the best order, that he may be the more taking in her Eyes, as the Poet says:

He puts his Cloak in order that the Lace,
And Hem and Gold-work all may have their grace.

When *Hermophroditus* came to visit *Salama* his beloved Mistress, though she earnestly longed to see him, yet she would not leave her Closet, till she had spruc'd her self up; that she might be the more Attracting, as it is thus expres's't.

Nor wou'd she come, although 'twas her desire,
Till she had drest her Self in Trim attire,
Compos'd her Looks, to make him more admire.

Some tell us, though we believe few will Credit it, That a young Gentlewoman in trimming up her self, to Receive and Entertain her Sweet-heart, takes up as much time as the Rigging of a ship: When *Æneas* was to appear before *Dido*, *Virgil* fables, that *Venus* her self set him out, that he might look the more Lovely in her Eyes. — Love inspires the mind with Harmony, and supplies us with fit Numbers to compose Madrigals, Ditties, Elegies, Love-sonets, *&c.* and makes them so Musically given, as to sing them to sundry delightful tunes, which would be but little minded, did not Love intice us to it. *Calisto* asks the Question, and answers it, *viz.* Who would learn to play or give his mind so intent to Musick, learn so Dance, make Rhymes, Love-sonets, *&c?* Why few or none would, if it were not for womens sakes, becaus by such means they hope to purchase their Love and Favours: This may be verified too in young Women that are married, for tho' they took great pains, and put their Parents to much Charges in Learning to Sing, Dance, Play on the Musick, *&c.* that thereby they might get them such graceful Qualities as might win them Husbands, yet having attained their Ends, they grow weary and regardless of what before they seemed to admire; for being married, they will hardly touch an Instrument, unless it be to draw on a Gallant; and indeed we find that most of our Excellent Poets have tuned their strains to love matters, as if they were delighted with no other Theme: one of which writes to Love in this manner.

Love makes Men and Women Poets.

Love a Poem on it.

O Love in what School are thy Precepts taught?

Who

Who has thy Art into a method brought?
Or could himself so great a Monster prove,
To give sure Rules that Love cannot remove?
Or trace the mind, when with thy wings it flies,
And hides it's soaring head above the skies?
This Learned Athens *never could declare,*
Nor Aristotle's *School, when he taught there:*
Apollo *in* Parnassus *reads not Love,*
Like one that has't by Instinct from above:
He speaks but coldly, has no voice of fire,
As those that Love in person do's Inspire;
Nor can his Elevated fancy rise,
Equal to th' hight of Loves grand Mysteries:
Tis thou, O Love! thy only Master Art,
Thou only thy own Precepts canst impart,
Teaching unlettered Souls in a fair Eye,
To read (what thou wroughtst there) their destiny;
'Tis thou unty'st their Tongues and mak'st them break
Not silence only, but in Numbers speak;
And what's more strange, O hidden Eloquence
Of Love, and it's more powerful Influence,
Mak'st an half unspoken word do more
Than sweetest strains of Rhetorick cou'd before,
And with a sigh can greater passion move
Than a set speech from one that knows not Love;
For silence has it's voice and can beseech,
Coming from Love silence it self's a speech.
Then let who will turn o're Philosophy,
And search for Love where Love did never ly,
I'll learn by rote in some fair Ladies Eye.
And though my rural Muse can not rehearse
Like those that Grace their Love with lofty Verse,
Yet the most lofty Verse shall to my strains
Stand up like barren Hills to fruitful plains.
For though they're only carv'd on some rough Tree,
Yet growing like my Verse, my Love shall be.

Love Enquiries or Questions.

Love has many tickling Conceits attending it, which are so sweet and pleasant to the Fancies of those it possesses, that many would willingly think or talk of no other subject, and this stirs up in them a desire of Enjoying what they Love, and that puts them upon Enquiry and asking many strange and frivolous Questions of Star-gazers, Fortune-tellers, Figure-flingers, Gypsies, and the like, in which they throw away their Money and Time; some re-

quire to see the Pictures of them in a glass who are destined to be their Husbands? when married, how many Husbands they shall have? whether kind or unkind? when they shall be married, what Children they shall have, and how fortunate they shall live? and such Fooleries; which the Party can no more tell them than they can tell him, or could inform themselves before they came to consult him. Some of the female Sex, forsooth, undertake to resolve Love-questions, and be stiled wise Women, which brings an odd Fancy into our Heads. —

A Story of a wise Woman.

It happened once upon a time, that a Mother would needs carry her Daughter, who was Ripe for Love-Enjoyment, and Courted by a young Spark, to be resolved whether it would be a lucky Match: This womans Son about six years old, seeing them dressed fine, and going abroad, was very inquisitive to know whither they were gadding, she put him off at first with a Sugar-plumb or two, but growing more earnest, and crying to go with her, Come, Peace, says she, there's my brave Boy, we are only going to the wise Womans, and will be here again presently, and bring you home a fine thing: Yet this satisfied him not, but set him in a louder Bawling, to this tune, *O Mother let me go with you; O pray good, dear Mother, let me go with you, I never saw a wise woman in all my born days*; and so she was compell'd by his Importunity to take him with her, and satisfie his Curiosity with the sight of one she fancy'd to be so. — Love has been the occasion of finding out many curious Arts, for what will not a Lover study to please his Mistress: 'Tis held, the first Picture that ever was drawn, was taken by *Deburiade's* Daughter, for her Love about to go to the Wars, Coming to take Leave of her, she to Comfort her-self the better in his Absence, drew his Picture on the wall with a Cole, which her Father afterwards finished in lively Colours. *Vulcan* is held to make the first Curious Necklace that ever was seen for *Hermione* the Wife of *Cadmus*, of whom he was passionately Enamoured. The Stockin Engine of a later date, was the Projection of a young Lover, who jesting with his fair Mistres, happened to pull out her needles as she was knitting, which so angered her that she banished him her presence, and he was constrained to mourn in his Exile, till Love quickned his Invention to bring his Engine to perfection, and with it made an Attonement, and was restored to Favour. —

Love the Founder of Arts and Orders.

Love the Author of Court and Country Sports and Pastimes.

Love is held to be the first Inventer of all our

Tilts

Tilts and Turnaments, Orders of the Golden Fleece, Garter, &c. By which Inventions, Emblems, Symbols, Impresses, and the like, they laboured to shew and express their Loves to fair Ladies, when they came to be Spectators of any private or publick Shews or Entertainments; even the Rural sort, when they once sip Loves Nectar, are all apish and sprightly on a Suddain, *Menacles* and *Corydon*, Swinherds and Shepherds, tasting this Love Liquor, are inspired in an instant, and instead of what has been mentioned, they have their Wakes, Eves, *Whitsun*-Ales, Shepherds Holy-days, Round-delays, Capering-Dances, and then at more leisure times, those that can write, cut their Mistresses Names on the Rhine of some spreading Beech, or Alder-tree, with his own under it, by some road side, that she may be sure to see it as she passes along: Those that are less learned cut a true Lovers Knot, and set their Mark under it, in the figure of a Pair of Pot-hooks. The Chusing of Lords, Ladies, Kings, Queens, and Valentines, they owe to Love, that first invented such merry Meetings that he might more liberally and opportunely bestow his Shafts, as the old saying is:

With Tokens, Gold divided, and half Rings,
The Shepherds in their Loves are blest as Kings.

Nor do they want Poetry to Garnish it, though a little *home spun*, which makes the Rural Girls like it the better; because it is the Native Product of their Sweet-hearts brains, not stole or borrowed, and pretended to be their own; a Trick many of our Town Sparks frequently use, but run to this purpose.

Thou Honey-Suckle *of the Hawthorn hedge,*
Vouchsafe my heart in Cupids *Cup to pledge;*
My hearts dear blood, sweet Ciss, *is thy Carouse,*
Worth all the Ale in Gammer Bubbins *house.*
I'se say no more, affairs call me away,
My fathers Horse for Provinder do's stay;
Be thou the Lady Cresset light *to me,*
Sir Trolly Lolly *will I prove to thee;*
Written in haste, farewell my Vi'let sweet,
On Sunday pray let's at an Alehouse meet:

Love's soveraignty extends every where, and let some Stoicks pretend what they will, yet in spight of all they can do, they cannot resist him, at one time or other he will be too hard for them, and show them strange Vagaries, make them melt into a passion, notwithstanding flintiness:

Loves force and Mystery.

neſs: We ſee that flints are melted, and run down with Material fire, and if ſo, conſequently the fire of Love being more pure and ſubtil, can't miſs to mollifie the Heart on which it fixes. Some Emperors and Kings have built Cities, that they might be called by their Miſtreſſes Names, and ſtand as laſting Monuments to their Memories: *Dioniſius* the *Sicilian* would beſtow no Offices nor places, conſult of no Affairs of State, without the Advice and Conſent of *Mirrha* his Miſtreſs — Conſtellations, Temples, Statues and Altars have been Dedicated to Beauteous Women by their Admirers; for Love indeed is Subject to no Dimenſion, cannot be ſurvey'd by any Engin or Art; ſo that the greateſt pretender muſt be of *Hædus*'s opinion, if he has not had large experimental Knowledge, *viz.* No Man can (ſays he) Diſcourſe of Love-matters, ſo as to Judge aright, that has not in his own Perſon made Tryal, or as *Æneas Sylvius* ſays, has not been ſhot through with Loves Arrows, Moped, Doated, been Mad Love ſick; ſo that you may find, Experience is the beſt Maſter when all's done. *Ovid* Confeſſes, that Experience taught him to diſcover ſo many of the intriegues of Love, as to inſtruct others in ſome things relating to it's miſteries. Love when all is ſaid that can be alledged, is beſt ſatisfied with the Fruition of that beautiful Object, that occaſioned it. The laſt and ſureſt Refuge and Remedy to be put in Practice, in the utmoſt place, when no other will take effect, is to let the Young couple have their mutual Wiſhes according to the Poet.

Love Melancholly cured by enjoying the deſired Object.

Julia alone can quench my hot deſires,
With neither Snow nor Ice, but with like Fires.

When all is done, ſays *Avicenna*, there is no ſafer or ſpeedier courſe, than joining the Parties together according to their Deſires and Wiſhes; as the Cuſtom and Form of Law allows, and ſo we have ſeen thoſe quickly reſtored to their former healths, that languiſhed till they began to ſtumble at the brink of the Grave, and wanted but another ſtep to be in it: After their deſires were ſatisfied, their Diſcontents ceaſed; and we thought it ſtrange: our opinion is therefore, that in ſuch Caſes, Nature is to be obeyed. *Aretus* gives us an inſtance of a young Man, who was ſo relieved and reſtored, when no other means could prevail; but this Happineſs is many times hindred by Parents, Guardians, want of Fortune, Nobleneſs or Gentility. The *Germans* hardly allow any Marriages,

riages, but in their Degrees of Birth and Fortune; then again many times the dislike of one, frustrates the wishes and languishing desires of the other. The *Spaniards* decline Widows, and care not to Marry with them, though Young, Handsom, and Rich; and among the *Turks*, if any live unmarried to twenty five years she is accounted an old Woman, and not regarded as to matters of Love; some young Women are Proud and Scornful, as *Callyrrhoe*, who being dearly beloved by *Choresus*, the more his Love increased, the more she had an aversion and hatred towards him, she made him Pine and Languish, till of a beautiful Youth she reduced him to a Skeleton; then on the other hand the fair *Oenone* Loved, but he rejected her to fly into the embraces of Adulterous Arms, which ruined him and all his race: it is sometimes found that Lovers languish, because they dare not speak, or make their Case known; the Heart sends up the Suit, but the Words are stopt and cannot get utterance. It is said of *Elizabeth* Daughter to *Edward* the Fourth, and afterward Wife to *Henry* the seventh, when she first saw that Prince after his Victory at *Bosworth-field*, she passionately fell in Love with him; and though there had been overtures of Marriage proposed before; yet she could not forbear uttering this Soliloquy: O that I were worthy of that comely Prince! but my Father being dead, I want Friends to motion such a Matter; what shall I say? I am all alone, and dare not open my Mind to any; what if I acquaint my Mother with it? O bashfulness forbids that! Well then, what if I should tell some of the Lords the Secrets of my Breast? No, Audacity is wanting: O then that I might confer with him in Person, perhaps I could let fall such Words as might discover mine Intention. Love in such a Case, fires the Breasts of many, and yet fear and bashfulness keeps in the Flame that torments them: How many modest Maids may this referr to: says one, I am but a poor Servant, what shall I do? I am, says another, Fatherless, and want means: I am, says a third, Buxom and Blithe, Young and Lusty, but alas, I can't tell what the matter is, I have never a Suitor? though I stand in the Market upon Sale, no Body cheapens me; this is a mournful Song for Young Persons to sing or rather sigh out. Love, thus we see Dances in a Ring, and *Cupid* hunts it round about; one that Doats is perhaps Doated on at the same time, and knows it not, or at least where he Loves, though he is not beloved again, yet another whom he despises, doats on him; but when all is done, the only Happy Love, is to Love where one is, or doubts not but to be beloved again. It

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is the Folly of many young Ladies, to think the longer they ſtay, the more Felicity they ſhall have in being Admired and Adored; and that at laſt, they may pick and chuſe, and make their Fortunes as they pleaſe; when alas it is no ſuch matter; for time will ſteal upon them and dim thoſe ſparkles in their Eyes, that gave ſuch a Diamond Luſtre, and ſet ſuch value upon their Beauties; the Roſes and Lillies in their Cheeks will fade beyond the repair of Art; and the natural ſprightlineſs, heat and vigour will decay, and then their Admirers like Swallows will fly to a brighter and warmer Sun; and then good Madam to all your exalted Expectations, your Mountain will then bring forth but a Mouſe; therefore be adviſed, and let not Youth that can never be recalled again, ſlip away; for the Poet tells you true,

She that was er'ſt a Maid as freſh as May,
Now's an old Crone, Time ſwiftly poſts away.

Then take time, while you may make Advantage of Youth and Beauty, and let not your Lovers pine away, whilſt you linger and delay their Happineſs; but kindly meet, whilſt you are in the flower of years fit for Love-matters.

Fair Maids go gather Roſes in the Prime,
For as a flow'r Fades, ſo goes on your Time.

Half our Lives are frequently paſſed over in ſleep, or what is next to it, in purſuing Trifles; and yet we ſcarce perceiv'd how time ſpins away, till we come within two ſteps of the Grave, and then we are apt to ſtart and begin to bethink our ſelves, that we have in a manner dreamed away our Lives, and let time ſlide through our hands without improving it in the Pleaſures and Enjoyments of Life. *Danus* of *Lacedæmon* being exceeding Rich, and having many Beautiful Daughters, would not let them loſe their Time in Expectation of extraordinary Rich Matches and ſuitable Conditions; but choſe out as many handſome Young Men of Virtuous Lives, and inviting them to his Houſe, diſtributed his Daughters among them in Marriage, and gave them great Portions, and was highly commended, that he eſteemed a virtuous Man tho' Poor, before a Rich Vicious one, of which they might have had choice: *Rhodope* a beauteous *Ægyptian* Lady, was very curious in making choice of a Husband, and at laſt a very ſtrange accident procured her the Diadem; for as ſhe was bathing her ſelf in a Fountain, an Eagle ſtooped and catched up one of her Shooes; and as *Pſammeticus* was in an open place, ſitting on his Throne in

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Memphis, he drop't it into his Lap; the King admiring the Beauty and Comelineſs of it, cauſed it to be proclaimed, that the Lady that the Shooe belong'd to, ſhould repair to Court, and when he had beheld her Beauty, he made her his Queen. But we would not, Ladies, have you decline Marriage, in hopes that ſuch a thing may befall any of you; for ſuch a wonder may never happen again; be kind therefore and Pity your Languiſhing Lovers, Cure thoſe wounds your fair Eyes have made in their Souls, and the Affliction your neglects and ſlightings have thrown upon the Body; Pity thoſe that ſigh for your Favours, and think they have all Heaven in a gracious Smile do as you would willingly be done by, if your Condition was the ſame; ſince you were born to make men Happy, decline not to Anſwer the one main end of Creation; but let men be convinced, that you are better natured than they take you to be; and you will find a World of Felicities in a Happy Marriage-ſtate, wherein you, though the Huſband is reputed the Head, will be to him as a Crown and Ornament above the price of Rubies.

Mans beſt Poſſeſſion is a Loving Wife,
She tempers anger, and do's hinder Strife.

There is no Joy, no Sweetneſs, no Comfort, no Pleaſure in the World like happy Marriage, where there is a Union and Harmony of Souls, as well as Conjunction of Bodies; but more of this under the particular Heads of Matrimony. Love has a univerſal Dominion, extended over all Creatures, as well irrational as rational, according as they are capacitated to receive its power and influence, and like the Loadſtone, draw Affection even at a diſtance: ſome may demand how it comes to paſs, that there is a Harmony in the Minds of Parties only by report, when diſtance of place or opportunity never allowed any interview: to which according to the Opinion of the Learned, we anſwer, Love of this kind is not frequent, yet ſometimes happens, and powerfully operates: Recommendation has a great force, and Fame obliges us many times to admire great Actions on the bare report of them, and paints them ſo to the Life in the Relation, that Fancy forms them to our Imaginations, as if we were preſent and Spectators of them, moving our Paſſions to favour or diſlike them, according as they are repreſented; ſo thoſe that by good Report, we believe to have ſome Perfection in Virtue, Science or Beauty, attract

Love Queries, Reſolved on ſundry occaſions.

attract or draw our Affections to admire or love them; or on the contrary, to despise and have no regard for those that are represented to us, as vicious or deformed either in Body or Mind. Lovers many times breaking off upon little differences and Cavils, sometimes upon Jealousie of Rivals or the like, return like a low Ebbing of the Sea, with a greater Fluctuation of Passion; and the Reason we give is, because Love is in this Case to be compared to flame, that is encreased the more, the stronger Impression the gathering blasts of Wind make upon it with united force, by whose feeble defect it before seemed for a time to expire, or to the same purport: Love augmenteth by some disfavour, that one Lover receiveth from another, so as they are for some time unassociated and retired; but after they desire a Reunion of their Affections, it is reinforced with greater Ardour, and a Passion more irresistible, as fearing again to hazard what they were so near losing, through Inadvertency, Peevishness or Ill-humour. Love again is found to augment where Rivals are in the Case, and though but cool before, grows hot and is inflamed; and the Reason we give you for this, is, because that Jealousie blows up and kindles that Affection, which before lay as it were securely sleeping, as it were in its Embers, without expecting any Disturbance or Molestation, or dreaming of any Prevention; which now it is forced to rouse and stand upon its guard to hinder by Interposition. Love sometimes is attended with extream bashfulness in either Sex, and takes away the power of Free-speaking; so that though we are willing, we cannot at least without Hæsitation or abrupt Stammering, utter our Mind; when in all other Matters we are Volatile, open and free. And this is, because the amorous Appetite is not necessary in matters of free Conversation, as the others are, and open Practice thereof is abashed, by being frequently subjected to Censure: Love that is modest, fancies it ought to be very Private, and more than all this, the Mind being preoccupied in its retirement upon a matter of so great moment, cannot so suddenly dilate or communicate it self to the faculties, or through timerousness of speaking amiss, and so consequently giving offence, is not so ready to frame apt-words into Expressions, that it fancies sufficiently pleasing. Love has strange habits, various Effects upon the Bodies of Men and Women, sometimes casting a pale Shroud over them, at other times a rosy Blush; and again, sometimes they seem to be in a dead Calm, and at other times in a very quick Motion; sometimes hot and sometimes cold:

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To this we answer, they are pale and wan, when the parties are in fear or despair of the Success their Love had hopes of, or aimed at; because such Passions constrain the Blood to retire to the Interiour parts, to give succour to the afflicted Heart; by reason whereof the Extremities of the Bodies are left destitute of sufficient heat to maintain a lively Colour; but when on the other-hand is an Expectation of what is so earnestly coveted and desired, then the Blood flowing into the Exteriour Parts, gives a Vermillion Blush, and the Heart being disencombered of grosser Matter, attracts the more rarified Spirits, which enliven and give it quicker Motion; of which by its dispensing Operation, the whole Fabrick participates in a greater Measure. Love in Men and Women, has been variously censured, and disputes have arisen, over which of them it has the chiefest ascendant. *Virgil* and other Poets, have accused the fair Sex of extream Levity and Inconstancy; nevertheless it seems evident to us, that Reason and Experience declare the contrary, *viz.* Reason, in as much as they are colder than Men, and the Nature of Cold is to include or shut up; when heat which abounds more in Men, disunites and dissolves; and by Experience it is generally perceived, that they are more Firm and Constant in Love, and Men less faithful and permanent, being oftner deceived and disappointed than they deceive or fail in their Love and Affections: from this we proceed to a very nice Query, yet seeing it falls in our way, we must answer it as well as we can; and that is, Why Women bear a more ardent Affection to those that have first enjoyed them, which is many times seen, than to any other, though upon second Marriage, *&c.* Our Opinion in this Case, is, Because the Female receives her Perfection in Copulation with the Male, as a matter by Union with the Form, which inclines their Love more strongly to those who were Instrumental in giving them a beginning of Perfection: Or because those who have depucillated them, hold the fairest and richest Gage of their Love, which is their Virginity. Love we frequently find, is more powerful in Mothers towards their Children, than in the Fathers; and the Reason to be given for it, is, that they cost them more Dear in carrying them in their Womb, and bringing them forth; and not only so, but that they contributed towards them in a larger degree, by so long nourishing them with their Blood in the dark Cell of Nature, and produced them in the World with the Peril and Hazard of their Lives; when on the contrary, the Fathers have only the Pleasure in begetting them

them, and after that little or no other concernment relating to them, till they are grown to ſtrength, and in a manner able to ſhift in the World; unleſs the providing neceſſaries, which uſually paſs through the Mothers Hands. Love again is to be conſidered in another Caſe, and that is, why it more fervently deſcends from Parents to Children, than aſcends from Children to Parents; and in this Caſe, three Principal Reaſons are to be aſſigned. The firſt is, that the Parents Love their Children as part of themſelves, and begin early to do ſo, even from their Birth; for which Reaſon their Love is more ſtrongly ſettled and fortified, and Childrens Love ſpringing up afterward (abating Childiſh fondneſs, which laſts but for a time) from Judgement and Knowledge, which many times a miſunderſtanding, or ſome fancy'd illuſage very much hinders in its encreaſe, takes not ſo firm a root in the Affections. Secondly, Nature has ſo ordained that all Creatures ſhall have a ſpecial Care to their Helpleſs Young, leaſt by their neglect they periſh through their inability of ſubſiſting, and the ends of Creation ceaſe; when as Parents grown up in years of underſtanding, ſo provide for themſelves, that they rarely ſtand in need of their Childrens aſſiſtance, and only require from them Duty and Obedience, which God enjoyns them to yield, in Love of long and happy days, &c. And thirdly, the like Love remains in them to deſcend to their Poſterity, which verifies the old ſaying, that Children cannot be fully ſenſible of the Love and Tenderneſs of their Parents towards them, till they become Parents of Children themſelves; and have experienced that Cordial Affection, by which Nature hath linked them together; for ſhe always has regard to the Converſation and Promotion of the Species, which ſhe maintains in the continual Succeſſion and upholding of her Individuals; looking ſtill forward to carry on her workings regularly to the end of the World, that ſo keeping all things in their proper Order, ſhe may finiſh her great task, and give up her account fairly ſtated to him whoſe Vicegerent ſhe is, in managing the Generative part of Affairs in the lower World; however, though Nature does not ſo ſtrongly encline the Love of Children to Parents, as that of Parents to Children, yet we conclude, they ought to Love and Reverence them to the utmoſt of their Power, aſſiſting them to their abilities in all that is reaſonable and requiſite, to ſtand by them in Poverty and Affliction, and to what Promotion ſoever they are raiſed, to own and acknowledge them under God, as the genual Authors of their Being. Love is

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Love, brief Instructions for the Guidance of Ladies Phancies therein.

subtil and experienced as well at undermining as battering, and *therefore Lady's*, tho' you are Triumphantly seated in the Fort of Honour, yet Loves Artillery will reach you there, or if they carry too short, with a Mole-like diligence he will work his way till he can spring a Mine in your hearts, and blow up your Affections into a flame of desire; Beauty can hardly be secured from Attempts in its greatest strengths: However, we would you have so constantly firm in your Resolves, that you make the best resistance you can, be cautious and stand upon your guard to prevent Surprizes, and if you must yield at last, let it look noble and generous, like a Victory, thro' the brave resistance you have made: that all or most young Ladies are prone and inclined to love, nothing is so certain, yet they must not give their Passion the Reins too soon, least it run away with their Reason and Discretion.——Love is an Affection privily received in at the Eyes, and speedily conveyed to the Heart; the Eyes are the Harbingers, but the Heart is the Harbourer of it, look well to be sure then before you like. Love conceived at first sight seldom lasts long, therefore deliberate with your Love, least it be mis-guided; for to fall in Love as it were at the first Look comes rarely to any good conclusion: Portion may wooe a Worlding, Proportion a youthful Wanton, but it is Vertue that wins the Heart of Discretion: admit he have the one to purchase your Esteem, and the other to maintain your Estate; yet his Breast is not so transparent, as to see through it the Badness of his Disposition; if you then take his Humour on Trust, it may prove so perverse and peevish, that your expected Heaven of Bliss may be turned into a wild Wilderness of Confusion and Sorrow. *Themistocles* the brave *Athenian* General, being asked by a Nobleman, whether he had rather marry his Daughter to a vicious Rich man, or an honest Poor man, returned for Answer, That he had rather give her to a Man without Money, than to Money without a Man: whence it was that the beautiful *Porcia* being asked when she would marry, replied when she could find one that sought her and her Riches: there is no time requires more modesty from a young Lady, or Gentlewoman, than in wooing time, a bashful Blush then best commends her, and is the most moving Orator that speaks in her behalf, like *Venus* Silver Doves, she is ever brouzing on the Palms of Peace, whilst her Cheeks speak her love more than her Tongue; there is a pretty pleasing kind of wooing drawn from a conceived, yet a concealed Phansie; might

might they chuſe, they would converſe with them freely, conſent with them Friendly, and impart their trueſt thoughts fully, yet would they not have their baſhful Loves find Diſcovery, according to the old Verſe:

Cloris *to the Willows like a cunning Flyer,*
Flies, yet ſhe fears her Shepherd ſhould not ſpy her.

Whatever you do, Ladies, be not upon any Account whatever induced to marry one you have either Abhorrency or Loathing to; for it is neither affluence of Eſtate, potency of Friends, nor Highneſs of deſcent, can allay the Inſufferable grief of a loathed Bed; wherefore, to the Intent you may ſhew your ſelves diſcreeteſt in that which requires your Diſcretion, diſcuſs with your ſelves the Parity of Love, and the Quality of your Lover, ever reflecting on thoſe beſt Endowments which render him worthy or unworthy of your beſt Eſteems; a curious eye guided by underſtanding, will not be taken only with a proportionable Body, or ſmooth Countenance. *Juſtinian* a noble Roman Lady, being unadviſedly Married, grievouſly exclaimed againſt her hard fate, in being Married to one more rich than wiſe: and this is the Caſe of many Ladies of our times, which frequently brings them to a too late Repentance. Let Deliberation then be the Scale wherewith you weigh Love with an equal Poiſe; there are many conſequent high Circumſtances which a diſcreet Woman will not only Diſcourſe, but diſcuſs before ſhe enters into that hazardous, though honourable State of Marriage; Diſparity in Deſcent, Fortune or Friends, do often beget a Diſtraction in the mind; Years diſportionable beget a diſlike, Obſcurity of Deſcent begets Contempt, and Inequality of Fortune, Diſcontent; if a Lady is at Years of Diſcretion, and will Marry to one younger than her ſelf, that is, if he has not attained to a Manly Gravity and Soberneſs, ſhe muſt bear with him till riper Experience bring him to a better underſtanding. Let your uſage be more eaſie than to wean him from what he affects by Rigor or Extremity; youth moſt commonly will have it's ſwinge, time reclaims it, and then Diſcretion will bring him home; ſo conform yourſelf to him as to confirm your Love to him; and undoubtedly this Conjugal Duty, mingled with Affability will compleatly Conquer the Moroſeneſs of his Temper: If he be old, and you have made it your Choce, let his Age beget in you the greater Reverence, his words ſhould then be to you as ſo many aged and time improved Precepts, to inform you; his Actions as ſo many Directions to guide you, his kind rebukes as ſo many Friendly Admonitions to reclaim you, his

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Bed, you ought so to Honour, as not to defile it with an unchast thought; his Counsel to keep, that is, of any weight or moment, as not to trust it to the Breast of any other; be a Staffe in his Age to support him, and a hand upon all occasions to help him; his being rich must not exalt or puff up your mind; but let your Desires be, that you employ that bounty of Heaven for the best advantage, to Gods Glory and your own Credit; Communicate of your wealth to the feeding and cloathing of Christ's poor needy Members, that by so doing you may heap up a durable Treasure in Heaven, and be received at the last day to enjoy it Eternally.---Let not the poor condition of your Husband into which he is fallen by accident or Misfortune lessen your Love or Esteem for him; but let his Poverty make you rich in Vertue, least repining and growing less in Love and Fidelity, upon such a Tryal, you meet with the reproof we find in *Lucan*, which *Pompey* gave *Cornelia* when she lamented his overthrow in the great Battle, fought with *Cæsar* in the *Pharsalian* Fields, for the Empire of the World, which threw her into Confusion, Shame and Blushing: *viz.*

Why is thy noble strength of Courage broke,
(Woman descended from so great a Stock,)
By the first wound of Fate? Thou hast the way
To purchase Fame that never can decay.
Thy Sexes praise springs not from War or State,
But faithful Love to an unhappy Mate;
Advance thy thoughts, and let thy Piety
Contend with Fortune, Love me now cause I
Am vanquish'd, sure 'tis more true Praise for thee
To love me thus, when all Authority,
The Sacred Senate, and my Kings, are gone,
Begin to love thy Pompey *now alone:*
That Grief extream, thy Husband now alive,
Becomes thee not, thou shouldst that sorrow give
To my last Funerals; thou art bereft
Of nothing by this War, thy Husband's left
Alive, and safe; his Fortune's only gone;
'Tis that thou wailst, and that thou lov'st alone.

Let the old Proverb be crost by you, that says, *When Poverty forces rudely in at the Fore-door, Love retreats at the Back one.* Let your Affections Counterpoize all Afflictions, no Adversity should divide you from him: before you are Married, you are in a manner your own Law-maker, but being once entered into a Matrimonial Estate,

you must be very mindful of the solemn Promise you have made before God and the Assembly in his Holy place; none can absolve you from the performance of that Honour, Obedience and Love you enjoyn your self towards a Husband; therefore whilst you are your own, it is good to sit down and seriously consider of so weighty a Matter, sift him before as narrowly as you can, and if you cannot conveniently do it your self, get a faithful Friend to do it for you; and whilst in a single State you are free from all Engagements, carefully avoid the Acquaintance of Strangers, if you think they have a Design to make Love, till if possible an Enquiry may be made into their Conditions and Circumstances; neither affect Variety, nor Glory in the multiplicity of your Suitors; for there is no greater Argument than that of Mutability and Lightness: have a care of Vows, unless you are solemnly resolved to keep them; constant you cannot be when once you deviate from them, nor can you easily if ever recover a Reputation lost by such a Violation. ——Let your care be, before you arrive at this honourable State, to lay aside all wanton Fancies, for it can never promise you good Success; because the effect cannot be good, where the Object is not tending that way; wanton Love has a Thousand ways to purchase a few Minutes of penitential Pleasures; your Eyes, and by them the Senses of your mind, are averted; your Ears, and by them the Intentions of your Heart are perverted; your Mouth speaks, and by that others are deceived; your touch warms and kindles Desires, and every small occasion blows up your Love into a Rage. These Exhorbitances must to your utmost Endeavours be remedied, and therein you must use the method of Art, to remove the Cause, and the Effects will cease: Let us then give you suitable Directions in these Matters; and to do it, we must first discover the Incendiaries of this Passion, next the Effects arising from them; and Lastly, their Cure or Remedy; the Original grounds of this wandring Fancy, or wanton Phrensie, are concluded in this Distick,

Sloath, words, Books, Eyes, Consorts and Luscious Fare,
The Lures of Lust, and Stains of Honour are.

For the first, *Sentensius* has it, *viz. He had rather be exposed to the utmost Extremities Fortune could inflict on him, than subject himself to Sloath and Sensuality.* For it is this only that maketh Men and Women in some degree a kind of Bruits or irrational Creatures. As for lewd Books, they are Nurseries of Wantonness, and therefore to be avoided, lest like the Snake in the Fable, being too much warmed

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in your Opinion, and use of them, they become dangerous Enemies to your good Name and Repose; again then your Eyes are those Windows, by which many hurtful things enter: our first Female Parent greedily fed her Eyes on the bainful Fruit, before her Heart desired or coveted it; she fixed the desire and motive to Transgression there, and that to consummate the Grand offence, communicated it to her Appetite, and rendered it impatient of delaying a Satisfaction in the Curiosity; seeing she desired, and desiring coveted, and coveting she tasted; in a fatal hour for Mankind, who had eternally perished by that single Act of Folly, had not the rich redeeming Blood of God atoned for the Transgression, had not the offended laid aside for a time his dazling Diadem of Stars, and disrobed himself of his visible Glory, and by dying set the Offenders free again. Consorts are the Purloyners, and Wasters of time; their insignificant Conversations rob you of many precious Opportunities, which if well improved might mainly contribute to the Happiness of Life here and hereafter; chuse them, if any such, as in whose Conversation you may have assured hope of being bettered in both Estates; chuse such as you may worthily admire, when you see and hear them; when you see them live up to what they profess, and hear their cordial Advice, and wholsome Instructions. —— Lastly, Luscious Fare inordinately taken, is the fuel of inordinate Desires, which must be abstained from; you must in this Case be very temperate, if you intend to have your understanding strengthned: and now we come to the evil Effects of a wanton Fancy, we will not however here draw the Curtains of Horrour, to expose those amazing Tragedies it has occasioned. Histories abound with the mournful Calamities it has ushered in, to the ruin of many, whose Fames it has Eclipsed, and whose flourishing Lives it has untimely caused to set in Blood; but rather proceed to give some Directions for its prevention or Cure: The best and Soveraigneſt Antidote is, for the fair Sex to fortifie their weakness with the strength of Resolution; they must not be too liberal in bestowing their Favours, nor too Familiar in publick Conversation; especially when entred into a marriage State, they then must make a Contract with their Eyes, not to wander abroad, lest like Flies they are catched in the infectious Snares, that will hinder their innocent Retreat; they must beware how they enter into Dialogues, and Love Negotiations, treating though in a kind of Railery or Banter too freely; for the blind Boy, as they term him, has a Thousand traps laid for such as pretend to stand

at Defiance with his Power, by too much depending upon their own ſtrength; and being ſtragled into the Road where he lays them, it is a wonder, nay a Miracle if they eſcape them all: they may fancy he has no Eyes, and ſo think to make Paſtime with him, as the *Philiſtins* did with *Samſon*; but a-has, they may for all that too late find themſelves overwhelmed paſt Recovery: Pray Ladies, mark how a Fly plays about the ſenſleſs Flame, fanning with her Wings in ſport, as if ſhe intended to extinguiſh its Brightneſs by the percuſſion of the Air ſhe forces upon it, when all on a ſudden her jeſting is ſpoiled, for coming too near, it ſinges her feeble Fans, and for want of their ſupport down ſhe drops, and lies helpleſly grovling on the Table, deſpoiled of her beſt Helps and Ornaments, and diſabled for ever to relieve her ſelf; to which purpoſe we thus find it veſified,

So long the fooliſh Fly plays with the Flame,
Till her light Wings are ſinged in the ſame.

You need therefore be verycareful and vigilant, and like a General encamping in an Enemies Countrey, keep your Out-Centries upon the watch, to take and give the firſt Alarm, for the Prevention of danger and ruin; your Judgment, your Reaſon, your Prudence, joyned with your utmoſt Caution, are all little enough in ſome Caſes, to avoid the Baits and Nets that are laid for you by the Students in Loves Miſtery, to take and entrap Female Credulity. They can tip their Tongues with Rhetorical Proteſtations, on purpoſe to gain more eaſily a good Liking, Credit and Belief with thoſe they intend to allure and wheedle into the danger of Loves Pitfalls. The Purchaſe of an unlawful Pleaſure makes them many times ſet their Souls at Stake to gain it, with Vows and Proteſtations never intended to be kept, but breathed like common Air, dreſſed in the ſofteſt Tones and Accents of languiſhing Lovers, into the credulous Ears of the fair one: they whoſe Honour they deſign to betray, whoſe Virginity they intend to Sacrifice to their Luſts, and whoſe good Name deſpoil'd of it's Beauty and Luſtre, ſpotted and ſullied with Infamy and Diſgrace, they are proud to bear in Triumph, as a Trophie of an inglorious Victory. Ladies, be not altogether without ſome Suſpicion, where there may be no occaſion for it, as thoſe are who ſuſpect the watch-word to be betray'd by Deſerters, and therefore may as well be in the Mouths of Enemies as Friends; but however, in ſuch Caſes you muſt conceal it to the utmoſt, for avoiding offence, where in the end there may be no Reaſon for it. Be ſure, if your Fancy be apt to Rove and ſtraggle abroad,

broad, to Check and call it back er'e it goes too far, and is past the reach of your Command; however, think not that by what has been said, we go about to tye you up to a severe Strictness, to lay heavy Chains upon your Wills and Affections, to bind under too hard Restraints: No, we only pretend to give such Cautions as are necessary for the preventing Dangers and Inconveniencies, rash and over-hasty Engagements are too late Repentances; too much slighting, where notwithstanding many false Attacks, there may be a sincere tender of Love and cordial Affection, if you have any liking or encline to Marriage, looks too much like scorn and disdain, and may by some be interpreted an unbecoming and ill-tim'd Pride, from whence a growing Discouragement may arise to a Gygantick Stature, that may over-shadow the prospect of your Fortune. There is a great difference between a Wise and an Extravagant Love; the one ever deliberates before it fixes, or so much as soberly likes; the other likes and resolves before it deliberates; the one sees with the discerning Eyes of Reason, the other with the Moon-blind ones of Passion. There is a modest Coyness that can no ways give offence, but rather attracts Love (as the Needle touched by the Loadstone, is by the Magnetick Vertue is retains, compell'd to attend on the North) and gains Applause and Esteem rather than Distaste, and laying a Foundation for offence: indifferent Courtesies may be shewed, Affections may be opened like Scenes, drawn to give a Prospect of pleasant Objects, which painted by a curious hand, seem though near, yet at a vast distance; but may be closed again, if Intruders attemp too narrowly to pry into what you would have them conclude is remoter than indeed it is. *Seneca* gave Advice to his Friends, to order and carry the Actions of their Lives in such even Scales, that none should justly find fault with them; set therefore always before your Eyes, the Examples of those that have gained Esteem and Reputation, in the prudent Management of like Concerns, and Copy out what they have left for your Instructions; troden paths of that kind are the best and safest to travel in, to prevent the losing your way; or if there you should happen to die, it is more excusable; because you have Precedents to produce in your Justification, that have been allowed and approved of by the Virtuous and Wise of divers Ages, for Modesty, Chastity, and all manner of Virtues; yet have been Affable, Humble, Courteous, and Condescenders to lawful Love. Moreover, it is a course kind of Quality, *That throws a Woman lower, when she covets to rise higher in opinion*, degrading

grading her from the Rank of those that are more refined; some indeed *lift up their Voices like a Trumpet*, because they resolve to be heard, or weary out those that mind not to give them Audience; and some again with their Drum rather make a noise, as if they were bearing up for Voluntiers, and are very much out of Countenance, if none come in to them; Pardon us Ladies, if we yet find out another sort (since what we undertake is intended for your Good, that having such Examples before you, you may avoid falling into the like Folly and Error) and those are such as have no farther design than the Vanity of Conquest, striving by all the little Arts they can study to out-do and overcome others in Wit, Gaiety and Honour; and if they do it not in the opinions of others, they will be sure to do it in their own; and thereupon grow not a little proud of their Parts.---*Beavieur* ought to be exempted from these, if you would have it approved, for these are the dangerous Experiments, and being generally built upon a Sandy Foundation, totter and all when they are blown on by the least puff of Sense and Reason: *Love indeed when generous, is to be accounted a Passion, but it is not safe for Ladies o play with it, no more than with Fire, but where it comes clad in Virtue, and you resolve to entertain, and cherish in a Matrimonial way*; some are so hardy to suffer themselves, for their Diversion, to be made Love to in jest, when at last the sly Insinuate starts into a Passion on a sudden, and in spite of all resistance changes into a troublesome Earnest, not to be put off or avoided by too late Repentance; and for this Reason you must keep all appearances of it at a distance, and not vainly fancy *You can be too strong for it, and beat it out again, when in the disguise of a fawning Friendship, it has been admitted, and treacherously surprized unawares the Fort of your Breast*: in suffering this, you act the part of an Enemy, by conspiring against your self, and opening an Inlet to your Ruin; for the Spark who is at first only admitted as a Trophie of your Victory, the humble Captive of your fair Eyes, finding his drooping Spirits raised a little by the easie Doom you intend him, will soon take Courage and Invade you in your strongest hold, till he become the Victor, and you the vanquish'd. *The first Resolutions of stopping at good Opinion and Esteem, usually by degrees grow feebler, and less unable to resist the Charms of Courtship, when cunningly and pressingly apply'd.* For many Ladies, whilst a Man is commending their Beauty, Dress and Parts, fancy by the aid of the Self-flatterer they carry about them, that he speaks so much Reason, and comes so near their own Sense

and

and Opinion, that he ought to be listened to, and they have much adoe to believe him in the wrong, when he is making Love in down right Earnest, contrary to his Engagement and Protestations when he was first admitted to the Freedom of Conversation; his Musical note, though as dangerous as the *Sirenes*, is charming in their Ears, and every soft Accent strikes the Strings of their Souls already tuned in Concord, and at last they are whistled like Birds into the Net. Conquest indeed is so tempting and desirable in some Women, who are naturally Ambitious, that they are apt to mistake Mens Submissions, and not discern that their fair appearances are made up with a lesser Ingredient of Respect than of Art; though indeed there is less danger in some Men, who say extream fine things, and are always buzzing and fluttering about Ladies Apartments, than in those that lay their Design covert and close, with little Noise, but with more Intriegue; for the first sort are many times so vain, to be as well satisfied in the Pleasure they take to throw away their Complements on you, as they would be with your kindest, and most obliging Answers; but where this Ostentation fails, which indeed is never used by the other sort, you ought to look about you, their smooth Surface has a depth to overwhelm you; if playing too near the Brim, the ground unexpectedly slips away, and plunges you into it; you must then be always watchful and upon your Guard, for a profound Respect has more danger in it, than Anger or Raillery, by its jostling the most exalted understanding out of place; for till Second thoughts come in to its Assistance, and restore it, it insensibly steals upon us, and overturns our Defences, and takes us Prisoners, when we think we are most secure, when Anger and Raillery gives us warning, and passes over in Noise.——

Love, its uncontroulable Power and Force.

Love, or the Passion of the mind enclining to it, is very strange and unaccountable in many Respects; it is of such Power in its Operation, that it has often taken the Diadems from Kings and Queens, and made them stoop to those of obscure Birth, and destitute of Fortune; working such wonders as is scarce credible to any, but those who feel its Power; it takes the Sword out of the Conquering hand, and makes him a Captive to his Slave, and has such Variety of Snares to intangle the most wary and prudent, that few have at one time or other escaped them: it is (an Author says,) like the Small-Pox, that in Youth, or riper years very few escape. As for this Passion, it sprouts into divers Branches, of the Fruit of which all are desirous; some indeed pretend to Arm themselves a-

gainſt the Charms of the fair Sex, but whilſt they are giving Advice to their wounded Friend, are frequently wounded themſelves.

Love Examples. Love ſo intangled *Eurialus* Count of *Auguſta*, that at the firſt ſight, falling in Love with a fair Virgin at *Sienna* named *Lucretia*, ſhe at the ſame Inſtant had the like Paſſion for him, and they entirely united their modeſt Affections; but before the Marriage was Conſummated, the Emperor *Sigiſmund* in whoſe Service he was, haſtily marched to *Rome*, ſo that he was forced to leave the Lady behind him; which ſtruck ſuch a Melancholly to her Heart, and poſſeſſed her with an Impatience of his Abſence, that ſhe died for Exceſs of Love; of which unhappy Diſaſter he had no ſooner Notice, but all his Friends had much ado to perſwade him from laying violent hands upon himſelf; and though by their Tears and Intreaties, he was compell'd to Live, yet a Cloud of Melancholy always ſurrounded him, ſo that he was never ſeen to be Merry, or Laugh afterwards. Love ſo enchanted the Daughter of *Charlemain* the Emperor, that ſhe fell paſſionately in Love with her Fathers Secretary, and admitted him to give her private Viſits in her Chamber, though ſhe knew by the Law it was Death if diſcovered; when one Night it ſo unfortunately happened, that a great Snow Fell, and *Eginardus* fearing that the Prints of his Footſteps from the Princeſs Stair-Caiſe-door might betray him, ſhe undertook for the preventing it, to carry him on her back to his Apartment; which Frolick the Emperor being up late, eſpy'd by Moon-light; and the next day in Council ſent for his Daughter, and demanded of his Nobles what ſhould be done to the Man who made a Mule of their Emperor's Daughter, to carry him through the Snow upon her Back, at a very unſeaſonable time of Night? To which they unanimouſly anſwered, He deſerved Death. This made the two Lovers tremble and change Colour, finding they were diſcovered; but the Emperor being given to underſtand, the Sincerity of their Affections, ſaid, Well *Eginardus*, hadſt thou loved my Daughters Honour, thou oughteſt to have come to her Father, who is the proper Diſpoſer of her Liberty, you have juſtly deſerved to dye, but I give thee two Lives; take thy fair Portreſs in Marriage, fear God, and love one another. As for the Joy they conceived at this unexpected Declaration, we leave to Lovers in ſuch a like Condition to Judge of: And now ſince Holy Writ tells us, what Love is, I ſhall give you one more ſingular Example, and ſo proceed to the reſt of the Branches of this excellent Paſſion, that ſo much enobles the minds of Men

and

and Women. In the Seventh Persecution of the Christians, when Rivers of precious Blood were shed in all the *Roman* Empire for the Gospel-truth, one *Theodora* a beautiful and chaste Virgin was taken, and the barbarous Judge perceiving she preferred her Chastity before her Life, Condemned her to the Stews, with an Order she should be ravished by as many as pleased; upon News of which a great many lewd Fellows came Crowding to wait the appointed time, when one *Didymus* a young Man, who bore her an extraordinary Love for her Piety, though he suspected the Attempt would be his Death, nevertheless resolved to free her from that Shame; and therefore pressing in in Soldiers habit before the rest, he prevailed with her to change Cloaths with him, and so make her Escape; but he staying in her stead, was doomed to die. The Virgin hearing this, resolved to save him if possible, by surrendring her self; but so cruel was the Tyrant, that this stupendious Miracle of Love and Friendship prevailed not, for he doom'd them both to Death, which they suffered joyfully; and ascended to the Quire of eternal Harmony.-- Tho' the fair Sex be counted the weaker; yet in this glorious Passion, they prove the strongest, superseding the Fidelity of

Love of Wives to Husbands.

of their Nature by the strength of an incredible Affection, so that being born up with that, they have often performed as worthy things as could be expected from the Courage and Constancy of mankind, even the most generous of them. They have despised Death in all the Variety of his terrible Shapes, and forced the strong opposing Bars of Difficulties and Dangers, to make way to the Centre of invincible Love, and in which they seemed proud to let it appear more strong in the greatest Extremities of their Husbands; of which a few Examples will not be amss. Love in *Aria* the Wife of *Cicinna Pætus* was exceeding; for having knowledge that her Husband was condemned to die, yet Liberty given him to chuse what Death he pleased, she went to him, and exhorted him to contemn the fear of Death, and die Couragiously, and then giving a kind Farewel, she with a Knife hid in her Garments, stabbed her self, as resolving not to out-live her Husbands fall and then whilst strength of Life remained, reaching him the Knife, she said, The wound I have made, *Pœcus*, Smarts not, but that which thou art about to give thy self is Intolerable to me, and so they both died Embracing each other with all the tender Expressions of a constant Affection. At the time the Emperor *Conrade* the Third besieged the Duke *Guelfus* of *Bavaria*, in the

the City of *Wensberg* in *Germany*, the Women perceiving the Town at the point of being taken, Petitioned the Emperor that they might depart with each of them so much as they could carry on their Backs; which being granted, and every one expecting they would come forth with their rich Apparel, Vessels and of Gold and Silver, and the like, they on the contrary neglecting them, brought every one her Husband on her Back; at which so extraordinary Love and Tenderness in these Virtuous women, the Emperor was so moved, that he could not refrain from Tears; and thereupon not only forgave them all, though before he had doomed them to Destruction, but received the Duke into Favour, and highly praised the Women. And we find divers others in Story, that have equalled, if not exceeded these we have mentioned. *Portia* the Daughter of *Cato*, and Wife to *Brutus*, hearing of her Husbands overthrow and Death in the *Philippi* Field; she for the great Love we bare him, determined to die, and though her Friends apprehensive of her Design kept all manner of mischievous Instruments from her, she found means to Cram burning Coals down her Throat, and so expired; others have leaped into their Husbands flaming Funeral Piles, and so expired. *Eumines* burying the dead that had fall'n in the Battel of *Jabbins*, against *Antigonus*; amongst others there was found the Body of *Ceteas*, the Captain of those Troops that had come out of *India*. This Man had two Wives who accompanied him in the Wars, the one of which he had newly married, and another which he had married a few years before, but both of them bore an intire love to him; for whereas the Laws of *India* require that one Wife shall be burnt with her dead Husband, both proffer'd themselves to Death, and strove with that Ambition as if it was some glorious Prize they sought after. Before such Captains as were appointed their Judges, the younger pleaded that the other was with Child; and that therefore she could not have the benefit of that Law. Tht Elder pleaded, that whereas she was before the other, it was also fit that she should be before her in Honour, since it was customary in other things, that the Elder should have place. The Judges, when they understood by Midwives, that the elder was with Child, passed Judgment that the younger should be burnt, which done, she that had lost the cause departed, rending her Diadem, and tearing her Hair, as if some grievous Calamity had befallen her. The orher all Joy at her Victory, went to the Funeral Fire magnificently dressed up by her Friends, led along by her Kindred, as if to her Nuptials,

tials, they all the way singing Hymns in her Praises. When she drew near the Fire, taking off her Ornaments, she delivered them to her Friends and Servants, as tokens of Remembrance; they were a multitude of Rings, with variety of precious Stones, Chains, and Stars of God, *&c.* this done, she was by her Brother placed upon the combustible Matter by the side of her Husband; and after the Army had thrice compassed the Funeral Pile, fire was put to it, and she, without a word of Complaint, finished her life in the Flames. Again, some Wives have lived with their vanquished, or banished Husbands in Woods, Rocks, Caves, *&c.* choosing to undergo all manner of Hardship and Misery, rather than be separated from them. *Julius Sabinus*, who had caused the *Galls* to Rebell against *Vespatian*, flying his wrath, accompanied with a Servant or two, to a Tomb, or Burying-place of the dead, there dismissed one of them, to spread the news abroad, that he was slain in the Field, or had afterward poisoned himself; this coming to the Ears of *Eponina* his Wife, she wept, and would by no means be comforted, resolving to die; this made the Servant so far pity her, that after she had fasted three days, he told her of his Lords Safety; after he had acquainted him with the Misery she was in, it was agreed she should come to him, and there consorted with him for the space of Nine years, bringing forth Children in that Solitary place, no Intreaty of her Husbands prevailing with her to forsake him. At last they were discovered, and brought before the Emperor, where *Eponina* producing her Children, said, Behold, O *Cæsar*, such as I have brought forth and bred up in a Monument, that thou mightest have more Suppliants for our Lives; but this great Act of Love and Constancy could not move cruel *Vespatian*, for he caused them both to be put to Death, she dying joyfully with her Husband. *Hota* was the Wife of *Rabi Benxamut*, a valiant Captain, and of great Reputation amongst the *Alarbes*, she had been bravely rescued out of the hands of the *Portugals*, (who were carrying her away Prisoner) by the exceeding Courage and Vavour of *Benxamut* her Husband. She shewed her thankfulness to him by the ready performance of all the Offices of Love and Duty: Some time after *Benxamut* was slain in a Conflict, and *Hota* performed her Husbands Funeral Obsequies with infinite Lamentations, laid his Body in a stately Tomb, and then for nine days together she would neither eat nor drink, whereof she died, and was buried (as she had ordained in her last Will) by the side of her beloved Husband.

He first deceas'd; she for a few days try'd To

To live without him, lik'd it not, and dy'd.

King *Edward* the First, while Prince, warr'd in the *Holy Land*, where he rescued the great City of *Acon* from being surrendred to the *Souldan*; after which, one *Anzazim*, a desperate *Saracen* (who had often been employ'd to him from the General) being one time, upon pretence of some secret Message, admitted alone into his Chamber, he, with an empoyson'd Knife gave him three Wounds in the Body, two in the Arm, and one near the Arm-pit, which were thought to be mortal, and had perhaps been so, if out of unspeakable Love the Lady *Eleanor* his Wife had not suck'd out the Poyson of his Wounds with her Mouth, and thereby effected a Cure, which otherwise had been incurable. Thus it is no wonder that love should do wonders, seeing it is it self a Wonder.--Love of Parents to their Children is a natural Affection, which we bear towards them that proceed from us, as being part of our selves; and indeed almost all other Creatures have a strong Impression of this kind of Love to their young, though in their proper Nature never so fierce and cruel to any thing besides, according to the Poet,

Love of Parents to their Children.

The cruel Tygre, who most thirsts for Blood,
Seeing her self Rob'd of her tender Brood,
Lies down lamenting in her Scythian Den,
And Licks the Prints where her lost Whelps had lain.

But this Affection with Reason has greater Power in the Souls of humane Parents; tho' indeed it's Impression is deeper in some than in others, so that sometimes it extends even to a fault, where it is placed on such Children whose stubborn Natures turn such tender Indulgence to evil purposes; yet we see when it so happens, as it do's too freequently, the Parents fondness decreases not. Love towards his Sons and Daughters, had so fettered the Affection of *Charles* the Great, that he could seldom endure them out of his sight; and when he went any long Journey, he took them with him; and being one time demanded, why he married not his Daughters, and suffered his Sons to travel? with a Sigh replyed, He was not able to bear their Absence. *Seleucius* King of *Syria*, being told that his Son *Antiochus* Sickness proceeded from that extraordinary Passion he bare to his beautiful Queen *Stratonice*, though the Father loved her entirely, yet fearing his withholding her might occasion the loss of his Son, he freely resigned her to him. *Ægeius* by a mistake thinking *Theseus* his Son to be dead,

dead, threw himself from the Rock where he stood to watch his return, and there perished. Love in Women on this account has always exceeded that of the Men, who to save their Children have rushed through Flames, and on the points of Swords, regardless of their Lives, as the Poet expresses it.

No Lyoness, when with Milk her Dugs do ake,
Seeking her lost Whelps hid within some Brake,
Nor the sharp Viper doth more Anger threaten,
Whom some unwary Heel hath crush'd and beaten;
Than Woman when she sees her Off-springs wrong,
She breaks the Bars of the opposing throng;
Through Swords, through Flame she rushes, there's no Ill
So grievous, but she Acts it with her Will.

Love to her Infant, so inspired the Daughter of *Sponderebeus*, that *Mahomet* the second having caused his *Vizier-Bassa* to murther it, as being one of the Sons of his Father; she never left crying in the *Sultans* Ears till he had delivered the *Bassa* bound to her, and then she cut him up alive, and cast his Heart and Liver to the Dogs.——

Love and Reverence of Children to Parents.

Love of Children to their Parents, is required by the Law of God and Naure, and it is their indispensable Duty to Love, honour and obey; yet Love it self contains all these: for what we love, we will consequently labour to please to the utmost, since it is to the great Credit and Advantage of Children, entailing a Blessing on them here, and giving them in a great measure, an Assurance of an eternal Blessedness hereafter. For wherever we find Piety and Reverence, that is due to Parents, there is a kind of Earnest given of a prosperous and worthy Person; for the Child having this way entituled himself to the Promise of God, whatsoever happens to others, he shall find Happiness and Comfort in it. It is certainly a very great and grievous Sin to be unmindful of those, who next to God are the Authors of our Being, and have taken care of us, when we were not able to help our selves.—— Love in this Case appeared extraordinary in *Antipas* and *Amphinomus*, who when Mount *Ætna* sent out Rivers of flaming Sulphur, and by the Eruption the Earth trembled under them, every one minding to hurry away their Goods, and flying in confusion; these pious Brothers mindful of their aged Parents more than all earthly Riches, took them on their Backs, and carried them through Torrents of Fire to places of Safety, leaving their Goods to be destroyed; saying, What more precious Treasure can we secure than

than those who begot us; and this Act of Piety by divers Antiquities is said to be attended with a Miracle; for the burning stream separated, and made way for their safe Passage, whilst other places were scorched up. Love and Duty appeared excellent in the Daughter of a noble *Roman* Lady, who being condemned by the Prætor, her Execution was delayed by the Jaylor to starve her in Prison, that the People who were offended with the Sentence might not see her publick Execution; her Daughter all this while had leave to Visit her, but was narrowly searched that she should bring no Food with her into the Prison; however, her Mother subsisting beyond what could be suspected, the Jaylor watched the Daughter, and at last found she had supported her with the Milk from her Breasts; which known, the *Consul* pardoned the Mother, and highly praised the Daughter; and in Memory of this, *An Altar was raised to Piety in the place where the Prison stood.*—— Sir *Thomas Moor* being Lord Chancellor of *England*, at the same time that his Father was a Judge of the *King's Bench*, he would always, at his going to *Westminster*, go first to the *King's Bench*, and ask his Fathers Blessing before he went to sit in the *Chancery*.—— There happened in *Sicily* (as it hath often) an Eruption of *Ætna*, now called Mount *Gibel*, it murmurs, burns, belches up Flames, and throws out its fiery Entrails, making all the World to fly from it. It happened then, that in this Violent and horrible breach of Flames (every one flying and carrying away what they had most precious with them) two Sons, the one called *Anagias*, the other *Amphinomius*, careless of the Wealth and Goods of their Houses, reflected on their Father and Mother, both very old, who could not save themselves from the fire by flight; *And where shall we*, said they, *find a more precious Treasure than those who begat us?* The one took up his Father on his Shoulders, the other his Mother, and so made passage through the Flames. It is an admirable thing, that God, in consideration of this Piety, though *Pagans*, did a Miracle: for, the Monuments of all Antiquity witness, that the devouring Flames staid at this Spectacle, and the Fire wasting, and broiling all about them, the way only thro' which these two good Sons passed, was tapistried with fresh Verdure, and called afterwards by Posterity the Field of the Pious, in Memory of this Accident.——

Love in former times when Sacrifices attended *Love of Husbands to Wives.*

the Hymenial Rites, as part of the Ceremony, that it might not be imbittered, the Gall of the Beast was not us'd but cast on the ground, to signifie, that between the

the young Couple there should be nothing of that Nature to disturb their Felicity; but that instead of discontent, Sweetness and Love should fill up the whole space of their Lives: and indeed it is the best Harmony in the World, where a Man and Woman have the pleasant Musick of Contentment and Peace to refresh them in their dwellings, whilst they make their study to encrease their Happiness. This is as comely a sight as Apples of Gold set in Pictures of Silver, or Brethren living together in Unity.—— Love was so powerful with *Plautius Numidia*, that hearing his Wife was dead, he killed himself. *Darius* after he had grievously lamented the loss of his Wife *Statira*, as thinking she had perished in the General rout *Alexander* had given his Army, was so over-joyed when he heard she was safe, and honourably used by the Conqueror, that he prayed that *Alexander* might be fortunate in all things, although he was his Enemy. Two large Snakes, Male and Female being found in the House of *Titus Gracchus*, the *Augurs* or Soothsayers told him, That if the Male was let go, his Wife should die first, but if the Female himself should die first; Then, pray said he, let the Female Snake go, that *Cornelia* may live by my Death; and so the Historians say it happened, for he died in a few years after, and leaving her a Widow, she refused the King of *Egypt* in Marriage, the better to preserve the Memory of her deceased Husband. —— *Ferdinand* King of *Spain*, married *Elizabeth* the Sister of *Ferdinand* Son of *John* King of *Arragon*. Great were the Virtues of this admirable Princess, whereby she gained so much upon the heart of her Husband, a valiant and fortunate Prince, that he admitted her to an equal share in the Government of the Kingdom with himself: wherein they lived with such mutual agreement, as the like hath not been known amongst any of the Kings and Queens of that Countrey. There was nothing done in the Affairs of State, but what was debated, ordained, and subscribed by both: the Kingdom of *Spain* was a Name common to them both; Amhassadors were sent abroad in both their Names; Armies and Soldiers were levied and formed in both their Names, and so was the whole Wars, and also Civil Affairs, that King *Ferdinand* did not Challange to himself an Authority in any thing, or in any respect greater than that whereunto he had admitted this his beloved Wife.—— Love so bound the Soul of a *Neopolitan* to his fair and vertuous Wife, that she being surprized by some Mooriſh Pirates, who privately landed in a Creek, and then put off again with their Prize, that whilst they yet

Cruiz'd

Cruiz'd near the Shoar he threw himself into the Sea, and swam to their Ship; and calling to the Captain, told him, He was come a voluntary Prisoner, because he must needs follow his Wife, not fearing the Barbarism of the Enemies of the *Christian* Faith, nor Bondage, for the Love of her who was so near and dear to him. The *Moors* were full of admiration at so great a proof of Affection; yet carry'd him to *Tunis*, where the Story of his conjugal Affections being rumour'd abroad, it came to the Ear of the King of that Countrey, who wondring at so strange a thing, and moved with Compassion to such a Lover, ordered them their Liberty, and placed the Man as a Soldier in his Life-guard.

Love in this, a Passion is so strange,
It hides all faults and ne'r is gi'n to change;
It uneclips'd in it's full Blaze shines bright,
Pure in it self, it wants no borrowed Light,
Nor sets till Death draws the dark Scene of Night.

Liberty desirable more than Life.

Liberty is so sweet and pleasant, that all Creatures naturally covet it, and though irrational, are uneasie under restraint or Confinement. The *Romans* of old had so high an Esteem of it, that they priz'd it before all things in the World, and thought it worthy of Veneration, making it one of their Goddesses, erected and dedicated Temples in Honour of it, and esteemed Life in Golden Chains of Bondage, not worth regarding; and their greatest Offenders were punished with Interdiction, Religation, Deportation, and such like, accounting it worse than any other Severity, as knowing without it the mind becomes a tormentor not only to it self, but to the Body, by wasting and consuming it with Grief and Anguish; and that a Man will refuse no kind of Hardship nor Danger to secure his Liberty; but Sacrifice their chiefest Ornaments, and even Life it self as precious as it is, to the uttermost hazard, to preserve it. Many Cities, rather than fall into the hands of their Enemies, and become Captives, have been turned by their Citizens into an Acheldama of Blood, and spread Ghastly Scenes of Death, to amaze and startle their most cruel Enemies. When *Hannibal* had besieged the City of *Saguntum* nine Months, and Famine warring within their Walls, so that they found themselves in a great straight, and without hopes of Succour, but that they must fall into the hands of their Enemies; they pulled down their Houses, and heaping up the Timber in the Market-place, together with all their Riches and

and Furniture, they set them, together with the rest of the City, Wives and Children, on fire, leaping into the Flames they expired on one great Funeral Pile, and left the Conqueror a bootless Victory. —— *Lucan* in his *Pharsalia* gives us a strange Instance of the like nature, *viz.* That a Ship of *Cæsars*, of which *Vulteus* was Commander, being stayed by Chains and Ropes fastened to either Shoar lying under water, when they saw *Pompey's* Ships ready to assault them, and there was no hopes of flight, no nor of noble Death, from the hands of their Enemies, who had taken them in a Toyl; the Captain prevailed with them to preferr Death before an inglorious yielding; and accordingly, they every man sheathed his Sword in each others Bowels, so that not one was left alive. *Scipio* being overthrown by *Cæsar* in *Affrica*, flying by Sea, and perceiving some of the Enemies Ships ready to intercept him, preferring Liberty before Life, fell on his Sword, and then leaping over-board Crimsoned it with the Blood of that illustrious Family. *Cato* in *Utica* hearing of the defeat of his Confederates, killed himself: Thus was Liberty prized at the highest rate by the Ancients, but they ought to be no Examples to *Christians*, who are to bear with Patience, and not to lay violent hands on themselves, when such Afflictions overtake them, but rather wait Gods leisure, who in his good time will relieve them, as he did the Children of *Israel*, when they groaned under the heavy Burthens of their Bondage.

Lady *Olympia Clara*, an *Italian* Lady, no less noted than her Name imports, for what she hath writ in Verse.

Lady *Hildegardis* an Abbess of the *Benedictine* Order, she wrote several Volumes in prose, both in Theology and Medicine, she writ also a Book of *Latin* Poems.

Lady *Jane Grey* the Daughter of the Duke of *Suffolk*, far more happy in her Learning, for which she is highly commended, than in her being proclaimed Queen of *England*, which Honour brought her to an untimely end.

Lucia a *Roman* Poetess sirnamed *Mima*, from her Mimic or Comical Writings, mentioned by *Pliny*.

Lachesis, *Atropos* and *Clotho*, are the three Destinies.

Lactary (*lactarium*) a dairy-house; and may be used for a dairy-man, milk-man, or Cheese-monger. *Br.*

Lampoon, a Libel in Verse.

Latinus, an ancient King of *Italy*, who married his Daughter *Lavinia* to *Æneas*.

Latona, Daughter of *Cæus*, one of the *Titans*, on whom *Jupiter* begat the *Latonian-lights*,

Apollo and *Diana*, the Sun and Moon.

Lavender, *Spiknard*, a common plant, also a Laundress.

Laurentalia, Feasts in honour of *Acca Laurentia*, wife to *Faustulus*, who nursed *Romulus* and *Remus*, when exposed by command of *Amulius* King of the *Latins*.

Lascivious (*lascivus*) wanton in behaviour, dishonest, lecherous, womanish.

Lavolta (*Ital.*) a Dance so called.

Laodamia, daughter to *Bellerophon*, she brought forth *Sarpedon* (King of *Lycia*) to *Jupiter*, and was shot with her own arrows by *Diana*.

Laodamia, Daughter of *Acastus*, desiring to see the Ghost of her Husband *Protesilaus*, (slain by *Hector*) died in his arms.

Larestan, a Province (bearing the fairest Dates, Oranges and Pomgranates) in *Persia*.

Lara, *-runda*, one of the *Naides*, on whom *Mercury* (instead of carrying her to Hell for revealing to *Juno* the Love of *Jupiter* to *Juturna*) begat two twins called *Lares Penates*, the houshold-gods.

Poet Laureate, is he, who (as principal Poet in his Country) was wont to be crowned with a Garland of Laurel.

Leander, a young man af *Abydos*, who was wont (in the night) to swim over the *Hellespont*, to *Hero* (one of *Venus's* Nuns) at *Sestos*, till at lengh he was drowned.

Lechnus an *Arcadian* spring, good against abortions.

Leda, being deceived by *Jupiter* in the form of a Swan, she brought forth two Eggs, whereof one produced *Pollux* and *Helena*, the other *Castor* and *Clytemnestra*.

Leman, *o.* (*q.* lead-man, or rather *L' Amant-te, f.*) a Sweetheart or Lover (He or She) but vulgarly, the Concubine of a Priest or married Man.

Leucothoe, turned into a Frankincense-tree by *Apollo*, who had gotten her with Child, for which she was buried alive by her Father *Orchamus* King of *Babylon*.

Libethrides, the Muses.

Lilith, was held by the Jews to be a kind of she-Devil, that killed Children. *Gloss. Talm. in Nidda. fol.* 24. *b.*

Lucretia *Marinella*, an *Italian* Lady, who wrote a Poem of the Dignity and Prehemineńce of Women.

Lozenge, (*French*) a little square Cake of preserved flowers, herbs, *&c.*

Lucina, *Juno* and *Diana*, so called because they ruled the travel of Women, and helped them in that business.

Lupercal, (Lat.) a place dedicated to the god *Pan*, from *Lupa*; because there a she-Wolf nourished *Romulus* and *Remus*. So the Sacrifices and Plays dedicated to *Pan* were called *Lupercalia* or supercal Sacrifices, and the Priests of *Pan* (*Luperci*) who on the day of their Sacrifices

fices run up and down the City naked, and ſtroak'd the hands and bellies of Women great with Child with a Goats-skin, thereby to ſignifie both fruitfulneſs and eaſie Deliverance. *Rider.*

Lotis, the Daughter of *Neptune*, who flying from *Priapus*, (to ſave her Chaſtity) was turned into a Lote-tree.

Love-days, whereon *Arbitrements* were made, and Controverſies (among Neighbours) determined.

Love-apple, a *Spaniſh* root of a Colour near Violet.

Louting, (*q.* ſaluting) honouring.

Lua Mater, the ancient Goddeſs of Luſtrations, or purgings.

Lucrece, *retia*, being raviſhed by *Sextus* the Son of *Tarquinius Superbus*, cauſed the Baniſhment of him (and Kingly Government) from *Rome*.

Lineæ *Finales*, certain Wrinkles in the Fore-head, whereby many things are vainly foretold.

Long-Meg's Daughters, ſeventy ſeven ſtones erected round about.

Long-Meg, a ſtone fifteen foot high, near *Salkeld* in *Cumberland*.

Lothebrook, (*q.* Leather-breech) a *Dane*, whoſe Daughters were ſo skilled in needle-work, that the *Danes* bare a Raven of their working, as an invincible Enſign.

Lues *Venerea*, *Morbus Gallicus*, the French Pox, is a malignant and contagious Diſtemper, communicated from one to another by Coition, or other impure Contact, proceeding from virulent Matter, and accompanied with the Falling of the Hair, Spots, Swellings, Ulcers, Pains, and many other direful Symptoms.

Lycomedes, King of the Iſland *Scyrus*, among whoſe Daughters *Achilles* lived in Womans apparel, to keep himſelf from the *Trojan* Wars.

Lycus, a King of *Bœotia*, who married *Antiope*, and put her away when gotten with Child by *Jupiter* in form of a Satyr.

Lydia, a Womans Name from the Countrey, *Lydia Mœonia*, a Kingdom of *Aſia* the leſs.

Lymphatick, Diſtracted, i. by ſeeing (as it were) a Nymph in the water.

Lyſidice, Daughter of *Pelops*, Mother of *Alemena*, and Grandmother of *Hercules*.

Lilly, the Roſe of *Juno*, a ſpecious flower.

Limning, a kind of Painting in water-colours.

M.

MAbella, *i.* my fair Maiden.

Macaria, *Μακαρία, i. e. beata*, b'eſſed.

Macrobia, long-lif'd.

Magdalene, *Luke* 8. 2. in the Syriack it is מגדליתא *Magdeletha*, *i.* magnified

Marcella, *dim. á Marca.*

Marca, Martial or Warlike.

Margaret, from Μαργαρίτης, *i.* a Pearl, or precious Stone so called, found (as some write) in the Belly of a little Shell-fish.

Margery, from the Herb called *Marjoram.*

Mary, in the Hebrew מִרְיָם *Miriam*, *Exod.* 15. 33 *Mat.* 1. 18. some make it the Sea of bitterness, of מַר *Mar* bitterness, and יָם *Jam*, the Sea.

Maud, *i.* Noble or Honourable, Lady of the Maids.

Maudlin, see *Magdalin.*

Medea, *i.* Counsel.

Mehetabel, מְהֵיטַבְאֵל *Gen.* 36. *ver.* 39. as if it were מְהֵיטַב־אֵל *Mehtob-el*, *i.* how good (is) God.

Melicent, *i.* sweet Honey. *Fr.*

Meraud, perhaps by Contraction from the precious *Emeraud* stone.

Milchah, מִלְכָּה *Gen.* 11. 29. as it were מַלְכָּה *Malchah. i.* a Queen.

Modesta, *i.* Modest or Temperate.

Mickerel, a Pandor or Procurer.

Mabel, *Mabilia*, (*q. amabilis, l.* lovely, or *Mabelle, f.* My fair one) a Womans name.

Macarons (Fr.) little Friter-like Buns, or thick Lozenges compounded of Sugar, Almonds, Rose-water, and Musk, pounded together and baked with a gentle fire. Also the Italian *Marcaroni*, lumps or gobbets of boiled paste, served up in butter, and strewed over with Spice, and grated cheese; a common dish in *Italy.*

Maturnia a *Roman* Goddess, who over-awed young Brides, and kept them from gadding abroad, or giving their Bridegrooms the slip on the Wedding-night.

Marcella an illustrious Lady, Daughter of *Albion*, she was brought up under St. *Jerome*, and faithfully instructed by him in the Fundamentals of the *Christian* Religion; and being a Wife only of seven Months, she afterward led a Contemplative Life in Widdowhood, and never would be perswaded to Marry.

Marcelina a beautiful, but lewd Lady; she in the time of Pope *Avecetus* embraced the Doctrine of the *Gnostick* Heresie, and drew many of the Orthodox to follow it, that they might keep in favour with her.

Marcelin Sister to St. *Ambrose*, she took the Veil of Virginity from Pope *Liberius*, and lived a vertuous Life in a Monastery.

Margaret *d'Valois*, Dutchess of *Alanson*, *&c.* She was first Married to the Duke of *Alancon*, and afterward to *Albert* K. of *Navarr*, and of her descended *Henry* the IVth. of *France.*

Margaret Countess of *Holland*; this Lady upbraiding a poor Woman that came to ask an Alms, because she had two Twins in her Arms, saying, such

a

a thing could not be, unless she had lain with two several Men; the Woman upon this prayed the Countess might have as many Children, as there were days in the Year at one Birth, to convince her of her Error; which accordingly fell out in 1276. there remaining to this day an Epitaph in the Abby of the *Bernardines*, half a League from the *Hague*, where she and her Children lye buried, that expresly mentions it.

Margaret Dutchess of *Parma*, *Florence* and *Plaisance*, Governess of the Low-Countries, she was a Lady of admirable Wit and Beauty, she was Married first to *Octavius Farnese*, Pope *Paul* the Thirds Nephew, and afterward to *Alexander Farnese* Duke of *Florence*; she had a Masculine Courage, and delighted more in manly Actions, than in those more proper to her Sex, and managed the Government in her Charge with great Prudence.

Macareus, the Son of *Æclus*, who got his Sister *Conace* with Child; whereupon her Father sent her a Sword with which she killed her self.

Mazaria Daughter to *Hercules*, who for the Safety of her Countrey devoted her self to Death, by being Sacrificed to appease the anger of the Gods, for the Preservation of whose Memory the *Athenians* in generous Gratitude, because she had freely offered her Life to prevent their falling into the hands of their Enemies, built her a stately Monument, which they adorned with Garlands of Flowers, to shew she died a Virgin.

Ma, one that was intrusted by *Jupiter* with the Education of *Bacchus*: *Rea* the Goddess was likewise called *Ma*, and went under that Name among the *Lydians*, who usually sacrificed to her a Bull, at the Altar erected to the Honour of her.

Magdalen Sister to *Lazarus*, and *Martha* to her; to whom our Blessed Saviour shewed himself after his Resurrection, before he appeared to the Disciples.

Magdalen, Daughter to *Francis* the first of *France*, and Married to *James* the fifth of *Scotland*; she was a Lady of admirable Virtue and Beauty, but she enjoyed not long her Marriage, dying seven Months after she Landed in *Scotland*.

Mahaud Countess of *Damartin* and *Balonia*; she was Married to *Philip* of *France*, Son to *Philip* the *August*, and in his Life-time to *Alphonsus* King of *Portugal*, the Third of that name.

Mamea (*Julia*) Mother to *Alexander Severus* the Emperor; she governed the Empire whilst her Son was Emperor, having an entire Ascendant over him; she held a Conference with *Origen*, and did divers good Offices to the *Christians*, but her Cruelty and Covetousness at last caused the Death of her self and her Son, by an Insurrection of the Souldiery.

Mandane Daughter to *Astiages*; she dreamed her own water overflowed the Face of the Earth, and out of her Bosom came a Vine that overspread it, after that she was Married to *Cambyses* the *Persian* King, and brought forth the great *Cyrus*, who won the *Babyloian* Kingdom and many other Countries.

Mariamne the Virtuous and beautiful Queen of *Herod*, the great King of *Juda*; she was of the Royal Blood of the *Asmonæan* Family, and though in her Right he gained the Crown, yet at the Instigation of his Sister, and other Conspirators against her Life, he caused her to be publickly beheaded, after which he never enjoyed himself.

Marosia a beautiful Lady of *Phœnitia*.

Martia Wife to *Cato Uticensis*, he after she had born him Childreu, gave her to *Hortensius*, that he might have an Heir to his Family by her, but he dying she returned again to *Cato*, and was a second time married to him, about the time the Civil War broke out between *Pompey* and *Cæsar*.

Marozia a *Roman* Lady very beautiful, which gained her such an Ascendant over the chief of the *Roman* Clergy, that she made and unmade Popes at her Pleasure.

Martha Sister to *Lazarus* and *Mary Magdalen*, said among other *Christians*, to be put into a Boat, and turned out to Sea, but by Providence the Boat arrived at *Marseilles* in *France*, where she lived and died a Saint.

Martina Wife to *Heraclius* the Emperor; she poisoned her Husbands Sons by a former Wife, to make way for *Heracleo* (who was her Son by *Heraclius*) to the Throne but ere two years were expired the Senate adjudged her to have her Tongue cut out, and her Sons Nose to be cut off, least the one by Eloquence, and the other by Beauty, should move the People to compassionate them, and afterwards being banished to *Cappadocia*, they died in Exile.

Mary the Blessed Virgin, Mother of our Saviour according to the flesh.

Mary of *Aragon*, Wife of *Otho* the third, Emperor, being a Woman of insatiable Lust, and causing many Mischiefs in the Empire; she at last was Sentenced and burnt alive.

Mary Q. of *France*, Daughter to *Francis*, *d'Medicis* great Duke of *Tuscany*, Married to *Henry* the Fourth of *France*, after the Divorce between him and *Margaret d'Valois* Sister to his Predecessor.

Mary *d' Guise* Daughter to *Claude* the first Duke of *Lorrain*; she was Married to *Lewis* Duke of *Longueville*, and afterward to *James* the first King of *Scotland*.

Mary Queen of *England*, Daughter to *Henry* the Eighth, Marred to *Philip* of *Spain*; she was a great Persecutor of the Protestants, and caused many of

of them to perish in the Flames, by Tortures, Imprisonment, &c. She died Childless of a burning Fever, or as it was then called the Sweating Sickness, *November*, 17th. 1558. and was succeeded by *Elizabeth*, Second Daughter to *Henry* the 8th, who abolished Popery, and restored Protestantism.

Mary Queen of *Scots*, Daughter to *James* the fifth, promised in Marriage to *Edward* the Sixth of *England*, but the *Scotch* Nobility after the Death of *Henry* the Eighth breaking their word, and sending her privately to *France*, she was Married to the Dauphin, who soon after dying, and she returning to *Scotland*, she Married *Henry Stuart*, Lord *Darnley*, and Duke of *Rothsay*, by whom she had King *James* the Sixth, but he being murthered, *viz.* blown up by a Train of Powder laid under his House, great troubles arose, which forced her to fly for *England*, where she was unhappily put to Death being beheaded at *Fotheringay* Castle upon suggested Fears and Jealousies.

Mathide Daughter ro *Bonifacius* Marquess of *Tuscany*; she succeeding her Father, incited thereto by the Pope, warred upon *Henry* the Fourth Emperor, and so devoted she was to the *Roman* See, that she bestowed all her Hereditary Lands upon it; she was a Woman of great Courage, and died at the Age of 76. *Anno.* 1115.

Maud, she was Daughter to *Henry* the First of *England*, who Married her to *Henry* the Fourth Emperor of *Germany*; but he dying and leaving no Issue by her, she returned again to *England*, and afterward Married *Geoffery Plantagenet* Earl of *Anjou*, by whom she had a Son, who after long Wars and contending for the Crown of *England* succeeded King *Stephen*, by the Stile of *Henry* the Second.

Mavia Queen of the *Saracens*, she Conquered or spoiled *Palestine* and *Arabia*, in the time of the Emperor *Valens*, but being converted to the *Christian* Religion, she made a Peace with him, and Assisted him with a powerful Army against the *Goths*, that had broken into *Italy*, and other parts of the Empire.

Maximilia, she was Disciple to *Montanus* the *Heresiarch*, and kept him Company in an obscene manner; she at length joyn'd to her *Priscilla*, who made it their business to seduce and draw others into the Error, using their Beauties as a Snare for the men, and by their Riches and soft deluding Tongues they inticed the weaker Sex; but at last she and *Montanus* falling out killed each other.

Meditrina a *Pagan* Goddess, whom the Ancients concluded to take care of Physick, and it's Operation in the Bodies of Men and Women; and at her Festivals they mixed Old and new Wine which they drank moderately

rately by way of Cordial or Physick.

Meduſa one of the *Gorgons*, with whom *Neptune* fell in Love, till *Minerva* turned her hair into Snakes, and her Head being cut off by *Perſeus Minerva*, placed it in her ſhield, and whatever living Creature looked on it, was turned into a Stone.

Magera, one of the Furies, Daughter of the Night, and *Acheron*, ſhe inſtilled Madneſs into the minds of People.

Melania Wife to *Pinienus* Son to *Severus*, a noble Man of *Rome*; the Deſtruction of that City being revealed to her two years before *Alaric* laid it waſte, ſhe remov'd with her Family to *Carthage*, and was there Inſtructed by St. *Auguſtin*, then lived a Monaſtick Life, after ſhe had perſwaded many to turn *Chriſtians*.

Melenia, a *Roman* Lady Daughter to *Mercelinus*; ſhe burying her Husband when ſhe was very young, in ſorrow forſook all worldly Pleaſures, and went a Pilgrimage to *Jeruſalem*, carrying one of her Children with her; ſhe confronted the *Arrians*, and undeceived many of their Errors, when building a Monaſtery at *Jeruſalem*, ſhe dwelt Twenty five years in it, and died in that City.

Meliſſa, ſhe was Daughter to *Meliſſus* King of *Creet*, ſaid to Nurſe *Jupiter*, and bring him up with Goats Milk.

Melpomene one of the Nine Muſes.

Mellona, a Goddeſs, who had the care over Bees, that they ſhould not fly away in their ſwarming time.

Menades, *Bacchinalians*, or Women that attended on *Bacchuſes*'s Drunken-Feaſts or Revels, who did much miſchief in their Wine.

Mene a Goddeſs worſhipped by the *Roman* Women, for the better ordering their Bodies in their monthly Purgations.

Mephitis, the Goddeſs of Pools and muddy Lakes.

Merope, one of the Seven *Pleiades*, Daughter to *Atlas*, and *Pleione*, ſaid to be married to *Syſiphus*.

Meſſalina, Wife to the Emperor *Claudius*, who not content to keep Gallants in the Court to ſatisfie her Luſt (if ſuch a thing could be done) but in her Husbands Abſence ſhe publickly married *C. Silius*, a handſome *Roman* Knight, for which the Emperor cauſed her to be beheaded

Metra, ſhe was Daughter to *Ercyſichthon*, a Lord of *Theſſaly*, who to ſave her Fathers Life, who was ready to Famith, proſtituted her ſelf for Food to ſuſtain his Life.

Minerva, ſtyled the Goddeſs of Arts and Wiſdom, ſaid to be conceived of the Brain of *Jove*, delivered thence by *Vulcan*, who cleaving his Skull, this Goddeſs ſprung out in bright Armour; ſhe is often taken for *Pallas*, who in ſome Caſes is ſtyled *Minerva*.

Mirofelde a poor Weavers Daughter, of whom King *Charibert* was so Enamoured, that upon her refusing to comply to be his Concubine, he married her, and after her Death he married her Sister, for which he was Excommunicated by St. *Germain*.

Mirrah Daughter to *Cyniras* King of the *Cipriots*; she fell so desperately in Love with her Father, that making him drink Wine she lay with him, but the matter being discovered by her being with Child, she fled into *Arabia*, and brought forth *Adonis*, but she dying of that Travel, *Venus* turned her into a Mirrh-Tree, and put *Adonis* to Nurse ro Nimph *Herclea*; when being grown up and proving very Comely, *Venus* fell in Love with him, and often enjoyed him in the *Idalian* Groves; but at last contrary to her perswasions undertaking to hunt a wild Boar he was slain by the furious Beast, and greatly lamented of the Goddess, who turned him into an Enemy.

Molza *Tarquinia*, a Lady of *Modena*, very Learned and Skilful in the Languages, she much haunted the tops of *Parnassus*, and bathed often in the River *Helicon*; to them the invention of Songs and Sciences are attributed, they are called, *viz. Clio, Urania, Calliope, Uterpe, Erato, Thalia, Melpomene, Terphiscore* and *Polylymnia*; they are held by some to be the Daughters of *Cælum* and the Earth.

Mirriam, or *Mary*, Sister to *Moses*, she was smitten with Leprosie, because she and *Aaron* murmured against him, and shut him out of the Camp; but being a Propheteſs, all the People stayed till her days of cleansing were fulfilled, and she again received into the Congregation, *Aarons* Punishment was remitted upon *Moses* praying for him.

Malhatun the fair Wife of *Othoman* the first Founder of the *Turkish* Empire, who falling out about the *Grecian* Governor of *Eskichisar* by way of Rival-ship during his Courting her, was the first Motive of taking up Arms, which has since proved fatal to *Christendom*, he being before only the Master of a few Herdsmen.

Monfort *Bertard*, she was Wife to *Hugh* Earl of *Anjou*; afterward *Philip* the first of *France* fell in Love with her, and Divorced his Wife *Birthe* to Marry her, for which the Pope Excommunicated him, but he was absolved by the Council held at *Clermont*, *Anno* 1104.

Montenai *Georgette*, a beautiful Lady of Honour to the Queen of *Navarr*; she Composed a Book of Emblems and Mottoes, which she presented to the Queen, and gained great Applause for her Learning and Ingenuity.

Mozel *Julian*, a very learned Lady; she is said to have spoke fourteen Languages, and to be very well skilled in Philosophy when very young, but at last turned Nun, and lived a very strict religious Life.

Murtia a Goddess whose Statue was set up in *Rome*, covered with Dust and Moss, by reason she was held to preside over idle Lazy Persons, to shew that of Sloath and Idleness comes nothing that is good: her Temple was at the Foot of Mount *Avetine*.

Muses they were Nine, reputed to be the Daughters of *Jupiter*.

Manners, *Directions about them.* It would be unnecessary to advise (what is a common document for Children) That when you answer *Yes* or *No*, you must always add *Madam* or *Sir*, &c. It is obvious also, that when you answer *no* in contradiction to some person of quality, you must not say bluntly or positively, *no*, but by way of Circumlocution. *You will pardon me Sir. You will excuse me, Madam, if I presume to say so and so.* — It is unmannerly to make comparison with the Person to whom you are speaking, to discover the imperfection of another, as to say, *I know such a Man very well, I have seen him drunk; he is thick Shoulder'd, or grey-headed like you.* Or to tell a Lady, such a Person is of no good reputation, *I know her well, she is fat and swarthy, like your Ladiship.* — It is unhansome likewise (as many do) when a thing is spoken obligingly to you, to say rudely, *You are mistaken, Sir, it is not so.* You must rather turn the Phrase, and say, *Sir, Your favour amazes me, I have done nothing but my Duty.* — A Person pretending to the least competency of discretion, would Betray himself very much to hedge in a discourse of his Wife, his Children, or Relations, before strange Company. If occasion be offer'd, he may speak of them, but it must be modestly and not long. — When a Woman makes mention of her Husband, she may use his name with the addition of *Monsieur*, unless his condition be very inferiour: But if the Company before whom she speaks be much above his Quality, she is to say only *my Husband.* — It is not civil when a Person of Quality hesitates or stops in his discourse, for you to strike in, though with pretence of helping his memory; as if he were telling us how *Cæsar defeated Pompey at the Battle of of of*, you must not say *Pharsalia*, 'tis better to attend till he recollects, or asks you himself. — It is likewise indecent, whilst you are speaking, to address your self often to one person, in these or such like words: *You understand me, Sir; am I intelligible? I know not whether I explain my self, &c.* this arguing a suspition of his Intellect, and is by all means to be avoided. — It is not becoming

coming a person of quality, when in the Company of Ladies, to handle them roughly, to put his hand in their necks, or their bosoms; to kiss them by surprize; to pull off their Hoods; to snatch away their Handkerchiefs; to rob them of their Ribbands, and put them into his Hat; to force their Letters or Books from them; to look into their Papers, &c. You must be very familiar to use them at that rate: And unless you be so, nothing can be more indecent, or render you more odious. —— When a Jewel or other Curiosity is shown in Company, it is very ill breeding to clap your hands upon it first. —— For thereby many People discover the weakness of their judgments, that they have not been used to Curiosities, and know not how to value them right. —— And here it is not improper to advertise, that you must always pull off your Glove, and ksis your hand, when you take from, or present any thing to a person of Quality, or when you return any thing to them: But if he desires you to reach such a thing, you must do it presently without making him attend, and having presented it, not forget to kiss your hand. —— 'Tis rude likewise when a man is reading, or writing a Letter, to peep over his shoulder, or to open any Papers that you find upon the Table of a person of Quality. —— When a new Person comes into a room, and any of the Company rises to meet or salute him, though the Person so entring be your Inferiour, it will be but civil in you to rise up too and salute him. If a Messenger comes in to speak with you, though it be but a Footman, yet coming from a Person to whom you are oblig'd to pay respect, you are to rise from your seat, and receive his Message standing, and uncover'd. — In Assemblies upon any publick Ceremony, you must have respect principally to two sorts of people, the outhors of the solemnity, and the persons invited. — The Authors of the Ceremony (if the action be serious) are always to precede, though perhaps their condition be Inferiour. For Example, at a Wedding, the *Bride*, *Bridegroom*, *their Relations*, and the Ecclesiastical Officers may challenge that priviledge, and 'tis but civil to allow it, though they be much beneath you. If at a Christning, the Midwife, the Godfather, and Godmother, and Child, and all that are essential to the Ceremony, go before. At a Funeral, the Children and Relations of the defunct have the same. But some will *of Complement* ask what we are to say to these great Lords and Ladies in our Visits, whether any thing or nothing? If there be design in our Visit, then we may inlarge, but if our visit be only to show our selves, and let his Lordship know we are alive, we need do no

no more. The Story told in merriment of a Courtier (who making a visit to a Noble Man upon that score only, and accosting him thus, *I am come to wait upon your Lordship only to pay my respects*, was answered thus bluntly by the Lord, *Do it then and be gone.*) —— There are several ways by which we do usually insinuate our Compassion, either by *Congratulation*, which is a civil intimation of the joy we conceive at some good fortune that has befallen him: Or *Condolency*, which is a signification of our sorrow and regret for his affliction or misfortune: Or *Thanks* for some favour receiv'd: Or *Protestation* of service, respect, submission, obedience, fidelity, &c. Or *Complaint*, in which Case, there is no need of Precepts: It is the natural language of the heart, and we may let her alone to express her self: If she be sincere, she will suggest nothing but what shall please and perswade too, for that is an infallible effect of verity. — And indeed whatever is studied and elaborate, does rather lessen and question our affection than evince it: —— So that those Persons are infinitely mistaken who make all their Compliments with lofty and hyperbolical Exaggerations, contrary to their own thoughts, and as destructive to their designs, as they do who make *Cæsar*, and *Alexander*, and *Scipio*, truckle to the first Person they intend to commend for his Bravery: Who prefer the Beauty of a Lady, before the lustre either of the Stars, or the Sun, and put the poor Snow and Lillies out of Countenance, by a Romantick repetion of the whiteness of her Hand. —— If it be a Lady of Quality, you cannot address your self to salute her with respect, unless she vouchsafes to advance, and tender her Cheek, and in that Case too, you are only to pretend to salute her by putting your Head to her Hoods. —— If there be other Ladies in the Room, and they of equal condition, and independant upon the Lady you saluted, you may salute them too: But if they be inferiour, and depending in any wise, you are oblig'd to forbear. —— *What we are to observe at the Table:* — If a Person of quality, detains you at Dinner, 'tis not civil to wash with him, but by his express Command! —— Whilst Grace is saying, 'tis decent to stand up; when it is said, you are to attend till you be plac'd. —— When you are at the Table, you must sit upright, and not loll upon your Elbows. You must not by any awkward gesture show any signs that you are hungry, nor fix your Eyes upon the meat, as if you would devour all. — Whoever Carves, you must be cautious of offering your Plate first, you must rather stay till it comes to your turn, and excuse your self if you observe any body pass'd by,

by, of more quality than your ſelf; If you be preſs'd to receive it, you are to tender it to thoſe perſons your ſelf, only you are not to preſs it upon the perſon that offers it to you, if it be either the Maſter or Miſtreſs eſpecially.—No man is to be preſs'd to drink, for exceſs of Wine does no body good; others are diſorder'd with a little; others are oblig'd to ſobriety by their Characters and Functions, as the *Clergy*, *Magiſtrates*, &c. and to ſee either of thoſe over-taken, would be a very ill ſpectacle. —— It is not civil to call for any thing you like, eſpecially if it be a dainty; nor is it better, when you are offered your choice of things that are good, to lay hands upon the beſt: you muſt rather anſwer, *which you pleaſe*. —— 'Tis not manners as ſoon as you are ſet at the Table to bawl out, *I eat none of this, I eat none of that; I care for no Rabit; I love nothing that taſts of Pepper, Nutmeg, Onyons*, &c. —— How hungry ſoever you be, it is indecent to eat haſtily or ravenouſly, as if you would choak your ſelf. —— If you happen to burn your Mouth, you muſt endure it if poſſible, if not you muſt convey what you have in your Mouth privately upon your Plate, and give it away to the Footman: For though Civility obliges you to be neat, there is no neceſſity you ſhould *burn out* your Guts. —— If your Fingers, Knife, or Fork be greaſy, you muſt never wipe them upon the Cloth, or Bread, but always upon your Napkin: And to keep your Fingers clean, it is the beſt way to eat with a Fork. —— To blow your Noſe publickly at the Table without holding your Hat or Napkin before your Face, to wipe off the Sweat from your Face with your Handkerchief, to claw your Head, *&c.* to belch, hawk, and tear any thing up from the bottom of your Stomach, are things ſo intolerably ſordid, they are ſufficient to make a Man vomit to behold them; you muſt forbear them therefore as much as you can, or at leaſt conceal them. —— You muſt never drink any perſons health to himſelf, unleſs it be begun by a third perſon; and in that Caſe, if it be to the Wife or other Relation of a perſon of quality, you muſt do it by her Titles, not thus, *My Lord, a good health to your Lady, your Brother*, &c. But, *My Lord, a good health to my Lady Mareſchal, to Monſieur le Marquis*, &c. If a Perſon of Quality drinks a health to you (eſpecially if it be your own) you muſt be uncover'd, and bend a little forwards with your Body over the Table, till he has done; but you muſt not call to pledge him, unleſs he requires it himſelf. —— But this pulling off the Hat, is not to be uſed but to Perſons of extraordinary Quality. —— If a Prince or Princeſs does you the Honour to dine with you, you muſt not ſit down with him at the

the Table, but wait behind his Chair, and be ready your self to give him drink or Plates as he has occasion. — *What we are to observe at a Ball.* —— If you be at a Ball, you must know exactly (if not how to dance) at least the rules observ'd in dancing, especially in the place where you are (for in all places the rules are not the same) and by no means be defective in any of them. —— If you be taken out and can dance, you cannot refuse it without being thought singular and morose. —— If at length, to show their authority, or give themselves diversion, they will force you to dance, you must not refuse them, for it is better to expose your self to a little involuntary confusion to render your self Complaisant, than to be suspected of declining them in contempt. — Having done your dance, you must carry that Lady back to her place, and take out another; observing when you are taken out again, to challenge the Lady that you took out first, if it be the Custom of the place. —— If the King or Queen dances, all the Company is to stand, and be uncover'd, unless those whose function exempts them. —— *The Civility to be observ'd by a Superiour to an Inferiour.* —— Order would have conducted us to say something in this place of Civility due from a Superiour to an Inferiour; but because it would be to prescribe Laws to those who should give them, we shall wave it. — Yet I shall presume to advertise, That if they be not so wise as to consider, that the poorest and most Inferiour Creatures are Men as well as they. —— And as having this priviledge above them, that to sanctifie Poverty Christ made choice of that condition before theirs; yet for their own proper interest they are obliged to be good in Example to their Servants, and civil to others who are not of their dependance. And indeed what a monstrous thing it is to see a Nobleman without Civility! Every body shuns him, every body despises him, so that he had as good be out of the World as be belov'd by no body. And this is not to be admir'd; for Civility being the effect of modesty, modesty of humility, *and humility being a true mark of greatness of the mind*, and indeed the true greatness, it is that which obliges, which gains upon the affections, and makes a Man belov'd wherever he comes. — *Railing or Bantering.* —— Because, according to the humour of this Age, our Conversation runs much upon *Raillery*, it will not be amiss to let you know that there are two sorts of *Raileries*. — *Railery is naturally a pleasant and witty discourse, expressing something agreeable, without offence to any Mans Person or Reputation.* — But because by abuse the signification

of

of the word is much inlarg'd, there is another sort of *Railery*, of which most People make use to render any vice or infirmity ridiculous or contemptible, either by manifest but ingenious derision. —— The art is, to use Railing handsomely, for we must not only have a good fancy, and a pleasant Wit, but our Wit must be present and just, to give it a proper application. In effect this railery consists not in fooling, jesting, or provoking laughter by little puns or conceits, abstracted from mean and pitiful subjects, nor from old obsolete Proverbs, long since laid aside upon very good reason; but we are to think beforehand what we are to say, and when we do speak, to bring forth something that is new, smart, or sublime, answerable to the quality of the Person to whom we speak, snd not impertinent to our subject. —— Imitate not the rashness and vanity of some who will rather lose their *friend than their jest*: and common sense will teach us, that common applause is no competent recompence for the lois of a *Friend*. —— To avoid therefore the inconvenience of being offensive in discourse, the following directions are to be observ'd. —— First, We are not (how pertinently soever they may come in) to make any personal raillery that may reflect particularly upon any Man living, or but lately dead, because they may be said to be still alive in the esteem or memory of their Friends. —— Secondly, we must distinguish voluntary and natural defects: It would be rude and unbecoming to railly upon a Man for being Blind or Lame. —— Again, we must not be immodest in our *raillery*, touching upon things that ought to be conceal'd, tho' it be wrap'd up in never such clean Linnen. —— Another thing with all accuracy to be eschew'd, is playing upon the infirmities or misfortunes of any Man; For a generous mind will never insult upon the afflictions of another. It is baseness in respect of the World, and 'tis impious in respect of God.— Great Caution is to be taken how we reflect upon any mans *Religion, Reputation, or Infirmity*. —— In other things we may take our Liberty, that is to say, not transgressing the Rules of Modesty, which ought to be an inseperable Companion of all our actions and words. —— For people are generally so far from taking snuff at what is spoken freely and wittily, without reflection, that every Man is pleas'd: Innocent gayety being almost an infallible mark of a good Nature.

Moscovian Women, *their Nature, with an Account of a contrary Temper.* I have read of a Man, who the more he laboured to Soveraignize over his Wife, the quarrel ever became more implacable; for she ever ended that days conflict with this

this peremptory close: Trust me, Husband, this will not do it. At last, as later Considerations prove ever wisest, he recollected himself: Beginning to expostulate the cause with himself in this manner. How long shall I intangle my self in this intricate Maze of endless miseries? To what purpose is it, that I contest with my own Flesh? Raise a Pad in the straw, and awake a sleeping Lyon? It may be her Disposition is more generously tempered, than to be thus haled. Turn then the Scale; and let her enjoy the Freedom of her self. This will relish better to any well condition'd Nature, than ever to be contending for Mastery: and make the whole Countrey Ring with our Folly. Upon which Resolution, they closed together in such an equal Concord and Harmony of their Minds, as they were never known to be angry both together: The one giving way to the others Passion, with such Sobriety and Discretion, as they never afterwards needed any neighbourly Mediation. This I have the longer insisted on, because I am not Ignorant how many surly and rough Dispositions do abuse by their harshness the easie and well-tempered Natures of their unhappy Consorts. Indeed, were all Women of that servile Condition, whereof the Ingenious *Barcley*, in his *Mirror of Minds*, reports those Women to be of, who cannot be perswaded that their Husbands love them, unless they beat them: Correction then would be found the only Introduction to Affection: But these Nations are more Civil, and our Womanish Spirits more Virile, to endure such affronts. It is worthy our Observation, to relate what happened to one *Jordan*, in his Marrying in those parts; being a Native *German*, and one who had accompanied *Barcley* in his Travails. He reports it thus, being in those parts, one *Jordan*, a *German*, and who had kept me Company in my Travails, fell in Love with a Woman there, and Married her: Demeaning himself to her as became a loving and respectful Husband; but the more she was tendered by him, the more she seemed to be discontented with him. No dalliance, nor all the Tokens of Love or Affection that he could shew to her, could either win or wean her from that discontented Humour, to which his too much kindness had brought her. At last, seeing that the more he laboured to Content her, the less she seem'd to be pleased; he takes her aside one day, demanding of her the Reason of her distaste? O Sir, saith she! how should I be well pleased, when you shew no Argument of Love towards me? Not of Love, replied he! what more Signs of respect can I show you, than these I already do? I am sure you want nothing.

Yes,

Yes, Husband said she, I want Correction: And if you did truly Love me, you would beat me, as you see other Husbands in these parts use their Wives: for I must freely tell you, for all your Professions of Love and Respect toward me, till you begin to beat me, I shall never be perswaded that you Love me. This could not chuse but beget Admiration in him: yet, least he should lose his Wifes good Opinion, at last he began to follow the Countrey-fashion, and to give her such Correction, as might sufficiently perswade her of his Affection. Although, in the end, his *disciplinary* Love grew to be too bitter: For he brake her Neck before he left her. But no modest care can endure any such *break-neck-Love*: Wives are not to be made *Slaves* but *Companions*. And as their Constitutions are Soft and Delicate; so should their usage be mildly tempered and affectionate.

Mumpers are both Male and Female, a Genteeler sort of Beggars, for they scorn to beg for Food, but Mony or Cloaths, the Money they lay out to pamper the Gut, and the Cloaths they sell to reimburse the Pocket. The Male *Mumper* in the times of the late Usurpation, was cloathed in an old torn Cassock begirt with a girdle, with a black Cap, and a white one peeping out underneath; with a formal and studied Countenance he steals up to a Gentleman, and whispers him softly in the ear, that he is a Poor Sequestred Parson, that he hath four small Children with a sick Wife, all ready to perish. Sometimes he appeared in the habit of some decayed Gentleman, and then he pretends what a great sufferer he hath been for his Majesty, but lately come out of Gaol, and not a Penny to help himself. Sometimes he appears with an Apron before him, and a Cap on his Head, and begs in the Nature of a Broken Tradesman, who having been a long time sick, hath spent all his remaining Stock, and so weak he cannot work. The Female Mumpers, with a torn black Hood and Scarf, will go confidently to an House, and knock at the Door, demanding to speak with the Mistress of the House, where after an Apology made for her boldness, she acquaints her how urgent her necessity is; having an Husband very sick, with two small Children, ready to give up the Ghost; that she was born a Gentlewoman, but Marrying against her Friends Consent, she was by them thrown off and disowned, and so by her Husbands sickness reduced to this miserable Condition. Sometimes she appears as if big with Child, and so begs Cloaths or Linnen to make Clouts: She is very busie in the Palace-yard in Term-time; but if she be young, tolerably handsome, and she find Charity grow cold, she

will endeavour to repair her pretended misfortune by night-walking. There is yet one Genteeler sort of *Mumpers* than any yet named, of which Qualification I never knew but two; these had their Horses, and agreed between themselves as to their particular tidings. Their business was to enquire out among Booksellers small Treatises not long Printed, yet unsaleable, of which they would buy a quantity of a sort for waste Paper, or little more, and having drawn up or caus'd to be drawn, a general Epistle Dedicatory, they left space at Top to insert the Name and Dignities of the Person they intended to Dedicate the Book unto, carrying Letters and Ink with them, which they speedily did Print, and tolerably enough for that purpose; the Epistle was Printed before, so that they need add nothing but the Name and Dignities. I have heard them confess they had from the meanest Donor, thrice the value of what the Book was sold for at first, and most commonly six-fold. Their travelling Time was in the Summer, wherein they got so much to keep them drunk all the Winter; but they being deceased, I believe the Trade died with them.

Matches *unequally made.* 'Tis the principal Study of all Persons to pass their time with most ease, and to avert as much as possible the Miseries which sin has subjected us to. This occasions a continual Inquietude in Men, and makes their Lives so uneasie, that nothing can satisfie them but the prospect of those flattering Joys which hope presents to their longing Eyes. When a thinking Man seriously reflects on his past Actions, he finds nothing but vain fooleries, and would sooner chuse any sort of Life than have 'em plaid over once more. For this Reason we can never be at rest; for we are always contriving and inventing, expecting and desiring better things than we possess. And for this it is that all men pursue after some sort of Pleasures or other; some the delights of the *Sense*, others *Wealth* and *Riches*, others *Books* and *Knowledge*; others the Airy Charms of Honour, and Fame, *&c.* All which depend upon the Natural Temper or Education. But the surest way to gain quiet in this World, is some honest Imployment suitable to our Quality, attended with an unstained Reputation. And I do not Question, but I may bring in Marriage for a large share, since of all other Blessings it seems to be the most durable; yet I prefer a single to a Married Life, provided it be attended with *an unspotted Chastity*, since it is divested of all the unhappy Cares of this World, and *resembles the Life of Angels.* But these are Blessings, God only bestows on a few, and therefor

fore a ſingle Life is generally ſo far from being good, that 'tis a dangerous Trap for our Vertue. If the great Bleſſing of Matrimony does ſo frequently fruſtrate mens Expectation, 'tis becauſe the principal ends of it are perverted; and if it be raſhly gone about, 'tis no wonder if it end fooliſhly and deſperately. Since then this is ſo weighty a State, it will be the higheſt folly to venture upon it without Conſideration. But the chief thing that makes *Marriages ſo unhappy*, is the inequality of them. As for Unequal Marriages, 'twill be very hard to determine any thing that may pleaſe all; there is uſually ſuch a vaſt diſagreement between Parents and Children in this Caſe, that there's no hopes of ever reconciling them, when perhaps both are to be blamed. But before I come to particular Matters, I premiſe this, that to compleat a true and happy *Marriage*, are required *Vertuous Inclinations*, *Hearty Love*, and *True Liking*, ſo that they may both be of the ſame mind, and have one and the ſame Intereſt; and to make up this, there muſt be a ſuitable agreement in *Ages*, *Humours*, *Breeding*, *Religion*, *Families*, and *Fortunes*, which when they concur, we may expect all the Satisfaction this World can afford; but when any of theſe are wanting, Marriage but ſeldom proves comfortable. But particularly I ſhall chiefly inſiſt on theſe three ſorts. 1. Of old Perſons Marrying with Young 2. Of Marrying without Friends Conſent. 3. Of Marrying without their own Conſent, of all which I ſhall give a brief Idea. *To tye Old Age and Youth together*, is a thing that may be accounted one of the greateſt Extravagancies, which neither Nature, Juſtice or the World can juſtifie them in: ſince nothing is more unnatural than to unite brisk and ſprightly Youth with dull and ſenſeleſs old Age: And there can be no greater breach of Juſtice, than to join two ſuch different Natures together, as will almoſt certainly be the Deſtruction of each other: And for the World they can expect nothing from them but Scoffs and Laughter; ſuch Marriages look like ſome very extravagant Farce, intended only to ſet all the Spectators into a huge fit of Laughter, and that one that obſerves it well, would think they rather deſign'd to make Sport for others, than to procure any manner of ſatisfaction for themſelves. But to expoſe the Folly of this the more obviouſly, ſuppoſe one of either Sex, who ſeem to be on the brink of the Grave, yet longing for to be coupled with Youth; expoſed to the Life in all their Fopperies, as Garb, Addreſſes, Courtſhips and Fruits of it afterwards. But to be Graver, ſuch Marriages are undoubtedly as Unlawful as they Unnatural, anſwering none of

the Ends of Matrimony, there being no more possibility of mutual Society and Comfort than any thing else. Indeed 'tis a kind of *Incest*, worse than that of *Oedipus*, who unwittingly is said to have marry'd his Mother, but here's one who with his Eyes broad open, is content to be hobbled with his Great-great-great-great-great Grandmother, for which he does not deserve so much as the Good Wishes we give a Felon or a Murderer, *God send him a good Deliverance!* Athens. The Imprudence and Impiety of all such as run rashly, or without their Friends Knowledge or Consent, on Matrimony, is more frequent in our Nation, than in Neighbouring Countries: And tho' some more care has been taken to prevent it of late years, yet we cannot expect it will be wholly put a stop to, so long as there are so many *Priviledged Places for Marriages*. As to such Persons as steal Persons much above themselves in Fortunes, 'tis the most base and ingenerous Act in the World; to Marry purely for Money, seldom fails of causing an unhappy Life. I would have all high Lookers and Pretenders to great Fortunes to consider, 1. What a vast piece of Injustice 'tis to rob a Loving Father of a Daughter, in which he places so great a part of his Delight, to take his dearest Jewel from him; and violently to tear a blooming Sprig, which he has nourished with so much care and tenderness; what showers of Afflictions fall upon both afterwards! 2. Consider what a high piece of Imprudence it is for a Man so dangerously to venture himself with a Young Creature, whose fickle Fancy turns like the Wind, and whose Love quickly may turn into Hatred, which may bring his Life at her Mercy. Again consider the greatness of the Offence of *Marrying without Friends Consent*, from this, that Nature has given to Parents an extraordinary Power over their Children, making far greater Distinction here than in any other Persons whatsoever. As Parents Authority is great, so ought Childrens Obedience to be great too. And as Marriage is the greatest concern, and that which a Parent takes most care in; so for a Son or a Daughter to be disobedient, in this we is the greatest piece of Rebellion, as well as Ingratitude. Next proceed to consider the Female Sex: And as they are of a more soft and flexible Disposition than the Male, they are more adapted to Obedience: And that Obedience and Compliance in them seems more convenient and necessary. This will more easily appear, if we consider the unsteady Nature, and unsatisfied Disposition, especially of the Female Sex, whose Reasons are generally byas'd by their Humours, and not strong enough to search into those things that

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are best for a Married Life: again if we consider the Modishness of the generality of Young Ladies; when we consider many of their Tempers, a Person that would gain them, needs only fine Cloaths, an Impertinent Tongue overlaid with Bombastick words, and a Maggotish Noddle well-stuft with Impudence. Of such Persons Dancing-Masters, and Singing-Masters have frequently made a Prey. The chief Spring, that moves so many young Mens Affections, is Beauty; but this is so far from procuring their Imaginary Consent, that it many times is the primary Cause of the greatest Miseries that befal a Married Life. Again consider Beauty in it self, and see the Infinite Folly of those that expect Satisfaction from thence. There are other things, which may attract Mens Affections, and cause them to transgress the Duty they owe to their Parents; as *good Nature, a fine Carriage, a quick Wit, and a sweet Voice.* Yet when all these meet together in one Woman, they are many times Misfortunes rather than Advantages, and Plagues rather than Blessings. I doubt this will not meet with a kind Reception from Parents, since it is to shew the unreasonableness of their forcing their Children to Marry one they don't Love. This is a Misfortune, that lights more upon the Heads of great Persons than others, and more on the Female Sex than on Men. I might shew the greatness of this Injury by several Arguments, I shall only mention one or two. 1. All the Pains and Cares that a Parent is able to take or perform for a Child in this sad Case, can never make amends for it, the misfortune being often so great that 'tis beyond the Power of Man to relieve or give ease to. 2. For a Parent to shew all the kindness, tenderness and care imaginable toward his Children, from their very Birth up, and yet by his over-violent Zeal and too eager desire after his Sons Happiness, by an unlucky blow to ruin him at once beyond all relief, is most unaccountable. *Parents Lives are often like those of Poets, and Gamesters, who can very rarely arrive to the Pleasure of being cool and at rest, their busie Souls, and over-whelm'd desires are continually in flame, which never suffers them to have a calm and even Temper.—'Tis their over-doing of things that commonly ruins their designs, and breaks all their Measures,* &c. I cannot suppose, that any Parents wish their Children the least hurt or injury; but as I acquit them of this vice, I must needs accuse them of an insufferable Piece of Folly, when they think to make that Match happy which begins with Hatred and Loathing. The main and principal cause of this severity in Parents, is Money; and Covetousness, (says an Ingenious Gentleman) is not so much a

Vice, as a deplorable piece of Madneſs. That this is at the bottom of all, will appear from hence, that they will never conſider of, nor ſuffer any thing, tho' never ſo eſtimable and valuable, to ſtand in Competition with Money. Let me conclude all with a few Words of Friendly Advice. 1. For old Perſons who are above Sixty, not to Marry at all, but employ their thoughts on another World, 2. For Children, That they dare not to venture on this Sacred Order of Matrimony without their Parents Conſent; but to have a ſtrict and more than ordinary care to avoid all *Temptations*, till they have leave, as they would a moſt deadly Precipice. But for the *Young Perſons* that have a larger Power of diſpoſing themſelves, 'twill be the higheſt Piace of Folly to Marry one that is much beneath them (except upon the account of ſome extraordinary Excellencies.) 3. For Parents, I would have them ſeriouſly to conſider the great account they muſt give at the laſt day, for many of their Childrens failings; eſpecially thoſe woful misfortunes they have brought upon them by their own means, with the Heinous ſins of Perjury and Treachery; therefore let them dread the thoughts of all ſuch *unhappy Matches*. To conclude, I adviſe every Perſon, Old or Young, to beware of Marrying to one of a *different Religion*: For, whatever other good things attend a Marriage, this one thing is enough to ruine all.

Myrmice, a Maid, who for contemning *Ceres* was turn'd into an Ant.

Myrrha, Mother of *Adonis*, who is ſaid to fly into *Arabia*, and to be there turn'd into a Tree of that Name.

Maids, (*Laundry*) *in Great Houſes.* If you would have the Eſteem, Credit and Reputation of a compleat Laundry-Maid, you muſt obſerve theſe following Directions. Firſt, You muſt take care of all the Linen in the Houſe (except Points and Laces) and whatever you waſh do it quickly, and do not let it lie and ſtink, and grow yellow, and ſo create to your ſelf the trouble of Waſhing it again before it be uſed. Secondly, You muſt take care that all the Bracks and Rents in the Linen be duely mended. Thirdly, Keep your certain days for Waſhing of ſuch Rooms as are appointed you to Waſh and keep Clean. Fourthly, You muſt be ſparing and not laviſh and waſtful of your Soap, Fire and Candle. Fifthly, Entertain no Chair-Woman unknown to your Maſter and Miſtreſs. Sixthly, Be careful that your Tubs and Coppers, or whatſoever elſe you make uſe of, be kept clean, and in good repair. Seventhly, You muſt be careful that you riſe early every Morning, but more eſpecially on waſhing-days.

Maids (*Houſe*) *in Great Houſes,*

Houſes. 1. Your Principal Office is to make clean the greateſt part of the Houſe, and ſee that you ſuffer no Room to lie foul. 2. That you look well to all the ſtuff, as Hangings, Chairs, Stools, *&c.* And ſee that they be often bruſhed and the Beds frequently turned. 3. That you do not mis-place any thing by carrying it out of the Room to another, for that is the way to have them loſt, or you ſoundly Chid for not keeping them in their proper places. 4. That you be careful and diligent to all Strangers, and ſee that they lack nothing in their Chambers, which your Miſtreſs or Lady will allow, and that your Cloſe-ſtools and Chamber-pots be duely emptied, and kept clean and ſweet. 5. That you help the Laundry-Maid in the Morning on a waſhing-day. 6. That in the Afternoon you be ready to help the Waiting-woman or Houſekeeper in their preſerving and Diſtilling.

Maids *(Scullery) in Great Houſes.* 1. You muſt be careful to keep ſweet and clean, the ſeveral Rooms which belong to your Charge, as the Kitchin, Pantry, Waſh-houſe, *&c.* 2. You muſt waſh and ſcowre all the Plates and Diſhes that are uſed in the Kitchen, likewiſe the Dreſſers and Cupboards, alſo all Kettles, Pots, Pans, Chamber-pots, with all other Iron, Braſs, Tin, and Pewter Materials, that belong to the Chambers and Kitchen. 3. You muſt waſh your own Linen, keeping your ſelf ſweet and clean, remembring always, ſo ſoon as you have made an end of your dirty work, to waſh, and dreſs your ſelf Neatly, Titely and Cleanly. Now if you be careful and diligent, and cleanly in performing this place, you will have notice taken of you, and you will be Advanced to a higher and more profitable Employment.

Meekneſs. Meekneſs may be rank'd with Humility, and both of them are very comely and adorning to Birth and Beauty; commanding Love and Affection from all; but then this Meekneſs muſt be true, and not feigned, for although the Adulterations of Art can repreſent in the ſame Face, Beauty in one Poſition, and Deformity in another; yet Nature is more ſincere, and never intended a clear and ſerene Forehead ſhould be the Frontiſpice to a Cloudy and Tempeſtuous Heart; it is to be wiſhed therefore that no outward appearance of this kind might take place, unleſs it be really internally ſo; and therefore, thoſe that would be adorned with Meekneſs, in which no defect may be found, muſt look inward, and examine what Symetry is there held with a fair out-ſide, and narrowly obſerve, whether any ſtorms of Paſſion darken and cloud their Interiour Beauty; and uſe at leaſt an equal diligence to re-

ſcue that as they would to clear their Faces from any ſtain or blemiſh. Meekneſs is not only recommended to all, as a Chriſtian Virtue; but is in a more peculiar manner enjoyned to Women, as one main accompliſhment of their Sex; and is not only eſteemed by Men, but very highly by God himſelf; his Holy Word atteſting, that a Meek and Quiet Spirit is in his ſight of great Price; and therefore to all that will not enter Diſpute with God, and Conteſt his Judgment, it muſt likewiſe be ſo; however, though Meekneſs in it ſelf be no more than a ſingle entire Virtue; yet it is diverſified, according to the divers Faculties of the Soul, over which it ſpreads it's influence; ſo that there is a Meekneſs of the Will, a Meekneſs of Underſtanding, and another kind of the Affections; which muſt all concur to ſumm up the Meek and Quiet Spirit. Meekneſs then in the firſt place of the Underſtanding, conſiſts in a pliableneſs to Conviction, being directly oppoſite to that ſullen adherence which poſſeſſes divers, who Judge of Tenets not by Conformity to Reaſon and Truth, but their Prepoſſeſſions, and Tenaciouſly retained Opinions; only they or ſome in whom they Confide, have owned them; but certain, ſuch a Temper is of all others the moſt obſtructive to Wiſdom; this throws them into hazard and chance, and what they firſt happen on, they draw and determine that meerly upon the Priviledges of it's Precedency: we find, that the Mind that adheres but to one Opinion, can be guilty but of one Error; but where it is expoſed to the Efluxes of all new Tenents, it may ſucceſſively entertain an Ocean of Deluſions; and to be thus yielding, is not true Meekneſs but a Servility of the Underſtanding; we muſt confeſs, it ſhows a great weakneſs of the Mind. It is therefore of the moſt important concern, to fortifie that part which lies ſo eaſie to aſſaults, that it may be ſecure againſt all Attempts and Inſinuations. Meekneſs in the ſecond place, is that of the Will, which lies in it's juſt Subordination and Submiſſion to the Supream Authority, which in Divine things is the Will of God; in natural, thoſe of Moral Reaſon and Right, and in humane Conſtitutions the command of Superiours; and ſo long as by theſe, the Will governs it ſelf in their reſpective Orders, the Meekneſs required of it is not tranſgreſſed; but Experience atteſts, that in its Deprivation is an Imperious Faculty, ready upon every Advantage to caſt off that Subjection, it was deſigned to, and independently Act from thoſe Motives which ſhould influence it; and this being very much imputed to the Female Sex, it is very neceſſary, that by their making the contrary evident, they

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shouldwipe off such a stain as sullies theCandor of their Virtues; and indeed we know nothing more incentive to the Endeavour, than the having a right estimate of the Happiness, as well as Virtue of a governable Will; then they may see with delight, how calmly they may glide through the roughest events, that can but Master that stubborn Faculty; it will enervate and enfeeble a Calamity, take away it's afflicting force and power, Triumphing and Commanding over even what it suffers. It was a saying of the Philosophers, that a wise Moral Man could not be injured, or made miserable by any Calamity; and if this Maxim held good, how much a greater advantage have they, who possess the Divine Wisdom of Christian Resignation; that inwraps and twists all their choices and desires with Gods, and are neither at the pain or hazard of their own Elections; but are secure, that unless Almightiness can be frustrated, they shall possess what shall be best to their Advantage: proportionable, though not equal to this, is the Happiness of the Will regulated by Reason, in things that are contained within it's Sphere; it is the Dignity of Humane Nature, and that which distinguishes it from that of Beasts; yea even those grow more contemptible in their kinds, the farther they are removed from it; for the dull, sluggish or otherwise restiff and untractable Creatures, stand not in Competition in our Opinions with those that are active and tractable, which in some sence are accounted by many, but a few degrees from Rationality: moreover, Reason affords somewhat of a Basis and Foundation for the Will to fix on; those that take Reason for their Guide, will act equally and Consonant to themselves; but those who this Moment do things because they will do them, may the next have as wise an Argument to do something quite contrary; and so may spend their time at *Penelopes* rate, in weaving and unweaving a Web that is never to be finished to any purpose. Meekness is seen in a Will duly submissive to lawful Superiours, and thereby it not only avoids much Trouble and Contest, as to it self, but is rendered an amiable thing in the eyes of others, and renders the party exceeding Happy; it is the Parent of Peace both Publick and Private; a Blessing so considerable, as is cheaply bought with a little receding from ones own Will or Humour; whereas the contrary temper is the source and original of Infinite Confusions, the chief Incendiary that sets, not only Families, but Kingdoms, Churches and States in a Combustion; and is a kind of an Antecreative Power, which reduces things in a manner to that Chaos from whence God

God drew them into Order: And as the Will refined to Reason and just Authority, is a Felicity all Natures should aspire to, so more especially the fair Sex, whose Passions naturally encline to impetuosity, ought to place their Reason as a guard over their Passions, to keep them under and in due Order; for where this is omitted, and a Woman has no guide but her Will, and her Will is nothing but her Humour, the event is consequently disasterous to her self, and often to others that depend upon her, and the Hazard of this renders that other restraint of the Will, *viz.* Obedience to Superiours, a very happy Imposition, though it is not perhaps always taken so; for such as will resist the Government of Reason, are not very apt to Subject themselves to that of Authority; yet certainly God and Nature do attest the particular expediency of this to the Female Sex, as appears by their being placed in a Degree of Inferiority to the other; and further Observations being made, we find that there are two States of the Tree of Life, through which they can regularly pass submitted to Subjection, *viz.* That of the Virgin and Wife, the first to Parents, the second to a Husband, and the third, which is Widowhood, as it is casual whether ever it be arrived to or not by many; so if it be, we find it accounted by God himself a Condition most deplorable and desolate; and if we should say this happens upon the score of their being left to their own guidance, the sad Shipwracks and Disasters of of too many Widdows, would but too Melancholily justifie the Comment we might make upon it; but one thing it does, for it evinces, that God sets not the same value upon their being so at their own dispose, because they are ever accounted and pronounced more happy in the other States and Conditions, under Guides and Supports: those are wonderfully mistaken in their measures, who alledge meekness unsuitable and too mean for their Birth and high Spirits, looking upon it with false Opticks, as a thing too vile and unbecoming them; which if truly discerned in its proper Excellency, is their greatest Glory, whereby they are enabled without trouble or perplexity to encounter and overcome the adverse events of Life; when a stubborn and untractable behaviour, is only the mark of a great Stomack; and in some sense meer Morosenes, and savours not at all of a great Mind; the cruelty of a Coward, may when he gets the Advantage by surprize, as equally denominate him valiant, as the untractableness and ungovernableness of a Woman denotes her great and generous; for what value soever they put upon themselves, nothing

thing renders them leſs acceptable to others; every Contradiction of little weight and moment (which Meekneſs paſſes over) inſenſibly inflames ſuch as are unruly tempered; and throws them into a tranſport, ſo unruly and extravagant that it tends to miſchievous Effects: when on the other ſide, if ſhe be humoured and comply'd with, it only ſerves to make her more confirmed, that ſuch wild freaks are graceful to her, and makes her humours ariſe to ſuch gigantick Statures, that ſhe grows dizzy with looking at the heights they are raiſed to by her over-fond indulging them, till her Brains ſwimming, ſhe is not capable of telling what will pleaſe her, tho' ſhe expects ſhould find out ways ſufficiently obliging to give Satisfaction unmingled with diſturbance in all Caſes; ſo that to ſuch a one, we may aptly apply that of *Hannibal* to *Marcellus*, *viz.* That if he were vanquiſhed, he never gave reſt to himſelf, nor if he were Victorious, to others. And certainly the unquiet of a perverſe Spirit is ſo great, that could thoſe whoſe petulancy raiſes them in themſelves, compare it with the Calm and Happy Serenity of Meekneſs and Obedience, there would need no other incitement to make them prize and value it at a very high Rate, and rank it among the great Bleſſings of Life. Meekneſs in the laſt Branch is as lovely, and as much to be admired, as in the former; and this we place in the Affections, and it conſiſts in reducing the Paſſions to a Temper and Calmneſs, not ſuffering them to raiſe a civil War within, nor breaking out violently turn to the diſquietudes of others; and to this Regulation, Meekneſs is generally ſubſervient; however, becauſe the correcting ſome particular Paſſions are more immediately aſſignable to other Virtues, we may more aptly inſiſt on one which has a more direct and peculiar influence, *viz.* Anger, and this Paſſion has two Edges, wounding more fatally within, whilſt it deals its ſtroaks without; for the Vexation and Commotion that afflicts an angry Perſon, is more painful to himſelf than any thing he can ordinarily inflict upon another, and is properly term'd by the wiſe a ſhort Madneſs; for who, the Wits being rightly moving in their proper Sphere, would to do a leſs, incur a greater Miſchief; we muſt needs confeſs, is is ſo great a Diſtemper of the Mind, that were it takes an abſolute Poſſeſſion, it renders the party incompetent of ſober underſtanding or undertakings. *Plato*, when one of his Servants had done an extraordinary fault, going to chaſtize him, and at that inſtant finding the unruly Paſſion of Anger too Predominant, he forbare it; and a Friend coming in and demanding what he was doing,

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he reply'd, I am Chastizing an Angry Man; and then turning to his Servant, he said, I would beat thee, but that I am angry, as judging himself by that Passion to be in a fault, and therefore unfit to correct another for his Offences: we might enumerate the Protests of all the Moralists against this Passion, but they would swell too large for our design; however, let it suffice to take the suffrage of the wisest of Men, one that had by his own Expression acquainted himself to *Know Madness and Folly*, as he tells us *Eccl.* 1. 17. and again *Eccles.* 7. 11. *That anger rests in the Bosom of Fools.* Meekness we find in all things contrary to the Passion of Anger, *&c.* And since that passion is universally unbecoming to humane nature, it must be certainly most of all indecently, lodged in the soft and tender Breasts of the gentler Sex, every thing contracting so much more the deformity, by how much the more it deviates from it's proper Kind: Even nature her self has befriended the fair Sex with a cool and temperate Constitution, and subjected them to less fire, and consequently choler in their Compositions, so that their heats of that Nature are adventitious and preternatural, raised often by Fancy or Pride, and so looked upon as the more uncomely and indecent, being allowed the slenderer Excuses to cover the deformity: moreover, women by nature are feble, and the less able to assert or maintain their angers with any effectuous Force, which might make them see it was never intended they should loose the Reins to passion, which Nature seems by that very unability to have streightned; but when they do it, not only distort and cloud their Beauties by the violent agitations of their Minds, but render themselves monstrous by using what is unseeming and unbecoming Creatures cast in so fair a Mould, and made for Love and Complacency; their Tongues we must confess in general are their most formidable Weapons, and how ill becoming is it, for a woman that pretends to Breeding and Parts to be found noisy and clamourous, disturbing herself and grating the Ears of others, sullying thereby her fair Reputation, and betraying her Weakness; therefore this indecency ought to be avoided by those that would be accounted Wise and Ingenious, and be found by none but the off-scowring of the Sex, who in their sordid Manners and Behaviours distinguish themselves but in a small degree from Bruits, and we might take them for such did not their shapes evince us, they were made rational Creatures, but had corrupted themselves, and were become deformed in their Minds by degenerating from Virtue, and all that should proclaim them worthy of the end for which they were created: Pardon us Ladies,

dies, if we say, that such a sort there are in the world, and think not we reflect upon the whole, if we should proceed to mark out this part of the Sex; but as we do not purpose to be Satyrical, so we think to omit their Characters, for the sake of those whose Virtues have so powerful an ascendant over us, that they cover those Blots and Stains to such a degree, that we can pass them over without a severe Scrutiny to the prejudice of the Sex in general. *Socrates* was of the opinion, that a scolding clamorous wife, was the best disciple for a perfect Patience, and the Tryal of a meek spirit, and so he chose *Xantippe*, who gave him all the satisfaction he could desire therein; and tho' it profited him and rendered him more famous than otherwise he would have been, because his Meekness and Patience could not have spread so wide in the World, yet she much injured her self by it, by reason it has stood to many ages on Record to her Infamy and Disgrace, her Name becoming a by-word and a proper Term for a clamorous Fishwife. Let them then upbraid their own Madness, that to gratifie an impotent, nay a most painful passion, have degerated from what their nature, their Education, and their Qualities designed them; and if they can reverse their displeasures, it will be surely more generous and noble than any thing they can enterprise for their health and quiet: Anger we allow then to be a Corrosive, and if it be kept only to feed upon it self, must be it's own devourer; allow it not then to go abroad for food, nor feed it with suspicions and surmizes of others, nor suffer it to make any sallies at the Tongue, and it will by such usage in a short time pine away and dye. ——

Melancholly Lovers, *Causes of Love:* though some hold they all Centre in one, are notwithstanding in their Effects and outward appearances various, and there are those that hold, that a setled Melancholly of this kind, is incurable, yet Censure us as idle and vain if we go about to give the best, and most suitable Directions and Advice, not only to prevent dangerous Consequences, but to give ease to those that too eagerly pursue a fruitless Love. The sweet Tongued *Ovid*, when he had informed either Sex, how to proceed in the most curious Methods, and cunning ways to attain to their wished Happiness, closes his Art of Love with a Remedy or Cure; when there is a great necessity for it, when the Lover languishes, and has not the least Glimmering of hope to gain one favonrable Smile, from his Peevish, Proud, and too severely Coy Mistress, and thus begins his Remedy for such unrequited Love.

When Cupid *read this Title, streight he said,* Was

Wars I perceive against me will be made;
But spare, O Love, to tax thy Power so,
Who oft hath born thy Ensigns 'gainst thy Foe.
I am not he, by whom thy Mother bled,
When she to Heaven in Marses's *Chariot fled;*
I oft like other Youths, thy Fame did prove,
And if thou ask what I do still? I Love:
Nay, I have taught by Art, to keep Loves Course,
And made that reason which before was force.
I seek not to betray thee, Pretty Boy,
Nor what I have once written to destroy;
If any Love, and find his Mistress kind,
Let him go on, and Sail with his own Wind,
But he that by his Love is discontented,
To save his Life my Verses are invented;
Why should a Lover kill himself, or why
Should any with his Love, Grief wounded dye.
Thou art a Boy to Play, becomes thee still,
Thy Reign is soft, Reign then but do not kill;
Or if thou'lt needs be vexing, then do this,
Make Lovers meet by stealth, and steal a kiss,
Make them to fear, lest nny over watch them,
And tremble at each noise, least some shou'd catch them;
And with those tears, that Lovers shed all Night,
Be thou Coneent, but do not kill Out-right.

Avenna proposes Seven ways for the Cure, or at least easing this Malady; *Savanorola* chief Observations, and some more and some less: And the first they prescribe, is Exercise and Diet, and there is an old saying, That without *Ceres* and *Bacchus*, *Venus* grows Cold; a lazy Life and high feeding are great Causes of this kind of Love, so their Opposites must needs decay and wast it, for as the Poet says,

Take Idleness away, and put to flight,
All Cupids *Arts, his Torches give no Light.*

Cure of Love by Exercise.

Cured by Business, or harmless Recreations, imploys and takes it off from the thoughts of Love, puts to flight those Whimseys that wander about the Heart and Brain like the Atoms in the Original *Chaos*; for when it is imployd, the old saying is, The Devil has no power over him, because his thoughts being wholly taken up with his Business, there is no room for a Temptation to enter; but the mind being unoccupied lies open to all Assaults, which many times as easily prevail, as an Army against

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a City when the Drawbridges are carelesly left down; the Gates open, and the Port-Cuillis drawn up, or as a Stream getting at first a small passage by degrees, throws down the Dam that opposes and overflows all before it. If no Business offer, Exercise your self in Walking or Running, do it vigorously, and not leisurely and musing; keep your Eyes as much as may be off fair Objects, as imagining Crafty Love lays every where a Snare to entangle you, and in time as the Course of mighty Rivers with much Labour are turned, you will find an Easement, and the burning Flames of Love having spent in your Bosom the matter whereon they feed, may expire, or much abate of their vehemency. —— Cured is this kind of Love by extraordinary Temperance, Spareness and ordinary Diet; Fasting allays the hot Desires, and hinders Concupiscence; for as Physitians hold, that the Bodies of those feed high and live at ease are full of bad Humours, and those gross Humours operate on the mind, and stir up Lustful thoughts and desires, which Abstinence would prevent, by wasting, and at length removing those Causes, so that the Effects would cease. St. *Ambrose* tells us, That Temperance and Abstinence are great Friends to Virginity, and Enemies to Lasciviousness, when abounding Luxury overthrows Chastity, and fostereth all manner of Provocations to Lust; and this method the wise Philosophers observed, as did the Fathers of the *Christian* Church; and *Origen*, because he had no due regard to this, found the Temptation so strong, when he Preached in an Assembly, where there were handsome Women, that he supposed there was no possible way to remove it, but by gelding himself, which he put in Practice to his disgrace, when Abstinence might have been as Efficacious. —— Consider that to tumble in a Bed of Down, and to lye stretched at ease, is a great Contributer; Lascivious thoughts, and Imaginations, it gives soft repose, and that Drowsiness and Sleep, and therein wanton Ideas are represented; one Dreams he is Courting his Mistress, and she Smiles upon him, another that he is Embracing her, and finds an imaginary Heaven of Contentment, in the Charming *Phantom*, and this makes them burn with a desire to do that waking, which they only Fancied sleeping; these delusive Dreams, by lying hard and somewhat uneasie might be prevented, the Pamperedness of the Body being brought under. For this very Cause the *Iudian Brachmans*, a kind of Priests among them, keep themselves Continent, and will have no other Lodging, but the

Cure of Love by Diet.

Cure of Love by hard Lodging.

the ground covered with certain rough Skins of Beasts, as the *Redshank* do on harder, and Diet themselves very sparingly, and in that spare Diet they avoid such Roots, Herbs and other Food, as they know by any Phisical Virtue or natural Operation, provoking to Lust, as if they had observed the Poets Prohibition.

Eringo's are not good for to be taken,
And Lust provoking meats must be forsaken.

Cure by herbs, Physick, &c.

Certain it is that the *Athenian* women in their Solemn Feasts called *Thesmopheries*, because they were to abstain from the Company of men for nine days, they did, saith *Ælian*, lay a herb named *Hanea* in their beds, which by a secret virtue quenched the flames of desire, and freed them from the Torments of any violent Passion: Some hold that Melons, Cucumbers, Purslain, water Lillies, Ammi Lettice, and such cold fruits and Herbs are, of a Phisical vertue; to allay the feavour of a violent Passion, *Mizaldus* prefers *Agnus Castus* before any other. —

Caution in Case the Party be far spent.

Care what ever rules we have prescribed, must notwithstanding be taken, that by their Passion are much dejected and brought very low and feeble in their bodies; they must not go thro' these kind of hardships, but as fainting or languishing distempered Persons must have Cordials and Restoratives: A Lover that has, as it were lost himself, through Impotency and Impatience, must be called home as a Traveller by Musick, feasting and good Wine, Sports and Merriments, and viewing of pleasant objects, but not those that occasioned his Melancholy, but curious prospects of Gardens, Orchards, Rivers, Flowry Meads, and the like: And sometimes Hunt, Hawk, hear or read merry Tales, pleasant Discourse, and use moderate Exercise in any manual Occupation, that so new spirits may succeed those that are wasted and decayed, and by that means those Angers, Fears, Cares, Sufpicions, *&c.* may be overcome, that a too violent passion had created in the former; and the party be weaned from his ill habit of Body and Mind. — Melancholy Symptoms are accounted two-fold, affecting both in Body and Mind; the first of these are plain to the Eye, by the Dryness, Leanness, and Paleness, occasions hollowness of the Eyes, wistful looks, *&c.* They pine away and look ill with Restlessness and Sighs, there is a dulness in the sight, and a cloud of sadness hangs upon the Brow, and there is a sensible

Melancholy it's Symptoms.

ble decay of Appetite; and the reason the Learned give for this is, that the disorder of the spirits obstruct the Liver from the performance of it's office, by means whereof it cannot turn the Aliment into any reasonable good Blood as it ought, and for that cause the Members weaken and shrink for want of their due sustenance, as trees and plants wither and pine when their roots draw not sufficient Moisture from the Earth to supply them. And this, Ladies, falls in a great measure your share in the bloom of youth, because you are put upon longing and languishing many times, when Modesty and Bashfulness charms your Tongues from uttering what we verily believe you wish at the same time were known, so your selves were not the relators of it; and it is very hard indeed that you are tied up to so nice a point, that you must not ask for that which you no doubt might have for speaking, but must endure because you will be too severely strict to the rules of Modesty; there is reasonable allowance in all things that are not dishoneſt or offensive. These longing desires bring the *Green-sickness* often upon young Virgins and Widdows, and strangely alters their Complexions, as they do the *Cakexia*, or evil habit to men, which is encreased by Sighs, Complaints and secret Laments. Many there are who have undertaken to find out an extraordinary Passion, by the alteration of the pulses beating, tho' never so many Endeavours are used to stifle or keep it secret; and in this kind they give many Examples of discoveries so made: some again have observed it, by the trembling of the heart, short Breathing, Sweating, Blushing, *&c.* when the Party is named or is present that occasions this distemprature; and if there be a Mutual Love though not divulged, it happens so to both the Parties; if they suddenly or accidentally meet, there is startings and tremblings; their hearts, as the vulgar phrase is, are ready to leap out at their Mouths, they shiver and sweat almost at one and the same time; for the Poets hold Love to participate as well of the Nature of Ice, as of the fire; and indeed may be said to transform it self, *Proteus*-like, into what it pleases, as Hot, Cold, Itch, Feavour, Frensie, Pleurisy, and the like. —— Many hold bleeding at the Nose when the Party is talking to the Party beloved, is an apparent Symptom; and give this reason for it, that it is occasioned by the violent Agitation of the spirits, moved by a passionate Love; but let them say what they will, the Eyes carry the greatest signs of Love in them; such eager and wishful gazings are between Lovers, as are not common to any other persons; they seem to ravish each other with their

Eyes, by Staring, Gazing, Stealing a half forced Look, Glanceing and the like, and many have confeſſed it was not in their Power to keep off their Eyes, when they were in the preſence of thoſe they loved, but they have been conſtrained to look wiſtly and ſtedfaſtly, as if they were looking thro' each other, whilſt the more powerful rays overcame the weaker, and made them give out. The Sultan *Sana*'s wife in *Arabia*, took ſuch delight in gazing upon *Vertomanus* a beautiful man, that ſhe could ſcarcely endure him out of her ſight, and would cauſe him to come into her Chamber ſeveral hours in a day, only that ſhe might feaſt her Eyes with looking on him; and ſuch as are thus taken in Love, are always uneaſy till they ſee the object of their deſires, and then they feel a pain mixed with the pleaſure of beholding, uneaſy in any thing till they obtain the wiſhed Enjoyment of the party beloved: and indeed the Symptoms of Love enclining to Melancholy, are various and almoſt innumerable. Melancholy Love ſome ſay is not ſubject to fear, though frequent demonſtrations make it evident to the contrary, the affairs, the compoſition of Love matters have always ſome Ingredients of fear in it.

Res eſt ſoliciti plena timoris amor.

Heſiod ſtiled *Fear* the Daughter of *Venus*, becauſe Fear and Love are held to be inſeparable; the great part of a Lovers life, let it be of the beſt ſort, is full of Fears, Cares, Doubts and Anxieties. The Poets are full of ſtories to that purpoſe, few that write any thing of Love, but take notice of them; *Charmidas* in *Lucian* was ſo impatient, that after Sighing, Sobbing, and tareing his hair, he cryed out, O I am undone, O Siſter *Tryphena*, I am not able to endure theſe Love pangs, what ſhall I do? O ye Gods, free me from theſe cares! He ſeems to be wholly animated by the breath of his Miſtreſs, and when ſhe withdraws he ſeems to be expiring, as if ſhe kept the Keys of his life; his fortune ebbs and flows with her Favour, her Smiles and Frowns give him Joy or Miſery, raiſe him up to Heaven, or tumble him down to Hell: Let his ſtate be diſpleaſing or pleaſing, it is continuate, and ſo long as he loves, he cannot mind his Buſineſs to any purpoſe, or think of any thing but her, ſhe is his Morning and Evening Star, the Planet by whoſe Influence he moves and ſubſiſts; his Life, his Miſtreſs, his Goddeſs, and what not; Waking or Dreaming ſhe poſſeſſes his Mind; ſhe is always in his Mouth; his Heart, Eyes, Ears, and every part is full of her Idea. One being over Head and Ears in Love, having done ſo much that he knew not what more was left to do, demanded out

out of a Conformity to her humour, if any further service remained? to which he had this reply:

Dost ask my Love, what service
I will have?
Your kindness day and night I still
must crave:
Dream, Dote, Expect, and always
think on me,
Depend and Hope, Covet my face
to see;
Delight thy self in me, be wholly
mine,
For why, my dearest, I am wholly
thine.

No Soldier in an Army is upon more duty, or has less rest than a Lover; between whom we have an excellent Comparison to our purpose, the which not without some pleasure to the Reader may therefore well be inserted, as not being common Rhymes.

Comparison between a Lover and a Souldier.

Believe us, Friends, all Lovers
Soldiers are,
For Cupid *has his tents, and Lovers war;*
Both rise up early and both sit
up late;
Both stand as Centinels by equal
fate,
This at his Captains tent, that
at his Mistress Gate.
The wretched Lover and the Soldier goes
Through thickest troops where danger do's oppose;
Through Midnight watches, and
strong Guards they pass,
One for his Fame, the other for his
Lass.
And he that for the War or Love
is fit,
Must be a Man of Courage, Sence
and Wit.
At Loves Command we through
all dangers rove,
The man that wants Employment
let him Love.

Much may be gathered from this as to the uncertain and turmoiling state of Lovers, their Body and Mind being variously Employed. The old *Greeks* painted *Cupid* with *Jupiters* Thunder-bolt in his hand, because he wounds, and it is difficult to see whence it comes when it penetrates, *&c.* Many of either Sex have been strangely taken with the Picture of a Beauteous Person, so that when a country Fellow set little by the picture of *Helena*, drawn by *Xeuxis* that Famous Master, *Nicomachus* who was of a more amorous Inclination, said, Take but my Eyes, and you will think it represents the most Beautiful of the Goddesses; and then you will immediately doat on the fair person it represents: Count her Vices Vertues, her Infirmities and Imperfections the rarest of Perfections. If flat-nosed Lovely; if the Nose rise and then decline, Majestick; if of a low stature, Pretty; if tall, of a comely stature; so that to the Eyes of a Lover, all things appear Lovely in the objects admired; for Love over-looks all defects: how often in our Age have we seen a Beautiful and

Virtuous Wife neglected, for the lascivious Embraces of a meer Doudy: how long has an amourous-keeping Spark ratled about the Town in his Coach and Six with one of so mean a Beauty, whose Charms were not of force sufficient to captivate his Foot-boy? from which we must conclude that the Ancients who painted Love blind, were in the right of it; yet such a one, whilst the Love ague holds, which is not easily shaken off, has all the Graces, Elegancies, Veneries and Pleasures attending her, and is by him preferred before a *Myriad* of the rarest Beauties, nay before all the Goddesses he has read of; or are told in Fables: when a man or woman is so taken, it shows the Symptoms of Love in an extraordinary manner, and denotes a kind of witchcraft in Love: A Gordian knot that is altogether difficult, if not impossible to untie, and requires the Sword of *Alexander* to cut it in sunder: That is, a man must do violence to himself in breaking such a slavish Chain, take himself away as it were whether he will or no, from the Temptation, and be weaned by absence, till with the Eyes of his Reason he is capable of discerning his Mistake and Folly; and then there is hopes of a cure for his Frensy, but till then his Recovery is despaired of. Melancholly Lovers of all sorts are thus Entangled like unthinking *Indians*; they barter Gold and Diamonds for Beads and painted Glass: If I did, says *Lucretia*, but let my Glove fall, I had one of my Suiters, nay two or three, ready to take it up, and as a Favour kiss it, then with a low Congy deliver it into my hand; and if I walked, another was ready to sustain me, a third provided Pears, Plumbs, Apricocks, Cherries, and the rarest of Fruits to accommodate, and proud was he from whose hand I accepted them: nor is the other Sex less dotingly overseen; for come to me (says a fair Lady in *Aristænetus*) Come quickly Sweetheart, for all other men are meer Clowns, Block-heads and Satyrs in my Eyes to thy lovely self, thy Gestures, Looks and Actions are incomparable beyond all others, *Venus* never so admired her *Adonis*, *Phædra* pleased with *Hipolytus*, *Ariadne* with *Theseus*, or *Hero* with *Leander*, as she was taken and Enamoured with her *Mopsus*, tho' Characters of deformity were Engraven on him by the hand of nature, and vice had stamp'd Imperfection on his mind.

O Call me Sister, *Call me* Servant, *chuse*
Or rather thy dear Love, *I'm thine to use.*

What shall we say, when all these things are seriously weighed and Considered, but that the best name we can give these sorts of Love, is a noble madness,

neſs? though ſome will have it that amongſt the many abſurd and irkſom Symptoms, Phantaſtick Fits, Paſſions and Inconveniencies incident to perſons thus infaſcinated, there are ſome Beams of pure Light, penetrating the Fogs and Miſts, and ſhining bright, ſome graceful Qualities in theſe Lovers which this Affection cauſeth at certain times; for as it ſometimes makes wiſe Men Fools, ſo again by dear bought Experience it opens the eyes of Fools and renders them Wiſe, it makes the Sordid become Generous, Cowards Courragious, the Covetous Liberal and Magnificent, the Clown Civil, the Cruel Gentle, the Prophane Religious, Slovens Neat, the Lazy Active, obſervant and the like.

Marriage, *it's Joys and real Comforts*, &c. *Marriage* or *Matrimony* derives it's Honour and Antiquity from Paradice, where God himſelf joyned the firſt and moſt Lovely pair that ever entered into that Comfortable State, and has enjoyned it as a great Happineſs to Man, to diſtinguiſh him the more nobly from irrational Creatures; though it is not nor has been ſo exactly obſerved as the happy Conveniences of it require. In the firſt Ages of the world, People were rude and boiſterous, having corrupted their ways, and in a great manner thrown off this holy State, living promiſcuouſly. Therefore ſome of great Antiquity will have it, that *Cecrops* King of *Athens*, ſome hundreds of years after the Flood reformed Mens manners in *Europe*, by perſwaſions and wholſome Laws, ſhewing them the Inconveniences of *brutal Luſt*, and the Praiſe and Advantages accruing by living Chaſte and Virtuous Lives. It is indeed, the happy ſweet of Life, where the *Married Couple* met upon ſuch Terms as the State was firſt deſigned for: *To be a help and comfort to each other; to be tender, kind and good-Natur'd; the Man ſtriving to do all for the Womans good, and ſhe Labouring as much as in her lies to requite his Care and Induſtry, never to give cauſe of Anger or Diſturbance, but to ſtifle or bridle thoſe Paſſions that would make it uneaſie, and diſturb it's Quiet:* There is not only your own Pronenels to hinder the true Felicity that ariſes from this State, but there are Satans Inſtruments, malicious People, who take a Pleaſure in miſchief, and labour to diſturb and hinder ſo ſweet a Harmony, as *a Conſtant and unſhaken Love makes in the Souls of thoſe who take care to keep it pure.*——— For although in ſeveral parts of the World *Marriage* is highly prized, yet they have ſuch Fantaſtick ways in the Celebration and Continuance, that they make it appear ridiculous. The *Perſians*, *Parthians*, and moſt of the Eaſtern Nations, having by the Cuſtoms of their Countries, liberty to Marry as many Wives as they can maintain,

and live in common among them; and in some Countries the *Bramins* or Heathen Priests alway have the Brides Maidenhead, or the Profit of it, by assigning her over to any one that will give Money for the first Nights Enjoyment. It was a Law in *Scotland*, that the Landlords should have that advantage over their Tenants Wives, and it held a long time, till *Malcolm* the Third abolished it: among the *Romans*, *Marriage* was kept Inviolable, and as a most Honourable Estate, till such time as they got the knack of Divorcing, which now none use more often. —— Amongst the *Indians* of the East, it was a Custom many Years, that all the Brothers should have but one Wife in common; and therefore, when he that went unto her, set his Staffe at the Door, which any of the other seeing, retired till it was removed. The *Assyrians* and *Babilonians* were either very Proud, that they would not sue to the Female Sex for their Favours, or else Awkard or Lazy in the Art of Courtship; for we find they generally, especially those of the more inferior Rank, bought their Wives; some of their Parents privately, others in the publick Market: and indeed Ladies, we must own that obtaining them at such a rate, they held an absolute Tyranny over, and abridged them of those Liberties and Priviledges which by a Prerogative in Nature and Merit, is justly due to your Sex; but through the happy influence of your more Auspicious Stars, you live in a Climate more temperate, and not subject to such misfortunes, but sit Commanding on the Throne of your Beauties, compelling the stubbornest of Mankind to pay you Homage. —— Marriage was formerly attended with other Ceremonies than at present, even in *England*; for upon the Wedding-day there was carried before the Bride, who was led by two young Persons, a Bason of Gold or Silver, whilst on her Head she wore a Garland of Corn-Ears, signifying Riches and Plenty, and Wheat was scattered upon her by other Attendants, in token of Fruitfulness; and upon the Bridal Night before she entered the Streets, a Censer with Fire and Incense was put in one hand, and Water in the other, as *Emblems* of *Piety*, *Virtue* and *Chastity*, being lifted or born by two Virgins, thereby signifying, she was going to lose her Virginity unwillingly; but now we find that Custom is laid aside, and the matter is mannaged with less Ceremony and more Decency; the good natur'd Bride not expecting such fantastical Attendance, as knowing the main end of Matrimony, is *to encrease and multiply, and to bring up her Children in the fear of God*: She is, or ought to be *Frugal*, *Chaste* and *Modest*, *Respectful*, *Dutiful* and *Obliging*, as far as consists,

fists with reason, and the Obligation of *Marriage* to her Husband, owning him her Head, Protector, and Support of her Honour and well-being, as to Protection against Injuries, and providing what is convenient for her; he in all things behaving himself towards her as he ought. In Sickness, as well as in Health, performing in every thing as far as he is able, his Nuptial Promise; for tho' in Law it is not an Oath, yet so solemn a Protestation before God and those present as Witnesses, is as binding; and ought to be as Religiously observed, lest pretending to mock or trifle with the Almighty, his fearful Judgments scatter Ruin and Desolation upon the Guilty, and his Posterity. We shall proceed yet further to speak of the Duty of Marriage, in particulars, from which proceeds so universal a Good, to the not only Peopling the World, but to the Peace and Refreshment of the Mind, as well as the Body; and to shew what real Comforts attend it, though some Libertines have laboured their Brains to create an Antipathy to so great a Felicity, in suggesting Inconveniencies that are not reasonably to be conceived, and indeed are only Chimera's, and Whimsies arising from Immature Thoughts and Imaginations. ——— Mind then, and regard it seriously; Woman was prepared, as we may in some measure term it, upon Matture Deliberation, or Second thought, as a help meet for Man, who else must have continued in Solitude for the greater part, even with an imperfection of his Felicity, in his so glorious a *Paradice*; seeing all other Male Creatures had their Similitude of another Sex: and then again without some new found-out-way of Peopling it, so fair a Fabrick as this Word, built with no less Power and Wisdom, than that of an All-powerful and All-wise God, would have become the Habitation of irrational Creatures; and certainly the joyning of Hands and Breasts in a *Matrimonial Estate*, is of all other temporal Conditions the Happiest, especially where *Reciprocal Love, and inviolate Faith are concentered*; for there no *Cares*, *Fears* or *Jealousies*, *Mistrusts*, *Hatred*, can enter to disturb the sweet Repose and Harmony of Minds; there is a strict Union wherein a Man and a Woman so joyned are said to be *one Body*, *one Flesh*, and as we may term it *one Soul*, because their Souls move joyntly in an Harmonious Consent: nor was it the least Care and Goodness of the wise Creator to ordain so near a Union; and especially for these two Causes, the first for the Increase of Posterity, and the second to Bridle and bound Man's wandring Desires and Affections; and in this near Conjuction God pronounced his immediate Blessing. *Columela* tells us, out of the

Oeconoms of *Xenophon*, *That Motrimonial Conjunction appointed by Nature, is not only the most pleasant, but profitable Course of Life, that may be entered on for the Preservation and encrease of Posterity*; wherefore since Marriage is the most safe, sure and delightful Station of mankind, who by the Dictates of Nature is prone to propagate his like; he do's in no wise provide amiss for his own Tranquility who enters into it, especially when he comes to Maturity of years; for we must allow there are many Errors and abuses in *Marriages*, contrary to what is ordained for the Felicity of either Sex, of which we shall treat hereafter. Our Blessed Saviour has pronounced dismal Woes against those that give themselves up to unlawful Lusts, and the worst of all Miseries is, that without timely and sincere Repentance, it excludes them the Kingdom of Heaven.—— Marriage is objected against but by a very few, unless such as refuse it, that they may live with more Security, and less interrupted in their Lawless Courses: However, in those Courses of Life they find Disappointments, Anxieties and Disquiets, the loss of their Reputations, Health, and Lavishing away their Money and time, beside the throwing their Souls into an eminent hazard; nor do we at all see what Pleasure they can take in the treacherous Smiles of an Harlot. Mercenary Love can never be cordial, and therefore consequently breeds no true Content even in the Enjoyment, but rather a Snare to overwhelm and finally destroy such as press upon it. *Solomon* the wisest of Men, who had in a great measure experienced this, tells us by sad Experience of a remorseful Conscience, that *such fly as a Bird to the Snare of the Fowler, and go as an Ox to the Slaughter, till a Dart strike through the Liver.* If in this way they have Children (the sweet pledges of chaste Love) which seldom happens, they rather become a reproach and scandal, than a Comfort to them. Harlots are fitly compared to Swallows, who when the sharp Winter of Adversity or Sickness comes, sing no longer to their Morning wakes, but on expanded wings leave the Coast, and fly to a warmer Sun; when a Virtuous loving Wife is a cordial Friend in all Adversities, and her greatest Love is prov'd and found in the greatest Affliction, and like a faithful Companion, not only shares with him patiently, but assists him in all Adversities, cheerfully passing thro' Difficulties and Dangers to serve and oblige him, never disputing his lawful Commands; but readily, and with a willing mind obeying and performing them to the utmost of her Power: Sickness or Poverty makes her not start aside; but she takes them as occasions to manifest her entire Affections; when the proud

proud imperious Harlot will do but what pleases her even in his prosperous days; and when a Cloud over-shadows him, she leaves him Comfortless, in Darkness and Misery; she sucks him indeed whilst he has any Blood of Substance left, like a Horseleech, always craving, but never satisfied, displeased at every thing he do's, if he grants not all her Desires, and they very unreasonable ones; even her best Pretendings are only Flatteries, and her Allurements only artificial Charms; she regards not his growing Ruin or Miseries, but rather pushes him into them, and the sooner she undo's him, the greater is her advantage, because then she is at leisure to lay her Snares for another, and so goes on *till her feet take hold of Hell*; her Vows and Tears, and Swoonings are all feigned and artificial, like Beauty. *Gesner*, tells us a Story, That a young Man travelling from *Athens* to *Thebes*, by the way met a beautiful *Lady* to appearance, *Glittering in gaudy Attire, shining with Gems and Gold, as the spangled Arch of Heaven with Stars; she jainted him, and seem'd to be much Enamoured of his Person; declaring she had a long time watched the opportunity to find him alone, and thereupon invited him to her House, which appeared stately, and richly furnished with all things desirable, which she proposing to make him Master of, the Proposal so wrought upon his Courteous Inclination, that he put off his intended Journey, and complyed with with her Desires; but long he had not done it, er'e a Holy man, whose eyes were better open to the deceit, warned him of the danger he was in, and by his Prayers removed the Inchantment,* for it was no other, *and then he perceived her loathsome, deformed and ugly, to Detestation and Abhorrence; all the deluding Temptations disappeared, and then she with some unwillingness confessed her Design was to get him into her Power, that she might destroy him.* This however, the truth of the Story may be credited, or disbelieved, may be fitly applied to a Harlot, who is the grand Enemy and mischief to the happy State of Marriage, the Instrument of Satan set up to hinder it, as much as in her lies; he well knows it is Diametrical to his Kingdom, and the Power of Darkness, for Men and Women to solace themselves in chaste Love, wherein they only find true Contentment and Felicity; he looks upon it as a main batering Engine, bent against him, and therefore labours to overthrow or frustrate it by sundry Devices, and where he cannot do that, he seeks to sow Divisions and Mistrusts between Man and Wife, as being Wise and of long Experience, well knowing that where Discord thursts in, and scatters it's Poison, Heavenly Cogitations are removed or little regarded; and by this he occasions many *unhappy Marriages*, raising Disquiers

quiets and Discontents, false Reports and Scandals, Dislikes and Disaffectations; but these may be prevented by applying your selves for refuge and Protection against his fiery Darts, to one *that is mightier than he, and who holds him in a Chain.* —— *Marriage* from this may be counted a Blessed Estate, because he who Envies all Happiness, *has such an Antipathy to those that enter into it*; though we may Paint the resemblance of Fire, we cannot give it a heat; no more can any conceive the Felicity attending a Happy *Marriage*, except they are Partakers of it. *Solomon* tells us, *a Vertuous Wife is above the price of Rubies, and she is elsewhere allowed to be the Crown and Ornament of her Husband*; and happy is he who has such a Jewel, and knows aright how to value and esteem it. Matrimony being a matter of great weight and moment, tending so much to the benefit of mankind, that it seems next to the care of those things that were to secure an immortal State; the Prime end of mankind, especially in the difference of Sex, is not to be so briefly passed over as those of less Concern; therefore we must intreat Ladies, your Patience, if we debate upon this matter. It is the Nature of Honour to love Attendance, and they who have found an honourable Marriage must wait upon it, and keep it so; and it is a true Speech, *That it is no less Virtue to keep a Mans Wealth, Name and Honour unwasted and fair in the World, than to purchase them.* St. *John* Wills the Lady he mentions in his Epistle, 2 *John* 8. not *to lose the good things she has gotten, but to get a full reward:* it had been better that some had married with far less shews of Goodness and hope of Thrift, unless they had been more careful to preserve them better; for there is nothing so miserable as to have been happy, and to fall into Misery afterward. The Praise of that good Woman, *Prov.* 13. is not, That she was Vertuous before Entrance into Marriage; No, it was her Proof and Practice, which made her honourable, and her Husband in her; many great Conquerors have gained a Crown, but have not long held it. St. *Paul* do's not only tell us, That we must be *Married in the Lord*; but how we ought to live together, and maintain Conjugal Affections, by *Compassion*, *Tenderness* and *Faithfulness*. —— *Marriage* is preserved chiefly in Four Duties; *Joyntness* in *Religion*, *Mutual Love*, *Loyal Chastity*, and *Suitable Consent*. As for Religion, we suppose they are already entred into it, and so they must continue not only to be Religious, but to cleave mutually together, in the Practice of all such means of Worship and Duties of both Tables

Marriage State further considered, &c.

Tables as concern them; and this we mean in the parts of Religious Converſation to God: *Firſt*, That they be joynt in the Worſhip of God publickly, both ordinarily uppon the Sabbath, and occaſionally at other times and Seaſons; as alſo, Extraordinary; the Word ought to be heard by both joyntly, Sacraments mutually received, Prayers frequented, and all the Worſhip attended: *Secondly*, Family Duties concern not only themſelves, but their Children and Servants; as reading of the Scripture, Prayers and Thankſgiving, exerciſing thoſe whom God has committed to their Care, in the Principles of Godlineſs, and the ſeveral Duties of Inferiors. In the abſence of the Husband, it is incumbent on the Wife to diſcharge the Duty: *Thirdly*, And more eſpecially, thoſe ſeveral Duties, which in private, and apart from the other Family-ones, are of moſt Concernment; which although they ought to be performed alone alſo, yet not always, but joyntly and mutually; as to conferr, Read, Ptay, acknowledge their Sins, and give thanks: *Fourthly*, They ought to be joynt in Duties of *Charity*, relieving thoſe that are in want, or on whom God has laid his afflicting hand, whom by occaſion God offereth to their regard; mutual Harmony in all religious Relations muſt be kept up and Conſorted; and there is eſpecial reaſon for this Duty: *Firſt*, God is not the God of them apart, as before, but joyntly as Married, and made one Fleſh, as likewiſe of their Seed; and therefore he muſt be ſought joyntly by them both: *Secondly*, The good things which they receive from God, though they pertain to their ſeveral Happineſſes, as their *Faith*, *Hope*, *Knowledge*, &c. yet they reach to the furtherance of each others Grace; if they be bound to have Intercourſe with the whole Communion for the encreaſe of Grace, how much more then ought it to be one with another? *Thirdly*, Whatſoever they enjoy, good or evil, in a manner they enjoy it in common. Their Infirmities are common, each ſuffering and feeling a ſhare of the Calamity that falls: Their Bleſſings, as Health, Wealth, Succeſs, *&c.* are common, their Calling and Buſineſs common, tending to the common good of them and their Children, their Croſſes, their Misfortunes, their Dwelling, their Poſterity, and the like, are in common; Why then ſhould their God be ſeveral, their Religion and Worſhip disjoynted? certainly it muſt be mutual, Wants and Needs muſt reconcile and unite them to one God with common Conſent. —— *Fourthly*, *Religion* is the Golden Cement of all Fellowſhip and Unions, both to knit and to ſanctifie the ſame more firmly and cloſely together; that Union that is not thus faſtened, is but like the *Foxes*

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tyed together with fire Brands between their Tails; which uniting dissolved with pain and loss. The *Jews* have a pretty Observation upon the Hebrew *Name* of *Woman*; the first and last Letters whereof make up the Name of *Jah*, God, which if they be taken from the middle Letters leave all in Confusion, for they signifie *Fire*; so if God encloses not Marriage before, and after, and be not in the midst of of it, by the Band of religious fear, and dread of breaking out, it is nothing save a fiery, Contentious and an implacable Condition: But this Consent of both *in the Lord*, is the most firm and blessed of all; what a pleasant Glass it is for a Husband and a Wife to see each others Faces in! yea, even their Hearts, and to be acquainted with each others Graces or Wants! to be assured of each others Love and loyal Affection! Then to look how they stand affected to the Band of their Union (we mean Fellowship in Religion) Faith, Hope: now let us Examine this *Truth*, but only in one Prime and chief Act of Religion, and that is *Faith* in the *All-sufficiency of Providence*, and that will teach us the rest; what is the Marriage Estate, some only a Stage of worldly Care to act her part; single Persons never come effectually to understand what Care means, but married People, let them be never so wealthy and loving, have peculiar Cares and Consideration of this: in some Countries they were used to hang a Cloth in the Bride-Chamber on the Wedding-day, called a *Care-Cloth*, that it might allay the Excess of Joy in the married People, by minding them they must expect some Bitterness to be mingled with their Sweet; and indeed it may always be Fancied to hang in every Bride-Chamber, unless Faith take it down, and fastens their Care upon his Providence that careth for them, cutting off all superfluous Care of things in worldly Matters: now this Grace belongs joyntly to both of them, to prevent great Evils, that else may follow in being *over careful for the things of this Life*, and by a too eager pursuit of them (perhaps by unlawful ways) to heap up Riches, they squander away that precious time allowed them to barter for eternal Happiness; till a Cloud of Age comes on, and at it's Heels the Night of Death, in which none can work out their Salvation; and then the main end for which they were made is utterly lost, and it had been better they never had been made. But when the Burthen of their care by Faith, and a firm Relyance on God, is thrown upon him, he will sustain them, and make their Cares easie and seasonable to them. Let the Lord *be their Portion, Rock and defence*, and what can distract them? they will draw sweetly together in the Matrimonial Yoke, committing to God the Care of their Bodies,

Bodies as well as their Souls, remembring the wonderful Effects of his Providence; how it *feeds the young Ravens, Cloaths the Lillies, and satisfies the Lyons hungry Whelps, when they cry for lack of Food*; and these Considerations are more strengthned in a joynt Consent to all Graces, as Hope of Salvation, a fit Preparation for Death; Mercy and Compassion, Love, Fear, Meekness, and the rest, all which in their kind under Faith, serve to furnish the married Condition with Content and Welfare; what can so assuredly bring in Blessings to the Bodies, Souls, Families, Posterity and Attemps of each other, as Joyntness of Religion, when both are agreed, and one builds up as fast as the other? when no sooner the one Enterprizes any lawful thing, but the other joyns in a commending it to God for a Blessing; and when they espy any Infirmity in each other, it is reserved for matter of Humiliation till the next time; & no sooner they meet with a Mercy, but they lay hold on it as an occasion of rendering Praise and Thanksgiving for it, *To the God of all Mercies and Comforts*, keeping the Altar ever burning with the fuel of Sacrifice! what a sweet Derivation is this to both of Pardon and Blessing! what a Warrant is it to them, that either shall share in all Good, when as they do equally need it, so each seek it of God, and when they voluntarily make him Privy (though indeed nothing is hid from the Eyes of his Observation, yet is most pleased when Man is willing he should see his inmost thoughts) to their Doubts, Fears, Wants and Necessities, what can so well assure them of a happy Condition? when Censuring, Condemning and Quarrelling with each other, is altogether laid aside; or if any such mattet should by a strong Temptation prevail over them, suddenly it is turned into a mutual melting in Gods Bosom, by the Griefs and Complaints they make against it, when in Christ their Advocate they sanctifie all to themselves, and are in a happy State when they walk close with God, and cast their Care on him.

Marriage without a Pre-ingagement or Contract looks so odd, that it appears more liker the Coupling of Irrational than Rational Creatures; and it must be by a Miracle if a Marriage hurried and clapt up of a Sudden almost, without the Consent of either Party, but as it were acted in a Comedy, only in Jest, to please or amuse the Spectators, ever proves happy or successful, tho' Loves flames are violent in their full Blaze, yet they must have time to kindle, and by degrees rise to that heighth of Ardour; for his Infant fires scarce warm the Bo-

Marriage Promises and Contracts in what Cases they are binding and what not, Advice about Marriage, &c.

has desisted from prosecuting his Love-suit for some time, tho' a kind of an amicable League continues, and the woman, (for what cause we determine not) is minded to go beyond the Seas, or to reside at a great distance; and the man hearing of it, and fearing by that means to lose her, goes to her, and presses his Love with more Earnestness, telling her that it will be a great affliction to him, to part with her so far out of his reach, he really intending to marry her, if she will stay; and upon that if she puts off her intended Voyage or Journey, it implies a Consent, and is Equivalent to a promise of Marriage; though before she was free and at her own dispose; and in Conscience she cannot break off. And now it may be demanded by some, what promise do's realize marriage before God? To which we answer, That such a promise so binding must first be mutual, Secondly, Voluntarily made, with free Consent, without Compulsion, Aw or Fear: Thirdly, It must be without Error, that is, such an Error as overthrows and contradicts it self. First, then again it must be mutual and equal, not of one to the other, but of both reciprocal to erch other; for if such a promise be a putting one's self into the power of another, then as no one can put him or her self into anothers power, without an act of the Resignation of the Liberty before had and possest, so can neither each of the two parties give up their Liberties without our mutual Consent, each to other: For in marriage the yielding the right of one receives a right in another, and therefore it must be mutual and reciprocal, if one shall lay claim to the promise of the other, and yet suspend his own, as thinking thereby to tie the Party to his own time, and leasure, himself being free, he is deceived: *For Marriage Consent must be mutual*, and that party withdrawing as it were by such delays, his Consent doth in that respect Extinguish and make void the others promise from the snaring the promiser, except afterward the other party shall as freely come in as the other did, and so make the promise mutual and equal. We have read of a sad Accident upon this Account, that befell a Suitor to a young Gentlewoman, for having won her affections, he had no regard to marry her, but growing proud of his Conquests, boasted of her Easiness, and so left her without any deep Engagement or Concern on his side, which slight neglect in a little Time, changed her Love into Hatred and Disdain, and being of a good Family and Rich, she wanted not Suitors, but quickly gave her self in Marriage to another, of which he had no sooner Knowledge, but at a time when he was playing upon his Lute he suddenly starting up broke his Lute to pieces, and ran distracted, being justly punished by his own folly.

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Nest, contracted for *Agnes*, chast or holy.

Nichola, a conquerour of the people.

Niphe, *i.* fair,

Nahomi, נעמי *Nagnomi*, *i.* beautiful, pleasant.

Naides, a certain sort of Nimphs or Virgins held by the Ancients to be Goddesses, and worshipped by them as such, having their charge assigned over Rivers and Fountains, perhaps being Spirits that haunted those places, and as they saw it convenient, put on pleasing shapes to gain adoration from those that wandered in a melancholy posture to or by those solitary places.

Napæ, a sort of Wood-Nymphs fancied or fabled like the former, and held by the rural people in the like Veneration, upon the same account, their name being taken from the *Greek* word νάπος, signifying a Wood.

Nevet, Sirnamed **Magdalen**, was a very Learned and Ingenious Lady of *Roches*, in *Poitu*, famous for her parts and ingenuity, leaving divers of her Writings of considerable use behind her, and had a daughter no less accomplished in Learning and Ingenuity, which was improved the more by her great industry in the Arts and Sciences she had been brought up in by her careful mother, to the praise and lustration of her sex.

Niobe, Daughter of *Tantalus*, wept for the death of her children so immeasurably, because they were slain for boasting themselves equal in birth to those of the Goddess *Latona*, *viz.* *Apollo* and *Diana*, that she is feigned to be turned into a perpetual weeping Marble Pillar, and that sympathizing with her grief, the natural Marble has ever since wept against Rainy and cloudy weather. She was Wife to *Amphion*, King of *Thebes*, who was said by the melody of his Harp to bring together the stones that built the walls of that City, and from her came the saying of a *mourning Niobe*, when any of the fair sex is too much overwhelmed with tears and grief for the loss of children or relations.

Naomi was mother in Law to *Ruth* the *Moabitess*, who was married to *Boaz*, the Father of *Obed*, the Father of *Jesse*, who was the Father of *David*, from whom, according to the flesh, Christ took upon him, in the fullness of time, by a Lineal Descent, our humane nature, to redeem lost mankind, and reconcile us to a state of happiness.

Nox, Night, or the Queen of Night, was by the Ancients stiled an Heathen Goddess, and accounted the daughter of Primitive *Chaos*, and darkness. Some likewise held her to be the Daughter

of Heaven and Earth, married, as Poets fable, to *Erebus*, the God of the lower Region of Hell, by whom she had four children, *viz.* *Fate* or *Destiny*, *Old Age*, *Sleep* and *Death*; and she was painted by them holding two Infants in her arms, one sleeping and the other waking; the one fresh coloured, the other pale, or inclining to blackness, denoting sleep, the Face of night, to be the Image or representative of Death.

Nitocris, Queen of *Babylon*, was mother of *Lebinetus*, whom *Cyrus*, the great King of *Persia*, thrust from his Throne, though to prevent that City falling into the Enemies hands, caused the great River *Euphrates* to be turned from its wonted course, and brought it through the streets of *Babylon* an other way; that by the rapidness of its course it might frustrate the Entrance of the *Persians*, causing a Bridge likewise to be laid over it, and her Tomb to be erected over the principal Gate of the City, the which when the *Persians* saw, she was notwithstanding buried in; and when some time after *Darius* hoping by the promise of a Superscription to find great store of treasure therein, found nothing but a sharp reproof engraved on a stone, for disturbing, through covetousness, the Repository of the dead.

Numbers were of so great account among the *Greecians* for their usefulness, and the harmony and agreement as to mysteries, and parts of the Creation found in them, that in their Heathenish Times, they set up an Idol which they called *Numeria*, or *the Goddess of Numbers*, or accounts, and payed Adoration to it.

Nymphs in general were accounted in the time of Paganism of an immortal Race, fabled to be the daughters of *Oceanus* and *Thetis*, and were distinguished into *Nereides* and *Naides* for the waters, their *Dryades* and *Hamadryades* had the care of the Forests assigned them, the *Napeæ* of the Meadows and Groves, the *Oreades* of the Mountains; some supposing them to be departed Souls haunting places they most delighted in when they lived in the body.

Nursery-Maids. If you intend to fit your self for this imployment, you must naturally incline your self to love Young Children, otherwise you will soon discover your unfitness to manage that charge; you must be very neat and cleanly about them, and careful to keep good hours for them, both to arise and go to bed, likewise to get their breakfasts and Suppers at good and convenient time: Let them not sit too long, but walk them often up and down, especially those who cannot go well of themselves; you must also be extraotdinary careful and vigilant, that they get not any falls, thorough your neglect; for by such falls many (the cause

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at first being unperceivable) have grown irrecoverably lame or crooked. Therefore if any such thing should happen, be sure you conceal it not, but acquaint your Lord or Lady, Master or Mistris thereof, with all convenient speed, that so means may be used for their Childs recovery before it be too late. You must be extraordinary careful that you be not churlish or dogged to the children, but be always merry and pleasant, and contrive and invent pretty sports and pastimes, as will be most suitable and agreeable to the childrens age; keep their Linen and other things always mended, and suffer them not to run too fast to decay. ——— Do not let the children see that you love any one child above the other, for that will be a means of dejecting and casting down the other. ——— Be careful to hear them read if it be imposed upon you, and be not too hasty with them, have a special care how you behave your self before them, neither speaking nor acting misbecomingly, lest your bad Example prove the Subject of their imitation.

Night-Walkers and Divers. I joyn them together as being but one and the same thing; for she that is a *Diver* or *Pick-pocket* is an infallible *Stroler* or *Night-walker*,

This Occupation is contrary to all other, for she opens her shop-windows when all other Trades are about to shut them. The Night approaching she rigs her self in the best manner she can, with some apparent outward Ensign of her Profession; having weigh'd Anchor, and quitted her Port, she steers her course for some one principal-street, as *Cheapside* or *Cornhil*; with a gentle breese she first sails slowly on the one side, and if she meet never a Man of War between *Snow-hill* and the *Poultry*, she tacks and stands away to the other side; but if she be a tolerable right Frigat, she is laid aboard before, made fast with the Grapplings, and presently rummaged in the Whold; sometimes she sheers off and leaves my Man of War on fire. ——— You shall know her by her brushing you, staring in your face, often haltings in the street by gazing about her, or looking after some or other she hath brush'd; but the most infallible sign is asking of Questions, as *What is't a Clock?* Or, *I am a stranger, which is my way to such a place?* ——— If she is pickt up, she will make an hard shift but she will give a man something whereby he shall remember her as long as he lives; besides it is ten pound to a penny but she plays the Diver, and picks his pocket. I shall conclude this head with the following relation. It chanced one time, that a Night-walker (who shall be nameless) traversing the streets; and with other Associates exposed to the like looseness, entring an *House of Good-fellowship*, where any

light commodity might be purchased for money: the Protrectress of that brittle Society, to discover her Office and Quality, demanded of these *Cavalieros* if they would have a Withdrawing-room and a Mistress? By all means (said these Gallants) for what end came we hither? And having bestowed them in several roomes; Every one was readily furnished with his light Curtezan. But this prodigal young Gallant, on whom the Subject of our Discourse is here Sceened, had of all others most property in his: for she was his *owne wife*. What a strange kind of passion or Antipathy this intrview begot, I leave to the strength of your imagination; who can to life present two such Objects, as if you had been in presence of them. Longwas it ere the one could utter one word to the other with glowing blushes sometimes disclosing passion, sometimes shame. Affection was far from giving way to any amorous encounter: and though *Looks* might speake, their *Tongues* had quite forgot all Dialect. At last, after a long continued silence, in an abrupt disjoynted manner, her Husband addresseth himself thus unto her. 'Ha, Minion, have 'I found you? Have your ma- 'ny *Curtain-Lectures* edified 'you thus? Have I found your 'way of trading? And are these 'the Fruits of your teaching? 'Well! go on. We are now 'both so far entered the high 'beat path of folly, as it were 'madness for us to hope ever 'to wipe off our dispersed in- 'famy. No, Sir, quoth she: 'To dispair of recovery, were 'to conceive a distrust in Gods 'mercy. But believe it, Sir, 'howsoever you esteem me, I 'am not what I seem to be. 'These are no places I affect; 'nor trading I conceipt. I am 'what I have been ever, careful 'of the tender of mine ho- 'nour, Now, the occasion of 'my coming hither, was the 'knowledge I received, how 'this House was your familiar '*Rendezvouze*. A place which 'you mightily frequented; and 'where your Fame stood dan- 'gerously engaged. Your Per- 'son I described to the merce- 'nary Governess of this hateful 'Family; that if I might be 'exposed to any, it should be 'to such an One as I described, 'which upon hope of sharing 'with me, she Promised. Now, 'Sir, reflect upon your self, in 'me: how odious would these 'foul actions of loosnesse ap- 'pear in me! how contempti- 'ble would they make my per- 'son appear to any modest eye? 'And are these such inexpia- 'ble crimes in the Weaker Sex: 'and must they be esteemed 'such light Errors in you whose 'strength is greater? Is mo- 'desty too effeminate a quality 'for man to retain? Is the 'Spirit of man to be imployed 'in that most, which detracts 'most from man? O, recollect 'your self, Sir, and you will see, 'nothing can more transforme 'you from your self, nor ble-

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'miſh your inward beauty; nor 'enſlave you to ſervile fancy; 'nor deprive you of future glo- 'ry, than affecting of theſe 'Conſorts of ſin and ſhame. 'The onely conduct that theſe 'will afford you, is to the Hoſ- 'pi-all, where they will leave 'you. Be pleaſed to put off your 'ſelf a little: and with a ſingle 'eye to obſerve their light 'Embraces. Proceed theſe, 'think you, from a reſolved love? 'Will they not for baſe lucre, 'ſhew as much kindneſs to 'their next Suiter? And can 'there be any true affection, 'where the Party makes no 'diſtinction? Nay, tell me, 'would the faithfulleſt 'acquaintance you have a- 'mong all theſe, relieve you, if 'your Fortunes had left you? 'Or afford you one nights 'Lodging, if want ſurprized 'you? Have they not got the 'art of profeſſing what they 'leaſt intend: and ſacrificing 'love where they have none to 'beſtow? Return then to your 'own houſe: and find that in a 'lawfull love, which you ſhall 'never enjoy in hateful luſt.

This advice delivered by ſo deſerving a Creature; and in ſo winning a manner, might have wrought ſingular effects in any plyable or well-diſpoſed Nature, but ſo ſtrongly ſteeled was his relentleſs heart unto theſe, as with a diſgraceful and uncivil Kick he puſht her from him.

Natural modeſty and affection. *Intemperance* is viſible in but few of the very worſt of Females; *Meekneſs* is ſeldom diſordered in them without great provocation; and as their Sex is generally more difficult to be exaſperated, they are more eaſie to forgive than ours: 'Tis for the moſt part our Fault if they injure us. *Modeſty* is ſo inherent to their Frame, that they cannot diveſt themſelves of it without Violence to their Nature. We have heard of ſome Ladies who have been modeſt almoſt to a Crime. — *Candaules* had the Vanity to expoſe his Queen Naked to the View of his Favourite *Gyges*, to ſhew him what a Treaſure of Beauty he was poſſeſſed of: The practice was not ſo dexterouſly manag'd, but the *Lady* was ſenſible of the Abuſe, and requeſted her Husband to kill the conſcious Spectator: which he refuſing, ſhe applyed her ſelf to the Other, engaging him to kill the King. We hear of no former diſguſt that ſhe had to her Husband, but ſince he would not diſparch his Friend, her Modeſty could not bear to have Two Witneſſes of her undreſſing, alive at the ſame Time.— —Some have been ſo tender in this Point, that they have *ſeverely* revenged the moſt harmleſs Accidents upon themſelves. In moſt uncultivated Nations, the Women are not without a ſenſe of this *Vertue*. An *Indian* Girl, in one of our Plantations, while ſhe was bi-

nistring at Table, according to her custom, it happen'd that in taking off a Dish, she slipt upon the Handle of a Knife that dropt out of her Hand, and in her Falling discovered Part of her Body, whereof being sensible by the Company's laughing, she gave them as sudden Occasion to be serious; for she was no sooner removed from their sight, but she drench'd the same Knife in her Lifes-blood. And a late Historian tells us a *Story* not less remarkable of a certain Prince, who to divert the uneasiness of a fruitless passion, betook himself to Travel. Returning after several Years Absence, his first Enquiry was about the Lady, who he would have debauch'd, who then lay desperately sick. He straight hasten'd to her house, and fearing to come too late to find her alive, he prest abruptly into her Chamber, and the Attendants being at a little distance, he kneeled at her bedside to crave her dying Pardon. She had for some hours before lain speechless, but her surprize at the sight of him, recovered her so much breath as to utter *softly* these Words: *Prince, I dye for You, which I have now only confest, because I have therewith spoke my Last.* Which being said, she immediately expir'd. Here we see an Example of their Continency, and a sacred Respect to the Marriage-Vow: This, and innumerable Instances beside, sufficiently demonstrate their Truth, and that they can be Just even where they cannot affect.——Let us therefore take a little pains to examine how they have acquitted themselves in this Particular. Certainly there needs no better Argument for *Chastity in Women, than Love to their Husbands*; and I dare appeal to the generality of Wives in all Ages for a joynt Consent for putting the Tryal of their Vertue upon this Issue.——— I might carry you into *Greece*, and there shew you the Ashes of *Evadne*, who cast her self into the Flaming Pile of her Husband. The Web of *Penelope* was too strongly wrought for Time or Slander to unravel. I might produce the Cup wherein *Artemisia* drank the Ashes of her Husband.——The very sight of *Pompey*'s bloody Garment was enough to strike *Julia* dead without enquiring into the Disaster.——*Sulpitia* being strictly kept by her Mother lest she should follow her Husband *Lentulus* into banishment, putting on the Habit of a servant, past through the Guards and Watches, and came by secret flight to the place where he was proscribed; leaving all the pleasures of *Rome* to participate in the miseries of a Husband.——*Pliny* the Younger informs us of an Acquaintance of his in *Italy*, who was perpetually afflicted with a most tormenting sickness: his Wife impatient to see him languishing so long in misery, took advice of all the skilful Physicians, and being assur'd from e-

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very one, that her Husbands Distemper was incurable, and without so much as any *possibility* of the least Ease or Relief, she resolutely advised him to be his own best Physician, and rid himself from his *Malady* at once by a *sudden* and *voluntary* Death: But finding him a little surprised and backward to so violent a method. *Do not think* (said she) *that the Torments I see thee endure, are not as sensible to me as to thy self, and that to deliver my self from them, I will not make use of the same Remedy I have prescribed to thee. I will accompany thee in the Cure, as I have done in sharing all thy Pain; Fear nothing* (*my Dear*) *but believe that we shall have pleasure in this passage that will free us from misery, and we must certainly go happily, going together.* Having thus spoken, and rouzed up the Courage of her Husband, she resolved that they should cast themselves headlong into the Sea, from a precipice that hung over it. And that she might maintain to the last that vehement Affection wherewith she had embraced him during his Life, she would have him die in her Arms; and lest they should break their hold in the Fall, she tied her self to him with her Girdle: In this manner she plung'd down with him, having no other fear upon her in this Adventure, but of being separated from him in her last gasp.——

Naked Breasts. We find by lamentable, if I may not say, fatal Experience, that the world too much allows *nakedness* in Women; and 'tis now pass'd into a custom so general, that it is become common almost to all Women and Maids of all sorts of conditions, and hath spread it self abroad into most parts of the Earth. But however, let us labour to imitate the zeal of St. *Chrysostome*, and if we cannot prevent this disorder, let us strive with him to make these Women know how great their Fault is in coming to Church in such undecent Habit, and if I may presume to say, so as it were *half naked. Do you come into the house of God as to a Ball?* says that great man to them. Does this pomp, this soft and wanton Delicacy, this *affected nakedness* any whit suit with or become the state of Supplicants and Criminals? But let me not only pour out my Laments for those who appear vain and light in sacred places, but also let me shew my fear for them who do not fly their company, or who turn away their Eyes from those places where God more immediately bestows his gracious presence to cast them upon those Idols that are so gaudily and immodestly dress'd up. *There is always danger in attentively looking upon a Naked Breast*, and there is not only a great danger, but a kind of Crime in beholding it with attention in the Churches. The sight of a *fair Neck*, and pretty swelling Breasts, are no less dangerous for us than that of a Basilisk;

and it is then we may say with the Scripture, that the Devil makes use of the Windows of our Bodies for Death by sin to enter into our Souls; and I believe that the Patriot *Job* had a mind to teach us this Truth, when he declares, that *he had made a covenant with his Eyes*, to the end that he might not think on the beauty of a Maid. Let us then remember that maxim of the Great St. *Gregory*, that *it is a mighty piece of impudence to look upon that which we are not permitted to desire*. *David* sinned for being too prodigal and free of his looks, and one single Glance sufficed to make him fall into sin. That Prince was *holy*, and *Bathsheba*, on whom by accident he cast his Eyes, was *innocent*; but she was *naked*: *David* saw her in that posture, and there needed no more to make *David* loose his Holiness, and *Bathsheba* her Innocence. Who is this proud one that will refuse to be instructed by so great an *Example*, and who, after this Example, will not avoid with care the sight and address of a Woman that openly exposes *all those Charms* which she thinks are most beautiful and surprising. Surely then they cannot be exempt from blame who do shew their *Breasts and Shoulders* at so extream a rate, since they cannot possibly be ignorant that that *nakedness* must needs be much more powerful than words to excite the Motions of *Concupiscence*; for who does not know that the *Eyes are the Guides of Love*, and that it is through them that it most commonly steals into our souls. If the Devil sometimes makes *use of the Ear to seduce our Reason*, he does almost always make use of the Eyes to disarm it, and to bewitch our hearts. *A naked breast and bare shoulders* are continually speaking to our hearts, in striking and wounding our Eyes; and their language, as dumb as it is, is so much the more dangerous as it is not understood but by the mind, and the mind is pleased with the understanding it. The *Beauty of a Neck* which is presented to our Eyes, hath nothing but what attracts and allures us, and as it does not cease speaking to us in its way and manner, nor cease soliciting us, and being pleasing to us, it at last *triumphs over our liberty*, after it has abused and betrayed our senses — Men do very well know how dangerous it is to look upon a *naked bosome*, and your vain and light Women are sensible how advantagious it is to them to shew it. Men say, and say again to the Women how much they are smitten at the *sight of their Necks and Shapes*; The Women know the pernicious Effects which the beauty of their Shapes and Necks produce in the minds of men, when by their *naked Breasts* they do not only expose themselves to the loss of their Reputation, but they do greatly run the hazard of losing their Innocence too; Their Chastity is even struck

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and wounded by *every glance of a looſe and wanton Eye*, and their modeſty is ſhockt by the vain Approbations which are given them; the Idea of their *Breaſts* does not leſs enter into their imagination than into that of the men, who conſider it attentively, and commend it; and, as they moſt commonly do, joyn *the Idea of all the Body* to that of their Breaſts, being perſuaded that they ſhew the beauty of the one to make that of the other be better judged of. There is no Age nor Quality which exemprs a Man from being tempted by the ſight of a *naked neck or breaſt*, and the Inclination that Nature inſpires into us for our Neighbours, proves oftentimes a diſpoſition to the diſhoneſt Love which the Devil ſuggeſts to us. After this what can there be alledged for the *Juſtification* of thoſe Maids and Women who affect going with naked Necks? Will they ſay that they ought to be ſuffered to uncover their *Necks*, &c. ſince 'tis lawful that they ſhould go with their Faces bare? It may be anſwered them, it is only through condeſcenſion that the Church allows them to go without a *Veil* over their heads, and that this relaxing of the modeſty of the *Firſt Chriſtians* cannot ſerve for a reaſon to give them greater liberty, and to conform themſelves wholly to the *Vanities of the Age*. In my Opinion, nothing diſcovers lightneſs ſo much as to make ſtrange Eyes familiar with the knowledge of your *Breaſt*. No ſerious Judgment can conceipt leſs than lightly of ſuch expoſed beauty; which that Epigrammatiſt glanced at happily, when ſeeing one of theſe amorous Girles, who had no meaning to lead Apes in hell, but would rather impawn her honour than enter any Veſtall Order, attyred in a light wanton *Habit*, and breaſt diſplayed, and this in Lent time; when graver attire and a more confined boſome might have better becom'd her; he wrote theſe Lines:

Nunc emere hand fas eſt (eſt Quadrageſima) carnes;
Quin mulier, mammas, contegu ergo tuas?

With breaſts laid out, why ſhould I Shambles tempt;
"It's held unlawful to buy fleſh in Lent.

Dainty Nipples (ſaid that excellent Moraliſt to a wantan Gallant) why doe ye ſo labour to tempt and take deluded eyes? muſt not poor wormelins one day tugg you? Muſt thoſe enazured Orbes for ever retaine their beauty? Muſt Nature in ſuch ample meaſure ſhew her bounty, and you recompence her love with lying ſnaires to purchaſe fancy? ——— Theſe Inſtances I the rather inſiſt on, becauſe there is nothing that impeacheth civil fame more than theſe outward phantaſtick fooleries. Where the eye gives way to opinion: and a conceipt is conveyed to

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the Heart, by the outward sense; For, as by the *Countenance*, piety is impaired; so by the *Eyes* is chastity impeached. Where this is and hath been ever held for an undoubted Maxim: *Immodest eyes are Messengers of an unguarded heart.* The principal means then to preserve reputation, is to avoyd all occasion of suspicion. And forasmuch as we may suffer in our fame through trifles, as well as motives of higher importance; we are to be cautious in the least; lest we be censured in these, though we send not in the greatest.

Nuns, their Institutions. *Nuns,* The end of Constituting them was a design of *continued Chastity* under certain Vows, that once being entered into, were not to be Violated, but to continue Virgins, that so the Cares and Troubles of the World which too frequently happen in a Married Life, might not hinder them from Dressing and Adorning their Souls with Robes of Righteousness, to be fit Spouses for the Glorious Bridegroom at his coming into the Marriage-Chamber of Eternal Rest; but tho it was intended to a good end, in like manner other Pious Institutions was corrupted in time; Pope *Pius* the first, among the Christians, allowed *Nunneries*, Decreeing that none, till they were of Understanding, should be admitted, and that then it should be done Voluntarily, not by wheedling or compulsion, and they to be twelve years old at least, and their Consecration to be on *Epiphany*, *Easter-Eve*, or the Feast of the Apostles, except when any that had made that Vow of Chastity fell sick without hope of Recovery; and that none should meddle with a Cup, or put Incence into the Censor, was the Decree of *Socherus*, in the *year* 175. St. *Paul* Intimates it to be a good Institution when he says, *Let no Widdow be chosen before she be threescore years of Age*; and *Jepthas* Daughter is not allowed by the best Writers to be Sacrificed, for that would have been an Abomination to the Lord, as strictly forbid by the *Mosaick* Law, but that she was made a recluce, and kept a single Life, which occasioned the Daughters of *Israel* to go up to visit and comfort her in her solitary state.

Nunnery, a Colledg of **Nuns** that were Christians, were usually Consecrated by the Bishop or Priest, who covered them with a Veil, the Abot or Abtress, upon pain of Excommunication, not being to meddle in it; the Virgin to be Consecrated, was presented to the Bishop in her *Nuns* Attire, standing at the Altar, with Tapors burning and Musick, when at the puting on the Veil these words were expressed,

preſſed, *viz. Behold Daughter, and forget thy Fathers Houſe, that the King may take pleaſure in thy Beauty*, to which all the People preſent ſaying *Amen*, the Veil was caſt over her, and the Religious Women that were to Enjoy her Society Kiſſed and Embraced her, after which the Biſhop bleſſed her, and Praying for her, ſhe departed to her place, there to be Inſtructed by her Seniors in good Works, and for this purpoſe many *Nunnerys* were erected in all parts of *Chriſtendom*, and at firſt there was ſomething extraordinary of Devotion in it, but at length it has degenerated and corrupted, as many things whoſe Original Inſtitutions were very commendable, have done, for no Cloyſter or Stone-wall can keep out Laciveous thoughts where the mind is impure, for *Love* and *Luſt* will find a way to be ſatisfied, even in theſe retirements, of which many give large inſtances; but we not ſo much as dreaming that the Ladies of our Nation will be over haſty to part with their ſweet Liberty for ſuch unprofitable Confinements, it matters not whether we enlarge upon this Subject, or briefly touch upon it for the ſake of variety.

Noſe, Remedies for ſuch Vices as are Incident to it.

Noſes, are the ornaments of Faces; beauty is a nice and cleanly Dame, who loves to have the Noſe (tho but the ſink of the brain to convey from it what is noxious) kept neat and handſome, as well as the other parts, which are deſigned for more Honourable uſes. If there be any obſtruction, foreneſs, or any thing that appears unſeemly, or occaſions offence to the ſmelling in the *Noſe*, as being afflicted with ſome ſore or ulcer, take *Calamus Aromaticus*, *Gelingale*, *Damask-roſes* and *Lavender*, dry them that they may be reduced into a fine Powder, ſift it well, and ſnuff it into the Noſtrils proportionably at ſundry times.— Next, take one Scruple of *London-Treacle*, diſſolve it in *White-wine*, and ſnuff it ſeveral mornings up the *Noſe*; you may, for want of the former, take *Cloves*, *Lignum*, *Alloes* and *Roſes*, each two Drams, *Spicknard* a Dram, *Musk* two Grains, pulveriſe what is capable ſo to be, and put them into a Paſt, and with *White-wine*, make them into little Pills; and to uſe them, diſſolve one in *Roſe-water*, and force it up into your Noſtrils; but firſt waſh them well with *White-wine*, wherein *Roſe-Leaves* and *Lavender* have been boiled, and it will not only cure the Diſtemper, but render your breath and ſmelling pleaſant.—*Noſes* that are much charged with Excrements of the Brain, to clear them you muſt, if the Rheumetick Diſtillation be cold, annoint the fore-head or Temples with ſome heating

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Ointment, or hot Oyl, or if the Rheume be occasioned by heat, then cold Ointments, &c. and use suffumagations of *Mirrh*, *Frankincense*, or the like, and by these means the Handle of your Face will be restored to its former beauty and pleasantness, unless you have been in any dangerous dark Counterscuffle, and for that we give no directions as to cure, but refer you to others.

Nipples, their Caps and Soreness, how to remedy. Nothing is so sure as when some intestine heat impairs the Radient Whiteness of the Snow-hills, or curdles the Milkey Necture of the Breasts into such a hard and compact thickness, that not being able to get forth, it lies and generates sharp corroding streams, which fret the tender outlets of *Cupids* Fountains; yet here Ladies, you may furnish your selves with recuring Remedies. Now take the green leaves of *Plantain* and *Mallows* of each four handfuls, Earthworms new prepared, six Ounces of *Roses*, three Ounces of *Melliot*, and Oyl of *Cammomile* one Ounce, *Barly-meal* three Ounces, boyl these together, and with a sufficient quantity of this decoction, adding *Bedellium* two Drams dissolved in *Vinegar*, make a Plaister, and apply it to the Breasts, and if after this the Paps remain hard, apply some repercussive Medicines, that the Breasts may not draw more blood than they can digest; bath or anoint the Breasts and under the Armpits, with what we prescribe, *viz.* An Ounce of *Bolearmonack* and with a sufficient quantity of the Oyls of *Roses* and *Myrtle make* an Unguent, thinning it a little with sharp *Vinegar*, then take dry'd *Mint* two handfuls, one handful of *Wormwood*, boil them to mash, then straining, add the Meal of *Lupins* and *Beans*, each half an Ounce, make them into a *Pultis*, with the Oyl of *Lillys*, and apply it to the place grieved; If the Blood be curdled in the Breast, thus you may dissolve it, take of *Smallage* an handful, *Oxymel* two Ounces, Meal of *Red Vetches* and *Lupins*, of each two Ounces, make them into a Cataplasme; and when the Paps are subject and and chaps occasioned by heat, use things mollifying and attenuating before the Milk comes to the Breasts, wherefore it will be good for the Married Ladies, before they Lie in, to use some mollifying Pultises, or to annoint the Paps with Bees-wax and Oyl worked together with fresh Lard.

Nails, to Remedy the Vices incident to them. Nails of the Hands, &c. are peerly Helmets wherewith prudent Nature hath armed the active Fingers, to which if they be neatly burnished, they

give

give a commanding Comlineſs, and may at a preſſing Exigency be fit materials to head *Cupids* penitrating Shafts. —— *Nails* that are Spotted, remove the Spots with theſe Medicaments, Incorporate *Mirrh* with a ſufficient quantity of *Turpentine*, and lay it on the Spots, and they will be removed; or bruiſe *Flax-ſeed*, and mixing it with *Hony* and *Wax*, lay it on the Spots. —— *Nails* bruiſed and becoming black, by reaſon of the Congealed Blood underneath, muſt have applied to them a *Serecloth* made of *Sheeps Greaſe*, *Capons Greaſe*, Oyl of *Cammomile*; or to diſſolve the Blood, uſe *Goats Dung* mixed with *Sulpher*, or Incorporate *Cummin-ſeed* with *Diaculum Ireatum*, and Oyl of *Cammomile* in form of an *Unguent*. —— *Nails* being ſo much bruiſed that they come off, to make them grow ſpeedily again, foment them with *Whitewine* wherein *Dates* have been boiled. —— *Nails* cleft and rotted, ſticking ſtill on, to remove them that new ones may ſucceed, take an ounce of *Flax-ſeed*, three Drams of *Cardamons*, and as much *Hony*, incorporate them well together, and lay them Painter-ways. — *Nails* that have the skin growing unſeemly over them, to make it retire, take a drop or two of *Milk* of *Spourge Lawrel*, a little *Salt*, *Barly-meal* and *Coſtus Poudered*, mix them with as much *Hony* as will make them up into a Plaiſter, and apply it to the Fleſhy part; obſerve alſo to pair your *Nails* ſmooth and decently, but not with ſo much overſtrictneſs, that you cutting too near your Fingers, cauſe them to be ſore, and ſo inſtead of ſeemly render them unſeemly; if they grow muddy or cloudy on the Superfices, you may gently ſcrape them with a peice of fine Glaſs, and they will flouriſh and be the more lively.

Neck, How to Beautify, &c. Nothing more commends the *Neck* for comly than to be White and Smooth, for it is a part that may in Modeſties ſtricteſt Rules be expoſed to ſight, and ought to repreſent a Pillar of Poliſhed Ivory, which ſupports the Globe of Beauty and Wiſdom, with a ſuitable Luſter and becoming Grace; yet ſometimes its Beuty is impaired by Kernels, King's Evil, hard Tumours and ſwellings. The firſt of theſe uſually breed in thoſe places where the Emunctuaries of the nobler parts are. If Kernels be in the neck, after the body has been moderately purged, and the Cephalick Vein opened in the Arm, apply mollifying and diſcuſſive Fomentations with Spunges dipt in ſtrong Vinegar; then apply a plaiſter of *Oxcycroceum*, adding a little *Gum Ammoniac Bedellium*, *Opoponax*, *Sagapenum*, and pouder of *Euphorbium*; but if it be a ſwelling or Tumour of the Neck, which ariſes between the Skin and

and the *Aspera Arteria*. In the first place Purge the Body with Cephalaick pills, using a drying and temperate Diet; take after this *Sal Gem, burnt Allum, Amber, Cutle bone, Nutgalls, Cinamon, Ginger, long and black Pepper, Pelitory of Spain*, each half an Ounce, made all into a fine powder, and then add to them of *Rose-Water* four Ounces; begin to take this in the Wain of the Moon, and take every morning a Spoonful, and if you be Temperate in eating and drinking, the swelliug will decrease, and leave your neck as smooth and white as before; and to hasten it the sooner, foment the place with the Decoction of *Bryoniæ, wild Cucumers, Melliot, Beet, Sage* and *Cammomoile*; or these Herbs thus boiled may be put into a bag, and applyed as hot as may be to the place grieved, and a plaister of *Diaculum* laid on afterward. We might give you directions as to the *Kings evil*, but few will believe it can be Cured by Applycations, therefore we pass it over, and leave them to the Men of Art, whose business it more properly is to take care of such as are so afflicted: If the neck be impaired of its beauty by spots, freckles, leanness, wrinkles, or the like, what in such cases are herein prescribed, for the Face will remove them.

Nakedness *an ornament to women, or a perswasion by way of Paradox, to renew the first fashion in going naked.*——— Ladys you will take this (we doubt not) for an odd kind of a whim, and unfit to be rank'd with more serious matters, but being brought to us by a young *Gentlewoman*, Just as the fit of Anger with her *Taylor* was upon her for spoiling her a new *Mantua*, by bungling it into a shape that put a deformity upon her delicately proportioned body, in making her seem bunch back'd, we could not forbear gratifying her Earnest request that it might have a place in this work, Though we do not believe it will answer her Expected revenge in spoiling the Taylors trade, or that you will follow her directions. Look upon it then as a paradox, and it will not be unpleasant in the perusal.——— Womens beautys (says she) and rare perfections are such that ornaments, rather cloud and shaddow than add to their nativeLusture. To be huddled up, and as it were buried in Cloaths is a kind of deformity, or as if guilt or shame made lovely woman shroud her self up in Covertures of obscurity, The Sun seems to mourn and Loose his brightness as to our sight, when he is muffled up in Clouds; Nakedness was the primitive ornament when Reason was not depraved with long and Traditional Customs, nor tinctured by any prevalescent humour; what is most consonant to the

Law

Law of Nature, ought most to be followed; *Adam* and *Eve* we know were so far from being Cloathed, that it was the greatest mark of their Liberty and uprightness; and the first brand that stigmatiz'd them after their Fall, was their making themselves *Aprons of Figleaves*, which implied a guilty shame, upon the forfeiture of their naked and native Innocence: however their Garments were so few that they skreened but a small part of their Majestick Comliness from the wondering Eyes of the Creatures, not indeed did the Ages that presently succeeded, grow up into Garb or Fashion, but continued with a very little variation, and possibly what their progenitors did only with *Fig-Leaves*, they supply'd with *Kid-skin*, or some such thing; and those nations who have not alienated their naked simplicity either by Commerce, or busy Inventions, do as yet retain this open Integrity, and decline not to those unseemly Sophistications of beauty, *viz.* Garments. Our Historians tell us, that upon the discovery of the *Indies, the Natives were found Clad in the beautious Robes of Nature and naked Innocence*, who living meerly among themselves, and by their own peculiar Customs, it is to be supposed they retained among them that which nature desired to be kept pure and unvaried, not to say that all People naturally desire to go naked, yet certainly it is a shrewd suspition of it, that when the Sun returns to this side of our Horizon, they know no better way to Congratulate the approach of that glorious Light so near them, than *by putting on thin or open Garments, and cool themselves by frequent Bathings*, which seems no other than a desire of nakedness, and since the Tyrant Custom absolutely prohibits it them, they will approach it by such ways as near as they can, and surely it must be either an happiness or excellent duty that that they strive to perform on that occasion; but in Women we have seen these desires far *more Intense*, they having made it their delight to uncover the parts of their chiefest Beauty, as their *Faces*, Swan white *Necks*, soft rising *Breasts*, Ivory *Shoulders*, and Alablaster *Hands*, so that they do endeavout in part to break that restraint that hides the rest of their Glory, and to set forth their delicate tresses, curld and frounced in the most curious Inviting manner; and though possibly Jealousy may cause all these to be hid; yet 'tis a violation of their Wills, and the weathers coldness sometimes may oblige them to it; yet this is but providence, or possibly the Company may distast it; yet that is but compliance, for what beautious Woman is there that could not wish all her Garments of Lawn, and Transparent, that their delicate shapes

might

might charm the Wondering Spectators in Love and longing desires, rather than lye hid in rich and gorgeons Apparel; for if, as *Plato* saith, *Souls unwillingly depart out of fair bodies*, that must needs be a Curious Mansion which so fine a substaoce as the *Soul is in love with*; Who then can blame the Owner to delight in it? And what a torment is delight if it be shut up in one Breast, and not diffused into a lively communication? For all kind of blessings are multiply'd by their division; and what greater blessing is there than a rare simetry, and Contexion of feature which can charm knowledge into admiration, and Majesty into Love — *We* give to all the virtues, the habits and visages of Women; and of all the virtues *Truth* is the best; for *Truth* is the mother of *Justice*, and *Justice*, they say, Comprehends them all; yet she is Painted Naked, and Naked *truth* is always in high Esteem among the good and virtuous; and is it not very fit, that all the sex should Imitate so Excellent a pattern and mistriss? It may doubtless be objected, that this would produce Infinite provocations and Enticements to Lust; but I say, no; for I dare affirm what by *Painting* and *washing*, the *Looseness* and *Change* of *Garments*, what by *gaudy Inventions* of *dressings*, *Gaite* and *Air*, *Port* and *Meen*, there is much more fuel added than if all went with no more mantles than nature thrust them into the world withal, their *Haire* hanging Loosly down, or carelessly gathered up into a fillet and almost perhaps a Little apron to hide the *pudenda*, from being too much gaz'd at and blown upon; those men that have been often among the naked *Indians* confess *there is a Less temptation in nakedness, than in Artificial adornments and Embellishments*, for if indeed it be considered aright, there is nothing that does so much puff up Lust as the circumstances of *rich apparel*, *Curious dressings* and *pleasing scents* and *perfumes*, which screw up the apprehension and fix the Imagination upon somewhat that is great; so that by this means a number of Great persons are zealously, courted to have their appetites satisfied; whereas if they were either left naked or reduced to a vulgar garb, the temptation would vanish: *nakedness restores women to themselves*; for what an Irregular height doth the *venetian Chippius* mount them? what *Towrs* of *Turkish Tires* have they now in fashion, so that the face of a short woman, seems to stand in the middle, her stature is so Augmented by the building of her head so many story high; how does the dressing of all nations disguise them that *that they must put off their masking habit, or like watches be taken to pieces er'e they can be enjoyed?* and to what other end I pray were they made, is

to

to their worldly Felicity? The Customs of Countries are different, and the Garb is *Majestick* at one place which is *Sordid* and *Ridiculous* at an other: All People have not the same Conceptions of Beauty; White is as hateful to an *Æthiopian* as Black to us. But once uncloath Women, and according to their Complexions, they are all the same; but the Conception about the harmony and measures of a body, differs not: And what greater Right can I do my Sex than to bring Women to be Judged by one Rule; and since every Woman judges her self the Fairest, she that would be backward to this *Arbitrament*, would be *diffident of her self*, and consequently a *Renegade from her Sex*. The Three beautiful Goddesses, we find, stript themselves in Mount *Ida*, when they came to *Paris* to pass his Judgment upon them which was the Fairest. And *Corinnes* tells us of a Princess who permitted the Ambassadors who came to demand her in marriage, to see her only in a *Lawn Smock*, that they might give a better Report of her Beauty, telling them she would even put off that too, if they were not satisfied. For as there is an inextinguishable Jealousie and Emulation among some Women, so there is an unmeasurable Pride, and Pride arising out of Confidence, all will not decline Judgment. And what better way than these Rules which the Voices of all conclude on? for a Woman may paint a Blue or Yellow Cheek as well as a Red one; but the sweet composure and measure of her body, her limbs, and comly shape, cannot alter; and how imperfect are they to be seen through Cloaths, which may hide and falsify many things, which in a Veracious Nakedness may be truly discerned. Men have cast two great blemishes upon our Sex; First, *Uncertainty*, and *Change of Judgment*; and, Secondly, *Unconstancy in Cloaths and Carriage*; and how can either be better removed than if the fair ones were reduced into such a posture as they should all necessarily agree in, and that they had not liberty to change? And, I pray, what other way is there, unless they be brought to be all Naked? But then they may complain, *Take away their Arts and their Ornaments, and they shall want of their Complacency and Provocations to their Husbands.* But notwithstanding, they have liberty enough left them; They may dye, or pounce, or figure their Skins, after the manner of the ancient *Brittains*. In a word, since the Sun, the Moon, and all the Glorious *Battalia* of Heaven, appear as Nature made them, and every thing but men and women are contented with what Nature allotted them, why should Woman, who is the Master-piece of Nature,

hide her beauty, out of meer Humour and Fancy to enrich Taylors, Weavers and Sempstresses, who, if the Naked Fashion be followed, may hang themselves?

Nature *considered in her wonderful Operations in the producing of mankind, and other things.* —— *Nature* is powerful in her Operation upon things subject to her Dominion. The Philosophers and Sages searching, and narrowly prying into her Secrets, found continually new wonders, to create in them admiration, and lift up their thoughts in contemplation, esteeming her the Queen of the World, and the careful indulgent mother of all things in it, who never sleeps nor slumbers in her charge, but performs every thing under it with great Diligence and Industry, framing things with such exactness and beauty, in their respective Kinds, that the Royal Prophet when he looked into himself, and considered the Composition, and admirable Frame of his Body, seemed to be astonished at the exactness and harmony he found therein, so that it caused him to cry out, that he was *fearfully and wonderfully made*; and also holy *Job* contemplating his beginning, and from a kind of Nothing he came, says, *Hast thou not* (meaning the God of Nature) *poured me out as Milk, and curdled me as Cheese? Thou hast cloathed me with skin and flesh, and hast fenced me with bones and sinews: Thou hast granted me Life and Favour, and in thy visitation hast preserved my Spirit.* Behold but the beauty of the Universe, and its Order and Harmony, and then it plainly appears it is all one great wonder to raise astonishment in our minds; and being taken in Particles and Individuals, it produces no less admiration: There is nothing so small as not worthy our regard; nothing but what in one measure or other brings benefit to mankind; the least Herb or Insect is proper to some use: Nature has so prudently provided and furnished this great Storehouse, the World, that Man, the possessor of it, may not have any Reason or Cause to complain of, or for any thing she has not placed in it, but above his own Frame is excellent even in it: Whilst it is forming and making in the Womb, there Nature, in the Gloomy Cell of Generation, works with wonderful cunning, to raise from a Lump, or indigested Mass of Corruption, a stately and beautiful Structure, adorned with all the Ornaments of Loveliness, pleasing not only to it self, when it comes forth and grows up, but also gracious in the Eyes of the Creatures it is born to rule over: Though, for all this, we see she sometimes, though unwillingly, works prepostrous and mishapen births; and sometimes, as the Learned tell us, she, by

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one accident or other, is compell'd to make one body participate of either sex, as in the case of those they call *Hermophrodites*; and the Reason they give for this particular, is, That the Womb contains three Cells, one on the right, another on the left side, and a third in the bottom, or middle, into which last, when the Seminal matter falls, an *Hermophrodite* is held to be begotten in this manner, because Nature doth ever tend to that which is most compleat, willingly inclining to male Generation, or the producing male Infants; and therefore when the male is sometimes formed in the principal parts, and yet through the evil disposition of the Womb and Object, and inequality of the Seed, when Nature, for want of Heat, and some other the like Obstructions, cannot perfect the male, she continues as much however of the male part to it as may be, yet the female part ioyning likewise, the body participates of Two Natures, or different Sexes; and so the *Hermophrodite* is produced, partaking yet more of the one sex than the other; for we remember not that we have read of any that could use both members of Generation so distinctly as to beget and conceive Children, most commonly inclining to the latter. However, we believe there has been some mistakes upon this account, and that some have been reputed *Hermophrodites*, that have not reasonably been to be considered as such, through some defects that might happen, and do frequently happen to Women that have much heat in them. We have heard of divers who have been taken for such kind of Creatures, by being troubled with a Puzlement, or coming forth of the Generation member, which have by the care of skillful Physicians and Surgeons, been restored to their proper office and use; and of one of the like Nature we shall give an account, as it is taken out of the Academy of *Paris*, being the Copy of a Petition delivered to the Present *French* King, to restore a Woman who had been judged an *Hermophrodite*, (by the mistake of unskilful Physicians who viewed her) to her Christian Name, and proper Garb of the female sex, which she was forbidden to own, or wear, they supposing her to be a Man, and so caused her to alter her Name and Habit, upon pain of being whipt, as by her Petition will more fully appear in these words:

Sir,

MArgaret Malaure *most humbly shews, That by an unparralled misfortune having Lived hitherto without knowing her parents, she finds her self under a necessity of making hen sex known.——Your Petitioner was scarcely come into*

the World, before she lost both her Father and Mother; but having been baptized by the Curate of Pourdiac, in Guyenne, he was so charitable as to take care of her Education; but whether through the negligence of the Nurse, or through the weakness of her constitution, she found her self inconvenienced with a certain imperfection, called by the Physicians Prolapsus Uteri. Your Petitioner never remembers that she was otherwise. She became accustomed to this Infirmity, and no body taking care to cure her of it when Young, she thought all Women had been in the same condition. In 1686. being then One and Twenty Years of age, she fell sick at Tholouse, in the House of a Lady, whom she served, upon which she was carried to the publick Hospital, where her Infirmity being perceived, by chance, the Physician, who doubtless had never seen the like, was so far mistaken, that he took your Petitioner for an Hermophrodite, and such an one as seemed to partake more of the Boy than the Girl. He made a great noise of this discovery, and the Vicars general were consulted, who ordered your Petitioner to put on mans Apparel.— This disguise being no way convenient for her, she went to Bourdeaux, where, resuming Womans Habit, she served a Lady till the year 1691. at which time a private person recollecting her for the same person that the Vicars General had ordered to go in mans cloaths, caused her Lady to turn her away, and constrained her to return to Tholouse, where being put in Prison for being discovered in Womans habit, Sentence was passed against her the 21st of July 1691. by the Twelve Magistrates of the City, call'd Capitols, that she should call her self by the Name of Arnold Malaute, and should go clad as a man, with strict Injunction, prohibiting her to take upon her the name or habits of a woman, upon pain of being whipt; and being served with this Order, she gave obedience to it, not well knowing what she was her self.——Being thus become destitute of any way to get a livelihood, in regard she understood no sort of work that was fit for a man to undertake, she wandered up and down from place to place, only subsisting upon the Charity of well-disposed people, yet behaving her self with modesty and discretion, as appears by sundry Certificates of the Magistrates of several places, your Petitioner was extreamly to be pitied, uncertain her self of her condition, and being taken by others for one of those Chimeras called Hermophrodites.— 'Tis a great doubt whether there be any such things in reality; but this Question is rather to be examined in Philosophers Writings than here to be handled; the Opinion most follow, is, That though Nature proceed not so far as Metamorphoses, that she never defaces the Character she has given to distinguish both Sexes, that she never confounds her Marks or Seals, consequently, that there are no true Hermo-

phrodites,

phrodites, wherein both Sex are perfect.——It must be granted however, that sometimes some certain persons are so oddly formed and shaped, that they who have not been able to distinguish the real sex have been in some measure to be Excused.——But there is nothing to support this conjecture in your petitioner, only if there be any thing in this Accident, it has befallen me, which resembles a progedy. I dare be bold to say it is the mistake of the Physitians, and Surgeons that view'd it first, and who by their Examination of it, have made out no other truth but that of their own Ignorance: your petitioner has had always the shape, visage, Inclinations and Maladies of the female sex, only she was in truth a Little disfigured by the puzlement that happened in her person, which made her be taken for a man. But in the month of October Last, coming to Paris, to consult the Learned and Experienced, she was no sooner view'd by the Sieur Helverius, Doctor of Physick, but he presently Acknowledged her for what she was, and the Sieur Saviard Sworen Surgeon of the Hospital, to whose care the said Doctor Committed her, has so well restored and settled all things in their proper place, that the Enigma, which was occasioned only by the displacing of the parts now disapearing, there nothing more remains to your petitioner, in doubt but that she is a perfect Virgin, according to the Authentick Certificates, which she has to shew. Therefore seting aside such reflections, as naturally fill our thoughts upon an Accident so Extraordinary, all that is to be done, is civily to restore your Petitioner that Sex which Nature has bestowed upon her, the Name that was given her in baptism, the Habit which the Laws Civil and Canonical oblige her to wear, which are the three things in the World that we have the least reason should be ravisht from us, yet which the Capitols of Tholouse have taken from your Petitioner by their Decree.——It is true, that the Parliament of Tholouse may, by an Appeal made to them, reverse the Judgment of the Capitols; but your Petitioners poverty will not permit her to take so long a Journy without expsing her self to new disgraces. Her modesty is an unsurmountable Obstacle, in regard, that by a particular priviledge belonging to the Jurisdiction of the Capitols, their Decrees having power to seize and distrain, notwithstanding the Appeal; Your Petitioner dares not appear at Tholouse in Womans Habit, without rendering her self liable to an Infamous Punishment, which she no ways deserves. Nor can she any more appear in mans apparel, without infringing the Laws of Decency, without transgressing the Orders of good Government, and incurring the Censures of the Church.——Her modesty also would suffer much more, by another Review, and an Examination, which they would certainly subject your Petitioner

to, wherein she would be the less spared *by the Physicians of* Tholouse, *as being* the first that view'd her; *So that* she *can expect nothing from* them *but* severe Usage, *not without* danger of her Person, *as being* she *that has* been the Cause, *though the* innocent one, *of* the discovery of their Ignorance.——*Therefore* the Error in Fact, *which was the occasion of* the Decree of the Capitols, *being now intirely removed, your Suppliant having neither* Parents *nor* fixed Habitation, *and labouring under* Extremity of Want, *nor having any friend, either* publick or private, *that will concern himself to* preserve her *from the punishment that may be inflicted on her,* she *has Reason to hope from your Majesty's justice, whose* Soveraign Authority *is* above needless Forms of proceeding; *that you will be pleased to grant her such a* Decree *as may secure her condition*——*For these Reasons,* Sir, *considering the occasion to* be so singular, *and remote from* being drawn into Example, *may it please your* Majesty *to Cancel, Revoke and Disanul* the Decree of the Capitols *of* Tholouse, *Bearing Date the* 21st *of* July, 1691. *as being grounded upon a mistake in Fact, of the personal Condition of your Suppliant, to the end she may resume her Name, her Sex and Habit of a Virgin,* &c. and your Petitioner shall ever pray for the health and prosperity of your Majesty.— This Petition was signed by M. *Lauther,* Advocate, and presented; but what Effects it had as to reversing the Sentence, we are as yet to learn, nor matters it much to our purpose. But however it might happen to this woman, or whatsoever may be alledged in her behalf, 'tis apparent there are those that in some degree participate of either sex, though again well allow there may be mistakes made by unexperienced Midwives, who have been deceived by the Evil conformation of the parts, which in some male births may have chanced to have had a Protrusion, not to have been discerned as appear'd by the example of a Child Christened at *Paris,* by the name of *Joana,* as if it had been a Girl, when upon a more narrow inspection it proved a boy, and on the contrary, the over far extention of the Clytores, in female birth's, may have occasioned the like mistakes. *Gallen* however allows a transmutation of sex, when he says a man is nothing different from a woman, but in having his Genital members without his body, and that if nature having formed a man, and would convert him into a woman, she has no other task to perform but to Invert his members, and a woman into a man, by doing the contrary; but this we cannot allow, because it seems to us Impossible to be done, unless we understand him of the *Embrio* in the womb, which is yet as soft wax, Lyable,

able to take any Impression, or be moulded and alter'd as nature pleases, and then by Extraordinary heat, suddainly coming into the womb, and Increasing in the Genital members, a female was designed and had been so, had not that heat helped nature in her formation; a change may be put upon it, and it may become a male, yet it will upon such an Alteration retain some certain Gestures unbeseeming the male sex, as female Actions, a shrill voice, and more feeble than ordinary, very fair, but Little or no hair on the face when grown up: and contrary wise, nature having often designed a male in the womb, and cold humours flown in the Genitals, have been Inverted; yet when brought forth, as it grows up, it shows more and more of a masculine temper, in Gate, Voice and Inclination to such things as women rarely accustom themselves to, and of this sort we believe many Brave *Virgoes*, so famed in story, were.

Natural Causes, *conducing to the Advantage of mankind*, &c.— Nature has many Agents, if we may properly term them so, that she employs in her workings, and sometimes calls in our care and art to her assistance. It falleth out a matter of wonder, that Nature being very Ingenious, of great Art, Judgment and Force, and mankind a work of so special regard, yet she many times miscarries in the right froming the body, and disposing the mind; which defect is not so much to be attributed to Nature, in her common workings, who aims to make every thing perfect, as it is in the Parents, who apply not themselves to the means of Generation, with that order and concert which is by Nature established, or know the conditions which ought to be observed to the end their children may prove beautiful in body and mind: For by the same Reason for which one shall be born very witty (having always regard to the self-order of causes) many hundreds will in a temperate, or distempered Region, prove of slender capacities. Now if by Art we may procure a Remedy of this, it may be much available, especially to the Fair Sex; which we will labour to do within the bounds of modesty; and for the better understanding of it, we shall place it distinctly under Four Heads, or principal parts. The first is to shew the natural Quality and Temperature which man and woman ought to possess, to the end they may use Generation. The second is, to consider what diligence the Parents ought to employ when they are desirous of male children. Thirdly, How they may become wise and discreet. And, Fourthly, how they may be dealt withal, after their birth, for the preservation of their Wit. And as to the first

of these, it is necessary that a Woman be cold and moist in the contexture of her frame, that so she may be temperate and fruitful, and that the fruit she produceth may be without any natural defect; For all Philosophers and Physicians hold, that cold and moisture, moved with a little temperizing heat, produce the most effectual Generation, as the Earth so ordered produces the best crop of Grain. The Womb is the Field of man's Generation, and according to the state and condition it is in, so it produceth the birth? therefore women intending to have fair children, without deformity, or blemishes, should have great regard to be temperate in eating, drinking and exercise, from their conception to their uprising, that the humours may be agreeable, and the constitution kept in a moderate temperance, and then Leave to nature the rest, which having good materials to work on, never fails to produce very curious peices, set out and exactly compleated, beyond the Exception of the greatest Critick. And indeed it is past, all Exception that the qualities that render a woman fruitful, are mainly cold and moisture, that might she be capable of breeding much Phlegmatick blood, to be serviceable for the forming and supporting the child in the womb, and breeding store of milk; for should there be much heat, the blood would be made unfit for the Gendering of milk, and so the babe would pine away for want of Norishment; for with that *Hypocrates* and *Galen affirm* it is nourished and Relieved all the time it remaineth in the mothers womb.——And now, though we Consider, women cold and moist, in the General, made so for the sake of Generation, yet the fruitfulness and Advantage or disadvantage, is more or Less, according to the degrees of cold and moisture, for some are so in the first, others in the second, some again in the third, and in each of these they may kindly conceive, if the masculine Effects answer them, in proportion of heat since we find not that the Philosophers, or Phisicians have so exactly distinguished these degrees, that a woman may Expressly know in what degree she is, and so the better dispose and order her self for the bringing forth fair and witty Children, we will consider something to give them a Light into it, from the Effects these Qualities do work in women; and these are divers; therefore we may reasonably divide them under these seven particulars, *viz.* The first, by the wit and abilities of the woman. The second, by her manners and Conditions. The third, by her big or small voice. The fourth, by her spareness or Corpulency. The fifth, by her colour. The sixth, by her Hair; and the seventh, by her

fairness

fairneſs or ſwarthyneſs. As to the firſt, we may know, that although the wit and Ability of a woman flow chiefly from the brain, yet the veſſels of Generation are of great force and vigor to alter; for if they be found hot and dry, cold or moiſt, or of what ſoever temperature, the other parts, ſaith *Galen*, will be of the ſame Tenour. Now if we grant that cold and moiſt are the Qualities that work an Impairement in the reaſonable part, and that their contraries, *viz.* Hot and dry, give the perfection and Encreaſment of underſtanding, we ſhall find her who ſheweth much wit and ability, partake of cold and moiſt but in the firſt degree; and if ſhe be deficient in underſtanding, and of a very ſhallow brain, it is a ſign that ſhe is cold and moiſt in the third degree, and this too may be known by ſound ſleeping, and much dreaming of pleaſant things, though much pleaſantneſs of conceit, is ordinarily accompanyed with Little wit; but if ſhe partakes of both theſe Extreams, then ſhe ſtands in the ſecond degree. A voice hoarſe, big and ſharp, *ſaith Galen*, is a token of much heat and dryneſs, and a manly voice denotes a woman but cold and moiſt in the firſt degree; but if a very fine delicate Effeminate voice, then in the third degree; and if ſhe have the natural voice of a woman, then ſhe partaketh of the ſecond degree, as being between the two Extreams. Much fleſh or corpulency, denotes much cold and moiſture; and to be Lean, on the contrary, denotes heat and dryneſs; and to be meanly fleſhed, neither over much nor over little, denotes her to be in the ſecond degree; between the extreams and their pleaſantneſs and Curteſies, ſheweth the degrees of theſe two qualities; much moiſture makes the fleſh ſupple and ſoft, and the want of it makes it rough and hard, the mean is the moſt commendable; the colour alſo of the faces and body diſcovereth the extended or remiſs degrees of theſe two qualities. When the woman is very white (*ſaith Galen*) it betokeneth much moiſture and cold; and on the contrary, ſhe that is ſwarthy and brown, is in the firſt degree thereof, of which two extreams is framed the ſecond degree, of white and well coloured; to have much hair, denotes the firſt degree of cold and moiſt, for hair requires much heat and Dryneſs to Engender it, and the black more than any other; and ſhe that is in the ſecond degree, is not overloaded with hair, but it is however decent and very comly, and thoſe that are in the third degree, their hair many times comes off, by reaſon of the great cold and much moiſture. Foulneſs and fairneſs helps us likewiſe to make a true Judgment of the degrees of cold and moiſt in women.

men. It is a miracle, to see a woman of the first degree very fair, by reason the seed whereof she was formed being dry, hindered that sweetness of complexion, that a better tempered matter would have produced; and in the second degree, of cold and moist, a woman proves very fair and comely; but in the third, by reason of too much cold and moisture, she becomes unwieldly, and wants a good colour and complexion; and therefore those in the second degree are to be preferred for beauty, good conditions and fruitfulness, before the other two. And thus having, in some measure, given women an Inspection into the state and conditions of their bodies, as to their tempers and constitutions, contributing to fruitfulness and producing of fair children, It comes next to be considered what tempers in men come nearest, and most agreeable to them, in begeting children that may answer their expectations, and be pleasing in their Eyes. They must understand then, amongst the many Excrementious Humours, that reside in the body of man, that nature according to the opinion of *Galen*, useth only one to serve her ends mainly in Generation, and that is termed whey or wheyish blood, and whose Engendering is in the Liver and veins, at such time as the four humours, Blood, Phlegm, Cholour, and Melancholy do assume the form and substance they ought to have, and thus Likewise nature useth to resolve the Norishment, and to work, that it may pass through the viens, and through the straight passages, conveying subsistance to every part of the body. This work being finished, she again provideth the veins, whose office is to draw unto them, the over abundant humour, and purge it out again, for the Exoporating the body, and keeping it free from any afflictions, by the too much pressing of Excrementious humours; for she advizing, that man has certain qualities convenient for Generation, provided two veins or vessels that should carry part thereof to the Genitals and seminal vessels, together with a small quantity of blood, whereby so much might be formed as was requisit for procreation, and in that end she placed one vein or vessel in the Reins, on the right side, which endeth in the right testicle, and of the same is the right seed vessel framed; and the Like on the Left, and according to the greater or Lesser Quantity of heat communicated, the male or female births are produced. Some Historians tell us, but by what warrant we know not, that women, in the begining of the world, and a Long time after, had generally two children at a birth, *viz.* A male and a female; which might be indeed, that there

should

ſhould be an Equality of ſexes, to anſwer the Inſtitution of Marriage and people, and repleniſh the world in a Lawful way of chaſt Love. But however it might be then, we ſee it is otherwiſe now; and females, through an Infeabling of Nature, by Intemperance, or non-obſervance of order, and fit ſeaſons in the undertaking the work of Generation) are more frequently born than males; and therefore thoſe Ladies, that are deſirous of an Heir, or the like, to tranſmit, the name of a family to poſterity, which by Fame cannot be reſcued from oblivion, Let them conſider for themſelves, and the kind partners of their kind enjoyments, That their diet intended to prepare them for ſuch a purpoſe be hot and dry, and to take ſuch things as may make for a kindly digeſtion, and to be conſiderably in moderate Exerciſe, that ſo the body may be kept in a good Temperature of healtd; and then the heat being predominant, Nature will be capable of bringing about her Ends and Purpoſes. Much Wine is a great Enemy to Nature in this matter, becauſe by its heat and inflaming, it chills and diſorders the orderly moving, and natural heat of the body, which is that alone which works to farther the Ends of Generation. Exceſs likewiſe impairs the health; and *Plato* commends the *Carthaginians* for prohibiting it to married people by a Law, for a limited time, when they were to prepare for conjugal duty. However, moderately taken, it refreſhes and helps Nature. *Nature and Art conſidered in Wiſdom and Underſtanding*, — Now as to the Obſetvations made by divers upon children, that they may be brought forth ſo as to be of wiſe and underſtanding capacities, are as various as their Opinions. Some pretending to Aſtrology, hold, that it is becauſe the Infant is born under the influence of ſuch Stars as have power to give Wiſdom; which follows not; for we may, upon Enquiry, find divers born perhaps in one and the ſame minute, and yet growing up, they exceedingly many times differ in their Underſtandings, as likewiſe in their Fortunes, Manners and Conditions, which they likewiſe annex to the former cauſe. *Hippocrates*, *Plato* and *Galen*, hold, That an Infant receives the conditions of his Soul at the time of its forming, and not of his birth; for then (*continue they*) the Stars do ſuperficially alter the child, giving him heat, coldneſs, moiſture and drought, but not his ſubſtance, wherein the life is contained, as do the Elements of Earth, Air, Fire and Water, who not only yield to the body compoſed, what is conſiſtent with their Qualities, but the ſubſtance that may maintain and preſerve them, during all the courſe of Life; by which means, that which moſt importeth in the produ-

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cing the Infant, is to procure the Elements whereof it is compounded, may partake the Qualities which are requisite for the Wit, and Largeness of Understanding; for these, according to the weight and measure by which they enter into the composition, must alwaies so endure in the mixture, and not the Alterations of the Heavens or Heavenly bodies. *Galen* further gives his opinion as to what the elements are, in what manner they enter, to produce, and perfect the formation of a body in the womb, he tells us; that they are no other than what compound all other natural things; That the Earthly and watery parts are from the substance of the meat and drink the mother takes in to support Nature, when concocted in the stomach, and ordered by Natures kind preparation, into a proper and suitable matter, and that the Air and Fire are likewise mingled by her order, and enter into the body by the Pulse, Pores and Respiration: and of these Elements mingled and digested by our natural heat, are made what is fit and necessary for the Infants Generation; and therefore to meats, drinks and airs the Parents ought to have regard, the finer and most delicate the better, because the thinnest and most rarified blood is by that means produced, and that is chiefly instrumental in producing the composition for the brain, wherein we hold the chief seat of Understanding to be placed, being temperate, and compounded of a substance subtil and curious. The Learned are of opinion, that the Wit will participate of its fineness, and become like unto it. That is, such a brain will produce an apt and sprightly Wit, because there it has all manner of freedom to operate without Obstruction; no foggy fumes, damp clouds, or gross Vapours being there to stifle or oppress it, but a pure thin and rarified air still moving and filling the vacancy. And further it is allowed by them, that a reasonable soul, though Immortal and Incorruptible, however corresponds with the disposition of the Brain, which not being such as is requisite, the soul cannot Influence it, as it is desirous to do, as being a defective Organ, that hinders the excellency of its proper operation, and tendency to a perfect harmony, in some measure suitable to the divine mind, who gave it as a guide to the natural body, till retiring, leaves it to be laid up in the Repository of the Grave, waiting a second Union in the Resurrection——When children are brought forth, and Nature has done her part in furnishing them, and furnished them with such materials as may capacitate them for large understanding, there is something more required, not only to train them up in what is most material, from their Infancy, but to confirm it to them

by

by Rules and Precepts, that they retain and improve it; for the matter whereof mankind is compounded, proveth so alterable, that we find it has frequent variations in one sense or other, and is so subject to corruption, that in the state of mans life he passeth under many degrees that differ one from the other. Temperance and Society are the great continuers of the Understanding, when Riot or Luxury very much impair it, sending those gross Fumes to the brain that dull and discompose it. Nature, we find by Experience, is satisfied with a little, and gross feeding is an Enemy to her. It may indeed make the body swell, and mountainous with flesh and uncomelinesse; but then, by ill digestion, those noxious humours superabound that afflict and disorder the whole Frame with distempers and diseases, that turn even Life, and that Tranquility we might otherwise enjoy and possess, into uneasinesse and restless perturbations. Anxieties and cares cannot easily be debarr'd, because they flow from accidents and casualties; but by moderation the other may be avoided; yet a firmness of mind, which a good temperature of body creates, may mainly contribute to a sedate calmness in all Emergencies. Health is the richest Jewel in Nature, yet rarely prized or esteemed but when we are wanting of it; we know not how rightly to value or esteem it till we are made sensible by a miserable Experience, how precious it is. Let us consider then seriously, whilst we are possessed of it, what great advantages it affords us; and if our considerations are duly weighed, we cannot but conclude we ought to study all manner of ways to preserve it and secure it to our selves, as the greatest temporal blessing, when it brings with it, and continues to us so many advantages. A crasie, sickly body cannot be the Receptacle, at least the container of a solid and sound Judgment; many impertinencies, and peevish follies, will be breaking in, which ought to be shunn'd and avoided. Why should we not then consider what best suits our conditions, and earnestly to be cautious in preventing our mishaps? Parents then that regard their Posterity, ought so to bring them up, that their Early Nurtriture may be a pattern to their riper Years, that every thing may concur to their advantage. The Graces which God bestows upon mankind, do ordinarily require, that the Instruments with which they are to be exercised, and the subject whereinto they are to be received, do partake the natural qualities requisite for every such Gift; and the Reason is, because that the reasonable soul is an Act of the body, and operateth not without the service of the bodily instruments. We must confess, that the brain of an

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Infant has much moisture nature then so ordering or requiring it, but Years coming on by degrees, lessens it; and then the memory, imagination and understanding grow stronger, gathering the perfection designed them (unless hindered by Intemperance;) and the reasonable soul manifests it self more and more, by infusing Wisdom that is contained in it from its first enterance into the body. It is true, beside any thing that we may reasonably call *supernatural knowledg*, or that proceeding more immediately from the soul, our natural senses instruct us in some things which contribute to the furtherance of our undetstanding, as our keeping in memory what we heard whilst we were children, or what our Eyes gave us a prospect of, or that was communicated to us by feeling, smelling, tasting, &c. But none of these can give that understanding which may be properly taken for Wisdom, or a discerning Knowledge of things on a sudden, that have been strangers to our natural senses, as penitrating into abstruse matters, and what the learned term *Arcana's*, or *Secrets*, or making right Judgments where we are left to gain a light into what is before us. *Solomon's* Wisdom was not so much manifested in knowing Herbs and Plants, as he confesses he did, even from the *Shrub* to the *Cedar*, as in discerning where the falsity lay in the case of the Two Harlots that came to him for Justice. But, *Ladies*, perhaps you may think we are wandering too far, and some of you may censure us, as undertakers to coin understanding for those that know not how to pass it away for current. Yet this we dare say, That God, who is the Author of all Knowledge and Wisdom, having designed it to good Ends, never was unwilling that mankind should partake of it so far as is convenient for him; and therefore he has commanded us to apply our *hearts to it*, and that we should *search for it as for hidden treasure*. And therefore the Earlier it is imbibed, and the more care that is taken to capacitate us for it, the more attainable it is; and the Parents caution and industry, may further it in their children.

Narcissus, (Gr.) an herb called white *Laus tibi*, or white Daffodil. Poets feign, that *Narcissus*, a fair Boy, being in love with himself, was turned into a Lilly.

Nimphala, or Carmenta, the mother of *Evander*, an ancient King of *Italy*, even before the arrival of *Æneas* into that country.

Nossis, an Epigramatick Poetess.

Nereid (*Nereides*) a Maremaid, or Fish, like a beautiful Woman down to the girdle, the rest like a Fish. The males of these are called *Tritons*.

Ne-

Nereides, are also taken for Nymphs, or Fairies of the Water, and comes from Heb. *Nahar*, *i.* a Flood or River.

Nun (*nonna* q. *non nupta* Teut. *Nun*) is a holy or consecrated Virgin, or a woman that by Vow has bound her self to a single and chaste life, in some place and company of other women, separated from the world, and devoted to an especial service of God, by prayer, fasting, and such like holy Exercises.

Neckabout, *Y.* any womans neck-linen.

Neif, (*f. Naive*) a bond-woman, or she-villain.

Neogamist, *g.* a new married man.

St. Neots, a Town in *Huntington*, and another in *Cornwal*, with a Well dedicated to St. *Keyne*, whereof, they say, whether Husband or Wife drink first, they get the mastery.

Nephele, *g.* (a cloud) the mother of *Helle* and *Phryxus* by *Athamas*.

Nescock, Nesticock, a wanton fondling, that was never from home. See *Cockney*.

Nessus, a *Centaur* slain by *Hercules* for attempting to ravish his wife.

Nicia, *g.* victorious, a womans name.

Night-Mare, (*D. Nocht-Mare*, Night-evil) as *Incubus*.

Night-spell, a prayer against the *Night-mare*.

Nixii, Feigned Gods assisting child-bed women.

Nominalia, Roman Feast-days, when they gave names to children (to females on the eighth, to males on the ninth day.)

Novatus, (*Anno* 215) he condemned second marriages, received not Apostates, tho penitent, *&c.*

Novels, 168 volumes of the civil law (added by *Justinian*) to the *Codex*; also little Romances.

Novercal, belonging to a stepmother.

Nuptialist, a bride, bridegroom, or one that makes matches.

Nyctimene, having (by her Nurses help) lain with her Father, and flying from his wrath, was turned into an Oak.

Nuptial Dowries, Nuptial Dowries, by some nations approved, by others interdicted. *Lycurgus* and *Solon*, because they would not have the Virgins oppressed by the covetousness of men, forbad by their Laws, that any man should demand a dower with his wife (a necessary and profitable decree) by which he was condemned, that being a long suiter to the Daughter of *Pysander*, and promising her marriage in her Fathers life time, repudiated the contract after his Death, because he

he dying poor, her Dowry did not answer his expectation. Amongst the *Hetrurians* it was held base and ignoble, and absolutely forbidden by their inscribed Statutes, for a man to send tokens or gifts to her whom he affected; accounting them no better than bribes or mecenary hire, not fit to be thought on in such a sacred commixion, where nothing should be mediated save sincere Love and conjugal Piety.

Nuptial Gifts or Presents. Now touching bridal gifts and presents. It was an antient Custom among the *Greeks*, that the Father, the day after the Solemnization of the Marriage, sent to the Bride for some Spousal-Offerings, which they called *Epanlia Dora*; they were ushered by a beautiful young lad attired in a long white Vesture reaching to his heel, bearing in his hand a bright burning Taper. In order followed after him all such young men and maids youthfully Attired, that brought the Presents; one presented Gold, another Gems, a third a Bason and Ewre, with other Plate-dishes, a fourth Boxes of Alabaster full of sweet Oils and Unguents, a fifth rich Sandals or Slippers, with other necessaries belonging as well to the whole house, as to their private Bed-chamber. —*Solon* to this Marriage-Offering allowed only three sorts of Garments for the Bride to bring with her, besides such small Gifts as were tendred by the Kindred, Friends and houshold Servants. A Damosel of *Lacæna* being poor, and demanded what Dowry she had to bring to her Husband, and to marry her with? Answered, *That which was left me as an Inheritance from mine ancestors, namely, Vertue and Modesty.*—In antient times the Husband wooed their Brides with a Ring of Iron, without any Stone or Gem, but meerly circular and round; by that denoting the parsimony of diet, and frugality in living. *Homer* (the Prince of Poets) having no wealth with which to bestow his daughter upon a thirsty Citizen, gave her only an *Epithalamium*, with certain *Cyprian* Elegies. Amongst the Indians none can claim a greater Dower with his wife, than the price of a yoke of Oxen; neither can he marry out of his own Tribe. The *Assyrians* brought their noblest Virgins into the market place, and their prices there publickly proclaimed by the Cryer, whosoever wanted a wife, and would reach to the sum propounded, might there be furnished; and he that had not ready mony, if he could put in good security, it was held sufficient. The like custome was amongst the *Babylonians*; in which they observed this order; They first set out to sale the most ingenious and beautiful, and

those

those at an high rate; and when they were put off, they brought forth the worser featured, even unto the degree of deformity, and the Crier proclaims, That who will marry any of them, he shall have so much, or so much, to recompence her soulesse or lameness.

Nuptial-ornaments

Amongst the Greeks, the Bride was crowned with water-Mints, or Cresses: her head was kembed with a piece of a Lance or Spear of a Fencer, with which some man had been slain. In other places of *Greece* the Brides heads were covered with a Veil, to signifie her Bashfulness and modest shame: It was of Clay-coloured Silk, by which colour the Matrons of the most temperate life and modest carriage, denoted unto the world their continence and vertue. The Law of *Lycurgus* amongst the Spartans was, That the Bride should cut her hair, and puting her self into mans habit, be brought into her chamber by the Bride-maids, who had before prepared it. In *Bœotia* their Virgins were crowned with a wreath made of the herb called *Sperage*. In the Isle *Cous* the husbands were compelled to enter the Bride chamber, attired like women. It was an use amongst the Locrenses, for the Matrons to pick and gather selected flowers to make garlands for the Brides; but such as were bought for mony, were held vile and contemptuous. All marriages amongst the Lustranians were celebrated in Rose-coloured garments, or else not permitted. The Chelidonian women that had prostituted themselves to strangers, went with half of their faces open, the other half covered, else it was not lawful for them to be seen abroad. The *German* Virgins, when they prepared to give meeting to their betrothed, and so to proceed to the Conjugal ceremony, put on a streight or plain garment, such a one as they in some places call a Huk, and over that a Cloak without spot or stain, bearing a garland woven of Vervain.

At length comes forth the Bride
(in all parts rare)
——To meet the Bridegroom:
A Virgins face, a Virgins chast attire
She wares. Now modest blushes kindle fire
Within her bashful cheek, which by degrees
Grows still more hot, and warms all that she sees.
The youthful frie, dispersed here and there,
On tip-toe move, to see this Star appear,
And rise with such refulgence: on each hand
The aged Fathers and the Matrons stand,
And make a reverend Lane for her to pass:
She makes them think upon the time that was,
Their prime, their youth, their strength (now gone & wasted)
And Nuptial sweets, which they before have tasted.

A Nuptial Song.

All that's sweet and soft attend
All that's calm, serene and bright,
That can please, or pleasure mend,
Or secure, or cause delight.
Little Cupids come and move
Round the Bridegrooms greedy Eyes,
Whilst the stately Queen of Love
Round the Bride her Cestos tyes.
Golden Hymen bring thy Robe,
Bring thy Torch, that still inspires
Round the Stately amorous Globe
Vigorous flames and gay desires.
Sister Graces all appear,
Sister Graces come away,
Let the Heavens be bright and clear,
Let the Earth keep Holy day.
Fecund Nature does prepare
To salute the Charming Bride,
And with Odours fills the Air
Snatcht from all the World beside.
Virtue, Wit and Beauty may
For a time refuse to yield,
But at length they must obey,
And with Honour quit the Field.
Their efforts in vain will prove
To defend their Free-born State,
When attack't by mighty Love
They must all Capitulate.
Marble-hearted Virgins, who
Rail at Love to show your Wits,
So did one Eliza. *too,*
Yet with Pleasure now submits
You too envious Swains, who would
Follow Cupid if you might,
Like the Fox that gaping stood
Discommend the Grapes for spight.
Since Experience teacheth best,
Ask if mutual Love has Charms,
When the Bride and Bridegroom rest
Lock't in one another's Arms.

O

OLive, from the Olive Tree.

Olimpia, 1. Heavenly.

Omphale, 1. Lascivious and Wanton.

Orabilis, 1. Easy to be intreated.

Orna Sancha, a Counsels of *Castile*, who falling in Love with a *Moorish* Prince, about the year 990, being then a Widow, and resolving to have him, being opposed in it by her Son *Sancho Garcia*, she resolved to remove him by Poyson; but when at the Table the Poysoned Wine was offered him, he having notice of the Plot against his Life, gave it his Mother, who presently drank it up, which with a greater flame, quickly quenched that of her Lust with her Life; and for this reason the Women of *Castile* at their Feasts are always obliged to Drink before the Men, tho now it passes only as a Ceri-

mony. *Olim-*

Olimpias, the Sister of *Alexander*, King of *Epirus*, Wife to *Philip* of *Macedon*, and Mother to *Alexander* the Great, who Dreamed when she first Conceived of him, that *Jupiter Ammon* turned himself into a Dragon and Embraced her, which made that Monarch afterwards fancy himself to be the Son of *Jupiter*, and require to be esteemed as a God, for opposing which Vanity, *Clytus* and many other of his faithful Friends were put to Death. This Queen likewise, after the Death of King *Philip*, put all his other Wives and Concubines to Death, as also all the the Nobility that stood in her way to the Throne; for which *Cassander* Besieged her in the Castle of *Pindus*, and having taken her, he put her to Death.

Olimpias, a very Devout VVidow, who was Deaconness of the Church of *Constantinople* in the time of St. *Chrysostom*; she was Wife to *Nebridius*, who Dying, left her great Riches, which she as freely bestowed upon the Poor, and was at length banished with St. *Chrysostom*, by the prevailing of the Hereticks in those parts: the *Greeks* had a great Veneration for her, and after her Death, Celebrated her memory every 25th of *July*.

Omphale, a *Lydian* Queen, who Captivated *Hercules* so much with her Beauty and Voice, that laying aside his Fiercenes, he learned to Spin among her Maids.

Occasio, or *Occasion*, was accounted by the Heathens a Goddess, and Worshipped by them, that she might be Propitious to them in putting into their hands the fittest season and opportunity to accomplish and bring their Affairs to an happy issue, and was represented by them naked, bald on the head behind, but a long foretop streaming with the Wind, one of her Feet on a Wheel, and sometimes a Globe, and the other in the Air, having a Sail in the one hand, and a Sail in the other, to shew that we ought to take all advantages of opportunity, lest giving us the slip, it returns no more.

Octavia, she was Daughter to *Octavius*, and the Emperor *Augustus's* Sister; she was first Married to *Marcellus*, and then *Mark Anthony*; she had divers Children that came to be great Men, and was admired by the *Romans* for her Virtue and Prudence; so that her Brother Dedicated a Temple and *Porticoes* to her in *Rome*, as we find it Recorded by *Dion*.

Octavia, Daughter to *Claudius* and *Messalina*, was Wife to *Nero* the Emperor of *Rome*, who, without any apparent Cause, Divorced her; and having Poisoned her Brother *Britannicus*, he caused

her to be put to Death.

Denoe, a Beautiful Nymph that resorted Mount *Ida*, where, when *Paris* was Shepherd, she fell in love with him; but he coming afterwards to know that he was Son to King *Priam* of *Troy*, slighted her for *Hellen* of *Greece*; yet she continued her Love towards him, and bewailed her self in the Mountain for being so Deserted; but when *Paris* was slain by the *Greeks*, and his dead Body sent to her to be buried, thinking thereby to comfort her, her love was so extream, that as soon as she saw it, she fell upon it and Died of Grief.

Dgiva, or **Dgina**, Wife of *Charles* the third, King of *France*, and Daughter to King *Edward* the first, before the Conquest of the *Normans*, a very learned and virtuous Lady.

Dvona, a Goddess of the Antients, held to take care of Orphans and Children in Distress; she was Worshiped by the *Romans* that they might not be afflicted in their Widdowhood, or in the loss of their Children; her name is derived from the word *Orbus*, denoting any one that has lost Father or Children, *&c.* Her Altar was near to that of the *Lares*, in the City of *Rome*.

Dveal, an old *Saxon* way of trying of Women that were suspected to be unchast; yet no proof against them, they laid nine hot bars of Iron, about a yard asunder, and the party suspected being blindfolded, was to pass over them, the which if she did without touching any of them she was accounted Innocent, but if otherways, then guilty and Sentenced by the Laws, which in those times were Death in case of Adultery.

Dythia, Queen of the *Amazons*, who was Queen after *Marpesia*, and did wonders in feats of Arms in all Battles she fought, especially against the *Greeks*, who invaded her Territories; to her succeeded *Penthesila*, who with her Female Troop, signalized her noble Bravery at the Siege of *Troy*.

Dythya, Daughter *Ezichtheus*, an *Athenian* King, said to be Ravished by one of the Gods of the Wind, and by him conceive *Lethis* and *Calais*.

Obedient Wives. If their Husbands be pleasant, they rejoyce in his pleasure. If he suffer in any overture which he neither expected, nor his actions deserved, they bear a part in his *Lachrymæ*. Husbands to such Wives are made happy in their choice; and have good cause never to wish a change; For they may consort with those they affected, without fearing of being call'd to an Evening account. If their days expence should chance to be

too

too immoderate; they need fear no fingers but their own, to dive into their Pockets, or to make privy search for more than can be found. These need not fear to receive discipliue for their laist nights error: Or to wear their night-Caps after the old fashion, with both their Ears through them; These can play the merry Mates with their Wives and never *laugh* till their hearts ake: If they come home late (tho sooner were better) they are entertain'd with a chearful Welcome: They find no *Pouts* in their Dish; nor amongst all their necessary utensils one *Chafing-dish*. Out of this precious Mine, was, surely, that good Burgomasters Wife cut out, who ever met her Husband at the Portel with a *gentle* word in her Mouth; a sweet smile on her lip; a merry look on her cherry cheeke; a pair of slippers in one hand, and in the other a rubber (not at cuffs) but a Towel to rub him after his Travel; whereas the old beldam *Thessylis* would have exchang'd that *rubber* with an *halter*, if she might have had her will, rather than be bound to such a Task. And to such a one, without all doubt was he matched; who in a *pensive plight*, all full of discontent, published to the World, from whence he desired a speedy dismission, his hard Fortune in this *Bridal Brawl.*

Married! whereto? to distast;
Bedded! where? all grief is plac't;
Clothed! how? with Womans shame;
Branded! how? with loss of Name;
How wretchlesc is that Man that is dsgrast.
With loss of Name, shame, grief, and all distast?
Imprison'd! how? to womans Will;
Ingag'd! to what? to what is ill;
Restrain'd! by whom? by jealous fear;
Inthral'd! to whom? Suspicions care;
How hapless is that wretch that must fulfil,
A false, Suspitious, jealous womans will?
Taxed! for what? for modest mirth;
Exposed! how? a Stale on Earth;
Surpriz'd! with what? with discontent;
Profess'd! as how? times penitent;
How can that forlorn Soul take joy on Earth,
Where Discontent and Penance *is his* Mirth?
Threatned! how? as ne're was no man;
Fool'd! by whom? a fooliish woman;
Slav'd! to what? to causeless pleen,
Sprite-affrighted! when? I dream;
How should th' Infernal Prince more Furies summon,
Than lodge in such a Spleenful, Spiteful, Woman? *Cha-*

Cheered most! when? least at home;
Planted! where? i'th Torrid Zone;
Chafed! how? with oyle of tongue;
Hardned! how? by suffering wrong;
How wretched in his Fate who is become
Contented most, *when he is* least *at home?*
Urged most! when? she is near;
Usher'd! how? with fruitless fear;
Shielded! when? when I do flye;
Cur'd! with what? with hope to dye;
How cureless doth that cure to sense appear,
Whose Hope *is* Death, *whose* Life *is* fruitless fear?

Old mans notions of Love. I would not, says the *Old Men*, be to run through the miseries of life again for a great sum; for when I come toward Man, the Women will have me *as sure as a Gun*, for to catch Woodcocks; and if ever I come to set eye upon a Lass that understands Dress and Raillery I'm gone, if there were no more Lads in *Christendom*; but for my part I am as sick as a Dog of Powdering, Curling and Playing the lady Bird: I would not for all the World be in the Shoomakers Stocks, and Choak my self over again in a straight Dublet, only to have the Ladies say, *Look what a delicate shape and foot that Gentleman has*; and I would take as little pleasure to spend Six hours of the four and twenty, in picking Gray Hairs out of my Head or Beard, or turning white into black; to stand half ravisht in the Contemplation of my own shadow; to Dress fine, and to go to Church only to see handsome Ladies; to correct the midnight air, with Ardent Sighs and Ejaculations, and to keep company with Owls and Bats, like a bird of evil Omen; to walk the round of a Mistresses Lodgings, and play at bo-peep at the corner of every street, to Adore her Imperfections, or as the Song says, (for her uglines, and for her want of Coin) to make bracelets for her locks, and Truck a Pearl Necklace for a Shoo-string. At this rate, for my part, I would not be to live over again so wretched a life: being come now to write full man. If I have an Estate, how many cares, suits and wrangles go along with it; if I have none, what murmuring and regret at my misfortunes; by this time the sins of my youth are gotten into my bones, I grow sowr and melancholy, nothing pleases me, I mutter at old Age, and the Youth which I can never recover in my veins I endeavour to fetch out of the Barbers Shops, from Peruques, Razors and Patches,

to

to conceal, or at least disguise all the marks and lucidenses of Nature in her decay; nay when I shall have never an Eye to see with, nor a Tooth in my Head, Goury Legs, Windmills in my Crown, my Nose running like a Tap, and Gravel in my Reins by the bushel; then must make Oath that all this is nothing but meer accident, gotten by lying in the Field, or the like, and outface the truth in the very Teeth of so many undeniable Witnesses. There is no Plague comparable to this Hypocrasy of the members, to have an old Fop shake his heels, when he is ready to fall to pieces, and cry, these Legs could make a shift yet to run with the best legs in the Company; and then with a lusty thump on's breast, fetch ye up a Hem, and cry, Sound at Heart boy! And a thousand other fooleries of the like nature; but all this is nothing to the misery of an Old fellow in love, especially if he be put to Gallant it against a company of young Gamesters. O the inward shame and vexation to see himself scarce so much as neglected. How often must I be put to the blush too, when every old Fool shall be calling me old acquaintance, and telling me, of, Sir, 'tis many a fair day since you and I knew one another first, I think 'twas in the four and 30th of the Queen that we were Schoolfellows, how the world's alter'd since? And then will every old Maid be calling me Grandsir.——Again, Is it not nauseous to see a Lady of eighty, smug and spruce up as if she was in the flower of eighteen, to trick and trim as if they were new come in, when they are just going out of the World; to harnels out as if for a Wedding, when they should be preparing for a Winding-sheet? When the Coffin is making, and the Grave a digging, and the Worms ready for them, but they ready for neither: And hence I infer (saith a learned Author) That for Aged persons by any habit or dresses to represent themselves as young and youthful, is sinfull: Their Glass tells them they are Old, but they believe it not; time has snowed gray Hairs on their Heads, and they acknowledg it not: would they have others believe they are what they would seem? Then they would have 'em believe a lye: A lye may be told by visible as well as audible signs; or are they ashamed of their hoary head?

Oyles, Essences, sweet waters.——*Oyles* in the Art of beautifying are of use, as are the others mentioned, for such is the Efficacy of them that they'l rather Cherish than Extinguish the flames of Love, they'l put you Ladies in so sweet a pickle, as will make

the dainties that shall sharpen the Appetite of those that have no Stomack, to Loves banquet; and to be sincere with the Pope, and all his Conclave, ye, with their holy waters and holy Oyles, shall never do so many wonders as you may do with these materials.——. Omit not to use what is directed, but take Oyles of Musk, one Dram of *Cloves*, six grains of *Lillys* of the valley, a Little *Virgins wax*. Incorporate them, and you will have an *Odoriferous* unguent, with which the Nostrils being anointed, it comforts the brain, and revives the Spirits, gives a fresh and rosey Colour to the face and hinders vapours. Or take *Cloves*, *Nutmeg*, *Cinamon*, and *Lavender*, of each two drams, Oyle of *Cloves*, *Angelica*, *Spike*, and Lavender, of each half a Scruple, *Musk*, and Amber, of each three grains, *wax*, four drams, make them into an oyly balsam, and you will have a very pleasing scent, Exceeding delightful, and healthful, curing pains in the head, removing fits and vapours, &c.— Oyl of the Most noble scent and Excelent for beautifying the face, and hands, is obtained thus. Take of *Benzoin*, the best, twelve ounces, pouder it very fine, then take Liquid *Styrax*, as much as will suffice to make into a past, being well mixed put it into a glass *Alimbeck*, with a glass head, set in Ashes or sand, and to the nose of the *Alimbeck*, Cement a Receiver with well tempered Clay, and the whites of Eggs, so close that the vapours may have no vent, then kindle a fire under it Leasurely, and make it stronger by degrees, at first there will come a yellow water, of a small quantity and of no great value, but after it will Arise a vapour as white as snow, sticking to the *Alimbeck*, the which perceived, keep the fire at an Equality, but when it rises no more, make the fire stronger, but not too violent, and then you will perceive an oyle Ascend Exceeding sweet, and according to the colour of your oyls, you must observe to change your receivers; your Last oyl will be the best; but to make it yet a rarer perfume, take an ounce and half of the white snow, oyle of sweet *Almonds*, newly drawn, four ounces, melt both over a gentle fire, stirring it continually till the snowy part be dissolved, and to give it a redish colour put in a small piece of the root of *Alcanet*, and so you may have a perfume of an Excellent scent. If you would yet have this oyle of a Richer Odour, dissolve in it a scruple of *Amber-Greece*, and you will find at the bottom of your *Alimbeck*, a kind of a black oyl, which will be of a very strong smell, but being mixed with Liquid *Storax*, it will make excellent scented *Pomanders*; if you keep it by it self, the best way is to keep it open, that air by de-

degrees may draw away the over strongness of the scent.

Obedience of Virgins, &c. to Parents in matters *of Marriage*, &c. —*Obedience* in young virgins is very comely, and brings along with it a blessing, that is Entailed on them and their posterity, nor is it more their duty than their Interest to pay obedience where the Laws of God and nature require it; *youth is often headdy and would frequently Miscarry in the pursuit of many things, were not care taken by their parents, or some that oversee them to prevent the miseries they would unadvisedly plunge themselves into.* And therefore God, who permits not *the fowls of the Air to destitute their young*, till they attain to the perfection of their kind, has put children under the Indulgence and protection of their parents, till by the maturing their Judgments they are qualified to be their own Conductors. *This obedience* then is to extend it self to all things that are good, or Indifferent, there being no clause of Exception but where the Commands in themselves are unlawful, and in so wide a field of Action there will accure so many particular occasions of submission, that they had need of a great Reverence for their parents Judgment, and a distrust of their own, Children that will be too forward in going alone before their times, often get dangerous falls, and when those who are not very far removed from Children in years, shall Lay by the wiser conduct of others, they often too sadly miscarry by their own rashness and Imbicility. It will be easy for those to have ill company Intrude upon them who are destitute of a guard, to keep them out; and being entered, will not fail by Little complyances and flatteries to Insinuate into their favours, who have not the sagacity to discern to what perfideous purposes, those blaudishments are cuningly directed; and when they begin to nibble at the bait, to be delighted with the courtship, it is a great odds if they escape the hook.——Obedience being laid aside, many young Innocent Creatures, have undiscernably run into the snare, having at first perhaps only liked the witt, and rallery, then the Language and address, afterward the affability, freedom, and good humour, till at last they have come to like the person, and not only to like him, but to fall desperately in Love with him, past recovery; which had never happened, had there been bars and boundards set by vigilent parents, to hinder the too free Access. It behoves therefore young Ladies not to Lay too great a stress on their own conduct, and to Look on it as a restraint or an uneasyness, to have a dependance on those

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who are properly their shelter and protection, for in counsel, as the wise man says, there is safety, but where it is disregarded, danger. It is agreeable to Virgins Modesty, even in cases of Marriage, to make it rather an Act of obedience than choice. And they that conclude their friends too slow in the matter, and press eagerly forward to out run them, give cause for suspicion that they are spurred on by some what too warm desires. —Obedience we must allow to have a Large circumference, yet it does not give parents a power to compel their daughters to Marry, where they can neither Love nor like; for a negative voice in the case is certainly as much their right as their parents; however 'tis Reasonable the virgins should well examine the grounds of her Aversion, and if they prove only fancyful and frivilous, she may endeavour to correct them by sober consideration, but if after all she connot do it, she ought not to proceed to Marry against her Inclination. The Parents Indeed have a Lawful Authority to hinder her from Matching where they are convinced it will be unfortunate to her, though her self approve it, because they have a right to her, and consequently to her preservation. But in the other case, what greater Injury can parents do their children, than to prompt them on to commit a sacrilegious Hypocricy, so solemnly to vow they Love, when at that Instant they actually abhor the parties they wed; and where it is begun with such *perjury*, 'tis no wonder that it continues at the same rate. That other parts of the vow be also violated, and she observe the negative part no more than the positive, and as Little forsake others as she do's heartily cleave to her husband; then however obedience is to be observed, and this to be avoided.

Obedience to Parents, *in general and particular.* ——*Obedience* is so highly prized by God, that in the Jewish Times he accounted it better than their sacrifice. He has strictly injoyned it towards himself, our Parents, and such as are set over us; for without being obedient to his Commands, none can serve him in purity of spirit; and if we say, we obey and serve God, and are disobedient to our Parents, and those he has set over us, we contradict our selves, and cannot reasonably gain credit with men. And this obedience, or duty, extending to children of either sex, may be branched out into these particulars, *&c.* Reverence, Love, Obedience, and all these are considered as a due debt, even to the worst of Parents, so far as stands with what is lawful and reasonable to be done, and no way repugnant to the Will or Word of God. And though their

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Infirmities, and Failings, may be such as may give others just occasion to despise them, the children must by no meahs, suffer so much as a thought of meaness and contempt of them to harbour in their minds, nor in any manner of behaviour towards them, let it appear they have any slighting or neglect of them; but rather, if they cannot redress them, they must labour to cover their Infirmities, and conceal them, as much as is possible, from the Eyes of the World, always having in remembrance the Curse that fell upon the younger son of *Noah* for deriding his Father, though he saw him in a very ridiculous and unseemly posture; and how the other Two were blessed for covering his Nakedness with a Garment. We wish we could not say, it is too frequent in our days for children to have too low and mean a thought of their Parents, and rather carp at their Vice than imitate their Vertues, dwelling upon their Imperfections; and as *Michael* did by *David*, when he danced before the Ark, many times misconstrue their Actions, and despise them. But such as do so, must, like that Lady, have the Curse upon them, to be childless, or if they have children, to expect a retaliation of disobedience. We meet with a pleasant story of an Age. Country Gentleman, who to advance his son in Marriage to a Considerable Fortune, made all his Lands over to him, reserving to himself nothing, but the priviledg of Living with him, and dieting at his curtesy; but having thus weakly given the staff out of his hand, the young Lady being brought home, grew in a while squemish at his coughing, and spiting, and found, or rather took many causeless occasions to cavel with him, filling her husbands ears with complaints of the trouble his father gave the house, and servants, who listening, to her, removed him to an apartment, over the gateway in the fore Court, and caus'd his diet to be brought to him at usual times, with which the good old man, to avoid any difference that might arise upon the matter, was extreamly contented; and here he Lived, like a Hermit in a wilderness some years, till the Lady had a son that began to tattle and talk prettily, with whom the father playing one day, and pleased, with his childish Innocent discourse, told him, that if he would be a good boy he would buy him a Cockhorse, a Sword, and a hat and feather, and one day he should be master of that Great house, pointing at his own; to which the child Innocently reply'd, That will be brave, father, but then you shall lye in the Gate-house, as my Grandfather does. This coming so unexpectedly, from one so young, made a strong Impression

upon

upon his mind, and as if the hand of Heaven had Immediately toucht his heart, he could have no reſt, or quiet in his Thoughts till he had reſtor'd his Father a great part of his Eſtate back again, and with it his filial duty and obedience. And indeed we may juſtly ſuſpect, that thoſe who have diſobedient children have in one degree or other been ſo themſelves; and ſo Heaven repays them in their kind. But this is no ſufficient ground or warrant for children to tranſgreſs the expreſs commandment of God. He threatens them with very ſevere puniſhments, beſides the ſhortening their days. In the Old Law the puniſhment of death was inflicted upon diſobedient, ſtubborn and rebellious children, if brought and accuſed by their Parents before the Magiſtrates. And we find it, *Prov.*30.17. That *the Eye that mocketh his Father, and diſpiſeth to obey his Mother, the Ravens of the Valley ſhall pluck it out, and the young Eagles ſhall eat it up.* That is, many Calamities ſhall fall upon them, and even the Fowls of the Air ſhall riſe up as a Reproach againſt them; for it is obſerved, eſpecially by the Eagles, when the Old ones Bills are grown over, ſo hooked, and diſtorted with Age, that they cannot feed themſelves, the Young ones get the Prey for them, and nouriſh them, in requital of the care and tenderneſs they had in bringing them forth, and feeding them when they were helpleſs. And it is reported by ſome Authors, That the Old Ravens being ſick, and ſpent with Age, the Young ones keep them Company, and take all kind of care of them, mourning in their manner at their Death, and burying them in the ſecreteſt place they can find.———And as the behaviour of children (in which we include even thoſe that are grown up) ought to be reſpective towards their Parents, ſo likewiſe ought they to ſhow them all the demonſtrations of Love imaginable, ſtriving to do them all the good they can, ſhunning every occaſion that may adminiſter diſquiet. You muſt conſider them as the Inſtruments of bringing you into the World, and thoſe by whoſe tender care you was ſuſtained and ſupported when weak and helpleſs. And certainly if you could make a true Judgment (not being yet a Parent) of the Cares and fears required in bringing up children, you would judge your love to be but a moderate return, in compenſation thereof; But the ſaying is certainly true, that none can truly meaſure the great love of Parents to Children, before they are made truly ſenſible of thoſe tender affections, in having Children of their own.——Obedient love and affection to Parents is to be expreſſed ſeveral ways; as, firſt, in all kindneſs of behaviour, carrying your ſelves not only with Awe

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and Reverence, but with Kindness and Affection, which will encourage you to do those things they affect, and so you will avoid what may grieve and afflict them. Secondly, This filial love and affection is to be expresst in praying for them, and imploring God's blessing on them, and their Endeavours; for indeed you stand so greatly indebted to your Parents, that you can never acquit your selves with any tolerable satisfaction, unless you invoke God to your Aid and Assistance, in beseeching him to multiply his blessings towards them; and indeed in so doing you labour for your own happiness, in desiring they should be so, because the blessing reflects from them to you. If they have been any thing rigid, or severe, let not that grate upon your memory, but rather turn it to the increase of your love towards them, in concluding they did it for your future advantage, since too great an indulgence ruins more children than severity. If they be over severe, you must be industrious to let them see you deserve it not; and by your patience and humility in suffering, without any reasonable cause, you will mollifie and overcome the most rough and unpolished Tempers. Hearken, by no means, to any that speak Evil of them, or would incense you to think hard of them.—— In no wise let so much as the least desire of their Death take place in you, though they cross you in your purposes, in relation to marriage, or other things you earnestly wish or desire, or though by their decease great riches would accrue to be at your own disposing, Nor can any Growth or Years free you from the Duty and Obedience you owe whilst you live. Thirdly, If you are grown up, and have abilities, and your Parents are fallen to decay, you must, to your utmost, assist them, and not imagine any thing too much for them that have done so much for you. If they are weak in Judgment, you must assist them with your counsel and advice, and protect them against Injuries and Wrongs, advising them always upon mature deliberation, that you put them upon nothing that is rash, or to their disadvantage, ever observing that Riches or Poverty, Wisdom or Imbecility, in a Parent, must make no difference in the Obedience and Duty of the Children; and if any could be allowed, they would approve themselves best to God and Man, when it is payed to those who are under the Frown of Fortune, or to whom Wisdom is in many degrees a stranger. We cannot see how any one can pretend to God's Favour, who comply not with his Commands of this Nature: He, indeed, is properly our Father, for he made us, and daily supports us with Food, Raiment, Health and Strength, and

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therefore since he who has the supream Right, has commanded us to be obedient to our Earthly Parents, in obeying them, we obey him, and in displeasing them, we displease him. If the Summ of the Commands consists in loving God, in admiring and adoring him, as the prime Author of our being, and well being, and in loving our Neighbour as our selves, as we have it from the best and wisest Oracle that ever spoke, no doubt they are so dependant one upon the other, that they are not to be separated. And then where can our Love and Affections better center, as to Earthly Concerns, than in our Parents? Marriage indeed claims a share of our affections, but that must not lessen them to those that had the first right to them.

Occasions of falling in Love *to be Avoided. Change place for the cure of Love, fair and foul means to be used to withst and begining, &c.* Observe to shun, as much as in you Lyes, the occasions of being ensnared; and if it so happens, (be it either sex) the party lights by chance upon a fair object, where there is good behaviour, Joyned with an excellent shape and features, and you perceive in your eyes a greedines and Languishing, to pull to them the Image of beauty, and convey it to the heart, so that the Influence begins powerfully to move within, and you perceive the suitable spirits sparkling in the partys Eyes, to add more feuel to the fire; then is it time wisely to withstand the temptation, fortify your heart, rouse up your reason, and shut up all the Inlets to keep out the formidable Enemy.

Stop as when you are in a
swift Career,
An unexpected danger dis
appear.

Occasions to be shun'd in the beginings of Love—Shun all occasions, especially of voluntarily coming into such company; some indeed have unaccountably fallen passionately in Love with those that were so high above them in Fortune and Merit, that there remained not the shadow of a hope to reach them that way, and that fruitless passion has brought them into a very bad condition, which has notwithstanding been recovered by a timely discovering their passions to some Judicious friend, who with his wholsom counsel and Advice, has set it aside, and reconciled the parties to their reasons, and rendered 'em themselves again. Amorous books or tales that may occasion any remembrance of a Love subdued, must be avoided, Lest it rebel and grow stronger than at first. The son of *Syrach* tells us *there is danger in gazing on a Maid*, and bids us *turn our Eyes away from a beau-*

beautiful woman; that is, not that we ought not to Look upon a woman, but not so to Look upon her *as to Lust after her*, or dote upon her to our own harm and detriment, for these kind of desires, as a snowball is Enlarged with Rouling, are encreased by sight. *Petrarch* says, *there's nothing sooner revives or grows sore again than Love do's by sight.* As Gold renewes Coveteousness, Pomp, Ambition, so a beauteous object that has hurt before, being seen again, blows up the dying sparks of Love into a flame more fierce than before, as some grow dry at the sight of drink, and greedily covet it, the which were it not in their way, they would not perhaps at that time think of it; so meat, many times encreases appetite, and if not easy to be had, creates a Longing desire after it: If *Eve* had never seen the fairness of the forbiden fruit, she had never coveted it, and by Eating of the Interdicted *Luscious* bane, have brought a world of woes upon her self and her posterity. *Ismenes* says, that by reason of long absense when these had almost weaned himself, no sooner he saw his Mistress again, but like fire put into dry stuble, the flame blew up more raging than before. Though *Mertila* swore she would never Love her *Pamphilius* more, and by absence had almost weaned her self, yet no sooner did she see him, but regardless of her vow, she run into his Arms and embraced him.—*Oftentimes* these things have happened to the parties Against their strictest resolves, have been carryed away with their passions, Like a violent torrent overthrowing the houses, trees, people, and cattle that stand in it's way. *Alexander* the great, when he had taken Queen *Statira*, wife to *Darius*, Prisoner, being Informed of her Excellent beauty, his favourits had much a do to perswade him to see her, and his reason was, *Lest he should fall in Love with her, and not be able to master his passion.* *Scipio*, though but a young General, at the siege of a city in *Spain*, he had a very beauteous young Lady brought to him as a present, by one of his Captains that had taken her prisoner, but he so bridled his passion, that hearing she was betroth'd to a Prince of that countrey, he delivered her back Ransom-free, refusing the Gold they brought to redeem her. It is a great happiness in some men and women, that Passion has not so great an Ascendant over them as it has over others; Yet it is good, even for them, to avoid such Temptations as may by degrees, like water continually dropping on a stone, wear into their hearts, and overcome them, when they think they have set the surest Guard to oppose them.—*Occasion shunn'd by change of place*—— Occasion, as we have said, is

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very much contributing to Love-Melancholy, because that although all other sights lessen in our Esteem, the oftener they are seen, yet, on the contrary, a Womans Beauty breeds more delight, ties and chains affection faster to it. Travelling, by many now a-days is held a cure for Love; for if the Spark finds his Mistress hard hearted, and cruelly bent, if he has the power to take himself away from her, and he immediately sets out to see the Varieties of Forreign Courts and Countries, absence, and change of Objects, will contribute much to the Cure, as the Poet says.

Then haste with speed, the least delay don't make;
Fly from her far, some Fourny undertake.
I know thou'lt grieve, and that her Name once told,
Will be of force thy Journey to withhold,
But when thou find'st thy self most bent to stay;
Compel thy feet with thee to run away,
Nor do you wish that rain and stormy weather,
May stay your steps, and bring you back together.
Count not the miles you pass, nor doubt the way,
Lest those Respects should turn you back to stay.
Tell not the Clock, nor look thou once behind,
But fly like Lightning, or the Northern Wind;
For where we are too much o're match'd in might,
There is no way for safeguard, but our flight.

Opportunity, and Idleness, made *Isæus* the Philosopher, in love with all the fair Women he came near; but by often changing his place, and at last betaking him seriously to his study, he was quite alter'd, neither caring for Women, or any Jovial Company; no Songs or Verses would go down with him, as before. But we cannot allow, that this kind of change so easily happens to all, notwithstanding study and retirement are mainly available. St. *Ambrose* relates a passage, That a Young Man leaving a fair Virgin, whom he dearly loved, because she was then coy, peevish and disdainful; after a Long absence he returned again, and then she repenting that she had overstood her fortune, would have yeilded to his desires; but he shunn'd her when he met her, but she thinking he had forgot her, made up to him and told him who she was. *Ay but*, reply'd he, *I am changed, and am not the same man I was. Petrarch* tells us that a young Gentleman falling in love with a Maid that was born blind of one Eye, he was ready to go out of his wits for her, till his Friends, who opposed the Match, perswading him to travel, he returned without his Fever, and meeting her one day with much

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unconcernedness asked her *how she came to Loose her eye, since he left the town*; to which she replyed, *she had Lost none in that time, but she perceived he had found his own again.* Intimating that Lovers, in the height of their passions are unaccountably blind, and cannot see those imperfections in the parties they Love, that others easily discern, and themselves when returned to their proper senses, detest their weakness and folly, not being Judges of beauty, no more than of reason when they are in their fits, but being out of them they are quite other persons.——*Observations from fair and foul means. Absence* not taking place to blot out the *Idea* of a mistress, fair or foul means are many times used as remedies, perswasions, promises, threats and Terror may be of moment, or by some contrary passion strive to break or divert it. We see that a stream has less force by being drawn into many Chanels. St. *Hierom* tells us, *that there was a yonng man in Ægypt, that by no Labour, perswasion nor Continence could be diverted, till the* Abbot *of a* Monastery *put a trick upon him,* viz. *He set one of his Convent to quarel with him, and with some scandalous reproach to defame him before the company, and then to complain first; the witnesses hereupon being summoned, the young man wept, and when all of them were vehement in accusing him, the* Abbot *seeming to compassionate him, took his part, Lest Immoderate grief should overcome him, which made the youth so much in Love with the Abbot, that it drew off by degrees his other passion, and in a while quite cured him of those disorderly Affections that were before predominant over him.*

Opinions of the Learned relating to Love and Marriage.

Of all the matters we have yet handled, you will, no doubt, at first view take this to be beyond our Province, and perhaps with contracted brows demand what we have to do to meddle with so nice a point that so nearly concerns your Honour and Reputation. Under submission then, we humbly conceive it may turn to the advantage of your Sex, which hitherto has been our Endeavour to promote. We must in this case be plain, and tell the World, That *many chaste Virgins have undergon hard, and unmerited censures upon the account of calumnies, raised by the Ignorant; it is necessary then, for their future repose that we clear the point, that the conceited may not be Indulged in their Errors.*—*Opinion* many times Leads men Astray, Like wandering fires, till they loose themselves; many have waded so far in their own conceits, that no reason or Argument can draw them out of the Mire of self will'd obstinacy. Virginity to some is a very misterious word and has

puzl'd to define it in all the circumstances that attend it, for it has properly a double dependance as well upon the mind as the body, but since the former is elsewhere treated on in this Elaborate work, our present busines points more directly at the latter. The curious searchers into this secret therefore find that in the *sinus Pudoris*, or in that which some Name the neck of the womb, is placed that which many call the *Hymen*, but more properly termed the *Claustrum virginale*, and the *French* call it the *Buttond Rose*; or the Rose bud, it much by it's foldings resembling it, or Expounding a Clove Gilly-flower, from whence *deflore* to deflowr, is Alluded to the deflowring A virgin, because they are of opinion that the virginity is destroyed, when this duplication or folding is dissipated, and fractured by violence, either in Matrimony or rude compulsion; but when it is found Entire, nothing of that nature can be pretended by *the severest Criticks* in these affairs. It consists properly of four *Caruncles*, or little buds like Mirtle berries, placed in the Angles of the *sinus Pudoris*, Joyned and held together by little *membraines*, and *Ligatures*, like *fibres*, either of them placed in the *Intesticles* or spaces between each *Caruncle*, which in some measure they proportionably distend, and these *Membraines* when found to be *delacerated*, say they denote the party Divested of Virginity, though this do's not allwaies hold to be done by unlawful means, even in those that are not Married, though some over-curious husbands, who have given themselves up to too much Licenciousnes in their rambling days, have caveled about it the first night, and sometimes it has occasioned continued feuds, and heats to the Imbittering the pleasures of Marriage, the wives protestation of her Innocency and Chastity little availing to convince the obstinacy and over-conceited opinion of the husband, or their concluding they have them but on the second hand; sometimes it caused a returning them to their parents, or laid a foundation for a divorce, by a strong presumption, that they *have sacrificed their honour to Venus*, when indeed they are *very Priestesses to Diana*, reputed the Goddess of Chastity. Shall we show them then their Errors, and restore them calmness of mind, if they are not whirled away by the winds of Jealousy, beyond the *Regions* of Reason or consideration?— *Opinions* there are extant of learned Physitians; nor are those of our age wanting to aver it, that such *delacerations* or *fractures*, may happen by sundry Accidents, as by Immoderate sneezing, violent coughing, vehement overstrainings, struglings, and contendings, Infirmities or unu-

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sual stoppage of the Urin, and violent motions of the Vessels forcibly sending down the humours, which like a Torrent too rapidly breaks what opposes the passage, compelling the *Ligatures*, or *Membrains*, to give way to their impetuosity; So that the Entireness or Fracture, cannot in the strict sense absolutely determine the being, or loss of that which we properly call a Virginity; for if no lascivious Act has passed, we pronounce her chast and free from any just scandal or reproach; for the most lovely and chast cannot be always ensured against Accidents and Casualties; and so leaving what has been premis'd to a candid construction, when a Woman protests her Innocency, and the whole course of her life makes nothing apparent to the contrary, we conclude she ought to be credited and freed from suspicion grounded on so slender a surmize.

Opinions of the Learned about Legitimate Children.

Opinions of this kind are not slightly grounded, though many ignorant persons have heaped up trouble and vexation to themselves, by an unjust suspicion, that might have been avoided, if well weighed and considered; and all those quarrels and contests that an unjust Jealousie has occasioned in Families, might have been strangers to their habitations and repose. Many husbands have gotten the bare Notion, That a Woman ought to go 9 months with the birth before she can be delivered, or else they conclude *she has been taking her pleasant Recreation in* Venus *Grove, before the Gordian Knot of Marriage was ty'd*; when indeed, in many cases, it is only a Vulgar Error: To remove which hinderances of Peace and Quiet, we shall endeavour to lay down the Opinions of those judicious men who made it their study to unravel the mystery of Nature in her various and wonderful Operations. And though some alledge, and we allow, that it is not very usual for a Child to be so long born and live before the usually accepted time, yet we must aver, it is probable and possible, because it has evidently been demonstrated. If a controversie arise on this matter, in law, the Physicians are to pass their Judgment upon the Child, who being Judicious Persons, can by their Skill, in inspecting the apparent Symptoms and Deficiency of Nature, which not having supply'd it with Nails, or something else that is proper to it, tell how long it has been in the Womb, and their Opinions, in such cases, are usually taken. *Paulus*, the Counsellour, has a passage to this purpose in the Ninth Book of his Pleadings, where he tells us, *That it is a Received Truth that a perfect Child, as to the Limbs and Lineaments, may be born*

within seven months, and live; and he quotes *Hippocrates* for his Authority, and divers others, who affirm, in lawful Matrimony seven months will produce a Child, which in time will be lusty and strong. *Gallen* in his Third Book, Chap. 6. argues upon the same matter, but rather according to mens Opinions than according to what the matter will reasonably bear; as supposing there is no certain time limited for the bringing forth of children; and *Plinny* says, a Woman went Thirteen months with Child; and another, that it may be any time between Seven and Thirteen months. But as to the seventh month, *Lemnius* tells us, That he knew divers married People in *Holland* that had Twins, who liv'd and flourish'd, their minds apt and lively; not upon their first being marry'd, which might there, as well as here, have bred suspicion; but when they had been married many Years, and no ground or room for so much as the shadow of it was left of their being spurious, because born within that time. He goes on, and tells us an Example of his own Knowledge. 'There was, *said he*, 'a great disturbance, which 'had like to have occasioned 'much bloodshed, and some 'was spilt about it, happening 'upon the account of a Virgin, 'who descending from a Noble 'Family, had her Chastity 'violated, and this violation of 'her Honour was charged upon 'a Judge, President of a City 'in *Flanders*, who absolutely 'denied it, and having seen 'the Child, said, he could 'make it appear to be a child 'of seven months, and that at 'the same time he could prove 'himself to be some hundred 'miles off for a continuance 'of Time. Physicians were 'hereupon consulted, as also 'Experienced Women, by 'Order of the Judges before 'whom the Hearing was; and 'they made diligent Enquiry 'into the Affair, and without 'respect to any thing but their 'own Consciences, they made 'their Report, That the Child 'had been carried in the Womb 'but Twenty Seven Weeks 'and some odd Days; but that 'if it had its full time of Nine 'months, it would have been 'more firm and strong, the 'body more compact, the skin 'faster, and the breast-bone, 'that had a kind of a Ridge, 'like that of the breast-bone 'of a Fowl, would have been 'more depressed. It was a 'Female Infant, and wanted 'Nails, having only a thin 'film or skin instead of them; 'and this they concluded was 'for want of heat, which more 'time would have matured. We might produce a cloud of Testimonials to remove these Fallings out, Charges and Suspicions, that make Marriage uneasie and uncomfortable; but these we hope may suffice as to these particulars.

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Palatina, a Goddess supposed by the *Romans* to govern over the Palace. *Palatula* was the Name of the Sacrifice offered to her, and her Priests who sacrificed were called *Palatualis*.

Pallades, were Young Virgins dedicated by the *Thebeans* to *Jupiter*; after this sort one of the first born, and most beautiful, was consecrated to him, who had the liberty to lye with whom she pleased, till the time of her Natural Purgation, and after that she was to be bestowed on a Husband; but from the Time of her Prostitution, to the time of her Marriage, her Pareuts and Friends lamented her, as one out of the world; but at her Wedding they made great Feasts, and exceeding rejoycing.

Palladium, a Statue of the Goddess *Pallas*, having a Lance or Javelin in its Hand, and Eyes so artificially placed in the Head, that they seemed to move as if alive. The *Trojans* perswaded themselves, that this Image was made in Heaven, and fell down from *Jupiter*, and going to consult the Oracle of *Apollo* about it, they had Answer, that the City should remain impregnable whilst that Image remained in the Temple of *Pallas*; but in the Ten Years Wars with *Greece*, *Diomedes* and *Ulysses*, undermining a Way beneath the Ground, into the Temple, and killing the Guards, stole it away; soon after which the destruction of the City followed. There was likewise a Statue of *Pallas* at *Rome*, and in divers other places.

Pallas, other ways called *Minerva*, the Goddess of Arms and Arts, or Wisdom, who is fabled to have sprung from the Brain of *Jove*, and was a great Patroness of the *Greeks* at the Wars of *Troy*.

Philippa, a Noble *Italian* Lady, who for the love she bore her husband, put on Armour, and followed him unknown to the Wars, and in the Battle of *Pavy*, fought between the *Imperials* and *Italian Confederates*, against *Francis* the *French* King, fighting Couragiously by his side, she saved his Life in the press of the Enemies.

Parnel, contracted for *Petronella*, a little stone.

Penelope, so called from certain Birds she fed.

Philadelphia, *i.* brotherly love.

Phil, or **Philip**, a lover of horses.

Phillis, à φυλλις, *i. folium*, a little leaf.

Phillida, *dim*, à *Phillis*.

Phoebe, *Rom.* 16. 1. *i.* Moon, see the *Etym.* of *Phœbus* in mens Names.

Polyxena, she that entertains many strangers.

Pysca, *i.* ancient or old.

Pyscilla, *Acts* 18. 2. *dim. à Prsca*, *i.* ancient or old.

Prudence, *i.* Wisdom, knowledge, a Name commonly used.

Pamphilia, an *Egyptian* Woman of great Learning; she flourished in the Reign of the Emperour *Nero*; she was Daughter to *Soteridas*, and marry'd to *Socratides*, a learned man, from whom she gained her proficiency in Languages, leaving to Posterity 8 books of Miscellanous History, besides other Works that were lost, and not transmitted to Posterity, of which only mention are made by *Suidas*, and several other Credible Authors.

Paranimphi, Maidens that undressed the Bride to her Nuptial Bed, and lead the Bridegroom to it; or, as we call them, Bride-maids.

Parcae, called the Goddesses of Destiny, by the Names of *Clotho*, *Lachesis* and *Atropos*, by some said to be the Daughters of *Athropos* and *Themis*; by others, of Necessity, the Night and *Chaos*, who had power to spin out, and cut the Threads of the Lives of mortals; The Youngest spun out the Thread, the next in Years held the Distaff, and the Third cut it off; which was an Emblem of the Stages of mans life, from Youth to Manhood, thence to Old Age, and consequently Death.

Parthenope, one of the Nymphs or Land-*Syrenes*, who endeavoured to destroy *Ulysses* in his return from *Troy*, by Shipwracking him on the Rocks of the Coast where they resided; but was prevented, by his causing his men to stop their Ears with Wax and Wool, and tying himself to the main Mast, she (in Anger to miss her Aim, which had never failed upon others) threw her self into the Sea, and there perished; and being cast on the Shoar of *Italy*, her Tomb, by the order of the Oracle, was erected where now the City of *Naples* is scituate.

Partula, to whom the *Romans* assigned the care of Pregnant Women near their Time; called by others, *Lucina*, the Goddess of Childbirth.

Parisatis, Sister to *Xerxes*, the *Persian* King, and Wife to *Darius Ocohus*; She was of a cruel nature, causing *Satira*, her Son *Attaxerxes*'s Wife to be poysoned, because she out-vied her in Beauty. She put divers others to death in her Son's Reign, who counselled him to suppress her Tyranny.

Pasiphe, Daughter to *Apollo*, or the Sun. She was Wife to *Minos* the King of *Creet*; yet falling passionately in love with a Young Bull, she fra-

framed a Cow of Wood, covered with the Skin of an Heifer. She found means to enjoy her beſtial deſire. She was brought to bed of the *Minotaur*, half Man and half Beaſt, which did great miſchief in the Country, till *Theſeus* came and deſtroyed it in the *Labyrinth*.

Patalena, an Heatheniſh Goddeſs taken notice of by St. *Auguſtine* in his book *de Civitate Dei*, and her Care was aſſigned her over Corn juſt coming out of the Earth in its Sprout or Blade; the word being derived from *Patera*, to open or diſcloſe the Earth at its firſt coming up.

Pavence, was ſtiled a Goddeſs in ancient Times, much adored by Mothers and Nurſes, to whoſe Care and Protection they recommended their Infant Children; others ſay they made a Bugbear of her Name to fright them into quietneſs when they were froward.

Paula, a Pious Matron, remarkt for her good works and Alms-deeds. She made it her buſineſs to do good, and died in the high Eſteem of all good Chriſtians, at the age of Fifty ſix Years and Eight Months.

Paulina, Wife to *Seneca* the Famous Philoſopher, *Nero*'s Tutor; when ſhe heard that he doom'd him to Death, and that he had choſen to bleed to Death by cutting his Veins, reſolved to accompany him in Death in the ſame manner, and ordered her Veins to be opened at the ſame time her husband's were, that ſhe might accompany him to the other world; but *Nero*, though a Tyrant delighting in blood, out of pity commanded it to be prevented.

Penelope, Wife of *Ulyſſes*, and Daughter to *Icarus*, was Mother to *Telamachus*. She was wiſe and beautiful; and though in her Husband's abſence, Twenty Years at the wars of *Troy*, and in his dangerous Voyage home, many Rich and Powerful Sweethearts courted her, ſhe put them by till her Husband came home, who with the help of his Swinherd and Son ſlew them.

Penthesilia, Queen of the *Amazons*, who came for the love ſhe bore to *Hector*, Son of *Priam*, with a gallant Army of women to fight for the *Trojans* againſt the *Greeks*, and did wonders till ſhe was ſlain in preſſing too far into the fight, by the hand of *Achilles*.

Peta, a Goddeſs adored by the Ancients for that they believed ſhe took care of Suits, Petitions and Requeſts made in Law, Coures and to Kings or other great men.

Phaetuſa, accounted one of *Heliades*, and Siſter to *Phaeton*, and as feigned to be turned into a Poplar Tree during the Extraordinary Lamentation ſhe made for the Death of her brother, thrown head-

long from the Battlements of the Skies by *Jupiter's* Thunder, for burning a great part of the world by misguiding the Chariot of the Sun,

Phedima Dotanes, a Lord of *Persia's* Daughter; she marry'd *Smerdis*, the Son of *Cyrus* King of *Persia*; and after his Death she was Wife to the Magician, who usurped the *Persian* Monarchy by declaring himself to be the same *Smerdis* that was supposed to be put to Death by *Cambyses*, his brother, upon the account of a Dream he had, wherein he fancy'd he sat on the *Persian* Throne, and his Head reached the Sky. But this Lady being charged by her Father to make a discovery of the Impostor, did so, by taking an opportunity when he was asleep to feel for his Ears; but finding none, she then concluded it was the Magician *Spandabalus*, whose Ears *Cyrus* had cut off for his Crimes; of which having given Information, the Lords of *Persia* assembled, and forcing his Guards, kill'd him together with his brother, and chose *Darius* King.

Pherenice, she was Daughter to *Diagoras* King of the *Rhodians*; she took great delight in the *Olimpick* Games, and coming thither disguised in man's apparel, often bore away the Prize in running with the nimblest Youths of *Greece*; and brought up her Son to be so expert in it, that he was always Victor.

Philippa Catenisa, of a Laundress came to be Governess of the King of *Naples* Children. She it was who incited Queen *Jane* of *Naples* to consent to the death of her Husband, *Andrew* of *Hungary*, by fomenting the differences between them, and had an hand in first strangling him, and then hanging him out at a Window in the City of *Aversa*; for which she afterward suffered a cruel death by torments,

Phyllis, she was Daughter to *Lycurgus* King of the *Thracians*; she fell in love with *Demophoon*, the Son of *Theseus*, in his return from the *Trojan* Wars, and granted him her choicest Favours, upon promise, when he had setled affairs in his own Country to return and marry her; but being detained too long by contrary Winds in his way, she thinking he had slighted and forsaken her, after much lamenting her folly and misfortune, committed greater in hanging her self. It is fabled that the Gods, in compassion, turned her into an Almond Tree, but without leaves; yet *Demophoon* no sooner embrac'd it but it shot out leaves, and flourished exceedingly.

Periades, held to be the Daughters of *Pierus*, Prince of the *Macedonians*; she being given much to Poetry thought her self more expert in Numbers and singing than

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the Muſes, and thereupon ſent them a bold Challenge for a Trial of Skill; which they accepting, and remaining Victors, they are ſaid to turn this Lady into a Magpy, and ſent her to chatter in the Woods and Hedges, *&c.*

Piety, worthily held by the *Pagans* for a great Virtue and Good, and for that cauſe they ſtiled her a Goddeſs, and pay'd her Adoration, and to her care they committed their good Thoughts and Actions, alſo the Education of their Children, *&c.*

Pyrene, a Lady whom *Hercules* got with child, upon promiſe to return and marry her; but he delaying, and her Womb increaſing, ſhe fled from her Father's anger to the Mountains between *Spain* and *France*, where ſhe was thought to be devoured of Wild Beaſts; yet left a laſting Monument behind her, thoſe Hills upon this occaſion being called by her Name.

Placidia (Galla,) Daughter to *Theodoſius*, the Great Emperour; ſhe was alſo Siſter to *Honorius* and *Arcadius*, who were likewiſe Emperours, and afterwards Mother to *Valentinian* the Third; ſhe was taken Captive by *Alathulfus*, King of the *Huns*, &c. who marry'd her for her Beauty, Wit, and pleaſing Humour: So that by her Aſcendant over him ſhe diverted him from his Purpoſe, utterly to raze and deſtroy the City of *Rome*.

Placidia, Daughter to *Valentinian*, the Third Emperour, and *Eudoxia* his Empreſs. She was carried away by the *Vandels*, but reſtored ſooa after, and honourably marry'd to a Senator.

Plectruda, Queen to *Pippin*, called, *the Fat*. After her Husband's Death ſhe took upon her the Government of the Kingdom, in the behalf of her Grand-Son, a Child, and put *Charles Martel*, whom *Pippin* had by a former Wife, in priſon; but he eſcaping, raiſed a War againſt her, and wreſted the Power out of her hands. She was a woman of great Courage and Wit.

Plautina, Wife of *Trajan* the Emperour. She did much good in the Empire, by prevailing with him to take off the heavy Taxes. She procured the Adoption of *Adrian*, who coming to be Emperour, built a Palace, Temple and Amphitheater to her memory, the Ruins of part of which magnificent Structures are yet ſeen at *Rome*.

Poictiers (Diana) Dutcheſs of *Valentinois*. She got her Fathers Pardon when condemn'd to die, and was very famous in the *French* Court, during the Reign of *Henry* the ſecond, diſpoſing of all Offices and Places of Truſt to her Favourites. But after *Henry*'s Death Q. *Katharine de Medicis* ſtript her of her Jewels, and baniſh'd her the Court, for grief of which ſhe ſoon after dy'd,

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Polla Argentaria, was Wife to *Lucan* the Poet, put to Death by the Tyrant *Nero*, for writing better Verses. She was a very Learned Lady, and much skilled in Poetry her self. After his Death she corrected his *Pharsalia*, and writ many Poems.

Polyhymnia, one of the Muses, said to take care of History and Historians. Others affirm she was extreamly in love with Rhetoricians; she was painted in a white Robe, with a Crown of Pearls, and a Scrowl in her hand; in a posture as if she required attention to what she was about to say,

Polyxena, Daughter to *Priamus* King of *Troy*; With her *Achilles* fell in Love, and being trained to the marriage, was killed by *Paris* with an impoysoned Arrow; in revenge of which, and to appease that *Hero*'s Ghost, she, after the taking of *Troy*, was sacrificed at his Tomb.

Pomona, held by the Ancients to be a Goddess that look'd after Orchards and Gardens. With her *Vertumnus* fell in love, and by borrowed shapes got his Will of her.

Pompea, third wife to *Julius Cæsar*, Daughter to Q. *Pompeus*; but was divorc'd upon suspicion that she dealt false with him; yet he believed her innocent, though he was told *Claudius* often had a liar meetings with her in Womans Apparel.

Poniatovia, Daughter to *Julius Poniatovius*, a Nobleman of *Poland*; she had often, as she said, Visions and Revelations, foretelling the happy state of the Church, and the destruction of its Enemies.

Pontia, a Noble *Roman* Lady. With her *Octavius Sagitta* fell in love; but after he had obtained her to be divorced from her Husband, chang'd his mind. Whereupon she marry'd an other; which so incensed him, that he kill'd her; for which he was Try'd, and Executed.

Popea Sabina, Second wife to *Nero*, Emperour of *Rome*; a very beautiful and vertuous Lady, who being great with child, was kill'd by a Kick he gave her on the belly, of which, among all his wicked acts, he was only known to repent.

Populonia, held to be a Goddess that secur'd Countrys from ravagement and spoil.

Porcia, *Cato's* Daughter; she was wife to *Brutus*, one of the Conspirators against *Julius Cæsar*, who to regain the *Roman* Liberty, assassinated him in the Senate-house; and being overthrown by *Octavius Augustus*, in the *Philipick Fields*; she no sooner had notice of his Death, but she resolv'd not to survive him; so that her Friends, to prevent it, laying all mischievous things out of her

her way, she choak'd her self by swallowing hot Coals.

Poneta, a Woman of *Hanault*, for writing and maintaining the Doctrine, that those who are wholly devoted to the Creator, may satisfie all the Needs of Nature without offending God, was burnt, together with her books.

Postvorta and *Antevorta*, Two Goddesses held by the Ancients to know what would happen before and after; the last having power to redress Evils past.

Potaniades, held to inspire men and women with Rage; and to appease her, the ancients sacrificed Pigs upon her Altar.

Poverty, another Goddess; she was painted meagar, and almost famished; yet by others she was called the Goddess of Industry, because Poverty induces men to study and labour, and is the proper mother of all Arts and Inventions.

Praxidicia, a Goddess fabled to set bounds to mens actions and passions; and therefore she was represented by a Head, to shew that Reason ought to guide us in our affairs; and to her were offered only the heads of the beasts ordained for sacrifice, the rest being the Fees of the Priests that attended her Altar.

Priscilla, a Noble Lady of great Vertue, before she was corrupted by *Montanus* and his heresy.

Priscilla, a *Roman* Lady, very charitable; she purchased a burying place for the Martyrs that fell by the Heathen Persecution.

Proba, an other *Roman* Lady, and very learned; she wrote the life of our blessed Saviour, and composed several *Canto*'s taken from *Virgil*, by imitation.

Prosa, the *Persian* Goddess of Childbirth, who gave easy deliverances to woman in labour.

Proserpina, Daughter to *Ceres*, the Goddess of Corn; she was stolen away by *Pluto*, God of Hell, and Enthrod'd in his sutty Kingdom, and fabled to be fetch'd thence by *Hercules*, and delivered to her sorrowful mother.

Psyche, a beautiful Damsel, with whom *Cupid* fell in love; but often crossed by his mother *Venus*, till he compell'd her to give him a free Enjoyment of his Mistress, by often wounding and inflaming her with his Arrows, which made her doat on every servile Swain.

Pudicita, a Goddess adored at *Rome* under the similitude of a woman with a Veil over her Face, called *the Goddess of modesty*, or *shamefacedness*.

Pulcheria, Daughter of the Emperour *Arcadius*; she was called *Augusta*, and did many notable things for the Good of the Commonweal;

and

and by her means the General Council of *Chalcedon* was held *anno* 441.

Pussa, held among the *Chineses* for a Goddess, called by some the *Chinesian Cyble*; she was represented in the shape of a woman sitting upon a *Cocus Tree*, with 16 Arms, 8 Extended on each side, with divers symbolical Instruments in them. This Image is exceeding rich, being set out with Diamonds and other precious stones.

Prudentia, a Goddess fabl'd among the ancients to give VViſdom and Understanding to her Votaries, she was painted with a Glass in one hand and a Serpent in the other; and she was pray'd to in doubtful matters, that a right understanding might be had in deciding the controversies that arose.

Patrico's are the Strolers Priests; Every Hedg is his Parish, and every wandring Rogue and VVhore his Parishioner. The Service he saith is the marrying of Couples without the Gospel, or Book of Common Prayer, the solemnity whereof is thus, the Parties to be marry'd find out a dead horse, or any other beast, and standing one on the one side and the other on the other, the *Patrico* bids them *live together till Death them part*; and so shaking hands, the Wedding is ended.

Pasts. There are many Qualities which although they are not so proper unto Ladies, yet they are very commendable in them, in which number is this piece of Cookery, to have a good hand in the Pastry. For skill in this affair consult for the present the *accomplisht Cook*, Sect. 11. and *Rabisha's Cookery*, Book 14. *Markham's Way to get Wealth*, Book 2. And in my second part of this *Dictionary* I shall entertain you with great Curiosities on this Subject, that I have receiv'd in Manuscript from Ladies of the best Quality.

Painting the face *and Black Patches*. —Though the Face of the Creation hath its *variations of Prospects and Beauty*, by the alternate intermixtures of Land and Waters, of Woods and Fields, Meadows and Pastures, God here mounting an Hill, and there sinking a Vale, and yonder levelling a pleasant Plain; Designedly to render the whole more delectable, ravishing and acceptable to the eyes of men; (could they see his Wonders in the Land of the Living) that he might reap the more free and generous Tributes of Thansgiving, and Cheerful Celebration of his Goodness in the Works of Wonder. Yet hath he no where given us more admirable expressions of his Infinite Power and Wisdom than in the little Fabrick of mans Body, wherein he hath contrived to Sum up all the Perfections of the Greater, that lye here and there scattered

tered about. Nor is it possible for the heart of man with all its considerative Powers to adote enough the Transcendencies of his Divine hand, in the Perfections that he bears about him. But amongst them all, omiting the curious contexture of the whole Frame, raising it up into a stately structure to survey onely the *Glories of the Face* and the admirable Graces that God has lodged in each Feature of it, and then to remember *how many Millions* of them have passed through his hands already, flourished out with a perfect diversity of Appearance, every one discernably varying from all the rest in different Feature and Meene, and yet every one excellently agreeing with all in the same Identity of Aspect. All this variegated Work miraculously performed *within the compass of a Span*, to let us see what a God can do when (as the wise Potter) he turneth his Wheel, and molds Nature into Infinite *Ideas* and Formes. And though now and then grimness and crabedness find residence in some Faces, (Providence foreseeing the necessity of Martial Countenances as well as Spirits; Which History tells us the *Romans* ever did usually wear, or put on; That the flash of their eyes as Lightning, might accompany the Thunder of their Arms, and both together strike despair and death into their Enemies hearts. And one of their *Emperours* was of so very frightful a Visage, that *Speed*, a Countrey man of our own, tells us, it was as bad as High-Treason to stand staring on his face which was ever an affront to the terrour of his Face) yet are these Rough and impolished pieces but rare, and perhaps necessary too, to set off the Beauties of all the rest. Now if God has stuck this loveliness on the *Male* Cheek, what has he done on *Female*? What Glories? What Transcendences of them? What adorable Perfections of Art hath he shown, in the drawing those Lineaments which are the stupifaction of Angels and Men! Beauty, when attended on by Vertue, Create *Women* very Angels on Earth; when corrupted by Vice, degenerates them into Devils of Hell! Which hath not triumphed in the Infinite Spoils of mean and vulgar Affections onely (that is their every days Tyranny and Sport) unspirited almost the whole Creation; But such as have dragged after them very Crowns and Scepters into absolute vassalage and Chains. The proudest Jewels of the Diadem have humbly vaild to stick themselves in the more Imperial Bosom of a Woman, the Sparkles of her eye have out dazled all their shine.—But for all that, I think those that *paint their Faces*, ought to be severely reproved. This wicked Trade and practice of painting, has been much censured by the Fathers. Its first Parentage and Rise, others be-

beſides St. *Cyprian*, have derived from the very *Devils in hell, Apoſtate-Angels. The very Devils* (ſaith he) *firſt taught the uſe of Colouring the Eye-brows*, and *clapping* on a falſe and lying *Bluſh* on the Cheeks, *ſo alſo to change the very natural Colour of the Hair*, and to *adulterate* the *true* and *Naked Complexion of the whole Head and Face, with thoſe curſed Impoſtures*; (and again) *God hath ſaid, Come let us make man after our own Image. And does any one dare to alter or correct what he hath made? They do but lay violent hands upon God, while they ſtrive to mend or reform what he hath ſo well finiſhed already. Do they not know that the Natural is Gods, but the Artificial is the Devils? Doſt not thou tremble*; (ſaith he in another place) *to Conſider, That at the Reſurrection thy Maker will not acknowledge thee as his own Creature? Canſt thou be ſo Impudent to look on God with thoſe Eyes which are ſo different from thoſe himſelf made? St.* Jerome *ſeconds him, Quod facit in Faciæ Chriſtianæ Purpuriſſum Ceruſſa, &c. What makes the White or Red Varniſh, and Paint in the Face of a Chriſtian? Whereof one ſets a falſe dye and lying Tincture on her Cheeks and Lyps, the other an Hypocritical Fairneſs on her Neck and Breaſts, and all this onely to inflame young and wanton Affections, to blow up the Sparks of Luſt, and to ſhew what an whoriſh and impudent Heart dwells within thoſe daubed Walls? How can ſuch an one weep for her Sins, when the very tears would waſh away the Colours, and diſcover the Cheat? The very falling down of them would make long Furrows on her Face? The Painting the Face is the deforming of Gods Image and Workmanſhip, and is moſt damnable*, ſaith another. *But let thoſe that are ugly and deformed, rather endeavour to fix a Grace on their Perſons, by the lovely exerciſes of vertue, then think to repair themſelves by the ſtinking Colluſions of Paint*: (ſaith another) *If we are Commanded to endeavour not our own onely, but Neighbours Salvation, with what conſcience can men uſe Painting and falſe Dye, which are as ſo many Swords, Poiſons, and Flames to burn up the Beholders*, Saith Peter Martyr. *The* French *have a good Lituny, De trois choſes Dieu nous garde.* Imagine one of our Foreſathers were alive again, and ſhould ſee one of thoſe his Gay Daughters walk in *Cheap-ſide* before him, what do you think he would think it were? Here is nothing to be ſeen but a Vardingale, a yellow Ruff, and a Perriwigg, with perhaps ſome Feathers waving in the top; three things for which he could not tell how to find a Name: Sure he could not but ſtand amazed to think what new Creatures the times had yeilded ſince he lived; and then if he ſhould run before her, to ſee if by the foreſight, he might gueſs what it were, when his eyes ſhould meet with a pow-

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dred Frizzle, a painted Hide shadowed with a Fan not more painted, Breasts displayed, and a loose Lock swing wontonly over her shoulders betwixt a painted Cloth and Skin, how would he more bless himself to thinks what mixture in Nature could be guilty of such a Monster. Is this the Flesh and Blood (thinks he) is this the hair? Is this the shape of a Woman? Or hath Nature repented of her work since my days, and begun a new Frame.—How had these wantons repind at their Creation, and perhaps blasphem'd their Creator, had he made them as they have marr'd themselves? They had no doubt got a room in the *Chronicles* amongst the prodigious, and Monstrous births, had they been born, with *Moons*, *Stars*, *Crosses*, *Lozenges* upon their Cheeks, especially had they brought into the world with them a Coach and Horses. What does the open shop, and sign at the Door signify, but that there's somthing venial? Nor shall I tax the practice of ambition to shew the fineness, clearness and beauty of the Skin; tho if it were so I would ask; who are concern'd I pray to know what hew, what colour it is of, but either your Lawful Husbands, or unlawful paramours? In the mean time 'tis too plain: That Arrogance, and Impudence have usurpt the place and produced the effect of Primitive simplicity, and women are now almost naked, but not at all ashamed.—Fashion brought in Painting and Antick dresses. Fashion brought in Silks and Velvets at one time, and Fashion brought in Russets and Grayes at another, and the Tunick and Vest at another. Fashion brought in deep Ruffs, and *shallow Ruffs*, *Thick Ruffs*, and Thin Ruffs, Double Ruffs, and no Ruffs; Fashion brought in the Vardingale, and carried out the Vardingale, and hath again revived the Vardingale from Death, and placed it behind, like a Rudder or Stern to the body, in some so big, that the Vessel is scarce able to bear it. When God shall come to Judge the quick and the dead, he will not know those who have so defaced that Fashion which he hath Erected.—True grace, says a learned Authour, is the most excellent Receipt for beautifying the face: *Wisdom makes the face to shine.* There is something (*tho hard* to say what it is) in an unaffected gravity, an unforced modesty, in an ingenious affable deportment, free, and Natural, without starch, and pedantry, that recommends, and endears more to the Acception of the judicious then all the curious mixtures of artificial fading colours.— Perhaps the evill of thy supposed Defect, and shortness, is more in fancy, then in reality: Thou art well enough, very well, if thou couldst think so: When we consider our Moral blemishes,

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we deceive our selves, that we are good, because not so bad as the worst; but when we reflect on our natural defects we are apt to repine because we are not as good as the best: And whilst we pore only on what we want, we loose the contentment, and our God the glory of what we have.—And it should be considered, that as some, designing to make it burn the clearer, snuff the candle too long, and so near, till they quite extinguish it: And as others are always carining the vessel of the body with physick, washing and tallowing with external applications till they sink it; so are many tampering continually to mend the feature, and complexion, which God made very well, because it pleased him to make them no other, till they utterly spoil them.

Palasins, o. [Ladies] of honour.

Pales, the Goddess of Shepherds.

Pattacus, so famous for his Valour and as much renowned for his Wisdom and Justice, feasted upon a time certain of his Friends, who were Strangers. His wife coming in at the midst of the Dinner, being angry at something else, overthrew the Table, and tumbled down all the Provision under foot. Now when his Guests and Friends were wrongfully dismayed and abashed hereat, *Pattacus* made no more ado at the matter, but turning to them; There is not one of us all, *saith he*, but he hath his Cross, and one thing or other wherewith to exercise his Patience; and for my own part, this is the only thing that checketh my Felicity; for, were it not for this shrewing Wife, I were the happiest man in the World; so that of me these Verses may be verified.

This Man who while he walks the Street,
Or publick Place, is happy thought;
No sooner sets in House his feet,
But woe is him, and not for ought:
His Wife him rules, and that's a spight,
She scolds, she fights from morn to Night.

Perfect Beauty. To make a perfect Beauty is required a Smooth Complexion, white and red, and each colour be truly placed, and lose themselves imperceptibly the one in the other; which some Ladies would express by the new *French* Phrase, *demesler*. Full Eyes, well made of a dark or black colour, graceful and casting a lustre. A Nose well made, neither too big, nor too small.——A little Mouth, the upper-Lip resembling a Heart in shape, and the under some what larger, but both of a vermilion colour,

as

as well in Winter as Summer: and on each side two small dimples easily to be discern'd in their moving upwards, which look like a kind of constant smile.——White Teeth, very clean, well ranged in order, of an equal bigness, neither short nor long, but very close set.——A forked Chin, not too long, and hanging double. A full, round, or oval Visage. The Temples high rais'd,—As for the colour of the Hair, opinions are various

One the fair hair, another brown admires,
A third a colour between both desires.
But herein all concentre and do rest,
The colour o'th' lov'd object is the best.

Therefore 'tis indifferent to me which of the three they be, provided the Hair be very long, and thick, loose, cleanly kept, and a very little frizz'd or curl'd in rings; but above all that it be not red, nor come near that tincture. For it were disadvantageous to them to have all the other species of Beauty, if they are of that colour. I have a natural antipathy against it, insomuch, that I oftentimes betake my self to my heels, when I spy it: not but they are usually accompanied with a pure skin, for which I have a great inclination; but the aversion I have for the one, makes me abandon the other. But to return to the Ladies, to whom beauty *de jure* belongs. I am acquainted with some who by their damned Art destroy the most beautiful works of Nature.——I am sometimes so incensed against them, that I have a great mind to put an affront upon them, and I have a kind of itching desire to go and rub their cheeks with the little end of my finger, to give them to understand the artifices wherewith they endeavour to abuse them. For I phancy no beauty but what is natural, which I have framed; and am an enemy to those kind of disguises, that in vain strive to imitate the naturals. But as the Lover cannot take the same liberty, that my absolute Empire over all that is beautiful furnisheth me with, to reform all abuses that are commited; that which he may do, is to take the Lady he waits upon, and suspects to be guilty of such artifice, when she riseth out of her bed.——'Tis then that the paint-box hath not as yet plaid its part, unless by a neat foresight she made use of it the last night. In this case he must address himself to the waiting Gentle-woman, as to an Oracle, that can only clear all his doubts. But if he will oblige her to relate the truth, he must open his purse, for that incloseth the most mysterious secrets. He shall no sooner produce certain Guests, that dwell there, which they call *Guinnies*, but they will

unriddle him the most obscure *ænigmas*, not only upon this, but any other subject whatsoever, that his curiosity prompts him to understand. But since we have not examined all the natural beauties, let us leave those that are artificial, and return to what remains.—After the *Face*, *the Neck*, Armes and Hands fall under our consideration; which some *Buffoons* have called *lapetite Oye*: Though their beauty is inferiour to what we have already destrib'd, yet they produce sometimes strange effects, and there is no heart that can resist the charms of a fair Neck, when she satiates your *Eye* with beholding. Those graceful Apples which they bear inflame the hearts of those that are most insensible. These two Fruits are so lovely, that a person is ready to die with a desire of approaching with the mouth to taste them, and is sensible of a pleasent convulsion when he doth but grasp them in his hand. In fine, they are capable of creating my content, but never to satiate me.

Lovers that touch their Ladies lovely breast,
De feel a matchless flame within their heart;
And are with amorous designs possest,
To enjoy wonders in some other part.
For greater pleasures they require
To satisfie their fond desire.

The comely proportion hath many charms to move an affection, especially when accompany'd with a free *Air* that attracts the inclinations of all persons.

Poetical Revenge for being slighted.

Coy one be gone, my Love-days now are done.
Were thy Brow like th' Ivory fret,
As it is more black than Jet.

Might thy hairy tress compare
With Daphne's *sporting with the air;*
As it is worse selter'd far
Than th' knotty tufts of Mandrakes are.

Were there in thy Squint Eyes found
True native sparks of Diamond;
As they'r duller, sure I am,
Than th' Eye-lamps of a dying man.

Were thy breath a Civet scent,
Or some purer Element;
As there's none profess thee love,
Can touch thy Lip without a Clove.

Were thy Nose of such a shape
As Nature could no better make;
As it is so screwed in,
It claims acquaintance with thy Chin

Were

Were thy Breasts two rising Mounts,
Those Ruby Nipples Milkey Founts;
As those two so faintly move,
They'd make a Lover freeze with Love.

Could thy pulse affection beat,
Thy palm a balmy moisture sweat;
As their active vigour's gone,
Dry and cold as any stone.

Were thy arms, thighs, legs, foot *and all*
That we with modesty may call;
Nay, were thy Grove of such choice Grace
As't might be styl'd Loves-waiting place.

As all these yeild such weak delight,
They'd fright a Bridegroom the first night.
And hold't a Curse for to be sped
Of such a Fury in his bed.

Could thine high improved stats
Vye with greatest potentate;
As in all thy store I find
Mole hills to a noble mind.

Wert thou as rich in Beauties forme
As thou art held in Nature's scorn;
I vow, these should be none of mine
Because they are intitled thine,

Passionate Lovers.

Love is so contagious, that all the Estates of the world do feel it, an Evil so pestilent and venomous, that it plungeth and intermeddieth among all Ages indifferently, as all the Devils do among all the Elements, without excepting Persons or Equality of old or young, fooliſh or discreet, feeble or strong. And the greatest pain in this malady is, that they become mad and out of their Wits, if they be not well treated and medicined at the first. And therefore it is that *Paulus Æginetа*, in his third book, ordained to all those that are peasecured of this furor of Evil, such Ways and Rules to live as are fit for fools, and such as are out of their Wits. The which *Empercleus* (following the counsel of *Plato*) ordained also, who made two Kinds of Furies, of the which he called one in Greek *Exoticon*, which signifieth in Latin *Amatorium*, and in English *Love*. I have seen Anatamies made of some of those that have died of this malady, that had their Bowels shrunk, their poor heart all burnt, their Liver and Lights all wasted and consumed, their Brains endamaged. Love proceedeth of the correspondent quality of Blood, and that the Complection engendereth the same mutual love. The Astrologians, in like manner, say, that Love proceedeth, when that two meering have one mind, or that they be changed in some other Constellation, for then they be constrained to love together.

Other Philosophers have said, that when we cast our sight upon that which we desire, suddenly certain Spirits that are engendered of the most perfectest part of blood, proceedeth from the heart of the Party which we do love, and promptly ascendeth even up to the Eyes, and afterward converteth into Vapours invisible, and entereth into our Eyes, which are bent to receive them, even so as in looking in a Glass there remaineth therein some spot by breathing, and so from the Eyes it penetrateth to the Heart, even so by little and little it spreadeth all about, and therefore the miserable lover being drawn to, by the Spirits, the which desire always to joyn and draw near, with their principal and natural habitation, is constrained to mourn and lament his lost liberty. Suddenly you shall see them drowned in tears, making the air to sound with their crys, sighs, plaints, murmurings and imprecations; another time you shall see them cold, frozen and in a Trance, their Faces pale and changed; other times, if that they have had any good look, or other gentle Entertainment of the thing that they love, you shall see them gay, chearful and pleasant, so that you would judge that they were changed into some other form: Sometimes they love to be solitary, and seek secret places to speak and reason with themselves; and sometimes ye shall see them pass five or six times a day through a street, for to spy whether that they may have any look of the Eye of her whom they love: and in the mean time the poor Pages and Varlets have their legs bruised with running, their arms broken with rubbing, spunging, brushing, trimming, and making clean the Gentleman. If the Lover be poor, there is no Office of Humanity, but that he sheweth it, even to sacrifice, and to put himself in peril if need shall require. If he be rich, his Purse (as the *Greeks* term it) is tied with a Leek-blade; though he be covetous, he becometh then prodigal, there is no bag that he will spare to empty, so great is the power of this poyson, the which hath moved *Plautus* to say, that Love was the first inventor of Beggary. If the Lover be learned, and that his spirits be any thing weakned, you shall see him feign a Sea of Tears, a lake of miseries, to double his plaints, accuse the Heaven, make an Anatomy of his heart, freeze the Summer, burn the Winter, worship, play the Idolator, wonder, to feign Paradice, to forge Hell, counterfeit *Sisiphus*, play *Tantalus*, feign *Titius*, with a thousand other Toys. And if they be minded to Exalt that which they love, then what is her Hair but Golden Locks, her Brows Arches, her Eyes Chrystal, her Looks shining; her Mouth Coral,

ral, her Teeth Pearls of Orient, her Breath Balm, Amber and Musk, her Throat of Snow, her Neck of Milk, the Apples or Dugs that she hath on her Breast, Balls or Apples of Alliblaster. And generally all the rest of the body is no other but a prodigality and treasure of Heaven, and of a nature, which she hath reserved to please, or agree in all perfection to the thing that they love. Here you may see how this cruel malady of Love tormenteth those that are attainted with this mortal poyson; and notwithstanding, there are so many People, Nations and Provinces so charged with these furious Assaults, that if there were an Army made of all the Lovers that are in the World, there is no Emperour nor Monarch but would be afraid to see such a number of fools in a company. And nevertheless, this pestilent Evil, by custom, hath so prevailed on humane kind, that there can no remedy be found, although that many medicines, *Greeks* and *Arabians* have employed all their Wit and Policy for to remedy this passion. *Sameratias*, *Nidigeus* and *Ovid*, have written many great Volumes of the remedy of Love, by the which they shew the remedies for others, but they can find no remedy for themselves, for that all three dy'd, pursu'd and destroy'd, not for the harms that they did at *Rome*, but for the Loves that they invented at *Capua*. But this is little to that which I have read in many Historys, that things are come to such desolation, that when this fooliish frensie doth take hold of us, it rendreth us brutish and unsensible, as it hath been manifestly and evidently shewed and seen in a young man being of the highest kindred in *Athens*, and well known of all the Citizens of the City, the which having many times beheld a fair statue of Marble very excellently wrought, which was in a publick place of *Athens*, he was so striken with the love of it, that he would never be out of the sight of it, and always remained by it, embracing and kissing it, as if it had been a living soul. And when that he was out of her sight, he wept and lamented so pitifully, that it would have moved the most constantest to pity, and in the end this passion got so much power on him, and was brought to such extremity, that he desired the Senators to sell it him at what price they would, to the end that he might have it to bear about with him, the which thing they would not grant, for that it was a publick work, and that their power and authority extended not so far: Wherefore the young man caused to be made a rich Crown of Gold, with other sumptuous ornaments, and went to the Image, set the Crown on her head, and decked her with precious vestments, and then began to be-

hold it, and call upon it, and worship it, with such obstination and pertinacity, that the people were ashamed of his foolish and and ridiculous love, so that they forbad him to approach, or resort to the Image any more. Then the youngling seeing himself to be deprived and kept back from that which was more deer to him than his life, being oppressed with grief, for sorrow killed himself. For the vertue of this passion is so great, that after it hath entered and taken full root in the heart of men, it walketh uncurable by the most livelyest and sensible parts of the body, and being in full possession of us, she causeth an infinite number of tears and sighs to be pour'd out so wholly, that oftentimes it taketh away our life. The which the great Philosopher *Apolonas Thianeus* confirmed to the King of *Babylon*, who most earnestly pray'd him to shew him the most grievous and cruellest torment that he might invent by all the secrets of Philosophy, for to punish or chastise a young Gentleman whom he had found a bed with one of his Damosels which he favoured. The greatest torment, saith the Philosopher, that I can shew thee, and invent for to punish him, is for to save his life; for thou shalt see by little and little, the burning heat of Love to get so much on him, as it hath already begun, that the torment that he shall endure will be so great, that he shall not imagine nor find remedy therefore: and he shall find himself so stirred and provoked with divers cogitations and thoughts, that he shall burn and consume in this flame, as the Butterfly doth in a Candle, in such sort that his life shall be no more life, but a very death, more crueller than if he passed through the hands of all the Tyrants and Tormenters of the world. Here is in sum, the cause why I let my pen run at large on this passion of Love, which is the whole decay of the most part of Youth in our Age; For have they never so little set their Foot or Minds on the pleasures of this World, they prepare themselves to Love: Then Youth, Liberty and Riches, are the greatest provokers in this World, and in those wicked Occupations they lead without fruit the best part of their life.

Parents (when Good) their Character. Good Parents begin their care for their children not at their birth but conception, giving them to God, to be, if not (as *Hannah* did) his Chaplains, at least his Servants; and this care they continue not only for a time, till their children are grown up, and provided for, but as well as they may, even to the day of their death. They shew them in their own practice what to follow and imitate, and in others what to shun and avoid; For though the

Words

Words of the Wise be as Nails fastened by the Masters of Assemblies, yet certainly good Examples are as the Hammar to drive them in, and clench them to a lasting continuance in the mind. Those Parents that correct their children for Faults themselves are guilty on in their sight or hearing, can have little hopes to reclaim them; and indeed deserve correction more than their children—— Good Parents decline to welcome and embrace the first Essays of sin in their children, as knowing it very dangerous and destructive to them: For as Weeds and Trash, Eldar buds, Nettles, Clivers and the like, are accounted Herbs in the Spring, and much pleasing, though afterward rejected; so they see that many over fond Parents are pleased with the Early Evils and Licentious Wantonness of their children in their Infant tattle, and restrain it not, though God is displeased and offended at it, till they begin to see their Error, when it is grown up rank, even to a loathing and detesting in themselves, with what before they were satisfi'd and contented; they therefore instruct their children Early in the ways of Piety, and by Example and Advice lead them in the way they should go, that although they are Young they will not forget it when they are Old; and if they have many children, they place their Affections Equally on them, making no distinction, nor difference, however Nature has favour'd and befriended some with beauty more than others. If there be any inclining, it is to those that are most obedient to them, and strive to please God, that he may continue to show'r down blessings on the Family. They take it to be Partiality and Tyranny to afflict and dispise those children that Natures too rough hands has rumpled into deformity, and look upon it as a breaking those whom God hath bow'd before. They allow their children maintenance, according to their quality and ability, to keep them from low and sordid company, and from such things unworthy of them, as Necessity might prompt them to. So that a necessary supply even to children, is convenient, and redounds not only to their credit, but advantage; for having but a little mony, they learn early how to husband it, and make wary bargains, tho but for trifles; which when grown up, improves them in thriftiness and politick management of their affairs; For we rarely see a young person coming to a plentiful Estate, that has been kept severely in penury, as to his Purse, but he has either many Extravagant Debts to pay, which he under hand contracted, to supply him as it were by stealth, and for which he engag'd five times the value receiv'd; or coming out of a Land of Famine for Pleasures, when he once finds them plenty, and flowing in

upon him, he purſues them to ſuch Exceſs, that he ruins both Body and Eſtate.———Good Parents in chuſing Profeſſions, ever take ſingular care tn conſidering the diſpoſitions and aptneſs of their children, whoſe Capacities and Inclinations are the firmeſt Indentures to bind them to any Calling, or fix them in any Employment. If, notwithſtanding all their prudent care and management, there will reſt a perverſe Nature in ſome children, they, however, with the Mother of *Moſes*, are careful to have a watch over them, to ſee what will become of them, where their Rovings will end; as conſidering many that have broken and run out in their Youth, have after long Ramblings ſeen their Follys, with the prodigal Son, and with him repented in tears, and returned to their Father's houſe, and after reconcilement become alter'd and chang'd to admiration. And when they move their children to marriage, it is rather by Arguments conducing to their Good and Wellfare, than their own Authority. It is a ſtile too Kingly in this caſe, for Parents to will and command, but certainly they may will and deſire Affection tending to a matrimonial contract, which are like the conſciences of men, rather to be gently led by kind perſwaſions, than driven, or drawn by force. And if they do at any time marry where they do not love, they will, no doubt, love where they do not marry. Yet theſe Parents will not give their ſubſtance out of their hands, to come themſelves to be beholding to their children, but keep it to reward their Duty and Obedience, as they ſee fit and convenient occaſions, and will deny them nothing that is reaſonable for their advancement. On their Death bed they bequeath their bleſſing to their children, not rejoice ſo much to leave them great Portions, but that it may proſpet with them, becauſe it is honeſtly obtained. If they leave them Young, their care is firſt to recommend them to God's care and protection, and next him to conſcientious and prudent Guardians, or Overſeers.

Periwigs and other Antick Dreſſes. Since we have found the women ſo kind to ſell us the Hair from their Heads, we have encroached on the freeneſs of their Natures, and think they may as well, make a prize of all the reſt. And God knows the Age hath not found them overſhy of trading. In the time of *Septimus vererus*, there were three thouſand Indicted of Adultery, but were all impeach'd that are guilty here, the *Clerk* of the Seſſions need not care to change place with the *Judge*.—You cannot imagine what fancies it creates in our Nodles by its heat. At Grand *Cairo* they hatch all their Chickens in Ovens; on purpoſe heat to the degree of

pro-

production; but who sees not since our Brains have been fired by these Furzes what Serpents the Cockatrices Eggs have produced. The Grand Seignier with all his golden *Perchi's* gliding mutely along by his side, can never ravish himself in the lofty conceipts of his Glory, to that degree, that an Empty-skull'd *Squire* does now in the dancing of his *Aubrey Tresses* about, while he looks out here and there to feast his Eyes on the fancied Subjects that admire him. No sooner had *Israel* trimm'd themselves up into Gallantry and long Locks, but they shook off their Obedience to Heaven it self; *We are Lords ——we will come no more unto thee, Jer.* 2. 31, 33.——Our Ancestors were wiser than we, who kept this Tax in their Pockets, which helpt to maintain their Tables, and would hardly have eaten a Crumb, had they found but an *Hair in their Dish*, while we are curling and powdring up ten thousand, that fly into our mouths all dinner, and cannot make a meal in peace for 'em.——To better purpose would this Hair be employ'd, should we be put to the shifts that once the poor Citizens of *Bizantium* were, when under the Extremities of a *Three Years Siege* by the *Romans*, and almost ready to perish, having occasion to patch up a Fleet, under the want of Cordage, were fain to make use of the *Womens Hair*; Which they, poor Wretches, very cheerfully cut off, and gave them to inch out their Tackle; and though the whole Navy miscarry'd by a storm, yet was not their Zeal the less laudable, who did it for the saving of the City, or themselves, when ours do it for no good at all.——A good head of hair is so vulgar a blessing, that we find it as common to the Beggar as the Prince, and he that dares not, for his Ears, boast the glory of his Blood, may yet compare with the best in the fineness of his *Locks*. Then, Reader, lay down your Artificial Nets, and try how Nature will wean one. The truth is, if the house be well furnish-ed within, in every Room, as it ought, the Brain will find Wit enough to excuse the unhappy want of a *Bush* without. ——'Tis strange what *Pliny* records of the *Romans*, that they never knew the use of *Barber* till Four hundred fifty four years after the building of their City, when in the time of *Scipio Affricanus*, they were first brought in out of *Sicily*. Before that, it seems, they hackled off their Locks with their Knives. But however Rough and Uncomb'd they were then, sure I am they grew Curious and Spruce enough afterwards; for *Plutarch* tells us of the two boundless *Hero*'s that admitted no Superior nor Equal. The Great *Pompey* was so nice and Effeminate, in the Formality of his Hair and sleek Locks, that he was noted *for scratching his head with one fin-*

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ger, and once suffered a publick Scoff from the impudent *Claudius* for it, in the midst of the Rout of *Plebeians*, who join'd with him, to second that Reproach. And *Suetonius* witnesseth of the other, that he was so over curious of his Head and Beard, he would not only be shaven very precisely, but his Extravagant Hairs even pluck'd.——But what shall we think of his Successor *Augustus*, who when he felt the assaults of Death invading him, call'd for his Looking-Glass, and commanded his Hair and Beard to be comb'd, his Rivelled Cheeks to be smooth'd up; then asking his Friends, if he had acted *his Part well upon the Stage of the World*, who told him he had; *Well*, saith he, *Vos omnes Plaudite*. Sure he went off very trimly.——But what the modesty of *England* hath been in former Ages (however vain enough in other Fooleries, yet) sure the Galleries and Dining-Rooms of our Nobility and Gentry of the Kingdom, will abundantly testify, from the brave Images of their Ancestors, whose *open Ears* never valu'd the Coldness of the Winds, but which would glow to have heard the monstrousness of their Childrens Ell-Wigs.——The *Puritans* in the Reign of the Royal Martyr, to distinguish themselves from their Neighbours, took on them an Extraordinary *short Cut*, and their Neighbours, in opposition to them, Espoused *a long one*, because they would not be reputed *Round-heads*; and in nothing outwardly were the two Parties so much differenc'd as in *their hair*, and happy had it been that the Quarrel had *Ended in the Barber's Scissars*, which we all know brake out afterwards into the long Sword, and instead of plucking each other by the Ears a little, they fell to stabbing one another in the Guts. So that the *mischiefs* which the Barber might have prevented at first, had he kept an *Even hand* on both Parties, and *sheered them both to an Equal Cut*, all the wit of man could not prevent from running into *Commodus* his bloody shaving, and cutting off Ears and Noses together with their Hair.——Now a days not a young Fellow that takes pet against his Noddle for catching the least cough or cold, but strait, in revenge, off goes his Locks. And, to speak plainly, Forty, or Threescore pound a year for Periwigs, and Ten to a poor Chaplin to say Grace to him that adores Hair, is sufficient Demonstration of the Weakness of the Brains they keep warm. And let me taste the boldness to manifest a few of the ill consequences of this *Idolatry*. First, With the Womans hair we have put on her art (not of Cookery, and the Kitchin only, and become *Hen-housewives*, but of the Chamber and the Dressing Room. Trieking up our selves into as delicate starch'd-up a posture as she. Some of us have gotten the Boddice

on,

on, to make us look slender and pretty: And the *Epicene Sleeves* do very well fit both the *he* and the *She*. The Sleeve-strings are ty'd with the lame Curiosity, and the *Val de Chambre* that cannot knit the Knot *Allamode*, is kick'd away as a Bungler in his Trade and Profession. The Ribbon at the Hilt of our Sword, is security against his being drawn, while we fix it there (as *Cupid*'s Knights) with no other design but to help to wound the Hearts of the Ladies.——2, And who sees not the happy Victory, that we have gotten *their very hearts* in our bosoms as close as their hair on our heads. Not their Effeminacy only, but Weakness too, and have perfectly shav'd away all our Virility and Prowess. Our Swords lie dangling on our Thighs with the same Luxury as our Wigs (of the same length) sport themselves on our breasts. —Neither were former Ages without their antick Dresses. It were enough should I hang out to View one of the Suits that was generally worn heretofore in *England*, where you had a Dublet all jagg'd and prickt, the Wastband coming down but a little below the Armholes, guarded with Eight long Skirts; to this Dublet was claps'd a pair of Breeches close made to the body, and whose length must make up the Defect of the shortness of the Dubler. The large and ample Codpiss supply'd the want of Pockets, which came up with two wiugs fastn'd to either side with two Points, which unknit made way to the Linen Bags, ty'd to the inside between the Shirt and Codpiss; these bags held every thing they carry'd about them, except the Gloves, which ever hung very Reverently at the Girdle. Where hung a Pouch made fast with a Ring or Lock nf Iron, weighing at least two or three Pounds, whether there was any mony in it or no. The like I could give of the Womens Gowns, and shew the madness of the Fardingale, and other whimsies——But the Gallerys and Parlours of most Old Familys are set out with such disguising postures, as better will evidence them to the View of the Reader, than I care my Pen should do at this time. I shall only add, That as to Womens curling, crisping, twiching, variegating into a thousand shapes, into Rings, Mats, Shades, Folds, Towers, Locks, &c. *Tertullian* inveighs bitterly against it. *What ails you* (saith he) *that you cannot let your poor hair be quiet? but sometimes it must be bound up, by and by dishevelled and loose about your Ears; one while staring up in Towers, and presently patted and notched close. Aliæ gestunt cum cinnis coercere, aliæ ut volucris & vagi elabantur. Some of you are all for curling it up into Rings; others for a loose mode. Nay* (says he) *Affigitis nescio quas enormitates sutitium atq; textitium capillamentorium. Not content with that you stick on, I cannot well tell*

what

what monstrous Extravagancies of false Locks, and artificial hair and Periwigs.

Pamphila, an *Epidaurian*, the Daughter of *Sateridas*. So great was her Repute, that her Statue is said to have been Erected by *Cephisodorus*.

Perilla, a *Roman* Lady, who living in the time of *Augustus*, was in general Esteem for her Learning and Vertue. The 7*th* Elegy of the third book of *Ovid*'s *Tristia*, intimates her to have been his Scholar.

Phemonoe, the first Priestess of *Apollo* (as she is delivered to be) and utterer of the *Delphick* Oracles; and also the first Inventress of Heroick Verse.

Praxilla, a *Sycionian* Dithy Ambic Poetess, of whose Writing there is a Work intitled *Metrum Praxilleum*.

Proba Faleria Falconia, the Wife of *Adelphius*, the *Roman* Proconsul, in the Reign of *Honorius* and *Theodosius*, *Junior*. She composed a *Virgilian Cento* upon the History of the Old and New Testament. Her Epitaph also upon her Husband's Tomb is particularly remembred.

Purification *of the Virgin* Mary, *Candlemas, February* 2.

Pitage, *f.* Fornication (on the Womans part.)

Poletaneous, *arian, rius, l.* having many Children, and little to maintain them, vulgar.

Palm-Tree. Of this Tree there is male and female; the male bears only blossoms, and no Fruit, the Female bears both, but not unless the Male grow by it.

Prender de Baron, an Exception disabling a Woman from pursuing an Appeal of Murder against the Killer of her former husband.

Priwen, King *Arthurs* Shield, with the Picture of the Virgin *Mary*.

Primer, Or Office of the blessed Virgin, divided into seven parts. 1. Malines and Laudes. 2. The Prime. 3d. 6th. None (or Ninth hour). 6. Vespers (or Evensong). 7. The Complines.

Prioress, the Governess of a Nunnery.

Panado (Span. *Punada*, or *Empanada*; Fr. *Panade*) a kind of Food made of crumbs of bread and Currants boiled in water; or (as some will have it) of grated Bread, Milk, Sugar and grated Cheese.

Pandora feigned (by *Hesiodus*) to be the first Woman, and made by *Vulcan*, indued by all the Gods with several Excellent Gifts: but afterwards by *Jupiter*, in displeasure, sent to her Spouse *Epimetheus*, with a box full of all manner of miseries. Hence *Pandora*'s box is taken for misery, calamity, and the like.

Pregnant, big with Child; also full, copious, ripe.

Possown, an *Indian* beast receiving her young ones (on occasion) into a bag under her belly.

Paphian, (*paphius*) belonging to *Paphos*, a City of *Cyprus*, dedicated to *Venus*, and built by *Paphus*. Hence *Paphos Archer* is taken for *Cupid*; *Paphian* fire or shot, for the fire or arrows of Love.

Papian Law (*Lex Papia, Poppæa*) a Law made among the ancient *Romans*, against single life; that if any forbore from the priviledges of Parents, and had no children, the People (who was the common Father of all) should inherit their Goods. *Tacit.*

Popelet, *lote, c.* a Puppet or young wench.

Polygamy, *g.* a being marry'd to many at the same time.

Polyhimnia, *lymnia,* one of the Muses.

Pomander, (*q. Pomamber, D.*) *a ball of Perfumes.*

Param, (*peramator*) a lover, he or she, a Sweetheart.

Paranymph (*Paranymphus*) an Orator, who a little before the Commencement of Doctors, *&c.* makes a publick Speech in commendation of their sufficiency, also an Overseer of a Wedding, a Bride-dresser, or he or she that bears all the sway at the Bridal.

Paraphonalia, is used in our Law, but in the Civil it is *Paraphernalia*, which are those Goods a Wife brings her Husband, over and besides her Dowry and Marriage mony, as, Furniture for her own Chamber, her own Apparel, and Jewels, if she be of Quality; all which she must have, and not the Executors of the Husband, *&c. Shep. Fa. Counc.* 122.

Pleiades, *g.* seven Daughters of *Atlas*, turn'd into the seven stars.

Plow-monary, next after *Twelfth-day*, when our Northern Plowmen beg Plowmony to drink: and in some places, if the Plowman (after that days work) come with his Whip to the Kitchin-hatch, and cry, *Cock in the Pot*, before the maid says *Cock on the Dunghill*, he gains a Cock for *Shrove-Tuesday.*

Point, *f.* the plight one is in; also Rich Needle work.

Paritude, Parture or *Parture* (from *pario*) a breeding or ingendring, the time of travail or deliverance of child or young.

Philomela, flying from *Tereus*, who had ravish'd her, and cut her Tongue out.

Pimpleiades, the Muses.

Pim-

Pimpompet, *f.* an antick dance of three kicking each others bum.

Perwick, *wig*. *Peruque*, *f.* a cap of false hair.

Phoedra, Daughter of *Minos*, and Wife of *Theseus*.

Phemone, the first Priestess of *Apollo* at *Delphos*, and inventress of Heroick Verse.

Phaetontiades, *Phaetons* sisters.

Phao, a *Lesbian* Youth, made beautiful by an Ointment given him of *Venus*.

Pentagamist, (Gr.) one that hath had five wives.

Penlography, (*peplographia*) the description of the Vail, called *Peplum*, which was an Embroidered Vesture or hood to cover the head, now used for a Kercher, worn especially by women, going to be churched. *Tho.*

Peregrina, a Womans Name.

Pelias, Brother of *Æson*, King of *Thessaly*, slain by his own daughters.

Pelopaea, the mother of *Ægisthus*, by her own Father *Thyestes*.

Peple, *lum. l.* a hood (for women at their Churching.)

Pugitar, a Rival in Love.

Petty Treason (*Fr. Petit Trahison*) Treason in a lesser or lower kind. If a Servant kill his Master, a Wife her Husband, a Secular or Religious man his Prelate, these are *Petit Treasons*.

Pin, as, *he is in a merry Pin*; it was an ancient kind of *Dutch* artificial Drunkenness, the cup, commonly of Wood, had a *Pin* about the middle of it, and he was accounted the man, who could nick the Pin, by drinking even to it, whereas to go above or beneath was a forfeiture. This Device was of old the cause of so much Debauchery in *England*, that one of the Constitutions of a Synod held at *Westm.* in the Year 1102. was to this Effect, *That Priests should not go to publick Drinkings*, nec ad Pinnus bibunt, *nor drink at Pins*. And King *Edgar* made a Law that none should drink below the Pin.

Pip is a Disease in *Poultry*, being a white thin Scale, growing on the top of the tongue, which hinders them from eating; it proceeds generally from drinking puddle water, or eating filthy meat.

Pledge, (from the Fr. *Pleige*) a surety or gage. To pledg one drinking, had its Original thus; When the *Danes* bore sway in this Land, if a Native did drink, they would sometimes stab him with a Dagger or Knife. Hereupon people would not drink in company unless some one present would be their pledge or sure-

surety, that they should receive no hurt, whilst they were in their draught. Hence that usual phrase, *I'le pledge you*, or be a pledge for you.

Partus, The bringing forth of a Mature *Fœtus*, or Young, in natural Births. The *Fœtus* having broken the Membranes, turns his head forward, and inclining it towards the neck of the Womb, strives to get forth; the usual manner is after nine Months: Yet I have known some at *Amsterdam*, born at seven Months, who have lived to Fifty or Sixty. Dr. *Blankad.*

Phillis, (Gr.) a Womans Name) and signifies Lovely, as *Amie* in French.

Philomel (*philomela*) a Nightingale.

Philosophy (*philosophia*) the love or desire of Wisdom; a deep knowledg in the nature of things; there are three different kinds of it. 1. Rational Philosophy, including Grammar, Logick and Rhetorick; and this dives into the subtility of disputations and discourse. 2. Natural Philosophy, searching into the obscurity of Natures Secrets, containing besides, Arithmetick, Musick, Geometry, and Astronomy. 3. Moral Philosophy which consists in the knowledg and practise of civility and good behaviour.

Philtre, (*philtrum*) an amorous potion; a love procuring drink or medicine.

Platonick love, is a love abstracted from all corporeal, gross impressions and sensual appetite, and consists in contemplation, and Idæa's of the mind, not in any carnal Fruition; or it is a love of Friendship, without any admixture of Sensuality. So called from *Plato* the Divine Philosopher.

Pickadil (à Belg. Pickedillekens, *i. e. Lacinia.* Teut. *Pickedel*) the round hem, or the several divisions set together about the skirt of a Garment, or other thing; also a kind of stiff collar, made in fashion of a Band. That famous Ordinary near *St. James's* called *Picadilly*, took denomination from this, that one *Higgins* a Taylor, who built it, got most of his Estate by *Pitadilles*, which in the last age were much in fashion.

Pilch, (*pellicea*) a woollen or fur garment, now used for a flanel cloth to wrap about the lower part of young Children. Hence d. *Surplice.* q. *Surplich.*

Pommade (Fr.) *Pomatum*, or *Pomata*, an Ointment used by Ladies; also the *Pomada*, a trick in vaulting.

Priscilla (a diminutive of *Prisca*) one of this name was a great follower of *Montanus* the arch Heretick, and one of his divilish Prophetesses, *circa* An. *Christi*, 181.

Progeny (*Progenies*) Issue Off-spring.

Pro-

Prolifical (*prolificus*) Fruitful, that breeds or brings forth issue apace.

Prostitute, (*prostituta*) she that for mony suffers her self to be abused by all that come, a common Harlot.

Pythoness (*pythonissa*) she that is possessed with such a Spirit; a Prophetess.

Pandoratrix, an Ale Wife who also brews her self.

Pantalone, *I.* an old amorous covetous Dotard.

Pantalones, *loons*, a sort of Breeches well known.

Paradise, *g.* a Garden or place of pleasure.

Paragon, *f.* a compeer, to compare; also a Peerless Dame, &c.

Priam, he seduced *Hellena* from *Greece*, which occasion'd the *Trojan* War.

Parnassides, the Muses.

Parnel, a pretty woman lover.

Parthenian, *g.* belonging to Virginity.

Parthenope, the old Name of *Naples*; also one of the *Cyrens*.

Partlet, an old kind of Band, both for men and women, a loose collar, a womans Ruff, *Che.*

Patelena, a Goddess of Corn, when the cups open'd,

Paten, a Wooden Shooe with an Iron bottom.

Patin, *I.* a great platter, Charger or Bason; also the flat place used by Priests (with the Chalice) at Mass.

Pavin, *Pavane*, *f.* a kind of dance.

Pausonias, a famous *Lacedemonian* Captain; also a Youth who slew *Philip* of *Macedon*, because he had no redress for being ravished.

Peeper, *c.* a Looking-glass.

Promises, and Vows in Love to be observed, &c. Promises in Love-matters when avowed and sworn to gain credit with many, though afterwards they repent their Credulity, especially if upon such Considerations Virgins trust too soon. There is a Fable, that *Jupiter* being much in love with *Juno*, one day singled her out, and raised a great Tempest; to shelter her self from which she fled into a Cave, and he flew after her, in the shape of a Cuckow, into which he had transform'd himself, and lighted in her lap. She much pleased with the Bird, put it nearer to a warm place: which he no sooner touch'd, but he return'd to his proper shape, and would, forsooth, have been nigling of her; but she was so prudent as to resist his Embraces, till he vow'd and swore to marry her, and then she gave her consent. And we find he

kept

kept his Vow. Yet for all that they liv'd but very scurvily together, though of a Celestial strain. However, I would not have our Earthly Beauties lay too great a stress upon such Vows and Promises, lest when their Virgin Roses are cropt, they stand like unregarded bushes. It is the common Complement of some men in such cases, when they aim at your Honour, not to regard what they swear, say, or do, so they can thereby obtain their ends; for tho behind thy back they laugh in their sleeves to think what advances they have made, and how easy and coming they find you to their purpose; but before your face what protestations will they not make of Hanging, Drowning, or Stabing themselves, if they may not Enjoy your Love, tho they mean no such thing: they as well as your Sex, can shead false, dissembling Tears, and Act over a feign'd Passion so to the Life, that you would swear it was real, and many are too apt to believe it so, and thereby are induced to have bowels of compassion towards this supposed suffering and afflicted Lover, when they hear them sigh and say, 'well my dearest, 'softest, and most pleasing Mistress, you see to what Extremity your denial has forc'd me, even to the making my Fate irrevocable by any but your fair self; and then when it is too late, I doubt not but 'you will shed a tear to hear 'you have murder'd me by 'your denial; and that I fall 'by a violent death for your 'sake. Which story being seconded with a few tears, too often goes down with the credulous Virgin, and she by her compassion, where there was but little need of it, is undone, yet it is not good Jesting this way; those Vows, for ought they know, as lightly as they set by them, may be register'd in Heaven, as we before have hinted; and may hurl down Vengeance upon the Violators of them when least expected, when they are huging themselves in a pleasing security, and boasting of the spoils they have gain'd thereby——*Promises and Vows* on the other side, in Women, are likewise very frequently violated; and, what is worse, many of them at the very time they make them, intend not to keep them, but prostitute them to their Ends and Designs. They have tears at will, and can naturally look languishing. But these things most properly belong to cunning filting Women. *Arethes Lucretia*, when her Sweetheart came to Town, wept in his bosom, that he might imagine those tears were shed for Joy of his return, though she had twenty more at the same time; and to these Crocadile tears they will add sighs, sobs, and seem sad and sorrowful, look pale and megre, neglecting their Dress, and go carelessly, that you may fancy your neglect makes them take no de-

light in themselves; but that they are pining away, and will languish and die for your sake; and then the young Amorist thinks, peradventure, by reason of her Vows, Tears, Smiles, &c. She is solely his, and he has her heart and affection, when indeed he is furthest from it; for such kind of deluding Women will have one Sweetheart in bed, another in the Gate, a third sighing at home, a fourth busy'd abroad, in obeying her commands; and all this she manages so cunningly, that every one thinks himself sure of her, and knows nothing of the Favours she bestows upon his Rivals. They can also, upon occasion, so weep, that one would conclude their very hearts would dissolve within them, and flow from them in Tears from their Eyes, when we perceive them like Rocks droping Water; and yet all this is but in Jest; for they can wipe away their tears like Sweat; weep with one Eye, as the saying is, and laugh with the other; or like some Children, who cry and laugh both at a time; and Old *Chaucer*, in his home-spun Rhythms, says,

For half so boldly there can none
Swear and Lie as Women can.

But this must not reflect upon all Women; for some are Religiously Conscientious to a miracle. And another upon their tears has this:

Regard not Womens Tears, I counsel thee;
They teach their Eyes as well to weep as see.

And so says another, there is no more pity to be taken of a Womans weeping, than there is of a Goose going barefoot; and indeed a General of an Army Besieging a City, has not so many stratagems to take it as some of the Fair Sex have to take those they design to gull, and flatter into a belief of their Faith and Constancy, being both Active and Passive, doing or suffering any thing that may be instrumental in bringing about their Plots and Projects.

Posthume, *l.* a child born after the Fathers death.

Phillyra, the Daughter of *Oceanus*.

Pandor, (from the Belg. *Pander*; that is, he that takes a Pawn or Pledge; for the Souls of such as make use of him, are pawned into his hands; as to *Asmodeus* his Chamberlain) a He-Baud.

Philters, their power and force to cause Love. — *Philters* are held by many to be great Provocatives to Love, or rather Lust; and some have used Amulets, Spells, Charms, Images, and such unlawful practices to compass their desires. It was given out, that a *Thessalian* Girl had bewitch'd King *Philip* of *Macedon*, enforcing him by *Philters* to love and doat upon her; though when

Oli-

Olipia, his Queen, observed her Beauty, she disbelieved it, and ascribed his Love to that alone. And some, none of the least wise, will not credit that any such thing can be done to force love; but others again affirm it, telling how strangely many have been infacinated by those that have been deform'd, alledging, that it is common for Witches to make such *Philters* as shall cause Love or Hate at their discretion. *Hierom* tells us, that a young man gave a maid one of these *Philters*, that made her, though she disdain'd him before, run mad for love of him, and was after a long distraction cur'd by *Hilarian*. *Plutarch* says, that *Lucullus* his death was occasion'd by a *Philter*; and that might be; for there are Poysons mixed in them to inflame the Blood, which not well corrected, prove mortal, *Cleopatria* is said to use such means to chain *Mark Antony* to her Embraces. *Charles* the Great, is said to doat upon a Woman of mean beauty and Extract for many Years, to the neglect of his Affairs; and when this Woman dy'd, he caus'd her Coffin to be hung with Jewels, and carry'd it about with him where e're he went, till it was reveal'd to a Bishop, thrt pray'd he might recover himself from so great a folly, that the cause of it was under the Womans Tongue. The Bishop thereupon search'd and found a small Ring; upon which his passion towards her ceased, and he fell extreamly in love with the Bishop, hardly enduring him out of his sight, who thereupon considering the Ring had some Necromantick Force in it, threw it into a Lake, and the Emperour neglected him, and built an house in the Island that stood in the Lake, as also a Temple by it, to his great cost, and neglecting all his other Palaces, was extreamly delighted there, till he dy'd. Some Writers have suspected the Lady *Catharine Cobham* to have gain'd *Humphrey* Duke of *Gloceſter* to be her Husband, by such Arts; and that *Roxolana* bewitch'd *Solomon* the Magnificent to love her even to madness, by the means of a Philter she received from a *Jew*. And *Salmutz* affirms it is an ordinary practice in the Kingdom of *Fess*, in *Africa*. Some ascribe it to the Devils Enchantments rather than the Force of Drugs, though they are us'd as a visible means. And others, on the contrary, will have it, that such Effects, suppos'd to be done by Charms and Philters, proceed from Natural Causes, as mens blood Chymically prepar'd; which as *Ernestus Burgravius* says, much avails. He says, it is an Excellent Philter, but not fit to be us'd, or made publick. Mandrake Roots and Apples are held by some to have powerful Effects in this nature, also dead mens cloaths, certain hairs in a Wolfs Tail, the powder of Swallows or Doves hearts, sundry sorts of precious stones, and that small Bladder which

grows up the Colts Forehead, e're the Dam bites it off, which if she misses to do, or if prevented, she never loves her Fole. They tell us, that there are certain Fountains, of which if any drink, they shall grow mad for Love. There is, say they, an hot Bath in *Germany*, wherein it is fabled, that *Cupid* once dipt his Arrows, in which whosoever baths, shall soon after fall passionately in love; against which Projects *Ovid* exclaims; *viz.*

He gulls himself that seeks to Witches craft,
Or with a young Colts Forehead makes a draught.
No powder in wise Medea's *potions dwells,*
Nor drowned poysons mix'd with magick spells.
The power of Love is not enforc'd by these;
For were it so, then had Ersonides
Been slay'd by Phasius, *and* Ulysses *kept,*
Who stole from Circe *whilst the Inchantress slept.*
These charmed Drugs move madness, hurt the brain,
To gain pure Love, pure Love return again.

And indeed plain dealing is the best; for we find where Love, or rather Lust and Madness is thus forc'd, it always proves unhappy in the End, and when the Fumes are work'd out, turns to Repentance, Hatred and Discontent, crowding miseries and misfortunes thick one upon another, till they overwhelm the expected Joy and Felicity, or scatter them in a Chaos of Confusion.

Prognosticks *of Love Melancholy.* —— *Prognosticks* or Presages of things, have in ancient times been held in greater Esteem than in these our days, though they have not lost all the regard due to them; and indeed were they more curiously scann'd, matters in many affairs might go better than they do. But waving all other matters, we must only now handle such Prognosticks as are suitable to our Subject; and amongst them those of love Melancholy are worthy our Observation; and the forerunners of such a melancholy are unaccountable Disorders in the mind, Suspicions, Fears, Cares, Jealousies, and such like, without any sufficient ground, warrant or reason for such Anxieties. Now the Question remains, What will be the Event of these miseries? Some are of Opinion, that it will fix such a Love-melancholy in the mind, that it cannot be removed neither by Physick nor sound Advice; and that the Physician himself, thus possest, may despair of his Art, and complain with *Apollo*, when that no medicable herbs can cure Love. *Eurialus* being thus taken, when his Friends came to perswade him out of his passion, he sighing, said, Go, bid the Mountains come down into the Plains, the Rivers run back to their Fountains,

tains, and the Sun leave its wonted course, and make its Diurnal Road from North to South. You may as well bid this, with as much hoped success, as bid me not love.

First, Seas shall want their fish
Mountains their shade,
Woods birds sweet Notes, and the
Winds murmur fade,
Before my Love *to* Sylva *is ul-*
lay'd.
Physick may Remedy each sad
disease,
Excepting Love; but that it
cant appease.

Pretenders to Love are never afflicted with this distemper; and therefore after they have broke off, or are slighted and frowned upon, you may conclude their Love was like a painted fire, the resemblance without heat indifferent; therefore we intend not in this place to give advice to such as have no need of it, but rather to those that want our compassion, and are really to be pity'd; in those where we find it too frequently break out into outragious and prodigious Events. *Cupid* and *Bacchus*, above all others, raise the greatest storms in men and women, and run us many times even to madness, or at least to be besides our selves. Therefore to prevent the danger, we ought at first to be moderate in both, and not sip in more than we can reasonably bear, and work off again; for in one sense a man may as well be drunk with Love as Wine; and it is indeed the worst of the two, because more lasting; when the other, perhaps, is but a Nights debauch, this many times stupifies the senses all the days of Life, locks up his Reason in the Dungeon of headstrong willfulness and self-blindedness, placing an unruly passion, as Goaler, to keep it strictly in Chains; so that a man or woman thus divested, may justly be term'd an irrational Creature, acting in some degrees worse than they. *Mark Anthony* had such a love to *Cleopatria*, that none could wean him from it, first, by giving himself up to sloath and wantonness, lost that great Name he had gain'd in War, then the love of his Soldiers, and lastly, the Empire of the *East*, and for dispair and madness kill'd himself, and brought *Ægypt*, and other Countrys, into an Extream Calamity. The fair Inchantress likewise kill'd her self by clapping Vipers to her breasts; and so ended their Love Fevers in a doleful kind of Melancholy. How many might we name that have lost themselves and their flourishing Fortunes upon this account, throwing themselves, as it were, from Precipices, or into Yawning Gulfs, when they might have stood firm, or mov'd on smoothly and uninterrupted.——*Platina* says from hence came Repentances, though of a strange kind, Dotages, Shipwracking of Wits and Fortunes, and violent Deaths. And some hold the

Prognostick is that when this Passion is at the heighth, and Extreamly Raging, the Party will either run mad or die; and this Reason is given, *viz.* because it makes the Blood black, thick and hot; and if the Inflammation get into the brain, it will with continual waking meditations and musings so dry up the moisture, that the brain is inflam'd for want of it, or shrinks together, and then madness ensues, and sometimes they lay violent hands upon themselves; some pine away, and die upon a sudden. And as one says,

For whilst I do conceal my grief,
Madness steals on me like a Thief.
Would I were dead, for nought —
But death can rid me of my woes.

When *Eurialus* left *Lucretian*, she never laugh'd, jested, or gave one pleasant look, but fell into a Love Melancholy, and pin'd her self to death. So desperate had Love made a young hot brain'd Lover, that the Parents of the Virgin he lov'd, utterly refusing to let her marry him, in a raging fit of passion, resolving if he could not, that no body should enjoy her, he first Kill'd her, and then himself, having desir'd of the Magistrates they might be bury'd in one Grave; which being granted, when he had mortally wounded himself, he took it as a great consolation to his troubled mind. Many have been so inflam'd with love, that to obtain their desires they have destroy'd their neareſt Relations, and best Friends, for giving them good Counsel. Some have betray'd Citys, nay, whole Countrys to their profes's'd Enemies upon this occasion; as the Widow of *Nereus* did *Athens* for the love of an handsom *Venetian* Gentleman. *Pithidice*, the Governours Daughter of *Methinia*, betray'd her Father and the whole Island to *Achilles*, for the love she bear him. *Alexander*, for the love of *Thais*, who demanded it as a tryal of his Affection, set the famous City of *Persopolis* on fire, tho Repentance came too late, and made him weep over its Ruins. *Cataline* Kill'd his only Son in a Love raging fit. Therefore such violences are timely to be avoided. All that in us lies ere they grow too strong for us, and we cannot master them,

When gentle winds do blow, our Oars we try,
But in rough storms are forc'd to lay them by.

Prognosticks of Jelousie, Madness, Dispair, with Examples, &c. ——Prognosticks of Jelousie, are many and various, and we find this *Tyranizing* distemper begin first with a kind of a Musing, and dulness of the Spirits, then it is formed into suspicion, and

nd from thence grows up to natred, and from that to Madneſs, Frenſey, Injury, diſpair and Murther, if it be not removed or prevented in time. There is nothing ſo bloody as the fury of a Jelous man in his enterpriz'd Revenge; and if they are hindred in that, they many times turn their Fury on themſelves, and are deſtroyed by their own hands. And *Cyprian* ſays it produces a fruitful miſchief, is the Seminary of offences, and Fountain of Murther. A thouſand Tragecal Examples we might mention, antient and modern. *Hercules* was Poiſon'd by *Deianira*, *Ameſtris*, the Wife of *Xerxes*, finding his Cloak in the Houſe of *Maſiſta*, preſently grew Jealous of his Wife, got her into her Power, and glutted her Eyes with Cruelty, by ſleeing her alive, cut off her Ears, Noſe, Lips, Paps, and likewiſe her Tongue out, and left her to dye in that miſerable condition. *Deutera*, the Wife of *Theodebar* King of *France*, having had a Fair Daughter by another Husband, grew Jealous that ſhe ſought to take the Kings Love from her, and Tranſported with this Rage, like a Barbarous Inhuman mother, cauſed the beautious innocent maid to be murthered. *Ferdinandus Chalderia* cut off *Gotherinus* a Nobleman's Legg, becauſe, as he ſuppoſed, he look'd too familiar upon his Wife, which occaſioned much blood ſhed by the Quarrels that enſued upon it amongſt their Relations; and another who ſuſpected a Fryer that often Viſited his Houſe, being in the Chamber when his Wife was Delivered, and ſeeing the Child in the *Caul*, he immediately ſwore the Fryer had Cuccolded him, and that muſt of neceſſity be a Child of his begetting, and the Learned Reaſon he gave for it, was, that it came into the World wraped in a Fryars *Caul* or *Hood*. *Fulgoſus*, a Woman of *Narbone*, though one would hardly think that a Woman would be ſo unkind to her ſelf, took her Husband Napping, and in his ſleep cut off his Genitors, becauſe ſhe ſuppoſed he performed Duty ſomewhere elſe, and neglected it at home, reſolving, ſince they were in a manner uſeleſs to her, no body elſe ſhould be the better for them. —— *Pain* almoſt of any kind is doubtleſs nothing to the Torments of Jealouſy, it puts the party as it were upon the Rack, and Afflicts him in every part. At *Baſil* there was a Painters Wife who had bore her Husband nine Children by that ſhe was twenty ſeven years of Age, and then upon a Caprice, of which ſhe could give no reaſonable account her ſelf, ſhe muſt needs grow Jealous, which in a ſmall time increaſing, utterly deſtroyed her Quiet and Repoſe, nor would ſhe eat and drink at home for fear, as ſhe ſaid, her Husband ſhould Poiſon her. *Felix Peter*

tells us of a Physitian that went mad through Jealousy. Of a Merchant that Kill'd his Wife in that humour, and afterward himself. Of a Doctor in Law that cut off his Mans Nose, because whilst the fellow was telling a blunt story, his Wife smiled at it.— Prognosticks of this Kind may be *taken* from the Humours, for when they are once stirred, and the Imagination disaffected, Jealousy soon enters, varying it self into divers forms, and many absurd Symptoms accompany it, and when it gets too large a scope, and taints the blood, then it turns to Madness; And a *Baker* being once in a Phrensey Fit Gelded himself for no other Reason, as he afterwards confessed, but to put his Wives honesty to the Touch-stone. Jealousy makes men fall out into extravagant Ravings against the Fair Sex, when perhaps there is no ground for it, but their imagination is a corner of a room; you may where such Jealous Pates resort, hear one cursing and banning his hard Fate to be Jilted by her on whose Constancy he thought he might have wagered his Soul. Another in another concern is perhaps a whining and snivling because he finds, he thinks, his Wife Loves another better than himself, and he cannot discover the immaginary Gallant to be revenged on him, and so he vents his Stomach in tears of anger. A third who fancies himself Injured, rails against all Woman Kind, and concludes there are none but what are Dishoneſt and Inconstant, and so vends his Spleen against the whole sex, in a sharp Satyr to this purpose, which in a strutting manner he belches out in Canon Roar, *&c. viz.*

Trust thou thy Ship to Sea and Wind.
But not thy self to Woman kind;
For the inconstant Wind and Sea
Are Faithfuller by far than they;
They all are Treacherous in their Love,
And if by chance one constant prove,
I know not how she e're cou'd be
Made constant from Inconstancy.

Thus we see Jealousy is a severe Tormenter, he Persecutes those that entertain him perpetually without giving them the least Intermission, it is a Plague next to the everlasting worm, and throws the party into abundance of inconveniencies, and many times fatal mischiefs; it is like the Devil mentioned in the Gospel, that possessed the youth, it sometimes throws them into the Fire of burning anger and furious act; other times into the Water of cold Melancholly and Sullen morosness; and a man had better, if he would consult his Reason, be an hun-

dred

dred times a Cuccold in earneſt, than troubled with Jealouſy, tho but upon bare ſurmiſe, or ſuppoſition; it is a crime that brings its puniſhment along with it, and a Virtuous Woman is at full revenged of her jealous Husband by his own Jealouſy. ——— Pardon us, *married Ladies* and *Gentlemen* that having had often occaſion to Diſcourſe of Jealouſy and its effects, Occaſioned moſtly by bare ſurmiſe, we come now to ſay ſomething of thoſe who have a real occaſion to be ſo, were they never ſo fooliſhly enclin'd. It is many an honeſt mans fortune to be a Cuccold, who takes it patiently, and is to be accounted ſo much the Wiſer, if he cannot prevent it, without greater miſchief and inconveniency, it is perhaps the honeſt Gentlemans Fortune to be ſo, and is as Hereditary to him as his Land; and why then would any be ſo nicely unconſcionable as to have his good natured Wife go about to debar him of that which, if you will believe the *Aſtrologers*, the Stars have long before pointed out for him; beſides, the Natural Philoſophers tell us, that Women are more prone than Men to amorous deſires, and Love we have heard will break through the Walls and Gates of Nunneries, much more enter the open Doors of thoſe that have taſted of its pleaſures; for grant we that wives be never ſo Chaſt, the Husbands will be frequently ſhewing bad Examples to incite or provoke them to Deſire, or revenge, by buzing about their Chambermaids, or ſtarting aſide into a Neighbours bed in his abſence; how then in Conſcience can they then be Jealous when themſelves have drawn the Pattern to be imitated; nay, ſome have been ſo Generouſly inſpired as to put tricks upon their own Wives that way, by helping others to lye with them contrary to their Knowledg, and this befel a noted perſon in our days, which ſtory, for a Caution to thoſe that would avoid being dub'd Knights of the Forked Order, will not be amiſs or unpleaſing in this place.——Paſſionate Love for Kitchen-maid, a brisk, plump, tho honeſt Laſs, had ſo violently poſſeſſed a married Gentleman, with the deſire of Enjoying, Ladies, what we will not name for fear of forcing your modeſty to a bluſh, and was ſo importunate with her, that after many denials, being tired out, and yet Perſecuted on, ſhe revealed the ſecret to her miſtreſs, who was very much incenſed at his Ingratitude; but knowing not how to remedy it by open force, ſhe reſolved to uſe a ſtratagem, ordering the Wench ſeemingly

Particular and Generni conſiderations, and what may be conſidered in Jealous Perſons who have ſome colour for it.

ly to comply with him, and she would in the dark take her place, and in conclusion make him see his Folly and Error, which may be a means to restrain him. In the mean time the Husband had made a young Spark of his acquaintance privy to his Solicitations, to draw him in (who was prone enough of himself at that Game) for a snack in the Charges, if the wench should happen to prove with Child; for she by this time had seemingly accorded; his Friend, glad of such an opportunity, was contented to accept of his leavings, he had seen the Girl by day, and doubted not but she would feel as well by night; the Room was dark, and it was to be a silent meeting, least the good Wife, who was then in the bed, should hear and disturb it; she received him not as a Married Woman, but with the strivings and struglings of a coy Virgin, so that by that means, and a glass or two of Wine he had in his head, he never dreamt of the Change tha twas put upon him; his companion was placed behind the Hangings (and as soon as our tired Gentleman withdrew, seemingly for the Chamber-pot, purposely set on the further side of the Room) he stept into his warm place, the other with his Cloaths under his Arm retired and left him, and he performed his task so well, that the Gentlewoman all this while supposing it her Husband, but wondering at his Vigorous improvement, imputed it to his Imagination that he had a fresh Lass in his Arms, and therefore resolved to say nothing, as being desirous of repeated Experiments of this kind; however, thinking to startle him when day light gave him a prospect, she unwittingly slipt her Diamond Ring upon the young Gentlemans Finger, which he taking for the Watch Token to be gone, arose and followed his Companion to the Tavern, where they had appointed to Revel all that night in Triumph over the Virgin Conquest they supposed they had gained, but the Ring appeared unexpectedly, dashed all the meriment, the Husband instantly knew, and presently concluded he had put a trick upon himself. Now pray give us leave to demand with what Reason or Conscience this Gentleman could be Jealous of his Wife; the Woman in this case was Innocent; and tho her Husband was as much a Cuccold as a Cuccold can be; yet she was guiltless, because her mind and intention contributed not to the Fact, and so we acquit her, and hold her notwithstanding to be an honest Woman, for the Body is not capable of sinning, unless it be first formed in the mind, and in this case no such thing appears, and the Gentlemans wisest way had been to have

held

held his Tongue for her Conscience sake, and his own Reputation; but Jelousie got so much the upper hand of him that he could not refrain blowing those horns himself had caused to be made and fitted to his brows, by which means he became a very noted Citizen, being every where pointed at for his folly. ——Put the case a man be Jealous of his Wife without a cause; this very wronging her shall in revenge prompt her to do that which she otherwise never designed, for nothing exasperates a Woman more than distrust unjustly laid upon her, as if she had not a sufficient discretion to Govern her self without setting spies or a guard over her. We shall show you in another example how this kind of usage contributed to another Gentlemans misfortune; he had been, tho but a young Spark, yet an old Sinner at this kind of Game, and above all things dreading to be a Cuccold, he was very difficult in the choice of a Wife; this frightful bugbear, even at a distance, making him some times conclude never to Marry, but then being Heir to a pretty good Estate, the main he found would fail, and it would pass after his Decease into another Family; but that which most moved him to comply with Matrimony, was, that part of it being Mortaged, he wanted a Wives Portion to redeem it, and at last found out one suiting his humour, young, rich, fair and witty, and in a short time clapt up the Match; having brought her home, he put her under the Ward of an Old Aunt that was his Housekeeper, with a strict charge, at the peril of her place, to watch the young Ladies waters so narrowly, that she should let none slip without her observation, suffer her to go no where without her and no company with her but in her hearing; this made her stomach it extreamly, that instead of the freedom she Expected in being a Wife, she found her self but a Prisoner at large, having always her Keeper at her heels. This put her upon revenge, which otherwise perhaps had not come into her thoughts, she took opportunities to solicit a young Gentleman, that had the freedom of the House, not with words, for that she durst not, but with her Eyes, and some Dumb Love signs, of which Language he was not ignorant; but how to compass their desires they knew not, but upon consideration the Lady was to make a Visit to a Couzen of hers, or she so pretended to do, and having her Governant at her heels, just as she was about to enter the Door, a pail of water came sousing upon her out at a Window, as by accident, which wet her all over; but Love and Expectation had too much warmed her within,

in, to catch cold, or fear an Ague, when shaking her Ears a little, as in a passion for the Affront, turning to her Aunt, *You see*, said she, *what a condition I am in, wet from top to toe; I prethe step home quickly and fetch me some dry Cloaths for shifting.* The Old Woman upon this, little dreaming Love could play such Tricks to circumvent her Vigilence, pitying the condition of her poor almost drowned Neice, trudged away instantly for other Garments, whilst a warm bed in that house, and as warm a bedfellow awaited the wet Lady; there was little time to trifle away, and so they improved it to the best advantage e're the old Woman return'd. Thus the over cautious Husband was outwitted, and fitted at once for his over strictness. 'Tis very unreasonable that a Woman should be curb'd and snub'd, watch'd, warded and tyranniz'd over by a Husband, as if with the Loss, of her virginity she had forfeited her Liberty. In vain it is to go about to make the Fair Sex believe that Marriage was ever intended to Enslave them, give 'em their Freedom and good Usage, and you chain their affections to you.

Their Souls are soft, which you may gently lay
In your loose Palms, but being prest to stay,
Like Water, they delude your grasp, and slip away.

But now suppose the worst, that is, that a man is really wrong'd, if he be contented with his lot, and 'tis kept from the babling world, that his Reputation does not suffer, we cannot, (if his wife be not lavishly Expensive that way) find him in a worse condition than other men, nor half so miserable as the Jealous pated man that creates trouble to himself when he might live at ease and quiet.

Perswasion *prevails against Love Melancholy.* —— Perswasion (tho Threats and false Representations of the party loved to the party loving, may sometimes prevail) is a more gentle and easy way, and best to be approved. But where Lenitives will not effect the Cure, Corrosives must be apply'd. However, good Counsel and Advice, though some reject it, is of great use and Efficacy, if it proceed from Wise, Fatherly, Reverend and Discreet Persons, who have any Authority or Awe over the Party, or from those from whom he by the ties of friendship has a Respect and Kindness; and this, *Gordonius*, a learned Physician, says, ought to be apply'd before any other Remedy; but not till the fury of the Passion is a little spent, and some absence has weakened or allay'd it; for as a Judicious Observer takes notice, it is at first as Intempestive to give Counsel as to go about to dry

Perswasion a Remedy for Love.

dry up the Tears of Parents when those Children they intirely love are at the point of Death. *Seneca* says of this Kind of Love, it is learned of it self, but without a Tutor hardly left. 'Tis convenient therefore to have some Judicious Overseer to Expostulate calmly, and shew the absurdities and inconveniencies of an unruly Passion, with its Imperfections, and the Discontents that usually ensue, which they themselves cannot at that time apprehend a right. *I will*, says one blinded by Passion, *have such a fair Damsel, tho I lose my Parents love, the love of all my Friends and Relations, undergo want, poverty, or any misery; the Enjoying her lovely Person will over recompence me for any misfortune that can befal me.* Thus the sick brain'd Lover raves, and is to be pity'd; for if he obtains his desire, and the heat of his Passion is abated by Enjoyment, he stands amaz'd at what he has done; and thinks all that has pass'd to be the Effects of a Dream, he starts at his Folly, and repines at his hard *luck*; and seeing his Friends renounce him, others slight and laugh at him, and within a while, perceiving Poverty, with her calamitous attendants, Hunger, Thirst and Rags, about to rush in at the fore door, his Love, after a quivering fit or two, either expires or retreats, as the Countrey People say, out at the *back* door. Now his Eyes are open, he sees his Folly, and would at any rate be off from his bargain. This Repentance begets Heart burnings, Strife, Jealousies, *&c.* that destroy the peace and quiet of his life. Many such unadvised Matches have happen'd in our days by the Passion, Weakness and Oversight of either Sex, which *makes an Over kind Sufferer* thus Exclaim against such Kind of Love, *viz.*

Be gone, be gone, thou wheedling Cheat;
Thou Enemy to all that's Great;
That only wer't at first design'd
To be in pleasing Torments kind.
Thou lovely Paris *didst destroy*
In a worse flame than the Grecks Troy.
Well mayst thou still delight in strife
That to a Tempest ow'd'st thy life.
Hence all the beauteous Sex we see
Have learn'd Inconstancy from thee.
Be banish'd then to some cold Isle,
Where never yet the Sun did smile;
And only there Exert thy power
Where Ice glaz'd Seas embrace the shoar.
I'll burn my Songs, I'll break my Lyre,
Unless they nobler thoughts inspire;

And

And on the Thebian *Swan will fly*
To view mellodious worlds on high;
Where Love is pure, where Joys can never die

There are but two sorts on which Love can fix; that is, on those that are Vertuous and those that are otherwise; On a dishoneſt woman love is but luſt, and is the greateſt degree of Folly imaginable; for as *Æneas Sylvas* ſays in one of his Epiſtles to his Friend, a diſhoneſt woman is *a Poler of Youth, a Ruin to mankind, a ſoft deſtruction, a devourer of Patrimonies, the downfall of honour, fodder for the Devil, the Gates of Death*, and *the Supplement of* Hell; *a ſweet poyſon, bitter hony, a delicate miſery* and *a voluntary miſchief.* And *Lucretia*, one of that Profeſſion, ingeniouſly confeſſes, that Theft, Envy, Sacriledge, Pride, Gluttony, Anger, Murther, *&c.* were *all* born that day a Whore began her profeſſion. and further ſays, Her Pride is as great as a rich Churl, ſhe is more Envious than the pox, as Malitious, as Melencholy, as Malitious as hell, and if, from the begining of the world, any has been ſuparlatively wicked, it muſt be a harlot. *O Antonina, continued ſhe, how many have I ruined, cauſed to be wounded and ſlain? Thou ſeeſt what I am without, but God knows within I am ſuch a foul Wretch, ſuch a puddle and Cinque of ſin. that Hell affords not a worſe.*——Pray tell us now, this being the true Character of a Strumpet, what delight any but Madmen can take in them; and yet we ſee how many doat upon theſe painted Sepulchres, that tho they have a gaudy out-ſide, are fill'd with ſtench and Rottenneſs, within ſo many *Pandora*'s with boxes full of deadly plagues. Yet theſe, by many a keeping madmen; for they cannot ſure be in their ſenſes, and guilty of ſuch a Tranſcendant Folly; nay, even thoſe that have Fair Virtuous Wives, are many times ſo poſſeſt with this Phrenſie, ſlighting their chaſt Embraces for the mercenary ſmiles of a painted carcaſe full of Impudence and Diſeaſes.

They bravely do maintain theſe Filts in Town,
Whilſt my great Ladies are in haſte ſent down;
And forc'd in Country Manſion houſe to fix,
That Miſs may rattle in her Coach and ſix.

We think the true Character we have given her, may be an Antidote againſt Letchery, where there is but a glimpſe of Reaſon to diſcern the miſeries that follow cloſe at the heels of ſuch lawleſs luſts, tho in all we have ſaid, we do not forbid a Virtuous Love, where it is Mutual, ſutable and Agreeable. Propoſe to your ſelf ſeriouſly if your Intentions are honourable, whether it be

pure

pure Love, or Luſt, that drives you on to this Liking and deſire, if the Latter, you may conclude, if yon have ſo much reaſon, Left undiſordered, that it is very unlikely to be a happy match, for burning Luſt once allay'd, turns to Loathing, be therefore ſerious; call reaſon home, and conſider well what you go about, before you go too far, before your Affections ſettle, pry as narrowly as may be into the parties Eſtate, conditions, &c. And truſt not too much to your own Judgment, but take the advice of others, ſee with the Eyes of a friend, leaſt your own ſhould dazle with too much earneſtly gazing on the Mountain that you ſuppoſe is about to bring forth a world of felicity, though at Laſt it may be delivered only of a Rediculous Mouſe.——Proportion of years muſt above all be conſidered, for by their diſproportion, they put love out of tune, and in a very little time, quite ſpoil his harmony; for Age an youth are as contrary in this affair, as fire and water, winter and ſummer, though money, which is the witchcraft of the world, doing ſuch Miracles by it's charms, as is almoſt incredible to beleive, is the cauſe that fourſcore Joyns with twenty, threeſcore and ten with fifteen, and even deformity it ſelf if, guilded o're, his courted and pretended to be liked, and admired; tho pardon us reader, if we have not ſo large a faith as to believe it, but having treated upon the ſubject of Marriage very copiouſly elſe where, we may here ſpare a further enlargement; our pretentious being in this Chapter, to preſcribe ſuch remedies as may cure love-ſick Malencholicks, rather than to ſpur them on in the purſuit of what perhaps may make them worſe, for ſome, though we ought to blame them for ſo harſh a ſentence, will have it, that Marrying and hanging are deſten'd

Perjury *to be Avoided in Love*, &c.——Perjury among ſome *Rhodomontado* pretenders to love, even of either ſex, is ſet lightly by, and in Excuſe for the breach of their oaths, vows, and ſolemn Proteſtations, they would ſtamn us with an old tale of the Antient Poets, that *Jupiter*, having in his many ſcapes and transformations, been guilty himſelf. In Compaſſion to the frailties of Morral lovers, puts all their vows in a bottomleſs bag, never to riſe up in Judgment againſt them; but however, they may flatter themſelves it will not ſerve their turns, an oath, tho not taken in manner and form before a Majeſtrate, is not a matter of ſuch light moment as not to be regarded or trifled with, it is as ſolemn and ſacred ſecurity, as one can give to an other, and God himſelf is the witneſs to it, and in ſome degree is Engaged to ſee it performed, or in his Juſtice to revenge

revenge the affront, and dishonour done to his Name, as indeed to the terrour of mankind, he has very often done in the most Astonishing ways, the more lively to express his high displeasure.——Pitious was the fate of *Arsinoe* and her Children, who was betrayed into her Brother *Ptolomys* hands, who resolving to seize to himself the Kingdom of *Macedonia*, after the Death of *Alexander th' Great*, to which *Arsino*'s Children had the right, as Sons to *Lysymachus*, the deceased King of *Macedon*; he laboured to get *Lysymacus* and *Philip*, the two young Princes, into his hands, but finding it could not be done by force, he betook him to fraud, and wrote many kind and endearing Letters to his Sister, proposing, by his Messengers, a Marriage with her (a thing then usual in those Countries) and that her Children, after his decease, should enjoy not only that, but his other Dominions, and to this he promised to Swear in the Temple. By these fair Promises she was perswaded to yield to his proposals, and sent some of her faithful Friends to take his Oath, which he gave them in the antient Temple, touching the Altar and the Images of the Gods (the custom of those times) Cursing himself if he did not desire the Marriage, and to make her Children his Heirs. In brief, he Married her, and set the Diadem upon her Head, to the great rejoycing of the People, call'd her Queen, and the Royal Partner of his Dominions, at which being overjoyed, and too sadly blinded by her Love and his Flatteries, she went before to *Cassandra*, a well Fortified City, where her Treasures and her Children were, and sent the young Princes, the one of Sixteen, and the other Thirteen years, to meet their Uncle or New Father in Law, whom he met, and closely Embraced without the Gates, bringing them along with him; but having entered with his Army, he immediately caused the Royal Youths to be Slain in their mothers arms, where they fled for shelter; and made her the more miserable in this, because she might not dye with them, having in vain interposed her self between them, and the Swords of their Executioners; she was likewise her self driven into Exile by her Perjured Brother and Husband; yet this Triumph was short, and swift footed Vengeance overwhelmed him in ruin; for being overthrown by an Inundation of *Gauls* that broke into *Macedonia*, he was taken Prisoner, and after much Despight used towards him by those Barbarous People, they cut off his Head, and carried it about at the end of a Spear in derision. — Perjury brought one *Ann Averies*, a Widow, to a sad end; for she had no sooner Forsworn her self about some monies that was to have

have been paid for six pounds of Flax at a Shop in *Wood-street*; but she fell down Speechless, and casting up Excrements at her Mouth, dyed; her Visage after death, being so gastly, that few could behold her without great affrightment and trembling.

Patience, *Admirable in either Sex.* —— Patience is a necessary exercise, for every one that lives in this World, for there is none so free from one cross or other, but this Virtue will be wanting to render him the more easy in the course of his life. The Female Sex especially ought to be endued with it, because they have frequently occasion to use it. Every one knows how to Row in a Calm, and an indifferent Pilot, in a quiet season, will steer a Ship; but the Conduct of the Governour, is most praise worthy, who knows how best to conduct his Vessel aright, when the Winds are enraged, and the Seas run high, and the Winds have put the Waves into a vehement commotion. In like manner, it is no extraordinary commendation to appear mild, when there is no rubs in the way, but this Virtue is, when the passions rise high to bridle them, and keep down our resentments in the midst of injurious Provocations; so noble a Victory deserves those Lawrels that perhaps the greatest Conquerer never merited. —— Patience, or a power to overcome passion, was very strong in Dr. *Cowper*, Bishop of *Lincoln*, for having been eight years in gathering Notes to compile a Book, which now goes by the Name of his *Dictionary*; his Wife more desirous of his Society than that Affair would allow; and also fearing the impairment of his Health, by such a tedious Study; in his absence, getting open his Desk, she burnt them all, than which, nothing could be more provoking to a learned man; yet he received it with that Patience and Moderation, that he vexed not himself that any could outwardly perceive it, nor shewed any resentment, in reproaches or giving her an angry word, but patiently set down and began it again, so that it took him up the other eight years before it could be finished, as resolving whatever pains it cost him, not to disappoint Posterity of his worthy *Labours*.

Phancy, *What it is.* —— Phancy, is that which strangely carries our minds about, and fixes our thoughts upon various things, but rarely continuing long at a stay, it twirls us round, and makes us dizzy; so that we are as it were in a mist, and are at a loss, till in its eternal Roving, one phancy jostles out another; our follies or defects of this nature cannot be better described than

by *Democritus* to *Hippocrates*. Pardon us, Reader, if it be somewhat tedious, because it is much to the Purpose; and therein you will be made amends for your Patience. The People of *Athens* thinking *Democritus* mad, sent for the aforementioned Learned Physician to cure him, who found him in his Garden, at his study. At the approach of *Hippocrates*, he laugh'd heartily, as Knowing his business before; and after some words passing between them, he told him, that those who had sent him, were mad, and not himself; For, *says he*, they give themselves up to the Vanities and Fopperies of the Times; and would it not make one laugh, to see them Empty of all virtuous actions, hunting after Gold, and having no end of Ambition, taking infinite pains for a little Glory, and to be Favour'd of Men, frequently grasping at substances, when they only meet with shadows, never pleas'd but in change of Recreations; The marry'd Couples, fancy each other for a while, and then their Fancies start aside to other Objects, and they grow pawl in their affections. Great care is taken to get and bring up Children; but then, like an Hen, as soon as they are from under their Wings, little regard them, as to their manners and behaviours, nothing of the Excellency of the mind being taken notice of; and so they flourish in outward things, let every thing else, move as Fancy drives. How many strange humours are in men? when they are poor they seek Riches; and when they have obtain'd it, they have not the hearts to enjoy it as they ought, but either niggardly hoard it up, or lavish it away in Riot and Luxury, to impair their health, or destroy themselves. How do their Fancies lead them to Jar and contend, Relation with Relation, *&c.* for Trifles, and crave after Riches almost in their Graves, when they know they can carry nothing with them; and their Children, to whom they should leave it, are many times dead before them, or the Riches left them serve but to hasten their miseries; for, puffed up with pride, they fall into divers Evils; They make account of divers senseless things on which their Fancies set a Value, as Pictures, Statues, and the like, when they have no regard to their living Neighbours, and Relations. Some affect difficult things, and some are for roving from place to place, not being quiet in any; They commend courage and strength in War, and yet suffer themselves to be overcome with their Vices, *&c.* And now, *continu'd he*, if these things were not Rife in the World, I should have no cause of Laughter. It is not that I am so naturally prone to it as they imagine, but their Fancies and Follys Extort from me this Mirth. *Hippocrates* having heard him with patience, allow'd his Reason, and return'd

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answer to those that sent him, That *Democritus* was a very wise and Learned Philosopher; which made many Extravagant Phantasticks, be more moderate in *Athens*.

Powders *for the Hair, Linen and Sweet Bags.*—*Powders* of this Kind are made several ways, and are of Great Efficacy for Ladyes. After you have made use of many things, if nevertheless you meet with any that defies your Charms, and is obstinate, do you not despair; for we will teach you how you shall *tickle his Nose* with a Powder, and curiously ferch him about with it; which will give you so Rich a Scent, that the Roses and Violets in your Cheeks shall not make you halt so sweet.——*Powder* of a curious Scent, is made of *Florentine Iris Roots*, finely powder'd one pound, *Benjamin* four ounces, *Cloves* the *like* quantity, *Storax* two ounces; powder them all very fine, sift them, and well mix them together. This you may use to scent your Hair Powder with, adding about 3 ounces of it, to a pound of Starch or Rice Grounds, well fined and sifted. Again, take *Iris* Roots six ounces, Red Rose leaves powdered four ounces, *Cyprus* half a drachm, *Marjorum*, *Storax* and *Cloves* of each an ounce; *Yellow Saunders* and *Benjamine* of each half an ounce, *Violets* 3 drachms, *Musk* a drcham; powder these, if for Sweet Bags, or to lay amnog Linen, very grosly; but if for the hair, very fine.—*Powder* to give the Hands, or any part of the body an Excellent odour, make in this manner. Take the pressings of sweet and bitter Almonds, after the oyle is drawn off, of either sort four Ounces, the flower of *French* Barly, and *Lupins*, of each two Ounces, the Roots of *Iris* an Ounce, white Roses, dryed *Benjamine*, six drachms, Salt of white Tartar, white Chalk, poudered *Sperma Cæti*, of each half an Ounce, Oyle of *Rhodium*, one Scruple, of *Cloves*, and *Lavender*, each half a Scruple, mix, and make them into a pouder, well dryed, and if you would have your hands scented, and of a curious white, or any other part of the body, rub on this pouder and it will effect your desire, you may with Rose water, make it into a Past for your face, and it will beautify it.

Perfumes, *to burn, Sweet Candles, &c.*——Perfumes, Ladies, of this kind are very greatful to the smelling, and more advantageous where Lights are made of them, as *Sweet Candles*, &c. You are, indeed, very much beholden to ordinary Candles; for when the gloomy Night would befriend your Chambermaids, and make them seem as handsome as your selves, that which discovers the mistake, and makes you be preferr'd before them, is the Friendly Light those Candles lend; They shew the difference between a Beauty, and the Foils that usually at-

tend her; but if those common ones are so serviceable to you, these will certainly be more; for if you can but once procure these *Ignes fatui*, to lead men about, you need never fear but to have servants enough dancing after you. ——— *Perfumes* are made sundry ways; but the best are these, *Take Labdanum* two drachms, *Styrax Calamint* a drachm and an half, *Benjamine*, *White Amber*, *Red Roses*, *Wood of Aloes*, *Cinamon*, *Cyprus* and *Cloves*, of each two Scruples, *Amber and Musk* each five Grains, made with *Gum Tragacanth* into small *Cakes*, the *Gum* being first dissolved in Spirit of Roses, one of which *Cakes* being cast on the coals, scents the Chamber with a very pleasing odoriferous Vapour. Again, *Take dry'd Charcoal*, made of Willow, one ounce, *Mirrh Wood*, *Storax*, *Aloes*, *Calamint*, of each one ounce and an half, *Labdanum* an ounce, *Amber* and *Musk*, each seven Grains; dissolve half an ounce of *Gum Tragacanth* in Rose water, with a little Spirit of Wine, and make them up into Rolls like small Candles, which being set a burning, will give a pleasing perfume. Again, *Take Benzoin*, *Storax*, and *Calamint*, each half an ounce, *Wood of Aloes* two drams, *Zibet*, not adulterated, one drachm, *Galia Muscata*, one Scruple, *Oyl of Roses*, and of *Cloves*, of each half a Scruple; mix them well with *Damask Rose Water*, and make them into little Balls, and they are an Excellent Perfume. ——— Perfumes of these sorts add, Ladyes, the Roses Sweetness to the Lillyes lovelineſs of your snowy hands. Scent then your Gloves with these Perfumes, and those that *take* you by the hand, shall find all pleasures grasp'd in an handful, wherein all Ravishing Objects are, that can convey those charming Delights to the admiring Fancy, that pleases the sight, and feasts the Feeling. with its downy softness, and the Smelling, with perfume.—Perfume, then of this Kind, to *make* it, Take an ounce of the whitest *Gum Tragacanth*, dissolve it in Water; then *take Musk*, *Amber*, and *dry'd Marjoram* of each one Scruple; boil them gently all together, and in the boiling add half a Scruple of *Zibet*; put these into a covered Vessel till they are cold; and when you have order'd your Gloves, fit for its being laid on, chase it into them, being cold, and smoothing them as well as may be, lay them in a convenient place to dry, or wash the Gloves, you first intend to perfume in White wine, then dry them in the shade; after that wash them again, in a pint of Rose Water scented with Oyl of *Jessimine*, *Cloves*, *Nutmegs* and *Labdanum* of each half a Scruple; then take *Musk*, *Zibet*, and *Ambergreece*, of each five Grains, beat them together in a Mortar with a little oyl of *Spike* and mucilage of *Gum*

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For Gloves, Cloths, &c.

Tragacanth, dissolved in Rose Water; and chafe in this composition (the Gloves being well wash'd) before a gentle fire. By these measures, you may make any perfumes, most grateful to your scent; for the same way they are all ordered, of what sort soever, that is usually subject to be perfum'd; and therefore to go on, any further in this matter, would be but a Repetition of what has been already said; so, Ladies we leave you. Experience shews what has been laid down, which we doubt not will answer your Expectations in any perfuming of this Kind.

Pride. As for Pride, she hath so many feathers added to her wings, that she covereth all the earth with her shadow. Our men are grown so effeminate, and our women so man-like, that (if it might be) I think they would exchange genders. What modest eye can with patience behold the immodest gestures, and attires of our women? No sooner with them, is infancy put off, but impudency is put on: they have turned Nature into Art; so that a man can hardly discern a woman from her image. Their bodies they pinch in, as if they were angry with Nature, for casting them in so gross a mould: but as for their looser parts, them they let loose, to prey upon whatsoever, their lust darting eyes shall seize upon. Their breasts, they lay to the open view, like two fair Apples, of which whosoever tasteth, shall be sure of the knowledge of evil, of good I dare not warrant him.——Some Gentlewomen, have more to do, to attend their Beauties, than the Vestal Virgins to maintain their sacred Fires. In the morning they study their Glass, in the Afternoon, they are taken up and down with Visits, where you may see, they are not wronged by those, who have branded that Sex, with too much Loquacity: for there their Discourse, is so much and loud, that a few Women would suffice to make the Noise of a Mill. And it could be wished, their Discourse were not Lascivious, as well as Loud, for too often we find them Allurers of Men, and Corrupters of their own Modesty, by their wanton and unbridled Discourse: For the Tongue being the Orator of the Heart, declares the intent of the mind; with what care therefore ought Women to speak, and with what Modesty to govern the Organ of their Thoughts, since few will be perswaded to believe, that any thing but what is Pure and irreproveable, will proceed from a Heart that is without Stain and blemish. There is a Phrenzy in the Pride of many Gentlewomen: He who would see the Stuffs taken up at the Mercers, to cloath a little

Body of theirs, whereof the Worms will quickly make a Dunghil, would think they had undertaken, to cover some Creature of a most prodigious Bulk. Should we reckon up all the Furniture of many Gentlewomen, as we see them lying on the Table, having never beheld such Vanity before, we should think it Mercery enough, to furnish a little City, rather than the body of a little Lady. They are like those Birds who have almost no Bodies, but all Feathers; more business it is, to adorn one of them, than some do take who have a Common wealth to mannage.—What shall we say, when they begin the Adulteries of their bodies, with the Adulteries of their Face, which insensibly is eaten into, with Painting and Poyson, as if they would derive their Beauty from Destruction. Fashions are every day invented rather to Sell naked Bodies, than to cover them. *I know not what* (saith one) *may be reserved for the eyes of a Chast Husband, when almost through all Markets where they go, the secret parts of his Wives Body are exposed, as if they were ready to be delivered to the best bidders.*——

Pride to be avoided with more particular arguments against it.

Pride is an Enemy even to Beauty as well as Vertue, and a *graceful compliance* of the mind; it sets marks of deformity upon the Fairest Faces, and utterly obscures its Internal Lovelinesse; it is opposite to Humility, one of the most Sparkling Jewels wherewith a Lady can adorn her self; It is the greatest Ornament of the Christian Religion, the foundation on which all other Graces build, and raise their Pyramids of Glory, to that Throne from whence they proceed, yet against so Divine a Vertue, Pride proclaims an Irreconcilable War; but it's Forces, tho very rash and headstrong, are notwithstanding their swelling and blustering, unable to prevail, for Humility is stronger fortified with its Vallyes, then Pride on all its cloudy aspiring Mountains. But to wave this, let us seriously charge it on our Minds, and consider what any mortal Creature possesses, that can reasonably give it occasion of being proud, and boasting of it self; truly we can see nothing that is worth a swelling thought, or a puft up imagination; as for Mankind, the masterpiece of the Visible Creation, if the Body considered, it is weak and impure; our strength is inferiour to that of many beasts, and our Infirmities so many, that many times we are at a loss to number them.—— Pride in beauty is ridiculous, because the

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Colours in the most beautiful Face, are inferiour to the snowy Whiteness, or Carnation Tincture, of many Flowers that enamel the fields, and are regardlessly trod under foot by unthinking Asses, and all inanimate Creatures in their proper proportion have as fair a title to be prov'd, as the most gaudy Rationals. If gay Apparrel, which is the foolishest of all, can puff up any one, let the party consider, that she wears but the spoils of Weeds, Beasts, Birds, and Insects, and if every one of these should call back what is lent, the greatest Court Lady would be left naked and unarray'd, like the Queen of the Earth, in her Native State and Innocence, before guilt made her fly to the Creatures aid for Coverture. We are apt to laugh at the Peacocks or Turkey cocks Pride, when we see them spread and flourish their trains, and walk with stately steps, to shew how nature has adorned them, tho their gaudy Feathers spring from the humours and moist air of their bodies, which give them their various dyes, when as we have shewed it is contrary to mankind. Those, if any, that are so Vain, to be Proud of *Beauty*, ought to consider how fadeing it is, how subject to change and misfortunes; and tho it holds up for a time, yet every moment gives it a step towards Age, Wrinkles and Deformity. Some we have known proud of their Learning and Parts, but then it shewed, they had but little of either; for Learning is that which shews us the way to Humility, and to be Proud of that, denotes the greatest ignorance in the World; and indeed Learning is so long a getting, and so very Imperfect, that the greatest Clerk knows not the thousand part, of what he is Ignorant, and knows so uncertainly, what he seems to know, that it is little more, then what is told him, or what he guesses at, except those things that concern, and which God hath revealed to him, which also every Woman knows so far as is necessary. The most Learned Man hath nothing to be proud of, unless this be a sufficient argument to exalt him, that he uncertainly guesses at some more unnecessary things, than others, who yet know all that concerns them, and mind other things, more necessary for the needs of Life and Common weals.—— Those that are proud of Riches, are sordid, even the Miser, that in a manner starves himself when his Coffers are cram'd with Gold, takes a secret pride, that he has his God in his Chest; and feeds upon the airy thoughts of what he will not part with for the

supply of the craving necessities of Nature; let those then consider that will exalt themselves above their Neighbours, and expect homage, and almost adoration, from those that are inferiour to them in Riches; how much they are inferiour to a Gold or Silver Mine, to the rough and craggy Rocks wherein the Rubies and Diamonds Grow, or to the Oysters that breed the *Oriental Pearl*. Such as are proud, by reason of any excellency of the mind, may be pleas'd to remember, that all Souls are equal, and their differing operations, are because their Instruments are the better in tune, their bodies more Healthful or better tempered, which is no more praise to them, than that they were born in a distant Country; such as are proud of Birth, are proud of the blessings of others, not of themselves, for if their Parents were more Eminent in any circumstance then their Neighbours, they are to thank God, and to rejoyce in them, but still such Parents may be Idiots, or unfortunate, or deform'd, when those that are so proud of them were born, and at the time of birth it was indifferent to them whether their Fathers were Princes or Peasants; for they knew not any thing, nor chose any thing, and most commonly it is true, that those who boast of their Ancestors, who were the Founders and Raisers of a Noble Family, do confess that they have in themselves a less Virtue and a less Honour; and consequently are degenerated. And what differences soever there are between them and their Neighbours, there ought to be no Upbraidings or Contempt; and if any thing is to be done, it must be with an humble Courteousness. For the least betraying of Pride and Haughtiness of Spirit, makes them reject even good advice. Let all remember what they are, before they were begotten, and then they will conclude they were nothing; what they were, in the first Region of their dwellings, before they breathed; and then they will find they were but Uncleanness; what they were for many Years after, and then they will find they were only Weakness and Imbecillity; what they are in the whole course of their lives, and then they will know they are but sinners; what in all their Excellencies, and then they will find it but lent; and that they stand indebted to God for all the Benefits they have Received, and Enjoy in the first place: and in the next to their Parents, and the Creatures, that cloath and feed them. But they may, if they please, use the method of the *Platonists*, who reduce all the Causes and Arguments for Humility which they can take from themselves

to these seven heads; First, The Spirit of a man is light and troublesome. Secondly, His Body is bruitish and sickly. Thirdly, He is constant in his Folly and Errour, and inconstant in his Manners and good Purposes. Fourthly, his Labours are Vain. Intricate, and Endless. Fifthly, His Fortune is changeable, but seldom pleasing, never perfect. Sixthly, His Wisdom comes not in any Full Proportion, till he has but a few paces to the Grave, and it be in a manner past using. Seventhly, His Death is certain, always ready at the door, but never far off.——

Pride, the Vanity of it, considering our mortal state, change of things and uncertainty of life.

It is past all doubt that a Fair Young Gentleman, who stands recorded in History, was very far from Pride, who being often in his Life time requested to have his Picture drawn, and courted to it by the greatest Masters of the Age, who coveted it as a perfect Pattern of Masculine Beauty; yet utterly refus'd their Solicitations, telling them, he intended it not to be done till a few days after his Burial, and so strictly enjoyn'd it by his last Will, dying in the strength and flower of his Age, to shew those that are proud of beauty, what a change Death makes, when opening his Sepulchar in order to it, they found half his face consumed by Vermin, and his Midrist and Back-bone full of little Serpents, supposed to be bred of the Putrefaction, so short a time had reduced him to, and so he stands Pictured amongst his Armed Ancestors; So soon does Death change the fairest beauty into Loathing. Riches have the same fate, for they cannot secure the Possession to the Grave, nor follow him thither to do him any kindness; and how soon may we be hurried thither we know not. *Seneca* tells us of one *Senicius Cornelius*; a proud rich man, crafty in getting, and tenacious in holding a great Estate, and one who was as diligent in the care or his Body, as in puffing up his mind in the conceit of his accumulated Riches; having been one day to visit a sick Friend, from whom he expected a large Legacy, returning home joyful, that the party was so near his end, by which his Treasury would be augmented, but in the night was taken with a Squinzey, and breathed out his last, before the Sun gilded the Earth with its beams, being snatch'd away from the torrent of his Fortune, and the swelling tide of his Wealth. This accident was then much noted in *Rome*, because it happened in so great a fortune, and in the midst of wealthy designs, and presently it made Wise men consider how imprudent a person he is, who bears himself up, and is swell'd with

Riches

Riches and Honour, promising himself many years of happiness to come, when he is not Lord of to morrow. The *Tuscan Hieroglyphycks*, which we have from *Gabriel Simeon*, show us this, *viz.* That our Life is very short, Beauty a couzenage, Money false and fugitive, Empire odious, and hated by many that have is not, and uneasy to them that enjoy it; Victory is always uncertain, and Peace but a fraudulent bargain, Old Age is miserable, Death is the period, and is a happy one, if it be not sowred by the sins of our Life, and nothing is permanent but the effects of that Wisdom, which imployes the present time in the Acts of holy Religion, and a peaceable Conscience. For these make us Live, even beyond our Funerals, embalm'd in the Spices and Odours of a a good Name, blessing us for a blessed Resurrection, to the state of Angels and Beautified Spirits, where Eternity is the measure, the Lamb the Light, and God the Portion and Inheritance. *Alexander* we find was so puffed up with his Conquest over *Persia*, that entring *India*, he wept when the Sea interposed, that there was no more Worlds to Conquer; but he that had thrust his Sword through so many Nations, with vast slaughter, and had so many flattering Titles bestowed upon him, that he fancied himself a God, and exacted Divine Adoration, had his Ambition quenched at *Babylon*, with a little draught of Poyson, to let the World see he was but a mortal man, and subject to Casualties and Misfortunes, as well as the meanest of those People he had triumphed over. *Seneca* tells us of a rich, proud Man, that gave himself up so much to sensuality, that he would often ask his attendants, when he was placed in his Chair, *whether he sate, or no*, that by his Slaves answering him, the by standers might know who were his attendants. So have we seen a sparkish Gallant dancing along as light as if he thought the Ground unworthy to bear him, yet often looking over his Shoulder at his man, in a fine new Livery, who lugg'd his Laced Cloak after him, that the Night-Rails in the Balconies might take more notice of his Equipage. The Pope to abate the Pride he may conceive for being Exalted to St. *Peters* Chair, and to let him see, he is but a mortal man, among other Ceremonies at his Corronation, has one that carries a wad of Flax before him on a staff, and at the appointed place says *Behold Holy Father, so passes away the Glory of this World or worldly things.* We find *Xerxes* wept, when he saw his Army of Ten Hundred Thousand men, upon the shoars of *Asia*, ready to invade the *Greeks* in *Europe*, in consideration, that in less than an Hundred years that multitude of People

would

ould be turned to duſt, and aving bridged over the *Helis-ontick Sea*, with his mighty lavy, he proudly ſcourg'd the Vaves, with Chains as he aſſed, becauſe their Violence ad broke a part of it, but it s obſerved that in leſs than wo years his own raſhneſs rought moſt of them to heir Graves, that mighty Army being conſumed by the Greeks ſmall Forces in that ime, and himſelf compell'd o fly the ruins of his fortune n a little Skiff; ſo uncertain re the product of the conti-nuance of a proſperous For-une. *Saladine*, the great *Ægyptian* Sultan, was mindful of this, when he ordered his Shirt to be carried before him upon a Spear, and Proclamati-on to be made, that that was all he ſhould carry (notwith-ſtanding his acquired Riches, Power, and Glory) to the Grave with him. The Em-perors of *Conſtantinople* were wont on their Coronation days to have a Maſon bring them ſeveral ſorts of Stones, and demand, of which they would have their Tombs made, that being minded, they were but mortal men, it might give an allay, and an abatement to their ſwelling thoughts by acceſs to Empire. The an-tient *Romans* allowed thoſe they granted Triumphs to, be juſtly reproached by whomſo-ever would, on the day of their Triumph, that they ſhould not conceit themſelves more then men, through the ap-plauſes that were generally given for their good Services; accounting thoſe that could bear the higheſt Proſperity, and accumulated Honours, with a modeſty, as if they regarded them not, and remain fixed and unmoved in all Stations and conditions; ſuch a one may be ſaid to be a living Perſon, that hath a Life which diſtinguiſhes him from irrati-onal Creatures, and gives him a Capacity next to Angels; he or ſhe ſo qualified can look upon Death, and ſee his Face, with the ſame Countenance, and endure all the labours of Life with a Soul worthily ſupporting the Body, and equally diſpiſe Riches when in Poſſeſſion, or at a diſtance, and is not at all ſadder, if they lye in a neighbours Coffer, than if ſhining in his own Houſe; he that is neither moved, with good Fortune coming to him, nor going from him, that can look upon another mans Lands, evenly and pleaſingly as if they were his own; and yet look upon his own, and uſe them juſt, as if they were another mans, that neither ſpends his Goods Prodigally like a Fool, nor yet keeps them a naritiouſly like a wretch, that weighs not be-nefits by weight and number, but by the mind and circum-ſtances of the Benefactor; that never thinks Charity expen-ſive, if a worthy Perſon be the receiver; he that does not think for Opinions ſake, but

every

every thing for Conscience, being as curious of his Thoughts as of his Actings in Markets and Theaters, and is much in awe of himself as of a whole Assembly; he that knows God looks on, and contrives his secret Affairs as in the presence of God and his Holy Angels; that Eats and Drinks, because it is needful, not that it may serve a Lust, or load the Stomach; he that is not Proud to any, but bountiful and chearful to his Friends, and Charitable and apt to forgive his enemies, that loves his Country, and obeys his Prince, and desires and endeavours nothing more than that he may do Honour to God, such a one may reasonably and justly reckon his life, to be the life of a man, since he banishes the monster Pride, and embraces Humility; he may compute his Months not by the course of the Sun, but by the Zodiack of his Virtues, because these are such things that none but the Wise and Virtuous are capable of bringing themselves to do. These are therefore the Actions of Life, because they are the seeds of Immortality. — Hear on the contrary what *Athenæus* says of *Ninus* the great and Proud *Assyrian* Monarch, whose Life and Death he sums up in these words. *Ninus* the *Assyrian*, (says he) had an Ocean of Gold, and other Riches, more than the Sand of the *Caspian Sea*; he never saw the Stars (and perhaps he never desired it); he never stirred up the Holy Fire among the *Magi*, nor touched his God with the sacred Rod, according to the Law; he never offered Sacrifice, Worshipped the Deity, nor Administred Justice, nor spake to his People, nor numbered them; he was Proud, and most valiant to Eat and Drink, and having tasted Wine in his Golden Bowls, he threw the rest on the Floor. This man is Dead, behold his sepulcher, and now hear what *Ninus* says, *viz.* Sometimes I was *Ninus*, and drew the breath of a living man, but now I am dust, I have nothing but what I did Eat, and what I served to my self in Lust that was and is all my Portion. The Wealth for which I was esteemed blessed, my Enemies meeting together shall bear away: I am gone to Hell, and when I went thither, I neither carried Gold nor Silver, nor Horses, nor Chariots; and I who wore a Crown, and upon whose breath depended the Fate, of so many thousand Lives, am but a little lump of Clay. That however it may be put upon, This, O *Assyrian*, is most certainly the state of a proud sensual Person, and of those wretched Worldlings that make their bellies, and their Gold their Gods. But to render the Proud and Ambitious, a larger prospect, of the Ills and bad Effects, that Pride, Ambition and want of Virtue produces in the World

In

n all the parts of Earth, from
furtheſt Weſt,
And the Atlantic *Iſles, unto the*
Eaſt,
And famous Gauges, *few there*
be that know
what's truly good, from what is
good in ſhow,
Without miſtake: For *what is't*
we deſire
Or fear diſcreetly, to what do we
aſpire?
Thoroughly bleſt but ever as we
ſpeed.
Repentance ſeals the very act and
Deed.

Though thou ſmall peices of the
golden Mine
Haſt lodg'd about thee, travelling
in the ſhine
Of a pale Moon, if but a Reed
does ſhake,
Mov'd by the Wind, the ſhadow
makes thee quake.
Wealth hath its Cares, and Want
hath this Relief,
It neither fears the Soldier, nor
the Thief.

The Macedon *one world could*
not contain;
We hear him of the ſcanty
Globe *complain,*
And ſweat for Room, as if Sery-
phus *Iſle,*
Or Gyara, *had held him in Ex-*
ile.
But Babylon *this madneſs can*
allay,
And Ægypt *give him but his*
length in clay.
The higheſt thoughts and actions
under heaven
Death only with the loweſt duſt,
lays Even.

Yet that you may have ſomething
to commend
With thanks unto the heavens for
what they ſend,
Pray for a wiſe and knowing
ſoul; a ſad
Diſcreet true Valour, that will
ſcorn to add
A needleſs horror to thy death,
that Knows
'Tis but a debt, which man to
Nature owes;
That ſtarts not at misfortunes,
but can ſway,
And make all paſſions his ſtrict
Rules obey;
Who covets nothing, wrongs
none, and prefers
An honeſt want, before rich in-
jurers.
All this you have within your
ſelves, and may
Be made your own, if you will
take the way.
What boots the worlds wild looſe
applauſes! what
Frail fading honours, loſt as ſoon
as got!
What length of Years, Wealth or
a fair Rich Wife!
Vertue alone can make an happy
Life.
Yet he who of a Vertuous Wife's
poſſeſt,
May from that moment date his
being bleſt.
To a wiſe man all things go right;
but we
Fortune adore, make her our De-
ity.

Painting, *or colouring a Ladys Face, to repair by Art the Defects of Nature, defended; in oppoſition to what is ſaid againſt it in this book; by*

an

another hand. —— Possibly there are but few Ladies that have not heard the Noise and Clutter that has been made by a certain sort of people against *refreshing and reviving the fading Roses in the Cheeks of the fair Sex*, as if it was an unpardonable Crime, and a mortal sin, to assist Nature, or help her Imperfections by Art. Physicians, and even Midwives, if this were granted, must give over their Professions. We think no reasonable people but will allow that every thing, innocently and needfully apply'd, to its proper End, is to be regarded. There are helps allowed to remove or remedy any pain, Sickness, *Maim*, misfortune, or Inconveniency, which happens to us, in our Health, Ssrength, Motion, Estates or Spiritual Afflictions; and why not in our Looks, Beauties or Complexions, wherein Women think themselves as much concern'd as in their Riches or Health. And the want of Beauty many times breeds discontent of mind. Some had as lieve not be at all, as be much deformed, to be made a *Mock* and *Jest of by the unthinking Vulgar*, or the more sordid pretending Criticks in Beauty. Certainly, honest Endeavours, in Fair Ways, study'd to relieve or supply our Wants in any Kind; are not rude contestings with God's Providence, nor are to be termed Crossings or Opposings of his Will; but rather they are Servings and Obeyings of it in those Dictates of Reason, Prudence and Discretion which God hath given to Mankind (as he hath the various motions and instincts of other creatures) in order to preserve our selves from any Evils either falling or resting upon us, which Voice of God within us sounding with both Reason and Religion, is to be listned to and follow'd, as no less than those silent Intimations, or blinder Characters we read in Providential Events; which may admit of various Interpretations or Readings, but never such as either cross or [illegible] stop to those Divine Directions or Permissions, which are given us both in prudence and in piety for our Ease and Help. Otherways, we may not, by a sacrilegious soberness, seek to cure those whom God hath seen good to afflict with the highest temporal miseries, nor seek to do them good meerly for fear lest we should be found contesting against our Maker, contrary to his providential Will. By which Paradox of superstitious submission, a *sick man* must lie and languish under his Disease, sending a defiance to all Physicians, *&c.* as so many daring Giants, who seek to fight against Heaven with the Rebellious Weapons of their Drugs and Doses. So *lame men* may not use Crutches to supply the *Weakness of their Legs*; Or *the feeble* to shore up the *tottering frame of their bodies*, *&c.* But by this soft and

sens-

ser fl-ss Fallacy, of resting so satisfi'd with the Events, and Signatures of Providence, as to use no lawful means or industry that may seem to traverse the sentence of the present Decree; we may not quench those fires which casually seize on our houses; nor extinguish those flames, which Incendiaries Kindle, of Faction or Sedition, in Church or State; we may not Row against the Stream, or ascend upwards by any Stairs or degrees, when our Native Tendency is downward; we must not repair our decay'd houses, nor mend our torn Garments, or honestly seek to recruit our decay'd Estates. After this method of holy husbandry we must suffer our Fields and Gardens to lie oppressed under Weeds and Brambles, which are the Products of Providence, as well as the best Herbs and Flowers; nay, we may not by the invention of artificial Day, supply the Sun's absence, with Candle or Lamp Light, nor dispell the horror of the Darkness, which Providence makes to cover the Earth; we may not when cast in Prison *seek to obtain our liberty*; which cannot be without a Providence, since a *Sparrow falls not to the ground without*, Mat. 10. 29.—— Pardon us if we think so many Absurdities and ridiculous Consequences do follow the Fondness of their Opinions who argue against repairing Defects, by applying innocent Redresses and Remedies. The Providence of God, however it declares at present, his Will and Pleasure to us, by those Events, which are naturally less welcome and pleasing to us; yet it doth not confine or determine, either it self or us, so as not to admit us to use lawful means, of honest variations and happy changes, which we see, are not more often apply'd by us, than prosper'd by God with desired success. So far is it, that by any sad Events, we should be confin'd only, to silent and passive submission, (which is necessary and just indeed, when our afflictions exceed the help of second Causes) that we are rather oblig'd, both in Reason and Religion, to use those means which may obtain happy Recoveries, without Violation of Good Consciences; which are not injur'd, but there where God is disobey'd. Nor is the Divine Goodness less to be seen, venerated, and praised in those Emendations which follow, to our Ease and Comfort; the lawful occasions of Art and Ingenuity, then his Power and Justice (or possibly his special Displeasure) may sometimes appear in those unpleasing Events, (which some would fain set up beyond Gods intent) as Idols to such an unavoidable fiction as if it were impious to endeavour to remove them, because Providence hath once permitted them to take place amidst the changes and contingencies incident to this mutable and mortal States; Religion is no friend to laziness and stupidity,

or

or to supine or sottishness of mind, under the pretence of compliances with Providence, as afraid to remove the crosses or burthens incumbent on us, (wherein the sluggard might have some plea for his sloath) for these befall us many times (as indeed all necessities of Life do) not more to exercise our patience, than to excite our invention and Industry; nor doth the Infirm Life of Mortals, require less, active than passive Graces, the one to remedy what we may, and the other to bear with patience, what we cannot cure; who was ever blamed for wearing a Glass Eye, which is but an honest mocking of the World (whilst it pretends to the place and office of a Natural one, which God thought fit to take away) as to our own sight and use; but he did not withal either take away our wits, or our hands, or our freedom to make use, if we pleased, of artificial ones, both to hide our own defects and Deformity; and also to remove from the sight of others, the less pleasing prospect of our blemish; what reproach or scandal, is fixed on those, who supply the defect of loosing their Hair, with that which is borrowed? we rather pitty than blame those, who help a shorter Legg, to stand upon even terms with the other, by the help of an higher Shooe. Ladies are not thought less Godly, even by carping Zealots, who being short, wear high Head-Tires, and enlarge the Philacteries of their Coats, to conceal their defects in Native beauty, enormous additions of Artificial heights. Who ever was so impertinent a Bigot as to find fault, that the Hills and dales, of crooked and uneven bodies are made to meet, without a Miracle, by some Iron frame or bolstering? who fears to set streight or hide unhandsome warpings of crooked Legs? what is there, as to any defect in Nature, whereof ingenious Art, as a diligent handmaid waiting on its Mistress, do's not study some supply or other? so far as to Graft a silver Plate, into Fractured Sculls, to furnish cropt Faces with Artificial Noses, to fill up broken ranks, and routed Files of Teeth, with Ivory Adjutants or Lieutenants. ——

Pray tell us then if against all or any of these, and the like reparative Inventions, by which Art, and Ingenuity, study to help and repair the defects of deformity, which God in Nature or Providence pleased to Inflict on Human bodies, any Pen, or what is worse, malitious Tongue is sharpened unless in Spleen to the party, more than the *defect* supplied by *Art*? no Pulpit batteries, no Writ of Rebellion against *Nature* or *Charge of Forgery* and *False Coinage* is brought against any in the *High Court of Conscience*. No poor Creatures (who modestly Embraceth, modestly

useth

seth, and with chearfulness
erveth God, by means of some
ich help, which either ta-
eth away its *Reproach* or *ea-*
th its pain) is feared with the
readful scruples, or so ter-
fy'd with *the Threatnings of*
in, Hell and Damnation; as to
ift away that innocent suc-
our which God in Nature and
rt hath given him; Rather
e are so civilly pious in ma-
y cases, to approve their In-
enuity, only if the Face (which
the *Metropolis* of humane
lajesty, and as it were the seat
f beauty and comelineſs) if
has sustained any Injuries (as
is exposed most to them) of
ime or Accident, if it stands
need of any thing that our
harity and Ingenuity in Art
n afford it, though the thing
e never so cheap, easie and
armless, either to enliven the
allid Deadness of it, and to
deem it from *Mortmain*, or
pair and match the unequal
heeks to each other, or to co-
r any Pimples and Heats, or
remove any Obstructions, or
mitigate and Quench Ex-
ssive Flushings, thereby to
t off the Visage to such a
ecency and Equality as may
nocently please our selves
d others, without any thought
displeasing God, who looks
ot to the outward *appearance*,
it to the *heart*. What *Cen-*
res and *Whispers*; nay, what
tcrys and *Clamours*, what
ghtnings and *Thunders*, what
nathema's, *Excommunications*
d *Condemnations* fill the
oughts and *Pens*, the *Tongues*
and *Pulpits* of many angry (yet
it may be well meaning) Chri-
stians, both *Preachers* and *others*,
who are commonly quick
sighted, and offended with the
least Ghnat they phancy of
adding to a Ladys Complexion,
than with *many Camels* of their
own Customary Opinions and
Practices. Good men, tho in *other*
things are guilty, not only of
Fineness and *Neatness*, but even
of some *Falsity and Pretension*;
They are so good natur'd as to
allow their Crooked Wives
and Daughters whatever Inge-
nious Concealments and Repa-
rations of Art and their Purses
can afford them; Yet as to
the Point of *Face mending*, they
utterly condemn them.——

Partial Censurers Reproved and Confuted.

There are a sort of
home spun persons,
who never went
far beyond their
own Dwellings,
who can with less
Equal Eyes be-
hold any Woman, though of
never so great quality, if they
see or suspect her to be adorn'd
any whit beyond the vulgar
mode, or deck'd with Feathers
more Gay and Gawdy than
those birds use which are of
their own Country breed. In
which cases of Feminine dres-
sing and adorning, no Casuist
is sufficient to enumerate or
resolve the many intricate Ni-
cetie, and Endless Scruples of
Conscience which some mens
and womens more *Plebean* Ze-
lotry makes, as about *Ladies*
Cheeks and Faces, if they ap-
pear any thing more Rosy and

Lively than they were wont: So about the length and fashion of their Cloaths and Hair; one while they were so perplexed about the curling of a Ladies Locks, that they can as hardly disentangle themselves as a Bee when too far engag'd in hony; another while they are most scrupulous Mathematicians, to measure her Arms, Wrists, Neck and Train; how far they may safely venture to let their Garments draw after them, to lick up the dust; or their naked Skins be seen. Here however some of them can bare the sight of the Faireſt Faces, without so much as winking; yet they pretend that no strength of humane Virtue can Endure the least assaults, or peeping naked necks below the Ears. Not that any modest mind pleads for prostituting of naked Necks or Breasts, where modesty, or the civiller Customs of the Country forbids it. But some peoples Rigour and Fierceness is such, that if they spy any thing in the Dress, Cloaths or Garb of Women, beyond what they approve, or have been us'd to, presently the Taylors, the Tirewomen, the Dressers, the Sempstress, the Chambermaids, and all the wretched Crew of Obsequious attendants, are condemn'd as Antichristian, and only fit to attend on the Whore of *Babylon*. Nor do the Ladies, though otherwise Young and Innocent, and as virtuous as beautiful, escape these Rigid Censurers, though what they wear is required by Decency, Civility and Custom. They would make weak people believe, that every touch of Colouring added to the Cheeks, is a semblance of Hell fire; and their curled hair, dangling never so little, an Emblem of the Never dying Worm. *Medusa*'s head is not pictur'd more terrible, with all her Snaky Tresses than they would represent every Ladys, though never so modest and virtuous, whose Hair, Complexion, or Tiring is not natively her own. But these things ought not to discourage modest Ladys from using such Arts and Adornments as may keep up, repair, or add lustre to their beauty. Those to whom Nature has been liberally prodigal, stand not so much in need of them; but where she has been sparing and scanty, there is all the Reason in the world but they should advantage themselves of such helps as are necessary. The Earth is most pleasant and delightful, when painted with flowers of various Colours, many of them having in themselves a Tincture, or Paint, which they communicate to us, as if they wooed us to use it. The Eastern Skies never look so gay as when the Sun paints them with morning blushes, and *Iris* decks the Clouds with her Bow of Various Colours, when she sprinkles the Ground with fertile showers. The Fruit on the laden Boughs blush with Crimson and Vermillion fair pictures,

that

that are only paintings, are esteem'd and admir'd. And since there can be no harm, but good, in beautifying the Face. we see no reason but it may and ought to be used to Good Ends and Purposes. Though Nature is the Elder, Art is the Younger Sister, and may very well assist her where she is wanting or deficient.

Patches *defended, in opposition to what is said against it in this book, by another hand.*——*Painting* now not much in use, being almost justled out by *Washes*, is not the only thing that is censured and objected against; but if a Lady happens to have a Wart or Pimple on her Face, they would not, by their Good wills, have her put *a black patch* on it, and if she do's, they point at it as a mark of Pride, though we see nature her self, has adorned the visage with moles and other marks that resemble them, and in Imitation of which we suppose they were first used. *Venus*, whom the Poets celebrate as the Goddess of Beauty, is said to be born with a *Mottiecella*, or *Natural beauty spot*; as if Nature had set forth a pattern for Art to imitate. And it was held to add a greater Lustre to her rare Features. We commonly see little spotty Clouds over the Face of the Sun, yet he is not ashamed of his attraction; nay, some of late have affirmed, through an Optick Glass to have discerned some *maculæ*, or spots mingled with his brightness; yet they are not attributed to him as *Deformities*. The *Moon*, shining in her full Orb, with her greatest lustre, hath in her pale Visage some very remarkable spots, which rather appear as an Ornament than a disfigurement or defect, and may be said to be her chiefest Glory, seeing she is held in every thing but that to be inconstant; yet those she never puts off, but perpetually wears them. When a Lady puts on her *Mask*, which is rarely cavill'd at, but held as the Skreen of modest blushes, as well as the shelter of beauty, from the too warm Kisses of the Sun, or parching of the *Northern* wind, what can that be termed but one great spot to cover the Face. Suppose she cuts her Patches into Stars, they may improve her serious thoughts by minding her as often as she looks on them, of the place to which she is desirous to go. If into Flys, they Emblem to her the Lightness, Vanity, and short duration of things in this World. Or suppose they be cut into the Form of little Worms, then they may put her upon Meditations of Death and the Grave, where those Insects are to be her Companions. Yet notwithstanding these advantages may be gathered from it, it is the unhappiness of the most harmless and innocent things to meet with misconstructions, when, however, from the same Subject whence they draw their suspicion of

Curiosity, to accuse a Lady of Pride, she derives the greatest Arguments of Discipline and Instruction to defend her Innocence. There was hardly ever any Rare Invention, tho never so necessary to the Publick, but some one or other would be finding Fault with it. The Learned Works of the most celebrated Authors have met with carping *Zoiluses*. We see when Night has cast her Sable Mantle o're the World, the Face of Heaven, in spight of her, will be gay, by putting on her gaudy spots of Light, and Studs of Stars. The Earth, and with her all Nature smiles, when she is spotted and Enamelled with fragrant flowers. The Peacock is set off by Nature with the spotty Glory of his Train; and it is accounted the Rarest Beauty of the Creatures, on whom men set the highest Value, to be sprinkled or dapled o're by Natures Pencil; yet (though in these Kinds it is so highly approv'd) when any such artificial things are seen in a Ladies Face, what Batteries do the Envious and Censorious raise against her Virtues, both in discourse and writing? But however, this ought to be your comfort, Ladies, that their Railing Lectures have rarely at any time been known to work a Reformation in your Sex; but you have had the pleasure to make them spend their Spirits, and throw away their breaths in vain and fruitless Ravings, and at the same time have had the diversion to laugh at their Folly, and make it your Recreation to be unmoved at their simplicity.

Then fear them not whilst we defend your Cause,
When we invoke his shafts,
Apollo *draws,*
To wound Invaders of the female Laws,
And turn their malice to your high applause.

Poetesses. *Poetry* is deservedly placed in the Catalogue of Sciences that appertain to the Imagination, and may reasonably be set in the first Rank, and that not by chance or for want of consideration, because it has been held by many to be *a kind of Inspiration*, and Proceeds not immediately from the Effects of Learning, nor a large understanding, but has its Power and Force from Immagination. *Plato* would have it to be no *Human Science*, but a *Divine Revelation*; for he says, *If the* Poets *were not Ravished, and full of God, they could not make nor utter any thing worthy of Admiration*; and he goes about to prove it, *viz.* That those who are given to melancholy Musing, or deep Study, are not capable of those exalted Expressions or Phrases, those similies and lively images of things, that like Lillies, Roses, and the rarest of flowers, set out, beautify and adorn the pleasant Garden a-Poesy; it is thought by some that

that in this strain the Inspired Prophets that spoke in the height of Rapture, delivered their Divine Messages and Admonitions to the World: As for the Royal Psalmist, and the wisest of Kings there is no doubt but they took excellent Pleasure in it, or that *Debora* Sung praises in the like concordant Harmony of Sacred Numbers. The blessed Virgin, *Elizabeth*, *Anna*, and *Simeon*, divinely Inspired, Sung Praises for the wonderful mercies God vouchsafed to mankind in the stupendious Mystery of the Incarnation of the Worlds Redeemer. It cannot be deny'd but the Heathen Oracles gave all, or most of their Answers in Verse. The *Sybles*, that were accounted Propheteſſes, were admirably seen in it, as appears by their Verses yet extant in divers worthy Authors, wherein many wonderful things are foretold that have already come to pass, especially the Incarnation of our blessed Saviour, with the manner and Estate in which he should be born, as it is elsewhere treated on at large in this book. The Reason that *Aristotle* gives why profound Polititians, and those of great Learning, can never arrive at the excellency of *Poetry*, is, *viz.* because the understanding chiefly sways in them, and where there is a large understanding, the Imagination is lessened, to which the Art of Versifying appertains, and so cannot work strongly enough to produce rich and curious Fancies; and this may be more demonstrable in *Socrates*, who after he had a long time cudgled his brains in hopes to beat them into the Art of Poetry, could not, notwithstanding all his Precepts and Rules, his great knowledg in Philosophy and other Sciences, make any passable or tolerable Verse. *Cicero*, the best Orator that ever *Rome* boasted of, was in the same Predicament; and yet in this Art, that has foiled and puzled a number of Wise and Learned men, the Fair Sex has been very famous; their Beauties and Virtues have not only been the glorious Subjects of Poetry, and Inspired it with higher raptures than any other objects or representations to immagination, but themselves have been very commendably the Authoresses of many curious Pieces, wherein their Ingenuity has been livelily displayed, and raised them as lasting Monuments as men can pretend to; In honour to whose worthy memories, we shall adorn this Work with the Names of some modern Ladies that have been famous this way, mostly of our own Nation. —— *Pembrook* may boast to have had *Mary*, the Incomparable Sister of the famous Sir *Philip Sidney*, to it's Countess, whose Name and Memory shall ever Live in his *Arcadia*, which was consecrated to Her

Virtuous Inclinations to *Poetry* and other Ingenuities: There is extant of her Writings the Tr. of *Antonius*, and *Albions* Triumph; some others are named, but supposed to be lost, or in private hands. ——— The Lady *Mary Wroth*, the Virtuous wife of Sir *Robert Wroth*, was an Emulatress of Sir *Philip Sidney's Arcadia*, by her *Urania*, a Poetical History, much of the same Nature, being a very curious piece, tho not meeting with the like general reception. ——*Ann Askew*, the Daughter of Sir *William Askew* of *Lincolnshire*, is remembered among the Ingenious Ladies for divers things she wrote in Verse and Prose; she is described to have been of a singular Beauty, Virtue and Ingenuity; but above all to be Admired for her Constancy and Courage, in early asserting the Protestant Religion against almost a whole Nation of Popery, and Dying for that Faith, suffering, as a glorious Martyr, in the flames, under the bloody *Maryan* Reign. The Lady *Bacon*, one of the four Daughters of Sir *Anthony Cook*. The other three were the Lady *Burleige*, the Ladies *Russel* and *Killegrew*, of whose Genius in *Poetry*, whatever hath been extant, there is the Testimony of the famous *Sir John Harrington*, on their Part, who, in his *Alegory* upon the thirty seventh Book of his *Ariosto's*, *Orlando Furioso* gives them all a very large Character for Learning, and particularly for *Poetry*. ———The Lady *Elizabeth Carrew* wrought the Tragedy of *Mariam*, a very curious Piece. ——*Elizabetha Joanna Westonia* is by the Learned *Farnby*, esteemed as a very Wise, Ingenious Lady, insomuch, that for her *Poetry* and other Accomplishments, he blushes not to rank her with Sir *Thomas Moor*, *Drury Alabaster*, and other *English* Writers of Latin Poetry. The Lady *Jane Gray*, Daughter to the Duke of *Suffolk*, whom we have already mentioned, took much delight in Divine Poetry, almost as soon as she understood Letters. ——*Margaret*, Dutchess of *New-castle*, a very Charitable and obliging Lady to the World, very copiously imparted to publick view, her Elaborate Works, in three large Volumes, one of Orations, another of Philosophical Notions and Discourses, and the third of Dramatick and other kind of *Poetry*, not forgeting to make her own and her Lord's Fame live, when Monuments shall crumble into Dust. And amongst those of lower rank, tho no less excellent in this Art; we find Mrs. *Katharine Philips*, to whose worth in *Poetry* the Nation has deservedly given a large applause; her Works are of a fresh date, and worthy the perusal of young Ladies; to which, for their more ample satisfaction, we refer them. *Ann*

Broad-

Broadstreet, a *New-England* Poetress, who writ so curiously, that she was called the tenth Muse sprung up in *America*; she, amongst other things, excellently described the four Elements, the four Humours, the four Ages, the four Seasons, and the four Monarchies. *Astera Behen*, a Dramatick Poetress, whose well known Plays have been very taking; she was a retained Poetress to one of the Theatresses, and writ, besides, many curious Poems; but what exceeded the rest, was that famous one upon the Death of King *Charles* II. which notwithstanding, divers were written by the best Poets of the age, carried the Bays from them all in the Opinions of the Judicious; so that we may see, would Ladies bend their Talents this way, they might be capable of equaling, if not exceeding the men; and one main advantage they would gain by it, by being armed for the Encountering their Satyrs, Pasquils, Lampoons, &c. and by matching them, not only in Vindicating their Sex, but in exposing the folly and malice of their adversaries, they would keep them in such awe, that the number of false aspersions and calumnies would be lessened and dwindling away by degrees, they would at length be disencumbered of all unjust reproaches; so that they would see a wonderful change and reformation in their manners, by reducing the stubborn Sex to their former Placableness, and setling them in a temper that may make them highly esteem what they once durst seem to dispise and trample on; for what can it be imputed less, when out of a fantastick or malitious Humour they libel Virtue, and to make themselves a little pastime among Fools and Buffoons, or to satisfy a spleen for being refused in their aspiring to what their Merits could no ways reasonably pretend; they dip their Pens in Gall and Wormwood, and sprinkle it in a bitter manner to blot and sully Modesty, Chastity, Sobriety, Piety and all that can render a Woman lovely and admirable; the which aspersion, tho never so false, is greedily suck't in with the common air by the ignorant and unthinking Vulgar, and passes current because they hear not what the party can say in vindication of her self to undeceive them by detecting the buffoonery or malice of the Inditer, which if ingeniously done, would not only nonplus, but shame the scandaliser; so that the arrows he shot to wound the Reputation of another, would be forceably driven back upon himself, and make him sensible what it is to feel his own Weapons Points, which would have only tickled his Fancy with a fit of laughter, had they not missed their aim; some there are that have been

met withal, and overmatch'd by such replies to their reflections, that they have not only desisted to make any further attempts of that kind upon the Fair Sex, but been so far shamed of their lewdest Muse ever after, that they durst not trust so much as a dimick to peep abroad in the World, unless in such an Owl-light of obscurity, that only a Privado or Confident who handed it about, could charge the Author with it. *Poetry* at leasure hours, is a very curious Recreation, if it be on worthy Subjects, nay, it Elevates and Illuminates the Mind to an high degree of Refining it, and spreads a comfortable heat through every part, it is an enemy to sadness and melancholly, and reaches at more than it can express, it represents the Idea of things done many ages past so lively, that the Readers immagine they see them present; it has a power over tears and laughter, and can compel them as occasion requires, it exhilarates and brightens the Soul with number and harmony, and is the very Soul of Eloquence, it has an insinuating faculty to please the most sower and morose temper, tho for Colour and show, they may seem to be outwardly displeased at it; therefore *Ladies*, if it be used as you ought, you cannot have a better Companion, except Divinity, in your Retirements.

As Pictures represent the Images of things to the Mind, by the Eye, Poetry must do it much livelier by the Ear; and if such things as are good be conveyed to the Heart in Poetry, it makes the larger and more lasting Impression; for there is nothing that the memory so quickly and kindly embraceth, as we see by our Stage Actors, who, tho in other things have, many of them, their memories so treacherous, that they do not remember a Score left at a Tavern over night, unless they be minded of it; Yet in Poetry you may hear them run their Parts through a whole Play without blundering or hesitation. To conclude, this then being turned to good purposes, it is much available.

Prostitutes. Some of our Young Novices, our guls Passive, are so cheated, as that they spend the best remainder of their days, in courting mercenary whores, and make a long sute before they can obtain. It is not only flesh will make one of these haukes stoope to the lure, but she must have silver too. Which, my young practitioner not being acquainted with, maketh his request in vaine. When he speaks of love, she looks so strangely as if she heard a miracle; swearing she never as yet saw any man who could gaine the least corner of her heart. He believes all; and (like a kind natured man) presents her with

with rich gifts, desiring no gift from her, but her self: which she (with a pittiful look) condescends to, exclaiming against Fortune for subduing her to man; when, God knows, she hath been as common as *the Highway*. And now, my plaine down-right Squire (who never before was further than his fathers wind-mill) in taking, is taken himself, with a hook that will not easily let him go; and many a loud knave, and sea-gull shall feed upon the revenues of his purse, and he shall be called Patron till all his patrimony be spent. *Their soul dyeth in youth*, saith Job, *and their life among the whoremongers*. But, if it were good here to spur a question, and ask whether a whore hiring, or hired, is the more detestable in the sight of God? The Scripture determines, and judgeth, that a woman, taking mony for prostituting her body to men, is infamous; but, she that giveth money to enjoy her lover, is most infamous of all others. All are abominable before the Lord: and therefore *Solomon* in his Proverbs saith, that *The mouth of a strange woman, or an harlot, is as a deep pit: he that is a detestation to the Lord, shall fall therein*. And, in another place, he saith; *A whore is as a deep ditch, and a narrow pit*. Noting thereby, that if a man be once in with an harlot, he shall as hadly get out again, as a man that is plunged into a very deep and narrow pit, where he can hardly stir himself. The same *Solomon*, in the Book of *Ecclesiastes*, yeildeth us the reason hereof, namely, because she is as nets, snares, and bands; where if a man be once in, he is fast enough for getting out. *I find*, saith he, *more better then death, the woman, whose heart is as nets, and snares, and her hands as bands: he that is good before God, shall be delivered from her; but the sinner shall be taken by her*. O, that flesh and blood would listen to the advise of the spirit, and follow the counsel of the man! *Desire not*, saith he, *her beauty in thine heart; neither let her eye-lids catch thee: for by a whorish woman a man is brought to a morsel of bread: and the adultress hunteth for life, which is pretious*. Again he saith: *Albeit the lips of an harlot drop as an hony comb; and the roof of her mouth be softer then oyl; yet her latter end is bitter as wormwood, and as sharp as a two-edged sword*.

Prostitute Doxies are neither Wives, Maids, nor Widdows; they will for good Victuals, or for a very small piece of Money, prostitute their Bodies, and then protest they never did any such thing before, that it was pure necessity that now compell'd them to do what they have done, and the like; whereas the Jades will prove common Hacknies upon every slight occasion: they are dexterous in

p.c-

picking of pockets, which they mind most when they find the mans thoughts most imployed on somewhat else; they are destructive Queans, and oftentimes secret Murtherers of the Infants which are illegitimately begotten of their bodies.

Q

Quendride, a Queen of the *Lumbards*, Famous for her Learning and Noble Exploits in Arms. She caus'd many wholesome Laws among them, and civiliz'd that rough Nation by planting Christianity among those who had not before receiv'd it, building many Churches and Houses to pious uses.

Quintilla, a *Roman* Lady, highly favour'd by the Emperour *Titus Vespasian*, for her Vertues, modest Behaviour, and Good Government of all her Actions, especially when *Rome* Reigned in the height of Luxury and Riot, and commanded the other Ladies to take a pattern by her. She was courteous to all, and very charitable; a great favourer of the Christians, tho she did not publickly profess it her self; but concluded they must morally be a good people, because they were humble, meek, modest, courteous, charitable and loving to all, and did by others as they desired to be done unto themselves, *&c.*

Quisara, a Princess of *Tarnate*, in the *East Indies*, who though sought by many great Princes in Marriage, refused them all, and marry'd *Armusa*, a private Gentleman of *Portugal*, whom she fancy'd for his Courage in an attempt made upon the Isle of *Tidore*. She Endowed him with great Riches, and for his sake turned Christian.

Querevolo (Louisade) created Dutchess of *Portsmouth* by King *Charles* the Second. She stood very high in the Favour and Liking of that Prince; and is held to have had a great Ascendant and Influence over him.

Quercina, a Noble Lady of *Venice*, Daughter to a Senator, who follow'd her Husband into banishment, who was banish'd by the procurement of her Father, because he marry'd her without his consent, she being design'd by him for a Richer Fortune, though less agreeable to her; and liv'd a poor life with him in *Corcyra*, chusing to be with him she lov'd, before the plenty and pleasure of a Palace.

Quiddanet, a Confection between a Syrup and Marmalade.

Quodlibitaries, that follow their own Fancies.

Quadrigamist (*quadrigamus*) a man four times marry'd.

Qui-

Quarentine (from the *Fr. Quarantine*) is a benefit allowed by the Law of *England*, to the Widow of a landed man deceas'd, whereby she may challenge to continue in his chief Mansion-house by the space of Forty Days after his decease. Of this see *Bract. l. 2. cap.* 40. And if the Heir, or any other, attempt to eject her, she may have the Writ *de Quarantina habenda*, *Fitz. nat. br. fol.* 161.

Quater Cousens, those that are in the last Degree of Kindred, or Fourth Cousens. But we commonly say, such persons are not *Quater Cousens*, when they are not good Friends.

Queer mort, a Pocky baggage.

Quintain, a game or sport still in request at marriages, in some parts of this Nation, specially in *Shropshire*. The manner now corruptly thus, a *Quintin*, Buttress, or thick Plank of Wood is set fast in the Ground of the High Way, where the Bride and Bridegroom are to pass; and Poles are provided, with which the Young men run a Tilt on Horseback; and he that breaks most Poles, and shews most activity, wins the Garland. But *Stow*, in his Survey of *London*, *p.* 76. says, That in *Ann.* 1253. the Yourhful Citizens, for an Exercise of their activity, set forth a Game to run at the *Quintin*, and whosoever did best, should have a Peacock for a prise, *&c.*

Queries *of sundry Kinds, relating to the Fair Sex.* Questions are easily ask'd, but not so soon resolv'd especially to purpose and satisfaction. Many rather employ their Inventions in raising and starting of Questions, than their judgments in determining them. The one, however, makes Learning fruitful of Disputes, the other of Works. *Asking of Questions* proceeds commonly from some pre-notion of that which the party demands; which occasion'd that Opinion of *Plato*, to think, that all Knowledge was but only Remembrance. It is a great part of Learning not to teach only what to assert or affirm, but prudently to ask. Those that are very forward in asking do often use the same liberty in telling, like Vessels that want bottoms, they receive most because vent most. In cunning men they are dangerous; for Questions in them are like beggars Gifts, a Gift with an Hook in it, only to draw some thing *back* again, by way of answer, to find out your abilities. *Sudden Questions* do often procure the truest Relation of matters, which on consideration they do begin to colour. They must, in weighty matters especially, be very warily raised; for as delight in humane Learning is inferiour to that which is divine, so Faults committed in Divine Knowledge are more dangerous than those in humane. But laying this aside, we now come to the

matter

matter intended, which is to answer *divers Questions* of sundry natures. ——— *Queries have been put, why the External parts of the bodys of those that are in Love, are more subject to have their sudden changes of cold and heat, than others?* To which we answer, That the passions of the mind in such are more stirring and agitated than in such as are not at all, or at least less concerned; and when any Grief or Discontent is conceived, the natural heat passes away, with the blood, into the Internal parts of the body; which gives the cold a greater opportunity to possess the Vacancies it left in its Retreat. So that the outward parts become cold, and for the same Cause paleness takes place, and a cloud of sadness hangs upon the countenance. But on the contrary, when hopes of success, inspir'd by smiles, and a prospect of attaining our desires, restore joy and alacrity, then a Spring Tide of blood flows again into every part, brings along with it the retreated heat, and both of them produce colour and warmth; and for this cause *Love* is frequently painted sometimes pale and wan, sad and dejected, and other times sprightly, Gay and blushing. And Poets feign *Love* to be a *Firebrand*; and the Reason they give for it, is, because that the minds of Lovers are sometimes in suspence, sometimes incumbered with hopes and fears; the one making them soar towards the Object of their desire, and being too ardently scorched with a violent passion, in approaching too near the flame, the wax of their *Icarian* Wings melted by some Repulse, send them fluttering down again, and startles them with dread and amazement, when they see from whence they are fallen. *Loves Quiver* signifies a Lovers heart fill'd with arrows, which are the Glances of the Fair Ones Eyes whom he admires, which like wounding Weapons, or Instruments of death, stick there till her condescending Goodness vouchsafes to draw them thence; and the assurance of Love stays the bleeding, and heals the wound. We might largely comment on these matters, but the Question propoled being resolved, we proceed to others. ——— *Query, Why women are smoother and fairer than men?* It is because they are of a colder and moister Constitution, which gives whiteness and softness, when a greater degree of heat in men renders their bodies firmer, more brawny, and of larger sinews, implying strength; and those Excrements which cause hair on the Faces, Breasts, *&c.* of men, are in women evacuated in their *Menses*, the which ceasing by age, we may observe many Old Women have hair upon their Chins, and some have Beards of a large Growth. Heat is likewise the occasion of it. But above all,

WO-

woman was design'd to be the delight of the Eyes of man; and therefore was more curiously furnished with all the soft allurements of beauty, set out with a pomp of winning Graces, and attracting charms. *Query, Why are not women bald, or at least so soon or often as men?* It is because of the great quantity of moisture, by reason of their coldness, the cold binding the pores; and moisture giving nutriment to the hair. *Query, Why are Women desirous to go neat, and exceed men in the care of their attire?* To this we answer, That woman being one of the delicatest peices of the Creation, and modesty compelling her to hide a great part of her beauties, she nevertheless desiring that every thing should answer what is visible, calls in Art to her assistance; and Knowing she was made to be beloved, and highly prized by men, she will not omit any thing that may give them cause to turn their affections from the Center whereto it ought to tend. Besides, she esteems it as a comely Decency to have nothing about her but what may demonstrate her careful in the management and conduct of all her Undertakings, whilst man, who is taken up with the hurry of worldly affairs, is less thinking, or less at leisure in matters to him of so little moment. Many other Reasons might be urg'd, but these, as to our part, may suffice, whilst we leave the rest to the imagination of the Reader, ——*Query, Why is womans wit upon a sudden, a staet, or turn, pregnant, and exceeding mens; but in weightier matters, upon mature deliberation, not so solid or substantial?* The Reason we give, is, because being incumbered with less Cares, the Womans Understanding is free, less puzzl'd and disorder'd, and consequently more rarified at that time, and capable of recollecting its powers to form suddain conceptions, which by length of Time, delate, and losing succinctness, become less solid, if not multiplied into confused notions that cannot again be recollected to solidity, because the passions of the mind, by one contingency or other, throw in those obstructions that foil the Reason, and render it uncapable of making a second Judgment so true or suitable as the former to the purpose it suddainly laid hold on, nor is it allowed that Woman is endowed with such discerning Faculties as man, when he enters into the deep retirement of serious Cogitations: There are divers Philosophical Reasons given for it, but by reason they vary, we omit them.——Quere, *why do women Love men best who had their first affections.* We answer, as to the first part of this Quere that all Innocent and tender things, where a propper Impression of this kind is to be made, are most apt to receive it, and that which imprints the first Idea in the Heart of a Virgin, is most last-

lasting in her memory; we are apt, when Children of any moderate growth, to retain transactions or such things in our minds, as we have done or seen, when things of greater moment, being grown up to riper years, slip out of our remembrance by reason of the multiplicity of business, and incumbrance of affairs, which rowling, like the fluctation of Waves, one upon another, the forerunners are covered, and seem to be lost by the over flowings of those that crowd upon them. *The first Love*, where the affections are setled upon any beautiful or taking object, makes a deep impression, so that if Virgins would labour to obliterate it, they cannot without doing violence to themselves. And perhaps it is too deep rooted in the mind and fancy, to be pluck'd up by such ways. Some have been so prepossessed, that they have lain dreaming of a *first Lover* even in *a second's arms*; and their minds have been fed with his Idea, whilst an other has been embracing them; and therefore *Hesiod* advises those that would have an entire and undivided Love, to marry a Virgin rather than a Widow.

Queen of Sheba, &c.— *Queens* have, we find, taken long Journeys to get knowledg, and spared no Pains or Labour to gratify their Curiosities; *Sheba's* Queen, we find, came to *Jerusalem* with many rare presents, and was wonderfully satisfied in enlarging her Heart with understanding; but as *Camerarius* tells us out of *Cedrenus*, when she found that *Solomon* without much difficulty had Expounded her Riddles and Philosophical questions, she was resolved to try his Wisdom in distinguishing yet further, and having prepared one day certain young Boys and Girls, she apparelled them all alike, and set them before the King, their Faces being so parrallel that they discovered not the difference, but the King knowing what her design was in it, caused Water to be brought, and ordered them to Wash their Hands and Faces distinctly whilst he look'd on, by which device he easily discern'd the Males from the Females, for the boys rubed their Faces hard and lustily, and the Girles more nice only stroaked them a little; at which subtil discovery of the Kings, the Queen gave him great applause.

Quality, &c. *Quality*, if rightly taken, carries with it something extraordinary towards the adornment of the Fair Sex: It is not an Estate that renders a person one of Quality, tho now adays the Vulgar look no further than to their Wealth, not doubting that if she be rich she must be a Gentlewoman, and one of Quality by course, but in the serious weighing, and considering the circumstances,

ſtances, it is found otherways; guilded Trapings make not a Mule an Horſe. But to deal candidly, and reflect on none, we ſhall delineate that which may truly bear the Teſt in the Charracter of a Court Lady.———Queſtion not her Birth, for that is lively painted in her Virtues, that it was high and noble; ſhe ſets not her Face ſo often by her glaſs, as ſhe compoſeth her Soul by Gods word, which has all the excellent qualities of a true Glaſs. 1. It is clear in all points neceſſary to Salvation, to thoſe that will not be ignorantly or rather wilfully blind. 2. It is not like thoſe falſe Glaſſes by which ſome Ladies Dreſs themſelves, which flatter them into a belief of more Beauty and Comlineſs than they are Miſtreſſes of. 3. It is very ſpacious, and preſents to view the leaſt external or internal Maculation. 4. It is durable, tho in one ſenſe it is broken too often, when God's Laws are violated; yet it will (like the Stone cut from the Mountain without hands) fall on its breakers at laſt, and grind them into powder, and not one title of it ſhall fall to the ground. 5. It hath power to ſmooth the wrinkles ſin has made in the Soul, to cleanſe the ſpots, and mend the faults it diſcovers; but to come nearer, ſhe walks humbly before God in all Religious Duties, the better to claim his aſſiſtance in time of temptation, that her Faith fail not, ſhe knows the beſt, without Gods aſſiſtance, would be often foiled by the various deluſions and temptations of the grand enemy of mankind; ſhe is always careful, and moſt tender of her Reputation. Travellers tell us, that in *Mexico*, in the *Weſt Indies*, there is a Tree which ſhrinks in its Leaves at the approach of a man, as if by Nature it were ſhamefac'd, and if he touch, tho never ſo lightly, they immediately wither and dye. A Ladies Credit is of equal baſhful niceneſs; Lacivious Eyes may injure it, and a ſmall touch may wound and deſtroy it, which makes her avoid all privacy with ſuſpicious company; ſhe declines Pride and Statelineſs, and is modeſt, curteous and obliging to all that are Virtuous and of good Report, liberal to the poor, and has her Ears always open to hear and redreſs the Grievances of the Diſtreſſed; ſhe is no reſpector of Perſons where the Cauſe is unjuſt, nor is ſhe more careful of any thing than of God's Glory; ſhe holds her ſelf bound by the Tenure (whereby ſhe holds the Poſſeſſion of Grace in this Life, and Reverſion of Glory hereafter) to aſſert and vindicate the Honour of the King of Heaven, whoſe Champion ſhe profeſſeth her ſelf to be, ſhe is pittiful to all, Learned and Wiſe above the uſual Stature of her Sex, and

improves those excellent acquirements more to the publick benefit, than to her own advantage; in Discourse her words are rather very fit than fine, not any ways affected or studied, yet very Choice tho not chosen. —— *Quality* sits triumphing in her looks, and compasses each Feature, tho mild and winning to command awe and distance; she affects not the vanity of foolish Fashions, but keeps up the antient Grandure in plain and modest Garments, and if they be Rich they are not Gaudy, and is highly contented with the beauty God and Nature has bestowed on her. If very beautiful, she is not in the least the more proud, but it induces her to be the more thankful to her maker, for the favour he has bestowed on her; If unhandsom, she labours to *make* her Soul shine more Beautiful, and better her body in the virtues of her mind, instead of washes and beautifying Waters and Pomanders, *&c.* her Closet is stored with *Physicks* and *Cordials* prepared by her own *Skill* and *Industry*, to send to her poor Neighbours when they are sick and in pain; she detesteth all Adulterated Complexions; in her Marriage she principally has a respect to Virtue and Religion, and is careful in her Matching, not to bestow her self unworthily to an ignoble Person, or one of unequal years; however, she is not covetuous of large Fortunes in Marriage, regarding the Virtue of the Person more than his Estate. — Quiet and Moderate she is in all her affairs, she makes no noise nor bustle in the World, tho she goes successful through her undertakings; tho far from being of a morose Temper; she is many times pleasantly affected; she is not transported with Court Delights, but when she sees them, they appear as common things to her; or if she makes any Comment upon them, it is to turn them Morally to her Advantage, drawing, like the painful Bee, a Mass of Hony out of Flowers of various Scents and Kinds, and sometimes out of Weeds; she *Allegorizes* all *Earthly Vanities* into *Heavenly Truths*, when in her *reduc'd Thoughts* she remembers how soon the Scene in the Play was altered (almost before moment it self could *take* notice of it) she seriously weighs how mutable all things are in the World, God ringing the *Changes* on all *accidents*, and making them tunable to his Glory. And by contemplating the wonderful harmony of the Creation, she Guesses how Glorious a Place *Heaven* is. She reads constant *Lectures* to her self of her own Mortality. So that the sight of death to her will neither be so terrible nor strong, because she has so often beheld it in her serious meditations; and when she is called upon to *take up her Lodging in the Grave*, she willingly lays

her

her self down to take her sweet Repose (out of the reach of the Noise and Incumberances of the world) till awaken'd in the morning of the Resurrection, she shall arise and possess the Crowns and Kingdoms prepared for the Just.—— Quality, you see therefore, consists not so much in Riches or Honour as in Virtue and a Good Name, which is the Foundation of True Greatness and Worth, lastingly to build on, and raise Trophies of Honour for themselves to all Posterity.

Qualifications *and Cautions to be had in regard by Ladies, &c.*—— Questionless there is a Reservedness that makes Beauty more Triumphant; but when it once comes to a Parley, Modesty is in danger to be lost; and then shame and misfortunes flow in *like the Waves*, that by their often beating against it, have *forced a bank*, whose inundation might have been prevented in time; but now it is too late. — Mistaken she must consequently be, that supposes *Beauty* to be the less priz'd, because it is not always *seen*, or too familiarly Expos'd to the Eyes of men; when *indeed* it is incident to mens Natures to Esteem those things most they hope to gain, yet are at present some distance from them; when what they find crowded on them at a Cheap and Easy Rate, is little minded, if not contemned. So long as a Lady *governs her self* by *the Exact Rules of Prudence and modesty*, her *Lustre* appears like *the Meridian Sun* in its unclouded *brightness*; which though *less approachable*, and *more dazling to the Eye*, is accounted nevertheless *more glorious*; but when she *declines from them*, she is *like the Sun, skreen'd with a Morning Cloud*, which though gaz'd on with less hurt to the Opticks, is not half so clear to the sight. And besides these collateral advantages, it is evident that Modesty and Chastity, (for these are twin sisters not to be separated, and indeed are in degree properly the same,) give an immediate direct improvement to beauty. Besure, above all things, to beware of those who finding you conscientious, and starting at the thoughts of Vice, go about to corrupt your Judgment and would either perswade you that to part with your Chastity is no sin, or that after this Life the Soul returns to a nothingness, or vanishes into soft air, that so you may rush on secur'd against the danger of a future state. But let us by the way assure such, that at last they will find their hot blood, and impure flames, not capable to contest with unquenchable fire, when too sadly they see themselves deceiv'd; for though he that can perswade a woman out of her Soul, may soon command her Body, yet he cannot rescue neither hers nor his own from an angry God. How easily by such Gradations of Mischief

may we judge the deplorable Estate of those that have abandon'd their Virtue. Whenever the outward Pomp and Gaudy Splendor of vitiated women seems like that of *Crœsus*, to boast their happiness, let them look through that Fallacy, and answer with *Solon*, that none know themselves happy till their End. We wish we could not say, Ladies, 'tis too much the infirmity of a great part of the Fair Sex to love Gaity and a splendid appearance, which lays them more open to be tempted and assaulted. Insomuch that we cannot pronounce those who are not arriv'd at a sober Estimate of things, secure from the danger they threaten. It will therefore be convenient for them to regulate their Opinions, and reduce all such things to their Just Value, and then they will appear so trifling, that they will never be able to stand in competition with the more weighty Interests of Vertue and Honour, which in themselves have such a dazling Lustre, that they out shine the rest, as the Sun does all the lesser fires. —— *Modesty* then is the Guard that should secure Virgins from the dangers within and without; and the better to strengthen it, all Temptations are to be avoided; even the company of some Women is very dangerous. A Woman that is conscious of her own Scandal, thinks her self reproach'd by the Vertue of another, which makes her many times maliciously strive to level the inequality, not by reforming her self, for that she concludes too hard a Task, but by corrupting the other. So that those who to this purpose screw themselves into acquaintance, will be over officiously kind, and by all arts of condescention, and obliging, Endeavour to insnare a Woman of Reputation into her Company and Intimacy; and if she can once intangle her into the Cobweb of Friendship, then she, Spider-like, infuses her Venom, and poysons her Vertue. But of such take special heed.

R

Rachel, *Gen.* 29. 9. a Sheep or Lamb, properly the Female.

Rachel, Daughter to *Laban* the *Syrian*. With her *Jacob* the Patriarch fell in love, and served an hard and tedious Apprentiship to gain her of her Father. She was mother to *Joseph* and *Benjamine*, dying in Travel of the latter. She was very beautiful, as appears by the commendation the Scripture gives of her.

Radegund, favourable counsel or advice.

Rebecca, *Ribkah*; *Gen.* 24. 15. fat, full fed.

Rhode, *Acts* 12. 13. a Rose.

Ro-

Rosamund, the Rose of Peace, or as it were, *Rosa mundi*, the Rose or Flower of the World. *Lat.* of *Rosa*, a Rose, from ῥῶσις, *Recreatio*, because the smell of it doth strengthen and refresh the spirits of a man.

Rose, *Rosa*, commonly used.

Ruth, רות, *Ruth* 1. v. 4. perhaps watered or filled.

Rebecca, Sister to *Laban*. She was married to *Isaac*, *Abraham*'s Son by *Sarah*, and was mother to *Jacob*, by whose advice and management he got the blessing from his Elder Brother *Esau*.

Rahab, the Harlot of *Jerico*, who Entertained the Spys, for which she and her Family were saved in the destruction of that City.

Radgonda, Queen of *France*. She was Daughter to *Bertair*, K. of *Thuringia*, a Lady of Extraordinary Beauty, but more illustrious for her Vertues. She laid aside her Royalty, and became a Nun, building the Abbey of *Holy Cross*, and divers other places, which she dedicated to pious uses, and dyed *anno* 587.

Ramsey (Mary) second Wife of Sir *Thomas Ramsey*, Alderman and Sheriff of *London anno* 1567. and Lord Mayor in 1577. She was Daughter of Sir *William Dale*, Merchant of *Bristol*. She liv'd a very Pious and Vertuous life; and dying *November* 1596. without Issue, left the greatest Legacies to Charitable Uses, setled for ever, that have been left by any private person before or since.

Reginatruda, Dutchess of *Bavaria*. She was Daughter of *Chidelbert*, King of *France*, and marry'd to *Theodon*, the Third Duke of *Bavaria*, whom she converted to the Christian Religion, and afterwards, by the assistance of *Rupert*, Bishop of *Worms*, she prevail'd with the greater part of his Subjects to follow his Example.

Renea of *France*. She was Dutchess of *Ferrara*, Daughter to *Lewis* the 12th of *France*, and *Ann* of *Britany* She was marry'd to *Hercules* D' *Este*, Duke of *Ferrara*, by the contrivance of *Francis* the First, who succeeded *Lewis*; though she might have had far greater Matches in *England* and *Germany*. She was a Lady of great Courage, Wit and Learning.

Renown, otherways called *Fame*, a Goddess of Poetical Invention, held to be the Messenger of *Jupiter*. She was painted in the shape of a Woman, with Wings spread abroad, and spangled with Eyes; her Garments light and succinct, with a Trumpet in her mouth, as sounding.

Reyne, for refusing to forsake her Religion, and marry *Gaulus*, a *Roman* Præ-

fect, was by him tortured, and cruelly put to death; but was a long time after her Death canonized as a Saint.

Roches(Catharine) a Lady of *Poictiers*, so well skill'd in Poetry, that she was called *The Muse of France*. She wrote divers books in Prose and Verse, and Educated her Daughters to an Extraordinary Degree of Learning and Virtue, being held the most accomplished Ladys in the Country; and though great Matches were offered them, they could not be induced to marry, but contented themselves with studious and contemplative Lives.

Rodogunda, Daughter to King *Pharaates* of *Parthia*. She was Wife to *Demetrius Nicanor* of *Syria*. She was a Lady of great Courage, Wisdom and Virtue.

Rosamunda, Queen of *Lumbardy*. She was Daughter to *Cunemundus*, and Wife of *Albion*, who was called into *Italy* by *Narses*, the *Imperial General*, to revenge the affronts the Empress *Sophia* had put upon him; but *Albion* having put her Father to death, and made a Cup of his Skull, which he would have forced her to have drunk out of, she conspired against his Life, and caused him to be murthered by *Pharetheus*, the General of his Horse.

Roxana, Daughter to *Oxiartes*, a Prince of *Persia*, marry'd to *Alexander the Great*, in his Expedition against *Darius*. She was held to be one of the most beautiful Ladies of *Asia*.

Roxellan, Sultaness, and Wife to *Solyman the Magnificent*, Emperour of the *Turks*, A Woman of great Beauty, but of greater Spirit and Ambition.

Ruth, Daughter in Law to *Naomi*, married to *Boaz*.

Rumia, or Rumilla, a Goddess to whom the *Romans* recommended the care of their Infant Children.

Rosamond, the Fair, Concubine of K. *Henry* the Second, of *England*, poysoned by Q. *Elenor*, in *Woodstock* Bower, near *Oxford*.

Rack, the Duke of *Exeter*'s Daughter. an Engine to extort Confessions, brought into the *Tower* by him (being Constable, 16 *H.6.*) intending to bring in the whole Civil Law.

Recreations *suitable for Ladies, and what is to be observed therein.*——*Recreations* when Innocent and Moderate, may be called the *Spring of Life* that makes it move smooth and regular; it is an Antidote against the too ruff impressions of business, and over studious Thoughts upon the Spirits, and by Wise and Prudent management may be turned to great advantages in rendering our conditions easy and pleasant; but when immoderately

derately used and carried to excess and extravagancy, it is worse than Labour or Toil. All *Pleasures* that but border on Scandal must be shunn'd and avoided, and even those that are the most Innocent, must not exceed the Rules of *Moderation*. Which consists first in not giving offence, scandal, damage or prejudice to your Associates or others. Secondly, It must be such as is not injurious or prejudicial to your Health, Reputation or Business; you must by no means make your Pleasure your Business, but by the enjoyment thereof, be more than chearful in your return to it, as more enabled by your Diversions to perform it. The most innocent Recreations by excess are many times abused, and the Body and Mind rather enfeebled and disordered, than strengthened, and composed by them, their Vigour is weak and softened, the Compexion is besot ed, and the principal Virtues sometimes banished.— *Recreation* must be taken as it was first provided, and then it will be taken without a Sting. The Heathen Sages prohibited either Sex to slacken the Reins too much to it, least it should insensibly carry them away in a career, they would not be able to stop, till they bulg'd upon the rugged Rock of Misfortune. We that are Christians have more reason therefore to be cautious, least too great a swing of Worldly Pleasure and Delights throws us into Irreligion, and incumbers us with Vices we never intended to be concern'd withal; those *Recreations*, above all others, are most commendable, that refresh the Mind, and never leave any private checks behind them on the Conscience, to upbraid the Sense for the immoderate or unlawful using them; she that plunges into a puddle, do's but engage her self to the trouble of an afterwashing; few people are so indiscreet and regardless of their Health, as for the lusciousness of the Tast, to feed on those things that will impair it, and render them Distempered; God would never have allowed such *Recreations*, nor furnished us, either with the desire of them, or the faculties to enjoy them, with any design we should abuse them, or that they should prove hurtful to us; yet there are so many inconveniences adhearing to the use of Pleasure, by exceeding the measure, mistaking the manner, misplacing the time, that although *Recreatims* be Lawful in themselves; yet if they be circumstanced amiss, they are not expedient.——*Recreations* and *Pleasures* are undoubtedly lawful, if we abuse them not by irregularity; all the several Tasts in Food, and other varieties of the like nature, were intended to please the Pallate, as well as to satisfy the Appetite. Of all

the beautiful and pleasant Fruits the Garden of God contained, there was but one only, among so vast a number, excepted; from which it may *reasonably* be concluded we may enjoy those delights we have a well grounded inclination to, and that are no ways prohibited, if so we do it as not to do it amiss. —— *Recreations* most proper and suitable to Ladies, may be rank'd under four principal heads; as *Limning*, *Dancing*, *Musick*, *Reading*, these Imploy both the Mind and Activity of the Body; *Limning* is a very curious Art, wherein a Lady, especially in small Figures, either in Oyl or Water-Painting, may improve her Fancy to admiration, and leave rare monuments of her Ingenuity to Posterity. *Dancing*, Recreates the Body, and moderately used, much contributes to Health by stirring and dispersing the gathering and afflicting Humours; besides, it gives a decent comliness to a Ladies Carriage and Behaviour; but let not those that are not very skilful in it, put themselves too forward at Balls, &c. least in hopes of gaining Credit, they will only have the advantage to be derided; a Lady had better acknowledg her Ignorance in it, and excuse her self from undertaking to Dance before competent judges, if she understands not exactly the measures, and the way of her Dancing at the place where she is; for all Masters teach not so exactly, but there may be some variation either in the *Motions* or *Musick*; If she has never so much skill, she must not be over conceited of it, lest it lead her into the error of ingaging in some Dance she do's not understand, or but imperfectly, and small blunders in such cases put all out of Order, and cause more ignorance to be imputed to her, than really she is guilty of; apollogies may be made against the Intreaties and perswasions of those that come to take a Lady out, but she must not be too obstinate, because it may be interpreted various ways, as to ignorance, moroseness, or Pride; and therefore if she be understanding in it, she had better run the hazzard of a little disorder, if it should chance to fall out, than undergo the Censures before mentioned. —— *Recreation* is found very pleasing on Instruments of Musick, well Tuned and Plaid on by a skilful Hand; but it must not be used upon every slight occasion to gratify as many as desire it, and so not only be made vulgar, as if a Lady made it her Profession, or too much affected applause in unseasonably Exposing her Dexterity; if to the Lute she adds her Melodious Voice, the sound will be more Ravishing; but this she must avoid as much as may be in chearing of any that pretend Courtship to her, lest they im-

imprudently lay hold of it as a design to draw them on by a kind of an Air of Courtship to be the greater admirers of her person for the accomplishments it is endowed withal, but among Relations or indifferent Friends, if they modestly press it, it will be some what under the Character of good breeding, not to deny them that satisfaction they sue for; but it must not be tedious, lest they seem tired with what they so earnestly desire; the Harmony once Commenced, it will not at all be commendable to stop in the middle to crave attention, though some seem not to listen, as good manners requires, when they have engaged a Lady to pleasure them in this matter; The Songs must be chosen, Witty, Modest, and Ingenious, loose lines avoided. —— *Reading* is a Contemplative Recreation if applyed to the right use and end; it carries us in Phancy and Imagination into the remotest parts of the World, and gives us a prospect of the rarities and Varieties of distant Nations, or more, it carries us among the Stars, those glorious Luminaries that Spangle the Firmament with Seeds of Light; it opens the Arcan of Arts and Siences, and by Contemplation, leads us up into Heaven, and dazles our Souls with the unapproachable brightness of the Divine *Majesty*; it likewise recreates dejected Spirits with harmless merriment, and is, if not abused, the *Unum Necessarium* of the the mind; we need not tell Virtuous Ladies that they ought to shun wanton Books that treat of Laciviousness, and corrupt matters, or such as are oppugnant to Faith and Good manners; Virtue is an Enemy to such, and consequently Virtuous Ladies will not Injure their fair Eyes and fairer Reputation, to look upon, or have any concernment with them. Stage Plays, or the Recreation of the Theaters, have been by some condemned, as not fitting for the Entertainment of modest Ladies; but to such, most certain it is, they may prove of great advantage if they wisely use, and rightly apply many things they hear and see contained in Ingenious Plays, and Precepts for Instruction, and sundry great Examples for Caution; and such notable passages, which being well applyed, will confer no small addition to the understanding of the Auditors. *Edward* the Sixth, that *English* Phœnix in Piety and Virtue, tho the weighty affairs of a Kingdom bore upon his Youthful Shoulders, yet he borrowed leisure from his Devotions and State Affairs to see Plays, and Interludes, to refresh his tired spirits, with such harmless Recreations; and for the better ordering them, that nothing might appear indecent, he appointed an Officer to Supervise and Dispose to

the best advantage, what should be Acted and Represented before him, which place is now supplyed by the Master of the Revels. Queen *Elizabeth*, the mirror and wonder of Virgin Majesty, gave her Opinion, *That Plays were harmless spenders of Time*; but then a Lady must not make it, as it were, her business, to hurry and rattle in her Coach to every Play she hears praised, for by that she becomes noted, and lays her self open to censure, which takes all advantages to think and speak the worst. —— *Recreations* there are of many other kinds, which may be suited as the place and humour of company will admit, and are so various, that we pretend not to prescribe all that may offer. Gaming among others, is allowable, if not carried too high, nor too much frequented, whereby a Lady gets her the name of Gamester, which is but one degree from that of a Ranter, for in Gaming above measure, some thing or other will happen that will cause the passions of the mind to break out into *extravagance unseemly*, if not *unpardonable*. To conclude, let all be done with Discretion and moderation, and nothing will be done amiss.

Religion, *A Ladies chief Ornament.* ——Religion is the Crown of all other Excellencies, nothing is so proper and necessary to be considered and duly observed, seeing all our welfare and happiness depends upon our Piety and sincere Devotion. —— *Religion* requires us not, but altogether forbids us at any time to put on an *Angry Zeal* against those that may be of a different perswasion, though partiality to our selves makes us too frequently mistake it for a duty, and we are sometimes so fond of our opinions, to think, in so doing we are a Fighting the Lords Battle, and a contending for the vindication of his Honour, when in reality of the matter we are only setting out our selves; our Devotion too often breaketh out into that shape which best agreeth with our peculiar tempers. Those that are Cholerick, grow into a hardened severity against such as Dissent from them, and lay hold of all the Texts that suit with their Complexions. The Sullen and Melancholy are too apt to place a great part of their Religion in dejected and ill humoured aspects, putting on sower and uncouth faces, and declaiming against the *Innocent Entertainments of Life*, with as much fartness as ought to be bestowed on the greatest Crimes, tho indeed it is generally but a Vizard, there being nothing very often real in such a kind of severity. —— *Religion* that is true, is so Kind, Inviting and Obliging, that instead of imposing uneasy and unnecessary burthens upon out Nature, it eases us

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of the greatest weight of our passions and mistakes; And redeemeth us from the slavery we are prone to run into our selves, instead of subduing us with Rigor; for whilst we are under the usurpation of our Appetites, Let Loose and unrestrained, we are most severe masters to our selves. Religion in it self is always a cheerful thing, and is so far from being an utter Enemy, to good humour, that it is Inseparably united to it; there is nothing that belongs to them that is uneasy or unpleasant; a wise Epicure would be religious for the sake of the pleasure he would find in it, by restraining himself by too much surfeiting on worldly delights, and the quiet, peace and Content, it would feast his mind withal. Religion is exalted, reason sifted and refined from the drossier part of it, having its aboad in the upper region of the mind, where no clouds or mist hinders its serenities or Interpose to darken or offend it; it is the foundation and Crown of all virtues. As to faith, relating to you in particular, keep to that which is warranted by God, and avoid being given to change; you having, Ladies, a stronger ground to be steadfast in your Religion, than the other sex, by reason that the voluminous Enquiries, into the truth, by reading multitudes of books, are not so much expected from you.——Beware above all things, that a blind Zeal Leads you not into Error, Let the holy Scriptures be the standard of your religion; and on the other hand beware of applying Gods Judgments upon particular occasions, or pointing out those on whom they fall, as the subjects of his wrath, or the marks he Levells, else his vengeance at, because a mortal being is too shallow of understanding to make true Judgment, not competent to make a distribution of Gods Justice or his mercies, since himself hath thrown a veil over them to hide them from our short sight, which would, notwithstanding its imperfection, be too busily prying into them, though beyond their Province; and to go about to determine, whether God Loves or hates those he afflicts, is too nice a point for humane reason to discourse. In the next place, Labour to keep vain doubts and scruples at a distance, that they may not Interrupt and hinder your devotion, nor give you unseasonable disquiets; and to do this, get understanding, and practice virtue; and if you are so happy as to have these for your share, most certain it is that God by his Grace, will reveal all necessary truths to you.——Avoid as much as reasonably you may Multiplicity of worldly busyness, and in that which is unavoidable, Labour for an Evenness and tranquility of mind, that you may be smooth

and

and untroubled in all the tempests of fortune, for so you shall better tend Religion, when you are not disturbed, with worldly cares, nor seized with Low affections, passions and Interests. ——— Order your private devotions in such a manner, that they become not Arguments and causes of tediousness, by their Indiscreet Length, but reduce your words into a narrower compass, still keeping all the matter; what is cut off in the Length, supply in Earnestness of spirit; so by that means nothing is Lost, while the words are changed into matter, and Length of time into Fervency of devotion.

Reason *considered in humane affairs.* ——— *Reason* is the Guide of humane affairs, and distinguishes mankind from the subordinate Rank of Creatures, and ought to be consulted in all our Actions, to testify that we are removed by many degrees, from the Irrational part of the Creation, who for that cause are rendered subserviant to us. If we consider our strength, only we are weak and Lyable to be overcome, and destroyed by Lyons, Tygers and other Savages, that make their Aboads in mountains, and wilderneses; but God has provided a rational soul for man, which is capable by policy, to Encounter those difficulties and dangers that his force could not otherways struggle with or avoid. It has occationed sundry disputes among the Learned, in what part the soul has more Immediately its aboad; some Affirm it is Enthroned in the *Region* of the heart, and from thence hold, it dilates it self to the other parts that are Influenced by it; others again conclude, it has its principal seat in the brain, Invigorating the senses and faculties, communicating its powers, by the *Arteries*, and *Carotides*, the stopage or obstruction of which, causes despondencies of mind, and sometimes Madness; but these we count as whimseys, and meer conjectures; for the soul being an Immortal Essence, cannot rationally be concluded to be confined to any place particularly, but it is free and at Liberty to operate in all, attending on the body, as its *Good Angel*, till it is called from it by him that gave it, and who can only comprehend and Limit; it nor can we believe, though sexes differ, that souls have any participation of those differences, but as in the man, so in the woman, and at the great day when we shall be cloath'd with Immortality, there will be no Inequality among the Blessed, unless in degrees of radience, as their greater or Lesser *Labour in Christs vineyard*, shall differ them *in Glory as one Star outshines another*, yet all shall be full of Joy, and nothing wanting to compleat their happyness, or give occasion

casion to complain or repine; we shall be as Angels and blessed spirits, fill'd with Love, and delighted with the beatifick vision. Some take upon them to conclude there will be *no difference of sexes*, but that is too Abstruse for us to determine; but thus far we are warranted, that there will be no occasion for such differences there, since *there is neither Marriage, nor given in Marriage*; but now we are soaring too high, and must like a Lark at her height, descend again. Reason tells us, that women have souls as well as men, and that they proceed from the same fountain of Eternal Life, and therefore are to be Equally prized, as being of an Equal value, and though virtuous women Express a Generous obedience, in submiting to their husbands, and giving them the rule and government of temporal affair in this world, yet in the other it is not to be presumed but that there is an Equal liberty and freedom, all being equally *Engrafted as Members into Christ their Head*. There no Folly or Imprudence will appear, but Wisdom will Reign and Triumph. Not but in this lower Region, we must in a great measure, if not altogether, allow the Fair Sex to be capable of an Equality, would they as industriously apply and improve themselves in masculine Affairs. *Scepters have often deigned to kiss their beauteous hands*, and the Gold been burnished to its highest lustre by their soft commanding Grasps, appearing as awful and Majestick in a Womans hand, as in that of the greatest Conqueror. Many wholesome Laws owe to them their Original; and the Scales of Justice have in no other hands been held with an Equaller Ballance. Mercy has sat triumphant on their Brows, and Oppression and Violence Thunder struck with their Frowns. They have been *Nursing mothers to Religion*, and made it grow up and flourish under their protection. Their prudent Councils, and Valourous Exploits, have made their Wars prosperous, and obliged their proudest Enemies to humble themselves, and accept the Conditions of peace. Learning, though men have laboured to Keep them in Ignorance, has never been a stranger to their Sex. Great has been their Sagacities, and Numberless their Worthy Labours. Here Virtue has appear'd in its *Richest Array*, and raised Wonder and Admiration in those that have contemplated it, insomuch that it has sham'd the Envious, and made them blush for the Scandals and Reproaches they have utter'd, and their pious Examples have so regulated the world, that a *Lycurgus* or a *Solon* could have done no more; then let us not so far forget our selves, as to dishonour those by our calumnies or detraction, who are the honour of mankind, but rather value

and

and esteem them, as near as we can, according to their worth and Merit, and be as grateful in prizing such a Treasure, as a Modern Poet has taken the pains to do, *viz.*

Woman, the loveliest creature Nature made,
Shou'd (wert not sin) have adoration paid;
Have Shrines and Altars rais'd, and Temples too:
But Praises are the least that are her due.
So soft, so loving, charming, and so kind,
That all the creatures to mans use assign'd,
Compriz'd in one, all that in them is rare,
Cannot by infinite degree with her compare.
Search for the Unicorn of Indian *breed;*
For the Camelion, that on Air does feed;
For the gay Phœnix in Arabia's *field;*
Or for the Gold and Gems both India's *yield.*
Nay, look where all the Snow white Lillys grow,
In native pureness, or where Rivers flow.
View all the gaudy plumes which on the wind
Expand, and through the yeilding Air free passage find,
And all those animals Earth do's contain,
The numerous Fry that brood the swelling main.
And still add more, let Flora's *Glory come,*
Nay, Cere's *golden Crop with sweat brought home;*
Let these, and what of this kind thought can frame
In one Unite, in one their worth Proclaim,
Compar'd with Woman, scarce they'l find a Name.

Reason it is we should conclude that God, the Infinite and all wise Creator, best knowing what would render mans happiness most perfect in an Innocent state, would not have given him any thing that should have been unnecessary or distastful to him; for we are not (because some urge it was only for the sake of Generation) to shorten his hand; but must allow he might have Created men, and made them like all other Creatures, by his powerful word, spring up from the dust; we confess indeed Generation is a main end of the difference of Sexes, as they now are distinguished; but there is more in it, a sweet harmony in the society, a soft and gentle contexture of Minds, uniting in Love, and all the cordial Endearments that can make Life the more desirable, a closet of Truth to repose the most secret thoughts, and an Amulet for Cares and fears that may arise. *Adam*, had he been alone, probably might have yeilded to the Devils Temptation, and then into what a solitary Misery had he fallen to be alone in Deserts or Wildernesses without hope of

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Comfort from any; and indeed we find now, tho the world is populous, that man is in some degree termed but half himself, without an happy conjunction with one of the Fair Sex; he is a kind of Vagrant and Wanderer, a thing without a Center to fix him; he is, as it were, a Traveller in the Earth, having no certain home that can be pleasant to him, his mind is roving, and he aims at something it covets, but he knows not well what; innocent Conversation with Male Friends is pleasant to him; but that does not satisfy, he wants a Cabinet to depositt secrets in, that he cares not to reveal to Father or Mother, or the neareſt Relation; and surely, let his search be never so curious, he can never find any so trusty as a Virtuous Wife; there is in such a Marriage so close an Union, that what he intrusts to her, he intrusts himself with, for she knows his misfortunes are her own, and she will run any danger and hazard, rather than betray her trust, no, not by Inadvertancy, her caution being always great in such affairs; so that without this material part of himself, we conclude a man is wanting in that which should make him happy in the world.

Lady Russel, one of the four Daughters of Sir *Anthony Cook*.

Rumia, a Goddess that rul'd over sucking Children, and Womans Paps.

Rape (*raptus*) is a Felony committed by a man, in the violent deflowering a Woman, be she old or young, *Brit. c.* 1. This offence is with us Felony in the principal and his aiders. *Anno* 11. *H.* 4. *c.* 23. *Anno* 1. *Edw.* 4. *cap.* 1. *West.* 2. *cap.* 23.

Rhetorick, *g.* the Art of speaking eloqnently, or well and wisely.

Ravishment (Fr. *ravissement*. i. *direptio*, *raptus*, &c.) signifies in our Law, an unlawful taking away, either a woman or an heir in Ward; sometime it is used also in one signification with *rape*, (*viz.*) the violent deflowring a Woman.

Rebecca (*Hebr.*) fat and full; a womans Name.

Redamancy, *mation*, *l.* a loving them that love us.

Relict, *l.* a Widow, or any thing that is left.

Rum Mort, a curious Wench.

Runcina, the Goddess of

Runcation, *l.* weeding.

Rosimunda, (*Sa.* Rose of peace) she was forced by *Herminges* to drink the Poyson which she offered him, by whom she had procured the Death of her Husband *Alboinus* (King of the *Lombards*)

bards) becauſe he drank a Health to her in a cup made of her Fathers skull.

Roſe, The Flower of *Venus*, conſecrated by *Cupid* to *Harpocrates* the God of Silence.

Under the Roſe, among private lovers, not to be divulged.

Repudiate, (*repudio*) to forſake, as one doth his wife, to refuſe or put away.— The antient Romans had three kinds of Separation in Marriage; The firſt they called *Repudiation*, which was done by the man againſt the will of the woman; and the firſt man that thus *repudiated* his Wife, was *Spurius Carvilius*, becauſe ſhe was barren, *&c.* The ſecond manner was called *Divorce*, and this was done with the conſent of both, and to either of them, it was permitted to require it; the party ſuing for it, uſed theſe words, *Res tuas tibi habeto*, vel *Res tuas tibi agito.*——The third was termed *Direption*, and this was done according to the Princes will, 1 *part Tr. of times.*

Rationibali parte bonorum, a writ for the Widow (or children) claiming the thirds.

Reaſonable aid, was a duty claimed by the Lord to marry his Daughter, or Knight his eldeſt Son.

Remembrance, a Preception whereby the Ideas of things before perceived, and impreſſed upon the Mind by Senſation, or other Preception, are again offered and repreſented to the Soul, by the Mediation of Animal Spirits in the common Senſory; either by their former Footſteps and Images impreſſed upon the Brain, or by ſome Words or other Signs which awakened and ſtirred them up. Or Reminiſcence, is an Arbitrary drawing out of things, which were before impreſſed upon the Brain, for its own uſe. Dr. *Blancart.*

Romance, (*Span.*) a feigned Hiſtory or Narration either in Verſe or Proſe in the Vulgar Language.

Retromingents, (from *retro* and *mingo*) is uſed by Dr. *Brown*, for ſuch Animals as Urine or piſs backward; ſuch are all female *Quadrupedes.*

Revels (from the Fr. *Reveiller*, *i.* to awake from ſleep) are ſports of Dancing, Masking, Comedies and ſuch like, ſtill uſed in the Inns of Court, and Houſes of ſome great Perſonages; and are ſo called, becauſe they are performed by night; there is alſo an officer, called, *The Maſter of the Revels*, who has the ordering and command of theſe paſtimes.

Roundelay, a Shepheards dance; ſometimes uſed for a Son.

Rhomb (*rhombus*) a Spinning wheel, Reel, or whirl.

Rivals

Rivals (*rivales*) they that haunt, or dwell by, have interest or fetch water from the same River or Brook: but it is most commonly used Metaphorically for those that love and wooe the same woman; *Corivals*.

Runcina, the Goddess of Weeding.

S.

Sabina, 1. Religious or Chast, from the *Sabines*.

Sanchia, 1. Holy, Pure.

Sarai, my Lady or Dame.

Sarah, 1. a Lady or Princess, because of the Promise.

Scholastica, from σχολὴ 1. *otium*, Leisure.

Sebaste, 1. Majestical or Honourable.

Shelomith שלמית *Lev.* 24. 11. *i.* peaceable.

Sybil, or *Sibule*, *quasi* τοῦ σιοῦ βουλὴ, *i.* the Counsel of God.

Sisley, see *Cicely*.

Sophia, Σοφία, *i.* Wisdom.

Sophronia, Σωφροσύνα, *i.* modesty.

Susan, שושן *Shoshan*, *Heb.* a Rose or Lilly.

Sabinia Tranquillina, she was Married to the Emperor *Gordanus* the third, a Lady of great Magnanimity and Virtue.

Salmacis, a *Nymph*, who falling in Love with *Hermophroditus*, Son of *Mercury*, begot him on *Venus*, grew so Impatient, that leaping into a Fountain where he was bathing, she endeavoured to oblige him to deflower her; but not being able to gain him in that piece of Service, she prayed the Gods, whilst she twined about him, that they might become one body, which was granted her, and so they became the first that bore the Evidence of either Sex Incorporated.

Salome, Sister of *Herod* the great King of the *Jews*, she stired up *Herod* to put the fair and vertuous *Mariamne* to Death, by open beheading her, under pretence she pretended to Poison him; and afterward plotted the Death of *Alexander* and *Aristobilus*, the Queens two Sons by *Herod*, as also of two of her own Husbands, *Joseph* and *Costoborus*, and afterward dyed miserably her self.

Salome, Mother of St. *James* and St. *John* the Apostles, a very Virtuous and Pious Woman, who mainly propagated the Gospel by her exemplary Life..

Salus, a *Roman* Goddess, she had her Temple on the Mount *Quirinal*, which

was

was much beautified and adorned by *Augustus*.

Sappho, stil'd for her curious Verse, the tenth Muse, but her wanton way of Writing hindered much of the Merit of them. Of her see more.

Sarah, the Wife of *Abraham* the Patriach, and Daughter of *Haram*, an obedient, Virtuous and beautiful Woman; she was the Mother of *Isaac*. She dyed *Anno Mundi* 2175, aged 137 years, and was buried in a Cave near *Hebron*.

Sachaca, a *Babylonish* Goddess, held by the manner of her Worship to be the same with *Ops* or *Terra* of the *Romans*; her Ceremonies were continued five Days in a year successively, in which time the servants ruled, and the Masters obeyed.

Scylla, Daughter of *Nisus* the *Magerensine* King, she betrayed him and the City to *Minos* King of *Creet*, with whom she fell in Love at the Siege, by cutting off, and delivering him her Fathers Lock of Purple Hair.

Segetia, by some called *Segestia*, a *Roman*, Prayed to by them to take care of their Corn.

Seia, another Goddess worshipped by them, to whom they intrusted the care of the seed new sowen; she had a statue to her, and was Invoked to Fertelize the Earth in time of scarcity.

Semele, *Daughter* to *Cadmus* the *Thebian* King, with whom *Jupiter* had secret Meetings; yet *Juno* distrusting the matter, came to her in the shape of an old Beldam, and incited her to perswade him to lye with her in the same Glory which he accosted the Goddesses in the skies; *Jupiter*, tho loath, granted her at the next meeting, but proved too hot for her, she being burnt to Ashes by his Lightning, yet being with Child with *Bacchus*, he took the Embrio out of her womb, and opening his Thigh, sewed it up there till the full time of his Birth was come.

Semizamis, Queen of *Assyria*. Of her see more.

Serana, Empress to *Diocletian*, and Daughter of *Theodosius* the great, she moderated much of the Persecution against the Christians, and did the Church many singular favours in those bloody times.

Sforce (Katharine) Married to *Feronimo Riario*, Prince of *Flori*, when *Franciscus Ursus* headed the Rebels, Kill'd her Husband, and put her and her Children in Prison; she perswaded them to let her speak to the Governour of the Castle, that still held out, for her to Surrender, leaving her Children as a Pledg; but being got into that strong place, she sent to command the Rebels to lay down their Arms, and return to it

their

their Obedience; which so haunted them, that they forsook their Leader, and by Anxiliary Aids recovered the whole Countrey, over which she ruled many years prudently and justly.

Sibylla, Wife to *Guy* of *Luzignan*, and sister to *Baldwin*, the Fourth King of *Jerusalem*. She, after the Death of her Brother, and her Son, whom his Uncle appointed to succeed him, caus'd her Husband *Guy*, to be Crown'd, setting the Crown upon his head with her own hands, saying, *That he being her true Husband, she could not make choice of any other to be King.* But this soon after caus'd great disturbances, and much weakened the Kingdom.

Sibylls. They were Twelve, and accounted Prophetesses, foretelling many wonderful things. Of these see more in this Work.

Sighitta, a mean Woman, a Native of *Holland*, was so passionately beloved by *Christierne*, King of *Denmark*, though he was at the same time marry'd, that he gave her an unlimited power, and all Grants and Great Offices were disposed of by her; so that finding her Ascendant over that Easy Prince, who had raised her from a Beggar, so near a Throne, she grew so proud and arrogant, that the Queen and Nobles could no longer endure it; but deposing the King, and placing his Uncle in his stead, she fled to *Holland*, and there in a little time became as poor and miserable as ever.

Sigea (Louise,) Daughter to *Diego Sigea*, a very learned *Lady*; she understood *Arabick*, *Greek*, *Latin*, *Hebrew* and the *Syrick*; she was skill'd in Philosophy, and the liberal Sciences, tho she dy'd very young, and was lamented of divers learned men.

Sirens, or **Sirenes**, *Sea* Monsters, that by their melodious Notes, draw men to leave their ships, and by leaping into the *Sea*, being drown'd, they devour them.

Sisygambis, Wife to *Darius*, King of *Persia*, who being taken prisoner by *Alexander* the Great, at the Battle of *Arbella*, was courteously entertain'd by him; and altho she was exceeding beautiful, he preserv'd her Chastity; and she dying for the Grief of so great a loss, he gave her honourable burial.

Sisigambis, Mother to *Darius*, a woman of great Courage, who bore all her afflictions with patience, and dispised the Frowns of Fortune.

Sophia, Empereſs to *Justinian* the second; she held a great sway in the Empire; and after her husbands death, advanced *Tiberius* to the Throne, in hopes of marrying him; but finding her self defeated, she, in Favour of *Justinian*, the Nephew of *Justine*, conspir'd against him.

Sophonisba, of *Cremona*, a Lady very Famous for her skill in painting.

Sophronia, a *Roman* Lady, who being ravished by the Tyrant *Maxentius*, begg'd leave of her husband that she might kill her self; which accordingly she did, and is called *the Christian Lucretia*.

Spaco, Wife to *Mithridates*, Herdsman to *Astyages*, King of the *Medes*; she was Nurse to *Cyrus*, the Great King of *Persia* and *Media*.

Statira, the beautiful Daughter of *Darius Codmanus*; she was taken Prisoner at the battle of *Issus*, by *Alexander the Great*, and at his return from the Conquest of a great part of *India*, he marry'd her, though when she was offered as a Pledge of Peace by her Father, he refused it, and at the Wedding gave away 9000 Golden Cups to so many persons that attended the Feast. After his Death she was murthered by *Roxana*, his first Wife, being then great with child by *Alexander*.

Stesicles, a Lady of *Athens*, Exceeding beautiful, beloved by *Themistocles* and *Aristides*, which Rivalship caused a great Division between them, upon which much mischief ensued in the state.

Stratonice, Concubine to *Mithridates*, King of *Pontus*, a Lady of great Courage and Beauty, yet contributed to his misfortunes, by siding with the *Romans*, upon a disgust she took for her husbands checking her Ambition; but afterwards she greatly lamented the Ruine of her house.

Sulpicia, a *Roman* Lady, living in the Reign of *Domitian*; she composed divers books, one in Verse of her own Amours, and boasted she was the first that incited the Noble Women of *Rome* to aspire to the Wit and Learning of the *Grecian* Ladies.

Sulpitia, daughter to *Paterculus*, a chaste and virtuous Lady, which made her only, among all others, be thought fit to dedicate the Statue of *Venus* at its setting up in *Rome*.

Sylvia, daughter of *Numitor*, an *Albanian* King, otherways called *Rhea*; she was Mother to *Romulus* and *Rhemus*, Founders of *Rome*, and held to conceive them by others.

Sylvia (Bottir); she founded the Order of the Conception, and retired with Twelve Virgins to an house given her by *Q. Isabella*, of *Castile*, and led a chaste Life all her days.

Syrinx, an *Arcadian* Nymph, beloved by *Pan*, the God of Rusticks, but flying from him to the River *Ladon*, she pray'd to be turned into a *Reed*, that she might escape his Lust; which being done, he made a Pipe of it to make the Shepherds merry.

Susannah, a chaste *Hebrew* Lady, who was wrongfully accused of Incontinency by the Elders, and proved Innocent by *Daniel*, to the shame and confusion of her Accusers.

Sable, (*Fr.*) Black colour in Elazon. It is also a Rich Fur of a beast, so called, like, and near as big as a Polecat, of colour between black and crown, and breeds in *Russia*, but most in *Tartaria*.

Strowling Morts. *Strowling Morts* are such as pretend to be Widows, travelling about from Country to Country, making Laces upon staves, as Beggars Tape, or the like; They are subtle Queans, hard hearted, light finger'd, hypocritical and dissembling, and very dangerous to meet, if any *Ruffler* or *Rogue* be in their company.

Shop-Lift. She is most commonly well clad, and one that wants more of Grace than Wit; she has several large Pockets about her, but that which stands her principally instead, is her Gown or Petticoat, in tuckt up before, that it will contain any thing without falling out. Thus prepared, she will boldly go into a Mercers shop, and there pretend to lay out a great deal of Money; whereas her whole intent is to convey into her lap some Piece of *Silk* or *Satin*, which will lie in a little compass. And that she may the better facilitate her purpose, she will be very troublesome to the Shop-keeper, by causing him to shew her much variety of Commodity, to the intent that what she hath stolen may not be easily miss; And having sped in one Shop, she will attempt other Shops of a different Profession; She hath variety of Customers for these stolen Commodities; As Taylors, Piece-Brokers, *&c.* Where she makes up her Merchandise.

She Orators, *that have pleaded their own Causes, or others.*——Strange and admirable is the Efficacy and Force of Eloquence. *Amesia*, a modest *Roman* Lady, who being of a great Crime accused, and ready to incur the sentence of the Prætor, she in a great confluence stept up among the people, and without any Advocate, pleaded her own Cause so effectually and strongly, that by the publick Suffrage she was freed and acquitted from all Aspersions whatsoever, which she did with such a manly, yet modest constancy, that from that time forward she was called *Androgine*. Equal to her was *Hortensia*, the Daughter of Q. *Hortensius*. She, when the *Roman* Matrons had a grievous Fine put upon them by the Tribunes; and when all the Tribunes, Lawyers and Orators were afraid to take upon them the Patronage of their Cause; this discreet Lady in Person, pleaded before the *Triumvirate*, in the behalf of

the Women; which she did boldly and happily; For, as one hereditary to her Fathers Eloquence, she prevailed so far, that the greatest part of the mulct imposed upon them was instantly remitted. Differing from their modesties, was that of *Caia Affrania*, the Wife of *Lycinius Bruttio*, a Woman pompt and apt for all contention and discord; and in all Troubles and Controversies still pleaded her own Cases before the Prætor. Not that she wanted the help of an Advocate, but rather to express her own impudence; whose common railing and loquacity before the Bench, grew to that scandal, that it almost stretcht to the injury of the whole Sex; insomuch, that if any woman were justly taxed with boldness or irregularity, she (in the way of a Proverb) was branded with the Name of *Affrania*. My Author leaves her with this Character, *That it is much better to enquire when such a monster dy'd, than curiously to be inquisitive when, or of whom she was born.* Val. Max. lib. 8. cap. 3. ——From Orators I come to Sophists, and from Declamers to Disputants. It is reported of *Cæcilia*, the chast *Roman* Virgin (being married against her Will, to a Noble Gentleman, called *Valerianus*) when they were left together in the Bride-Chamber, she with her strong Reasons and prompt Arguments, discoursed and disputed with him in the Patronage and Defence of her Virginity; proving unto him from the Scriptures, how justly vowed Chastity is more acceptable in the Eyes of the Great maker, than marriage: insomuch, that notwithstanding his heat of Youth, meeting with a Tempting, Provoking Beauty, the Convenience of Opportunity, Time and Place, (with the lawfulness of the Act, Establisht by the Ceremonies of the Church) yet he (at her intercession) not only abstained from that time to offer her any Force or Violence, but ever after, betwixt themselves vowing lasting Virginity.

Sisters Love to a Brother.—— *Itaphenes* being to suffer Death by Order of *Darius*, his Wife cast her self groveling before the Court Gate, with such pitiful Ejaculations and Clamours, that they came even to the Ears of *Darius*, and much penetrated him, being uttered with such passionate and moving Accents, able to mollifie the Flint, or soften marble. Impresst therefore with her pitious lamentations, the King sent unto her, That her Tears and Clamours had so far prevailed with him, that from the condemned Society they had ransomed one, and one only, to continue the memory of their Name and Family; chuse amongst them all, whose life she most favoured, and whose safety with the greatest affection desired; but further than this to grant her, his sentence was unalterable.

None

None that heard this small(yet unexpected) Favour from the King, but presently imagined she would either redeem her husband, or at least one of her sons, two of them, being all she had, then groaning under the burthen of that heavy sentence. But after some small meditation (beyond the Expectation of all men) she demanded the life of her brother. The King somewhat amazed at her choice, sent for her, and demanded the Reason, Why she had preferred the life of a brother before the safety of such a Noble husband, or such hopeful children? To whom she answer'd, *Behold (O King) I am yet but young, and in my best of years, and I may live to have another husband, and so consequently by him more children; but my father and mother are both aged, and stricken in years; and should I lose a brother, I should for evermore be deprived of that sacred Name.*

Sentiments *of the Author concerning women.*——I admire the Resolution of the *Indian Wives*, who in contempt of Death, scorn to survive their Husband's *Funeral* Pile, but with chaste Zeal, and an undaunted Courage, throw themselves into the Flames, as if they were then going to the Nuptial Bed. Certainly they calculate aright, who reckon the Day of our Death, the Day of our Nativity, since we are then Born to Possession of Immortal Life. For this Reason I honour the Memory of *Ludovicus Carteſius*, the *Paduan* Lawyer, who in his Last Will and Testament ordered, that no sad Funeral Rites should be observ'd for him, but that His Corps should be attended with *Musick and Joy* to the Grave, and as if it were the Day of Espousals, he commanded that Twelve Suits of Gay Apparel should be provided instead of Mourning for an equal number of Virgins, who should usher his Body to the Church.——It will not, I hope be an unpardonable Translation, if I *start back* from the melancholy Horrours of *Death*, to the innocent Comforts of *Humane Life*, and from the Immortal Nuptials of this *Italian*, pass to the Mortal Emblem, the Rites of Matrimony, the Happiness of *Female Society*, and our Obligations to Women. 'Tis an uncourtly Vertue, which admits of no Proselytes but Men devoted to Cœlibacy, and he is a Reproach to his Parents, who shuns the Entertainments of Hymen, the blissful Amours of the Fair Sex, without which he himself had not gain'd so much as the Post of a *Cypher*, in the Numeration of Mankind, though he now makes a Figure too much in Natures Arithmetick, since he wou'd put a stop to the Rule of *Multiplication*. He is worse than *Numa Pompilius*, who appointed but a set number of Virgins, and those were free to Marry, after they had guarded the Sacred Fires, the Term of

four years: Whereas if this morose Example were follow'd, all Women should turn *Vestals* against their wills, and be consecrated to a *peevish Virginity* during their Lives. I wonder at the unnatural Phancy of such as could wish we might procreate like Trees, as if they were *Asham'd of the Act*, without which they had never been capable of such an extravagant Thought. Certainly he that Created us, and has riveted the *Love of Women* in the very Center of our Natures, never gave us those passionate Desires to be our incureable Torment, but only as Spurs to our Wit and Vertue, that by the Dexterity of the one and the Integrity of the other, we might merit and Gain the *Darling Object* which should consummate our Earthly Happiness.—I do not patronize the smoke of those *Dunghil-Passions*, who only court the Possession of an Heiress, and fall in Love with her money. *This is to make a Market of Women*, and prostitute the Noblest Affection of our Souls to the sordid Ends of Avarice. Neither do I commend the softer Aims of those, who are wedded only to the *Charming Lineaments* of a Beautiful Face, a clear Skin, or a well shap'd Body. 'Tis only the Vertue, Discretion, and *good Humour* of a Woman could ever captivate me.—I hate the Cynical Flout of those who can afford Women no better Title than *Necessary Evils*, and the lewd Poetical License of Him who made this Anagram, *Uxor & Orcus*——*idem*. That Oratour whisper'd the *Doctrine of Devils*, who said, Were it not for the Company of Women, Angels would come down and dwell among us. I rather think, were it not for such ill natur'd Fellows as he, Women themselves would prove Angels.——'Tis an ungrateful Return, thus to abuse that *Gentle Sex, who are the Moulds in which all the Race of* Adam *are cast*: As if they deserv'd no better Treatment at our Hands, than we usually give to Saffron Bags and Verde Bottles, which are thrown into a Corner, when the Wine and Spice are taken out of them. The Pagan Poet was little better than a Murderer, who allow'd but two good Hours to a Woman.

τὴν μίαν ἐν θαλάμοις, τὴν μίαν ἐν θανάτῳ.

Unam in Thalamo, alteram in Tumulo.

For my Part, I should esteem the World but a *Desert*, were it not for the Society of the *Fair Sex*; and the most Polished Part of mankind wou'd appear but Hermits in masquerade, or a kind of *Civilized Satyrs*, so imperfect and unaccomplish'd is our Virility, without the Reunion of our *lost Rib*, that Substantial and

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Integral Part of our selves. Those who are thus disjoynted from Women, seem to inherit *Adam's Dreams*, out of which nothing can awake them, but the embraces of their own living Image, the Fair Traduct of the first Metamorphosis in the World, *the Bone converted into Flesh*. They are always in Slumbers and Trances, ever separated from themselves in *a wild pursuit* of an intolerable Loss, nor can any thing fix their Volatile Desires, but the powerful magnetism of some Charming *Daughter of Eve*. These are the Centers of all our Desires and Wishes, the true *Pandoras* that alone can satisfie our longing Appetites, and fill us with *Gifts and Blessings, in them we live before we breath*, and when we have tasted the *Vital Air*, 'tis but to dy an amorous Death, that we may live more pleasantly in them again. *They are the Guardians of our Infancy, the Life and Soul of our Youth, the Companions of our Riper Years and the Cherishers of our Old Age*. From the Cradle to the Tomb, we are wrapt in a Circle of obligations to them for their Love and good Offices. And he is a monster in Nature who returns them not the Caresses of an *Innocent* Affection, the Spotless Sallies of Vertue and Gratitude. *Love is the Soul of the World*, the Vital Prop of the Elements, 'tis the Cement of Humane Society, the strongest Fence of Nature. Earth would be a Hell without it, neither can there be any Heaven where this is absent. ——— Yet I am no *Advocate for those general Lovers*, who not content to let this active Passion run within the lawful Channel of chast marriage, swell it up with irregular Tides, and wanton Flouds of Lust, till it wash away the Banks of Reason and morality, find out new Passages and Rivulets, encroaching on other mens Possessions, or at least dilating on the general waste of the weaker *Sex*, who ought to be as Gardens enclos'd, or holy Ground, not to be prophan'd by the Access of every bold Intruder. I approve not the Incestuous mixtures of the *Chinese*, where the Brother marries the Sister, or next a-kin; Nor the sensual Latitude of the *Mahometans*, who allow every man four Wives, and as many Concubines as he can maintain. But above all, I detest the wild and brutal Liberty of that *Philosopher*, who in his Idea of Humane Happiness, conceiv'd a promiscuous Copulation *ad Libitum* to be a necessary Ingredient of our bliss. ——On the Other side, my Regards to that sex are not circumscrib'd within such narrow Limits, as to exclude any from our Conversation and Friendship, that by any warrantable Title can lay a Just Claim to it; I wou'd have our Commerce with Females *as General* as is their Number that deserve it,

whose Knowledge and Vertue will be a sufficient security from criminal Familiarities, and from the scandals of the World. There are among that sex, as among men, Good and bad, Vertuous and Vicious, and a Prudent man will so level his Choice, as not to stain his Reputation, or hazard his Integrity. 'Tis no small Point of Discretion, I own, to *regulate our Friendship with Women*, and to walk evenly on the borders and very *Ridge of a Passion*, whose next step is a Precipice of Flames not kindled from the Altar of Vertue. However, 'tis not impossible to *conserve Innocency, on the Frontiers of Vice. There is no Difference of sex among Souls*, and a Masculine Spirit may inhabit a Womans Body. It is disingenuous to rob Vertue of the Advantages it receives from Beauty, which makes it appear like Diamonds enchac'd in Gold, and gives it a greater Lustre. *Reason it self will appear more Eloquent in the mouth of a fair maid, than in that of the most Florid Orator*: And there are no Figures in all the System of Rhetorick so moving and forcible as the *peculiar Graces of that Sex*. I am of Opinion that Men can boast of no Endowments of the Mind, which Women possess not in as great, if not a greater Eminency. There have been *Muses as well as Amazons*, and no Age or Nation but has produced some Females Renowned for their Wisdom or Vertue. Which makes me conclude, that the Conversation of Women is no less useful than pleasant, and that the Dangers which attend their Friendships and Commerce, are recompensed by vast Advantages.——But whatever may be adduced against the *Friendships* we contract with Women, there is not in all the *Magazine of Detraction* any Weapon of Proof against the mutual Intimacies of our *own Sex, the generous Endearments of Souls truely Masculine and Vertuous, united by Sympathies and Magnets whose Root is in Heaven*. No Panegyricks can reach the Worth of these Divine Engagements, since they admit not of any Mediocrity, but derive their *Value onely from their Excess*. I have been always slow and cautious in contracting Amities, lest I should run the Risque of his mistake, who while he thought he had an Angel by the Hand, held the Devil by the Foot: But where I have once *pitch'd* my Affection, I love without Reserve or Rule. I never entertain without suspicion the warm Professions of Love, which some Men are apt to make at first sight. Such *Mushroom-Friendships* have no deep Root, and therefore most commonly wither as soon as they are form'd. Yet I deny not, but that there are some *secret marks* and Signatures which Souls ordain'd

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for Love and Friendship can read in each other at a Glance, by which that Noble Passion is excited, that afterwards displays it self in more apparent Characters. This is the *silent Language* of Platonick Love, wherein the Eye supplies the Office of the Tongue; *'tis the Rhetorick of Amorous Spirits* wherein they make their Court without a Word. There are some lasting Friendships which owe their Birth to such an Interview, but their Growth and Fastness proceeds from other Circumstances, being cherish'd by frequent Conversation, repeated good Offices, and an inviolate Fidelity, which are the only proper and substantial Aliment of Love. 'Tis impossible to fix a durable Friendship, wherever we place a *Transient Inclination*, because of the insuperable Necessities which divide particular Men from each Others Commerce or Knowledge, after they have begun to Love. In the Orb of this Life Men are like the Planets, which now and then cast friendly Aspects on each other *en Passant*: But following the Motions of the Greater Sphere of Providence, they are again seperated, their Influences dissolv'd and new Amours commenc'd. But I would have my Friendship resemble the *Fixed Stars* and Constellations, who in the Eternal Revolution never part Company or Interests.——I have ever look'd on those men to be but *one step differenc'd from Beasts*, whose Love is confined onely to their own Families or Kindred. Such a narrow affection deserves not to be rank'd in the *Prædicament of Humanity*. My Love is communicative, it makes a large Progress, and extends it self to strangers, it takes in Men of different Humours and Complexions, Customs and Languages, it refuses none that have the *Face of Men*, but with wide open'd Arms embraces all that bear the stamp of Humane Nature. And I have this *peculiar in my Temper*, that I find not the least Reluctancy in loving and doing Good to my *Enemies*. That which costs others so much Labour and Toil to perswade themselves to, is to me as familiar and easie, as to laugh at a ridiculous Object, and I esteem it not so properly a Vertue in my self, as a Gift of Nature, the Effect of my Constitution.

Scullery-Maids *in Great Houses.*——There are several *Rooms* that you must keep sweet and clean, as the *Kitchen*, *Pantry*, *Washhouse*, *&c.*——That you *wash* and *scowre* all the *Plates* and *Dishes* which are used in the *Kitchen*, also *Kettles*, *Pots*, *Pans*, *Chamber-pots*, with all other *Iron*, *Brass*, and *Pewter* materials that belong to the *Chambers* or *Kitchen*; And lastly, you must *wash* your own Linnen. Thus *Ladies*, I have endeavoured to shew your *Servants* their duties in their respective *places*. Six

Six Nights Rambles *of a Young Gentleman through the City, for the detection of lewd women, as I find them inserted in the* Athenian Mercury, *Vol.* 3. *Numb.* 3. *in the manner following, viz.*— The first Night I travers'd the *Pall-mall*, and read the Face of every unmask'd Lady I met; and if mask'd, I started some question that still gave me an Indication of their Temper, endeavouring to light upon as refin'd, yet modest piece of Wickedness, at I could; At last, having made (as I thought) the best of the *market*, away we walk'd to drink upon the Bargain. So after several Glasses, and some little insignificant prittle prattle, I fix'd my Eyes upon her, and said,——Madam, methinks I read some Lines and Characters of Goodness in your Face, which are not yet absolutely defac'd. Your Education, I'm confident, has not been unhappy. Pray be Free, and tell me, are you yet Proof against the Lashes of your Conscience? Sir, (*said she*) your Design I know not, but I dare not believe it to be ill, you having made such an inquisitive Prologue. No indeed (*replied I*) my request proceeds purely from a Generous Pity at your misfortunes, which are sufficiently slavish. Alas, Sir! (*said she, and sigh'd*) 'tis a slavish Riddle, to chuse what I hate. I have repeated these Actions, but never without regret and self-abhorrency for such a Folly.——This I had peculiar to my self, that I never was mercenary, thinking it a greater baseness to *sell* my Heaven than *give* it: I was first betray'd by keeping company with a Lady that was not over modest; but not thinking to engage my self, till one of her Gallants weaken'd my Resolves, and at last——I know not what; but I was ruin'd; for all my Resolves are now too weak to resist, never being able to hold out a quarter of a year together; but secure my Honour for this once by secrecy, and not watching me to my Lodgings; and I hope the Novelty of this Enterprise may have New Effects upon me, and keep me from doing such actions as must be repented of, or I am undone.—— The next attack was a City Madam, with a melancholy air in her Face, which put me upon acting as follows: after having drank a Glass or two, she began to draw a little too near me; whereupon I rose up, and with as severe a Look as I could affect, I said, 'Madam, 'keep off; You think I'm flesh 'and blood; and I doubt not 'but that I imitate it near e-'nough to deceive your Eyes: 'assure yourself I am not what 'I appear: Reclaim your 'Whoredom, or you are lost: 'You have but a little 'Time left, make good use of 'it: If you are otherwise re-'solv'd, view these Features, 'and expect me to be a Wit-'ness against you at the Day of

'of Judgment. Here she wax'd pale, and swooned away; and as soon as she came to her self again, I left her: and enquiring the next Day about her, I heard she took me for a Spirit, and was resolv'd to follow the advice of her strange monitor.—— The third was a *Savoy* bird, well skill'd in Confidence, and the depth of Pockets; but so simple and foolish in all her answers, that I think nothing can reclaim her but afflictions.—— The next Enterprise was an Old Friend, a Companion of mine, whom I overtook, caressing a Lady near the *May-Pole* in the *Strand*; but being not certain, I kept behind them till they came to S——*lane*, where seeing them turn down, I made an halt, and they came up again presently into the *Strand*; so resolving to be satisfy'd, I made up to them, and by asking, *What is't a Clock*, discovered the Truth of the matter: The Lady finding my acquaintance with my Friend, scowr'd off; and he seeing himself discover'd, begg'd my silence, and promis'd a Reformation, which I hope he has kept to ever since, having given me such satisfaction as argues his sincerity in this affair.—— The fifth Engagement occasion'd this Confession. That she had an easie tender Education, but her brother grew Extravagant, and instead of paying hers and her sisters Portions, he spent all, and she having no way left to get her bread, and not being able to work, took up this Course, which (*said she*) at first was very afflicting and uneasie to my Conscience; but has worn off by degrees; tho after all, I could wish I had begg'd, rather than liv'd thus dissatisfy'd; for I have lost my Credit, am asham'd of my Friends, afraid of my Enemies; and which is yet worse, see no probability of living under better circumstances all my Life, and must die without hopes of mending it in the other World.—— The sixth and last Enterprise was so like the story of *Paphnutius*'s converting of an Harlot, that I shall tell that only perhaps not yet known to every body: He put on the habit of a Soldier, and went to an infamous house; and chooshing his Woman, he desired to go with her into a private Room, where none might see him; she brought him into a Chamber, which he objects against, as not private enough; she brings him into the most private Room in the House: he looks about every way, asks if they were secure there? And if none saw 'em? She answer'd, *None but God or the Devil.* And believest thou, saith he, that there is a God? She answered, *Yes.* And believest thou that he is every where present, and seeth all things? She answer'd, she did believe it. and shall we (saith he) sin so shamefully under the Eye of the most *Just Judge* that seeth all things? Hereupon she had

nothing

nothing to say for her self, but fetched a deep Sigh, being asham'd of her wicked Life, lived afterwards on Bread and Water, and not daring to take the Name of God into her mouth, but frequently repeated these words, *Thou who hast made me, have mercy on me*, and so she continued three years and dyed. To this conviction *our present Instance* agrees, and we are not without hopes of like effects in the rest. *Ladies* if the Time and moneys spent in these *six Nights Rambles*, may reclaim or hinder the Debauchery of one *single* Person, I shall think it all worth my labour of inserting here.

Sicilian Matron. That *Sicilian* matron closed her content with an incomparable contempt of the world; who publickly protested, That she could Eye nothing in this Theatre of Earth, that might seem worthy to entertain so divine a Guest as her soul. And as of a finite to an infinite, there was no proportion, so it was impossible that the Circumference of Earth should confine that infinite beauty of the soul to her dimensions.— That modern mirror of True Nobility expresst her self a brave Soveraigness over her affections; who held it the greatest derogation to Feminine honour, to discover the least distemper in subjects of anger. 'When I take a serious survey, *said she*, of mine 'own infirmity; and re-collect 'daily what cause I give my 'maker to be angry with me: 'I am half ashamed to express 'my passion of anger to any. 'Can he forbear me who made me; and cannot I forbear 'them who are equal in their 'creation with me?

Spicery, &c. It is a very commendable quality in Gentlewomen, whether young or ancient, to visit the sick; which that they might perform with as much Reputation as Charity, they should have some knowledge in Physick, and in the several Operations of Herbs and Spices.—— And in the first place, because the Knowledg of the sundry sorts of Spices is very requisite, we will begin with them.—— *Pepper* is a very hot and dry Spice, even to the fourth degree. *Black Pepper* is with us most in use; it heateth much, it cutteth tough and gross Flegm, it helpeth Concoction, and is good against Cruditys. *Dry Ginger* is very hot, and though not so much in use to season either fish or flesh, as *Pepper*, it is good to help Digestion, and to open Obstructions, to discuss wind, and to expel it out of the body. *Green Ginger* preserved in the *Indies*, is not so hot, and it is good to eat fasting for a waterish, or a windy stomach. *Cloves* is a Spice brought from the *East Indies*; they comfort the head, heart and stomach, they help the Eye-sight and Concoction, and strengthen Nature.—— *Nutmeg* is the Fruit of a Tree growing in the

East

East Indies, and it is covered with that Spice which we call Mace. Nutmeg is accounted hot and dry in the second degree, and is good for the same Causes for which the Cloves are commended.—— *nace* covereth the Nutmeg, as already is expressed; it doth partake of the same Nature with it, it doth strengthen the animal parts, and it is good against Fluxes, and spitting of blood.—— *Cinnamon* is the inward Rind, or Bark of a Tree growing in the *East Indies*. This Spice, in regard of its fragrant smell, may justly challenge the first place of Excellency; it helpeth Concoction, and expelleth Urine. *Saffron*, though growing at home, is nothing inferiour to any of the former; it reviveth the vital spirits, it is very good against the Jaundies; it is also good to further the monthly Courses, and to facilitate birth. We shall follow the trace of good Husbandry, and from Saffron we shall descend to Honey. It is far better boiled than row, and is more nourishing and easier of Digestion.— The *best Honey* is very sweet, pleasant of smell, of a clear and yellowish colour. Honey is good in divers pectoral Infirmities, the Cough, shortness of breath, the Plurisy, *&c.*— In the next we shall give you an account of *Sugar*, which being more pleasant to the palate, is become in these latter Ages of a far higher Esteem, and every where in frequent use, as well in sickness as in health. Sugar is neither so hot nor so dry as Honey. The courser being the browner, is the most cleansing, and approacheth nearest to the nature of Honey. Sugar is good for Abstersions in Diseases of the Breasts and Lungs. That which we call Sugar-candy, being well refined by boiling, is for this purpose in the greatest request. There is one thing besides, of which you are to take an especial notice, which is, that a great store of our *finest Sugar*, and which is most called for, is Refined and whitened by the means of the Lee of Lime, which how prejudicial it is to our health, I leave to every one to judg.—— I should here give you an account of the skill in several Diseases, and of what Medicines are most effectual for their recovery, in which our accomplished Ladys ought to be well instructed; but if I should fall upon all particulars, I should make this *Dictionary* to swell into a *Folio*. I shall only acquaint you, that we have under our own Hedges, many excellent Aromatical Plants, such as *Rosemary*, *Lavender*, *Time*, *Savory*, *Sage*, *Mints*, *Pennyroyal*, *Bazil*, *sweet Cervil*, *Avens*, *Angelica*, and many others, insomuch that some persons do wonder, that being supplied at home with such excellent Simples, we should seek so eagerly for outlandish Spices.

Single Life. There are many (no doubt) of great E-

Eminence, and those of Esteem among all Ranks of Men, who make a *vertuous* Choice of a *single Life*: Neither will I intrude upon those of the *sacred Function*, so as to restrain them within the compass of this *Discourse*: For although I cannot but dissent from the *Church* of *Rome*, in her indispensable injunctions of *Cœlibacy* to her *Clergy*, which not seldom becomes a *Snare* to such as would live continently in a *matrimonial State*; so on the other hand, I must needs commend the pious Practice of *some men* in our *Church*, who espouse a single Life, to avoid the Incumbrances of the World, the more immediately to apply themselves to a better discharging the Duties of their Profession.——Yet I would have all that are for *a single life* to consider that *marriage* will prevent Diseases, and improve Health: I need not spend time to prove this, which our *bills* of *mortality* are too great an Instance of; They that please to consider them, will see how like *Pestilence* that walks in darkness, that Disease which we disguise under the name of *Consumption*, sweeps away *Thousands*, and how our Votaries to *Venus* are macerated, they that walk the *streets*, must needs observe.——If we compare our *English Bodies* (which in former Ages were inferior to few in *Europe*) with the more Temperate *Swede*, and *Germans*, I mean, not as to *Bacchus*) the difference will be too apparent, in relation to what advantages a *married* in preference to a *Single Life*, produces. The First, like the *Sober Traveller*, keeps a regular pace, and so spends the more time in his Journey, and preserves his Health, the latter *Rides Post*, which brings him sooner to his Journies end, and that with *aking Bones*. The Health and Temperature of the Body, when under the Conduct of a straying Lover, is like to an Estate in the hands of a Prodigal, open to the attempts of every *Harpy*, for our extravagance is one day at the Court of *Bacchus*, and the next at that of *Venus*, where he can be no *Favourite*, if he comes with any reserve; and as his Converse meets with none to preserve him, so neither when he falls is there any to pity him. But 'tis otherwise with the married man, whose house furnishes him with safer Delights, and his Wife and Children are as well a Guard to him, as he the instrument of their preservation. —— 'Tis easier to prevent than retrieve a mischief; and in transgressing with Women, if we believe the wisest of men, he tells us, *that none that go unto her return again*: that is, few do, if they have drank deep of those stolen Waters. The same author advises the young man to rejoice in the Wife of his Youth. —

Such

Such as do so, are armed against the assaults of lewd Debauches: The worst of men revere *Vertue* in those they love, though they run retrograde themselves. That which recommends a *Miss* is odious in a *Wife*; and we rarely find a man so bad as to distaste his Wife for her *Vertue*.——If that Old Fashion of Wives were renewed, the modish man of *Love* would be so singular, that he must, if but to suit the general *Humour*, have a Wife, and then by consequence must, at least, in outward conformity, be demeanable to the *Laws of God and man*, and then our *Coffee-Houses*, and *Plays*, would not abound with *Champions* for all licentiousness; it is such as have no *property* of their own, who cry up that which may *destroy* it in other men.—— There seems to be a spiritual as well as a natural blessing in marriage; for though the Nature of man is so depraved, that in all its choice of Things in this World, he makes Vertue the least Ingredient; so that in Honours, Riches, Power, Friends, and all the rest of the World's Inventory, Vertue makes not always a Figure; yet in the choice of a Wife, 'tis the prime motive. Is she fair, rich, witty, and not vertuous? Neither the wise nor the rich man will make her his *Choice*. And as marriage abates the irregular lives of men, so it produces a *sober*, and well disposed *Posterity*: How often do we see *mothers* vie with their Neighbours in the *Infant Divinity* of their children, in which they have not only the Praise of men, but the Encouragement of a sacred Promise, *viz. Teach thy Child when he is young, and he will not forget it when he is old.* The *Testimony* of that great King, which he gives of his *mother's* Instruction, is very remarkable, which runs thus: *The words of King Lemuel, the Prophecy, that his mother taught him; What my Son! and what, the son of my Womb! and what, the son of my Vows!* See a book call'd *Marriage promoted.*

Silence. The true Vertue of Silence cannot be too much commended. It is such a Quality that I want words to express its worth. I cannot well tell which I should most commend to *Gentlewomen*, either *speech* or *silence*, since the one of them doth too much, and the other too little; Speech enricheth, and corrupteth, but silence is poor, but honest. I am not so much against Discourse, as vain Prating, which consumes time, and profiteth no Body. Speech indeed is one of the blessings of Nature, but to Ride still on the top of it is too vehement, ——The first word in the school of *Cleanthes*, that great Philosopher, was *silence*; and the first word of command amongst Souldiers in the Field now adays, is silence. A talkative man

or

or Woman is like an unbraced Drum, which beats a wise Man out of his wits. ——Many States have used to punish the laying open of Secrets, with the loss of their Tongues, which was a very just Law, and a sure one, for no example prevails with a born Tatler, but the forfeit of his Tatling Organ. I wonder that the *Turks* do not generally deprive their slaves of their Tongues, as of their stones; methinks they should be as jealous of their secrets, as they are of their Lusts. Certainly all people that are subject to this flux of words, are very dangerous. I never knew Tatling a safeguard, but only by the Geese that preserved the Capitol.——I shall conclude this head with that of a famous Writer, *There is a Time when nothing, there is a Time when something, but there is no Time when all things are to be revealed.*

Secret Lovers. Let us here instance what Rare modesty hath been shown by Women in the secret Expression of their affection. How loth to be seen to love; and how Faithful to those they did love: How shamefac'd in their professing, and how stedfast in their Expression. *I prefer love before life*, said that Noble *Aurelia* to one of her maiden sisters; *yet had I rather lose my life than discover my love.* The like said that sweet *Sulpitia*, *I could find in my heart to dye for my Love, so my Love knew not I dy'd for his Love.* The like said that virtuous *Valeria*; *I could wish to dye, so my* Cleverius *knew not for whom I wish'd to dye.* That brave *Burgundian* Lady express'd the *like* modesty: *I will pass by him*, said she, *and never Eye him: my* Heart *shall only speak to him; for my* Tongue, *it shall rather lose it self than* unlooosen *it self to him.*—— A Rare Expression of Affection shewed that young maid; who, seeing her Lover deprived of all means to enjoy her, by the averseness of his Father; and understanding how he had resolved, through discontent, to take his Fortune beyond the Seas, with a Religious Vow, never to solicit any Womans Love, for the space of five Years. She, though till that time, she had ever born him respect with such *discreet Secrecy and Reservedness*, as no Eye could ever discover her affection; intended under a disguised habit, to accompany him in his Journey. Cutting therefore her hair, and taking upon her a Pages habit, she came aboard in the same Ship wherein he was received; and so continued during all that Sea Voyage, by the help of that disguise, and discolouring of her hair, to her Lover, altogether unknown. And being now arrived at the Port at which they aimed, this disguised Page beseeched him, that he would be pleased to accept of his service; pretending, that since his arrival, he had heard of the Death of his dearest Friends

and

and such as his livelihood relied on; so as he had no means to support him, nor in his present distress to supply him, unless some charitably disposed Gentleman, like himself, would be pleased to take compassion of him, and entertain him. This exil'd Lover commiserating his Case, took her into his service; little imagining that his *Page was his mistress*. But no doubt, bore his late entertained servant more respect for the resemblance he conceived betwixt his Page and mistress.—Thus lived they together for a long time: during which space, she never discovered her self: holding it to be to no purpose, seeing he had taken a solemn vow (as was formerly said) that he would solicit no Womans love for such a time: so as, rather than he should violate his vow, (which by all likelyhood he would have done, had he known who was his Page) she chused to remain with him unknown, expressing all arguments of diligence and careful observance that any master could possibly expect from his servant.——Hope, which lightneth every burden; and makes the most painful service a delightful solace, *sweetned the hours* of her expectance: ever thinking, how one day those five years would be expired, when she might more freely discover her love, and he enjoy what he so much desired. But Fate, who observes no order betwixt youth and age; nor reserves one compassionate tear for divided Loves, prevented their hopes, and abridged their joys by her premature death. For being taken with a Quartan Fever, she languished even unto death: Yet before her end, she desired one thing of her master, in recompence of all her faithful service; which was, that he would be pleased to close up the eyes of his Page, and receive from him one dying kiss: and lastly to wear for his sake one poor Ring, as a lasting memorial of his loyal love. All which his sorrowful master truly performed: but perceiving by the Posy of the Ring that his deceased Page was his mistress: and that he had bestowed that Ring on her, at such time as he departed from her; it is not to be conceived, what continued sorrow he expressed for her.—A story of no less constant nor passionate affection may be here related of that deeply inamoured Girl; who, though she preferred her Honour before the Embraces of any Lover: and made but small semblance of any fondness, or too suspicious kindness to him, who had the sole interest in her love. Yea, so far was her affection distanced from the least suspicion, as her very nearest Friends could scarcely discover any

such matter betwixt them: yet at such time as her unfortunate Lover, being found a notorious Delinquent in a Civil State, was to suffer; when, all the private means by way of Friends that she could make, prevailed nothing for his delivery: and she now made a sad spectator of his Tragedy. After such time as the Headsman had done his office, she leapt up upon the Scoffold, and in a distracted manner, called all such people as were there present, to witness, That he who had suffer'd could no way possibly be a Delinquent, and she innocent, 'For this heart of mine (said 'she) was his; how could 'he then do any thing whereof 'I was not guilty.——Nor could this poor distempered Maid, by all the advice, counsel, or perswasion that could be used to her, be drawn from the Scaffold; ever and anon beckoning to the Executioner to perform his office: for otherwise he was an Enemy to the State, and the Emperours profest foe. Nor could she be without much force haled from the Scaffold, till his corps was removed.——But as *Vertue* receives her proper station in the *Meane*; so all *Extreams* decline from that *Mark*.—— Those only deserve approvement, who can so season their *Affections* with discretion, as neither too much coyness taxe them of coldness, nor too much easiness brand them of forwardness in the ordering of their *Affection*.—— This closeth fitly with those *Posies* of two cursory wits writ in a window by way of answer one to another.

She, she, for me; and none but she.
That's neither forward nor too free.

Which was answered in this manner, in a paralel way to the former.

That wench, I vow, shall be my joy,
That's neither forward nor too coy.

But thus much may suffice for instances of this kind.

Seminaries. The first *English* one beyond the Seas, was erected at *Doway* in *Flanders*, *anno* 1568. by Dr. *Allen*, afterwards Cardinal *Allen*, and *R. Bristow*. Another was set up at *Rhemes* in *France*, 1577. and another at *Rome*, 1578.

Sybils. *Sybils* were *Twelve Propheteſſes*. The first was call'd *Sambreta* or *Persica*, from the Name of *Persia*, where she was born. She propheſi'd Christs coming, and being born of a Virgin, pronounc'd him the Saviour of the *Gentiles*. — *Sybil* the second was of *Lybia*, and thence called *Libica*, who amongst other Prophecies, deliver'd this, *viz*. *That the Day should come wherein men should see the King of all living things*

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upon the Earth, and a Virgin Lady of the World, should hold him in her Lap.— *Sybil* the third of these, was of *Themis*, surnamed *Delphica*, from *Delphos*, the place of her birth, where she prophecy'd, *That a Prophet should be born of a Virgin.*—— *Sybil* the fourth was *Cumean*, born at *Cimeria*, a City of *Campania* in *Italy*; amongst other things she prophecy'd, *That God should be born of a Virgin, and have Residence and Conversation among sinners.*—— *Sybil* the fifth was called *Erythrea*, being born at *Babylon*; she prophecy'd much of the coming of Christ, and the Glory of the Christian Religion, insomuch that divers of the ancient Fathers of the Church have taken great notice of her predictions, as St. *Eusebius*, St. *Austin* and others, and that the first Letters of certain Prophetick Verses of hers (foretelling many strange Events, as the world's being at last consumed with fire, the Resurrection of the Just, &c.) make these words, *viz. Jesus Christ, Son of God, Saviour.* And indeed, though she was long before the birth of Christ, yet foretold a great deal of the Substance of the Christian Religion, and what wonders would be wrought.—— *Sybil* the sixth was born in the Isle of *Samos*, and from thence called *Samia*; she prophecying of our Saviour, says, *he being Rich shall be born of a poor Virgin; the Creatures of the Earth shall adore him, and praise him for ever.*—— *Sybil* the seventh was called *Cumana*, because she lived and prophesied in a Cave, which Cave is now to be seen near where ancient *Cumæ* stood, once a Famous Town in *Campania* in *Italy*; and in it to this day are strange Noises heard like the hissing of Serpents and Toads, &c. She prophecy'd many things of the *Roman* Government, which flourish'd in her Time, which Exactly came to pass in their Civil and Foreign Wars, as also of Christ, saying, *he should come from heaven, and remain here in poverty; That he should rule in silence, and be born of a Virgin.* She is held to write Nine books of Prophecies, which were brought to *Tarquinius Superbus*; but he refusing to give her her unreasonable demands for them, she burnt six before his Face, and yet obliged him to give as much for the Three as she asked for all, and then vanish'd: Which books were afterwards held in wonderful Esteem, and highly credited by the people. Amongst other things they contained a Prophecy of the coming of Christs Kingdom, his Name, Birth and Death; but these three books were afterwards maliciously burnt by the Traitor *Stilico*, and most of the Prophecies by that means lost. Those remaining being taken out of others works, who had carefully quoted and inserted them before the books were so unhappily destroy'd.—— *Sybil* the Eighth, called *Hellespontica*, born at *Marmisea*, in the *Troian* Territories; she

Prophecy'd, that the Saviour of the World should be of the Tribe of *Judah*, born of one *Mary*, a *Jew*; and that she being a pure Virgin, should bring forth the Son of God, and his Name should be called *Jesus*; and so be *both God and man, fulfilling the Laws of the* Jews, *and should add his Law thereunto, and his Kingdom should remain for ever.* —— *Sybil* the Ninth prophecy'd at the Town of *Ancire* in *Phrygia*, and was named *Phrygia*, from the Country; she foretold, *That the highest should come from heaven, and should confirm the Council in heaven; and a Virgin should be shewed in the Valley of the Deserts.* —— *Sybil* the Tenth was called *Albenea*, and surnamed *Tybertina*, from her being born on the banks of the River *Tyber*, about 19 miles from *Rome*; she prophecy'd, *That the Word* Invisible *should be born of a Virgin, to have Conversation among sinners, and to be despised of them*: and, as St. *Austin* gives an account, she foretold all the manner of his Passion and Sufferings, and his rising again from the Grave, at the End of three days; Giving a tolerable Relation likewise of his Miracles, and many other things, that came Exactly to pass. —— *Sybil* the Eleventh was called *Epirooica*. Many have held this to be the same with that of *Phrygia*, because her Prophecies run to the very same purpose; Though *Johannes Tsetses* calls her *Phaenni*; she prophecy'd the birth of Christ, and that he should Reign in the souls of men, and his Kingdom and Government never to be at an End; but that he should save us to another Life. —— *Sybil* the Twelfth was born at *Colophonia*, a City of *Ionia* in *Greece*; she prophecy'd of many Judgments to come, as Wars, Inundations, Earthquakes, advising people to repent, and turn from their Vices, lest God should destroy and overthrow them; she foretold likewise, That the World should one day perish by fire, *&c.* Their Prophecies were written in Verse, and highly prized by the Ancients, who held them to be inspired by a Divine Spirit; for by no other means they could have Knowledge of such sacred Truths; being altogether unacquainted with the books of *Moses*; and the Devil, had he known them (as some doubt it) would not have revealed them, because it was against the Interest of his Kingdom.

Saluting, or kissing the Lip, Cheek or Hand, has been a very ancient Custom in all Civiliz'd Nations, wherein is shown not only a profound respect, but degrees of Love and Affection. We read of it as long as since *Jacob* and *Rachel* first met at the Watering the Flocks. Some will have it that the *Greeks* brought it in Fashion, only to discover their Wives by the Scent, whether they had been drinking Wine, it being at that time prohibited them, because through great

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Excess many Noblewomen and others, had dy'd of Surfeits and Fevers. The *Romans* were wont to kiss all their Kindred, when they welcom'd them to their Houses; and an Ordinance was likewise made, that the Women should likewise Kiss their Kindred, without being censur'd, but not with strangers; but now it is grown so universal, that we shall leave it to the Ladys discretion to manage their Lips as they please.

Sulpitius Gallus unkindly divorced his Wife, because she went one day abroad in her hair, without Head Cloaths on, telling her, that the Law confin'd her to have no other Judges of her beauty but his Eyes; *For these*, continued he, *adorn thy self; be thou only fair to these, and do thou believe ever the farther sight of thee, where it was needless, must needs be suspicious and criminal.*

Sempronius Sophus Divorced his wife because she went to a play without his leave; and now by the way, Ladies, what abundance of Divorces would our Age require, should your husbands be so ill natured as these *Austeer Romans*, who had the hard hearts to part with pretty Charming Creatures, for the small fault of disobedience, yet have a care how you tempt them too far, some may be as churlish and Ill bred as formerly.

Semprona *and Sappho*, both Learned and Ingenious Women, had such tickling Fancies, that turning Poetresses, they stood the Champions of *Venus*, in allowing the Fair Sex an extraordinary lavish freedom; yet smuttied their own Memories with their wanton Verses and Writings to the Worlds end.

Semeramis, who who first assisted at the founding of the Walls of *Babylon*, was so thirsty of Soveraignty, that her Husband dying, she Married her Son, and not being content, unless she might Rule alone, she one day asked him to give her power for one day, to Command in the sole Power of the *Regency*, and that whatever she did, might stand unalterably; the easy youth not perceiving his ruine lurk'd in this request, granted the ambitious Queen what she desired, which was no sooner signed with the signet, but she Mounting the throne caused him to be brought before her, and passing sentence on him caused his head Immediately to be stricken off, and proclaimed her self sole Regent, Leading mighty Armies abroad, and much Enlarging her territories; so that she is Accounted amongst the great warriours.

Secrecy. *Secrecy* is a wonderful gift, and in many cases may merit just applause, as when it is considered as a firmness of mind, to look up

the lawful Secrets of a Friend that might be prejudicial to him if divulged, and indeed to keep our own, which many to their great detriment, are not capable of Doing; the full charged mind too frequently taking Fire, and forcing its way in spite of all precaution or resolves; it was a rare commendation that *Spintharus* gave of *Epaminondas* the *Thebian*, when he said, he had rarely coversation with any that knew more, and spake less; it is an equal prudence to know when to speak, as how to do it with Judgment and Discretion; and lest we should be over prodigal or unseasonable in our speech, nature hath taken care that the Tongue should be confined within a double Incloſure of the Teeth and Lips. Many a man in our Age has dearly bought the Intemperance or Unseasonable use of that little Member with the price of his Life, and this might be the reason why *Numa* recommended the Veneration of *Tacita* to the *Romans*, as a tenth Muse, by which great enterprises are managed and conducted with safety, which would otherwise be frustrated and hazardous. —— *Secrecy* has been wonderfully regarded as a great mark of Prudence and Fidelity in many young persons, which puts us in mind of a notable passage, *Papyrus* a Senators Son of *Rome*, being one day, when important business was managed, at the Senate House with his Father, his Mother, very Inquisitive of News, would not upon his return, be satisfied with any of his Excuses, that secrets were not to be revealed that were transacted in that place, till he Invented a formal Story, that the Senate had Decreed every man should have two Wives. The Lady thoroughly nettled at the News, immediately assembled all the chief Matrons of the City, and informed them what a dreadful Plot was brewing against their happiness and quiet repose. This startled them a while, but assembling to consult how to prevent the supposed storm; they at last concluded to show the Senate by way of Petition, the unreasonableness of it, and that considering how impotent many of their Husbands were, they ought rather to decree that the Women should have two Husbands a piece, as being better able to manage them, than the men 2 Wives. The Senators started at this, as in a mase, and knew not what to think, being besieged by so many Females, but the true Original of it being known, the youth was highly commended, and the Women dismissed with full assurance, that there was no such design to Intrench upon their prerogatives, by seting up more Commanders than one in a Family.

Sobriety *and Temperance.* —— Though some may imagine this Extends no farther

ther than *Moderate Eating and drinking*, they are mainly mistaken, for it takes in Carriage, behaviour, discourse and Recreations, &c. And Carries a great stroak Especially in morral virtues; when *Leotichyes* was Asked the reason, why the *Spartans* were so *Parsimonius* in their Eating and drinking, he reply'd, because we had rather consult for others, than others should consult for us, Implying, that Luxurious and intemperate men and women, are not fit for Councils, or sound Advice, and that Temperance and sobriety are wont to be the proper parents of sound Judgments. And Indeed all other virtues are obscured by the want of this, as both the body and the mind are wonderfully Improved by it, which is the reason why so many great persons have made *Choice of it for their Achates* or best Friend.

Semiramis Tomb. *Semiramis* the great *Assyrian Queen*, caused a plate of Brass to be fixed on her Tomb, which was of a very stately Architecture, and to be Inscribed on it; that whatsoever King should come into that Land, and want treasure, should open her Tomb, and should there be supply'd with plenty, divers refused it, as having a veneration for her. But coming *Darius* to the possession of those Countries, he found himself straightned by the vast Exhausting of his treasure in the wars, caused it to be opened, and found only a stone in it with this Inscription: If thou hadst not been a wicked man, and transported with an Insatiable thirst after treasure, thou wouldst not thus have violated the sepulchre of the dead. This reproach confounded him with shame, and thereupon going away, he ordered the Tomb to be closed again.

Sevil is an ancient town in *Spaine*, near to which stood an old chapple little frequented, and in it a cloister that was walled up, and for a long time there was a proverb, that if any one should open that place, they should see the figures of those that should soon after conquer the Country. This Rumour had been spread about a long time e're, any body either minded or durst attempt it; but at last by order of authority, it was opened, and in it they found the Images of *Moors*, carved in stone, rough and unpolished; and Indeed this proved true, for the *Moors* a while after overrun almost all *Spain* and held a great part till *Ferdinand*, and *Isabel*, King and Queen of *Castile*, and *Aragon*, drove them out of *Granada*.

Singing, &c. *Singing* is a very powerful Enticement in Love; The Tone of some Voices is so taking, and the Accent so sweet, that they ravisht he Senses. What can the poor souls do that hear the

charming Voices of these *Syrens*, but plunge over Head and Ears in the Ocean of desire ever to be ravish'd with their Melody; and if the Tone, *&c.* be so powerful as to be able to captivate a young man, it must have a greater advantage when Art and Eloquence are joyn'd to it. *Jovius* highly commends the *Italian* Women for the sweetness of their singing, above other Nations, and among them the *Florentine* Ladies. Some prefer the *Roman* and *Venetian* Courtezans to these, alledging they have such sweet Voices, and Elegancy of speech, that they are capable of insnaring a man, and make him forget himself, whilst their harmony insacinates his senses. *Ovid*, in his recommending singing as a great advantage to the Fair Sex, says,

The Syrens *are Sea Monsters, whose sweet Notes*
Draw to their Tunes the wandering ships and boats;
And if their Ears with wax they do not stop,
They'r charm'd to leap off from the hatches top.
Singing's a fair Endowment, a sweet thing,
A praiseful gift; then women learn to sing.
Hard favour'd Girls by songs have won such graces,
That their sweet tongues have mended much their faces.

Singing was always held to add Lustre to the party, and raise up Admiration. *Petronius* affirms, that a Lady of his time sang so sweetly that she charmed the Air, and outdid the *Syrens*. what can be more winningly graceful than a Lady tuning her sweet voice to her Virginals, Lute, or Viol? and on the other side, a mans voice well tuned is no Less pleasing, and taking with the Ladies upon this very account, having raised themselves to great fortunes by Marriage. *Parthenis* was so taken at the first interview with the singing of a young Gentlewoman, that being impatient of delay running to her sister, she thus complains.——*Sister*, Harpedona, *O what shall I do, I am undone, hark how sweetly he sings I'll speak a bold word, he is the properest man that ever I saw in my Life. O how sweetly he sings, I dye for his sake; O that he would Love me Again.* *Lucian* speaking of a womans singing (says he) thou wouldest forget thy father, and mother, and forsake all thy relations and friends to follow her. It is held that *Paris* was Enamoured of *Helen*, as much for her *sweet voice* as for her beauty; he likewise commends *Daphne*, upon the like score.

How sweet a face hath Daphne, *but her voice*
Excells that sweetness, and has gain'd my Choice.

Singing, though it is highly esteemed, and has a merited praise due to it, yet, Ladys, we intreat you to consider that it

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is not that, that renders a man Accomplished, nor can yeild you all the happiness that is requisit, to give you a Lasting tranquility, seeing in this Age, it is Managed to *Sinister* ends; every *gay fop* makes it his business to be as good a proficient in it as he can, not out of any regard to its peculiar ends, but that he may have the greater Advantage to ensnare your sex, as knowing if not by Experience, yet by Information, it is very taking with them; we could name a Fidler, though no proficient in Musical Airs, gained a fortune of two thousand pounds, by procuring and humming over some Love ditties, that declared his passion, which himself was not otherways capable of delivering in common sense.

Songs and gay Cloaths tempting.

Some that have had nothing in them but a few Players Ends and Complements, have gone a great way in this manner, though they were capable of no more harmony than Old Ballad Tunes afforded them, only set out with a Fashionable Garb, or Effeminate Dress, gaining thereby the report of fine sweet Gentlemen. Your Sex, Ladies, let us tell you, begging pardon if we give Offence, is easy to be won, upon your Favourable Constructions and Good Nature, and cannot without much difficulty penitrate the abstruse Intentions of those that make it their business to decoy you. *Love songs smutty'd o're* are powerful Incitements to what we will not name. Powerful, as we have hinted, are the Temptations of this Kind, and when once they get the Ascendant over us, are not easily subdued and brought under. We see, or have heard, that the smallest Grain of Poyson, taken inwardly, immediately dilates the Venom into every part of the body, and puts the whole Frame into disorder. It was *Aristotle*'s Opinion, That young men and women should not see Comœdies, lest the Expressions used in them might corrupt their Vertues, and overthrowing the Fences of modesty, let in those wild desires that would ruin their Chastity. But however, we do not allow of his severity in such a prohibition; For as Bees suck Honey as well out of unsavoury as sweet herbs and flowers, so a discreet and stedfast mind may retain what is good, and reject what tends to a defection. Nothing more prevails with some to shun Vice than to see it in its proper deformity, unarray'd of those false appearances that to undiscerning Opticks, guild o're, and make it seem lovely and charming. Lascivious Pictures, as well as Songs, are to some an Incitement, to others detestable, and an Antidote against what they represent; though according to the Old Proverb, *Nemo mortalium omnibus horis sapit*; No man is wise at all times. The Temple of *Venus* in *Rome*, was placed in the

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suburbs, that the Lacivious Proceeding might be as little publick to the majority of the People as possible, to avoid all occasions and objects that might further a Temptation to Laciviousness. So in Singing, when it is for chaste Delight, and modest Recreation, may with Reason gain approbation and applause. *Orpheus* turn'd his melodious Voice this way, and as it is fabled, made inanimate and irrational Creatures admire him; his harmony charm'd them into wonder, and drew them after him; but the Rude *Bacchanalian* women, o'reflow'd with Wine and Lust, could not endure it, because it suited not their Drunken and Lascivious Humour; and therefore in their mad Rage they tore him to pieces, and threw his scatter'd Limbs into the River *Hebrus*, at the Foot of Mount *Hyblia*, of which a modern Poet brings in *Caliope*, one of the *Nine Muses*, thus complaining:

Was not my Orpheus *death (tho long ago)*
Enough for me to bear, for you to do!
Orpheus, *so much by all the Graces lov'd,*
Whose charming Voice and matchless musick mov'd
The savage beasts, the stones and senseless trees,
Yet could not move the harder Destinies:
I saw his Limbs (alass) scatter'd abroad
On Hebrus *streams, whilst down the silver flood*
His learned head was rowl'd, and all along
Heard the sad murmurs of his dying Tongue.

Such misfortunes have often happen'd to the Chaste and Vertuous, whilst the immodest and Vicious have not only escaped, but gain'd applause.—*Juvenal*, in his Satyrs, gives divers Examples; and himself, for telling the Truth, in reproving the Wickedness of the age wherein he liv'd, was forc'd to fly his Countrey. But to a closure of this matter, *singing, seasonably and moderately* used, is a great accomplishment and advantage to either Sex; rendering the parties acceptable in all civil company. Some hold it is *the harmony in heaven*, tho more rare and refined; and we are not without Warrants for it in holy Writ, especially in the *Revelations*, &c. where Songs of Praises are uttered.

Small Pox, *its scars or marks how to repair or obliterate.* —— Past enumerating are the surprizing Casualties that appear as so many enemies to deform a fair, smooth and polished skin, each wound they give being a grave where Loves dumb Oratory lies immure dor buried, and Chirurgeons usually are the unskilful Plaisterers, that make an ill raised Cicatrice, the swelling monument to departed Beauty. The Feature fretting Small-pox, if it chance

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to set a Foot within that Paradice of Perfections, the Face leaves many times more disfiguring Impressions than a *Coridons* clouted shoos on a Cedar Floers; now to smooth you Ladies, and Polish your skins after such unwelcome Disasters, prize what we recommend to you as a rarity, and you will soon find the Hills and Dales of uneven Faces meet without a miracle, levelling to such a smoothness, that the God, though fabled blind, may carelesly sport himself, without stumbling. *Small Pox*'s deformity is removed, by taking *Saffron* half an ounce, *Mastick* two ounces, *Turpentine* three ounces, *Gum Arabick* one ounce, *Old Olive Oyl* two ounces; make the *Mastick* and *Arabick* into gross powder, and put them into the *Oyl* and *Turpentine*, then distil them in a Glass *Alimbick*, and there will come a curious healing Water from them, or rather a pretious Unguent, with which anoint the Face going to bed, and in the morning wash it off with warm water, wherein fine flower has been infused; and this is likewise exceeding good when after the consolidation of a Wound any disfiguring scar remains. Safe it is likewise, and advantageous, for want of the former (or we give you leave to chuse which you please) to take *Litharge of Gold* two ounces, *Salt* and *Ceruse* half an ounce of either, *Vinegar*, *Plantain* and *Rose Water*, of each three ounces, half a dram of *Camphire*; mingle and philter it; and so let the Face, or any part defective, be anointed with it; and after rub it out with *Oyl of Roses*, or the *Essence of Jessemine*; and in so frequently doing, the skin will rise and fill up the hollow pits and places, and an Excellent colour will be restored, adding more beauty perhaps than before the disaster befel the party using it.

Spots *in any part of the body, to remove them.*—Spots are as great blemishes to beauty in either sex, as in pretious stones, much debasing the worth or value of either; we have seen Faces from whose Features Beauty her self might have drawn Patterns, had not Nature studied too much neatness, play'd the Curtezan, and spoiled that which was Lovely and Charming before by over Patching; yet many Ladies never conclude themselves *Venus's* in beauty, unless they have some Artificial Mole, tho such clouded Stars more Eclipse than Increase their Native Lustre, and especially where Nature is too Liberal, her Spots they are always accounted Blemishes rather than Ornaments; those then that have the Characters of Beauty defaced with such blots, may have, for a repair of such defects, recourse to our following directions, and thereby will find themselves quickly freed, and their features so ravishing and transporting, that were it the fashi-

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on of this Age to dedicate shrines to beauty; there are few of them but would have their Altars where the most generous heart should glory to sacrifice.——

Spots of deformity of any kind on the body removed.

Spots are of divers colours and there is some preparation in general in order to facilitate their removal, before we come to particulars, and this may be effected by bathing them 3 mornings successively with Allum dissolved in oyl of *Tartar*, washed off with Lye, and *Lupin* meal; or you may take one patt of rose water, and two of *plantan* water, two ounces of Sulpher *Vive*, *Roch Allum* in powder an ounce, heat them over a gentle fire, till a fifth part is consumed, then taking off the vessel, stir the Ingredients continually, till the whole become cold, strain it then through a fine cloath, and with it anoint the place. And thus being prepared, take *Sugar Candia* two ounces, with Frankincense the like quantity, and these being dissolved in a pint and a half of the Juyce of *Limons* simper them gently over a moderate fire, and anoint the spots first being washed with barly water, and it will remove them. ——

Spots, Inflamation, bloodshot and yellowness in the eys.

Sparkling Eyes, are the starry Jewels of a heavenly face, which with their Attractive Influence and amorous emotions, govern the restless fate of every Lover, whence once these twinkling twins, brighter than those that Grace the skys, make break of day through their Incloling Lids, their piercing beams of glory Amuze spectators, and make them pay tributary devotion to those Christal Orbs from whence they flow. The beauty of the eyes is much Impaired by spots, bloodshot, Inflamation, &c. Which Eclypse and cloud their splendor, but may be remedied by using means. ——Spots being observed to cover the sight or pupil of the eyes, purge first the body, wash your Eyes with Endive water and oyl of Roses, then prepare tutty, ginger, and Sugar Candy, of each a dram, Allum burnt a dram, Musk half a scruple; make these into a pouder, and going to bed let a little of it be blown into your Eye with a Duck or Ravens quill, and then shut it close as Long as you feel the effects of the pouder, perhaps an hour, and it will in two or three times using, fret off the film or skin, that like a dark cloud, skreens the rays of sight; you may wash the remainder of the pouder, that dissolves not, with Eye bright water. — Spots many times are attended with Inflamations, bloodshot, or discolouring the *eyes* caused by Rheums, or noxious vapours; to cure these refrain from drinking much, and keep a moderate dyet, eat such things as are cooling; purging, or

blood-

loodletting, to Evacuate the ffliсting humour, is not Amiss, f the Inflamation be extraor-linary; some draw blisters in he neck, but then the occa-ion must be urgent; however ipply such things as may alter ind digest the humours; if hot, is is said, Endive, Nightshade, Purslain and Rose waters, drunk with a little sugar, are Ex-ceeding cooling; as also to bath the Eyes with; but for the desluxion of a cold Rheum, boil Lawrel Leaves in white wine, make a pultice of them, and apply it to the Eyes, or you may make one of Celen-dine and whitwine and it eases the pain, and takes away the Inflamation.

Sweeten *the breath.* Sweet flavours in this case are extreamly requisit, for when a Ladies breath is taint-ed, though the admiring Lover may contemplate her beauty with wonder, and take her to be an Angel, yet when he draws near to sip the Nectare he expects to find in little pears upon her rosy Lips, and there, instead of breathing amber, meets a scent unsavory, he's baffled out of this ex-pected bliss, and forced to a retreat; then Ladies, you that have this defect thrown into the ballance, to weigh against your excellent features, make your Application to the fol-lowing directions, and you shall in a very little space, Embalm the Air, with so rare a scent, that all the *Arabian Aromatick* flumes, or *Flora's* sweets shall not Enrich it with a more delicious fragrancy.— Sweet *Saunders* half an ounce, *Nutmegs*, *Cloves*, *Cinamon*, of each an ounce, *Wood* of *Aloes* an ounce and a half, *Musk* half a dram, make these by gently drying them into a pouder, after that make it up into small balls, with rose wa-ter, *Gum Tragant*, and a little *Sugar*, and hold one of these in your mouth, and no offensive scent can Issue thence.—— Sweetness of breath to be re-covered, by taking away the cause of the offence, is to be done by taking of Cloves two drams, *Cinamon* half an ounce, *Mace*, *Nutmegs*, and *Citron* Pill, of each one dram, *Florentive Iris*, the lesser *Galin-gal*, of either half a dram, wood of *Alloes*, and yellow *Saunders*, each a scruple, *Musk* and *Amber-greece* each half a scruple, these must be careful-ly beaten into pouder, and the pouder infused in a quart of the strongest *Malmsey*, ten or twelve days, then the Liquid part strained out, and bottled up close, of which take each morning fasting a spoonful or two, and it will cause the breath to become sweet, Che-rish the Lungs, and strengthen the heart and stomack, and add a Lively blush where the roses are faded on your cheeks.

Servants Female, *some Instructions to them for the better management of their af-fairs*, &c. ——— Since we have directed and recommend-ed many things of great im-

portance to the *Ladies and Gentlewomen*, whose Fortunes, or rather a Kind Providence, has raised them above any thing of servitude, or dependance of that nature, it might seem unkind in us, if in such a Work as this we should so far forget, as not to remember those that are so serviceable to them, and to whose prudent management, care and diligence they must own themselves Extreamly beholden in many Respects, for part of that Value and Esteem that the World sets upon them. Some of high Fortunes have fallen low, by accidents, Casualties, and misfortunes of sundry Natures; and from a state of commanding, have been reduced to a station of being commanded. The mutability and unconstancy of things below, give little assurance to any of a lasting continuance. The Wheel of Fortune is perpetually in motion, and those that are uppermost to day, may be depress't beneath to morrow. It was the answer of that Good, Great and Wise Emperour *Augustus Cæsar*, to a Prince (who demanded of him, Why he so much lowered the Imperial Dignity of his Family, in suffering his Daughters to learn and imploy themselves in curious manual Arts and Occupations, as working in Looms or Frames, curious historical Representations in Gold and Silken Works), That he knew not how Fortune might change; and then if they were subjected to her Frowns, they might nevertheless live honestly by their Industry, and not be burthensome to friends, which in adversity are rarely real, or of long continuance. Therefore to such as fortune, by the profuseness of parents, or Ill marriages, have been necessitated to submit to what once was remotest from their thoughts, we first Address our selves. Since then it is their Lot to be under command, they must, as much as in them Lys, forget their former condition, and only fix their minds upon what they are reduc'd to; former things being passed away, they must Look forward, and not Imbitter their remembrance with what has been, and cannot be recalled; they must take up with a contented mind, which the sacred Scripture calls a continual Feast; and so indeed it is, if it were rightly understood. If at last they have the happiness to be introduced into Honourable Families, they will there be respected and regarded, with their own proclaiming what is due to them. Modesty ever creates Esteem, when Ostentation is dispised. They must be at all seasonable times ready to do more than they know will be required of them; and by that they will ingratiate themselves into an higher Favour and Respect. They must be meek and humble in their carriage and behaviour, and wait the opportunity of advancement; They must stifle and

keep

ep under aſpiring Thoughts, d never talk loudly of their irth and Parentage, nor think ey are in a ſervile condition hilſt they are at a plentiful able, and have all things that e neceſſary and convenient, nd in a more ſecure, and per-aps happier Eſtate (bating me reluctances of the mind) han that from whence they are llen; nor lie they now un-er ſo many Temptations, the yes of the World are not ſo uch upon them, and their irtues are more ſecured gainſt aſſaults; tho ſuch may e under a Command, it will e gentle and eaſy, and at the ame time they are in a condi-ion to Command others that re placed under them; for ow we are ſpeaking of ſuch s are waiting Women or Houſe keepers, or Companions, or what the Ladies they ſerve are pleaſed to term them, and therefore to their Subordinates they muſt be courteous and gentle, mildly reproving their failing and miſcarriages, and inſtructing them with ſoftneſs and good Temper, to amend what is amiſs; by which means they will gain an intire Empire over their good wills and affe-ctions, and readily oblige them to do all the good Offices they are capable of performing, by way of gratitude and acknow-ledgment, and render them more their ſervants than theirs they are reputed to ſerve, and ſo conſider themſelves in as happy an Eſtate as ever. But paſſing from theſe, we come to thoſe of a lower degree, who have not ſo much underſtand-ing of what is required in their ſtations; For ſhe that has been a Miſtriſs of Servants, if any thing diſcreet, muſt needs know how to order and govern her ſelf when ſhe comes to be ſo; but ſhe that never was, muſt be more to ſeek.——

Service relating to a Chamber Maid, and what ſhe is to take notice of, &c.

Such as enter upon this Undertaking, muſt be very neat and handy, Eſpe-cially in Families of Quality. She muſt, above all others, be ſure to have the art of dreſſing well, that ſhe may be aſſiſting to the Waiting Woman, if Neceſſity requires her attendance; alſo the fine Linen, eſpecially, ſhould paſs through her hands; and ſhe muſt be Curious in Laundry Affairs, eſpecially in ordering them and ſeeing there be nothing done amiſs, or incommodious. The beds muſt be kept neat, and all things about them done in time, and order, that nothing be found indecent, if any one ſhould ſurpriſingly enter the Chambers, or Dormitory. Night Linen muſt be careful-ly prepared and laid in order, and every thing neceſſary a-ſigned to its proper place, that there may be no diſorder up-on any ſudden inquiry; ſhe muſt be modeſt in her de-portment, and ready with her attendance on all occaſi-ons, not replying again if any reproof be given, or if ſhe

do's,

do's, it must be with mildness and pacifick Language, to appease anger, and being justly reproved, she must take care to prevent it another time, by amending the failing in her greater diligence; she must not be Loquacitous, and above all, avoid complainings of her fellow Servants, unless some extraordinary Cause require; but rather admonish them to be more diligent in their several stations; she must be no tale bearer, for that will stir up envy against her, and undermine her foundation. Backbiters especially are dispised and held in contempt by those that seem to give ear to their reports, as well knowing those that are given to such kind of slander, will not spare their best and neerest friends; she must not be Ignorant of needle work, and other curious matters, that at Leisure times will give her a double advantage, *viz.* Gain her a repute of being Industrious and Ingenious, and prove a pleasing recreation to her; nor must her skill be less in raising paist, seasoning, making sauces, spoon meats Pickling, Garnishing, preserving, candying, distilling, for though they are not all properly her busyness, yet her helping hand may be required many times in assisting, and then her appearing Ignorant, will much lessen her value and Esteem amongst those she would have reputed inferiour to her. Market affairs must be no stranger to her; and if at any time they are committed to her charge, she must be skillful in chusing, and frugal, as much as in her lies, in laying out the mony she is intrusted withal; and so will her Reputation arise, perhaps, to the gaining her an happy Fortune; for men conclude, that she who has been industrious for others, will doubtless be the same for her self and her Family.

Service relating to the Cook Maid, or her Office, &c.

Servants that are entertain'd in this station, though by some it is accounted an inferiour Office, have nevertheless a great charge and care upon them, especially in houses of Note or Resort; for that which is delicate and pleasing to the Pallate, and nourishing to the body, passes mostly through her hands. She must be well skill'd not only in buying and dressing all manner of Flesh, Fish and Fowl, with other matters for the compleat furnishing out a Table, but also in Knowing the Times when they are choice and rare, and best in season, for to bring any thing out of order, seems to some curious persons to be an affront; or at least it reflects upon the Ignorance of the Family, for Knowing no better, or Giving their Caterer no better Directions. All manner of bak'd meats, and all kind of Sawces are under her care, and she must be understanding, in Knowing what Sawces are most

pro-

roper for things and seasons. Furnishing is her Province, nd all manner of Pickles she aust have in a readiness, properly of her own providing; nd she must see the Dishes are not served up the wrong End foremost, or irregularly placed on the Table; and what s returned, if it be expected again at supper, she must see carefully set up and ordered ro the best advantage, not lavishing and squandering away what may be frugaly saved, keeping every thing neat, clean, and in order in her office, for cleanlyness is her chiefest commendation; she sees the hours of meals exactly kept, and hash every thing in a readyness, unless order be given to serve up sooner, or for a longer dela; in her apparel she may go neat and Genteel, but not gaudy and flaunting for that is as ridiculous, as if she hang her driping-pan upon her back, and ware her ketale upon her head for a commode; and so by her well ordering others matters, she may come one day to cook in her own Kitchen, and enjoy her recompence of her Labours.——

Service relating to a Laundry Maid. Service in this kind is but little more than washing well, and taking care the Linen, be well dryed, Ironed and laid up carefully from Mildews, Iron-molds, or the like; she must however be knowing in washing, and starching Lace, Sarsnets, Tiffanies, and making Perfumes, and such sweets as give Cloaths a good scent, mending things where they are amiss, and having all things ready at hand to deliver up to those that are to take the next charge of them.—— Since there are Ladies in the Countrey as well as Court, we must make a step to look a little into the Dary, where we expect to find the Churms, Pans, Trays, Bowls, and other matters, all in good order, by the Huswifly care of the neat Darymaid, Cleanliness being her chief Province; for all the business we can find she has besides, is only to churm, and well order her Butter, put Runnet into the Milk, and press the Curds into Cheese; and when the Young Ladies, and their Sparks, come to visit her Out Mansion, to have a Bowl of Curds and Cream at their service, or things in order to the making a Sullibub; for which they drop her half a Crown, and go their ways: and with them we march off too, and take our Leave of her.——

Service relating to the Dary.

House maids, under Cook maids, and Scullery maids. As for the *House maids, under Cook maids, and Scullery maids*, we know little Business they have to do but sweep Houses and scowr Dishes; and therefore it is not fit to disturb them at their business, lest they take Pet and grow angry with us for

prying into their concerns. Besides, we have largely discourst on the *several Ranks of servants* elsewhere in this Work; so that 'twill be needless to add any thing further here.

Scoundrel, a sorry, base fellow.

Secundine (*secundæ*; *quasi secunda nativitas*) the three skins, wherein an Infant lies while it is in the womb, or when it comes into the world; the second or afterbirth in Women; in Beasts the Ream.

Serenade (Fr.) evening musick at the door or under the window of a lovely or beloved creature.

Shrew, we call a curst woman, a *Shrew*.

Sirens *Sirenes*, from the Gr. σύρειν, *i. a trahere*) (see *Mermaides*. Alluring and tempting women, are called *Syrens*.

Sodomy (*Sodomia*) burgery; so called from the City *Sodom* in *Judæa*, which for that detestable Sin was destroyed with fire from heaven, *Gen.* 19.

Soldures (*Soldurii*) were (as *Cæsar* saith in Gallish language, such kind of Men as destined and vowed themselves to the amity of any, to take part in all their good and bad fortunes.

Sooterkin, a monster like an unshaped Rat, which some women in *Dutchland* are said to have brought forth, as the product of some preternatural conception. *Cl. Poems.*

Sororiant Virgin (*Virgo Soforians*) a young maid, whose Brests begin to be round, or set out for shew.

Spinster, a term or addition in our *Law*-Dialect, given in evidences and Writings, to a *some sole*, as it were, calling her *Spinner*; And this is the onely addition for all unmarried women, from the Viscounts Daughter downward.

Spintrian (from *spintriæ*) pertaining to those that seek out, or invent new and monstruous actions of lust.

Spouse (*sponsa*) a woman spoused or affianced, a Bride or new married woman; also from *sponsus*, a new married man.

Spousage (*sponsalia*) the contract or betroming before full marriage.

Spurious (*spurius*) born of a common woman, that knows not his Father, abaseborn, counterfeit.

Step-mother, so called becauſe she *steps* in stead of a Mother, by marying the sons or daughters Father; a Mother in Law.

Stews, are those places, where women of professed incontinency, proffer their bodies to all comers; from the Fr. *Estuve*, *i. e.* a Bath or Hot-house; becauſe wantons are wont to prepare

rather to purge themselves for those venerous acts by often bathing and Hot-houses. And that this is not new, *Homer* shews in the eighth Book of his *Odysses*, where he reckons up Bathes among the effeminate sort of pleasures. Of these *Stews* see the Statue, *An.* 1. H. 6. *cap.* 1. As for the *Walking Utensils* attending these *ill houses*, they are neatly kept on purpose to decoy poor unwary youths; and because they are not used upon all occasions, they appear the more delectable to the Eye; generally as soon as you enter the door of these Vicious dwellings, you'l hear ruffling of Silks in *sundry places*, for this is their *Policy by seeming modesty*, to set a sharp edg on mens corrupt inclinations; they'll commonly bring you several sorts of Wine and salt Meats to relish the Pallate, tho you give no order for the same, for this is the Custome of these Houses (*tho a Chargable one*) that without a Peice spending, you shall know little of their Practices. They'l bait their desires with a million of prostitute Countenances and Inticements; but *young men* (I beseech you look upon them rather as Companions for an Hospital, and that they really stand more in need of a Chirurgions acquaintance, than yours. *Fly from their Embraces, as you would from the Devil*, for they have many ways to delude; sometimes to heighten your thoughts they'l declare to you their *Birth* and *Education*, and say, that as the one was well Extracted, so the other had occasioned much cost and expence, that for their part they associate with none but *Persons* of *Quality* whose long Patience and Entreatments first procured a Familiarity, and in fine, freedom in the exercise of Love Affairs; and so will seemingly put you off upon that score; the poor youth thinking that 'tis not usual for them to admit of any to their Embraces but such whose long acquaintance has gain'd their Affections, and are soon ruined. These are the baits they lay for unthinking men who remember not (what *Solomon* says) *that the Dead are there, and that her guests are the depths of Hell.*

Stole (*stola*) any Garment wherewith the Body is covered, a Robe of honour. Among the antient *Romans*, it was had in great reverence, and held as a Vest or Badg of chastity, hence that of *Martial*, *lib.* 1. *Quis floralia vestit & Stolatum permittit meretricibus pudorem!*

Stork (Belg.) a Bird famous for natural love towards his Parents, whom he feeds, being old and impotent, as they fed him being young. The *Egyptians* so esteemed this Bird, that there was a great penalty laid upon him that should kill him.

Suada, the god-

dess of Eloquence, or detestable speech among the *Romans*.

Succubus (*Lat.*) a Devil that sometimes, in the shape of a Women, lies with Men. See *Incubus*.

Sumptuary Laws, are Laws made to restrain excess in apparel or cloathing.

Sunamite (Heb) *dormines*, one sleeping. A worthy good woman of *Suna* that often entertained *Eliseus* the Prophet, by whose Prayers she had a Son, when by course of Nature she was past hopes of any, and afterwards had the same son raised from death to life by the same *Eliseus*, 4 *Kings*.

Superfetation (*superfœtatio*) the conceiving another after the first young is conceived; a second conceiving, or the breeding of young upon young.

Susan, *Heb.*) Lilly or Rose. *Suzan*, in the Persian Tongue, signifies a Needle.

Swain, (*Sax. Swanz*) a Country Clown, a Bumpkin, a Freeholder, or as the Saxons call'd him a *Boeland man*.

Syllogism (*syllogismus*) a most perfect kind of argument, which gathers a necessary conclusion out of two premisses; as thus.

1. Every vice is odious.
2. Uncleanness is a vice.
3. *Ergo*, Uncleanness is odius.

The first part of a *Syllogism* is called the *Proposition* or *Major*; the second the *Assumption* or *Minor*; and the third the *Conclusion*.

Sympathy (*sympathia*) natural consent or combination, mutual passion, affection or disposition.

Salacia, The goddess of Water.

Salique Law (*Lex Salica*) is a Law whereby the Crown of *France* cannot be inherited by a woman, cannot fall *from the Lance to the Distaff*, as their saying is: which Law, one undertaking to prove out of Holy Writ, urged that place of *Matthew*; where 'tis said, *Mark the Lillies* (which are the Arms of France) *and see how they neither Labour nor Spin*. This Law they pretend was made by *Pharamond* their first King, and that the words *Salique*, so often mentioned, gave it the name of *Salique Law*. Others say, it was named by *Charles* the Great, after his Conquests in *Germany*, where the incontinency of the Women, living about the River *Sala* (in the Country now called *Misnia*) gave both occasion and name to this Law; the words are these, *De terra vero Salica nulla portio hæreditatis mulieri veniat, sed advirilem sexum tota terræ hæreditas pervenia*. Selden. Mr. *Blunt*.

Stall whimper A Bastard.

Saraband (Ital. *Zarabanda*)

abanda) a kind of lesson in musick: and a dance so called.

Sappho, a *Lesbian*, (the Daughter of *Scamandarus*, and Wife of *Cercilas*, a Rich man of *Andros*, by whom she had a Daughter nam'd *Clio*) not inferiour in fame to the best of Lyric Poets, and said to be the first Composer of that sort of Lyric Verse, which from her is call'd *Sapphic*.—— Moreover, being a Poetess her self, she is likewise the subject of Poetical Tradition, if at least it were the same *Sappho* who falling in love with *Phao* the Ferry man, and finding her self slighted, was possest with a worse then Poetick madness to throw her self headlong from the rock *Leucas* into the Sea.

Sosipatra, a *Lidian* the wife of *Ædesius*, whom being of a Prophetick spirit, and foretelingfuture events in Verse, some have not doubted to place among the poets.

Sulpitia, a most Learned *Roman* Lady the Wife of *Calenus*: she is reported by *Fulgosius l.* 8. *cap.* 3. to have written many things in Heroic Verse; and is elegantly celebrated by *Martial*, in the 35th Epigram of his tenth Book.

Satyriasis *sive Priapismus*, an immoderate desire of Venery, which upon Coition vanishes Dr. *Blancard*.

Secundinae, the Secundine, or After-Birth, are the three Membranes, *Chorion*, *Alantois*, and *Amnion*, which with the *Placenta*, are exclud ed after the Birth.

Semen, Seed, a white hot, spirituous, thick, clammy, saltish Humour, which is made out of the thinest parts of the Blood in the Testicles and *Epididymides*, and by proper Passages is ejected into the Womb of the Female. There is also in the Female a Matter which is called seed, which proceeds from the *Prostates*, and frequently in their Lechery is emitted forth: The use of this is to raise Titillation, and render the Coition more pleasant. Dr. *Blancard*.

Somnus, sleep a streightning of the Pores of the Brain; caused by the Rest of the Animal spirits, by which means the outward senses rest from their Operations.

Sparganosis a Distention of the Breasts, occasioned by too much Milk.

Superfaetatio, is when after one Conception another succeeds, so that both are in the Womb together: *Sennertus* makes mention of frequent Cases of this Nature. Dr. *Blancard*.

Satyr (*satyra*) a kind of Poetry, whereof there seems to have been two kinds; the one more antient, which consisted only in variety of Verses; the other more modern, containing an open reprehension of mens Vices, without respect of persons.

Satyr (*satyrus*) a Woodwose; a strange monster, having the body of a man all hairy, with legs and feet like a Goat, full of motion,

and

and given much to venery which the Poets were wont to call Gods of the Woods; these were found in times past in the Eastern Mountains of *India*. And Saint *Hierome*, in the life of Saint *Antony*, reports, he saw one of them in his time.

Saucige (from the Fr. *saucis*) a kind of pudding, well known. The *Bolonia Saucige* is made of Bief and lean Bacon in equal quantity, flayed and chopped small with half as much Lard, and some Pepper, Ginger, and Salt; then put into a clean Ox-gut, half a foot long, and laid in salt for two days together, and after hung up in the smoak. *Cot.*

Su Pouch, Hostess.

Scatinian Law (*Lex Scatinia*) was a Law made by *Scatinius*, wherein the use of preposterous Venery was chastised.

Scene (*scena*) the front or forepart of a Theatre or Stage, or the partition between the Players Vestry, and the Stage; a *Comedy* or *Tragedy*, or the division of a Play into certain parts, *viz.* first into *Acts*, those again into *Scenes*, which sometimes fall out more, sometimes fewer in every *Act*; The definition of a *Scene* being *mutatio personarum*. In old time it signified a place covered with Boughs, or the room where the Players made them ready.

Scholastica (*Gr.* a Womans Name; and signifies leasure from business.

Science (*scientia*) cunning, skill, learning, knowledg. The seven Liberal Sciences are these, *Grammar*, *Logick*, *Rhetorick*, *Astronomy*, *Geometry*, *Arithmetick* and *Musick*.

Shop-lift, one that filcheth commodities out of a Shop, under the pretence of cheapening or buying.

Scrudland, *Sa.* Land allotted for buying Apparel.

Scandalize, *g.* to slander, also to give one occasion (by example) to sin or be offended.

Scatinian Law, against preposterous venery.

Salmacis, a Fountain in *Caria*, where the Nymph *Salmasis* and *Hermophroditus* became one, and is said to effeminate all that drink or bath in it.

Salver, a broad plate with a foot) used in giving Beer, *&c.* to save the Carpet or Cloaths.

Samplar, (Exemplar) a pattern [of Needlework] or rather (for Sarpliar) the Canvas on which the Scholars work.

Sanchia, *Sancta*, a womans Name.

Sapho, *Sappho*, a Poetress of *Mitylene*.

Sarcenet,

Sarcenet, a kind of thin Taffata.

Selvage, the margin of linnen Cloth.

Semele, The Mother of *Bacchus*.

Sectis non faciendis, for a woman, who (for her Dower) owes no ſute of Court.

Severus, he condemned Marriage, Fleſh, Wine, *&c.*

Semiramis, Wife to *Ninus* whom ſhe made away, and ſucceeded in the Kingdom of *Aſſyria*.

Seraglio, the *Turks* Palace.

Sibberidg, *red*, *Sf.* Banes of Matrimony.

Smilax, a Virgin who (for *Crocus*'s love) pined into a Kidney bean.

Smutty, obſcene.

Spermatize, to caſt forth Sperm.

Spinſter, the title of all unmarried women, from the Viſcounts Daughter downward.

Sole tenant, holding in his own right, without his wife (or any other) joyned.

Sontrels, *o.* ſunny, Treſſes of hair.

Sybarites, a very effeminate and luxurious people.

Symmetry, *g.* a due proportion of parts.

Sympathetical, belonging to *ſympathy*, *g.* natural agreement in affection or paſſion.

Sultana the Empreſs.

Sumtuary, *laws*, againſt exceſs in apparel.

Super *Prærogativa Regis*, againſt the Kings widow for marrying without his Licence.

Suada, the Roman Goddeſs of Eloquence.

Sentiments *on Poetry*. According to the ſentiments of all who have treated upon this ſubject, it was the firſt ſort of writeing us'd in the World, and was begun with the praiſes of, and Hymns to the Deity, for the great and daily Benefits he perpetually confers upon us, and this in the Wild notes of natural *Poetry*, long before the invention of *feet*, and *Meaſures*. In *America*, the firſt *Spaniards* met with many ſtrains of Poetry, and left ſeveral of them tranſlated into their language, which ſeem'd to have flow'd from true Nature, there being no Letters known there, when they enter'd. *Ariſtotle* ſaith, the *Agathyrſi*, had all their Laws in Verſe. And *Tacitus* that the *Germans* had no *Annals*, or *Records*, but what were ſo.——We will come to the ſeveral kinds of Poetry, and firſt *Eclogue*, or *Paſtoral*. Which is the moſt antient kind of Poetry as reſulting from the moſt ancient way of

Living.

Living. For since the first Men were shepherds, as may be gathered out of *Thucydides* and *Varro*, they have the first that, invited by Leasure, or in imitation of birds, began a Tune.

First Weary at his Plough, the labouring Hind,
In certain feet, his rustick words did bind,
His dry Reed first he tun'd at sacred Feasts,
To thank the bounteous Gods, and chear his guests.

Eclogue, is the most considerable of the little Poems, Its business is to describe the Sports, *Piques*, Jealousies, and Adventures of Shepherds, so that its Character must be simple, its Wit easy, the manners innocent, the language pure, the Expressions plain, and the Discourse natural. The *Models* to be proposed to write well in this sort of Poesy, are *Theocritus* and *Virgil*. —— *Secondly*, Satyr, *If* (says *Dryden*) *we take* Satyr *in the General signification of the word as it is used in all modern Languages for Invective, 'tis certain that 'tis almost as old as Verse, and through Hymns which are the Praises of God, may be allow'd to have been before it, yet the Defamation of others was not long after it.* The principal end of *Satyr*, is to instruct the people by discrediting Vice, It may therefore be of great Advantage in a state, when taught to keep within bounds, and is not (as it often happens) like a Sword in the hands of a Madman, that runs a Tilt, at all manner of Persons, without any sort of distinction or reason. It is more difficult to praise then to find fault, yet the same delicacy of wit, that is necessary to to kep the one from being fulsome, is necessary to keep the other from being bitter.

Of all the ways that wisest men could find,
To mend the Age, and mortify mankind,
Satyr *well writ hath most successful prov'd,*
And cures, because the remedy is Lov'd.

Thirdly, There is a sort of *Satyr* among us which we call *Lampoons*, which are a dangerous sort of Weapon, and for the most part unjust, because we have no moral right, on the Reputation of other men. In these, no Venome is wanting, or decency consider'd. The weaker Sex, is their most ordinary Theme, and the best and fairest are sure to be most severely handled. Among men, those who are Prosperously Unjust, are entituled to a *Panegyrick*; but afflicted Vertue is insolently stab'd, with all manner of Reproaches. —— We should have insisted longer here on the several sorts of *Poetry*, but for want of Room we shall finish what is wanting on this subject, in the second part of this Dictionary.

T

T.

Tabitha, (*Acts* 91. 36) in the *Syriac* **tabitha** 1. a *e-Buck.*

Tace 1. Hold, peace, hush, silent, from *taceo* to be silent, and indeed it is a fit ame to admonish the fair ex of silence.

Tamar. (2 *Sam.* 13. 1. 1.) *Palm Tree.*

Thamasin, (or *Thomasin* 1.) Twin, from *Thomas* in Mens ames.

Temperance, 1. Moderation, berneſs, or refraining from enſuality.

Theodocia 1. given of God.

Theophila 1. a Friend of od.

Tadica, a very Rich *Arabian* Woman, with whom *Mahomet* the Impoſtor lived s a Slave or Menial Servant, hen *Sirgeus* a Monk perſwaded her in hopes of great eward to Marry *Mahomet*, he then being 50 years of Age, when by the countenance f her Wealth, he ſpread aroad his pernicious Doctrine.

Thamer, Daughter in Law o *Judah* the Patriarch, who unningly deceived him by the way ſide, as he went to his ſheep-ſhearing, by perſonating a Harlot or Common-Woman, becauſe he had withheld from her his Son, grown up to years, who ought to have been given to her for a Husband.

Thamer, the Daughter of *David* the King, whoſe Chaſtity was violated by *Amnon*, one of the Kings Sons; he forcibly gaining his will of her by feigning himſelf ſick, and procuring her to attend him in his Chamber, which afterwards coſt him his Life, at the command of *Abſalom* at a Sheep-ſhearing Feaſt, to which he had invited him and his Brethren.

Tanaquil, otherwiſe called *Cicily*, who was ſometimes Wife to the Elder *Tarquin*; ſhe was a very prudent Woman, and an Excellent Inventreſs of curious work, eſpecially in Embroideries of Purple and Gold; and in memory of her Art, a Royal Cloak of her working, was hung up in the Temple of Fortune; ſhe alſo knit Coats and Veſts entire, and diſtributed them among young Soldiers, and young Married Men, as their Deſerts appeared.

Tabitha, otherwiſe called *Dorcas*, whom our bleſſed Saviour raiſed from the Dead, was no doubt a Woman of ſingular dexterity in curious Works with the Needle, for there we find thoſe who lament her death, ſeem as much to grieve for the loſs of her Art, which muſt probably have dyed with her: As for the Artiſt, as appears by ſhewing her curious Works, and no doubt commending them very highly as things rare, and not to be paralell'd by

any of her Sex of that Country, or in those times.

Tarbula, the Bishop of *Selucia*'s Sister, being much envyed by the Jews for her Zeal and Piety in promoteing the Christian Religion, was by them accused for intending to poyson the Queen of *Persia*, in revenge of her Brothers Death, and being condemned, the *Magi*, one of them, taken with her excellent Beauty, promised to secure her Life if she would yield to his Lust, but to preserve her Chastity, she chose rather to dye, and accordingly suffer'd with great courage and constancy.

Taygete, Daughter of *Atlas*, and *Pleion* one of the *Pleiades*, on whom *Jupiter* begat *Lacedemon*, Founder of *Lacedemonia*, once a famous City in *Greece*.

Telestilla, A famous *Argine Lady*, by whose Counsel and Courage, the *Argiers* beat the *Lacedemonians*, and freed their Country: She was likewise excellent in Poetry, so that she for these and other virtues, had a Statue of her proportion set up in the City of *Argos*.

Tellus the Earth, was by the Antients worshipped as a Goddess, and *Homer* calls her the Mother of the Gods, for the advantages she gives and affords to Mankind, wherefore they Painted her with great Swelling Breasts and Naked.

Terpsichore, Accounted one of the Nine Muses, to whom they attribute the keeping true time and measure in dancing, as also the Invention of Set Dances, and was by the Ancients painted holding a Harp in her hand, and other Musical Instruments lying at her Feet, also a Garland or Caplet of flowers on her Head.

Tethys, the Daughter of *Cælum*, Sister to *Vesta* and *Saturn*, said to be Married to *Neptune*.

Thetis another Fabled Goddess of the Sea, who bore *Achilles* the famous *Greek*, who did such wonders at the Siege of *Troy*.

Teudeguilde, Daughter to a Shepherd, but of such Excellent shape and beauty, that *Chariber* for her sake, refused all the great Ladies of the Court, and Married her.

Theano, Wife to *Pythagoras*, a Woman of great Ingenuity and Learning, but above all, exceeding Chaste and Virtuous, teaching Philosophy after the death of her Husband.

Themis, by *Eusebius* called *Carmenta*, held to be the Daughter of Heaven and Earth, and the first that gave Oracles to the Pagans, and taught them Image Worship: She is otherwise stiled the Goddess of Justice, and is fabled, that upon refusing to Marry *Jupiter*, he forced her to his Will, and begot on her, Justice, Peace and Law.

The-

Themistoclea, a Famous learned Virgin, was Daughter to *Mensarchus* a Gold-smith of *Samos*.

Theodelinda, a Queen of the *Lumbards*, about 593. And after the Death of *Autharis* her Husband, she kept the Crown and transferred it upon a second Husband, *viz. Agulphis*, who reduced the *Lumbards* in good order, and made them renounce *Aranisme*, yet fell her self afterward into Error, till *Gregory* the Great convinced of them, and her Husband dying, she reigned joyntly with her Son, till *Aloaldus* deposed them.

Theodora, Wife to the Emperor *Justinian*; she curbed the growing pride of the Bishops of *Rome*, and raised up Competitors to contend with them.

Theodora, a *Roman* Lady, who gaining by the favour of the *Marquess* of *Tuscany*, the Government of the Castle of *St. Angelo*, became so powerful in *Rome* about the year 908, that she governed all, making Popes at her pleasure, of whom one was Pope *John*, who had been her Gallant.

Theodora *Augusta*, Daughter to *Constantine* the Younger; she was when young, put into a Monastery, but afterwards advanced to a Throne, reigning six years and Eight Months, with great Modesty, Justice and Integrity.

Theophania, Wife to *Romanus* Emperor of *Constantinople*, who after her Husbands death, poisoned *Stephen* her Eldest Son, and Married *Phocas*, and advanced him to the Empire, but he undertaking to curb her unrulinesse, she caused him to be Murthered, and advanced one *John Zimisces*, who banished her, and restored her younger Sons to their right.

Theressa, a Lady born in *Spain*, who professed her self a *Carmelite*, and Established divers Monasteries for Nuns and Monks in *Old-Castile* and other places.

Tutulian, a Goddess invoked by the Antients for the safety and preservation of the Harvest, from whom comes the word *Tutular*.

Thermuth, the Daughter of *Pharaoh* King of *Egipt*, who saved *Moses* when he was exposed in an Ark of *Bull-rushes* by the River, and brought him up as her Son, in her Fathers Court.

Thetys, held to be Married to the Ocean, Mother to *Doris* and *Nereus*, and of this Marriage came the Nymphs of the Rivers, Woods and Sea; of which *Thetis* the youngest was the most beautiful, insomuch that *Jupiter* purposed to Marry her, but remembring the Oracle had pronounced that of her should be begotten a Son that should be more renowned than his Father; he married her to *Pelus*, who begat on her *Achilles*; at this Wedding, it

was the golden Apple was thrown among them, with the Inscription, *be it given to the faireſt*, and *Paris* the Son of *Priam* King of *Troy*, being made Judge, gave it to *Venus*, for which *Juno* and *Minerva's* ſpight and Revenge wrought his Ruin.

Victoria Wife to *Victorine*, was greatly renowned for her Valour and Conduct in governing Affairs.

Thisbe, a Lady of *Babylon* in Love with *Pyramus*, and he as much with her, but being croſſed by their Parents, they agreed to ſteal out one Night, and meet at *Ninus's* Tomb, there further to conſult their Loves, but ſhe getting thither firſt, and eſpying a Lyon coming down from the Mountains to drink at the Fountain, fled, and in flying dropt her Vail, which the Lyon finding in his way, tore with his bloody Jaws, and ſo departed. Then *Pyramus* coming and finding it in that condition, as alſo the print of the Lyons Feet by the light of the Moon, concluded her devoured, and after many Lamentations, fell on his Sword, which ſhe no ſooner coming and perceiving, but with the yet reeking Sword ſhe killed her ſelf.

Timarate, an Old Woman, who amongſt others, was made uſe of *Jupiter* to pronounce his Oracles in the *Dodonæan* Grove, where People fancyed the Trees ſpoke, and gave anſwer to ſuch queſtions as were demanded.

Tullia Daughter of *Servilius*: *Tullius* the ſixth King of the *Romans*, ſhe was Married to *Tarquin*, and put him upon killing her Father, that the Kingdom might reſt in him, and being about to meet her Husband, cauſed her Father to be tumbled from his Horſe and drove her Chariot over him.

Tullia Daughter of *Cicero* the Roman Orator, a very Wiſe, Learned and virtuous Lady.

Town Beau *characteriſed*. Is it not a pleaſant and very diverting Spectacle to ſee a Fellow, as ſoon as he is out of his Bed in a Morning, run to the Looking-Glaſs, and pay his firſt Devotions to the worſhipful Figure of himſelf? To play the *Narciſſus* with his own Shadow, and make his Court with an hundred and twenty Grimaces to his pretty *Pigsnies?* Is it not a manly Exerciſe to ſtand licking his Lips into Rubies, painting his Cheeks into Cherries, patching his Pim-ginits, Carbuncles and Buboes? To ſee another ſtriving to out-do *Apelles* in counterfeiting the lovely Eyebrow? A third to be two long Hours in careening his Hair or Peruke? A fourth as tedious in adjuſting his *Crevat-ſtring*? Is it not very comical to ſee the Fop ſtrutting up and down his Chamber, ſurveying himſelf from Head to Foot, firſt

ft turning one Shoulder, then other, now looking fore-ght in the Glass, then turn-g his Posteriors, tiffling with e Curls in his Wig, tying d untying his Crevat, writh-g himself into as many Post-es as he in the *Pall-Mall*; d yet after all his *Fore-noon ieculation*, not being satisfied, ll he has consulted his flat-ring *Valet?* I will not trou-e you with all the Imper-nent Dialogue that passes be-veen 'em; but after they ave Parrotted over the *Bran-nburg, Chedreux, Esclat, O-ngers, Picards. Pulvillo, Rous, urtout*, and a deal more of ibble Rabble, Pedlers French; nd after Monsieur *Gnaw-bone* as compleatly equip'd his laster *en Chevalier*, the Spark allies forth of his Chamber ke a Peacock, beseeching he Winds to favour his de-icate Friz, and not but a ock or a Curl out of Joynt. Then 'tis very edifying, to nind how the Coxcomb an-gels for Admirers: The good-natur'd Animal fancies eve-y Body's in Love with him, that casts an Eye on his Ac-compliish'd Phis'nomy, and Dress as he walks along the Street; I should have said danc'd along, for he scorns to walk the vulgar Mechanick Pace. You'd be no less taken with the Scene, when our Spark, as he is moving along, like an Image of Wax, or Piece of Italian Clockwork, deeply oc-cupied in the Contemplation of this Wonderful Fabrick, is suddenly accosted by a Friend out of the Country, whom he has not perhaps seen for a year together; what duck-ing, cringing, and scraping there is between 'em? You would think at first they were going to unbuckle one ano-thers Shoes, so low go their Hands, as to touch each o-thers Ankles! Then up they mount again, first over one Shoulder, and then over t'o-ther, slabbering each others Cheeks, like a couple of good-natur'd Colts, that take turns to lick one another where it itches; you'd swear they were *Harlickin*'s Bastards and were practising the Antricks. It must needs be a sweet Exer-cise for a couple of Puppies to brush one anothers Chaps with their bristled Beards! E-specially when perfum'd with the odoriferous scent of Tobac-co. Pursue him to to the Coffee-House, where he generally takes his Mornings Draught, and you'l find him either the Cypher, or the Single Ten of the Company. Ei-ther he sits like *Jack Adams*, and brings forth nothing but a few dull Stories, the Tac-ers together of other Mens Words; or if he ventures to let his empty Noddle take wind, all his Discourse is of Dresses, Pimps and Whores, or the like insignificant Stuff, embroidered now then with Oaths and God-d——mes,

which renders him the Scorn of all Civil Company. Men of Sense Lampoon him to his Face, and he takes it for a *Panegyrick*: And the very Coffee-Boys having once found out the Gallants soft place, burlesque upon the *Noble Squire*, while the Silly Creature takes all this for Respect. —Trace him from thence to the *Ordinary*, or *Eating House*; if he dines alone, he may pass for a wise Man, according to the old Rule, *That a Fool cannot be known to be such by his silence.* But if he engages with other Company, they make a double use of him, one to help their Digestion, by affording them continual matter of Laughter and Ridicule, and the other, to pay the odd Mony of the Reckoning, which the easie Fop never refuses, that he may appear a complaisant and well-bred Gentleman.——— And now his Belly's full, the Lambkin begins to grow wanton, and has a great mind to visit his *Sempstress* or *Milliners Shop*, on purpose to be admired by little Miss that sits behind the Counter, with whom he enters into a profound Chat about the *newest Fashion for Crevats*, what colour'd Ribband is most proper for that Season? How deep Men wear their Ruffles? When he has run himself out of Breath with a Catalogue of the various *Whim-whams*, such Coxcombs as he wear about 'em, he makes a Parenthesis (by peeping in the Glass that hangs up in the Shop) finding fault with his Barber, Laundress, Taylor, *&c.* on purpose to draw her Eyes towards his Idolized Self. Here begins the Rehearsal of his Morning's Chamber-work: He picks a Quarrel with his Crevat, that he may engage pretty Miss to tye it anew for him, and then he has a fair Opportunity to make Love by a thousand little effeminate Tricks. Then his Ruffles don't sit to please him, and Miss is employed again. Here's another advantage, to shew his *White Hand*, whilst the fond Coxcomb falls in Love by the same methods which he uses to captivate her; and she laughs in her Sleeve at the ridiculous effeminacy and softness of him, who might otherwise pass for a Man. If he goes from hence to the Play-House on a Day when Sir *Fopling Flutter*, Sir *Martin Marr-all*, Sir *Courtly Nice*, or any other Comedy is Acted, that may serve as a Mirrour for him to see his own Folly in: He has hardly patience to sit the *first Act* out; but as soon as that's over, he flies out of the Pit in a Huff, calls for his *Half-Crown*, plays the Critick, damns the Play, away he troops like a Knight-Errant to hunt for new

ew Adventures; for he nows not what that *Mo-anick-Thing*, called *Buſi-eſs*, means. He ſtrolls p and down the Streets, nd is never out of his Road, o long as he's within Scent f a Tavern, or Ale houſe, where he may idly paſs away is Hours, till the *Evening 'hange Time* calls for him to eat the Hoof in *Fleet-ſtreet*, *heap-ſide*, or the *Strand*, in urſuit of ſome *Female Bar-ain*. But here's the Dee'l on't, tho' he means well, yet his *Luck*'s nought; for he is Fumbler at Courtſhip, that the better ſort of *Night-walk-ers* put him out of Counte-nance, and he is forced ei-ther to take up with ſome *Ordinary Pug*, who ten to one picks his Pockets before ſhe leaves him; or being baulk'd in this important De-ſign, he ſneaks into ſome Coffe-Houſe, to end the Day as he began it, and go Home to Bed the *ſame Fop he roſe*. —— After all this, Gentlemen, will you perſiſt to libel Wo-men, becauſe they uſe ſome innocent Arts to reclaim you from theſe Follies? Believe me, theſe *Towers* and *Top-knots* are no others than Satyrs, on your *high criſp'd Wiggs*, and *Dangling Locks*, your *Spruce Crevat-ſtrings*, *Swords-knots*, and the reſt of your Finical Dreſs. I dare be bold to challange you in the Name of *all the Female Sex*; begin you, and ſhew a good Exam-ple, leave off all this effe-minate Clutter; abandon your Fopperies and Vices, and act like a Man of Senſe and I'll engage the Women will quickly follow your ſteps, and re-aſſuming the antient Spirit and Valour, of our re-nowned Anceſtors the *Picts*, we'll accompany you to the Wars, and make all the World to tremble at the Name of the *Engliſh Amazons*.

Treaty *between a Common Lady and her Husband.* Give no place to wrath, but give place to your Husbands in time of their wrath.

Anger is maaneſs, and as ſtrong
In force, but not in courſe ſo long.

The only way to allay paſ-ſion, is to calm it with an expoſtulation. This that bravely compoſed Roman La-dy, made excellent uſe of; who when ſhe found her Husband quite off the hin-ges; affecting nothing more, then to catch at offence; with a ſweet countenance, and pleaſing language, ſhe entered into a fair treaty af-ter this manner. *O my dear* Quintianus, *whence may theſe Diſtempers grow? you had a* Juliana, *I muſt confeſs, a Con-ſort well deſerving your Choice; and becauſe your now eſpouſed* Chariclea *ſupplies her place, doth it repent you of your change? And yet, methinks, ſhould you*

recollect your self, and in an equal scale weigh your Cariclea's *Love, you would hold it an ungrateful guerdon, to requite her Loyal Love with a distasteful look. Your first choice was fair, incomparably fair, of a gracefull presence, perswasive language! It is confessed. Yet knew this Abstract of perfection, to break forth into passion. But she knew her own worth, so as passion lodging in such a Subject, might admit an easie dispensation; and make that* Eagerness *appear a* Vertue *in her; whereas even* Mildness, *seated in so imperfect a Piece as my self, may present it self like a* Vice, *being shrowded with so mean a Cover! Believe it Sir, as Nature has not bestowed on me, to make me proud? relinquish me for ever, if my respect to honour shall not supply those defects of a more exquisite Feature: Your anger shall not beget in me the least Distemper; but, if at any time I be moved, it shall be, because you are discontented. Have you occasion to rejoyce? I shall increase it. Have you cause to grieve? I shall allay it. Should you in any extremity suffer, I should desire nothing more then to become your sharer. Many, very many might you have had, more rich in portion, more choice in proportion, but never any more true in her affection. In one word; as there is no office in* Chariclea, *which shall not bestow it self to* Quintianus's *honour, during life: So may it be* Quintianus's *goodness to accept the loyall sacrifice of her devoutest Love.*

This Conjugal protest wrought so impressive an affect in her too passionate Husband; as, recollecting his dis-joynted affections, he became so truly inamoured of his *Choice*, as the conceit of her imparallel'd vertues estranged his resolves, not only from the least apprehension of a future *Change*, but fairly attempered in him all Motives of choller; so as, it was rare to find in him upon any occasion whatsoever, any appearance of Distemper, much less of any inconsiderate anger. There is no doubt but grounds of distaste may be easily suggested; especially, where either *Jealousie*, arising from an exuberance of fancy; or an intended desire to displease, works upon the conceit of the party. But admit, *Gentlewomen*, your Eyes and Ears were so strongly possest of your injured Bed, as you may visibly perceive a breach and violation of that faith, which by a sacred vote, should in reason and religion have admitted no blemish unto death: Yet if you shall find a relenting disposition in them, do not aggravate your wrongs by too bitter an expression of them. The confession of a wrong should beget in you an indulgent smile; if not a pardon.

Tiara (Lat.) a round Ornament

ment for the head, which inces, Priests, and women old time wore. Hence we ll call it a *tire* for a womans ad, and a *tiring-woman*. It sometimes used for the pes triple Crown.

Terrestial Paradise, *the ace where God framed so ble a Creature as* Woman. *ith remarks upon the Uni- and Affection that is be- ixt Man and wife.* God as pleased to make Woman f Man, to shew the *Union* nd *Affection* that ought to be Matrimony, or to admo- ish Women to acknowledge with Obedience the cause of heir Being: He made choice of the Rib, taken from the eft side, to advertise us that Woman, ought to be the Heart of Man, not the Head, or that it was taken from *A- dam* in the making of so fair a Creature, that if she com- mitted any fault, it might be imputed as well to him, be- cause done by a part of him- self, new framed and moulded in to the beautifullest Object of the lower Creation. —*Ter- restrial Paradise* was the place where God formed so noble a Creature as Woman, but as for the Man he was Cre- ted in the Field of *Damascus*, as some hold it, but we all agree, he was not Created in Paradise, but brought thi- ther after he was made, and by that means she surpassed him in the Nobility of the Place of her Birth; God, we must acknowledge for the mor expeditious population of the World, could have made men only in multi- tudes, but divine Wisdom con- sidered more harmony, love and joy in this difference of Sex: Woman was made, as we may not unaptly say, up- on the second thought, and therefore the more refined and excellent; and that Love and Peace and Concord, should the better be observed; he so ordained it, that the whole Race, that in after days was to spread over the face of the Earth, should descend from one Father and one Mother, to be the nearer allied. Scarce was *Adam* re- leased, from the soft opression of sleep, when the beautiful Object met his Eyes; the ob- serving, admiring, and loving her, was in him but as one act, done in one and the same time; she carrying in her Face, such singular En- dowments, that not to ap- propriate them to himself, would have been the Effects of stupidity rather than pru- dence: Beauty has so strange a Virtue, and witt hath a sweet and pleasing Tyranny that it In- troduceth subjection into the noblest minds, and the most couragious breasts; so that *Adam* no doubt, contemplated this fair Object with won- der and admiration; he ob- served in her a gravity so full of tenderness, that com- pelled him to esteem, and highly

highly value her Golden hair waveing by the gentle breath of Winds on her Ivory Shoulders, and her ſparkling Eyes that had mounting Fires in them, with the ſight of the Roſes and Lillies ſtriving in her lovely Cheeks for Maſtery, could not but captivate his heart, and make him ſtoop to Love, whilſt on the other ſide her Eyes were no leſs raviſhed with the delights that every where ſurrounded her, but moſt of all with the comely ſhape and manly form of him from whom ſhe was taken, and who's partner ſhe was created to be, and after eager gazing and ſhooting the beams of their Eyes into each other Souls, the Tongue broke forth and flowed in ſtreams of ardent Expreſſions and love Paſſions: He knew by an inſtinct of Nature that ſhe muſt be certainly a part of himſelf, that had ſuch an attracting power to draw him ſo forcibly to her, he called her his joy, content, and delight, ſumming up all his deſires in her; and to be brief, Women have derived from Heaven ſo ſweet a Tyranny in their Faces, that the denying them the ſubjection of Hearts, is thought by ſome unreaſonable however; we muſt allow him either to be defective as to his Manhood, or indued qualities, ſuperior to the commanding ſtandard of the World, that can at all times reſiſt the Charms of Female Beauty. —— Thus becoming more intimately acquainted, clad in their native Innocence; nakedneſs was to them no ſhame, becauſe not guilty of ſhame, whilſt they ſtood firm and high in the favour of the Almighty, in whoſe peculiar care they were; hand in hand they walked, the faireſt couple that ever were produced on Earth, and no doubt he ſhowed her, the interdicted Tree of Knowledge, and warned her to beware ſhe taſted, and by her diſobedience forfeited her happy ſtate; told her the penalty, perhaps better unknown to her; for if it was in her nature then, as it certainly is in the nature of many of her Daughters, ſince the prohibition, might raiſe in her an Appetite of coveting, for denyal adds a ſpur to their deſires ardent enough in all things, but many times inſatiable in that which is moſt denyed: Pardon us Ladies, for this bold truth, though we do not allow it to extend to all, and we appeal to you, if in many particulars in this caſe; you concur not with us. This *Fair Creature* then, we may ſuppoſe, tranſported with the prohibition, grew more curious and inquiſitive into the reaſon and nature of it, which mainly aſſiſted the Devil in faſtning his temptation; for it is the opinion of the beſt Divines, and with them we agree, that Satan has

as no power to compell the mind to Evil, but in bringing about his purposes, is assisted by our weakness and Inclinations to gratify our inordinate desires and affections, and that he might the better prevail upon her, it appears he watched his opportunity, masqueraded in the disguise of a Serpent to take her alone, destitute of the Council, and Advice of her Husband, and so the Temptation easily working, when her own Inclinations met it half way, for she (it seems) like many Women of our times, coveting to be more wise than her circumstances required, meerly fool'd her self into the greatest of Follies and madness that ever was acted in the World, losing for the sake of an Apple, and the knowledge of Evil (for good she knew before, though not the fatal difference between them) her self and all her Posterity becoming of a fair and lovely Innocent, a miserable wretched Criminal, which loss, nothing but the rich redeeming blood of God, shed in compassion to our frailties, could in any degrees restore all the Angels, Arch-Angels, Cherubims and Seraphins, combining their power in one, were uncapable of paying this single forfeiture, none but the Lyon of the Tribe of *Judah*, was none but the Lamb slain from the Foundation of the World, which commenced in the Promise given, though he dyed not actually then, was found worthy to take the Book out of the hand of him that sat on the Throne, and able to open the Seals thereof, to work out the stupendious mystery of Mans Redemption: 'Tis amazing that the offended should suffer to set the offender free from punishment. But now the men may be apt to crow and upbraid the Women with this defect of *Eve*; indeed they have little reason for it, but rather to take shame to themselves; for we find, though she had a mighty Arch-Angel, wise and subtil, tho' somewhat faded in falling from his glorious state, she resisted the Temptation for a time, and urged Reasons against complying with it; but *Adam* was at the first proffer of the forbidden Fruit, as far as we see, overcome by a weak Woman, though he had a sad Example of her Fall before his Eyes, some will, to reverse this, alledge, that she being part of himself, and fallen, the whole was corrupted, and that he was incapable of standing without her, but this we leave to the determination of the Casuists, and proceed to say, that perhaps when by the sad remorse of her Conscience, she found her self lost, we cannot conclude it out of Envy, but rather out of the Love she bore to him, she resolved

resolved to have her Husband with her, into what state soever she was to pass after her disobedience, so one falling into the Water, suddenly, catches hold of his Friend, to whom he intends no harm, and pulls him into the same Misfortune, himself is dropping into; for when she had eaten her self, we cannot find that she invited him to the Tree, but brought him part of the Fruit, and as it were, intruded it on him; for he confesses, she beguiled him, and he did eat; which appears to us, that tho' he knew where the Tree stood, & could distinguish the Fruit on the Boughs, he might be deceived in takeing that she gave him, to be the Fruit of some other Tree, and so fell, being ignorant of what he did, but this is too weighty for us to determine; however he was overcome by her, and she perfected that which the Devil wanted courage to attempt. That they could see before, was certain, but now the Eyes of their Consciences, were opened to guilt and horrour, almost bordering on Dispair, for having so foolishly betrayed their happiness, and for so trivial a matter offended so good and gracious a God, who had done all things for them: Then their Nakedness appeared, and they with sorrow and Tears wished it undone, but it was too late; the Almighty Word was passed and could not be recalled: Nakedness before the Fall was in them as in Children in their infancy, not regarding who sees their obsceneſt parts; but when they come to knowledge of Good and Evil, then they blush and are ashamed, if any such thing be but accidentally discovered; however we find in their banished state, the Love to one another had no decay, they carry that *part of Paradise* along with them, into the lower Thorny and Briery Regions of the World.

Table Behaviour, is very decent and seemly, and ought to be Critically and Nicely observed, by reason offences and disgusts, are sooner taken there than almost any where else, though they are not commited or given willingly but by Error or oversight; and neatness in Diet shewes a Neatness in other things; we need not tell you Ladys, that it is unseemly to lean with your Elbows on the Table. To loll over or to keep your Body in a heaving motion, none but Children, or those that are weaker of their Senses, can be Ignorant of this; and that to fix your Eyes upon any thing too eagarly, or being over-hasty in Craving, it is not at all decent. If you are invited abroad, there is care to be taken how you place your self; let your quality be what

what it will, be not your own chuser, for the best place, but rather take one lower till that is recommended to you, and as it were forced upon you; nor be too forward in choosing, but make some Excuse if you are entreated to do it, yet rather comply than be troublesome, if you carve for your self or others, remember it is unsightly to put your Fingers in your Mouth as some, either forgetful of themselves or Ignorant of behaviour; when the Meat is hot, or any such matter offers as may require it, if you were in the Pantry; but by all means it must be avoided at the Table, to prevent giving offence to squeamish Stomachs. Always in this office keep your Body as steady and upright as may be; for Leaning over, incommodes many times your apparel, and is unsightly: and now by reason, even some Ladies may be Ignorant, what is most acceptable to be presented to peculiar Friends, when they see convenient to distribute it; because it has not been so much their business as their Carvers, we think it convenient to give Directions in this matter. ——— 'Tis generally agreed that of all Wild Fowls, the wings are the best, next to the breast piece; and of Tame Fowls, the Legs, because they are most in use, the one by flying, and the other by walking or scratching. In Bief Boyled or Roast, that which is curiously Interlarded, is the best in esteem. In a Loin of Veal, the Nut or Kidney, part in the middle. In a Leg of Mutton, the little bone on the outside the Joynt, is fancy'd by many for a rarity; for we remember a story of a Gentleman very Critical in his eating, though extream hungry, wou'd not feed on part of a Leg of Mutton, that was set before him, as fancying Clowns had had the handling of it, by reason they had left that bone untouched, which he attributed to their Ignorance, in not knowing the best piece. A Shoulder of Mutton is to be cut semicircular between handle and the flap, which piece is the most approved. In a Roasted Pig, the under Jaws, Ears, and Neck part, are most in esteem, In Hares, Leverets, and Rabbits, that which is called the Hnntsmans piece is preferred, which is by the sides of the Tail, and next to that the Loins or middle piece. In a Cod-Fish, the Head is the rarest Dainty. In Salmon and Sturgeon, the Jowls, and of all lesser Fish, the middle part. As for Paistry, there needs no further direction than to deal it out decently with an equality of inwards and outwards;

wards; where variety is at the Table be patient till your turn comes to be ſerved, or to ſerve your ſelf. Neither be too nice or curious, as if you had a diſlike or took diſtaſte at any thing; nor be loud, or too often in asking for any thing you want; but if you can conveniently, and it be out of courſe, whiſper thoſe that attend to help you to it; refrain talking at Dinner any more than is neceſſarily convenient, for that hinders your ſelf and others, and lets things cool and ſpoil by lengthening out the time. It muſt never be asked at anothers Table what any thing coſts; that is a fitter queſtion to demand of the Cook-maid in the Kitchin. If there be any thing that diſguſts you, however receive it civilly in courſe, though you deliver it untouched at the next change of plates. If you are left to your liberty with the reſt to carve for your ſelf, let not your hand be firſt advanced, but give way to others unleſs their Complements in a manner Conſtrain you to it, and then carve on that ſide of the Diſh that is towards you; unleſs it requires turning round, but by all means avoid reaching your Arms over to the further ſide, and ſee that you over charge not your Plate; cut as near as you can at once, what you intend ſhall ſuffice you of one Diſh; avoid eating too faſt for fear an indecency may fall out in it's ſticking by the way, and offer not to ſpeak when your mouth is full; nor ſmack with your Lips, for thoſe things will prove ungrateful to the company; if any thing you are to eat with a ſpoon be ſo hot, you cannot well endure it in your Mouth, do not ſtand ſipping to make wry faces; but ſet it a ſide, or wait with patience till it cools; blowing in a Diſh, or Spoon, is uncomly at a Table, where ſtrangers are eſpecially, or to be ſo eagar, of eating, that the heat cauſes tears to ſtand in your Eyes. It will not be taken well if you criticiſe or find fault with any thing on the Table, during the repaſt though at your own, more eſpecially than at anothers Table; be cautious at that time to give rough Language to the Servants for any thing that appears amiſs; but reprove them, if it muſt be, with Gentleneſs in drinking; proceed not ſo far as to be out of Breath, that you muſt blow in the Glaſs or other Veſſel it is preſented to you in. And now Ladies, ſince we have been upon the ſubject of Good eating, &c. It puts us in mind of what we ought not to paſs over, and that is the term for carving, for though a Lady carve not her ſelf, ſhe may give directions,

and

d if she do's it in the ong phrase, it will occa- n a simpering in the more owing. It was the opini- of *Lucullus* the Noble Ro- n, that there was as much re to be taken in the well ma ging a Feast, as in the rshalling of an Army; that e one might be as plea- g to Friends, as the other rrible to Enemies; in cut- ng up therefore all man- r of small Birds, we say, igh them as Wood-cocks, idgeons, Partridges, *&c.* The rm for a Plover, is, Mince ; for a Quail, wing it; r a Pheasant, allay it; a urlew, attach it; a Bittern, njoynt it; a Peacock, disfi- ure it; a Crane, display t; a Hern, Dismem- er it; a Mallard, unbrace it; Chicken, frust it; a Hen, poil her; a Capon, Sawce it; Swan, clift it; a Goose, ear her; a Coney, unlace er; a Dear, Creak it; Brawn, each it; and for Fish, *viz.* A Salmon, chine it; a Lam- ry, string it; a Pike, splat t; a Place or Tench, sawce t; Bream, splay it; a Had- dock, side it; a Barble, tusk t; a Trout, culpon it; an Eel, transon it; a Crab, tame it; a Sturgeon, Tranch it; and a Lobster, barb it. Thus having the terms, we shall direct such as need it how to cut up some of these, by which means being brought dexteriously to handle their Knife and Fork, they may the better mannage the rest.

To lise a Swan, slit her right down in the middle of the breast, also through the back bone, from the Neck to the Rump, and so laying the devided parts in the Dish, the inward parts downwards; let your Sawce be chaldron, apart in Sawcers, and then every one may cut as best likes the party. To rear or break a Goose, is to take off the legs very fair, then to cut off the belly piece round, close to the lower end of the breast, and with your Knife lace her down, quite through the breast on each side, a thumbs breadth from the breast bone, then take off the wings on each side, with the Flesh you first laced, raising it from the bone, and then cut up the Merry-thought, and having cut up an other piece of Flesh which you formerly laced, then turn the Carcass and cut it asunder, the back bone above the Loyns, take the Rump end of the back and lay it at the fore end of the Merry-thought with the Skinny side upward, then lay your pinions on each side contrary, set your legs on each side contrary behind them, that the bone end of the Leg may stand up in the Middle of the Dish, and the wing pinions on the out sides of them put under the wing pinions on each side, the long slices of Flesh which you cut off the breast bone and let the ends meet under the leg bones. To deal in like manner with a

a Turky or Buſtard, raiſe the leg very fair, then open the Joynt with the ſharp point of your Knife, but take not the legs off, then lace down the breaſt on both ſides, and open the breaſt pinion, but take it not off; then raiſe up the Merry-thought between the breaſt bone and the top of the Merry-thought; lace down the Fleſh on both ſides of the breaſt bone. And raiſe up the Fleſh called the Brawn, turn it outwards on both ſides, but break it not, nor cut it off, then cut off the wing pinions, at the Joynt next the Body, and ſtick on each ſide the pinion in the place where you turned out the Brawn, but cut off the ſharp end of the pinion, take the middle piece, and you will find it juſt fit the place: and in the like manner a Capon, Pheaſant, and moſt Fowls of largeneſs may be cut up. A Capon cut up in this manner, only differs in placing, ſlit the Gizard, in the place where the pinions, of the Turkey, as aforeſaid are laid. In diſmembering a Hern, take off both the legs and lace it down the breaſt, then raiſe up the Fleſh, and take it quite off with the pinion, then ſtick the head in the breaſt, and ſet the pinion, on the contrary ſide of the Carcaſs, and the leg on the other ſide, by which means the bones ends will meet croſs over the Carcaſs, and the other wing croſſing over, on the top of the Carcaſs. To unbrace a Mallard, raiſe the pinions and legs, but take them not off, raiſe the Merry thought from the breaſt, and with your Knife lace it ſloaping on each ſide the breaſt. To unlace a Coney, place the belly upwards, and take off the flaps from the Kidneys, then put in the point of your Knife between the Kidneys, and looſen the Fleſh from the bone on each ſide, then turn up the back, and cut it croſs between the wings, and lace it down cloſe by the bone on each ſide, then open the Fleſh from the bone againſt the Kidneys, and pull open the legs ſoftly with your hands, but not quite off, then thruſt in your Knife, between the Ribs and Kidneys, and ſlit out, and lay the Legs cloſe together. In diſplaying a *Crane*, unfold his Legs, and cut off his Wings by the Joynts, then take up his Wings and Legs and ſawce them with Muſtard, Vinegar, Salt, and Powder of Ginger well mixed together: The ſame Sawce is for a Hern, and though a *Bittern* is to be diſmembered, after the ſame manner, yet ſeldom any thing is uſed with it, except Salt: And for a Partridge minced, Wine, Ginger and Salt over a Chafin-diſh of Coals, and the like for Quails. In allaying a Pheaſant, you muſt raiſe the Wings and Legs,

and

d cut it up as a Capon. — is may give an Insight to l Art of Carving, which wever it may be disesteem- by some, and thought be- th their Notice, yet we them that to be ignorant it, shews a great defect in ble-knowledge, for a Car- not being at hand at all es, and in all places. It l look very odd to see La s with covered Table be- e them, to which they ve brought keen Appetites, l yet sit gazing on each er, and none of them owing how to begin ac- rding to the accepted way dividing their Dainties; to tear them to pieces, er the rustick manner, is ry undecent, and not only braids them with want of ill, but in some manner ews, such delicates have en strangers to their Bills Fare, and may likewise rn a squeamish Stomach, d prove ungrateful where ought to give the highest tisfaction to the Appetite; owever, if they do think it unworthy office for their ir hands, we crave leave recommend it to their ervants as a necessary In- ruction and addition to their ther acquirements; and since ings in season are of most alue and esteem, we pre- nt likewise a *Bill of fare* of ch things for the first and econd Courses, as Custom as brought into Fashion, through the circling of the Year in its respective Months, and recommend it to those who love good Eating, and are curious in their Guests.

January first Course.

1 Brawn and Mustard.
2 Two boyled Capons with white Broth.
3 A Roasted Turkey.
4 A shoulder of Mutton hasht.
5 Two Geese Boyled.
6 Two Geese Roasted.
7 Ribbs or Sir-Loyn of Beef.
8 Minc'd Pyes.
9 A Loyn of Veal.
10 A Venison Pasty.
11 A Marrow Pye.
12 Roasted Capons.
13 Lamb.
14 Wood-Cocks, Partridges and Larks.

Second course.

1 A Soust Pigg.
2 A Warden Pye.
3 Dry'd Neats Tongues.
4 A Soust Capon.
5 Mushrooms and pickled Oysters.
6 Sturgeon.
7 A Goose or Turkey-Pye.

February first course.

1 A Chine of Roast Pork.
2 Veal or Beef Roasted.
3 A Lamb Pye, and minced Pyes.
4 A couple of Wilde Ducks.
5 A couple of Rabbits.
6 Fry'd Oysters.

7 Skirrots.

Second Course.

1 A Lamb roasted whole.
2 Pigeons.
3 Pippin Tarts.
4 A Joul of Sturgeon.
5 A cold Turkey.

March the first Course.

1 Neats Tongue and Udder.
2 Boyled Chickens.
3 A Dish of stew'd Oysters.
4 A Dish of young Rabbits.
5 A grand Sallad.

Second course.

1 A Dish of Soles and Smelts.
2 Marinated Flownders.
3 A Lamb-stone and Sweet-bread Pye.
4 A Dish of Asparagus.
5 A Warden Pye.

April first course.

1 Green Geese or Veal and Bacon.
2 AHaunch of Venison roasted.
3 A Lumber Pye.
4 Rabbets and Tarts.

Second Course.

1 Cold Lamb.
2 A Neats Tongue Pye.
3 Salmon, Lobster and Pruens
4 Asparagus.

May first course.

1 Boil'd Chickens.
2 Roast Veal.
3 Roasted Capons.
4 Rabbets.

Second Course.

1 A hot Artichoak Pye.
2 Westphalia-Hams and Tart
3 Sturgeon, Salmon, an Lobsters.
4 Asparagus.
5 A Tansie.

June first Course.

1 A Leg of Mutton and Co ly-flowers.
2 A Steak Pye.
3 A shoulder of Mutton.
4 A fore-Quarter of Lamb.
5 A Dish of Pease.

Second Course.

1 A Sweet-bread Pye.
2 A Capon roasted.
3 Goosebery Tarts.
4 Straw-berries and Cream or, Straw-berries, white-wine, Rose water and Sugar.

July first Course.

1 A Westphalia-Ham and Pid geons.
2 A Loyn of Veal.
3 A Venison Pasty.
4 Roasted Capons.

Second Course.

1 French Beans.
2 Codling Tarts.
3 An Artichoak Pye.
4 Roasted Chickens.

August first course.

Calves-Head and Bacon.
An Oglio or Grand boil'd meats.
A Haunch of Venison Roasted
A Pig roasted.

Second Course

Marinate Smelts.
A Pidgeon Pye.
Roast Chickens.
Tarts.
Cream and Fruit.

September first course.

Capon and white broth.
Neats Tongues and Udder.
A powdered Goose.
A Turkey Roasted.

Second course.

A Potato Pye.
Partridges roasted.
A Dish of Larks.
Cream and Fruit.

October, first course.

A Loin of Veal.
Two brand Geese roasted.
A grand Sallad.
Roast Capons.

Second course.

Pheasants, Pouts and Pidgeons
A Dish of Quails or Sparrows.
A Warden-Pye Tarts, or Custards.

November, first Course.

1 A shoulder of Mutton and Oysters.
2 A Loin of Veal.
3 Roasted Geese.
4 A Venison Pasty.

Second Course.

1 Two Herns, one Larded.
2 A souse Turbut.
3 Two Pheasants, one larded
4 A Roll of Beef.
5 A Souse Mullet and Bass.
6 Jellies and Tarts.

December first Course.

1 Stewed Broth and Mutton, and Marrow-Bones.
2 Lambs Heads, and white-Broth.
3 *A* Chine of Beef.
4 Minced Pyes.
5 *A* Roast Turkey stuck with Cloves.
6 Two Capons.

Second Course.

1 *A* Lamb or Kidd whole.
2 Two brace of Partridges.
3 *A* Quince Pye.
4 Half a dozen of Wood-Cocks.

For Fasting Days Bill of Fare, &c.

Oysters, if in Season, a Pole of Ling; green Fish and Eggs, Pruens, Butter, Craw-Fish Boyled; Pikes stewed,

Carps with Oysters; Soles fryed, Spitchcock'd Eels; roasted or fryed Smelts, Salmon, Lobsters and Sturgeon; Buttered Eggs, Barly broth, Rice Pottage. Haddocks, Whiting, Carp, Pyke sous't, Turbut, buttered Crabs, Salmon, Sturgeon, Skirts fry'd, Sous't Conger: And indeed these are fit to be recommended to Ladies at any time, for there is no fear of Impairing their Beauty and Health by Fasting, if they gratify their Appetites to the purpose with these kind of Viands.

As for the methods and manner of Cookery, we think them no ways convenient to be inserted in this Book, as not so suitable to our purpose; but the concern of another Classis somewhat inferior to this: Ladies very rarely meddling in that affair, or if they do, we are very well assured, it is not very pleasing to their Maids, whose proper Province it is. The Fire indeed makes them hot and Fretful, but where a Lady intrudes on their concerns, it redoubles their Heat by Anger, which they are too mannerly to express in words, yet their frowardness and gesture makes it visible, and many a Lady out of curiosity, going to give Kitchin directions, has done no good, but a great deal of harm, by causing a good dinner to be spoiled; for the Cook-maid supposing her self too Old, or too experienced to be taught, while she in a discomposed manner has been fretting like *Gum'd Taffata*, the Jack has stood still, the Sawces wasted to nothing, and the over-boiling Pot pist out the Fire, so that all being in disorder and confusion, the Lady has suffered in her Conduct, by being over-nicely curious in it.

Temperature, *full Dyet, Climate and Idleness, the causes of Love.* These Causes only incline to that we call Heroic call Love, or those that see with the Eyes of their passion, rather than the Eyes of Reason, and differs in many material Points, little from Lust, or a hot burning desire of Enjoyment, that overpowers the Faculties, and makes them subservient to its ends; the remotest of these Causes some hold to be the Stars. —— Those that have *Venus* and *Leo* in their Horoscope, say, they are most prone to this manner of Love; when *Venus* and the *Moon* be mutually in Aspect, or such as be of *Venus* Complexion; but of these, (as some hold) unaccountable Astrological Aphorismes, we find that the Stars at the most, can be only inclining, not compelling; for then we must allow them not to be second causes, and even more than can be reasonably attributed

ibuted to Creatures. —— *mperature*, is that which Joyns with Complexion, from nence Physicians gather their njectures, and so conclude at Phlegmatick Persons are ot much inclined to Love, d those that are Melancho- less than they, however, is held, if this fire once izes them, it is very hard be Extinguished, though eir Opinions are, that fla- ous or Hypocondraical Me- acholy, when once taken, surely chained till Age or me extraordinary distem- er sets it free; and further, at the violent Passion pro- eds from abundance of Vind, as *Bodine* asserts; but *ordonus* from Seed and Spirits, r *Atoms* in the Seed which irs up a violent passion: San- uin therefore is soonest caught nd the younger sort most rone to Love. *Theomestus* eing of that constitution, cknowledged that he was so morously given, that one night sooner number the ea Sands, and falling Snow, han his several Loves, be- ng deluded with various de- res, one Love succeeding a- other, and no sooner was ne ended, but a second croud- d upon him: The last that e pitched on, being always he Fairest in his Eyes, though he that was present pleased im the most; his Eyes and Affections, like too many in his Age, were like the Ballance pt to propend as the weight turned it; his Heart was a Weather-cock, his *Affections* Tinder, which a smile or an *Amorous* glance could turn or set on Fire, and this is by some referred to the A- toms in the Seed, and to o- ther causes of the like nature, and those that are subject to it, are generally very strong and active, and to this the Climate adds much. The Southern Countries are more prone to Venery, by reason of the heat, than those more Northward. —— The *Mos- covites*, *Mogors*, *Xerifs*, and Persian Sophies, press and muster up Women as we do Souldiers, to satisfie their Lust, even the rarest Beauties their Countries can afford, and even those cannot keep them from Invading others properties, and from unseemly *Acts*, as *Adultery*, Incest, *&c.* *Dyet*, no doubt is a great provo- cation to the desire of carnal Embraces; and indeed pardon us, Ladies, for this Expression. It is something rare to see young Men and Women, that live idlely, and fare delici- ously, of what condition soe- ver, not to be in Love. *Al- cibiades* made it his Recrea- tion to be dallying with young Women even to immoderate Excess and Expences; his very *Apparel* being Effemi- nate, and one main incitement to it, was his over delicacy in Dyet. Nor are the Fair Sex wanting to Indulge their *Appetites* upon the like oc-

casion with all the dainties Earth, Air, and Sea can afford them.

Temperance *and its rare effects.* Temperance is certainly one of the Chiefest Pillars of Life and busines; it is the support of Health, Wealth, and Reputation; when it was demanded of *Leotichydas*, why the *Spartans* were so sparing in their Dyet, *it is*, said he, *because we had rather consult for others, than they should do it for us*, meaning, that Intemperance hurts the Mind, and rendred either Sex unfit for Council or advice, and that only Temperance and Sobriety are the Parents of sound and wholsome Resolves, to the Benefit of human Felicity and Conversation. And indeed all other Virtues are obscured for want of this; for where the contrary is, the Mind and Body are out of frame, but by it they are wonderfully improved, which is the reason that the wisest, noble, and ignoble of all Ages, have chose it as the only preserver of a comfortable Being on this side the Grave. The Antients took a pride in living sparingly, and the Roman Vertue ceased, when Luxury put Temperance to flight; and indeed where Intemperance reigns, it brings in all manner of Vices, for the Head Being full of the Vapors of Wine, or the Stomach over-charged with curious dainties, the Body and Mind conspire to perpetrate many Evils.

Time *to be improved. Tim* is the most precious of thing upon Earth, if the advanta ges accruing by it be rightly considered; for indeed, it i not only by a wise and Ju dicious improvement here, gives us what we reasonably can wish, but like a golden Chain let down from Heaven, being improved to our Soul advantage; it leads or draw us to Heaven and eternal happiness: The Wise man count it very precious, and earnestly admonishes us to use it, whilst it is in our power to do well; the Antients pictured time bald behind, but with a forelock very large, and long, signifying in an Emblematical way, that those that took the advantage of laying hold of his Fore-lock, might accomplish their desires, but when he had passed them, there was no overtaking him, or hold to be laid on, *Post est occasio Calva*, was the old Motto, and indeed it holds too sadly true in our Age, with many, that we might recommend you to, for a further confirmation, which puts us in mind of a Story not improper to the Subject. A young Gentlewoman had by aspiring hope of greater things, strangely withstood her Fortune, so that it being given out that she was proud, Coy, and disdainful, her first A-

dorers

rers having left her, she und but a thin Harvest of cceeders, and those not mparable to the former Adirers; this vexed her, and ade her Gaul overflow at a range rate, but fretting ould not mend it in that onjuncture, though she yet peared very stiff, and stood uch upon her punctilles; one ay she asked an Old Silting urse, the reason of it: Why ully, *replyed she*, fair Daugh er, the case was just so with ne and my punishment has ccasion'd me to live a Maid, s Maids go now, till I am ome to two snaggs and a tump; therefore let me pe wade you to one thing m lear Child, to convince you, efore Time's Forelock is got ut of your Reach. And I ray, *said Miss*, what may hat be. Why, *replyed she*, on y go to yonder Wood, and ring me the straightest and inest Stick you can find in passing through it, but when you have passed any, turn not back to cut one; our coy Lady simpered at this, as not knowing well what to make on it, but taking, without asking any more questions, a sharp Instrument in her hand, tuking up her Petticoats like *Diana*, away she tripp'd to hunt for the stick that should please her best, and in her choice, you must know, it not declining from her former humour, she was very nice and made no lking till she came to the outskirts of the Wood, where were only a few Crooked and Knotty Beech Plants, when not to break her word with her Governante, she cut the best she was forced to like, and with much shame and perplexity, a hanging down ead, and sowre countenance, Lips pouting, and Brows bending, she came drawling after her, to her that sent her about the business you wot of. Tis thought, Fair Angels, there is no necessity that we should put a Moral to this, but rather leave it to your own candid constructions, who are best Judges and Interpreters of such matters.

Top Knots. It was a serene *Sun shine* Morning that *Dame Nature* came forth from her Retirements, to take a Survey of her Works, and recreate her self with the Prospect of her own beautiful Image scatter'd through the Universe: She beheld the *Sun*, that glorious Fountain of Light casting abroad his Splendors with an unvailed Countenance; but the *more modest Moon* shrouded above half her Face under a Mask, unwilling to be exposed to the lascivious Eye of every *Endymion*, she saw the rest of the *Planets* and *Stars* bashfully twinkling their innocent Glances at each other, and on all the World; she *travers'd the Elements*, and observed every thing kept the

Order which she had first appointed it. But she fix'd a more particular Eye *on Man*, the Master-piece of all her Works, the Masterless *Epitome* of the whole Creation; and calling to mind his *primitive* Perfections, with the Tragical Story of his *Fall*, she fetched a deep Sigh, which made the Earth to tremble. Whilst she was pensively bnsied in this Contem. plation, I perceiv'd her *Brows suddenly knit*, and she gave a start, which put all the Elements in a Disorder. Looking about me to see what was the Occasion of this violent Passion, I beheld a *LADY* passing by her, *dress'd C-pa-pe after the present mode*: Upon which I heard the Venerable Matron break forth into these Expressions; —— *Bless me said she! what uncouth Object is this invades my Eyes! a thing so forreign to all the known Species of Beings! Or am I superannuated and some new Power usurp'd my Place, to forge the World again, and hammer out such Forms as ne're before were rank'd in the great List of all my works? Stay thou bold Phantasm! tell me what thou art?* With that the Lady turn'd about, and made her this Answer. —— *Lady.* You are merrily dispos'd Madam, and discover the Brillant of Language in your Expressions: I am pleased with your Raillery; but pray *what News from* Paris? In what Array did the *Dauphiness* appear last Ball? I am told, *my Commode* is a Tire too low, as they adjust it at the *French* Court. —— *Nature.* Am I a-dreamed, or has the Multitude of Years impair'd my Sight aud Judgment? The Voice is Womans, but for the *prating Figure* I want a Name; I see a moving Pyramid of Gayities, a walking Toy-shop, a speaking Gallimaufry of Ribbons, Laces, Silk and Jewels, as if some upstart mimick Nature had been at work, on purpose to upbraid my Skill, and tell me that in framing Woman, I left out the Essentials. —— Whilst *Dame Nature* was thus expostulating the Case with her self, I heard a sudden Noise rais'd behind me, at which looking that way, I saw *Heraclitus Ridens* standing in a Corner, ready to break his Twatling string, he was so big with Laughter; 'tis a fine time of day, said he, with Women, *when Nature her self will not own 'em*, as if she were a-shamed of her Productions: Do but mind yonder Lady, she has spent *five Hours this Morning in Rigging and Careening her self for publick Appearance*; and I dare be bold to say, you may as soon reckon up the Numerous Tackle of a Ship, as give the *true Nomenclature* of all the gawdy *whim-whams* she wears about her: You would not wonder

at

me for changing my Note, id you seen, as I did, what ains this little *She-Lucifer* ok to day, to mend the ppoſed Botchery of Nature her Face; how ſhe *hunt-* after imaginary Faults in er Cheeks, to find occaſion r *Black-Patches*; how ſhe lac'd and diſplac'd 'em *an undered times over, purſuing the aſt Spot and Freckle in her kin to a thouſand Dilemmaes*, ith waſh, Paint and Patch, ill tired with the tedious Diſcipline of her *Toilet*, ſhe ails forth of her Chamber ike a new-launch'd Veſſel with *Pendants and Streamers lying*, and all her Female Tackle in order, from the Top and Top Gallant to the *Humble Keel*: Do but regard her Rigging above Deck, and you'd ſwear ſhe carries *Bow-Steeple* upon her Head, or the Famous Tower of *Severus* in *Rome*, on which was built ſeven Ranks of Pillars one above another. Such a lofty Gradition of Top-knots, if it proceeds, will be friend the Carpenters and Bricklayers, for our Gentry and Tradeſmen in time will be forced to pull down their low pitch'd Houſes, and take the height of the Stories in the next Structure, from the elevated Pageant of Trinkets on their Wives and Daughters Heads, leſt theſe fine Trappings ſhould be Kidnap'd from their empty Noddles by an unmanerly Bruſh of the ſawcy Ceilings. 'Twould make a Dog ſplit his Halter, to hear the learned Cant between the Miſtreſs and Maid, whenabout the important affair of adjuſting her Ladiſhips *Array* in a morning; you'd ſwear they were conjuring, they ſputter out ſuch a confus'd Jargon of hard words, ſuch a Hotch-potch of Mongrel Gibberiſh: Bring me my *Paliſade* there, quoth Madam: You'd think ſhe were going to encamp. Will it not be convenient to attack your *Flandan* firſt, ſays the Maid? More Anger yet? ſtill Military Terms? Let me ſee, ſays Madam, where's my *Cornet*? Pray carine this, Favourite: So, ſo, good words; now there's ſome hopes of Peace, till the bluſtering *Fyilal* and *Burgoign* are called for, and then the old Catterwawling begins again? —— There is a Clack of *Settees*, *Paſſes*, *Monte la hauts*, *Crotches*, and other Trinkums, would make a Man ſuſpect they are raiſing the Devil: at laſt comes the *Sur-les front*, and then Madam is compleatly harnaſs'd for the Play, or the myſterious *Ruelle*. —— Here *Heroclitus* made a Digreſſion, at the ſight of a Troop of Females that were walking by. Theſe, ſaid he, belong to the inferiour Claſs of Top-knots, they are but one Story high yet. Do but follow

follow 'em, and you'l discover by the Working of their Heads and Tongues, that another is a brooding: I took his Counsel, and keeping at some distance, observ'd their Motion. ——— I wonder, says one of them, why the Men should make such a noise about the innocent Arts we use to win their Affections. They pretend to love us, and yet would confine us to a Dress that would make 'em hate us. Whatsoever is not so gay and polite in the World, is dispised and trampled on: We have reason to hold up our Heads, to deck our selves with all the Ornaments that may create Respect in that wild Race. Why should not an English commode be as allowable as the Persian *Tiara*, or the Roman *Septizonium* were of old? Away with this servile Restraint! Let us appear like *Amazons*, defie the men, and all their grave Preachments, or lighter Pasqulis, I am resolved to be in the mode, tho' it should put me to the charge of maintaining a Negro to support the *Monumental Umbretta* on my Head. With that *Dame Nature* steps up to her, and thus addres's'd. ——— When I first moulded Woman, and sublimated her from the grosser Ore, *I drew into that fair Compendium all the visible Perfections of the Creation*; In her native simplicity she glittered with Rays and Charms, that dazled all Eyes: Nothing so salvage or untam'd, that did not pay an Homage to her conquering Beauty. She needed no other Ornament than the *lustre which flow'd from her untainted Vertue*. How comes it to pass that she has lost her Diadem? and seeks in vain, to regain the shatter'd remnants of her former Glory, by borrowing from every Triffle, some counterfeit perfection to set her off? You are but the Milleners Machin, joyned together by Chambermaids officious hands. A meer *Chaos* of needless Manufactures jumbled into the perfect Figure of a Woman. ——— The Lady that had first occasion'd Madam Natures surprize, and all this Discourse, had not patience to hear any more, but looking on her Watch that was attach'd to her Crochet, made her Revoir to the Company, excusing her abrupt departure, by telling them, 'twas time to go to the Playhouse. Upon which the young Fry of Top-knots buttonning up their Mouths in a most charmant manner, begg'd of her Ladiship to vindicate the common Cause against this Clowniish old *Beldame*, that had made such a Coil about their Habiliments (for they had got that modish

dish word by the end too.) The Lady fond of the Character of a good Natur'd Woman, took up the Cudgels, and turning to *Dame Nature*, spoke to her after this manner. ——— Prithee don't trouble thy head old Gentlewoman, said she, about the present Mode; the World is grown more refin'd and polite since your Youthful days: Women are not mew'd up in the Nursery, as in Queen *Elizabeth*'s time, but have Liberty of Conversation; we are more *Eveille* (as I may say) than formerly, wean'd from the Winter tales of the Chimney Corners, and learning the Modes abroad, and Customs of more civiliz'd Matrons. We had been absolutely barbarous, had it not been for the Conquest of the *Romans*: And we should be little amended now, were it not for the Neighbourhood of the more accomplish'd *French*. I am in love with that genteel Nation: *may Foy*. —— Truly said *Heraclitus* laughing, you are much in the right on't. I ever said the fondness of our *English* Women would make us Slaves to *France*; nothing but *French* will go down with us. We Eat, Drink, and Sleep in plain *English*, bnt we manage the rest of our Actions in *French*. We Love and Hate *A-la-mode de Paris*: We walk, talk, dance, and Sing, *A-la-mode de Paris*. In fine, we do all things *en Cavalier*, or *A-la-mode de Paris*.

Tomboy (a girl or wench that leaps up and down like a boy) comes from the Saxon **tumbe**, to dance and **tumbod**, danced; hence also the word *tumbling* still in use.

Trepon or **Trapon** (from the Ital. *Trappare* or *trappolare*, *i. e.* to entrap, or in a gin) in the modern acceptation, signifies to cheat, or entrap in this manner; a whore admitts a man to be naught with her, and in the very instant, rings a Bell, or gives a watch-word, and and in comes a Pander, who pretends to be her husband, and with vapour and threats forces money or bond from the deluded third person. Some take this word to be derived from a *Pander*, that does *entrap*, or a *trapping Pander*. ——— The brand of one convict (for any Fellony save Murder) and having the benefit of Clergy.

Tabouret, *f.* a pin-case, also a childs low stool. —— *Priviledge of the Tabouret*, *f.* for some great Ladies to sit in the Queens Presence. —— *Tail general*, limited to a man and his Issne by any Wife. ——— *Tail special*, limitted to a man and his wife, and the Heirs of their particular Bodies. ——— *Tant me fait mal departir da ma dame*, *f.* so much it, grieves me to part with my mistress.

Tarpeia, a maid that betrayed the Capitol to the *Sa-*

bines for their bracelets, who (adding their shields too) prest her to death.

Tarqinnius Sextus, ravishing *Lucretia* caused the extirpation of Kingly Government, Mr. *Cole.*

Tellus, *l.* [the Goddess of] the Earth.

Tenebrion, *l.* a night-walker.

Tethys, a Goddess of the Sea.

Tetch, *o.* a fashion; also a stain.

Thalassion, *l.* a Nuptial song among the old *Romans.*

Thalestris, an Amazon Queen, who went 30 days Journey to meet *Alexander.*

Thalia one of the Muses.

Themis, a Goddess of Justice.

Theodosia, the feminine of *Theodocis.*

Thetis, [a Nymph of] the Sea.

Thomyris, Queen of *Scythia*, who threw the head of *Cyrus* into a tub of blood saying, —— *Satia te sanguine, Cyre!*

Timon, a sour *Athenian* hating all company. —— *Tithing*, a Society of ten families bound for one anothers good behaviour.

Tithonus, ravisht by *Aurora* into *Æthopia*, and turn'd at last into a Grasshopper. —— *Tour frezette*, *f.* curles for womens foreheads. —— *Transection, exion*, a turning from one sex to another —— *Transseminate*, to pass from woman to man. —— *Transport*, a rapture of mind. —— *Petit-Treason*, when a Servant, Wife, or Priest kill their Master, Husband, or Ordinary. —— *Triclinarch*, *g.* the usher of the Dining room.

Trigamist, *g.* having three wives.

Trigeminous, *l.* threefold [twins.] —— *Trull*, *I.* a vile Harlot, also to trundle, *Sc.* —— *Turtle-Dove*, a small kind of mournful Pidgeon living alway single after the Mates death.

Tutelina, a Goddess protecting Corn.

Tutaa, a Vestal Virgin, who (to clear her self) carried water in a Sieve. —— *Tabes Dorsalis*, a Consumption in the spinal Marrow, most incident to Lechers, and fresh Bride-grooms; they are without a Fever, eat well, and melt or consume away: If you ask one in this Disease an account of himself, he will tell you, that there seem so many Pismires to fall from his Head down upon his spinal Marrow; when he eases Nature either by Urin or Stool, there flows then liquid Seed plentifully; nor can he generate, but when he sleeps, whether it be with his Wife or no; he has lascivious Dreams. When he goes or runs any way, but especially up a steep place, he grows weak and

id short breathed, his ead is heavy, and his ars tingle: So in progress time being taken with vi- ent Fevers, he dies of a ever called *Lyperia*. Dr. *Lankard*.

Telesilla, a Noble Poetess f *Argos*, who upon consult- ig the Oracle about her ealth, being advis'd to be- ake her self to the Study of ne *Muses*, grew in a short me so excellent, that anim- ted by the charming pow- r of her Verse, the Argive Vomen under her conduct ere able to repel *Cleomenes*, he *Spartan* King, from the eige of *Argos*.

Theano, a triple female ame of considerable repute n Poetry: The first of this Name was *Theano Locrensis*, r Native of the City *Locri*, nd Sirnamed *Melita*, from he exact Melody, to which ll her Lyric Airs and Songs ere compos'd: The second *Cretan* Poetess, and by ome delivered to have been he Wife of *Pythagoras*: The hird *Theano Thuria*, or *Me apontina*, said to have been he Wife of *Caystius*, some ay *Brantinus* of *Crotona*, and he Daughter of the Poet *ycophron*; they are all three nentioned by *Suidas*.

Thymele, a Musical Poe- ess remembred by *Martial*.

Tongue, *How to govern it.* Furnished is not the Eye with nore Objects, than Invention upplies the *Tongue* with Sub- jects: And as without Speech no Society can subsist, so by it we express what we are, and how we are enclin'd. Let discretion frame your Dis- course, and speak not over- hasty; for in thrusting out your words too fast, you can- not frame them all aright; but some will be disjoynted and disordered; it's more highly commendable to speak a little to the purpose, than a great deal that will not seem so: Some have tired their Au- dience, in telling an hours Story that might have been concisely cut off by way of Abridgment in two moments: It is in no wise seemly to in- terrupt others, or break off the thread of Discourse with interposing Questions: But if you have any thing to of- fer, it is good manners to stay, till they have done, unless they be impertinently tedi- ous and tiresome; nor must you be over eager in craving attention to what you would, or are about to say; for that earnestness will shew you af- fected with your own Dis- course; for then, if you trip or blunder, instead of the ap- plause, they will imagine you expect, you may perhaps be silenced with Laughter in the midst of your Oration. If you cannot discourse well, or want a good utterance, either be silent, or know what com- pany you speak in; pretend not to things you are igno- rant of, least being put upon

tryal

tryal, you must rudely refuse it, or what is worst, shamefully acknowledge truth was a stranger to you when you made that boast; and how mean, low, and ridiculous must that look in the eyes of the sober and judicious. We have known some indeed that have been so catch'd; endeavour to put it off, or salve their Reputations with Equivocations, Inuendo's, Jests, Banters, and Pretensions of doubt & doubtful meaning, and constructions of the matter; but we could never find, that these stop the flaws, and cracks, their indiscretion made in their Credits; but they rather found people incredulous to their real Truths, than they would run the hazard of being put upon by an *Æsop*'s Fable.

V.

VEnus, *qu: ad omnes veniens, i. e.* coming to all; a fit name for a Harlot. *Lat.*

Verosa, *i. e.* true, from *verus.*

Ursula (Lat.) a little she Bear; a womans name, heretofore of great reputation, in honour of *Ursula* the Brittish Vergin Saint, martyred under *Attila*, King of the *Romans.*

Vestals (*Vestales Virgines*) certain Virgins among the ancient *Romans*, consecrated to the Goddess *Vesta*, and therefore so named; they were always chosen between six and seven years of age, and continued thirty years in their Office; whereof the first ten years they bestowed in learning the Ceremonies of their Order; the second in execution thereof, and the last ten in teaching others; after it was lawful for them to marry, Their chief duty was to keep fire continually burning in a round Temple at *Rome*, in honour of *Vesta*; and if it chanced to go out, they were to renew it again with no usual fire, but such as they could get by art from the Sun-beams.

Nec tu aliud Vestam *quam puram intellige flammā.* Ovid.

They are greatly honour'd in the City, and had divers priviledges; for they were carried in Chariots, and the chief Magistrates would do reverence to them; they had Officers going before them, as the Consuls had, and if they met any one, who was led to be put to death, they had authority to deliver him, taking an Oath that they came not that way of purpose; they might also make a Will, and dispose of their Goods as they pleased; but if any of them were found to live unchaste, she was openly carried with sad silence to the Gate called *Collina*, where,

where, being put into a deep pit, she was presently buried alive. These *Vestals* were first instituted by *Numa Pompilius*, or (as some write) by *Romulus*. Dr. *Brown*.

Vestment (*vestimentum*) a Garment, Vesture, Apparel, Cloathing Attire.

Ualasca a *Bohemian* Princess, who conspir'd with other Women to drive the Men out of the Country, and form an *Amazonian* Government, which she affected; and the War between them, and the Men lasted many Years, but she being at last taken prisoner by a Statagem, the Men again assumed their former Power.

Ualdrade, *Gontire* the Arch-Bishop of *Coloigns* Sister, her Beauty gain'd her the Love of *Lothier* King of *Lorrain*, who turned away *Thiethbert*, and marryed her, she was Mother to *Huges* the Bastard who called the *Normans* into *France*.

Venille, a *Nymph* and Wife to *Tranus*, also the Sister to *Amnata* Queen to *Latinus*, some have Fabled her to be *Neptunes* Wife, and to have been called *Salace*.

Venus, held by the Antients to be the Goddess of Love and Beauty, and to be Daughter of *Jupiter*, and *Diana*, others say she sprung from the froth of the Sea, occasioned by *Jove's* throwing his Genitalls into it: She is held to be married to *Vulcan* who moulded Thunder-Bolts for *Jupiter*, and that *Mars* was her *Paramour*, whom *Vulcan* with a curious net of wyre, laid cunningly about the bed, took naked in her Embraces, and then called in the Gods and Goddess's to be the Spectators of the entangled Lovers. She was likewise passionately in Love with *Adonius*, who was afterward killed by a Wild Boar as he was hunting, and on her *Anchises* is said to beget *Æneas*; Cupid is also stiled her Son, some reckon another *Venus* or Queen of Love *Urania* or Celestis.

Venus *painted by* Apelles. For the space of ten years employed all his wit and policy, to paint an Image of *Venus*, the which was endued with so excellent Beauty, that the young men that stood beholding of it, became Amorous, as though it had been some live Image, and therefore by publick Edict he was charged to keep it secret, for fear to allure the youth corruption. Who is it that doth not marvel of that which *Pausanias* a Greek Historiographer writeth, to have been formed and made in *Heraclia*, a Province of *Peloponensia* by a certain Artificer, the which composed a brazen Horse, having the Tail cut and deformed, and all the other parts of the Body perfect, to the which notwithstanding, the other Horses sought to joyn

joyn and couple, with such ardent desire and affection that they broke oftentimes their Hoofs with their often riding and horsing of him, and for all that they were beaten and driven away, yet would they not from thence, but they would rage as if they had found a proud Mare. But what secret thing, what charm, or what hiden Vertue was there, which could constrain and force the brutish Beasts to obey and love a trunk of Metral, void of Feeling or Understanding?

Vertue was stiled by the Ancients a Goddess, and had her Temple at *Rome* joined to that which was dedicated to Honour, and so contrived in building, that none could come into the latter, but by the way of the first, to demonstrate, that Vertue is the right way to Honour. She was variously pictured, sometimes in a beautiful Female Garb, to shew her mildness; sometimes in Armour, to shew her courage and constancy.

Victory, had her Temple among the *Romans* as a Goddess, also among the *Grecians*. She was accounted the Daughter of Heaven and Earth, Painted, Young, Lively and Gay, to manifest her Vigor, and the Lustre that attends on *victory*; and with wings, by reason of her unconstancy, and doubtful success; Crowned with Lawrel as an Eternal renown, with a Palm branch in her hand, signifying unconquerable courage; that Tree, the more it is oppressed the more it Florishes.

Vaistat, the Beautiful Wife of King *Ahasuerus* the great of *Persia*. She was deposed from her Royal dignity, and *Hester* made Queen in her stead, because she refused to come and shew the Nobles her Beauty, when the King sent for her at his Royal Feast.

Virginiana, the Goddess of Virgins, invoked by both Sex for Marriage, and held to take care of untying Virgins Girdles on the Wedding Nights.

Virginia, a Roman Lady, she built a Temple of the *Phebian* Pudicity or Chastity. But *Lucian* discribes her melancholly hanging down her Head, ill clad and sore afflicted, and abused by Fortune, insomuch that she was prohibited to appear before *Jupiter*, least being of his Offspring; she should in so mean a Condition, disgrace him. She had two Temples at *Rome*, one built by *Marcellus* and the other by *Caius Marius*, and there she is represented like a Grave Matron clad in White denoting Innocence sealed on a Square Stone.

Venturia, Mother of *Coriolan.* who when he Waged War against *Rome*, and laid strait Siege to it, went with divers other Roman Ladies

es to his Tent, and with r Tears and Perſuaſions bliged him to raiſe the Siege hen that rich City was at e point of yielding: Where-on the Senate in honour to r Memory built a Temple Fortune, wherein Women crificed on the day the Siege as raiſed.

Vozine, Wife of *Victorine*, ho was Aſſociated to the mpire by *Poſthumus*, ſhe was Lady of extraordinary cou-ge and wit, inſomuch that *relius* thought himſelf not fe in the Empire till ſhe was ſpatched.

Voluptas, ſtiled the Goddeſs Pleaſure: To her the *Ro-ns* in the heighth of their xury, built a Temple, ſeat-g her as a Queen upon a rone with Vertue at her et.

Voluntina, was another of eir Goddeſſes, who took e of the ſtraw that ſup-rted the Ears of Corn, that ſhould be ſtrong to bear it, d bring it to ripening.

Uzſine, marryed to *Guy Tor-lo*, Count of *Guaſtalle*, an *Ita-n* Town in the Dukedom *Mantua*; ſhe is highly eemed for her Courage, cauſe when her Husband s abſent, the *Venetians* be-ging the place, ſhe ſailled t and beat them from the alls with great ſlaughter, ling divers of them with r own hand.

St. Uzſula, or the Order led *Urſulines*, a Monaſtry of young Women and Widows following the Rules of St. *Auguſtine*: Now being ſpread into divers Congregations; the Inſtitution of them was to teach young Girls, and train them up in curious Works of divers kinds.

Under Cook-Maids. If you would ſo fit your ſelf for this Employment, as that it may be a means of raiſing you to higher preferment, you muſt be careful to be diligent, and willing to do what you are bid to do, and though your Employment be greaſy and ſmooty, yet if you be careful you may keep your ſelf from being Naſty. Therefore let it be your Care to keep your ſelf Neat and Clean; obſerve every thing in Cookery that is done by your Superior or Head-Cook; treaſure it up in your Memory, and when you meet with a convenient opportunity, put that in practice which you have obſerved; this Courſe will advance you from a Drudge, to be a Cook another day. Every one muſt have a beginning, and if you be ingenious and bend your mind to it, and be willing to learn, there is none will be ſo Churliſh or unkind, as to be unwilling to teach you, but if you be ſtubborn and careleſs, and not give your mind to learn, who do you think will be willing to teach you? You muſt beware of Goſſips and Chair-Women

for they will miſ-adviſe you, take heed of the Solicitations of the Fleſh, for they will undo you, and though you may have mean thoughts of your ſelf, and think none will meddle with ſuch as you, it is a miſtake, for ſometimes brave Gallants will fall foul upon the Wench in the Scullery.

Dairy-maids. Thoſe who would endeavour to gain the Eſteem and Reputation of good Dairy-Maids, muſt be careful that their Veſſals be ſcalded well, and kept very clean, that they Milk their Cattle in due time, for the Kine by Cuſtom will expect it though you neglect, which will tend much to their detriment. ——— The hours and times moſt approved, and commonly uſed for Milking, are in the Spring and Summer time, between five and ſix in the Morning, and ſix and ſeven in the Evening: And in the Winter between ſeven and eight in the Morning, and four and five in the Evening.. ——— In the next place you muſt be careful that you do not waſte your Cream by giving it away to liquoriſh Perſons. —— You muſt keep your certain days for your Churning, and be ſure to make up your Butter neatly and cleanly, waſhing it well from the Butter-Milk, and then Salt it well. ——— You muſt be careful to make your Cheeſes good and tender by well ordering of them, and ſee that your Hoggs have the Whey, and that it be not given away to Goſſiping and Idle people, who lives meerly upon what they can get from Servants. ——— That you provide your Winter Butter and Cheeſe in Summer, as in *May*: And when your Rowings come in, be ſparing of your Fire, and do not Laviſh away your Milk, Butter or Cheeſe. ——— If you have any Fowls to Fat, look to them that it may be for your Credit and not your Shame, when they are brought to Table. ——— When you Milk the Cattle, ſtroke them well, and in the Summer time ſave thoſe ſtrokings by themſelves, to put into your Morning Milk Cheeſe. ——— I look upon it to be altogether needleſs, for to give you any Directions for the making of Butter or Cheeſe, ſince there are very few, (eſpecially in the Country) that can be ignorant thereof; I ſhall only ſay, that the beſt time to put up Butter for Winter, is in the Month of *May*, for then the Air is moſt temperate, and the Butter will take Salt beſt. However it may be done at any time betwixt *May* and *September*.

Visiting Friends, &c. 's an happy Man now that n drive his Pedigree from illiam the Conqueror; tho' me Women whose Husinds are great Antiquaries, ill go a great deal farther a Christ'ning; and in the at of Contention when riority comes to be disputd, will derive themselves om the eldest Maid of onour, to *Nimrod*'s Wife. ut let that alone: Most rtainly it may so happen, at a Man may marry a Wife, that has had a great nany Relations that live in e Country, and a Woman ay marry a Man that has s many. For if you ask a itizen where he was born, here's not one in Forty, ut will cry in *Gloucester-hire*, *Devonshire*, *Kent*, *Norolk*, &c. others in *Wales*; ut very few make answer, within the sound of *Bow Bell*. And this is apparent from the several County Feasts that meet every Year, which were they all joyned together, would beat the Cockneys into an Augur-hole. Now the Wife out of Natural Affection is unwilling to see her Friends, and the Man is no less ambitious to shew his Wife: and thus when both are agreed, the pleasure of Marriage is in concerting both in the same opinion. Perhaps there has been an Exchange between 'em of *Turkies*, *Geese*, *Cheeses* and *Bacon*, for *Sugar*, *Plumbs* and *Spice*; perhaps one of the Kindred has had an occasion to come to Town, and has had the Convenience of a Lodging at his new Kinsman's house, for which he can do no less than invite the Married Couple into the Country to a Dish of Keel and Bacon, and homely Apple-pye. Why, realy Cousin, or Uncle, quo' the Young Man, we may chance to pop upon ye before y'are aware —— I should be at *Exeter*-Fair this *Lammas Tide* ——— Cuds-fish, quoth his Cousin, 'tis but a little out of your way, to ride to *Dorchester*, and then you come within a Mile of our House. ——— Now suppose the young Man should be as good as his word, and resolve to give his Wife an Airing in the Country. Why should Marriage hinder, it will be a gentiler way to send her down before, with some Friend of a Country Attorney, and a little before the *Sizes*, and for him to go after and fetch her home again. And then, besides that she shall see the *Sizes*, and my Lords the Judges, he shall have the happiness of a new pleasure that he never enjoy'd before; which is to write lovingly to her, and to receive endearing Answers from her again, with *Dear* and *Chuck* at the Top, and *Thine till Death*,

for they will mis-advise you, take heed of the Solicitations of the Flesh, for they will undo you, and though you may have mean thoughts of your self, and think none will meddle with such as you, it is a mistake, for sometimes brave Gallants will fall foul upon the Wench in the Scullery.

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and, *Thine Eternal* at the Bottom. ——— At length after three or four days Journey she gets among her Friends, and then there's Kissing and hugging; and dear Cousin ye are welcome ——— and the four Bells i'the Steeple are set a jangling for Joy. And do you think it is an extream pleasure to her Husband, to see his dear Wife so carress'd and made much of among her Relations. After a stay of three or four days, away gallops the Husband thirty or forty Miles farther about his Business, and leav's his Wife and her Palfrey together, to be carried from place to place, to see and be seen; and still she has a Convoy of he Cousins and she Cousins to shew her the Country, and treat her at this and t'other good Town; they are never out of their way; for still she finds new Kindred and Acquaintance, and all make much of the Londoner, and indeed, how can they choose? She's so pretty, so bonny, so blite and pleasant, that every Body is glad of her Company: Then they whisk her to *Bath*, to *Bristol*, to *Wells*, to *Taunton*, and then they gallop her over to *Sedge-Moor*, and shew her where the Duke of *Monmouth* lost his Battel ——— so that by that time her Husband comes back again, she is able to ride with e're a Jockey in *Smithfield*.

Virgin, *her Character*; *Virgin Innocence* is the most Illustrious Adornment of the Sex, and makes it shine in its native Brightness and Purity. To give such a one her due Character then, is a Duty incumbent on us; she is one that has bargained with her self, and past her resolves to live a Chaste and Virtuous Life; nor does she choose a single Life solely for it self, but in reference to her being more at leasure, and her better serving God; for indeed Virginity is none of those things that is to be desired for it self, because it many times lyes under Censure and Scorn, some concluding they live Virgins because either their Conditions or Deformities are such, that none will make them otherwise, or that they are proud and peevish on the other hand, and think none good enough for them. It is therefore to be considered and esteemed, because it leads a more convenient way to the Worship of God, especially in time of Persecution, when Christians have been forced to run Races for their Lives; the Unmarried have had the advantage in being much lighter by many incumbrances, but that is not all.—*Virgins* that so intend to continue, improve their single Lives, therewith to serve God more constantly, when Marryed people want those golden opportunities, by being too

oo much taken up with the Cares of the World, which ifturb their Duties of Piety, nd make them contracted, nd many times omitted, or nſeaſonnably performed, but our Virgin is freed from theſe, no churliſh Husband does Command her, or over Amorous one hinder her from her Devotions; no crying of Children diſturbs or drowns her Mellodious Voice, in ſinging of Hymns, Pſalms, and Spiritual Songs; nor put her Devotion out of Tune; no unfaithful Servants ſhall force her to divide her Eyes between Lifting them up to God in Prayer, and caſting them down to watch and obſerve their Works and ways, but ſhe at all convenient times makes her Cloſet her Chappel, and there quietly Enjoys God and good Thoughts; yet in all her *Diſ*courſes, (though ſhe has reſolved not to enter into the Eſtate) ſhe makes an honourable mention of Marriage, as knowing it a holy Inſtitution, and an honourable Eſtate, without which, ſhe could not have been brought into the World, but with Infamy, and a brand upon her Name, and the Reputation ſhe aſpires to; ſhe is no friend nor countenancer of thoſe that bend their Witt like Battering-Rams to overthrow, if poſſible, the Ordinance that God himſelf has inſtituted to make Man happy, as knowing ſuch bitter Invectives are unreaſonnably pointed againſt ſo comfortable an Eſtate, either to colour their lawleſs Crimes, or out of revenge grounded upon diſappointments in their Courtſhip, when they have aſpired above what in Modeſty they could pretend to, or that having had Converſation with bad Women, they raſhly meaſure by them, all the Beauties and Vertues of the Sex, which is very unreaſonnable, ſeeing there is droſs in Gold Ore, though the pureſt of Minerals, are leaſt ſubject to Corruption or Decay, and ſometimes among Atheiſtical Perſons, it's done out of Spight to God and Nature, who careleſs of themſelves, care not what becomes of the World or its Exiſtance.

—*Virgins* that truly pretend to Virtue, count themſelves better loſt in modeſt ſilence than found in a prolaborous Diſcourſe; and as Divinity forbids Women to ſpeak in the Church, ſo Morality has had the ſame prohibition on Virgins to be too talkative in the Houſe, and where their betters are preſent, it is decent and a comly part of behaviour rather to be ſeen than heard, unleſs ſome neceſſary Interrogation requires the motion of their Ruby Portalls. Our modeſt Virgin is far from the humour of thoſe (who more bridling in their Chins than their Tongues) Love to be

loud and Noisie, and think by so doing, they make sweet Musick, but it is only in their own Ears, for it is harsh and grating like the turning of rusty hinges in the Ears of their Auditors: Our modest Virgin conceives the bold maintaining of any Argument concludes against her own Evil Behaviour, and notwithstanding she is not so reserved or nicely Scrupulous, but she is ready to give a good account of any Modest thing, upon demand, or as occasion requires, which well considered, is sufficient to demonstrate that her silence is her choice and not her refuge, because she is not furnished with apt words for Discourse; in speaking, she studiously avoids all suspicious Expressions, which wanton apprehensions may colourably comment into obscenity, she being so far from it, that she blushes for those that will not blush for themselves, when she accidentally hears any wanton Discourse, and never comes into that Company twice, that she finds given over to Indecency, and unbecoming Expressions; for she concludes if she should sit silent when she hears it, she fears it will be taken for granted, that she approves and consents to what she indeed abhorrs and detests, or if she should go about to confute it, even Modesty in her would suffer by such Expression as must be necessarily us'd on that occasion, therefore all she thinks fit to do against what cannot at that time be avoided, is to enter a silent protest, by modest blushes, uneasiness and visible tokens of dislike, by rather frowning to condemn, than smiling to applaud it; and takes the first opportunity to get a Goal delivery out of that Company, into which she never intends to enter more. And now since we are making mention of Blushes, which mingle the Lillies, who before seem to have taken up the Beauty of the Cheeks with Roses and Vermilion, it will not be amiss to say something on them in particular, since when they are Innocent, they spread such comly Graces in lovely Faces, as in such a case the Poet Paints it forth, *viz.* *

* *Virgin, her Blushes, the Cause, and Comliness.*

Who looks upon her Blushing Cheeks (may see
Such various, lively Colours (spread.
As Crimson Apples shew upon the (Tree,
All painted gay, with pleasing (Red.
But in her Breast, there Heavenly Beauties lye,
Too glorious to be seen with mortal Eye.

We

We must however allow that blushing sometimes proceeds from Guilt, but this our Maiden Blush is exempted from that, and commonly dye the Colour of Innocency, and is here a Preserver and not an Accuser. It shews the beauty of the Mind, that it is not sullyed or spotted with Vice, and only Arises, because she is surpriz'd with something she approves not of, or is unjustly accused of, and though armed with Innocence, that she cannot be pierced, yet may she be amazed with an unexpected Charge; and again she may blush from the sense of disgrace or shame, though innocent, for no other cause than that she should be so unhappy to be within the suspicion of such Faults, and that she hath carried her self so, that any Tongue durst be so Impudent as to lay it to her charge; and sometimes it may fall out for want of a disability at the present, to quit her self (her Integrity wanting rather clearing than clearness, and although she be only accused in jest, she is Jealous, the Accusation will be believed in Earnest, and wound her Reputation, and sometimes she blushes for Anger, to hear things not fitting to be spoken, or to be basely accused her self of things she is altogether Ignorant, and Innocent of, and then as fear chills and causes the Blood to retire to the Heart, that Seat and Fountain of Life for succour; a noble compulsion, to sally out into the Virgins Cheeks, and there as a Champion of her Innocence seems to challenge her Injurious Accuser, and indeed Blushes when small faults are committed by inadvertency, easily obtain a pardon for them; as for an unavoidable mistake, she imprisons not her self, however she keeps her Virgin state) with solemn Vows never to Marry, as taking it for too much rashness, seeing she is Conscious; none know their own strength in such matters, and that it raises but a stronger Temptation for her to struggle with, as being indispensibly chained to a single Life; when a Vow is passed, she thinks it sufficient to live an unspotted and unblameable Life, that so long as she lives with less care than those that are Marryed, she may dye with less, she may dye with more carefulness, all her discourses being of Virtue and Piety, and who conduce to the happiness of her Eternal Estate, so that those who keep her Company, truly say,

within her Mouth, soft Accents (gently glide,
And in swol'n Seas of Nectar (swim,
Like generous Wine, in a charg'd (Boul, full Tide,
Which sparkling bright, o'relooks (the brim.

Her,

Her words are like fair Lillies, when made wet.
And all with liquid Gems of Dew beset.

Virgins, their ſtate and behaviour, *particularly thoſe in Years.* *Virgin* is a word that includes a rare felicity; the Virgin ſtate is held the divineſt, as coming neareſt to that of Angels and bleſſed Spirits, who live free and unincumbred; Virginity is firſt in order of time, and accordingly in the Primitive Days, Virginity was held in ſingular Eſtimation; and according to the Aſſignment of Schoolmen, had a particular Corronet of glory belonging to it; we may find that a Conſecrated Virgin was held as ſacred; the Roman Veſtals had priviledges extraordinary allowed them, and were generally held in ſuch reverence, that the Teſtaments and other diſpoſitions of the greateſt truſt were uſually committed to their care, as to the ſureſt and moſt Invicible Sanctuary of Truſt; and their preſence were ſo to convicted Malefactors, the Magiſtrates Veiling their Faces, and giving up the Criminal to the commanding interceſſion of *Virgin Innocence.* It has been held as a neceſſary Sanctity in Religious matters, and thoſe who have vowed their Virginity to their glorious Spouſe, as unſpotted Oblations of Love, have been in high eſteem in the Chriſtian Church, till it became depraved and corrupted, the real Intention being turned to Deſign and Advantage; a Nuns External Veile, being ſuperſtitiouſly taken for the Internal Veil of Piety and Innocence, which makes us paſs over the many Orders that have been in the latter Ages eſtabliſhed, meerly out of humane Policy, but to come nearer home.—*Virgins* in our clime, where the Sex is ſo little tranſported with the Zeal of ſincere Intended Virginity, find ſome diſcouragement, ſince ſo few have patience when it is decent and neceſſary, as finding of Maids diſpiſed and looked upon as part of the Creation, not valuable, becauſe thoſe that take but a ſpeculative view, conclude that it is not voluntary, but their hard Fortune that makes them continue in that ſtate; in meaſure we may attribute this to thoſe that are againſt their Wills, kept in ſuch a ſtate, but certainly it is the original of that Miſery or Misfortune, call it which you will, proceeds from the deſire not the reſtraint of Marriage; but we muſt not be ſo unkind to the fair Sex, as to immagin, at moſt conclude; that 'tis always ſuch deſire that gives them Averſion to celibacy, we doubt not but many are frighted with the Vulgar contempt, under which that ſtate lies;

lies, for which if there be supposed no Cure, there is nevertheless the same Armour against it, as against all other causeless Reproaches, and that it is to contemn it, yet we are a little apt to believe, there may however, be a prevention in the case, if Virgins superanuated, would behave themselves with reservedness and gravity, by addicting themselves to the strictest Piety and Vertue, that the World would credit their real intentions, to concur with their Asseverations, and that it were not their necessity, but choice that they remained single upon the Account of a pre-engagement to a better Amour, *viz.* Espoused to the spiritual Bridegroom, where Crowns and Kingdoms awaited as the rewards of their Chastity; and this among the sober sort, would give you at least the reverence and esteem of Matrons, or if after all their Endeavours and Cautions, they are so hard set as to fall under the Censure of Malicious Tongues, this they may conclude is no more in some manner or other, than happens in all other instances of Duty; and if contempt be to be avoided, Christianity as well as Virgin Chastity must be quiet; but if on the other side, by all endeavours of gaety, behaviour, and youthful dress, they labour to disguise their Age, herding themselves among the youngest and vainest company, betray a young Mind in an Aged Body; this notwithstanding all we can urge on their behalf, must expose them to scorn and Censure; we wish therefore that those who would be thought to be Virgins by choice, would more universally try the former expedient as the best Antidote against the reproach they dread, and may also deliver them from the danger of a more costly remedy, as that of an unequal and imprudent Match, as too many have rushed upon, when they have run frighted from the other, and so by an unhappy contradiction, do stay too long, and yet marry too hastily; gall their Necks to spare their Ears, running into the Yoak rather than be offended with so slight and unreasonnable a reproach; you need not however be upbraided with the Indiscretion of such an Election, since their own Folly proves too frequently a sufficient Punishment: And thus far in good manners having given the Elder Virgins the Ensign of Seniority, to stand in the first rank, we turn now our discourse to the younger sort,

Virgins of the younger sort, *their State*, &c. *Virgins* of tender years in the Spring and Bloom of their Beauties and sprightly Blood many will say, have various difficulties to struggle with,

with; Modesty and Obedience is necessarily required to guard the Forts of their chastity, and to give a power to their Parents to hinder those assaults, which tender years may not be so capable of avoiding, without good counsel and wholesome Advice; and though we have largely spoken of many things tending to this before; yet, in this place it cannot be altogether reasonnably Omitted in the way of application to *Virgins*, in whom Modesty should appear in its highest Elevation, coming up even to shame-facedness, her Looks, her Speech, her whole Behaviour should own an humble distrust of her self; she is to look on her self but not as a Novice or probationer in the World, and must take this time rather to observe and learn than to dictate: For we must Aver, there is scarcely any thing looks more Innocent, than to see a young Maid too confident, or forward in gestures and Discourse. But there is another breach of Modesty, as it relates to her chastity which more nearly concerns them; the very name of *Virgins*, Imports a Critical Niceness in that point, every Impure Fancy or indecent Curiosity is a deflowring of the Mind; and every the least corruption of them, gives some degrees of defilement to the Body likewise; for between the State of a pure Immaculate *Virgin*, and a common Prostitute, there are many intermedial steps, and she that makes any of them, has so far departed from her first Integrity, that if she listens to any wanton discourse, her Ears are violated; and if she talks any, her Tongue suffers no less a violation: Her Eyes placed on wanton Objects run the same risque, and every the lighted daliance of Action, leaves something of a sullying or stain behind it; there is therefore a most rigorous Caution requisite herein. For as nothing is more clear and candid than perfect Virginity, so the very least spot or soil is the most discernable. ——— ———

Virgins, moreover for the most part in a youthful state, are most flexible, consequently warping into Crookedness, if not kept straight by Virtue and growing up so to Stubborn years, can really be recovered; we speak as to the Beauty and Innocence of the mind; which is the guide of the Body, and produces its glory or shame; tender Plants and early Blossoms are screened from the Nipping Wind, where there is a careful regard had of their preservation. And what can be more Nice and Delicate than a Maidens Virtue, which ought to be secured

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cured from any of those Malignant Aires that might unkindly blast or corrupt it, and they are of two kinds, the one blowing from within, and the other from without. ——— ——— ———

Virgins, By the first of these, are most in danger, and Curiosity is a dangerous temptation, and foil'd Humain Nature even in Paradise; shall a Feeble *Virgin*, then venture to grapple with that which foil'd her better fortified Parents? The truth of it is, and we must own it, that an affected ignorance cannot be so blamable in the other as it is commended, for indeed it is the sweetest, and most invincible guard, for she who is so curious to know indecent things, 'tis odds, but she will too soon and too dearly buy the learning; but when they have set this guard upon themselves, it is necessary they then provide against forreign Assaults, the most dangerous whereof is the keeping or allowing of bad company and Idleness. Against the first, they must provide by a prudent choice of Conversation generally of their own Sex; though we tye not up our *Virgins* so strickly; But that they may have Conversation with some of the other Sex, that are of unspotted Reputations, and will entertain them Innocently, if not profitably against Idleness, that great inletts of vain thoughts; they must secure them by a constant series of Imployment in one Nature or other, which may be Innocent and harmless if not advantagious; but we mean not such frivolous ones, as are more Idle in some sence, than if they were doing nothing; but such as are worthy and Ingenious; Religious, Offices, mainly hinder wandering thoughts; Acts of Piety calls God more Immediately to your Assistance against Temptations and in the internals of these, there are divers Recreations whereby Virgins may not unusefully fill the Vacancies of their time, such as the acquiring of any of those Ornamental Improvements that become their quality as Musick, Languages, Needle-Work, Writing, and such others; or those of a Lower Station, the Art Oeconomy and houshold managery, that being a very proper feminine business, from which (we think it no affront to say) either wealth or greatness can totally absolve the Sex? and a little management in the Houses of their Parents, though, Modesty in the Theory would much assist them towards the practice, when they come to their own. We do not so severely, as many have done, condemn gameing when it is kept within the bounds of Moderate Recreation, but

when it passes and is set up for a Calling; we know not whence it derives its License especially to Virgins, and when that time may be better employed is squandered away in it, even to a toil for extraordinary desire of it. Avarice or other ends we must reject it; Romances and Love Stories are by many counted harmless Recreations, and so when there is nothing obscure in them, they have passed amongst many good Companions, but we wish we could believe them so in all respects, since those Amorous passions, which are there Painted to the Life We are apt to conceive, may insinuate themselves into the breasts and good likeings, of the unwary Readers, and by an unhappy inversion, a Coppy may produce an original, when a Young Virgin shall read the Passages of some Triumphant Beauty, that captivates imaginary Knights, and makes them fall prostrate at her Feet, and have an exact obedience to all her commands: How difficult or severe soever, observing diligently and obeying her winks, her Nods, her Smiles, why may not she begin to consult her Glass, and by degrees possess her self with an opinion that for ought she knows, having never seen this Queen of *Fairy-land*, her Beauty may be as Charming and that she has lost time, because she has not produced so many Hearts, or at least made no progress towards such a Conquest. *Cæsar*, when he saw the State of *Alexander* the great, being then at the Age that *Grecian* Prince was when he dyed, could not forbear envying him that he had Conquered so many Nations. And himself had then done so little, which spurred him on to Push his Sword at last into the Bleeding Body of his own Country. This may make her Emulous, and then her business will be to spread her Nets and expand her Alurements, that she may have the like advantages to Triumph; when perhaps her self may be more fatally ensnared; for when she has insensibly wounded her self into an Amour: Those subtil Authors as strange sort of Casuists, for all difficult cases; will be putting her upon the necessary Artifice of deluding her Parents and Friends; escapeing out of the inchanted Castle, she supposes her self to be bound up with the Chains of her obedience to the Command of her Parents, and so throw her self into the Arms of her Knight-Errant who waits to receive her, or by desperately falling Sick for Love compells them out of a Natural tenderness to give her up to her ruine, for that saving that

Life

Life which she pretends can be prolonged by no other means than granting her Marriage, with her admirable *Don-Quixot*, or some famous *Hero* of his order: Pardon us Ladies, if you think we are now writing to Nuns, no, we design not to confine you to a Cloister, but leave you all manner of Civil freedom, yet would have it turn to your iujury or disadvantage; for those that are desirous of Marriage, may by Modest and reserved ways sooner procure it to their happiness, than by any other means whatsoever; and indeed a great deal sooner to their content and satisfaction; for Vertue is a Load-stone to draw on Love that is pure; the Beauty of the mind takes with the best of Men more than that of the Body, be it never so damask'd and Gay in its primest Bloom. ——— *Virgins*, ought, we must confess, wean themselves from immoderate desires, to be wandring abroad and not wreck and torment themselves if any thing Extraordinary is to be seen, and they cannot be at it, for such wandering was fatal to *Dianah*, and such meetings often very hurtful to young Ladies, if they dote upon them, by reason of the many occasions they give of being seen in such places which embolden attempts (when opportunity gives leave) to be made as tryals of their Vertue; the Assailants imagining, perhaps as too often they do, that they come thither to expose their Beauties as Alurements to draw them on to storm the Fort, which will make but a slender defence; and this will be very troublesome to a Young Lady that would not be troubled with Buffoons, and foolish flyes, buzing in her Ears, or about her habitations; who if she but casts her Eyes upon them will take it for a sufficient warrant for an address, though she might as well have done it upon any thing else, and gave it as just a claim, and perhaps their Airy whimseys of a conceited expectation, may in their Drunken Cabals, occasion their Tongues to run on to her prejudice and lavish too largely on her Fame. ——— Vain dressing and setting out is one other thing to be considered by a *Virgin* and to be avoided, for though rich in a person whose quality may justly claim is very much to be alowed, but then that may be so decent, that may give no occasion to any to think it is affected; many indeed will be seen in the most exact form, when ever they go abroad especially, and aledge that the employment of so setting themselves out, does not steal, but challenge their time, it being

being by the vogue of this Age, the proper business; the one Science wherein a young Lady is to be perfectly Versi, so that in some Sense all vertuous emulation is converted into this single ambition; who shall exceed in this faculty, yet this is more excusable in the younger, if any excuses may be allowed for it than in those of Elder Years, by reason they designing to marry, urge that they ought to give themselves the advantage of decent Ornaments, and not by the negligent rudeness of their Dress, Belye Nature and render themselves, less aimable than she has made them; but not to touch you Ladies but with Gentleness in this tender part, least we should offend you, whom we've taken such pains to oblige, and then all our Fat will be in the fire, we hope to come off with affirming, that excesses in apparel by which she thought to gain her wish has frequently hindred a Virgins Fortune; it has made some who might be well worthy of her, stand at an awful distance as not daring to approach her, with their addresses; others more sober and saving, finding her thus gallant and gaudily set out, thinks she will always affect it, and either it does not please them to have such a tempting Creature, able to attract the Eyes of all Spectators by the glittering of her dress, or fearing in all things she will require the like costliness, dares not never at such a chargeable rate, fancying that whilst they seek a help, they should Espouse a ruine; and even is enough to fright a Country Gentleman out of his Senses to think his Wife should wear the value of a whole Mannor at once about her in Ornaments, and indeed we fear this keeps many Young Ladies about the Town unmarried, till they may be Numbered with those we first mentioned, and then if it be a means to put them in a nearer way to Heaven, indeed we ought to have nothing to say against it, nor any Body else; however, we must conclude to mind them that the spring of their Age, is the Critical time that must either confirm or blast the hopes of all succeeding Seasons; young Peoples minds are compared often to White Sheets of Paper, or Wax without an impression, equally capable of the best or worst impressions, and therefore wonderous pitty it is they should be filled with Childish Scrupels, and little insignificant figures; but far worse, that they should be stained with any Vicious Charracters, any blots of impurity or dishonour, infixed on them; For the prevention

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of which, it is highly reasonable that the straightest Notions of honour and Modesty, be early and deeply imprinted upon their Souls, graven as with the point of a Diamond, that they may be as indellible as they are indispensibly neccessary to the *Virgin* state, that so it may flourish in its Native Beauty and Lustre, and make the World as happy as if Angels were come down to live in friendly Conversation with Men.

Virginity, its wonderfull effects, Saith one of the *Ephori*. *Its not the powder, dust or ashes of any material shrine that can be possibly any way propitious to the Gods: As the enormity of our losses hath incensed them, so must the Ashes of some living Sacrifice appease them. My opinion then is positively this: The Ashes of some* Undefiled Virgin *must be sprinkled on their Alter, if we mean to preserve our State and honour.* —— *This experience hath confirmed long since so highly usefull, as we may read what eminent states had perished; how their glory had been to dust reduced; nay, their very names in oblivion closed, and with dishonour cloathed, had not the fury of the incensed Gods been pacified, and by offertories of this nature attoned. This might be instanced in those Sacrifices of* Iphigenia, Hesyone, Mariana, *with many others: whose living memory raised it self from Dust, in so free and voluntary offering themselves to the stake, to deliver their endangered state; confirming their Country-love with the loss of their Dearest Life. Search then no further, ye Conscript Fathers, how to appease their wrath;* Virgin Ashes *cannot but be the* purest dust *of* Earth. *Whose sacred Vows, as they are* dedicated to *Vesta, who cannot admit her Temple to be prophaned by any impure touch: So has she conferred such an excellent priviledge on a Virgin state, as the fierce untamed* Vnicorn, *when nothing can bring him to subjection, nor attemper the madding fury of his disposition: As if he had quite put off his Nature, and assumed another temper, he will be content mildly to sleep in the lap of a Virgin; and in eying her, allay his passion.* —— *With joynt voice and vote all the* Ephori *inclined to his opinion: Which so well appeased those divine Furies, as their state before, by the Oracle so highly menaced, became secured; their Altars, which were before prophaned, purged: And those pollutions, whereof their city laboured, clearly expiated.* —— These Poetical Fictions, though they easily pass by the *Ear*, yet they convey by a morall application, an Emphatical impression to the Heart. For hence might be divinely concluded: There is nothing comparably precious to a

continent Soul: Nothing of so pure nor pretious esteem, as a Virgin state. And that a Woman, being the weaker Vessell, when she either in her *Virgin condition* remains constant, or in her conjugal state loyal, she so much more inlargeth her glory, as her Sex or condition partakes more of frailty.

Vows. *A caution to Ladies, &c. in making them.* Vows are not to be made on every light occasion, as being too weighty to be trifled with, there is extream danger and disgrace in breaking or pretending a dispensation for them, after they are solemnly made, Especially if they be to good purposes; some think in matters of love, they may frequently be dispensed withal, but indeed even there they are binding, and they are impending Judgments over their Heads, who wilfully violate them, and do not labour to keep them to the utmost strictness. Too many credulous Females have been induced by solemn *Vows* and Protestations of *Marriage*, to yield up their Honour on trust, thinking them sufficient pledges for the performance of what was promised, but afterward, they found, to their sorrow and shame, they have proved only Spiders Webbs, and been easier broken than made; yet frequently have we observed, that those unkind Violators have in the end been overtaken by many Misfortunes and Calamities. But as to *Vows* which ought altogether to be serious, for they will reasonably admit of no Jesting, we are to consider them under these Circumstances:— *Vows* must, in the first place, be seriously weighed, and the performance resolved on to the utmost of our powers, before they are undertaken, and be sure the matter of every *Vow* be lawful: Secondly that it be useful in order to Religion, Charity, or any other good end or purpose. Thirdly that it be grave and serious, not trifling or impertinent. Fourthly, that it be in an uncommanded Instance; that it be of something, or in some manner, or in some degree, to which formerly we were not obliged, or which we might have omitted without. Fithly, that it be done with Prudence, that is, that it be safe in all the Circumstances of Person, least we beg a Blessing, and fall into a Snare. Sixthly, that every Vow of a New Action be also accompanied with a new Degree, (especially made in matter of Religion) and enforcement of our Essential and Unalterable Duty, such as was *Jacobs* Vow (that besides the payment of a Tythe) God should be his God, that so he might strengthen his Duty to him, first in Essentials, and Precepts, and then in Addition and Accidentals; for it is but

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an Ill Tree that spends more in Leaves and Suckers and Gumms than in Fruit, and that thankfulness is best that first secures Duty, and then enlarges in Counsels, therefore let every great Prayer in Need or Danger, draw us nearer to God by the approach of a pious purpose to live more strictly, and let every mercy of God answering that Prayer, produce a real performance of it; and then again, let not young Beginners, especially in Religion, enlarge their hearts and streighten their Liberty, by Vows of long continuance, nor indeed any one else, without a great experience of their own firmness and constancy of Mind, and of all accidental dangers. Vows of single Actions are the most safe and proportionable to those single Blessings ever begged in such Cases of sudden and Transient Importunities; let no Action then which is matter of Question and Dispute in Religion ever become the matter of a Vow. He *Vows* very indiscreetly, that makes a promise to God to live and dye in such an opinion, in an Article not necessary nor certain, or that upon confidence of his present Guide, binds himself for ever to the Profession of it; but when his Reason or Understanding is more opened, and enlightned, he may contradict, or may find not to be usefull or profitable, but of some danger or necessity; and in other cases, especially in Marriage, many, in a humour occasioned by some disappointment or other, have vowed never to alter their conditions, yet we have seen in a short time, they have been quite of another minde, the Temptation has been too strong for them, and destroy'd their *Vows*, which in such case had infinitely better have never been made: And we are apt to believe, that most of those Young Ladies, who in an ill Humour by being crossed in Love, or in some other Worldly Affairs, or in a sudden fit of Zeal, thrust themselves into Monasteries, and vow a single Life; are not many Months there before they repent their rashness, and would unvow their *Vows* a thousand times, to be at large in the World again. There are some *Vows* that ought indeed never to be made, it being a sin to vow them as *Vows* of perpetual hatred, revenge, bloodshed and the like, which if kept, is yet a greater sin; and therefore since there is none of us have an absolute power over our selves and Passions, it is good to be cautious how we vow at all.

Uncleanness, *Remedies against.* *Uncleanness* by some may be thought an unfit Subject, considering our proposals in this undertaking; but since we intend to be so can-

did in it, that it cannot as we conceive, be offensive to the Chaste and Modest, as far as we shall think convenient to touch upon it, so we hope we may give caution sufficient to the Unwary to detest and avoid it; when therefore a Temptation of Lust assaults such, they must not resist it, by heaping up Arguments against it, and disputing with it, considering its offer and its danger, but rather fly from it, that is, think not at all of it, but lay aside all consideration concerning it, and turn away from it by any sevear and laudable thought, or business. St. *Hierome* very prudently reproves the Gentile Superstition, who pictured the *Virgin* Deity armed with a Shield and Lance, as if Chastity could not be defended without War and Contention; no, on the contrary, this Enemy is to be treated otherwise, if you hear it break into Language to dispute with you, it proves dangerous, and is in the way to ruine you, and the very Arguments you go about to Answer, leave a relish upon the Tongue; one may happen to be burned by going too near the Fire, though but to squench a Flaming House, and by taking pitch from your Cloaths you may defile your Fingers. In the next place, avoid idleness, and fill up all the spaces of your time with Devotion, honest Employment, or laudable Recreations, for Lust usually intrudes at vacant Hours, and fills up the space where it finds emptiness; where the Body is at ease, and the Soul unimploy'd in things becoming its excellent Nature, for there are but few easie, Healthful and idle Persons but this Temptation works upon, either in Thought or Action; give therefore no Entertainment to the beginning and first motions of it, but labour to silence the secret whispers of the Spirit of Impurity, and if so you can totally suppress it, it dies. This Cockatrice is easily crushed in the Shell, but if that be neglected, and grows, it soon becomes a destroying Serpent. St. *Hierome* tells us, that the Son of King *Nicomedes*, who was a Mirror of Chastity, falling into the hands of his Enemies, they thought they could no way so severely punish him, as to make him renounce that Virtue he so highly prized and valued himself upon; and therefore finding solicitations and the Baits of Beauty, they laid before his Eyes, had no effect, they put him into a soft Bed, perfumed and strowed with Flowers, and keeping him in it by a constrained violence, set a fair Courtezan to do the office of an Infernal Spirit, *viz.* to tempt and allure him to her Lacivious Embraces, using to that end, all the wanton

Artifices

artifices of her impure Calling, to inflame him with luſtfull Deſires; but the chaſte young Prince diſdaining her impudence, and to ſhew at once his Manly fortitude, Conſtancy and deteſtation, bit off his Tongue, and ſpit (together with the Blood that flowed from the Wound) in her Face, which ſo daſhed the impudent Creature out of Countenance, that ſhe retired and left him as one invincible.——— Uſe frequently an earneſt Prayer, if the Spirit of uncleanneſs aſſault you waking or in laſcivious dreams, truſt not your ſelf too much to muſe alone, but converſe with chaſte and ſober perſons; flye the Converſation of the Looſe and Libidinous; implore the King of Purities, the firſt of Virgins, the Eternal God, who is of an eſſential Purity, that he would be pleaſed to rebuke and caſt out the Unclean Spirit, for beſides the Bleſſing of Prayer by way of Reward, it hath a Natural Virtue to reſtrain this Vice, becauſe a Prayer againſt it ſhews an unwillingneſs to Act it, and ſo long as we heartily pray againſt it, our deſires are ſecured, and then the Temptation looſes its force, and there is much reaſon and great advantage in the uſe of this Inſtrument, becauſe that the main thing in this Affair, to be ſecured, is the Minde, for upon that it works, as knowing the Body is not capable of acting a ſin without its concurrence; for if the Body be rebellious ſo the Mind be chaſte, let it do its worſt, it cannot injure you; therefore the proper Cure or avoidance is by application to the Spirit, and ſecurities of the mind, which can be no ways ſo well be ſecured, as by frequent and fervent Prayers, ſober Reſolutions, and ſevear Diſcourſes, and ſetting before your Eyes the Examples of thoſe that have lead, and do lead chaſte and ſober Lives.

Vanity and Affectation *in Ladies, conſidered.* *Vanity* we muſt confeſs, though too much affected by ſome young Ladies, thinking it ſomething becoming upon many occaſions, when indeed it is in the Eyes of the Judicious quite the contrary, and to it may properly be joyned Affectation; the one may properly be termed the Mother, and the other the Daughter; the firſt is the ſin, and the latter the puniſhment: Vanity may be termed the Root of Self-love, and Affectation the Branches that ſprout from it; conſider then that the World often changeth the right of diſtributing Applauſe and Eſteem, ſo where it is aſſumed by a ſingle Authority, the World grows angry, and leaves not perſecuting, till it has had its Revenge; and if by the greatneſs of the

penalty, we may be allowed to measure a fault, there are few of a larger Magnitude than Vanity; it brings us into dirision scorn and contempt, especially when it rises so high in a Woman, that like a Spring Tide of Folly, passing the bounds of Modesty and moderation, it inundates on the Company, for when in self Contemplation, her thoughts are entirely employed; she is not at leisure to think how much it is displeasing to others, but rather by a fond mistake, labours to confine them to the same narrow circumference, not minding that her self is not half that importance to the World, that she would have them believe she is, or that she fancies she is to her self; for by being her own Appraiser, she in a manner willfully mistakes her value, and would willingly have others do so too, and such a compass she will fetch in her Discourse, to bring in something as she supposes, to render her self esteemed, that she Angles for commendation from something in her extraordinary, and seems uneasie, if the Bait she lays, be not taken, and swallowed by those she threw it out for, being so over earnest however, to attract respect, that she generally misses it by her impatiency to gain it, and is pettish at the loss, because at the same time she concludes it her due, never considering that the command of others wills, are not in her power to fix them to her humour, or to make them concur with what she Fancies is but reasonnable; and then so unfortunate is she, that she hath no appeal from their dislike, but to her self, which is of no validity to others, though the sentence be never so favourable, and she pronounce it never so loudly, but rather serves as a further occasion of slighting, and a Subject only fit for Ridicule; and sometimes she is so weak to take Laughter for a gratulation of her good parts, and an allowing her to be above the common level of Mortals; and if she does but float upon the Bladders of flattery a while, she thinks her self the most accomplished of Woman kind, when those that flatter her, only laugh in their Sleeves, to find she is so easily taken with the Decoys they send out, to bring her into the Net of Self-conceit, and whilst she is ignorant of the danger, more and more intangle her, and if she happens accidentally to throw out a witty Expression, she conceives there are such Excessive Commendations due to her, that the payment can hardly be made. —— *Vanity*, or those affected with it, think Rules were made only for the Vulgar, and this opinion many

many times provokes the vain affected Lady, to extend her imaginary prerogative, beyond all that is reasonably laid down to set bounds to her Extravagancy. If her Fortune be weighty, then she swells above measure, though like a Bubble, only full of Air, and that which must needs be taken for her good humour, is her only laughing at good Sense, and all things that come not up to the height of her Impertinencies, and what is fit and commendable to be done by her; she holds too mechanick and mean, for those of her quality to meddle withal, and lays out the largest part of her Fancy in pursuing those fashions that are most suitable to her humour, to which not alone her fancy, but her Senses are mostly resigned; and so exact an Observer she is of them, that should her Taylor and Dancing-Master give her their words that Virtue was their Mode, she would go near to be reconciled to it. To a Woman so composed when affectation is brought in to improve her Character, it is then exalted to the highest pitch, setting up her self first for a fine thing, and for that reason takes care to distinguish her self from others in all she doth, right or wrong, that it may be thought she is made so much more of the rarified Mould, and that no common Clay hangs about her; and neither by speaking nor moving to gain if possible, the more belief, like others of her Sex, because it appears too vulgar in her Eyes, or at least she conceits it so, in the Eyes of those she would have to be the observers of her Actions; and therefore since ordinary English is too course for her, she must have a language that will better suit her, and in the Morning her Looking-glass dictates to her all the motions of the day; her motion then, is as if she moved by Clock-work, and was newly wound up to a precise time; she in setting her self out, frequently cavills with Nature, and fancies defects in Gods framing her, for no other reason than that she will find something of her own Invention, as she conceipts to mend it, though indeed she more frequently mars her Beauty by it; yet there is something so natural in her affected easiness, that there is little difference to be discerned between her soft languishings, and her Frowns, for there appears a kind of a Pride in either. If she seems to disown any Commendation that is thrown away upon her in jest, she does it with such faintness, that under such a disguise, she seems to be the more thankful for it, than if she expressed her self in significant Words; if any

of the Sex more beautiful than her self, takes the liberty of dressing and sprucing up her self beyond the ordinary Rule, our mistaken Lady will imitate her witout considering the Inequality of the pattern, though she makes her self appear homelyer than before, by either forgetting the priviledge of good Looks in another, or without sufficient reason, presuming upon her own; her discourse is as little pleasing as her gestures, being for the most part composed of noise and emptiness; her Complements are so unequally shuffled together, and applyed to different persons, that they are so mismatch'd, as neither to be considered or valued; always you may observe her Eyes to keep motion with her Tongue, generally inclining to the compassionate, and whatever she otherways pretends; she is gentle and obliging to distressed Lovers, and especially to Ladies that are kind-Natur'd and merciful to their Admirers, she has all the tender parts of Plays by heart, and will repeat them so feelingly, that it may be believed when she saw them, she was not altogether a dis-interested Spectatrix, and will many times, to let you see, or at least would have you think, her Empire is absolute over the Male Sex, give you broad hints, though by a kind of Innuendo's, that divers languish for her, and that some are so deeply wounded with the darted glances of her bright Eyes; that there is nothing but her smiles and favours can reprieve from Death; nothing but her kind hand can stay them from stumbling into their Graves, when indeed there is little or nothing in the whole matter, only she would be conceited to be admired when she is not; we must confess that sometimes extraordinary beauties may dazzle the weak Eyes of the beholders, that for a time they too seriously contemplating the outside varnish, composed by Nature and Art, cannot discern the Imperfections of the mind, but when the brightness lessens, and their Eye-sight grows more clear, and they can behold things as they are, then the deformity is perspicuous, and that they are by that means set at liberty, and so returning to their last Senses, detest what they held in admiration, finding his immagined Goddess, only an Artificial Shrine moved by Springs and Wheels, to delude him in a way of blind Devotion; such a one is only pleasing, like the opening of a course Scene, which is recommended by nothing, except its being new, and not having been exposed before. —— *Vanity*, when affected is indeed a great weakness in either Sex, and though we have taken

taken liberty to dreſs it in a Female Character, yet the other Sex are not free from it; would it not make the weeping Philoſopher forget his Melancholy ſadneſs, and dry up his Tears in laughter, to ſee how ſome of our Airy Sparks, who pretend to be Men of Wit, and ſenſe in a kind of a gaety of humours they term it, affect to be vain-glorious, and take it as a part of good Breeding, when indeed it is quite the contrary; however let this Picture at preſent ſupply the place of any other rules that might be given to prevent any ones covetting to be drawn by it; for if well conſidered, the deformity of it is inſtruction enough to deter us from a deſire of Likeneſs; as a drunken Man with all his Antick Tricks, and Beaſtiality about him, is the beſt preachment to deter us from that Vice which appears ſo ridiculous in all Eyes but theirs who are Intoxicated with the Fumes and Vapors of the Liquor, which has for the time divorced them from their Reaſon, and the uſe of their ordinary faculties, ſo that they ſeem to be diveſted of Humanity, and by a kind of *Circean* Charms, transformed into Swine.

Uſtulate, to Frizle or Curl.

Utenſil (*utenſile*) any thing neceſſary for our uſe and occupation; Houſholdſtuff.

Uterine (*uterinus*) of or pertaining to the Womb.

Uterini, *Fratres* Brothers of the ſame Mother, that came both of one Belly.

Valaſca, an *Amazonian* Queen of *Bohemia*.

Valor *of Marriage*, was a writ for the Lord to recover the value of a Marriage proffered to the Infant and refuſed

Variegation, an adorning with divers colours.

Vecke, *o.* an Old Woman.

Ventre *inſpiciendo*, for the ſearch of one that ſays ſhe is with Child, and withholds land from the next Heir at Law.

Ventripotent, *l.* Big Bellied.

Voiders, great broad diſhes, to carry away the remains from a Meat-Table: alſo a Term in Heraldry.

Volurina, a certain Goddeſs, who is ſaid to be the Overſeer of the huſks of Corn, wherein the grain is incloſed.

Votary, (from *voto*) he that makes a vow, or binds himſelf to the preformance of a vow; a vowed Servant.

Vrania, one of the Muſes, to whom the invention of Aſtrology is attributed; called alſo the Heavenly Muſe.

Veſania, Madneſs from Love.

Virgo, *l.* the Zodiac-maid.

Viripotent, [a Maid] Marriagable.

Vitta, that part of the Coat called *Amnion*, which sticks to the Infants Head when 'tis just Born.

Umbilicus, the Navel, a Boss in the middle of the *Abdomen*, to which the Navel-string in a *Fætus* is joyned, which is cut off after Delivery. Dr. *Blanckard.*

Viduity (*viduitas*) widowhood, or the State of a Widow: also lack of things.

Voluptas, the Goddess Overseer of the cups wherein the Corn is inclosed.

Voyles, *f.* vails [for Nuns.]

Up-sitting-time, *Y.* when the Child-Bed Woman gets up.

Uxorious, *l.* of(or doting upon) a Wife.

Viragin or **Virago** (Lat.) a Woman of stout and manly courage, a manly or mankind Woman.

Virginal (*Virginalis*) Maidenly, Virgin-like; hence the name of that Musical Instrument, called *Virginals*, because Maids and Virgins do most commonly Play thereon.

Virgo (Lat.) one of the Twelve Signs of the *Zodiack*; so called, because as a *Virgin* is barren and unfruitful, whilst she lives without man; so whilst the Sun continues in this sign, it brings forth nothing, but only ripens such Fruit as the proceeding part of the year has brought forth. Dr. *Brown.*

Uterus, the Womb, an organical part placed in a Woman's *Abdomen*, which is divided into the Bottom, the Neck, and the Sheath: It has two broad Ligaments, and two round: It is of a nervous and fibrous Substance; and is of different Thickness, according to the difference of Age, and Time of going with Child. At the Bottom within, there is a Cavity whence the Courses flow, wherein likewise Generation and Conception are made. Dr. *Blanckard.*

Umbrello, (Ital. *Umbrella*) a fashion of round and broad Fans, wherewith the *Indians* (and from them our great ones) preserve themselves from the heat of the Sun or fire; and hence any little shadow, Fan, or other thing, wherewith Women guard their Faces from the Sun.

Vacuna, the Goddess of rest.

Valentines, are either Saints chosen for special Patrons for a year, acording to the use of the Romanists; or Men or Women chosen for special Loving Friends by an Antient custom upon Saint *Valentines* Day, the Fourteenth of *February*; about which day birds choose their meats.

Venereous, lustful, fleshly, lascivious. *Veneral Disease.* See *Morbus Gallicus.*

Venus, the Goddess of lust;

luſt; alſo luſt it ſelf, venery, unchaſtneſs, lechery; alſo (among *Alchymiſts*) the mettal copper; alſo one of the ſeven Planets. See *Saturn*, the day or *Morning-Star*.

Venus Eſcuage, is uſed for Knights (or nights) ſervice to Ladies.

Umbilical vein (*vena umbilicalis*) is that whereby an Infant in the Womb receives nouriſhment, and which (it being born) cloſes it ſelf, and ſerves as a Ligament to ſettle the Liver to the Navel. Dr. *Brown*.

Valeria Miaina, an Italian Dramatick Poeteſs whoſe *Amoroſa Speranza*, I find peculiarly mentioned and commended.

Victoria, ſee page 404.

Uncleanneſs. *Reproved.* There is One peculiar ſort of *wickedneſs*, which the Term of *Uncleanneſs* is more ſtrictly put upon, 'tis the violation of that *Chaſtity*, which is Enjoyned upon us, by the Seventh Commandment, in the *Holy, and Juſt, and Good* Laws of our God. And why is this *Luxury* called *Uncleanneſs*, but becauſe of a Special *Filthineſs*, and *Vgline ſs*, which this Vice is attended with? Indeed, ſuch is the Wretchedneſs of the Corruption, in Man, that it is hardly ſafe ſo much as to mention in his Hearing, the ſeveral kinds of this Damnable *Wickedneſs*. It was the Apoſtolical Counſel, in Eph. 5. 3. *All Uncleanneſs, let it not be once Named among you.* However, we may with ſome Scripture Phraſes, indigitate the Chief of thoſe Diabolical Pranks, that are Committed by thoſe, whoſe *Life is among the Unclean.* Breifly, — There is then a Curſed *Self Pollution*, which is uſually the firſt Pit of *Uncleanneſs*, whereinto they fall, that are, *The Abhorred of the Lord.* Wretches there are, that like Wicked *Onan*, do ſo Sacrifice their ſeed unto the Devil: and theſe are meant by thoſe *Effeminate*, concerning whom 'tis ſaid, in 1 Cor. 6. 9, 10. *Be not Deceived, They ſhall not Inherit the Kingdom of God.* — There is next, an Odious *Fornication*, which is a further Step, of that *Uncleanneſs*, whereunto the Raging Luſts of Men do carry them. 'Tis that, whereto *Unwedded* Perſons, of both Sexes, do proſtitute themſelves; and and it is reckoned among thoſe *Works of the Fleſh*; whereof we are aſſured in Gal. 5. 20, 21. *They which do ſuch Things, ſhall not inherit the Kingdom.* — If they that have been thus *Unclean*, do come to *Marry*, it is well if the *Unclean Spirit* ſtill haunt them not. There are Inexpreſſible *Uncleanneſſes*, in the Married State,

State, which the word of God has Branded, in Col. 3. 5. Under the Title, of *Inordinate Affection*; *for which Thing sake the Wrath of God comes upon the Children of Disobedience.* —— And sometimes, the *Uncleanness* grows into *Adultery*; Yea, perhaps a doubled *Adultery*; wherein the *Marriage-Covenant* is fearfully broken by Sinful Creatures, that Shake off the *Yoke* of God, imposed from *the Beginning*. The Iniquity so often Damned in the Word of God; but especially in Prov. 6. 29, 32. *Whosoever touches his Neighbours wife, shall not be Innocent; whoso Committeth Adultery with a Woman, wanteth understanding; he that doeth it destroyeth his own Soul.* —— Sometimes also, There is an *Incest* perpetrated in that *Uncleanness*, whereto the Hellish *Fires* in the Hearts of Men do carry them. They will needs Invade that Comfortable, and Profitable, *Order*; which God has Established in Humane Society, as now increased, for the Propagation of mankind. It was the Edict of Heaven, in Lev. 18. 6. *None of you shall approach to any, that is near of kin to him.* And to show, that such and such Degrees were not forbidden unto *Israel* alone, the Lord adds, *For in all these the Nations are Defiled, which I cast out before you.* —— Yea, which is horrible to be Spoken! such a Vile *Uncleanness*, do some among the debased children of Men, sink down into, that *Sodomy* and *Buggery* it self, has been among their Crimes. The great God has had Occasion to issue out such precepts, as those, in Lev. 18. 22, 23——against such unutterable *Abominations* and *Confusions*. Alas, There is in *Europe*, a Land Professing the Christian Religion, where such Devillish practices are they say, very frequent; but flaming *Fire* from Heaven will shortly destroy that *Accursed Land*. Nay, And in this *Land of Uprightness* too there have been some that have thus *Dealt Wickedly*. And I have one very wonderful Example to tell you of it. In the Southern Parts of *New England*, about the Year 1641. A *Beast* brought forth a Creature that had something of an *Humane Shape*. This Monster had a Blemish in one Eye, just like what a loose Lew'd Fellow in the Town, was known to have. This greater Monster, being upon this Account *Suspected*, was *Examined* upon that suspicion, and his Examination Confessed his Guilt of most infamous Bestialities, for which he underwent a deserved Execution. You hear what the *Acts* of *Uncleanness* are; but I am to tell you, That there are *Unclean Thoughts*, which are Prohibited

ted by the Lord our God; even as in Mat. 5. 28. *A Looking upon a Woman and to Lust after her.* And there are *Unclean Words*, which are also Prohibited; Even, as in Eph. 5. 4. *Filthiness and foolish Talking.* In all of these things, here is *Uncleanness*, But what shall be said of this *Uncleanness*. In one Word, It is a *Wickedness*. Tis Rebuked every where the whole *Bible* over. But indeed, I need not Appeal unto the *Bible*, to prove the *wickedness* of *Uncleanness*. The Natural *Reason* and *Conscience* in a Man, will testify unto it. Even an *Abimelek*, a Philistine, will pronounce it, *A Great Sin.* Until the Souls of Men, come to be debauched, into the vilest of Degeneracies. They cannot but see a World of *wickedness* in this *Uncleanness*. Why, the plain *Wrongs* which all the Unclean do both to themselves, and others, are enough to make every sensible Person, say, *God forbid, I should ever do such Wickedness!* However Honourable, a Man may be otherwise, *Uncleanness* will soon lay his Honour in the Dust; there is a Blot in the *Scutcheon*, when Uncleanness has defiled it: *Paul* said of it. *It is a Vile Affection.* —— Again, The Unclean most Probably leave the World, with the Humiliation or seeing None, or however, but a *Poor* Posterity rising after them. 'Tis a frequent Thing, for that Great Blessing of Children, to be *Denyed* where the Guilt of much Uncleanness is Lying on the Soul. It was Threatned in Hos. 4. 10. *They shall commit Wooredom, and shall not increase.* There was no Conception in the House of *Abimelek*, while Uncleanness was designed there. We read of one Committing *Adultery*, and presently said our Lord Jesus upon it, *I will kill her Children with Death.* 'Tis no Uncommon Chastisement for Uncleanness, *Write this Person Childless, saith the Lord.* Or, if Children are not always *Denyed*, yet they are often *Curs'd* where much Uncleanness is cleaving to the Family. It was Threatned, in Hos. 2. 4. *I will not have Mercy upon her children, for they are the Children of Whoredomes.* —— This Sin Exhausts and Poisons the Spirits, in our Bodies, until an Incurable *Consumption* at Last, shall cut us down, *Out of Time.* It procures many Grievous Diseases: Hence come Gout, Cramps, Palseyes, and Scorbutick Taints, upon the whole Mass within us: Yea there is a Grievous Disease that sometimes Invades *Horses*, and because that Men do now so much Play the *Bruit*, that very Grievous Diseases, is in a disguise come upon Man also, to Chastise their Bruitishness, The Seventh Com-

mand-

mandment well follows the *Sixth*; Uncleanneſs has a *Self Murder* in it. But that which further haſtens this miſery of Uncleanneſs, is the Juſt Revenge of Almighty God upon it. It was the Admonition, in Eccl. 7. 17. *But not over much Wicked, Why ſhouldeſt thou Dye before thy Time?* Well might the Lord then ſay, concerning this very Sin, *Shall not my Soul Viſit for ſuch an Evil as this?* Why, 'Tis an *High Treaſon* againſt the Majeſty of Heaven; it is a Clipping of the Coin, that has the *Image* of the Great God upon it; and it is treated as a *Capital Offence*, accordingly. What is Man himſelf, but the *Picture* of God. The Roman Emperous made it a Criminal Thing for any Man to Carry his *Picture* into any Sordid places: But how then ſhall the Glorious God bear it, for a Man to Smutty His Picture with all the *Superfluities of Naughtineſs?*

——— But ſuppoſe a *Diſpoſition* to Uncleanneſs, may be ſuch a Grain in a Mans Temper, that it may be called, *His own Iniquity*; what ſhall we then? Why then, there is a famous Preſcription,

Ores, caſta Legas, Jejunes, otia (vites
Si Servare Voles Cor, ora Caſta (Deo.

First Pray much, and pray with him, *Lord, Create in me a Clean Heart.* Then Faſt as well as Pray; if you Faſt, the Unclean Kind may go out: Nextly, Read much the Sanctifying Truths of God: It is by Taking heed thereto, that, *The Young Man may cleanſe his Way*: But ſhun all obſcene Books, as you would the Rags that had the *Plague* about them. Once more; Be not Idle, be not Sloathful, have ſomething at your Calling ſtill to do. So you may come to ſay, as one uſually too hard for the Devil did, *The Devil never finds me at leiſure for him.* You know, when and how *David* fell! But permit me to add one Advice more; and that is; *Call for a Chafing-Diſh of Burning Coals.* A Chaſt Perſon ſolicited unto Folly requeſted the Young Man, to do one thing for her, firſt; That was, *To hold his Hand a quarter of an Hour in a Chafing-Diſh of Burning Coals for her ſake.* He refuſed this, as a very unreaſonable Thing; but ſhe then Replyed, *And how then can you ask me, for your ſake to throw my ſelf Body and Soul, in the Fire of Hell; to Lay and Burn and Broil in that Fire throughout Eternal Ages! Is not that more unreaſonable?* Argue at ſuch a Rate as *that* perhaps one Fire will fetch out another? Even an Heathen of Old, Chaffering about

bout an *Unclean Bargain*, could say, *No, I won't Buy Sorrow at so dear a Rate.* O Think, what a Phrensy 'tis, to cast a Soul into Eternal Fire, or to Dream of, *The Pleasures of Sin*, which also are, *But for a Season.* And Last of all; Be at last prevailed withal, to take the Warnings of such as have *Dyed in Youth*, because their Life has been among the Unclean. *He that being often Reproved, hardeneth his Neck, shall suddenly be destroyed, and that without Remedy.* The Primitive Christians, I find sometimes using these words, *We count it a sort of Murther to disturb Conception; and what shall we count it then to Kill Infants already Born into the World?* The young Persons that have sometimes Dièd in and for their Uncleanness among us; have you not heard their solemn Admonitions when their Trouble, their Darkness, and the, *Dimness of their Anguish*, has been upon them. When those forlorn Outcasts have just stood upon the Edges of an awful Eternity, how vehemently have they called upon all Survivers, to *Beware of coming to the place of Torment after them!* Oh! how they have Roared unto our young ones, *whatever you do, Sirs, do not Lead such Unclean, Profane, Prayerless Lives as we have done.* Well, take these Affectionate Warnings. And among the rest, Give Ear unto the Dying Speeches of the young Woman, lately Executed in *New England* for Uncleanness as they were delivered to Mr. *Cotton Mather* signed by Her own Hand; Her Speech is as follows which I shall insert Verbatim, having never been Printed before in *London.*

Her Speech.

I *Am a Miserable Sinner; and I have Justly provoked the Holy God to leave me unto that Folly of my own Heart, for which I am now Condemned to Dye. I cannot but see much of the Anger of God against me, in the Circumstances of my Woful Death; He hath fulfilled upon me, that Word of His,* Evil pursueth Sinners. *I therefore desire, Humbly to Confess my many Sins before God, and the World: But most particularly my Blood-Guiltiness. Before the Birth of my Twin-Infants, I too much Parlyed with the Temptations of the Devil, to Smother my Wickedness by Murthering of them: At length, when they were Born, I was not unsensible that at least, one of them was alive; but such a Wretch was I, as to use a Murderous Carriage towards them, in the place where I lay, on purpose to Dispatch them out of the World, I acknowledge that I have been more Hard Hearted than the Sea-Monsters. And yet for the Pardon of these my Sins, I would Fly to the Blood of the Lord Jesus Christ,*

Christ, which is the only Fountain set open for Sin and uncleanness I know not how better to Glorify God, for giving me such an Opportunity as I have had to make sure of his Mercy, than by advising and entreating the Rising Generation here, to take warning by my Example; and I will therefore tell the Sins, that have brought me to my shameful End. I do warn all People, and especially, Young People, against the Sin of Uncleanness *in particular; 'tis that Sin, that hath been my Ruine; well it had been for me, if I had answered all Temptations to that Sin, as* Joseph *did,* How shall I do this Wickedness and Sin against God? *But I see,* Bad Company *is that, which leads to that, and all other Sins; and I therefore beg all that Love their Souls to be familiar with none but such as fear God. I believe, the chief thing that hath brought me into my present Condition, is my* Disobedience to my Parents: *I despised all their Godly Counsels and Reproofs; and I was always of an Haughty and Stubborn Spirit. So that now I am become a dreadful Instance of the Curse of God belonging to* Disobedient Children. *I must Bewayl this also, and although I was* Baptised, *yet when I grew up, I forgot the* Bonds *that were laid upon me to be the Lords. Had I given my self to God, as soon as I was capable to consider that I had been in* Baptism, *set apart for him, How happy had I been! It was my* Delay *to Repent of my former Sins, that Provoked God to leave me unto the Crimes, for which I am now to Dye. Had I Seriously Repented of my* Uncleanness *the* First Time *I fell into it, I do Suppose, I had not been left unto what followed. Let all take it from me; they little think, what they do, when they put off turning from sin to God, and Resist the* Strivings *of the Holy Spirit. I fear, 'tis for this, that I have been given up to such hardness of Heart, not only since my long* Imprisonment, *but also since my Just* Condemnation. *I now know not what will become of my distressed perishing Soul. but I would humbly commit it unto the Mercy of God in Jesus Christ,* Amen.

Every *Clause* of this Writing, says the Reverend Author, from whence I Collected these hints about *Uncleanness*, has more than once or twice been Distinctly Owned by this Dying Soul, before various Witnesses. Indeed, I *Fear*, I *Fear*, *says he*, this is not all she should have acknowledged. However as far as they go, may the Lord now sanctify these Warnings, to all the young ones, for whom they are intended.

Unmarried, *Passionate Wishes for it by an unhappy Pair.*

Take this Ring the Married Yoke,
Take your plighted Faith again,
I take mine, and hugg the Stroak
That divides me from my Pain.

Hail

Hail that uncontrolling Hour,
That dear Minute, when I found
No confines to my Native Power,
But what a Virgins Honour bound.

Chorus both together.

Let's both be pleas'd, I readily agree,
To recommence the Joys of Liberty.

Walburg or *Worburg* 1. gratious.

Winifred, 1. Win, or get Peace.

Wisard or *Wizard*, perhaps from the Sax. *Witega*, *i. e.* a Prophet or Foreteller of things to come) a Cunning Man; the Hebrews describe him thus; He put in his Mouth the Bone of a Beast named by them *Jadua*, and burned Incense, and did other things, till he fell down with shame, and spake with his Mouth, things that are to come. We commonly take him for a kind of *Wizzard*, or one that can tell where things are, that were lost, *&c.*

Witch is derived from the Dutch *Witchelen* or *Wiithelen*, which properly signifies *whinnying* and *neighing* like a Horse: Also to foretell or Prophecy; and *Wiicheler*, signifies a Soothsayer; for that the *Germans* (from whom our Ancestors the *Saxons* usually descended) did principally (as *Tacitus* tells us) divine and foretell things to come by the Whinnying and Neighing of their Horses: *Hinitu* and *Fremitu* are his words. For the Definition, *Perkins* (*cap.* 1.) saith, *witchcraft is an Art serving for the work of Wonders by the Assistance of the Devil, so far as God will permit.* *Delrio* defines it to be, *an Art which by the Power of a Contract, entred into with the Devil, some wonders are wrought, which pass the common Understanding of Men*, Lib. 1. c. 2. de Mag. Disq.

Wittal, is a Cuckold that *witts all* or knows all; that is, knows himself to be so, and is contented with it.

Witches, The Scriptures saith, Thou shalt not suffer a *Witch* to live, *Bodinus* (contrary to *Wyerius*, who will scarce believe there be any such, accounting all those Judges as condemn them to the Stake or Gallows, no better then Executioners and Hangmen) he shews divers probable Reasons why they ought not to live. —— The first is, Because all *Witches* renounce God and their Religion; now the Law of God saith, Whosoever shall forsake the God of Heaven, and adhere to any other, shall be stoned to Death; which punishment the Hebrews held to the greatest could be inflicted. ——— The second thing is, That they plight faith, and make covenant with the Devil, adore him, and sacrifice unto him as *Apuleius* testifies of *Pamphila Lariſſana*, a *Witch* of *Thessaly*;

as

as likewise a Witch of the *Loadunensian* Suburbs, in the Month of *May* 1578. Who blushed not to do the like before many witnesses: Now the Law saith, Who that shall but incline or bow down to Images (which the Greeks call εἴδωλα) shall be punished with Death. The Hebrew word *Tishaveh*, and the Chaldæan *Fisgud*, (which all our Latin Interpreters translate *Adorare*) imports as much as to incline, or Worship: Now these *witches* do not only incline unto him, but invoke and call upon him. — A Third thing is (which many have confessed) that they have vowed their Children to the Devil; now the Law saith, God is inflamed with revenge against all such as shall offer their Children unto *Moloch*; which *Josephus* interprets *Priapus*, and *Philo*, *Satannus*: But all agree, that by *Moloch* is signified, the *Devil* and malignant spirits. — A Fourth thing is (gathered out of their own confession) That they have sacrificed Infants not yet baptised, to the Devil, and have killed them by thrusting great pins into their Heads. *Sprangerus* testifies, that he condemned one to the fire, who confessed, that she by such means had been the death of one and forty Children. ——— A Fifth is, That adulterate incests, are frequent amongst them, for which in all ages they have been infamous, and of such detestable crimes convicted; so that it hath almost grown to Proverb, No Magician or Witch, but was either begot and born of the Father and Daughter, or the Mother or Son: ——— A Sixth, That they are Homicides, and the murtherers of those Infants; *Sprangerus* observes from their own confessions, and *Baptista Porta* the Neapolitan, in his Book *de Magia:* Next, That they kill Children before their Baptism, by which circumstances their offence is made more capital and heinous, ——— A Seventh, That Witches eat the flesh of Infants, and commonly drink their Bloods, in which they take much delight. If Children be wanting, they dig humane bodies from their sepulchers, or feed upon them that have been executed, To which purpose *Lucan* writes:

The Felons strangling cord she nothing fears,
But with her teeth the fatal Knot she tears:
The hanging bodies from the Cross she takes,
And shave the Gallowes, of which dust she makes, &c.

Apuleius reports, that coming to *Larissa* in *Thessaly*, he was hired for eight pieces of Gold to watch a Dead Body but one night, for fear the Witches (for which in that

that place there is abundance) should gnaw and devour the Flesh of the party deceased, even to the very Bones; which is often found amongst them.——A Eighth is, That they are the death of Cattel for which, *Augustanus* the Magician suffered Death. 1569. ——A Ninth, That they have Carnal consociety with the Devill, as it hath been proved by a thousand several confessions. ——Now all that have made any Compact or Covenant with the Devil, if not all these, yet undoubtedly are guilty of many, or at least some, and therefore consequently not worthy to live.

Women in Mens Apparel. There may be a Case put, wherein in some exigency it may be Lawful for the Women to wear the Agparel of the Man: And *Asterius* gives us one. ἔγνων ἐγὼ γυναῖκα, ἣ τὴν κόμην κείρασαν καὶ ἀνδεικὴν σκευασαμένην ἐσθῆτα καὶ ταύτην ἀνθεινήν, ἵ να ἀνδρὸς φεύγοντος, καὶ κρυπτομένου μὴ χωρισθῇ. *I know a Woman* (says he) *that Polled her Hair, and put on Mans Apparel, and that a flower'd Garment too, that she might not be separated from her dear Husband that was forced to flye, and hide his Head.*

Winefred, if Saxon, signifies win or get Peace; but some conceive it to be a Brittish word; corrupted from *Ewen frewi*. *Frewi* was the Saints name at first, but had the addition *Ewen* which signifies white in the Feminine Gender) from the white Circle that remained in her Neck, after she was revived by *Benno* the Priest, and Pastor of the Church (as the Story goes) by joyning her cut off Head to her dead Body. For it is a Tradition among the Brittains, that in the very place where her Head was cut off by wicked *Cradacus*, there sprung the Well thar has to this day continued under the name of St. *Winefreds Well* in *Flintshire*; esteemed to be the most plentiful, and miraculous Spring in the World.

Wheadle, in the Brittish tongue signifies a story, whence probably our late word of fancy, and signifies to draw one in, by fair words or subtile insinuation, to act any thing of disadvantage or reproof; to tell a pleasant story, and there by work ones own ends.

Waived belongs to a Woman, that being sued in Law, contemptuously refuseth to appear as the word *Outlawed* doth to a Man: For Women cannot be *outlawed*, because they are not sworn in Lees to the King, not to the Law, as men are; so that a Man is said *Out-lawed*, or without the Law, to which he was sworn, and a Woman *waived*.

Wife, *Advice about choosing a good one.* —Having already inserted the *Form of Prayer* for the Ladies choice of Husbands, drawn up by the *Athenians*. I shall here incert

he like Assistance which they gave to *young Batchelors*, for choosing Wives, which is as follows. When you find your Devotion warm with thoughts of this nature, you may change the following Character into a Prayer for — *One whose Piety and Virtue has measured the Chains of Providence, and accordingly makes a due Estimate of all Occurrences* — *Whose Soul is too great to be crusht under the weight of Adverse Storms, and yet at the same time of a soft, easie, affable Temper,* — *Who is a Stranger to disguise, yet not so free and open as to give grounds for Contempt, One to whom Nature has been liberal in good Features and Proportions of Body,* but yet with a fairer Mind: *Witty without Abuses, Modest without Weakness, Jealous of nothing but the decrease of her Kindness to you: Generous, yet not profuse. One whose Prudence can secure you from an Inspection into her Family Accounts, and divert the Curse* of trifling into Poverty. *A good Housewife that can appear as great in the World with one hundred Pounds a Year as her Neighbours with two. One who believes her Person should be a figure, and her Portion a Cypher, which added to her, advances the Sum, but alone signifies nothing; rather the Heir of her own Deserts, than barely the Off-spring of Virtuous Parents. One that without the Tryal of her Virtue, can out of a Principle of Generosity be just to your Bed. Whose Virtue, Wit and Modesty can rather be imitated than equalled by her Neighbours.* — In short, One whose Carriage exceeds this Character, and attains to that of the Apostle, 1 *Pet. chap.* 3. or that of the Wisest of Men, *Prov.* 31. from *Ver.* 10. to the end. *Athens.*

Wantons. Of *Wantons* there be two sorts, *Meretrices* and *Scorta*, that is, Whores and common Women, such as either for Lust or Gain, prostitute themselves to many, or all. The second are *Concubinæ* or *Pellices*, Concubines to Kings and Princes, or such as we call the private Mistresses to great Men. The last are as our Accidence teacheth, like *Edwardus* and *Gulielmus*, proper Names to this Man or that. The first like *Homo*, common to all Men: both degrees sinners, but not in the like kind. I have read a third sort, but know not what Consonant or agreeing Name to confer upon them.

Watting-Gentlewomen. If you desire to be a *Waiting-Gentlewoman* to a person of Honour or Quality, you must

1. Learn to dress well.
2. Preserve well.
3. Write well a legible hand, good Language, and good English.
4. Have some skill in Arithmetick.
5. Carve well.

Having learned these, you must remember to be courteous and modest in your behaviour,

behaviour to all persons according to their Degree, humble and submissive to your Lord and Lady, and Master or Mistress, neat in your Habit, loving to Servants, sober in your countenance, and discourse, not using any wanton gesture, which may give Gentlemen any occasion to suspect you of levity; and so court you to debauchery, and by that means lose a Reputation irrecoverable.—— In the first place, I would not have you look upon your condition as to what it hath been, but what it is; learn whatever you can, and slight no opportunity which may advance your knowledge to the height of your birth.—— Wherefore I advise all *Parents* (be their *Estates* never so good, and their *Revenues* large) to endeavour the *genteel Education* of their *Daughters*, encouraging them to learn whatever *opportunity* offers, worthy a good *estimation. For Riches hath Wings, and will quickly fly away* or *Death* comes and removes the *Parents.*

Wassaile (Sax. *Vas-hale*, i. e. *Salve, sis salvus, ave*) the *wassaile-bowl* on New-years Eve, had (according to *Verstegan* its origin thus, *Lady* Rowena *or* Ronix, *Daughter to* Hengistus, *having invited King* Vortager *to a Supper at his new built Castle, called* Thong Castle, *caused her after supper to come forth of her chamber, into the Kings presence, with a Cup of Gold filled with Wine in her hand, and making, in very seemly manner, a low reverence to the King, said with a pleasing grace, in our antient Saxon Languaged,* Waes heal hla-Lord Cyning, *which is, according to our present Speech,* Be of health Lord King; *for as* (was) *is our Verb of the preterimperfect tense, signifying have been, so* (Waes) *being the same Verb in Imperative Mood, and now pronounced* (was) *is as much to say, as,* grow, be, *or* become, *and* Washeal, *by coruption of pronounciation afterwards became* Wassaile. *The King not understanding what she said, demanded it of his Chamberlain, who was his Interpreter, and when he knew what it was, he asked him, how he might answer her in her own Language; where being informed, he said unto her,* Drine heal, i. e. Drink health, *&c. Vers. p.* 101. Some say 'tis *wassaile, quaff, Wash* your throat with *Ale.* Others more probably *wax hail*, i. e. *crescat salus.*

Wed (Sax) a gage or pawn, a word still retained in the Country sport, called *Pray my Lord a course in your Park.*

Wedding (*nuptiæ*) comes from the Germ. (*wed*) i. e. *pignus*, a pledge; and *wedde* in in *Scotland* and in some parts of *England* signifies so much at this day.——*Whittle, we*, a doubled Blanket worn over Womens shoulders.

Widdows-benob, *Sſ.* a ſhare of their Husbands Eſtate, which they enjoy beſide their joynture.

Wildfred, *Sa.* much peace.

——St. *Wilfrads-Needle*, a hole (in a Vault under *Rippan* Church) through which chaſte Women might paſs, others not.

Wimple, a plaited Linnen about the Necks of Nuns; alſo a flag or ſtreamer.

Winifrid-nel, a *Britiſh* Virgin Saint, revived by *Bruno* the Prieſt, after *Cradacus* had cut off her Head, in a place where ſprang up *Winifrids well*, in *Flint-ſhire*.

Wittal-ol, *Sa.* one that knows himſelf a Cuckold.

Willbnrga, another Engliſh Saint, who had power of Birds, and could command them as ſhe pleaſed; ſhe is ſaid to reſtore a dead Gooſe to Life, that had been ſtollen and killed, and do many other Wonders in her Life time, and after her death.

Wives, *their Marriage ſtate Inſtructions.* Wives may immagine it ſtrange that we ſhould preſume to give them Inſtructions, who think themſelves wiſe enough to inſtruct whole Families, but having already brought the Virgin to the doors of Matrimony, 'tis fit we ſhould not only conduct her into that ſtate, but ſee how ſhe behaves her ſelf, and put her in a little, if ſhe ſhould be out in acting her part in ſo curious a Scene, for here, as we may ſay, ſhe is launched into a wide Sea, where ſhe floats like a Marchants Ship, fraught with all manner of rare advantages, to render her happy, if ſhe affect prudence and Modeſty; for the Virgin Modeſty muſt not in ſome ſort be laid aſide in the Marriage ſtate, but rather ſtrengthened and improved by a more ſolid Conduct and Management, to render it more Awfull and gracefull. A Wife has a duty incumbent on her that has ſeveral Aſpects. Firſt, as it relates to the Perſon of the Husband. Secondly, to his Reputation. And Thirdly, to his Fortune. Love is a Debt due to his perſon, which we find to be the prime Article in a Marriage Vow, and is indeed the moſt eſſentially requiſite, without which all happineſs is baniſhed from a Matrimonial State. 'Tis Love only that cements Hearts, and where that Union is wanting, it is but a ſhadow, a meer appearance, but no real or ſubſtantial Joy; a Carcaſs of Marriage without a Soul, therefore as it is very neceſſary to bring ſome degrees of this to this ſtate; ſo 'tis no leſs available to maintain and improve it in it; this is it which facilitates all other Duties of Marriage; Makes it an eaſie and pleaſing Yoak to be born: The Wives therefore ſhould ſtudy to preſerve this Flame, that like the Veſtal

Vestal Fire, it may never be Extinguished; and to that purpose, take care to guard it from all such things as naturally tend to put it out; and these Extinguishers are perverseness of Humour, frowardness, sullen and Morose behaviour, &c. which by taking off from the delight and complacency of Conversation, will by degrees wear off the kindness: Jealousy above all others, is most destructive to Conjugal Love, of which we have largely treated, under the proper Letter or Alphabet, and therefore shall say the less of it here, though sometimes we find it to be an unhappy and an unruly Passion; and although some term it the Child of Love, yet we must term it a Viper, because its birth is the certain destruction of its Parent: Wives therefore must be nicely careful in giving their Husbands no occasion of Jealousie, nor be Jealous your selves, if they love their Peace and happiness; for the entertaining of Jealous Fancy, is admitting the most Treacherous and most disturbing Inmate in the World; and she who lets it in, opens her Breast to a Fury; and certainly 'tis one of the most Enchanting Frenzies immaginable; it keeps the Party always in a restless and Importunate search of that which is dreaded, abhorring at the same time, to find what is so earnestly sought, and there is no difference in the *Misery*, when there is a real cause, and only an immagined one; and a Wife, if she can so bridle her self, if she knows her *Husbands* out-wandring shall sooner reclaim him by dissimulation of the matter, or very calm notices, rather than by Fury and Contention; though we must too sadly confess, more Women drive their Husbands from home, by their Clamours and Outcries against them of this kind, that are staid at home by mildness and perswasion, and are reclaimed by their Wives Patience and Meekness; yet where Men have not wholly put off their humanity, there is compassion to a meek Sufferer, so that Patience in this case, is as much the Interest as *Duty* of a Wife. There in another instance of a severer Tryal, and that we find to be when a Virtuous Wife lies under the causeless Jealousie of her Husband. This must be a great Calamity to a Vertuous Woman, who as she accounts nothing so dear as her honour and Loyalty, so she immagins no Infelicity can equal the Aspersing of them, especially when it comes from him who should be more solicitous to protect her spotless Innocency, and clear her Reputation from the Calumnies cast upon it by others;

however, her caution and circumspection, Prayers to God to turn his Heart from Evil Thoughts and Wonderful Vertues, will in the end reclaim and make him, when he sees with the Eyes of his Reason, the Scales of his blinded Passion being fallen off, he will with shame and confusion, confess his Error and Folly, and by the returning Spring-Tide, let you see, even in his Jealousy, how much he valued, as fearing any one should deprive him off, or at least fully o're so fair a Jewel, and by the high flowing of a constant Passion, not only make you amends in Love, but by taking shame to himself, and blushing at his past indiscretion, chear up your Reputation, and make it shine brighter than before; for an Innocent being falsely appeached, put to a sharp Tryal, and coming off with his Innocency, is pitty'ed and Esteemed, when one of the like candour standing by is not taken notice of. ——— Wives owe to their Husbands, in the next place, Fidelity, for having espoused his Interests, she is obliged to be true to them; to keep all his Secrets; to inform him of all Dangers that threaten him, and for his good, in a mild and gentle manner, admonish him of his faults; that is the most genuine Act of Friendship, therefore more abundantly the Wife, who is placed in the most neerest and Intimate degree of that relation, must not be wanting in it: She is his bosom Friend, his second self; and as she tenders her own happiness, so she must his, putting gently in mind both of his duty and his Aberations, and as long as she can be patiently heard, it is a fault in her to omit it, and indeed in doing it she is kind to her self; for there is nothing that does so much secure the happiness of a Wife, as the Virtue and Piety of the Husband; yet though this ought to be her chiefest care, as being her Principal Interest, she is not however to neglect any of those inferior to it, but contribute to his utmost advantage in all his concerns. ——— When these are well considered, there remains more behind for a Virtuous Wife to observe towards her Husband. As to what relates (then) to his Bed, she must be severely scrupulous, keeping even her Thoughts and Immaginations from wandering, much less she must not hold a parley or Treaty contrary to her plighted Faith and Loyalty to her Husband; for wantonness is one of the foulest Blotts that constrain any of the fair Sex, but it is more odious infinitely in the Marriage state, there being then an Accumulation of Crimes, Perjury added to uncleanness, the Infamy of their Family builded upon their own

and

and throws all into Confusion, and disorder, like a Mine sprung under a stately Fabrick, laying it in an instant, all in Rubbish and Ruins of dishonour and disgrace; the Children are branded to Posterity, and many Generations to come, can hardly justle it into oblivion.—We come in the next place to speak something of Obedience. This, Ladies, in so free and generous a Country as ours, may sound a little harsh in your Ears, yet it is no more than you promised in your Marriage Obligation, and we hope you are too brave and just as to break your Words when solemnly passed in so sacred a Place, and indeed there goes more than your word to bind it, for God himself has commanded it; you lost the Charter of Equality in Paradice, so that a contending for it, or at least, superiority is an attempt to reverse the fundamental Law, which is very near as antient as the World; consider then that to affect Dominion, that has been so long given away, and the gift often since confirmed to Man, is to little purpose, unless to shipwrack the peace and Pleasures of your Lives: how happy might many Women have lived, who have brought Misery and affliction upon themselves, had not their restless Spirits pushed them on for Mastery? 'Tis better then to let it rest where it ought, which is agreable to Gods Word, to Nature and Reason, and so to live in a calm, than by strugling for that which if possible to attain, may be hurtful to you; for you must always be upon your watch and guard to secure it, lest In-Roads are made, or surprizes happen, divesting you of your power, and rendring you more miserable than before, by a more servile Subjection: so that certainly it is not only the Virtue, but also the Wisdom of Wives to do that upon respect and Duty to their Husbands, and so continue their Love and Tenderness towards them, than being obstinate in what they know; they may be compell'd to Wives that would be accounted Virtuous, must have their Husbands Reputations highly in regard to be extream tender of it, and advance it by making all that is good in them as conspicuous and publick as may be done modestly without ostentation or Pride, setting his worth in the clearest Sun-shine, but veiling his Infirmities, or setting them in the shade, that they may be skreened from the Eyes of others, and even as far as possible from your own, that he may look the more amiable in them; for in contemplating his Weakness, it will make you apt to dispise them, which by no means you ought to do. In the ma-

nagement of such affairs as a Husband intrusts to your hands; you must be prudent and diligent, not seeing it squandered away, nor yet too nigardly; that your penuriousness may redound to his Disgrace, giving no opportunity of his being defrauded by any neglect or oversight; and fly Idleness, for that brings on many Ill-conveniencies: Be not over fond or desirous of going abroad, unless about necessary occasions; and sometimes we ought to allow for Pleasure, and moderate Recreation, for Woman being so rare a Creature, ought not so to be kept under, as if she was in Servility. Some Severe Writers have been so morose, that they have allowed a Woman to be seen abroad but three times in her Life, *viz.* At her Christening, Marriage and Funeral, but these are to be rejected.——We find however, that the *Bœtians* had a Custom, that when the Bride was carried home to her betroathed Husband, they used to burn before the Door of his House, the Axeltree of the Coach that brought her thither, giving her by that Ceremony, to understand that she must restrain her self from much going abroad, and that she now being joyned to a Husband, must frame her self to live and tarry with him without any hope of departure, to take up again with her Friends Wives that were keepers of their Houses, and diligent in their domestick Affairs: The Antients Emblem'd them by Snails, which carry their Shells or Houses on their Backs. Thus have we briefly run through the Duties incumbent on a Wife towards her Husband; and though we have not, with the Exactness of a Casuist curiously Anatomatiz'd every part, and shewed all the most Minute Particles, reducible to every Head; we have drawn out the largest Lines, by which we have guided them to draw all the rest as they occur, and in other places filled up the vacancies that some may object we have left here; and so wishing the Husbands may behave themselves in such kind as the Wives may have no reasonable occasion to complain, their Duty and observance are bestowed in Vain. We briefly proceed to the Character of a good Wife, that, as in a glass, others may see their *Face* by her, and mend what deformities are amiss.

Wife Good, *her character.* We come now to the Chracter of a good Wife, some will we well foresee, object that there is no such thing, and we might have spared our Labour, but being satisfyed to the contrary, it shall take up a page in our Book, let them say at their own discretion, what they please. But to the purpose.—— We find

find her then to command her Husband in any equal matter, by constant obedience to him: For if in his Passion he should by his power chance to prejudice his right, she wisely knows by complying or compounding, how to rectify it again, to her Praise and advantage. She never crosses her Husband in the Spring Tide of his Anger, but stays till it is Ebbing-water, and then she Mildly Argues the matter, not so much to condemn him, as by that means to acquit her self, and let him by degrees see his Error; she keeps at home, if she may not have her Husbands Company, or his leave, as an uncontrolable Warrant for her going abroad; she will not contend, and shew an impatient longing when she desires it, but gives him Reasons for the necessity of it; and if we over-rule them, she is silent, for the House is truly the Womans Centre, and though the Royal Psalmist says, Psal. 104. 2. *The Sun ariseth* —— *Man goeth forth unto his work, and unto his Labour until the Evening*, yet it is said of the good Wife, Prov. 31. 15. *She riseth whilst it is yet Night, and giveth Meat to her House-hold, and a Portion to her Maidens*: For in the Race of his work Man starts from the rising of the Sun, because usually his Business is without doors, and wants the Light of Heaven to perform it by; a Womans business being properly within doors, and therefore can Fancy the Light of the Candle to be the Sun-shine; her Cloaths are rather comly than costly, and in her neat wearing them, they set her off with as much decency as Embroideries of Gold; she admires not variety and change of Suits, but sets up a Sail according to the Keel of her Husbands Estate; and though of high Parentage, her mind is not puft up to Pride and Boasting, no, they are far wide of her, not so much remembring what she was by Birth, as what she is by Match, esteeming her Husband, though not rich, equal in her Mind to the most rich and Powerfull, because she is satisfyed with his Fortune, be what it will; and without repining, is content to bear a share in all his sufferings, and bear up bravely with him, against the storm of an Adverse Fate. —— We find her an *Arcana Imperii*, wherein her Husbands secrets are safely lodged, and the which she will never divulge without his consent of her own Inclination, nor by Threats or Promises can they be extorted or flattered from her, and locks up all his infirmities and failings close from prying Eyes; in his absence, she is Wife and Deputy Husband, which induces her to double the Files of her Diligence; and

and at his return, he is sure to find all things in so good a state, that he is highly pleased, insomuch that upon view of his Affairs, he wonders to see himself in effect at home when he was abroad. — We find her carriage exceeding Modest and comely, even to that degree that she dashes all Amorous pretenders out of Countenance, so that they dispair to gain upon her Chastity, and if any be so desperately bold as to hope for Impossibilities, he finds himself punished with severe Rebukes, mingled with modest admonitions to leave off his Wanton Courses, and lead a Virtuous Life. In her Husbands sickness she feels more grief than she shews, partly that by her Sorrow, he may not be hisheartned; and again, that she is not at leisure so much as to seem sorrowful, that she may be the more serviceable. Her Children (if many in Number) are none in noise, governing and ordering them with a Nod, or the motions of her Eyes, as she pleases, and when they come to understanding, she teaches them not Pride, but good breeding, Industry and Frugality; she teaches not her Daughters to be Gentlewomen before they be women, but rather instructs them what they should pay to others than receive from them. The work of her Servants (that to others might be heavy and Tedious) she makes light and easy, by the seasonable enjoyning of it, so that her Service is esteemed Preferment, and her teaching better than her Wages, the Maids following the president of the Mistress, live modest at home, and by that means, beget them such Reputations as gain them good Husbands.

Thus Reader, we have shew'd you to the Life,
The Character of a kind, Virtuous Wife.
If you are Male, get such a one and see
How happy in Enjoying her you'l be,
If Female, Learn to be as good as she.

Women with Child, *how to order themselves, that they may bring forth Beautiful Children.* We resolving to furnish you (Lovely Ladies) with such Prescriptions as most nearly concern the Beautifying of the Body, it will be requisite to consider of some special and singular means, how to help amongst other things of this kind. The tender Embrio, whilst it is in Natures Laboratory the Womb, that so it may be reduced from the confused Chaos of the lesser World, not a misshapen nor Monstruous Lump, but a sparkling Luminary, and a piece that Nature may take for a pattern, when she attempts the composure of a person

perſon ſhe intends to be proud of.——Wherefore among thoſe ſeveral things that tend to this exact compleating of the *Fœtus*, there is nothing more ſignally concurs than the Immagination of the Breeding Mother; this is that buſie Archytecture of the Brain, which contrives ſuch Machinations, and Acts ſuch Miracles, that it is almoſt a Miracle to find any that believe them; for let the prenated Women uſe ordinary wholſom Dyet, and temperate Recreation and Exerciſe, and they will bring forth Fair Children. There is likewiſe to be conſidered, the regular ordering of the Fancy, which is held ſuperintendant to the growing Infant, and the Mothers Active Emiſſary, that with all obſequiouſneſs executes her Wiſhes on the tender Babe, whilſt empriſoned in the Womb, for finding the ſoft and Plyant *Fœtus* pinion'd in the Membranious Mantle, and lying helpleſs, and drowſie in Natures Cradle, it freely without oppoſition, makes impreſſion as the Mother directs it, ſo that ſhe by the aſſiſtance of an inviſible Agent, works and adorns the Infant with thoſe Features her Mind moſt runs upon, and ſhe her ſelf effects.—— Authors are not wanting to give us ſtrange relations of the Phantaſies, Imperious Tyranny over the growing Embrio, *Helmont* tells us, that a Woman big with Child ſtanding at the Door, two Souldiers fell out, drew, and in the Combat, the one cut the others hand off, at which being much affrighted, ſhe fell preſently into Labour, and was delivered of a Daughter with one hand, having the Hand cut off at the ſame place, as it happened to the Souldier, and the Arm freſh bleeding: He furniſhes us with another Relation of a Merchants Wife at *Antwerp*, who ſome Weeks before her Delivery, hearing there were thirteen Condemned perſons to be beheaded, was deſirous to ſee them Executed, and for that purpoſe, gets to a Friends Houſe in the Market Place, but ſcarce had ſhe ſeen the firſt ſuffer, e're ſhe fell in Labour, and was delivered of a Luſty Boy, with his Head divided from his Shoulders; now whether theſe things thus fell out by the force of Immagination, or the two ſtrong and boiſtrous Midwife, diſmembred them by a forcible Delivery, we determine not, but leave you to the Credit of ſo Judicious an Author. *Gaſſendus* tells, that a great Bellyed Woman being ſet upon, and ſtabbed in divers places by ſundry Villains, ſhe immediately dying, the Child was reaped from out of her Belly, and juſt as many blew Spotts found about it, as the Mother had received Wounds, and in the very

very same places: Many have bin the Monsterous Births, held to be so mis-shapen and altered in the Womb, by the force of Immagination, but as to those in this place, we shall be silent. —— Womens Fancies we must allow to be very strange, if it can transpose the parts of the *Fœtus*, and make it a Monster, or turn Executioner in the Womb; why, if we grant this, may it not as well act the Painter, and have the disposing of Natures Colours, to draw as it pleases, ravishing, or less enticeing Features. *Galen* tells us, *That a Woman brought forth a Son not like the Father, who was deformed, but resembling the Picture of a lovely Person that hung in her Chamber, whereon himself had wished her to think earnestly, when her Husband Embraced her*: Some will have it, that by often seeing a Black-moor, or beholding the Picture of one. Women having been delivered of Children clouded with Natures sooty Mask, and wrap'd in the Sable Mantle of a Swarthy Skin, we cannot but be in some measure convinced, that the Infant comes into the World apparell'd in those Features, that Fancy, that commanding Empress of the Mothers Brain, dispenses from her own Wardrobe, so that if you desire, Ladies (as we doubt not but you earnestly do) to have Children, whose Beauty shall eclipse all other Objects, and be an attracting Maggot to the Neighbouring Eyes, propose to your Phancies such patterns as may excite your own and others admiration, whether it be some Person who Monopolizes perfections, and is the Royal Exchequer of unparallel'd Beauty, or some lively Picture of a most Absolute Proportion of parts, temper of Colours, and vivacity of Aspect, for some such exquisite patterns being made choice of, and in the time of Conception, or else being with Child, intently thought upon, or beheld, will by little and little Imprint in the Mind a noble Idea of the same perfections, which the active Fancy soon apprehends, as a proposed Pattern to work thereby a paralell'd Piece; and therefore with an obsequious celerity, informs the Appetite, which immediately Summons the subtile Humours, and the most Spirituous parts of the Blood, as inferiour Officers, and they receive an Impression of this Idea, which they carry in Triumph through all the Coasts of the Microcosme, till they arrive at those Parts whereto they were Designed by the direction of Phancy, who thinks no repository too secure for so fair a Species, commands those Agil Emissaries to treasure it up in the Seed, which is the most new and durable Edifice in all

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its Dominions, and likely to last beyond the rest; or if she be instructed with this Idea: In the time of the Mothers being great, she immediately sends those active Agents with it to the Womb, that Mint of the Microcosme, there to have it stamped by the Plastick Faculty on the growing *Fœtus*, that so it may be in a capacity to act its Princely part on the Theatre of the World, where it may attract the Eyes of future Admirers, and with a radiant Lustre vye with its Prototype.—Women or some of them, notwithstanding what has been said, may perhaps be so scrupulous as to enquire, that seeing the Phancy is meerly a cognocivity of Faculties, and the Women usually fix their thoughts on several and various Objects, during the time of Conception and Gravidation; how it comes to pass that we find not the Infant subject to more numerous Mutations according to the variety of the Impressions made by sundry Species on the Immagination, to which we answer. The reply to this will be easie, if we well consider, that if the matter were more seriously pondered, we should not find the Immagination so seldome Active, as is generally supposed, for it is very probable that the resemblance of every Child, whether with the Father, Mother, or any other person, hath some near dependance upon some operation or other of the Mothers Phancy, according as her Mind was, with more or less intenseness fixed upon such or such an Object: Yet again it is not every Act of the Phancy that is able to affect the formative power reciding in the Womb, but only that which is strong, and attended with the powerful Commotions of the Spirits and Humours in the Body, so that there being not many Acts of the Phancy, concomitated with the Enegrie of such commotions. 'Tis no wonder that Infants signally affected with the Mothers Phantasie are so few.

Womens Phancies, *in child-bearing, further considered.* Women Indulging these kind of Phantasies, only induce such Agitations of the Humours and Spirits, as are requisite to affect the *Fœtus*, which are followed by violent Passions of a surprizing Fear, or an earnest and longing desire, for these are the most turbulent and impetuous Passions that the Mind is subject to, which exciteing the tenuous Humours and Spirits in all parts of the Body, cause both in the Infant and Mother remarkable Alterations, of which we have sundry Instances. *Baptista Porta*, in his Natural Magick, gives us an Account of a Woman, who Amarously affecting a Marble

Marble Statue by frequent looking on it, and frequently keeping it in her Mind, brought forth a Son, Plump, Pale, and of a glittering hue, in every thing representing the Features of the Statue. *Finchus* tells us, and avers it for a Truth, *that a Woman brought forth a Daughter, that had a well proportioned Body, but for a Head, only two Scallop-shells joyned to the Shoulders, which she open'd at pleasure to receive her Sustenance; and lived in that condition Eleven Years.* and that which he says produced this *Monster, was the Mothers longing for Scallops, during her being with child, not being able to procure any to satisfy her impatient Desires.* —— Women subject to these unaccountable longings, as some call them, though we have given you some reason for it, afford as many strange Examples. *Delzio* in his magical Disquisitions, informs us of a Noble Lady, was Nurse to a very Beautiful Prince, then Dolphin of *France*, whom she loved so above measure, that she caused his Effigies to be drawn, and carried it about with her, scarce enduring it to be out of her sight, whereupon it happened that she became Mother to a Child so like the Young Prince, that the generality of the People could not distinguish them but by the difference of their Cloaths. And as for the Passions of Fear, *Lemnius* tells us, That a man surprizing a great Bellied Woman, by suddenly placing before her a Picture of a Boy with a great Head, she brought forth thereupon, a Child of the same mis-shapen magnitude. Many more of the like Nature we might mention, but we suppose these Instances are sufficient to demonstrate, that the Phancy (when attended with an Attractive joy or sudden Fear, hath power to alter the Confirmation and Complexion of the yielding *Fœtus*; and that there is little else required to have Handsom and Beautiful Children, than being cautious in avoiding monstrous Objects, and Stories which may distract the Phancy, and in their stead, the proposing of some Amiable Objects, from which the Phantasie affecting it with a passionate tenderness, may coppy out an Idea, of perfect Beauty, to communicate to the plastick Faculty, whose chiefest care is to erect a stately Structure, out of the rude *Mass* that lyes confused within the Womb. And these are the Learned Opinions of several Antient and excellent Physitians, as *Hypocrates, Galen, Laurentius, Wierus, Codronchus*, and others, whose Credit has been held unquestionable in most Ages.

Women

Women Virtuous, *a great Happineſs and Bleſſing to Men.* Women that are truly Virtuous, there cannot be too much ſaid in their praiſe, therefore whatſoever may have been already nearly touched on this, is not improper: A Virtuous Woman then is rightly termed the true Solace of a Mans Life, this Sex even from their Infancy are aimiable, and to be delighted in; they Chear the Hearts of their Parents with their Innocent Smiles, and as they grow up in Virtue are more Charming and Sweet in their Complacency, Modeſty, Sobriety, and a wining Behaviour add to their Beauties: Her Carriage towards all is decent, and Comly is her Behaviour. In Marraige her Love is beyond Expreſſion, and her tenderneſs ſuch, that ſhe values him on whom her Heart is fixed, above all the valuable things on Earth, unleſs it be her own Soul. The loſs of her Life ſhe values not, in Compariſon of her Honour and Good Name, and that her Huſband may be kept in good Humour, ſhe makes it her buſineſs and ſtudy to pleaſe him, uſing her utmoſt diligence, and Enforcing all her Charms to render her ſelf more pleaſing in his Eyes, Equally ſharing in his Joys, and in his Afflictions bears the moſt Senſible part. Her Smiles are not to be bought with Silver, nor her Love to be Purchaſed with Gold, but are freely and entirely placed upon him; ſhe makes Choice for a Companion of her Happineſs in a Marriage State, and then they are as fixed as the Center, or like the Needle touched with the Load-ſtone, will turn or ſtand ſtill to no point but their beloved *North*: She Sympathizes with him in all things, and is even tender of his Honour; nothing ſhe thinks too good for him, nor nothing that ſhe reaſonable can do, too much in health, ſhe is very careſull to provide him neceſſaries that are convenient and commendable; and if he falls upon his Bed of Languiſhing (preſſed down by ſome weighty Sickneſs) what greater comfort can he have in ſuch a Condition, than to find his Virtuous Wife double diligent and tractable in forwarding his Affairs; ſhe is more ſtudious for his Health than her own Intereſt, and puts up her Prayers and Vows to Heaven for his recovery. In all her Actions, Expreſſing a careful tenderneſs and Love, and a venerable eſteem in all her Words and Expreſſions.

Woman has found Nature Prodigal and Laviſh in forming her ſo delicate a Creature; that ſhe confeſſed her Maſter-Piece, and *Ne plus ultra*

tra, A Creature so soft and tempting, to allay and Moderate with Mildness the rough and Rocky temper of Man; that she make him happy therein, whether he will or no; great cunning did she use in proportioning every part; forgetting nothing that was admirable, or might Create Wonder and Admiration in the beholders. This last best blessing was far above the worth of all the Creatures that were made before it: How can Man then who pretends to have but a Glimmering of understanding, but haste to Embrace so great a Blessing, in which his Earthly felicity consists, if he rightly knows what it is to be happy, it gives those that can discern and be truly sensible of it in a lower degree; a taste and earnest of that Love and Harmony. That must consumate our Endless Felicity, of which God himself is the Author and Center. O How happy it is to leave Mercenary Smiles and Embraces, which carrys distinction in them! for those that are chaste and Cordial, the one is Boisterous, and Bandies us about, like a troubled Sea, with Fears and doubts, and jealousies, whilst the other is Smooth and Calm as the Waves where the *Halçion* Broods; the one is Proud, and Imperious, the other Humble and submissive, seeks by Mildness to allay the Storms. Approach her Angry Husband with Modesty and a winning Grace, that she may temper his Heat, and disarm him of his Rage, which being opposed, might break out into Violence and Mischief.

So Venus *moves when to the (Thunderer,*
In Smiles and Tears she would (some Suit Prefer;
When with her Cesto's Girt. —
And drawn by Doves, she cuts (the yeilding Skies
And Kindles Gentle Fires where (e're She Flies.

These things considered, we cannot but be of the opinion, but that a Virtuous Wife is the greatest happiness a *Man* can possess; Riches and Honour bring Cares and Incumberances, but she brings Love, Peace and Joy, soft delights and Ravishing Pleasures, and where such a pair meet whose Loves are pure and Chaste, we may Contemplate their happiness and say,

1.

Thus like the two first Lovers (they
Yet free from Guilt and all (offence;
On Odorous Beds of Flowers (Lay,
In their First State of Inno-(cence.

2.

(2)

Their Lips still joyn'd like billing Doves,
With ardent Breathings of desire,
They secretly inflame their Loves,
And set each others Heart on Fire.

And this may suffice in this place, to shew Man the way to his happiness, if he will be well advised, and conceive it aright.

Widdow good, *her character.* Give us leave to point out a good Widdow, that he who cannot obtain his likeing and desire in a Virgin, may not be discouraged from ventering on one who has been tryed, and is experienced in the grand Mysteries of Love, by which she is the more capable of Love; she is therefore a Woman whose Head has been cut off, and yet she is alive, and hath a second part of *Virginity* to act over. Her grief, though moderate for the death of her Husband, is yet not withstanding real; it is not a violent storm that is soon over, but a still Rain that continues long, and soaks their Hearts with grief that is not easily removed; she continues her usual time in her Widdows Estate, with a serious and modest reservedness, not by any Action or Gesture, showing as if she was willing to change, though for a great advantage, not only living sober and single, but Chaste and honest, making *Virtue* her study, and works of Piety and Charity her Recreation; keeping her self in all things blameless, and her Reputation unspotted; and though she goes abroad, sometimes about her business, yet she makes it not her business to go abroad, though 'tis no Crime so to do: In civil Affairs she is often forced to Act a double part, both of the Man and Woman: The remembrance of her Husband is imprinted in the lively Pictures he has left behind him; for when she looks on her Children, she sees his Idea there, and places her fondness in giving them good Education, and bringing them up in the ways of Virtue. Her Husbands Friends are ever her Welcomest Guests, whom she entertains with the honourable mention of their Friends, and her Husbands memory. If she can speak but little good in his Praise, she speaks but little of him, yet that to the best advantage, handsomly holding up her Discourse, so that his Virtues are shown outwards, and his *Vices* wrapped up in silence: She is a Champion for his Credit, if any speak against him, and always puts her special Confidence in God's Providence, as the best and surest Husband to the Widdow, and Father to the Fatherless, and therefore she seeks to keep his Love firm to her,

by Prayer and a Religious Life: if she Marry again, she will not do it so hastily, or rashly, but she will take care to provide for the Children she has already, before she signs the Contract, that they may not be wronged when it may not be in her power to right them. —— Get but such a Widdow, and you need not fear to live comfortably and happily with her, always having regard to the Equality of Years; for where Age and Youth meet in the Marriage sheets, it must be an admirable Virtue that will at all times exclude *Discontents*, and though they break not out, yet they will smoother and gloe within, to the great hindrance of your peace and quiet.

Widdowhood, though it supersedes those Duties which were terminated meerly in the person of the Husband, however it endears those that may, and ought to be paid to his Funeral Dust: Love is as strong as Death, and reaches beyond the fatal stroak he gives, to make a separation where Lives were so nearly linked in one, for she will have Love, and cherish his Memory, though his person be snatched from her, and laid up in a gloomy Grave, till the Morning of the Resurrection; yet his Idea remains with her; a Modest Funeral any one bestows, for decency towards the Dead is comely and Charitable, but she after having bathed him with her Tears, embalms him in her Mind, and gives him there a *Monument*, lasting as her Life. If she have Children by him, she keeps them as the dear Pledges of their Conjugal Love, tenderly and careful, bringing them up in the ways of *Virtue* and Piety, and they serve as so many Lively Pictures of her deceased Husband before her Eyes, and are the dawning Comforts of her Life, in the solitude and darkness of her sorrow; her care is so to Educate them, that they may worthily be esteemed the Offspring of such a Father.—— We now suppose the Funeral Solemnity over, and the extraordinary torrent of Tears begin to be decreased into a calmer stream, wherefore we think it will not be an extraordinary boldness, but such a one as may be pardoned by a Virtuous Widdow, if we intrude a little into her Retirement, and consider somwhat that may be advantagious to the state of Widdowhood. A Widdow then may more than conjecture, when God takes away the dear compan on of her happiness, and reduces her to a Solitude, he does it to sound a Retreat from the lighter gaities and Jollitries of the World. The Jews were very early wont to put their Women in mind of the brittle and unstableness

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of earthly Joys and pleasures, and that we must be moderate therein, by breaking a Glass that the Bride and Bridegroom drank in on the Wedding-day, at the Table before their Eyes: The Widows complying with Civil custom, to inure her self in darkness for a while, inculcates to her, that she should put on a more retired temper of Mind, a stricter and severarer Behaviour than before; not to cast it off with her Vail, but to let it be the constant Dress of her VViddowhood; for as that state requires great sobriety and Piety, so it affords divers advantages towards it, more than the *Marryed* are allowed. *For that she*, as St. *Paul* says, *who is Marryed, careth for the things of the World, how she may please her Husband:* But God now has called away that care from her in a VViddow-state, and given her a large opportunity to dress and adorn her Soul in Robes of Righteousness, as fit to meet and be embraced by the glorious Spouse, who will sollace her with Anti-pasts of Eternal Love; those Hours that before were her Husbands right, seem now to devolve on God, the grand Proprietor of our time: That Discourse and free Conversation wherewith she entertained him, she now converts into Coloquies, and Spiritual Intercourses with her *Maker*; and that Love, except the retaining of his Memory, which before was only humain, may now be the changing of its Object, acquire a sublimity, and exalted to Divine; so that from a Loyal Duty and Conjugal Affection, it becomes the Eternal work and happiness of Angels, the Ardor of a Cherubin; thus may she in higher Sense than *Sampson*'s Riddle aimed at, fetch Honey out of a Carcass, his Corruption may help to put her on Incorruption, and her Loss of a Temporary Comfort, may state her in one that is Eternal, which will be a blessed Exchange, and this will bring a Blessing upon her Children and her Substance. —— Widdows ought, according to the proportions of their Abilities, to Exercise themselves in Works of Charity. There was in the Primitive times an Order of Religious Widdows, mention'd by St. *Paul*, 1 Tim. 5, Whose whole Ministry was devoted to Charity. God highly approves of Alms-giving, if done sincerely, without grudging, or expectation of Worldly applause, and takes it as done to himself; and therefore none need doubt but he will repay it with a large over-pluss, at a day when a Catalogue of their Alms shall be laid before him, as a Testimony of their well doing, and procure them the Eulogy, of *well done thou good and faithful Servant. Timothy*

tells us, that a Widdow who liveth in this pleasure, is not dead whilst she liveth, 1 *Tim.* 5. 6. But on the contrary, shall live when she dies; when she resigns her breath, she shall improve her Being unto one more glorious: The Prayers of the Poor, like benigne Gales, shall gently bear up her Soul to the Regions of Bliss, and she who has cherished the Afflicted Members, shall there be indissolubly united to their glorious head. ——Widdows indeed are allowed Marriage, and many of them after they have wept a while, and shed a few Tears to the Memory of the deceased, throw off their Veils, dry their Eyes, and look out for new Embraces, which is very indecent and unbecoming the Gravity of a Widdow, since Marriage is so great an Adventure, that once for many Reasons, seems enough for the whole Life, for whether she has been either adverse or Prosperous in the first, it does almost discourage the second attempt. It was the saying of a Young Widdow Lady, when her Friends advised her to a second Marriage, that she had two reasons to object against it, *viz.* That having had a Husband, ravished from her by the hand of Death, whom she loved above all Earthly things, and he as entirely cherished her. If it should fall out, she should be matched to one of a cross and a stubborn nature, it would break her tender Heart, and if one as kind and obliging as the former, she should always be in fear of losing him, which would create her a double grief; but we do not find many Rich, and Beautiful young Widdows in our Age of her *Mind*. All Civiliz'd Nations however, have by custom set a time between the Death of one Husband and the *Marriage* of another. *Numa* made a Law that no Widdow should *Marry* under ten *Months*, and if she transgressed, she was to sacrifice as for a Crime done; so that *Octavia* could not be *Marryed* to *Mark Anthony*, till three degrees of State had passed to supercede that Law. ——— Widdows in their Choice, ought to consider how they make it, lest by unadvisedness it reflect upon their Reputations, and their former Prudence, and Conduct of Affairs be brought in Question: When the Year therefore, that modesty Allows with us (though some have made but a *Spiders* VVeb of that custom) is expired, then she may chear up her *Melancholy*, and put on her former brightness of Beauty that has so long been hid under a cloudy Veil; but avoid all wanton Amorous Glances, and Toying, and if Age has stollen upon her to any Degree, it will not be in the least commendable to go in gaudy

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flanting Apparel, but rather grave and modeſt Attire. *Marriage* in all degrees is ſo cloſe a Link, that to have it eaſy, the proportion of Parties muſt be conſidered, and firſt in reſpect of Fortune and Quality. It is always to be wiſhed that there ſhould be no conſiderable diſproportion; thoſe that come together upon the Level, are of all the leaſt ſubject to ſuch Upbraidings as frequently attend a great deſcent of either party; 'tis therefore no prudent motive, by which many VVidows are ſwayed, who having good Eſtates of their own, *Marry* barely for a large Title of Honour, without conſidering their happineſs in it, which brings them in a ſhort time into the contempt of their Husbands, of which we have had many Examples: And on the other hand, for a VVoman to marry very meanly, and far below her ſelf, is the worſt of the two, for ſuch kind of Matches are generally made in a tranſport of Paſſion, but when that abates, and is no longer, leaving her to ſober Reflections: How many diſorders does it create in her Mind? VVhat anger does it create in her againſt her ſelf, and Accuſations of her raſhneſs and Folly, when too late to be remedyed? and this creates contention and ſtrife. —— VVe find that a ſtate of Subjection is a little ſweeten'd by the dignity and worth of the Ruler, for as it is more honourable, ſo it is likewiſe more eaſy to be born: The baſeſt Spirits, of all others in command, being moſt Imperious, and it will not certainly a little grate a VVoman of honour, when ſhe reflects how ſhe has made one of a Servile mind Maſter, who perhaps before would have thought it a favour to have been entertain'd as her Menial Servant, and what adds more to diſcontent! Such Matches frequently reflect on the modeſty of the VVoman; cenſorious People making ſuch conſtructions on it, as firſt jump into their empty Sculls. It being preſumed, that when the diſtance was ſo great, the Advance muſt be on her ſide, or the other would not have had preſumption enough to attempt it; ſo that ſhe is rather blamed than pittyed; too frequently, we muſt confeſs, ſuch matches have been clapt up, and proved very unfortunate. —— VViddows, the premiſes ſeriouſly weighed and conſidered, ought, if they intend for marriage, to be very deliberate and cautious in their choice, for when Virgins, who are not preſumed ſo capable of Underſtanding, and therefore ſooner deceived, are acquitted, they will be cenſured if they miſcarry; therefore it is their main concern, well to Ballance their minds, and to ſee that their Paſſion gain not the Aſcen-

dant over their Reason. Let them likewise consider their Opinions in point of Religion, for that many times, though it should be the very cement of Peace and Union, many times makes a difference, and opens wide breaches to disputes; and those to jarring, and those jarrings let in discontent. It is certainly very uncomfortable, that those who have so closely combined all their other Interests should in the greatest be disunited, when one House and one Bed holds those which one Church cannot. And then again, another Mischief is the Servants, according to their different perswasions bandy into Leagues and Parties, so that it terribly shakes, if not utterly destroys the Concord, that should create a happiness in the Family.——We find another particular in which any great disproportion is to be avoided, and that is inequality of Years; for the Humours of Age and Youth so widely differ, that extraordinary skill is required to compose the discord into a harmony; when an Old Man Marries a young Woman, here is usually Jealousies on the one part, and loathings on the other; and if there be not a large degree in both, or at least in one party of discretion; there must unavoidably follow perpetual disagreements, which by a suitable choice might be avoided: But in this case, that does not often happen among those we are now speaking of; we confess the Avarice of Parents many times force Virgins upon such Matches; but Widdows who for the most part are at their own discretion to chuse, rarely make such Elections, commonly the inequality falling on the other side; they to satisfy their Desires, Allure young Men to them with their Riches, yet soon see their Folly in doing it, and are punished for their dotage. It is indeed strange that those who should be preparing to make their Beds in the Dust, should think of a Nuptial Couch. A Philosopher being demanded what was the fittest time for Marrying, gravely replyed, *The young should not Marry yet, and the Old not at all.* The Wise Man considering the Follies, and deplorable condition of such Doaters, asks the question, *viz. Who will pity a Charmer, when bitten by a Serpent*, Eccl. 12. 13. How can any one of years if Reason be consulted, flatter her self with her feeble Charms, to fix the giddy Appetite of Youth; but when these things are transacted, Reason is not called to the Council, Lust and an Insatiable desire, joyned with Folly and precipitated rashness, and give their Votes to humour a present Appetite; no fatal Warnings the Carier

to

to misery, yet one would think, but thinking here in this case, has no time allowed to apply it self seriously to deliberate, that a multiplicity of unhappy presidents, might caution her; she that accidentally falls down an undiscovered Precipice, gains compassion in her Disaster, but she that sees the danger before her, looks down and sees the dreadful bottom strewed with mangled Carcasses of many that have fallen thence, and yet wilfully casts her self down; the blame extinguishes the pitty, and she that casts her self away in such a Match, betrays not less, but more wilfulness: How many misfortunes of miserable Women, present themselves to her View, like the wrecks of tattered Vessels split upon the Rock; and if notwithstanding all that has been said, she will needs stear her Course, on purpose to run the same Fate, none to envy her the ship wrack she Courts. Age we allow ought to be honoured and esteemed, when it acts with prudence suitable to the veneration properly due to it: for as *Solomon* says, *the Hoary Head is a Crown of Glory, if it be found in the way of righteousness.* Widdows in Years, when they act thus, we must confess, are in so high a Frenzy, that we can hardly believe, but it must have some rooting in the Habit and Constitution of the Mind; some lightness of Humour or other must generate it, befor it can so giddily turn in their Brains; those therefore that will secure themselves from the Effect, must substract the cause: How preposterous is it, think you, to see an Old Woman delight in, and doating on gaudy Trifles, more seemly for her Grand-Children; to see her with Spectacles reading Romances, or Love-stories; to be at Masquerades and Dances, when she is only fit to Act Antiquaries; these are contradictions of Nature; to hear others again wishing themselves young; that it is odds, but within a while they will perswade themselves they are so, and tearing off the Marks where Fifty or Sixty are written, and write Fifteen, those who thus manage their Widdowhood; have more reason to bewale it at last, then at first, as having experimentally found the mischief of being left to their own Guidance. But pardon us, Ladies, if we have touched too sharply on this matter, we are Conscious there are a great many Virtuous Widdows that take sober measures, Marrying discreetly, or spending their days in Devotion and good works, delighting to bring up their Children in the Fear of the Lord, which is the beginning of Wisdom.

Women Admirable, *for Sundays Virtue.* After Dinners Solicitations of the Emperours and other great Potentates, Ambassadours to the Pious Heroick, and ever Renowned Queen *Elizabeth*, for the Tolleration of the Popish Religion in her Kingdom; she silenced their Importunities with this weightly and reasonable Answer, *viz.* —— *That to let them have Churches by the others, she could not with the safety of the Common Wealth, and without the wounding of her Honour and Conscience, &c. for whatever Doctrine is contrary to Godliness is dangerous in a State, and opens a door to all Mischief and Wickedness, and therefore Popery bearing that stamp, she resolved not to allow the publick Exercise of it in her Dominions.*

Ann, The Beautiful and Virtuous Wife of King *Henry* the Eight, and Mother to Queen *Elizabeth* was condemned upon the false accusation of some Popish Favourites, who secretly Envyed to see a *Lutheran* Queen ascend the Throne, and therefore resolved to change it into a Scaffold, the which when she ascended with Courage and Modesty, where there were but few dry Eyes beside her; *she said, that the King was constant in advancing her, for a private Gentlewoman, had raised her to the Honour of a Countess, then a Marchioness, and lastly to the highest of Earthly Honour, even to be his Queen, to whom she had been just and faithful, and that she must now, at her going out of the World, give* **him** *her Hearty thanks, that since he had no more Worldly Honour to Agrandize her, he had taken Care to promote her to what was more glorious in Heaven by making her a Martyr; to become a Saint in Blessed Realms of Eternal Life.* —— After Her Death these Verses were Written of her.

Phœnix Anna Jacet nato Phœnice dolendum,
Secula Phœnices nulli Tulisse Duo.

Here *Ann* a Phœnix Lies, who bore her like 'tis said,
Never one age two Phœnixes has had.

After this another Fair Court Star set in Blood, though deserving a better Fate. The Lady *Jane Grey*, who had Married *Gulford Dudly*, Son to the Duke of *Northumberland*; and was after King *Edward* the *Sixth's* Death Pursuant to his will, Proclaimed Queen to avoid the return of Popery, by the coming of *Mary*, afterward Queen *Mary* to the Crown; but Fate consented not, for upon *Mary's* Proclaimation, *Northumberlands* Army, with which he went to oppose her, disserting him, he was taken

taken Prisoner and soon after beheaded; the Young Queen thus disserted, trusting to her Innocence and Vittue, as her guard and defence, found them too weak where a Crown was in competition; for she with her Husband was sent to the *Tower*, where She continued a Mirror of Piety, constancy and Patience; being of the Royal Blood, as Grandaughter to *Mary*, second Sister to *Henry* the eighth. Tho she was very Young when this affliction fell upon her; she was an extraordinary Scholar, well skilled in most Languages; during her Imprisonment, she writ upon the Walls these Verses.

Non Aliena Putes Homini quæ ob-
(tingere possunt
Sors Hodierna mihi cras erit illa
(tibi.

Think nothing strange, chance
(happens unto all
My Lot's to day, to Morrow
(thine may fall.

And again,

Deo Juvante nil nocte Livor
(malus,
Et non Juvante nil Juvat Labor
(gratis
Post Tenibras ——— *Spero*
(Lucem

If God protect, no Mallice can
(offend me,
Without his help, there's no-
(thing can defend me.
After Night ——— I hope for
(Light.

She was so unconcerned at her Death, though not above 16 Years of Age, that she not only bore it with singular patience and constancy, but sent to comfort the Duke of *Suffolk* her Father who was in Prison, and soon after suffered in those Bloody *Mazean* times, when Popery had got again the upper hand; to comfort him by her Letter, to Persevere in the Protestant Religion; *and if he had the hard Fortune to be cut off to Dye worthy of his Honour, and like himself, but not at all to grieve for her, for she was going to a happy Kingdom, to the chaste Embraces of her Lord, where she should be out of the reach of Trouble and Malice, and sit down with Joy and Peace*; so that when this Incomparable Lady Dyed, no Body could refrain from Tears, no not her very Enemies, whose Spleen had brought her to so early and untimely an end. —— At the time when the Protestant Religion, under the Pious Care of King *Edward* the Sixth flowerished, the Duke her Father had one *Mr. Harding* for his Chaplain, who seemed very Zealous for the reformed Churches, but when Queen *Mary* came in, and had set up Popery, he Windmill'd about for promotion, as some did in the last Reign, and became a very bitter Enemy with his Pen and Tongue,

Tongue against the protestants, which so Grieved this Pious Young Lady, that she writ to him when she was in Prison, to remember from whence he was fallen, and to do his first Works; which Letter for the satisfaction of all Pious Young Ladies and others, pen'd by one of such tender Years, we have thought fit to insert, that her great Wisdom and Learning may be evident to the World. *Oft*, says she, *as I call to mind the Fearful and Dreadful sayings of our Saviour Christ*; that he who putteth his hand to the Plough, and looketh back, is not meet for the Kingdom of Heaven; *and on the contrary, those comfortable words that he spake to those who* forsake all and follow him. *I cannot but marvel at thee, and lament thy case, who seemest sometime to be a Lively Member of Christ; but now the deformed Impe of Satan! Sometime the Beautiful Temple of God, but now the Synagogue of the Prince of the Air; sometime the unspotted Spouse of Christ, but now the shameless Paramour of Antichrist; sometime my faithfull Brother, but now a stranger and an apostate; sometime a stout Christian Souldier, but now a cowardly Run-away? yea, when I consider these things, I cannot but Cry out unto thee, thou Seed of Satan, whom he hath deceived, and the world hath beguiled, and the desire of Life and promotion subverted;* wherefore hast thou taken the Law of the Lord in thy Mouth? *wherefore hast thou preached the Will of God unto others; wherefore hast thou Instructed and exhorted others to be strong in Christ when thou thy self doest now shamefully shrink away, and thereby so much dishonour God; thou preached'st that Men should not steal, and yet thou stealest abominably, not from Men but from God, committing heinous Sacriledge, robbing Christ of his Honour; chusing rather to live with shame, than to Dye Honourably, and to* Reign Gloriously with Christ who is Life in Death unto his. *Why dost thou shew thy self most weak, when thou standest by most strong? The strength of the Fort is unknown before the assaults, but thou yeildest up thine before any battery was made against it*, &c. And after many other Excellent Passages she thus concludes: *Let I pray you the lively remembrance of the last day, be always before your Eyes; remember that Runagates and Fugitives from Christ shall be cast out in that day, who setting more by the World than by Heaven, more by Life than him that gave it. Did shrink and fall from him who forsook not them; and also the inestimable Joys prepared for them, who fearing no perril, nor dreading Death, have manfully fought, and Victoriously Triumphed over the Powers of darkness, through their Invincible Captain, Christ*

Jesus

Jesus, who now stretcheth out his Arms to receive you; is ready to fall upon you and Kiss you; and last of all, to wash you in his most pretious Blood, and feed you with the Dainties it has purchased for you, which undoubtedly, could it stand with his own determinate purpose, he would be ready to shed again for you rather than you should be lost.

Be constant then, and fear no (Earthly pain
Christ has redeem'd thee, Hea-(ven is thy gain

Women Destroyers, *of the* Danes, *and the Priviledges they Enjoy by it.* When they were destroyed, is already recited, and riding the Land from such Mortal Enemies, by the consent of the King and his Nobles, which all the Men ascented to the Women, were allowed the right hand of their Husbands, which custom continues to this day, (though some will have it that it is only a fulfilling the old Proverb, that the weakest goes to the Walls) That they should have a third of all their goods and Chattels upon the Husbands decease, and take the upper end at the Table, upon all Publick Feasts; and some others, which the Women being very politicy in matters of their Prerogative, have strictly maintained to this day and in many things go beyond their character, so that no Women in the World have the like Priviledges and tender Indulgences, which made a *Spaniard* say, if there were a Bridge made over the Narrow Seas, all the Women would run into *England*, and the Horses for the hard useage they meet with, gladly run out of it.

Women Buried alive. When the Plague raged at *Collen*, 1357. One *Richmet Adolick* a Noble Lady Died in appearance, and as the Fashion was then, had her Rings and Jewels buried with her, of which the covetous Sexton having notice, came with a Companion of his to dig her up, and that being done, they opened the Coffin and going about to pull off her Rings, she rose up in her shroud, at which the Sacrilegious Villains being conscious of guilt and oppressed with fear, fled, and for haste left the Lanthorn, and the Church door open, so that the Lady loosing her self, took up the Lauthorn and went home; her Husband hearing her Voice, was as much terrified as the others had been, but by degrees lessening his fears, he received her with Joy, when he perceived she was a living coarse, and not a Ghost or Spectre, and she confessed to him that she had all that while been as one in a sleep, till two men came rudely, and

and waked her, but when she was made sensible, that she had been buried, she started, and then praised God that those Men's Evil purpose has been the means of her safety; and being there upon taken great care off, she recovered her health, and lived to have three Sons afterward as appears by her Monument Erected in memory of so strange a deliverance, and stands now in the Enterance of the Apostles Church in *Cologne*. In the same City one *John Duns* called *Scotius*, falling into an *Appoplexy*, was buried alive, but had not the good Fortune as the other, to be timely relieved, for before he could be taken up, he had beat his Brains out against the Grave Stone.

Wanting of the like sad misfortunes is not in our Age, for to the knowledge of many hundreds about *London*, in the Year, 1661. One *Lawrence Cawthorn* a Butcher in St. *Nicholas Shambles* who having provided all things for his Marriage, it is doubtful whether too much strong Waters, or Opium given him by his Landlady, who aimed at what monys he had got, and knew she should not be the better for it, if he Married; cast him into a profound Sleep, so sleeping all that night, and all the next day, she got some of her confederates to give out he was dead, so buried him, but the next day being Sunday, as the People passed to Church they heard a strange groaning in the ground, but for a time could not tell what to make of it, growing louder, though a kind of a hollow sound, they informed the Churchwardens of it, who only floutted at it as a delusion of the Senses, but the next day being better informed, and all circumstances considered; this new Grave was opened, and the Body found warm, though dead with the stifling vapours and violent beatings against the sides of the Coffin, upon news of which the Barbarous Old Woman fled, and we do not hear she ever was found again.

Wooing, is like the Porch, through which you must enter to the more lofty structure of Matrimony; the fair one to whom the Young Lover intends his address of Courtship, being pitched upon; he spruces himself up as fine as may be, makes an enquiry at some distance of her birth, education, and good parts, but more particularly what her portion is, or is likely to be; being somewhat satisfied in these particulars, his next care is to gain admittance, which he does by being introduced by some Friend in credit with the Parents: If she be a Virgin and under their Jurisdiction, or by the Irresistible Charm

Charm of Presents to her waiting-Maid or Confident at first, (unless he be a pert noisie Fop, and then he commonly mars the whole Project at the first dash, unless she be as senseless as he) he says little but pays it off with thinking, and is hugely pleased in contemplating her Beauty and Gentiel Carriage, nor stays too long, least he should be counted troublesome, but with a profound respect, conjuing almost to her Knees; he takes the liberty to impress her fair Hand with his warm Lipps, which is as much as he dare presume, or pretend to, at this time, and so takes his leave. Then his business is immediately to run from Tavern to Tavern, to find out a Friend to whom he may impart the weighty Joy that struggles and labours to get vent; one being found, down goes his Hat and Gloves upon the Table, and presently he lets him know, what he has been about, by drinking of the Ladies health, which being past he tells him what pregnant hopes he has of being the happiest Man alive, in a Wife, and then giving the Table a hard Thump with the Palm of his Hand, he cries, *I protest she is the prettyest smirking Black-Eyed Rogue; the most witty and Beautiful that ever I saw in all my Life. O that I had her but in her Night Cloaths. Puh,* says the other, willing to humour him, and drive on the Amour) *never fear it Boy, were I in your condition, I'de make no more of it to have her, than to drink off this Glass, and so heres to her again.* Come, *says the Spark,* fill it up to the brim, I'le pledge it with all my Heart, and Soul, and return you a hundred thousand thanks for the good encouragement you have given me, and so taking off one Glass after another; drinks on till in a pleasing Extasie, he fancies he has her in his Arms. He is altogether uneasie, till he makes a second Visit, and thinks Time runs too slow, till he can find a convenient opportunity to do it, and puts himself for that purpose, into the finest Garb that a Consult of the neatest Taylors about Town can contrive, concluding that or nothing will win her; and upon his first entrance, he will be sure to renew his Civility to her Maid that Combs her Hair, and dresses her, as being sure she has her Ear most, and the fittest opportunities to oblige him, in telling her Mistress fine Love Stories to encline her to favour him. And although she may be no Adorer of Images drawn in full proportion, yet he presents her with part, Imprinted on Gold, which begets such a Character of him in her Mind, that she will not fail to discribe him as the most

most accomplished of Men, by running over every part of him, to his commendation, as having in him something beyond the neatness of other Men; recommending him to the young Lady, as the only person deserving her Affection. If the Lady seem something Coy for decency sake, it is no more than what he was reasonably to expect, lest he should come too soon, or too bluntly to the main Question, and put her to a Nonplus before she is prepared for an Answer, however he has the happiness to find her Complaisant and modestly Civil; no Clouds of Scorn or Disdain over-cast her Beauteous Face, and threaten him in the Love Voyage he has undertaken, and this Encourages him to proceed with Alacrity; he now has an encouragement to stay longer than before, without being thought tedious or troublesome, and when he goes away, he takes his leave with a greater satisfaction, and not altogether without some assurance of being happy in the progress of his Affairs, for in his absence he has a Solicitrix to manage his cause, who fails not to be her Ladies Remembrancer, and rather than fail, will present her with a Bill she has taken up in the Street, given out, as he terms himself, by some famous Astrologer, and press her to consult the Stars in this weighty Affair, where to be sure this Pretender to Art, and Familiar of the Destinies, will be always on the Lovers side, because he knows it best pleases the Querant to be confirmed in what she most wishes and desires. To do this with the lesser observance of any of the Family, she sacrifices her Prayer time to wait upon the Devils Secretary, and returns with satisfaction full of the Idea of her Amorist: and at this next interview she begins to settle her Affections. Then Letters pass between them, blessed with the secret impression of Amours, recommendatory Kisses, which are read over and over, the better to be understood, and laid at night under the Pillow, to produce pleasing Dreams of the Joys that are to be found in marriage: he especially then flatters himself with his being encircled with a thousand inexpressible pleasures.——— We must now consider, that it is not long e're News is brought him by his industrious Pentioner, that his Mistress is to be at a Ball, with an Account of the exact time and place: This makes his heart to cut Capers for Joy, that he has a convenient opportunity put into his hands. To shew her he's a man of breeding, and that his Friends brought him up at a Boarding-School; he fails not to give his at-

ten-

tendance, set out in the best fashion and form, and is sure to get there before her, because she shall see how dutiful he is in his Attendance; and she no sooner enters, but he rises from his Seat, and makes his low Obeisance to her, that it may be observed, she has a servant, there obsequious to her commands: and though he sits again, his feet and hands keep time with her in the Dance she undertakes; and when she comes to place her self by him, which he intreats as the greatest of favours, pretending to whisper her under her Hoods, he steals a kiss: At which she blushes, but it is not observed by the company: And seeing her offer to take out her Handcarchief, he officiously prevents her, by wiping off the pearls of Sweat that hang on her Ivory Forehead with his own, dipt in Essence of Oranges or Jessamine, squeezing her small soft hand, and telling her a thousand pretty Love Stories, which makes her simper and smile, as well pleased with his discourse; and then taking his turn to shew his fine shape and activity, the neatness of his Limbs, and roundness of his Calves, *&c.* He starts up, and falls a Dancing like any thing, and if she applauds it, he is so over-joy'd, that the ground can scarce hold him; he capers as if he were treading on Clouds. Then suppose when he is tired, a Gentleman in an obliging way takes his Mistress out; he takes her motion to be the most charming sight in the World, admirers her swiming Carriage, and the decent holding of her Petticoat ravishes him; and when almost wearyed, she retires and comes again to take her place by him, extasies of Joy seize on him, and he softly whispers in her ear: I protest and vow, Madam, you dance like any Angel. At which she smiles, and wipes her face, but putting up her Handkerchief carelessly, he watches his time to steal it from her, and then concludes himself as rich as *Crœsus*; besides, it works miracles, and makes him a Poet in spight of nature or Art; for he will be sure to send her a Copy of Verses; upon the manner of doing it, though he never writ any before in his life, so that she thinks her self doubly recompensed for the loss of it. ——— We now are come to the breaking up of the company, and the taking of leave: When in going down stairs, he humbly petitions her, that he may yet have another favour added to the many she has already blest him withall, and that is, to wait upon her to a Collation he has before-hand ordered for her at a Tavern:

She

She seems unwilling to grant it, pretending it is unnecessary; and besides, she is never to go to such places, but moreover to be late abroad; but her Waiting maid seconding him, his civil profser between willing and unwilling, is accepted, with I vow and protest *Betty*, you are a strange Wench to urge me to this; you very well know, how angry my mother will be, if I keep not my time with her. There may be something in that, Madam, *replyed she*, but for once and not use it, cannot be much taken amiss; and this wheedle Infallibly conjures a Crown Piece into hand out of our Young Masters Pocket, and away they rattle in a Coach, though it be but a bow shot off; for you must know she must not be permitted to dirty her shoes, in crossing the way, or venture the hazard of stumbling and stepping over a Kennel; and whilst the Wheels are Rowling them thither, he poures his Amrous discourse into her Ears, and reading a Lecture in commendation of her Beauty, talks of nothing but Roses, Lillies, Sunbeams, Rain-bows, Corral, Snow, Arabian Spices, and perfumes, Amber and the like; from whence he draws smiles and inferences which makes her blush, but the darkness hides it, and then he concludes with a Kiss; and being by this time arrived at the *Bacchinalian* Pallace of entertainment, the Rhenish and Sugar inspires the renewal of his discourse; and the Table, to show Love, Love is no nigard, is spread with ten times more than there is need off, so that when the repast is over, *Betty* passing a complement in favour of Frugality, fills her Handkerchief with what best pleases her Tooth as a reserve, and the rest being only looked upon as fragments, is left to the drawers disposal, and so he goes down to the Bar and discharges the Reckoning, to keep them ignorant, least they should repine at the Expenses, and then my Landlady comes up with her Bottle and makes a present of it to the Young Lady, with a welcome to her house, which is taken as so great a favour that it brings half a Crown into the Drawers Pocket, and now they begin to talk of going home, where one is appointed centinal beforehand to let them in without knocking to disturb the family at such a time of Night, and is sure to be gratified the next visit; for *Betty* will not forget to bring it in one way or other, who did them that service; however the Mother is up, for she cannot sleep till her Daughter is in Bed, yet to deceive her, and put a better colour upon the matter,

matter, they slip by the Parlor door up stairs, and immediately change their dress to their Night cloaths, and then begin to stamp about the room, that they may be heard; the Mother then calls, and they presently make their appearance: and the first Salutation they meet with is, alas Daughter! where have you been? (though she knows as well as her self perhaps) I wonder you will stay out thus late, it is not well done. Now whilst our Young Mistress is framing an excuse, and it sticks between her teeth, *Betty*, briskly prevents her with replying, Why truly, Madam, we have been above stairs this two hours; did you not hear us come in? and if she replyes no, other confident is called to vouch it, and so all is well again.——We leave them now to take their rest, as well as they can, for thinking what has passed, and follow our young *Inamoreto*, who by this time is ratled to his Lodging, highly pleased and full of satisfaction; and having thrown himself into Bed, falls asleep: After some wanton Conceipts and Dreams all Night, of Kisses, Dancing, Drinking, Treats, and Discoursing with his Fair Mistress, talking of her, and to her in his sleep, as if she was present; sometimes falling so loud into Rapturous Expressions, that he disturbs the Family, who not readily understanding the Cause, take him to be Crack-braind, when they hear him at such an unseasonable time of Night, talk of Angels and Goddesses: The Morning he finds her Handkerchief, after having kiss'd it many times, sets about his Poetry, which for the most part he studies in Bed, whipping out to his Desk to write now a line, then in again, to consider of another that will twist with it; but above all, is much puzled to find a Rhyme to match with Handkerchief, and not hitting on it, he puts it into the middle, and makes one more easy serve at the end: As,

Fairest of Creatures, wonder well you may,
How your fine Handkerchief is gone astray!
But I could tell you, wou'd my Muse be kind,
It is not lost, although it lay'd behind.
It was content, though you would go, to stay
With him, who does the Owner Homage pay.

By this she knows he has taken it as a love Token, and expects either a Gold-watch or a Diamond Ring in exchange at the next Meeting.——We pass over the Pleasant Diversions and Treats he accommodates the Lady with at *Bartholomew* Fair, if the Wooing happen

about that time, or continue till then. Nothing that is rare muſt ſcape her ſenſes of Seeing, Taſting, Hearing, Smelling, and Feeling; nor muſt ſhe go thence before ſhe has taken a turn or two with him in the Hoſpital, & made a Viſit to the Lotteries and Raffling Shops, where he humbly beſeeches her to throw his Mony away in trying her Luck, or to place his Mony for him on the Figures, not doubting, but ſhe has a great command over the blind Goddeſs, and can make her turn to his ſide in ſpight of her Teeth; and ſo making her a large Preſent of Plate and China over and above what ſhe has coyly receiv'd. He takes courage, and ſetting a good face upon it, waits on her home in a Coach, not ſneaking away as before, but with his Hat in one hand, and her fair hand in the other, in he leads her. The Mother is ready to receive them; and the Daughter immediately falls to ſhewing her, and relating the Hiſtory of the Proceedings. The Mother then gently chides our Spark for being ſo extravagant, and blames her Daughter for ſuffering it; which he excuſes with a *Pugh*, Dear Madam, theſe are only ſmall Trifles; I am only ſorry this Louſy Fair afforded nothing rarer, or of greater value: And then a Bottle or two being ſent for, if there there be none in the houſe; and having drunk briskly about, his Tongue String is looſed to the purpoſe; He is able to ask his Miſtreſs the Queſtion, and demand the Mothers conſent, if there be no Father in the caſe: However, the Mother in ſuch Matters is always conſulted, and left at her diſcretion, to mould the Father into a complying temper, as beſt able to deal with him: He at firſt meets with ſome excuſes of unpreparedneſs for Anſwer, but ſo faint that the concernment as to Jointure Portion and the like, being well weighed and rightly ſtated, he from the little difficulty he finds to hinder the progreſs; he from that very moment, dates himſelf Cock-ſure of being made Maſter of his Wiſhes, and things being in a fair forwardneſs, he now has free Acceſs, and he is highly pleaſed to find himſelf the only Welcome Gueſt of the Houſe, and he is not only profoundly Reſpected by the Servants, who had ſo often taſted of his Bounty, but by the graver ſort, and of thoſe that were frequently ſummoned thither to conſult the Affair in hand, ſo that he is in a manner become one of the Family; and he is mightily pleaſed to hear large commendations and Encouragements upon his Miſtreſs, on every hand; what a virtuous, diligent, careful, kind, good-

good-natur'd and dispositioned Wife she is like to prove, and this makes him hug himself in his Approaching happiness. In the mean time, if he were but in Lodgings before he take a New House, and the Workmen are hastened in the fitting it up, fit for the Accommodation of the Bride: No cost is spared to render it pleasant and taking; and least any thing should be amiss, he carries her to see the forwardness, and to give such directions as she thinks more convenient; and a large Entertainment is provided for her, and such as she is pleased to bring along with her, and the Plate he had left him by his Indulgent Mother, and upon the account of several Legacies over and above what the Gossips presented at his Christening, are exposed in the most ample manner; and though all be very splendid, and more than is requisite, he gentielly excuses it as Batchelor Fair, and doubts not but there will be a large amendment to entertain his Friends, and Visitants, by her more prudent management: When she comes to take Government of household Affairs upon this commendation, obliges her to spread her Fan over her Face, to hide her Smiles and Blushes, which is infinitely taking with our Spark.——— We now come to consider, this Entertainment drawing to an end, and that he cannot acquit himself like a Gentleman, unless the workmen to their own management, waits upon them home, he then leaves them a Guinea to drink her Health, but not so privately but that she must take notice of it, and they with their Hats in their hands address their Thanks to her, as the cause of their well-faring. Now no sooner brings her back, but he finds divers congregate to see and congratulate Madam Bride, that is to be but more longing to see Mr. Bridegroom, *in posse*, that they may pass their Virdicts upon him: Well, says one, they are a very fine couple, and Providence is very kind in bringing them so near together, to make one another happy. But when, says another, is the day over! O very shortly, cryes a third. Truly, says a fourth (for you must know they are of the Female Sex) I should think every minute ten, till the time came, and blame the Lazy Hours for rowling no faster on. I should never be at rest till the business was compleated, and then to stop their Eternal running on in this pleasing Dialect, The Mother is forced to interpose, and tell, it shall not be done very hastily, but with deliberation; for she being her only Daughter, she intends to Marry her like her Child, and that the show may be the

more magnificent, she is content to throw away the Duties upon her own Parish, and Marry her at one more remote; this is approved by all, and her prudence in it highly commended, that it may not look like a stollen Wedding, but a splendid procession to dazle the Eyes of the gauping Croud; our young Gallant having patiently thought with no small Extasie of mind, and heard all this, takes the boldness (for now he thinks he may do it with some Authority) to call the Maid, who knowing his meaning, brings a clean Glass, a Bottle of Wine, and a Diaper Napkin; she then, without any expecting orders fills out a glass and Presents it to her old Mistress, who drinks to the Lady that stands or sits on her thumb hand, who presents her service to the young Gentlewoman and wishes all manner of happiness; at which he bows very low and receives a bumper, with an Orange or two, and presents his service, with many thanks for the favour that is done him by his opposite, or her that is neareſt him, who rises and courtizes to our young Mistress, highly commending her choice, telling her how happy she should think her self, if she would chuse for her; likewise the Modest Virgin, then only sips and sets down the Glass, being too bashful as yet to drink to her Lover, though she has a longing mind to present him her service, and will drink to no body else, least he should take pet at it; however he takes up the Glass, and marking with curious Eye, where her Ruby Lips have touched it; he commends his service to a third, and is sure to drink just there; and then some Sweet-meats being brought, he observes what she likes best, and that pleases him mainly, all the rest in his esteem not being valued a straw. This being over, and the company dismissed, he takes a turn or two with her in the Garden, and breaths out his Amorous expressions in a freer air than the company would allow; at which she simpers, and sometimes blushes, not forgetting to tell him, she fears his Love is too hot to hold long after he has enjoyed what he desires, and then brings in a story or two for example, to confirm her doubts, telling, if he should prove unconstant or crosgrained to her, it would soon break her poor heart; and perhaps at this last sentence, they may force a tear, which sets him a crying in earnest, and a renewal (with uplifted hand and sometimes bended knees, if the privacy of the place will allow it with decency,) of Vows and Protestation of Eternal Love, and constancy, with

with all the dreadful Imprecations Imaginable, if he ever alter or changes; insomuch that hearing him often name Hell and Damnation, she is constrained to clap her Hand before his Mouth, least going on he should call up the *Devil to fright* her, and the better to allay the disturbance of his mind, occasioned by the mistrust of his fidelity, she is compelled to assure him, he has removed her fears and doubts, and she cordially believes whatever he says. This revives his Spirits, and throws him into such a transport of joy, that he imprints a thousand kisses on her fair hand, which She permits without reluctancy, or so much as attempting to draw it back; and then the Mutual Vow passes Irrevocably between them, which is confirmed by a soft impression on her warm Lips, a favour he before aspired not. To leave, being again taken, he cannot sleep all the following night, but comes to pay an early Visit the next morning, and the Mother understanding by her Daughter they are now sure together, and as the vulgar stile it Man and Wife. He is wink'd at, if his impatience to see her, carrys him into her Chamber before she is up, and then what a Heaven of Happiness it is to him to see her with part of her naked Beauties carelessly display'd, like a little sleeping Angel, recumbent on her Alcove, and perhaps in a stolen kiss, sip Nectare from her Ruby Lips, whilst she is transported in a pleasing Dream, and fancies the God of Love is making his Amorous Addresses to her. If she chance to awake, and start at the sight of him, blaming his unseasonable Intrusion, His excess of Passion is his excuse, and his awful retiring at a distance, justifies his having no dishonourable intent: This pacifies her; and thereupon She orders him to withdraw, and She will rise and come to him: Which he doe's with all the hasty obedience immaginable; and it is well if he stumbles not down stairs on such a precipitate retreat. And now perhaps as he passes through the Hall he sees a Porter with a burthen of Mony called in, as part of the Portion he is to receive with his Fair Mistress, which heaps Joys on Joys, and makes his heart so light, that he scarce knows what to do with himself. Yet considering his Dearest will not be long absent, He goes to prepare her Morning Draught, of such as he knows is best agreeable to her Pallate and Constitution; and then out comes his Spirit of Amber or Golden Drops, to render it more Cordial, and conducing to the preservation of Health; and as

if he was about to sacrifice to a Deity, a Chaffin-Dish of Coals is set in a readiness, and as soon as She enters, he sprinkles it over with Mirrh and Frankincense, to congratulate her Nostrills with a pleasing Perfume. This kind Officiousness the more endears him to her. ——— We are come now within three days of the Wedding, and the *Taylor* is the next person to be consulted; for although Nature furnishes all other Creatures with their Gaities and Adornments, it is left to his Mystery and Discretion, to set out the Lords of those Creatures, (whom She only brings naked into the World) to the best Advantage: So that being sent for with all speed, he informed them what was most suitable and agreeable to the exactest Modes and Fashions in wearing: But knowing those of that Profession to be branded with an ill Name, and as some will have them, (though we know not how it can well be) Thieves from their Cradles, they took a Catalogue of the Materials, and concluded to chuse and buy them themselves, and especially for two other reasons, *viz.* the Young Lady to shew her Skill in choice and savingness in bargaining, and her Amorist, not so much that he might be an Eye-witness to it, but that he might have the more freedom of discoursing with her abroad, than he could reasonably expect in a crowded Family, where She was frequently called away upon divers trivial occasions, whereby he was often obliged to break off abruptly, in the midst of his most Refined Rhetorick, or with a Complement half thrust our, and the rest sticking betwixt his Teeth. And in their first undertaking of this kind, there appeared such a harmony of *consent* and *Equality* in liking, that it presaged a Lasting Concord: for whatever She made c oice of in her concerns, he approved and applauded her Judgment: For indeed to be the more complaisant, She asked his Advice in every thing, which Stuffs, Silks, Silver Fringe, Gold Lace, *&c.* he thought most suitable, and what She pitched upon mightily pleased him, and She on the other hand acquiesced in his choice of Buttons, Cloath, Trimming, *&c.* And then for the Linnen, he resigns that to her management, as more properly her Province. This being over, the time of their returning was taken up in considering of, and naming the Bride Maids and Bride-Men, and who should be at the Wedding of their Friends on either side; and in that there was not the least scruple, or disagreeing between them: She takes notice to those

those of her Sex, and leaves it to him to give the other an Invitation; and whilst this was doing, the Cloaths are made, and brought home, and were soon followed by a File of Sempstresses with Band-boxes: His own happened to jump right, but the Lady having a delicate straight neat and slender Body; the Judges sent for to give their Opinions, found several faults when they were put on, as that it's sitting too full in the Shoulders, made her seem as if She were Hump back'd, that some Pleats were amiss, and the Body too big in the Waste; but above all, the Bufflehead of a *Taylor*, making no distinction between so curious a piece of Natures best handy-work and other Ladies, had put in unnecessary Bolsters somewhat above her left Hip, to hide a supposed Deformity, where never no such thing was. This made her look upon it as an Affront, and made her a little peevish and fretful; which our Gentleman, who had never seen her frown before, highly resenting as to the occasion of bringing a lowring Cloud over so bright a Face, had like to have fallen upon poor *Prickhouse*, with *Bastinado*'s: but fearing such an Outrage might prove more distasteful to her, though in her own concern; he came to milder Terms, and cry'd out, You confounded Toad you, where were your eyes, in your heels, that you should be such a Bungling Cods-head to see no better. *Truly Sr.* replyed the Swipster, *it is no more than what is usual; for most Ladies give in little or more in that part: Besides these Bolsters are no bigger than Crows Eggs; the least we usually make. A Plague of your Juing*, continued yet our Cholerick Spark; *does this Lady look as if she went in on any side, or wanted Crows Eggs; take 'em away, and that speedily, or I shall be in with your Crows Pate Quotha! I'll Crow ye, and make you Crow for your Mony before you get any till Crows lays, again, if you haste not to alter and make all fit as it should be* (which was done to satisfaction. And herein our Gallant show'd his courage and discretion, *viz.* That he durst have broke the Taylors Pate; but at a time when nothing but Joy was to take place, he would not let his anger break out so far as to interrupt it. Some fiery Spark, upon a lighter provocation, would have been apt to have unbridled his rage, and let it loose to the ruin of his Ears, who had put such a trick upon a Lady, and not so satisfied, have flung the Cloaths into the fire: But this would have proved Rashness and indiscretion at such a time, even to the hazarding the loss of

the *Fair one*; for what could she imagine less, than that if he was so hot to burn her cloaths before her face, before he had a full title to her, he might when he had her person entirely in his power, make a Christmass log of her: And so it was but reasonable to prevent the danger in retreating before she was advanced too far. —— We find another Pleasure yet during the interim, which is to see the Bed the Bride-maids have deck'd with Ribbons, and scented with Essence of Violets and Gessamine, so that we cannot but conclude.

His Quick imagination must present
The Scenes, and Images of his content;
Which soon the fair one will to him dispence
Joys, too unruly, and too fierce for Sense.

We find by this time all things in a forwardness towards the *Nuptials*; the Milliner who of all Trades, in Furnishing out in such a Pomp is the readiest, was consulted last; nor was he slow in furnishing the Bride-knots and Favours, which the Nimble Fingur'd Bride-maids mingled in their Colours as best suited their Fancies, alluding them to many pretty conceits, and in that, and washing their White soft Necks, they spend most part of the Night to have the less to do in the Morning, that they might be up as early as the Sunbeams shot into the Eastern Clouds, Fringing their Edges with Purple and Gold, and then away they haste to the Bride-Chamber, where they find the Bride (whose thoughts and fancies of what was approaching had given her little Repose,) just Jumpt out of her Bed, and putting on her fine Lac'd Smock, Scenting all around her with Benjamine and Essenses, wherein she bathed the Night before. Then they haste to deck her up in all her gaudy trim, till she Glitters as if she would appear something more than Mortal; and cannot chuse but view her self with stricter Eyes than ever, to see how gay and splendid she appears; her Glass scarce knows her face again: but whilst she is thus contemplating, a Coach is heard come ratling to the door, and then her Heart beats quicker between Joy and Virgin fear; for she knows who 'tis that comes to bind her fast for Life, nor long is't e're he trips up stairs as light as if his Joy had turn'd him into Air; then with a profound reverence he accosts her with repeated vows of Love and constancy; and in an humble manner, having Kist her hand, and then her Lips; with Madam, in this you see

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my humility, and my aſpiring, both expreſſed, *&c.* To which ſhe anſwers only with a bluſh, and ſo he leads her down into the Room of State from whence the Cavel Cade is to ſet forth; and here we cloſe the Scene of Wooing, in which all thoſe that are not ſtupified, may perceive their is a World of pleaſure and contentment.

Wedding, *The Happineſs of the Day conſidered, and Exhortations to Wedlock; as being an Honourable Eſtate,* &c.——*Wedding puts an end to Wooing* in one ſenſe, but ought to be the beginning of ſolid and ſubſtantial Love; the inlet of the Entireſt and Immovable Affections; the laſt beſt temporal Bleſſing that can be beſtowed on Man; It is uſhered in with joy and harmony of Minds, and ſhould continue ſo till death diſolves the ſacred union, and then live in the remembrance of the ſurviver: We ſee how the Congratulating croud throng to ſee the Lovely pair paſs to that ſtate of happineſs, inſomuch that preſſing to be Spectators, they will hardly allow them room enough to enter the Church; every one having good wiſhes and commendations in their mouths, ſome praiſing them for their virtues, and others for the comlineſs of their Perſons; and thoſe that are ignorant who they are, make a ſtrict enquiry to be informed, that they may carry the joyful news along with them, and ſpread it in their Neighbour-hood, to ſet all the young Maids and Batchellours a madding, or at leaſt a wiſhing and longing, *&c.* They having with much a do thruſt through the crouding Rable, and entered the Church, the *Parſon* attending, the Ceremony is performed with all imaginable decency and order; the no longer Courtier, but Husband, ſalutes his Wife, which ſhe accepts without a bluſh, becauſe now ſuch things may be done within the ſtricteſt Rules of Modeſty: and ſo after ſome ſober admonitions (for you muſt know, the Bridegroom is not niggardly to him that has link'd him to ſo great an happineſs) to live in Love and Unity; out they paſs through the waiting *Multitude*, and the Beggars who make not the leaſt figure in that number, fail not of their Expectations, but taſte of their Liberality, for which they ſend their prayers, and good wiſhes after them: And perhaps are ſo generous as to loſe ſome of their Blood on the occaſion, by going together by the Ears about parting the Mony: Nor is it to be accounted leſs than a Mark of Greatneſs thus to be attended by the Rable: For many Great men have eſteemed it a happineſs to be popular, and admired by the multitude. For after this large Expence to make a Splendid ſhow,

ſhould

ſhould the Rabble in a moroſs and ſullen humour, have declined their publick appearing to be Spectators, much of the honour and credit of the day would have been loſt as well as money thrown away to no purpoſe, which in private Wedding might have been ſaved; however, they did not order the Coaches to drive ſo ſoftly, as to gratifie them in a longer proſpect, than the getting home withal the convenient ſpeed imaginable would allow. Being entered the ſpacious Room appointed for the Entertainment, it was pretty to ſee how the Male Gueſt ſaluted and joyed the Bride, and how the bluſhes ariſing by that means, adding a greater Luſtre to her Beauty, and how in return, the Bridegroom did the like kind office to all the young Ladies.

——Well then, the buſineſs being over, and Dinner not upon the Table, our Gallant Bridegroom, after ſtruting about a little to take a fuller view of the Company, crys, Come Gentlemen, what think you of a whet before Dinner? you know, from the Church to the Tavern, or elſewhere, to participate the the juice of the Grape, is all the mode now adays. The motion was lik'd well, for there were divers thirſty Sparks of his Club Companions who had rather be at a drinking bout than participate of a well furniſhed Lord *Mayors* Table; and ſo about it went in Bumpers; he taking ſpecial care to ſee it go round, becauſe it was his Ladies health; however the Women were not preſſed to drink more than they pleaſed, but in that left to their diſcretion; however he muſt take off a Glaſs to either of the Brides *Maids*, and it is their buſineſs to put it about among their own Sex. This ſcarce concluded when the wind Muſick gave them notice, that Dinner was coming up, whereupon every one repairs to a place in order, the Bride like an Angel, was placed at the upper end, ſhe being this day Miſtreſs of *Rule*, and the Bridegroom who knew his duty well enough, attended at the lower end: So that they looked like the two bright Luminaries in oppoſition, his leſs brighter *Viſage* being more enlightened by the beams of her Eyes, that with often as it were, ſtollen Glances, Reflected on it. They were no ſooner ſeated, but all things were Marſhalled in ſuch good order, that no General could have drawn up his Army more Regular and Uniform in Battalia; there wanted nothing that could be wiſhed or expected and what was more pleaſing admirable, the Brides handywork appeared in the more curious part of the Paſtery, in various Images, Figures, Similitudes of Fruits and Flowers, which her *In*

duſtery

dustery and Ingenuity had framed a Graceful Garniture to accommodate the worthy Guests, insomuch that they were scrambled for, and coveted as earnestly as Pilgrims do Relicks, to be kept in *Memorial* of her, and the proceedings of that happy day: Then was it pleasing to the *Bridegroom*, to behold every one pay their respects to him and his Bride, in addressing the Glasses first to her, and then to him, if he can but keep himself sober till bed time, or else a great deal of his happiness will be wanting.

——We now come to consider that Dinner draws to a conclusion, the Glasses have gone round, and some begin now their bellies are full, to be uneasie till they are releas'd, and get to dancing; but stay a while young Gallants, and Ladies, you must consider the Mother of the Bride, and therefore she has ordered the *Parson* who tyed the *Holy-knot*, and is now one of the Invited Guests, to read you such a Lecture, relating to the state of Wedlock, that will do you more kindness and credit, if well minded and put in practice, than all the Dancing at a hundred Balls and Dancing-Schools; which he standing up, and very gravely addressing himself to the Company, delivered in these words: *That Marriage* (says he) *is honourable and a holy state, appointed by God himself; I suppose none here are so profane as to deny it is honourable for four respects: First, in the parts of it: Secondly, in the nature of it: Thirdly, in the use of it: And Fourthly, in the Quality and Sacredness of it. Marriage is the Prop of Mutual content, the Aide of Nature, the Perfection of Health, Wealth, Beauty, Learning, Honour and Experience, Youth, Manhood, Old Age, whereof none is sweet, where Marriage supplies not the want: It serves not only for the necessity of Generation, but for the relief of such as are past it: Looking at the Safe-guard of the Stock, and Comfort of Life. Marriage is the preservation of Chastity, the Seminary of the Common Wealth, Seed-Plat of the Church, Pillar under God of the World, Supporter of Laws, States, Orders, Offices, Gifts, and Services, the Glory of Peace, and the Sinnews of War, the maintenance of Pollicy, the Life of the Dead, the Solace of the Living, the Ambition of Virginity, the Foundation of Countries, Cities, Universities, Succession of Families, Crowns and Kingdoms: Yea, besides the being of these, it is the well being of these being made, and whatsoever is Excellent in them, or any other thing, the very furniture of Heaven in a kind depending thereon.*——

Wedlock its Honourable Estate, &c.

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He was going on to make some Inferences from what he had said, with proper applications, but the *Mother* of the Bride perceiving some of the Ladies who had Laced themselves too straight to look slender, and through forgetfulness filled their belly too full, grow very uneasie, and often change collour, whispered him in the Ear to have done, when better twenty Laces had been cut, than such an Oration left unfinished; however, we have in other places as we hope pretty well supplyed his abrupt breaking off.——We now have discharged them of the Table: And the next thing to be considered, is, that the Musick strikes up, and they fall to Dancing till they had tired their heels; but above all, the Bridegroom drew most Eyes upon him; for the Bride was not permitted to dance on her Wedding-day.——The Bridegroom could not but have a great deal of pleasure, to see how the Graver sort who sat to Judge, who carried away the Garland, whispered and pointed at him, all which he could do no less than Interpret, tended to his Commendation; so that he still kept on, till the Bride, fearing least he should overheat himself, sent for him in to the Withdrawing Room, whose Commands he obeyed with much readiness there, being in private with him; *She wiped the sweat from his face*, with her Laced handkerchief, and gave him the first Kiss, as a more earnest pledge of her Love; for now she might do what she could not pretend to before, without blushing, and many languishing Glances passed between them with their Eyes, they seemed to devour each other, and repeated Kisses frequently broke off the soft Assent of Discourse.

So two kind Turtles in a Mir-
(tle Grove,
Leave in soft Murmurs their
(unfeign'd Love.
Cooing they sit, pearch'd on
(some branch alone,
Whilst gentle fires by strong
(desires are blown,
Till they too fierce, are for re-
(sistance grown.

By this time the Dancers are weary, and Supper time is come, which is lightly passed over without many Ceremonies, because the Bridegroom and his Fair Bride, should be the sooner in Bed, and those that have far to go, make the best of their way: However it is too late; for indeed though the House is very spacious and well furnished, there are not Beds enough to Accommodate so numerous a Train. After Supper the Musick having played a while, the Bride steps away, and the Bride-Maids taking the wink, follow, and up they go to the

the Bride-Chamber; *kind Betty* the Chamber-maid, who had not a little finger in the Pye, as you have heard, waiting at the Stair foot to Light and Usher them up.—— Pretty Discourse they spun out the time, till they had got her to Bed: And by that time this Ceremony was over, up comes the *Sack Posset*, brought between two for fear of spilling, in a large Silver Bowle with two handles, and after it in comes the Bride-groom entering with an over-flowing joy, which appeared visible in the brightning of his Eyes, who when he was in Bed, the Stockin being motioned, the Bride must sit up to have it thrown at her Nose, that the Batchellours may know by him that first hits it, who is to be marryed next, and now leave being taken by Kissing the Bride, we leave them both to their sweet Repose.

Wedding-bell, A Poem thereon, by a Modern Wit.

Now the hurly burly *is done,*
Now the Battle's lost and won:
Fy upon't, why sneak *you thus?*
Fy upon't, what makes you blush.
No intruding Maid was nigh,
None was under Bed but I.
Fee me well and ne're fear,
None alive a word shall hear.
True, it is the babling bell,
Did a little motion tell.
What of that, I can swear
'Twas the intemperance of the Air.
Or the Fleas *'twas, who does know,*
That did make you tumble so.
Or the Bridegroom *and the* Bride,
Quarrel for the better side:
And dispute when none was by,
Which should in the middle lye.
Or a reason may be shown,
That he's us'd to lye alone,
And now with powerful Brandy sped,
Kicks the Lady out of bed.
But what ever may be guest,
You can tell the cream o'th' Jest.
Mum *for that, no more I'll say,*
Least we all the sport betray.
See what 'tis to trust a Friend,
Give you joy, *and there's an end.*

Whoring, Causes a Man to spend Flesh for Silver, till he becomes so lank and lean, that his Legs are scarce able to support their late portly young Master; going still, as if he were sitting (occasioned through the imbecillity of his hammer strings) and so dry, that a marrow-bon'd Man, if he should boil his bones, could scarce get out two drops of moisture: his eyes so hollow, that they run back to salute his memory least he should forget them; and his cheeks, denting in, as if he were still sucking at a bottle. And now my brave Slave

Slave, being a neighbour to death, beginneth to find that all this while he hath mistaken and worshipped a false *Deity*, for a true: And that therefore (though ceasing, through weakness, to burn here in Lust) he shall ever burn in never consuming fire. Where is his Mistress now? Whose praises should be writren with Pens of Angels wings; who should be Nectar and Ambrosia. He now must leave her behind him, common to Men, that shall one day be common to Devils. It breedeth astonishment in me to hear a Man stile a Woman, *Divine Creature, of a Heavenly Feature, Goddess of my Thoughts, Natures utmost endeavour, &c.* whose body he knoweth to be composed of putrefaction, and shall one day come to that degree of rottenness, that (as she now in the nostrils of God) it shall stink in the nostrils both of *Men* and Beasts. Reason and Religion teach a Man (as her remembrancer) thus to Court his Mistress: *Fair Queen of dust and dirt, will it please your every hour decaying Majesty, after some few years, or months, or days, to have those star shining Eyes of yours eaten out with wrms, and the holes become cages for cankers? When your delicate smooth body shall be insolded in Earths rugged Arms; and your soft, swelling moist, ruby Lips be kissed by her mouldy Mouth; when your pure red and white, shall be turned into pure brown and black; and that face which hath driven so many into Consumptions, shall it self be consumed to nothing.* Yet for all this, our young Gentlemen will not forbear their Amorous Profane Love Discourses; but yields as much honour to Women, as to their Maker.

X.

Xerin, *Princess of* Morocco *her rare Example of Love and Constancy.* ——*Xerin* Daughter of *Muley Moluck* King of *Moroco* in *Barbary* fell upon the first sight, desperately in Love with *Don Sebastian* King of *Portugal*, though at that time he was her Fathers Enemy, come with a great Army to Invade *Africa*, and take his Kingdom from him, but before she could have time to make her Love known to him, a great Battle was fought between the *Moors* and *Portugals*, on fatal plains of *Tamista*, where the latter were destroyed in a fearful overthrow; the King of *Portugal* was held to be slain among the heaps of his Subjects, and great spoil was taken by the *Barbarian* people. ——*Xerin* hearing of the sad disaster of her Lover, was greatly afflicted, yet was however resolved to find out his Body, and give him a decent burial as became

a King, and a Person she had set her Affections on. The Field being clear of the Assailants, she left the Royal Tent, and went with two Slaves among the Slain, to find out his Body by the Light of the Moon, if possible; having notice before, in what part of the Battle he fought, and fell, though she was not assured but he might in the Plunder of the Field be stript, and his Body carryed away; hower with a Lovers boldness, on she went, and having look'd on divers dead and dying Men, She at last fixed her Eyes wishfully upon one Gallantly attired, and fancyed she had found him, and with a shower of Tears, flowing from her Fair Eyes, fell upon his Neck, and bewailed the Fate of a Monarch, and one that was so much beloved by her, blaming the Destinies for their Cruelty in cutting so pretious a Thread of Life, which ought to have been spun out longer, to have made her happy; and was about to offer violence to her self, when by striving and moveing the Body, she perceived there was yet Life remaining in it; she thereupon, with a great Cry tore off her Linnen, and with the help of her Slaves, bound up his wounds, and drawing him from among the slain they got him to the side of the River *Mucazan*, where she washed off the Blood and Dust, whilst one of her Slaves went down the River to seek a Boat, which he Luckily found, and in it they transported him to a little Island in the River, where the Princess had a private House for her retirement in the heat of the Summer, here they got what necessary things they could, and dressed his wounds giving likewise such cordials and refreshments as brought him again to himself; using him with all the tender care and regard of a vallued Lover, so that in a while Recovering his Colour, which the loss of Blood had faded, and knowing whose hands he was under, sighing said, *Madam, I see Heaven will not deprive* Portugale, *of it's King, since it has sent him so fair a deliverer*; and she answered him with all the tender expressions that a passionate Love could utter, and for his better accomodation, thinking no service too much or any thing too dear for him. She made interest to have him mantained by *Mulei Boabdelin* a Mooriſh Prince, her Couzen in his Pallace at *Hoscore*, till she found an opportunity to dismiss him to his own Country with an Equipage, becoming the grandure of so great a *Monarch* as she took him to be; however, to make sure of him, least he should forget his vows, when he repossessed a Throne, which without her assistance he

he must have inevitably lost his Life; she made him so far understand her Love to him, that at the perswasion of the Old *Moorish* Prince he Married her, she promising to be Baptized, and become a Christian, when She should arive in *Portugale*, and so in process of time, she by the secret assistance of her Friends got him such an Equipage as might make him appear like himself, when he came home; her self promising as soon as he was setled there to follow him with all her Treasure. By the way we must tell you, that it was given out in *Portugale* that *Don Sebastian* was slain in the Battle we have mentioned, with almost all his Nobility, so that few Noble Families there were, that were not in tears and mourning for their Friends and Relations, in the midst of which confusion the King having no Issue lawful to quiet the people. Cardinal *Henry* his Uncle, ascended the Throne; but he being very old, soon after dyed: When as *Phillip* the second King of *Spain*, lay'd claim to it, as did *Anthony Prior* of *Crato*, Duke of *Burgance*, and others; at what time he arrived in *Italy*, and was joyfully received by his Cousin the Dutchess of *Parma*, who verily believing him to be the true King; and over joy'd that after she had so grievously lamented his Death, She should yet see him alive again; as having also a secret Love for him, above that of Friendship or Kindred, She writ to the Estates of *Portugal* concerning him, who deputed some to wait on him, who gave them an Assurance, That it was their true King *Don Sebastian*. The *Spaniard* upon this unexpected News, mightily opposed it, labouring to prove him a Counterfeit Impostor; and having gotten strong footing in the Kingdom, resolved to keep it by force: Whereupon the other raised an Army in *Italy*, and on the Frontiers of *Portugal*; but the success of the Battel turned against him: for the *Spaniards* oppressing his small Number with a powerful Army, he was overthrown and taken Prisoner, being closely confined to the Rock of St. *Julian*, a strong Fort in the River *Tagus*.

Xerin, whilst these things passed, not knowing what had befallen him, came into *Portugal*, with great Treasure and splendid Train; but all her Joy was dashed when she heard he was in Prison. However, she went like a vertuous Wife to comfort him, which She did in the kindest manner, labouring for his release, but it would not be granted; so that through Grief and Confinement, he fell sick; and finding Death's Approach, the Histories of those

those times, tell us, That he freely declared to her, That he was not the King of *Portugal*, for he was really slain in the Battel; but that he was one of his Subjects whom Nature had given, Lineaments, Proportion, and Features, so like the true King, that even the intimate Friends of *Sebastian*, had mistaken the one for the other: However, the love of this vertuous Princess being unalterably fixed on a Husband, She comforted him in the most tender and submissive manner, and with a sigh, said, My dear Lord, *Afflict not your self, with too late and fruitless a repentance. I Loved (continued she) the person of* Don Sebastian *more than the splendour of his condition; I thought I had met that Prince in you, however those Charms and Graces that first touched my heart, have lost none of their priviledge, because they were not placed in a* Monarch, *though I must freely own, I should never have observed them in an ordinary person; neither my Birth nor my Spirit would have permitted me to consider, whom I had not thought a Prince: but my own Error became dear to me, and is still so, however fatal it proves to my peace; the very Name of Husband is so sacred to a Woman truly vertuous, that it obliterates any shame or disgrace that accompanys it. Therefore try to overcome your Illness, my dear Prince (Pardon the name) Fortune* said She, *lifting up her Hands and Eyes towards Heaven, might have given it where she gave you me: Rescue your self then, if possible, from the Arms of Death; it may be I may find you a happiness more calm and glorious than what is afforded you in* Portugal.

Xerin having said thus much, kissed and embraced him very tenderly: But his Spirits being wasted with Grief and hard Usage, he was with the excess of this Female Generosity so moved, that his Voice could not find an utterance to proclaim the praises due to so good a Wife. And being no longer able to suffer the Transports of so Transcendent a love as She expressed towards him; He fainted away in those beauteous Arms that embraced him, and sighed out his Soul, whilst hers had much ado to stay behind: Had She not left a hopeful Young Pledge of their Loves behind her in *Affrica*, as being delivered of a Son before She came to *Portugal*; and now whether this was an Impostor, or the true *Sebastian*, since many have doubted, we will not determine, but only present this as a rare Example of Love and Constancy.

Xantippe, Wife to *Socrates* the *Philosopher*, a Woman of a violent turbulent disposition. To live with whom, he had need of the great patience wherewith he was

endued. And being asked by *Alcibiades*, if he could bear her perpetual Clamour: He said, *It was a kindness to him, because it inured him to bear all the other Evils attending on humane Life.* One Morning after She had given him a juniper Lecture; getting from her, he seating himself on a Sunny Bank under the Window, and as he was reading Philosophy, She not thinking She had her fill of scolding at him, resolved to urge him yet further, by swilling him from a Loft with a Piss-pot; at which Indignity the good Man only said, *That he always after Thunder expected a Shower.* A rare Example of Patience for Husbands that have scolding Wives.

Xerin, A Mooriſh Princeſs, ſaid to draw *Don Sebaſtian* King of *Portugal*, from among the heaps of the ſlain, when he and his Army fell at the Battel of *Alcazer* in *Affrica*; and after having refreſhed him, and healed his Wounds, marryed him, of which Paſſages ſee more.

Xanthe, of a Yellow Complexion.

Xenophila, She that loves Strangers.

Xantippe. *Hieronymo* writ a Book againſt *Jovinian*, in which he copiouſly diſcourſes of the praiſe of Virginity, reckoning a Catalogue of divers famous and and renowned in that kind amongſt ſundry Nations. He ſpeaks of *Socrates*, who having two curſt Queans, and both at once (for the Law of *Athens*, did allow duplicity of Wives) could endure their Scoldings and Contumacy with ſuch conſtancy and patience; for having *Zantippe* and *Mirho* the daughters of *Ariſtides*, the houſe was never without brawling. One *Euthidemus* coming from the wraſtling place, and *Socrates* meeting him by chance, compelled him to ſupper; and being ſat at board, and in ſad and ſerious diſcourſe, *Zantippe* ſpake many bitter and railing Words of diſgrace and contumely againſt her Husband; but he nothing moved therewith, nor making her the leaſt Anſwer, She tipped up the Table, and flung down all that was upon it. But when *Euthidemus* being therewith much moved, aroſe to be gone, and inſtantly depart: *Why, what harm is there* (quoth *Socrates?*) *Did not the ſame thing chance at your Houſe, when I dined with you the laſt day, when a cackling Hen caſt down ſuch things as were upon the Board? yet we your gueſts notwithſtanding, left not your Houſe unmannerly.* Another time in the Market, She ſnatching his Cloak from his back, the ſtanders by perſuaded him to beat her; but he replied, *So whilſt ſhe and I be tugging together, you may ſtand by laughing, and cry, O well done* Zantippe, *O well done Socrates.* Another time She

with her much loquacity, had made him weary of the house; therefore he sate him down upon the bench before the street-door: but She at his patience being the more impatient, and much more angry, because She was not able to move in him the least Anger; She mounts up in a Garret Window, and from thence pours a full Piss-pot upon his head: Such as came by, extreamly moved, as much in derision of his person, as at the suddenness of the Action; he took up a laughter as high and as loud as the best, expressing no more Anger than in these words: *Nay, I thought verily in my mind, and could easily judge by the weather, that after so great a Thunder, we must necessarily have Rain.*

Y

Youth, *Prone to Desires and Passions: How they ought to proceed therein, and distinguish them aright.* Young people in the Spring tide of Blood, Strength and Vigour, have not always an absolute command over their Desires, but are many times carryed away too violently with the stream of Love-Passion. There is no Precept commands that Application over the mind, as the power of Love; it draws the Affections by a kind of sweetness, whereas Rules do it by distortion; sometimes it's like *Circes* Wand, sometimes like *Mercuries Caducens*; sometimes it corrupts, and at other times makes chaste; Beauty commonly as it is either founded or apprehended, is the Object of that fancy, which proves like a Gorgon, which whilst men admire, it dazles and blinds their Eyes of Understanding, which causes the Lover to extol the Vertues of the party loved, many times so far above truth; Vertue it self indeed is fair, which made one say, *That is, if it could be seen in a propper shape, it would appear so Angelical and divinely Beautiful, that all would love and admire it.* Love indeed is the strongest of the Passions; but often found in the weakest minds, whose Breasts not fortified by the strength of Counsels. Such amorous Conceits have the easier Access to. Every Soul is imprinted with the Character of this Desire, which being turned from the love of the Creatures to Piety, it becomes Divinity: It makes all things seem pleasant; and therefore some have advis'd, That we should not be without a strong Affection; Glances and Gestures do often procure Affection, whether it be by strengthening the imagination or not, we do not undertake to determine: It is most fervent when most opposed; nor is it without

a Myſtery in Nature. The ſecret attracting of Affections between particulars, without any knowledge or apprehenſion of their conditions; for there are certain Vertues that want a Name, which is the cauſe ſome can hardly give a reaſon of their Love. It is prevalent ſometimes in the wiſeſt of either Sex, which ſhews, it has a proximity with good: Youth is moſt ſubject to thoſe Inclinations, which ſhews, That it is for the moſt part the child of Vanity: whilſt he is ſteep'd in his Affections, it becometh like a Dew that falls in the Morning of Youth, when he is ſcarce got out of the Night of his Ignorance, and is expelled by the riſing Sun of his knowledge; and it is found, That Young are Amorous, the Middle Aged Affectionate; and thoſe of Elder Years run into the Follies of Dotage, when Natures Fires are quenched in them, and only Ice and Snow, of chillneſs and impotency being about them. ——Such as thoſe are like Gameſters, That have loſt all at play, yet keep a fumbling with the Box, and hinder others that have Luſty Betts to lay. Love indeed carrys a kind of an impotency in it's effects, ſealing up our Lips that we cannot ſpeak our mind, though fain we wou'd; our words heave upward for vent, but cannot get a paſſage: We might have the Object of our deſires perhaps for ſpeaking for, yet are aſhamed or fearful to ask for what we ſo much covet, which cauſed one to admoniſh his Friend in ſuch a condition, to take more courage, and boldly let the Fair One know, for what he languiſhed, in theſe lines.

Ask Lover e're thou dyeſt: let one poor Breath
Steal from thy Lips, to tell her of thy Death:
Doating Idolater, can ſilence bring
thy Saint Propitious? or will Cupid *fling*
One Arrow? For thy paleneſs leave to try
This ſilent Courtſhip of a Languid Eye.
(Witty to Tyranny) (he too well knows
This; but the incenſe of thy private Vows
That breaks forth at thine eyes, and doth betray
The Sacrifice thy wounded heart wou'd pay.
Ask her Fool, ask her, if words cannot move,
The Language of thy Tears may make her Love:
Let them flow nimbly then, and when they fall
Upon her Breaſt, warm Snow, O may they all,
By ſome Strange Fate fixt there, diſtinctly lye,
Love Characters before her reading Eye.

When

When if you win her not, it may appear,
You try'd your Lot, and loſt her not through fear.

But now we come to give ſome cautions as to truſt and diſtruſt in theſe Affairs; both of them being very neceſſary, as the occaſion may require. It cannot be denyed, but the ſafeſt Rule to truſt to, not to be deceived, is to preſer diſtaſte before too much credulity: As for inſtance, a Religious Suſpition is a good Antidote againſt the Poyſon of Vice, which ſtill the Devil inſtills into the hearts of Men, with a deceitful pleaſure, putting an Impoſture upon their Underſtanding: So a diſſembling Lover dreſſes up his words in the moſt beautiful Forms, covering his Hippocracy and Diſſimulation with guilded Promiſes, to gain Credit and Belief, that he may the better deceive: And therefore ſuch Ladies as would avoid being taken in a Snare, muſt have a generous diſtruſt, till they are very well aſſured how they may truſt. They muſt joyn to the Innocency of the Dove, and the Wiſdom of the Serpent, and not think every ſhining thing to be real, and no counterfeit. It's the ſtile of Pollicy to diſtruſt, whereby probability of Appearance, it may give ſecuriry. But to let every thing receive our own Additions, which are formed in the weak moddel of a doubtful Fancy, diſtracts Judgment; and though theſe that are moſt ſenſible of their own Imperfections, will ſooneſt expect deficiencies from others: yet, it is ſafe to think, there is ſomewhat lyes hid which he doth not apprehend; for it collects the Underſtanding, and admits not of any thing without due Examination; for many through want of venting the Extaſies of their minds, have become pale, diſturb'd and envious, even with themſelves, which have put the whole Frame of their compoſition out of joynt: And for this reaſon, we may well decline from too much truſt in others; when it is not always ſafe to truſt your own heart: *The heart of man is deceitful*, which like a Magick Glaſs, repreſents the Form of things which are not. Therefore, firſt proceed from a knowledge and caution to your ſelf, to that of others; ſo it may prove a wholſome Exorſime, leaſt you might ſwell too great in Self Eſteem. The Flatterer compoſeth the Moddel of your own Deſires, your ſelf being the Architype thereof firſt. Therefore let them be viewed in Reaſons Light, and the others as things imperfectly mixed and obſcured. *Machiavell* has done well to acquaint the World with the common practice of men; for

it

it induces Vigilance to fair seeming Actions and Gestures, pretending to Love and Amity, when they are perhaps but painted Dissimulations; for some Men will give you the smoothness of their countenance to be taken hold of, whilst they are studying Evasion by the slipperiness of their Fancy. A fairer look than ordinary toward a *Spaniard* puts him in a present suspition of his own safe insinuations of Love and Amity, are many times very dangerous Symptoms of a perfidious disposition; and in other matters we see it an ordinary thing for one man to build his fortune out of the Ruines of another. We see the manner of Natures production of things, how commonly the corruption of one thing is the generation of another, and how many have generated their own Fortunes. Note, That where there is too great a facility of believing, there is also a willingness of deceiving; and although Belief carrys with it a colour of innocency, yet distrust still carrys strength of safety. You can never be too sure; for if there be no danger, it's good to be armed against it, least it may so fall at another, being rendered thereby supine and secure, or careless, you may be surprized. What commendation can that General expect, who having notice from his own Scouts that the Enemy is at hand, will not believe it, or put his Army in a posture to receive them, though at present he sees them not; and if it should be a false Alarum, yet he shews good Conduct, that is always ready provided, if the worst should fall out. Love indeed makes many Alarums, and false Attacks to Amuze Lovers, but it is with a design to carry the Fort by storm, if it cannot be gain'd by Parley: But a Description of Counterfeit and true Love, take in these following Lines:

Mark when the Evenings cooler Wings
Fann the Afflicted Air: How the faint Sun
Leaving undone,
What he begun.
The Spurious Flames suck't up from Slime and Earth,
To their first low birth
Resigns and brings:
They shoot their Tinsil Beams and Vanities,
Threading with these false Fires, their way;
But as you stay,
And see them stray,
You loose the Flaming Track; and subtil, they
Languish away,
And cheat your Eyes.
Just so base a sublunar Lovers Heart,
Feeds on loose prophane Desire,
May for an Eye
Or Face comply:

But

But those removed, they will as soon depart,
And shew their Art,
And painted fires:
Whilst those by powerful Love refin'd,
The same continuance have of Bliss,
Careless to Miss
A Glance or Kiss.
Can with these Elements of Lust and Sense
Freely dispence,
And court the mind?
Thus to the North the Loadstones move,
And thus to them th' Enamour'd Steel Aspires:
Thus they respect,
And do affect:
And thus by winged Beams and mutual Fire,
Spirits and Stars conspire,
And this is LOVE.

By this you may see the well known Proverb is verified, *That all is not Gold that glisters*: A Lady, if she be not very cautious, may be deceived and cheated, with the fairest Pretences, Vows, and all the Languishing Expression with some, are only as so many Traps and Snares laid to entangle them; and when she is fastened and more secured, by strugling to get free; then by a too late Repentance, she sees that all she took for real Affection, was only false and feigned: But too late Repentance seldom avails: Therefore it is convenient to be very wary and cautious, whilst she is free.

Young Mans Choice *made, how to gain their Mistresses*— Youth if adorned with comeliness and good parts, naturally taking with the Fair Sex; but they stand so nicely upon their prerogative, of being courted and sought to with obliging carriage, and humble Submission; that though they could willingly condescend to meet you half way, yet will not bate an Ace of their starchedness, and therefore you must take all opportunities that are convenient to discover your Affection to her, for as there is no person so unlovely, but thinks her self worthy to be beloved: So is there a natural inclination in Love to beget Love; and unless in some particular Exceptions seldom altogether fails. If not so much kindness be procured, yet at least, so much commiseration as gives an appitite to condescension, especially where Love is recommended with such becoming importunity, as will admit of no denyal, when Rhetorick is not strained by unfit or Extravagant Expressions; but such words flow from your Lips as seem only to be dictated by Affection, wherein the heart has the greatest, and the wit no other share than to give them a moving pronunciation, wherein such constancy must be observed as may give the sublimest Evidence of your passionate and

languish

languishing desires; for Women being very sensible, that this is that, wherein their strength lyeth, and that they have no likelihood of ever having such advantage, as when the Life and Death of you, depend upon their smiles or frowns; or take pleasure in letting you see they are not so easie to be won, and will try many ways to fret and disturb you, that the may prove what humour you are of, and how you can bear such usage: Therefore, finding your *Mistress* thus bent, it behoves you to summon all your Patience, that nothing unruly, uneasie, or extravagant, may appear to give her disgust, and lessen her opinion of you; though she keep you long in doubts and fears, and makes as many windings and doublings as a Hair, to try whether you will loose the Scent, and give over the Pursuit; but in this you have new hopes, for when she comes to such often shifting, be assured that Love has almost run her down, and she cannot hold out much longer. Some indeed have a Pride to be Wooed, and after long Service and attendance, the poor Lover almost heart-broke, and out of hope, sneaks, which gives her cause to Triumph, as thinking she can never better revenge the injuries done to her Sex by Men, than in such disgraces; for she will not have this treasured up in the dark, but glories that the World is a witness of the defeats she gives, when in the midst of all your gallantry and cost bestowed; you are routed Horse and Foot, by a Fair Enemy that gives you no other reason, why she is so cruelly severe, but because she will be so, though in the end perhaps she is foiled her self by some unexpected Arrows sent from *Cupids* Quiver, to let her know she is subject to his Empire. —— You must therefore in such cases, deal with those sort, as Stalkers do with bold Partridges, give them time, till they may be brought about again. For those that are of this humour have a certain inconstancy attending them, that will weather-cock them about; though they stand to the cold *North* to day, the point may alter to the warm *South* to morrow; you must not in your Love be too close handed, nor too extravagant, but present, as you see opportunity, what you think most taking and agreeable with her humour, perhaps she will refuse it, if it be of any considerable value, because she will not have as yet, such a ponderous Obligation laid on her, yet it will make an impression in her mind, and induce her to believe your Love is Cordial, when she sees you not only sacrifice words that cost you nothing,

but

but those things that are dear and precious to you. If she takes, then the Obligation is Incumbent on her part to make you some suitable return; and if she puts you to your choice, we may easily tell without consulting the *Stars* that you will ask her Love, and that being gained, her self follows, and then you have your Presents into the bargain, how rich and valuable soever they were; and pray where then is the loss in all this? These Presents during your Courtship will be frequently obvious to her, and become the opportunest Orators in your behalf; and for this cause your costly treats must be of little use, that are almost forgotten as soon as the taste is off the pallate, though some of them spend more than would purchase considerable Presents, that are lasting Obligations. Privacy in Courtship if it may be obtained always *wins the happiest moments* of your advantage? for the Fair one, though she may seem impatient of such a retirement and urge her fame, may suffer by it: Yet she will even when she pretends to be disturbed, listen with a kind of a pleased attention; there can be but a few found who are not proud of Adulation. ——You must however consider after all this, not to behave your selves unmanly, or unseemly. If *Cupid* comes not timely to your aid, and compells by his uncontrol'd prerogative, the stubborn fair one to yield to the accomplishment of your desires, but make as fair a retreat as stands best with your Reputation; avoiding in any degree to cast Reflections on her whom you have loved; for that will not only betray your weakness, but an imputation of Malice will be assigned by the Censorious, who will apply the Fable of the *Fox and the Grapes*, properly to your circumstances. It is more noble to let the World see, that you had integrity in your intentions, and were rather unfortunate than base, that your Love was pure, though at last killed by disdain, and that you patiently bare her scorns and frowns with a fortitude becoming a generous Lover, though you diserved them not; which will redound to your praise, and perhaps another as amiable as she, taking pitty upon your wrongs and sufferings, may be induced thereby to be more kind. ——— Yet laying aside the supposal of your being rejected, and your obtaining what you desire; yet seem not extravagantly overjoyed, for that betrays a weakness and unsteadfastness of the mind, but rather be considerately joyful, observing the Golden mean of moderate Freeness, not to Launch out into such an excess of Exhileration as may render you sus-

suspected to the sober part of mankind, nor guilty of any such proneness as may justly censure you to the censures of the Wiser: For as the day of Marriage should be the day of rejoycing, so it is an abundant of folly to suffer the Tides of happiness to Swell so high as to overflow the banks at such a rate, that when it Ebbs again, it can scarcely return with any force. *Moderation is the medium between Extreams*, and renders the Joys most lasting and comfortable; We will not in this place mention any thing relating the expences of a Wedding. Yet we would not have any so much Inebriated with the transport of his happiness, as to run into such extravagancies as may prove injurious and prejudicial to him; when he cools, and considers that a lesser charge would have given as large a satisfaction, whilst others therefore *wish you joy*; cast it in your minds, that the foundation must be in your selves, and that likely to be most, which so begins that it may hold out: Let the fear of God be always before your Eyes, and give not any countenance to idle Talebearers, who as the Agents of the Enemies of Mankind do too frequently labour to sow dissention and discontents between those whom God has joyned together in the holy Nuptial bands.

Young men, Admonitions *to them in sundry matters highly concerning them.*——Youth is rightly compared to the gaudy Spring, shooting forth with Herbs and fragrant Flowers, whilst the Earth grows proud of her verdent Livery Embroidered, and Enaml'd o're with more various Colours than *Iris bow* which paints the Sky after an Evening shower. Young Men are the hopeful Plants that sprout up in the World; supplying the Vacancy of those that Times Impartial Hand cuts down, least fruitful Lands should become Desarts; but those Olive branches cannot be multiplyed till the fruitful Vine is spread upon the Wall of the House, 'tis the Allusion the *Royal Psalmist* makes to a vertuous Wife and Children: And since the choice of such a Wife, that should produce him the other as the substantial Comforts and Sollace of his Life, we shall endeavour to assist our Batchellour in his choice by such directions, as if he follow them, will not fail him.——

Young Mans choice of a good wife as to Birth, and a good Name.

Young *Men* are many times so blinded with passion, and set on fire with the blazes of beauty, that they have not Patience to deliberate, or see with the eyes of their Reason, that not minding the path they tread, they rush

rush upon snare of misfortune, and fall into dark pits of discontent, more admiring in the heat of their Love, or rather Lustful desires, a fair outside, than the inward beauty of the mind, which oversight gives him a too soon, and likewise a too late Repentance at one and the same time; the first before he expected it, and the latter when it cannot be remedied; to avoid which, let our young Batchellour be wary and cautious in his chusing, seeing it is the greatest business of his Life, next to the concernment of his Immortal state: First then, let him be well satisfied of her Birth, Sober and Religious Education, Frugality and Industry, which must needs beget her a good name, and that is highly esteemed and commended by the Wisest of Men: See that no Material spot or stain, shroud the brightness of it in the least, for fear it should spread wider, and totally Eclipse it. The Cloud we find that rise out of the Sea, to the appearance of a Mans hand, at last dilated on the expanded Wings of the Wind; consider in the next place her Relations, and the Esteem they have amongst Men, not so much for Riches nor Honour, are not able to secure us a good Name, as they are meerly in themselves, but rather blast it with their Attendants, Covetousness, Ambition, &c. And since in a good Name, there is a kind of an Immortality, which does over-live us, and intailed by the surest conveyance upon our Posterity, so as that there is no fine and recovery allowed in such a case; on the contrary, no time when it is blemished, is capable of wearing it off, no merit sufficient to obliterate it; therefore it is the care of a prudent Man, that the Streams flowing down to future Generations, should proceed from a clear Fountain, he receiving it himself as uncontaminated, as it ought to be his care to others. In the next place it must be considered, whether any hereditary Disease have run in the Blood of her Parents, as the Kings Evil or the like, and so communicate to her and by her will, be so to her Posterity; for the Mother being tainted, the Children will be Sickly, Peevish, Weakly, and not as we sometimes say, worth the rearing. —— You having taken care of her decent and unspoted Reputation, consider if she be Religiously and Vertuously Enclined, not through Awe, or to Please her Parents, or Gain Worldly Applause, but so enclined from the inbred motions of the Soul, really and without colour or dissimulation, and then she will not do any thing that is unbefeeming a good

Young Mans choice as to her Religion and Beauty.

Wife,

Wife, for Religion when sincere, will not suffer us to do any thing that is amiss without checking us; our Conscience when we are in too forward a Carreer, will start and make us retire, that by such means, perceiving into what a dangerous way we were hasting; being brought to our own default, we may recover the scent of that we were running from, and likely to lose those that Love and Fear God; will always Love and Cherish and yield suitable Obedience to their Husbands, because it is his Commandment they should do so: And in such a choice consists the happiness of a Marriage Life; but we fancy we hear it urged that these Endowments and Advantages are not sufficient unless there be Beauty and Riches into the bargain: Well, these we must allow, are things not Improper to consolidate the Comforts of Life, but take our words for it, Young Gamsters, to have all these together, you must play very high and warily, for such a chance is not always lighted upon one Fabrick of Mortality; for being accomplished as we have said, having no deformity, and but different Beauty, she may pass for a good Wife; but if the smiles of Fortune so Favour, if you are so blest over and above; to get one of a fair Complexion, her Skin as soft as the Down of Swans, inriched with Charming Whiteness, her face enclining to a perfect Oval, her Eyes black and not the largest Size, possessing all that can be desired in Lovliness, quick and brightening, full of Love, that with a single glance can dart the Flame that Sparkles in themselves into the coldest breast; her Mouth small incloſed with Ruby Portals, and that when it opens either in Speech or seemly Laughter, it may not only expose Rowes of Ivory, out-vying Orient Pearls, but affords thousands of new Charms; her Hair like courling Amber, dangling on her Snowy Shoulders; her Hands and Arms long and small, White as polished Alablaster; yet more taking by the Azure streams that wantonly Maunder through their tempting softness, whilst in her fair Cheeks, the Snowy Lillies and the blushing Roses strive for Mastery, whilst a thousand soft temptations dance about her Brows. If such a one, with the other Advantages, can be gain'd, we pronounce the Possessor happy. But now Riches lag behind, all these will not do with some Men, unless they have a great Portion into the Bargain; Money is the glittering white they aim at, the Women they desire, but the Money more. Yet such Adorers of Mammon we cannot Reckon among the num-

number of those that are listed under Cupids Banner; their Souls are too sordid to be tinctured with his generous Flame, which melts such dross, and nobly refines the Minds of Men, and fits them for sublimer Treasures.——

Young Mans Choice, as to Portion and Friends.

Young Men, we must however, confess, sometimes require Money to fix them in the World, and can make no figure without it; and having heard that others in as mean a condition, have raised themselves by good Fortune, are resolved to do so too, if they can. Where, though we cannot in Conscience Rank these among Passionate Lovers; yet seeing we only undertake to give good Advice, it is but reasonable we should help them out at a dead Lift.—— You then that purpose to raise your Fortunes by a Wife, must be daring in your Enterprizes, but not too Audacious; look high, but not to impossibilities; for where it is possible, such an Application may prove successful beyond your Expectation, and if it should do otherwise, the discredit is the less to be disappointed in an Arduous attempt. If you can handsomly fix upon a growing Fortune, some Person whose Relations by prospering in their way, may make a fair Addition to the present Portion, though not over large; it may do all together as well, if not more successful, because it comes to assist you in your urgent occasions, many times when you expect it not; how often have we seen those that have been akin to Estates, though a great way off, have nevertheless enjoyed them, when they least expected Deaths Kindness; and therefore, though most covet their present Portions, where there is nothing to be expected beond, are not always to be preferred; for Money is a disposable commodity, and in the passage does easily stick to the Hands of those that have the power to transmit it: But Land is an Apparent, Visible Estate, which the Law hath so well and prudently provided for, that it cannot be diverted or concealed.—— Young Men Marrying Wives, though with a small Fortune, whose Friends have been much Interested in business, and able to advance, have found it better than a Portion, especially the Wife being Frugal and Industrious, the good word and Countenance of a Relation, has furthered many, though they have kept at a Distance. There is moreover a kind of a Smock-Symony, that has proved very gainful, which in this case may be allowed, though not in others; when a Man may be Son in Law, or Kinsman to the next good Benifice,

or

or Place that falls, or by the reflection of the Sun shining on such a Friend, he may be made more lightsome and perspicuous to the view of those whom he is desirous should see him.

Yeoland, a young Lady Heiress to the Kingdom of *Jerusalem*, as descended from *Godfrey* of *Bulloign*; She was marry'd to the King of *Cicily*, who thereupon joyned the Arms of *Jerusalem* to his, and bore the Title, till in process of time, it came to the House of *Austria*, the Kings of *Spain*; to this present time stiling themselves Kings of *Jerusalem*.

Yeolante, a *Norman* Lady, exceeding well skilled in *Musick* and *Painting*, as likewise other Arts and Sciences.

Ymena, a *Scicilian* Lady, who when the Streams of flaming Sulpher issued from Mount *Ætna*, almost as far as *Catana*, over-throwing divers Villages, took her sick Husband upon her back, and made her way through the Ruines and Danger, to carry him to a place of Safety, not forsaking him, though she was burnt and scorched very miserably in divers places, till he was out of danger.

Z.

Zenobia, Queen of the *Palmirians*; she was marryed to *Odenatus*, being a very Warlike Woman, taking usually the care and charge of the Army upon her self, marching on foot at the head of it in heat and cold, going compleatly Armed with a flowing Plume of Feathers on a Silver Helmet; so that She gained many great Victories, whilst her Husband rested supinely in his Pallace, and carelesly took his ease. — *Zenobia* succeeded *Onedatius*, in the Kingdom of *Syria*, and waged mighty Wars; insomuch that the *Romans* in her time having got a great part of *Asia*, and covetous of *Syria*, in which they had obtained some footing, surpriz'd, and took her Prisoner, though not without much difficulty: But this Captivity was so far from depressing her Noble Spirit, that it rather rais'd it to true greatness, in contempt and scorn of those that had the power over the Liberty of her Body but not of her mind; nor would she be brought to condescend to any thing below the Majesty and Grandure of a Queen: She was extreamly well skilled in Philosophy, which gained her, together with her other Noble Parts, so great an esteem and veneration, That the Senate by allowing her a Pallace, and suitable attendance on the Banks of the River *Tyber*; when she was invited to hear publick Orations, not forgetting her state, She appear-

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ed with a Golden Helmet circled with Rays on her Head, a Purple Mantle flowing on her Shoulders, buttoned with pretious Stones; She was likewise happy by being exquisitely skill'd in the *Greek* and *Arabian* tongues, and those of many other Nations that bordered her at the time of her Captivity; She had two Sons, *Timolaus* and *Hermolaus*, whom She instructed and brought up so well, that they became an Ornament even to *Rome*, at that time, the very Centre of Learning; and are very respectfully mentioned by *Volateran*, a good Author. In Oratory She surpassed all Women of her Age, and came to be so much esteemed, that the *Roman* Matrons seeing themselves so much out-done by an *Asian* Lady, they esteeming at that time all but themselves in a manner *Barbarians*, could not cover their Envy towards her; but She little regarding it, lived and dyed in honour.

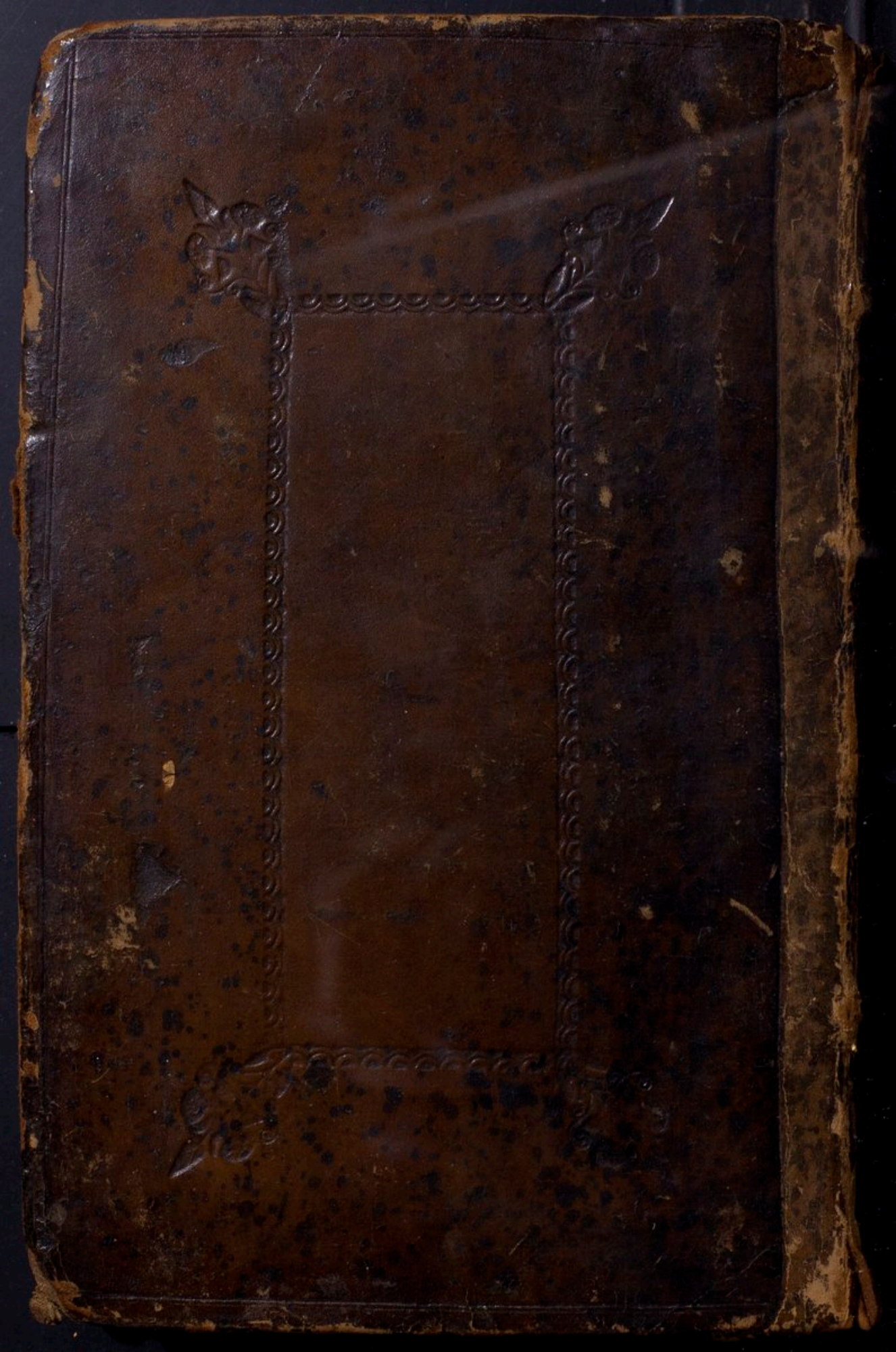
Zeal Rules and cautions to Ladies concerning it, especialy what is to be considered in divers particulars as to a godly Zeal.

Zeal, though it be good in it self, is frequently abused by mistakes and absurdities; but when it is pure, Streaming from an uncorrupted Fountain, it is highly to be prized. That Zeal is only good which in fervent Love has temperate Expressions: For let the Affection swell up as high as it can, yet if it run over into irregular and unaccountable Actions, it will need many, yet have but few excuses.——Zeal must spend its greatest heat principally in those things that more immediately concern our selves; but with great care and restraint in those that concern others. Remember always that Zeal is something proceeding from Divine Love, when true: And that it therefore must contradict no Action of Love: Love to God includes love to our Neighbour; and therefore no pretence of Zeal for God's Glory, must make us uncharitable to one another.—— zeal in the instances of our own Duty and personal Deportment, is more safe than in matters of Counsel and Actions; besides, our just Duty tending towards the perfection it aims at, is beholding to Zeal, for helping it to move more swiftly; but where Zeal is unwary, it creates trouble, and sometimes danger, as in case it be spent in too forward Vows of Chastity, and restraints of natural Innocent Liberties.—— but let Zeal be as devout as it will, as seraphical as it will in the direct Address and intercourse with God, there is no danger in it; do all the parts

parts of your Duty as earneſtly as if all the Salvation of Mankind, the Confuſion of the Devils, and all you hope or deſire did depend upon every one Action. Let Zeal be ſeated in the will and Choice, and regulated with prudence and a ſober Underſtanding, not in the Phancies and Affections, for they will render it only full of Noiſe and Empty of profit, when the other will make it deep and ſmooth, material and devout; that Zeal to be ſure, is ſafe and acceptable, which directly encreaſes Charity. Let your Zeal, if it muſt be Expreſſed in Anger, be always more ſevere againſt your ſelf, than againſt others, which will diſtinguiſh it from Malice and Prejudice.

Zenobia, Wife to *Rhadamiſtus*, the *Iberian* King, her Husband being forced by *Tridates* King of *Armenia*, to fly his Country; ſhe accompanied him, though great with Child, thorough Woods and Deſarts, but finding her ſelf unable to endure the Fatigue longer, ſhe entreated him to kill her, that ſhe might not fall into the Hands of the Enemy, and be made a Captive, which a long while he deferred, but ſeeing her Faint and Languiſh, he run his Sword into her Body, and thinking ſhe had been Dead, left her; but being found by ſome Shepherds, ſhe was carryed to the City of *Artaxates* and there cured of her Wound, and her Quality afterward being known, *Tiridates* ſent for her, and treated her very kindly, praiſing her for the Love and Conſtancy ſhe bore towards her Husband, and for her ſake, cauſed him to be ſought out, and reſtored to his Kingdom.

Zoe Daughter to *Conſtantine* the Younger, ſhe was given in Marriage to *Romanus* the third Emperor, but not capable of ſatisfying her Deſires, ſhe got him privately ſtrangled, and Marryed *Michael Paplilagon*, to whom for his Handſomneſs and Proportion of Body, ſhe took a Main Fancy to, as ſhe ſee him in his Shop, working at the Gold-Smiths Trade, of which Profeſſion he was: But he being weak in Mind, though ſtrong of Body, committed the Affairs of the Empire to his Brother *John*, who was more ſtirring and Active, and he working upon his weak Temper, at laſt perſwaded him to turn Monk, which he had no ſooner done, but the Luſtful Empreſs, to cool her Heat, was Cloyſtered in a Monaſtery, and *John* Proclaimed Emperour in the *Eaſt*.

FINIS.

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