THE Government OF A WIFE;

OR,

Wholsom and Pleasant Advice FOR *Married Men*: In a Letter to a Friend.

Written in *Portuguese*,

By Don *Francisco Manuel*.

With some Additions of the Translator, distinguished from the Translation.

There is also Added,

A LETTER upon the same Subject, written in *Spanish* by Don *Antonio de Guevara*, Bishop of *Mondoñedo*; Preacher, and Historiographer to the Emperour *Charles* V.

Translated into *English*,

By Capt. *John Stevens*.

London, Printed for *Jacob Tonson* at the *Judge's Head* in *Fleet-street*, and *R. Knaplock* at the *Angel* and *Crown* in St. *Paul's* Church-Yard, 1697.

A Don *Luis da Cunha*,

Enviado Extraordinario

DEL

Rey de *Portugal*, &c.

SEÑOR,

ES costumbre recibida en las Dedicatorias, encubrir debaxo de nombre de Proteccion de la Obra, el interes que para si busca el Escritor. Praticase en este Mundo el disfrazar traças de ganar, con capa de honra. El buen acogimiento que en todos tiempos ha hallado esta traça entre personas generosas, la ha confirmado por justa.

Los Grandes Perſonages alientan, y recompenſan los buenos deſeos de los menores. Los motivos que mas llevan los hombres al deſeo de las letras, ou ſon honra, ou provecho ou ambos los dos. Haſta el miſmo Dios ha propueſto premios para la virtud. Imitando a Dios el Mundo concede recompenſa a los que trabajan por obrar bien. El dar a la eſtampa libros provechoſos es en ſi coſa de alabar, el dedicarlos a perſonas de importancia, no puede merecer reprehenſion. Siendo los medios que ſe toman para ſacar interes legitimos, y juſtos, el modo de executarlos ſolo, no puede hazer que pareſcan injuſtos. Con eſto declaro, que no es mi intento condenar coſtumbre tan antigua, y recibida. Con todo, aunque no la condeno, hé determinado por eſta vez de no ſeguirla. Siempre me parecio

hermoſa

hermosa la Verdad desnuda, y sin Artificio. Quiero que esta vez aparesca la Verdad descubierta. No faltarà; por ventura, quien censure esta libertad, pero el tratar Verdad siempre fue cosa loable.

Digo el tratar Verdad con el respeto que se deve a personas de importancia. Sin esto es descortesia, y falta de criança. Procuraré no incurrir en mi propia censura. Confessare con llaneza mi intento, mas con el respeto que al nacimiento, y a la persona de V. S. se debe.

Dixe que la proteccion era el disfraz, y el interes el Blanco de las Dedicatorias. Heme declarado de parte de la Verdad, y por enemigo de todo Artificio. Pues conforme a esto, por no oponerme a mi mismo. Confiesso, Señor, que me prometo un

grande Interes en esta Dedicatoria. Este libro en su lengua naturall tuvo el aplauso de todo un Reyno Si por parte de la Traducion le ha venido algun menoscabo, ni a mi me parece que deve, ni ha de poder ampararlo lo ilustre del nombre que lleva en la frente. Desde aqui renuncio al amparo del libro, luego siguese que busco mi interes. La Consequencia es Naturall, y en mi lo es ser claro, y descubierto.

El Interes que me prometo es en tres maneras. En primer lugar, reconociendo, como aqui lo hago, mercedes recividas, gano reputacion de agradecido, virtud mui rara en estos tiempos. En segundo lugar, siendo agradecido, y ofreciendo como tal loque en mi ay, espero mejorarme en el favor de V. S. Y ultimamente me tendre por mui honra-

de

do con el favor de perſona tan noble, y eſclarecida.

Donde ſe halla la verdadera Nobleza, no puede dexar de haver animo generoſo. De aqui naçe mi confiança que perdonará, V. S. la llaneza deſtos renglones. Los Grandes Perſonages, las mas vezes, reparan menos en Formalidades, y Ceremonias, que los que ſe levantaron del polvo de la tierra. A todo el Mundo conſta de quanta honra ſea el pueſto que, V. S. poſſee. Ni es menos eſclarecida en las Hiſtorias la Grandeza de ſu caſa y familia. Los Moros de Eſpaña y Africa, y los Gentiles de la India ſon teſtigos abonados de los valeroſos hechos de los Cunhas. Enrique el primer Conde, y Alfonſo el primero Rey de Portugal, no excedieron

ſu antiguedad. Eſpaña, y Portugal ſon aora la Eſphera de ſus glorias; adonde ſe ven dos Duques, ſinco Marquezes, y ſiete Condes, ſin otros eſtendidos ramos, que todos proceden del miſmo tronco de la iluſtre familia de V. S. Mas aqui conviene que detenga la pluma, ſin dexarme llevar del reſplandor de tanta luz. Razon ſera repare yo, que otras mas importantes occupaciones no dan lugar a V. S. para leer Epiſtolas enfadoſas.

Suplico a V. S. me preſte atencion a pocas palabras en deſcargo de mi miſmo contra dos coſas que ſe podran alegar para condenar eſta Dedicatoria. La primera es, que ſiendo aun V. S. tan nuevo en eſta tierra, no ſe puede preſuponer que entienda

entienda la lengua Inglesa. La segunda, que encamine la Guia de Casados, a quien no casó. Estos puntos que parece me son contrarios, hazen por mi. Porque quanto al primero, siendo el Original en Portugues, esta Traducion puede ayudar a aprender el Ingles. En satisfacer al segundo punto no ay difficultad, pues siendo V. S. casado, no tuviera yo atrevimiento de ofrecer a persona de tanta prudencia leyes para el govierno de su casa, lo qual no siendo casado parece que merece perdon. Temo que me he alargado mucho, y assi mas quiero cortar aqui el hilo, aunque no bien rematado, que no hazerme enfadoso por conservar el estilo. No diré mas, sino es pedir perdon para mi, suplicar a V. S. sea servido de continuar

tinuar la merced que me haze, y rogar a Dios guarde la persona, y prospere la vida de V. S. como deseo y he Menester,

El mas humilde Criado

de V. S. que su M. B.

Juan Stevens.

TO

Don *Luis da Cunha*,

Envoy Extraordinary

FROM THE

King of *Portugal*, &c.

THE common Pretence of Dedication, is the Protection of the Work, but the true meaning thereof is generally the Intereſt of the Writer. It is the Practice of the World, to palliate deſigns of Gain under the ſhadow of Honour. The acceptance it has met with from Generous Perſons in all Ages, has juſtified this practice. Great Men encourage and reward the Endeavours of the leſſer: Either Honour or Profit, or both, are the Motives that excite moſt

Men

Men to the desire of Learning. God himself has allotted Rewards to Virtue. The World, in imitation of the Deity, allows a Recompence to all that aspire to do well. The publishing of useful Books being in it self a thing commendable, the dedicating them to Persons of Honour can not be blameable. When the means used for the compassing of Interest are lawful and just, bare formalities in the execution can not render them dishonourable. Thus much to shew, I pretend not to condemn an Antient received Custom; but tho' I do not condemn, I resolve not to follow it in this place. I was ever an Admirer of Naked Truth without Artifice. I have resolved at this time, Truth shall appear barefaced. Some may perhaps condemn my Freedom, but Plaindealing is always commendable.

I mean Plaindealing, with a due respect to Persons of Honour: without that, it is Rudeness, and want of Breeding. I will endeavour, not to incur my own Censure. I will freely confess my Design, but with the

the veneration due to your Birth and Character.

I ſaid at firſt, that Protection was the Pretence, and Intereſt the Scope of Dedications. I have declared for Naked Truth, and againſt all Artifice. Then, Sir, not to deviate from my ſelf, I confeſs I propoſe to my ſelf a great Intereſt in this Dedication. This Book in its Native Tongue has received the Approbation of a whole Kingdom. If it has ſuffered in the Tranſlation, an Honourable Name prefixt, will not, and I cannot expect it ſhould defend it. Then ſince I diſclaim any Defence of the Book, it follows of courſe, I ſeek my own Advantage. The Concluſion is natural, and it is ſo to me to be frank and plain.

The Advantage I propoſe to my ſelf, is threefold. Firſt, by acknowledging, as I do, Favours already received, I gain the Reputation of being endued with that rare Virtue, Gratitude. Secondly, by being grateful, and making ſuch Returns as I am capable of, I hope for an increaſe

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in your Esteem. And lastly, the Esteem of a Person so Nobly Born, and bearing so great a Character, will be an Honour I shall justly value my self upon.

VVhere there is true Nobility, Goodness attends it. This makes me confide you will pardon the Freedom and plainess of this Epistle. Great Men are for the most part less Ceremonious and Formal, than inconsiderable Upstarts. The Honour of your Character, is visible to all Men; the Grandeur of your Family, is not less apparent in History. The *Spanish* and *African Moores*, and the *Indian* Idolaters have been VVitnesses of the Glorious Actions of the *Cunha's*. *Henry* the first Earl, and *Alfonso* the first King of *Portugal* were Contemporaries with them for Antiquity. *Spain* and *Portugal* are now the Sphere of their present Glories; where are to be seen two Dukes, five Marquises, and seven Earls; besides several other Honourable Branches, all springing from the same Stock of this your Illustrious Family. But I must take up in time

time, before the Splendor of this Subject draws me on too far. I must consider, your better Employments will not give you Leisure to Read tedious Epistles.

Sir I beg your Attention but to a few words more in Vindication of my self, against two Objections that may be made to this Dedication. The first is, That you being so much a stranger, as yet, cannot be supposed to understand the *English* Language. The second, That I should present the Goverment of a VVife, to one that is not Married. These things that seem against me, do in reality make for me. For as to the first, the Original being in *Portugues* this Translation may be some help for learning of *English*. And the second Objection is as easily answered, because I could not presume to present a Person of your Conduct with Rules to govern a VVife, if you were Marryed; whereas it is now excusable, in regard you are not. I fear I have run too far, and will rather there-

fore

fore break off abruptly, then become tedious for the ſake of Method. All I will add ſhall be, to beg Pardon for my ſelf, to wiſh you all increaſe of Honour, and Happineſs, and to deſire you will always be pleaſed to continue your Favour to:

SIR,

Your moſt Faithful,

and moſt Obedient Servant

John Stevens.

TO THE

READER.

PHilosophy *is an universal Study, or Consideration of all Things whereby is attained the knowledge of them. It is divided into two Parts, Natural and Moral. The Natural examins the Qualities of the Heavens, Elements, and Creatures. The Moral disposes the Order of Human Conversation and Life. This is also subdivided into three Parts; Ethicks, Economy, and Policy. Ethicks, relate to the Manners of Men; Economy treats of the Government of Houses and Families; Policy appertains*

to the Government of Cities, Kingdoms, and Empires; but in ſuch manner, that Economy has a tincture of Policy, and Policy is mixed with Economy; becauſe a Kingdom is a great Family, and a Family a little Kingdom; and Ethicks require Policy and Economy, becauſe Man is a little World.

But to ſpeak only of Economy, which is the Subject of this Treatiſe; I ſay this ſort of Philoſophy comprehends all ſorts of People whereof the Commonwealth is made up; the Great, the Middle ſort, and the Small; more particularly, it concerns the Great Ones, becauſe leſs is required towards the preſervation of the other two ſorts. It reaches alſo to all Conditions, the Married, Batchelors, and Widowers, but more particularly the Married, than the Batchelors or Widowers. Not that theſe laſt have not occaſion for Rules to govern their Life by, but becauſe they are States of Life that few adhere to, and that only for a ſhort time; the Families are leſs, and therefore have not ſo much to manage, nor do they require that vigilance and care that is requiſite in

in a Married Man, to maintain the Honour of his Family, and ſhun Dangers.

The principal Study of Married Men towards obtaining of Honour, Quiet and Satisfaction, ought to be that which ſhews them how to behave themſelves, and treat their Wives in the due manner; for upon hitting or miſſing this Point, depends all the good or bad Government of a Family.

Don Franciſco, *the Author of this Work, being deſired by a Friend that was about Marrying, to give him ſome good Advice relating to that courſe of Life, writ this Diſcourſe without any Art, but plain and eaſy, as he himſelf owns; this being a good Quality, to gain Credit to what he aſſerts.*

His Deſign was to perſwade Married People to Peace and Unity, which makes their Lives happy; to recommend the reſpecting and prizing a Wife, to ſhew the means how to preſerve Love, and gain Reputation.

This Book being yet a Manuſcript, was by ſome People ſlandered, as too ſevere upon the Women; and this was the chief cauſe of making it publick to all; to ſhew how little cauſe there was to paſs that Cenſure upon it; which will appear, by comparing it with others writ upon this Subject.

Nature teaches, and Experience verifies it, That thoſe Medicins which we find moſt difficulty to uſe, are the moſt efficacious. The Rules preſcribed by Phyſicians to prevent Sickneſs, are troubleſom, if duly obſerved; yet if we conſider the great Benefit reaped by following them; they ought to ſeem eaſy. It is plain, the Deſign of Don Franciſco *was not to raiſe Trouble and Jealouſy, but to ſhew the way to ſhun and prevent them.*

Of all his Works, none perhaps is more uſeful than this, and yet none ſo plain; either becauſe the Subject required an eaſy Stile, or becauſe he was weary of being reflected upon as obſcure; and therefore reſolved to write for all

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Capacities, ſince he writ for every body but himſelf. Let his Excuſe (if not his Commendation) be, That in all his Writings he endeavoured to ſute his Stile to the Subject; a thing not obſerved by all Men, and attained to but by few. In the Hiſtory of Catalonia, *he ſhewed Hiſtorical Elegancy: in his* Political Ecco *he flew higher, becauſe Politicks required it. In his* Great one Little, *and the* Phenix *he writ conciſe and myſtical, that the Morals and Secrets he treated of might be the more grateful for their brevity. In his* Muſes, *lofty, as the beſt Stile, beween the Vulgar and abſtruſe. In his* Pantheon *florid, becauſe Tragedy requires the fineſt of Language. The ſame method be obſerved in the other Works, he compoſed before aad after theſe here mentioned. The ſame he ſticks to in this, which is the firſt of his* Portugues *Books; and in his* Epanaphoras, *which deſerve much Praiſe for the Elegancy he ſhews in his own Language, as in the others he had proved himſelf Maſter of the* Spaniſh.

This

This Preface I found prefixt to my Author in Portugues, *and think there is not much to be added to it.*

I confess it, lest it should be suspected I would have it thought my Own, rather than a Translation. Don Francisco Manuel *was a Man of good Quality, well Read, and a Traveller, but never Married. If his Rules, or those few Lines I have added, be thought too severe upon the Women, it must be by those who either do not Rightly apprehend them, or by such as value their Liberty more than their Honour. For there is no Restraint prescribed, but with a* Proviso, *that a Wife be guilty of some Extravagancy. And on the other hand, it is often inculcated, that all Respect and Liberty is too little for the Woman that is truly virtuous.*

I shall not need say any thing of Don Antonio de Guevara, *the Author of the last Letter, because a small Volume of his lately Published by another Hand, I am informed, has met with good applause. This particular Letter I*

thought

thought fit to insert here, because pertinent to the Subject, and also because his manner of Writing, is at once pleasing, and profitable.

The

THE Government OF A WIFE.

I Lye under the Two powerful Obligations of Love and Obedience. I love you, Sir, and you command me. And though the Command you lay on me, be of very difficult performance, yet Love and Obedience which have often conquer'd things, in appearance impossible, will not refuse to overcome the greatest Difficulties.

You tell me you are upon Marrying, and desire me to give you some Advice, how to behave your self in that New State of Life. I am of opinion, it is harder to find, and there are fewer that

will ask, than that are able to give Advice in this Caſe.

He who deſires and endeavours to be well adviſed, ſeems to ſtand leaſt in need of it; for it is ſo great prudence to take counſel, that I am apt to believe the Man who asks, is moſt capable of governing himſelf without it.

The firſt Counſel I will give you, is, that you rely not in any point upon my opinion alone: for tho' the Will to ſerve you be not wanting, yet I may perhaps fall ſhort in Underſtanding, to counſel right. It is more rare to find the Will and Underſtanding united, than Honour and Profit: and the Underſtanding, tho' one of the great Powers of the Soul, is not infallible in its Direction, being often miſlead through Weakneſs.

Antiquity has left many profitable Rules for Marryed People to walk by; our Modern Learning has enlarged upon, or put them into other Language.

We will take up with a more familiar ſort of Diſcourſe, as the diverſion of the long Winter Nights; in which, I write theſe Rules with an eaſy, and pleaſing Stile, as beſt ſuits with your Condition

Condition and Youth, tho' diſagreeable to my Humor and Fortune.

Seneca, *Ariſtotle*, *Plutarch* and *Plato*, muſt excuſe me; *Porcia*, *Caſſandra*, *Zenobia* and *Lucretia*, the ſo much celebrated Examples of this kind, muſt not be offended; for I hope, without Sentences of the former, or Actions of the latter, to expreſs what you deſire to hear, and what I deſign to ſay.

I am at Years of Diſcretion, have been bred in Courts, have Travelled, made Remarks, and remember what I obſerved. I have ſeen, read, and heard. From this Experience will deduce my Rules, hence the Examples I ſhall offer: Theſe ſhall be the Books I will Quote; and perhaps ſome Tales I can remember, being here offered, will be no leſs to the purpoſe, and more pleaſing, than the old Stories of *Greeks* and *Romans*, ſo often ſerved up by thoſe we call Learned, and which as often we are apt to nauſeate.

It is certain, all Change cauſes a ſtrangeneſs in the Mind. To remove from one Houſe to another, is ſomewhat irkſom. A change of Life, muſt then make a conſiderable Alteration in any Man.

To ſhun this Strangeneſs, conſider Sir, you were born and bred to this end, to come to this ſtate of Life; and this you long ſince knew, was the condition allotted you.

This State of Life is properly your own, the other was but tending to it. No Man complains, that he is arrived at the end of his Journy.

Conſider not this as any reſtraint upon your Liberty, but rather as one going up haſtily a ſteep Stair-caſe, wiſhes for a place to reſt; ſo a Man aſcending this Ladder of Life, the higher he mounts, and the more looſely he lives, the more need he has of the repoſe of Matrimony, which is therefore called a State and Settlement of Life, as being not only the end tended to, but alſo a condition of Repoſe and Quiet.

Tho' you have not aſcended many Steps, that is, lived many Years, you have ſtill lived enough; and after ſuch a manner, it is high time to ſeek that Reſt you are coming to, which now comes in a proper ſeaſon.

The Son marrying, requites the benefit he receiv'd of his Father; for had not the Father marryed, he had not been.

been. Thus Men ſucceſſively contribute one to another, and all to the Memory of thoſe who gave them their Being, and to whom they owe the greateſt Obligations nexr to God.

Young Men are frighted at the Relations they hear from people unfortunately Matched; for it is more natural and common, that good Food ſhould be converted into ill Humors by meeting that ill Diſpoſition in our Bodies, than that the ill Humors found there, ſhould be changed by the Food into Nouriſhment. Young Men think the Bands of Matrimony inſupportable; they are ſo to thoſe who know not how to wear them, but eaſy to them that do. A ſmall weight on a Man's back is cumberſom, a much greater drawn upon Wheels, is eaſier. The Burthen of Wedlock is not beyond our ſtrength, it generally wants being ſupported by Prudence, and therefore appears the heavier.

Would you know how light the Burthen of this ſort of Life is? Weigh it by that you leave; put into the Scale your former Reſtleſsneſs, the Dangers, the Diſguſts, the Diſorders of the Affe-

ctions, that general mistrust of all things (that want of Confidence in any body,) Complaints which trouble, Revenge which endangers, Falshood in Friends which torments, Jealousy which wastes, Courtship that consumes you, the dangers of your Honour, the lavishing of your Health, the exposing your Life, and the continual remorse of your Conscience: then will you rejoice all this is left behind.

VVere the advantages of VVedlock no other, but that it delivered a Man from so many Evils, well might it still merit the Name of a holy and sweet course of Life. Now let us see what it is a marryed Man receives, in lieu of his so much boasted of Freedom.

He is put into a better State of Freedom, and is possessed of a VVoman who deposites in his hands, her Liberty, her VVill, her Fortune, her Care, her Obedience, her Life, and even her very Soul. VVho is there so blind, that weighing what he leaves, and what he receives, will not discover how great a Gainer he is by the change?

One of the circumstances that most contributes towards securing the future

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Happineſs of thoſe that Marry, is the due proportion of the Match. Inequality of Birth, of Fortune, of Age, cauſes Diſputes, and thoſe Diſputes produce Diſcord. This it is that brings on all Troubles, there is no Peace, and the marryed Life is Hell upon Earth.

For the ſatisfaction of Parents, it is requiſite there be ſome equality in Birth, for the good of the Children, that there be a proportion of Fortunes; and for the ſatisfaction of the Marryed Couple, that there be no diſproportion of Years. It does not follow, that this equality muſt hold between Man and VVife to a day or year, but the difference ought not to be exceeding great. VVhat odds there are, ought always to be on the Husbands ſide, who in all reſpects muſt be ſuperior to the VVoman: yet the greateſt Happineſs always conſiſts in the greateſt Equality.

A great Courtier among us, uſed to ſay, There were three ſorts of Marriages in the world; a Marriage of God, a Marriage of the Devil, and a Marriage of Death. Of God, when a Young Man marries a Young VVoman. Of the Devil, when an Old

VVoman marries a Young Man. And of Death, when an Old Man marries a Young VVoman.

There is no doubt he was much in the right, for a Young Couple may live with Content. Old VVomen marryed to Young Men, live in perpetual Discord. Old Men marryed to Young VVomen, hasten their own Death, either through Jealousy, or Excess.

But because these things are too vulgar, and the meanest capacities have some knowledge of them, and consequently the judicious, enough; it is time to come to particulars not so obvious.

Know then, Sir, that by VVedlock, another Soul is added to your Soul, and a new Duty is laid upon that which before was incumbent on you: and therefore your care and industry ought proportionably to increase. Just as a Man who having one good Farm which he looked after, and endeavoured to improve; if another happened to fall to him, would endeavour to double his Industry, that he might manage both, without expressing any concern or trouble: So a Marryed Man, without afflicting himself, must double his

Forecast

Forecaſt and Care, that he may not be wanting to the new Charge he has taken, and is lay'd upon him by the VVife he has received; not that he ſhould expoſe and ruin her, and himſelf in her, but that he ſhould Live more pleaſant and comfortably with her.

Let us ſee if it be poſſible to preſcribe ſome rule of Love, which is often what makes Marry'd People moſt Unhappy; ſometimes becauſe it is wanting, and ſometimes becauſe it is exceſſive. Let us at leaſt ſpread the Nets to catch this ſort of prudent Love, and let him fall into the Snare if he will, though it is likelieſt he will fly from it, and that perhaps is the reaſon he is painted with Wings.

The Wife muſt be belov'd, but not ſo that the Husband be leſſen'd or brought into danger. That ſort of blind Love is only fit for Miſtreſſes, the Love of a Wife muſt have Eyes. Let him either recover his own, or borrow ſight from the Underſtanding, which can plentifully ſupply him.

It is then a Man is leſſen'd by his Wife, when he forfeits his Authority, and expoſes his Reputation, rather than

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contradict her will; in ſuch caſes where it is reaſonable, ſhe ſhould be contradicted. It is equally dangerous to imitate *Narciſſus* in loving another, as in admiring ones ſelf.

Certain Cardinals highly commended to Pope *Pius Quintus*, a Servant he had whom he much favour'd, the Pope anſwer'd, he is a good Servant, but never contradicts me. It is rather the perfection of Love, than any want of affection, to curb the will of the loved object, when bent upon things not fit to be allow'd.

There are ſome Men who have ſo little Sence, they boaſt of their Captivity. It is an equal ſhame for a Marry'd Man to let it be known his Wife commands him; or that he makes her his Slave, and not his Companion.

The Priviledge and the Authority that belongs to each, ought of right to be ſetled and made known at firſt. The Husband muſt be like the Sun in his Houſe, the Wife like the Moon; what light ſhe gives, muſt be borrowed from him, but ſhe muſt never ſuffer an Eclipſe. He muſt Govern with abſolute power, and his reſpect muſt ſup-

port

port her Authority. She muſt fear him, and he muſt cauſe all to fear her, then both will be Obeyed.

In my Opinion Women are like precious Stones, their Price is enhanſed or abaſed according to the account we make of them.

Such as Marry Women above themſelves, in both Fortune or Knowledg, are expoſed to great danger. God has delivered you from this danger, Sir, (and all that Marry as you have done) becauſe you two are equal in all reſpects, wherein there ought to be equality between Man and Wife, and you are ſuperior in thoſe points you ought to be ſo in. Elderſhip is a good pledge on the Husbands ſide, to ſecure his Prerogative.

I will not ſtay to preſcribe Remedies for preventing theſe dangers, for it is not my deſign to give counſel how to chuſe a Wife, but how to live with her already choſen.

He who Marries a Young Wife, has already half compaſſed his ends: Tender Years are free from ill Cuſtoms, becauſe ſuch as are there, having taken no Root, are eaſily removed.

A Man accuſing his Wife for her ill Qualities before his Prince, was ask'd by him, at what Age he Marry'd her? The Husband ſaying, at Twelve Years of Age; the King reply'd, Then it is you that ought to be puniſhed, for Breeding her ſo ill.

A Young Lion is eaſily tamed. A Bird grows fond of the very Wires of the Cage that confines him; whereas naturally the former is fierce, and the latter free. Education is a ſecond Birth, and if it differ from the firſt in any particular, it is only that the ſecond is the more prevalent.

A Man of Senſe and Judgment Marrying a Woman at that Age, muſt imagin he is to be his VVifes Father as well as Husband. He may cauſe her to be born again in new Conditions: Since we ſee a Bear, being a Beaſt ſo unweildy that it ſeems not to know how to go upon the ground, Dance upon a Rope; who can deſpair of infuſing all the good cuſtoms, and qualities into a Young VVoman that her Husband ſhall propoſe? And what reaſon is there to imagin, ſhe will not follow and Suck in the bad, if the Husband leads

leads her into, and gives her an example to continue in them?

Very Young VVomen are in ſome danger, through the extraordinary Affection they bear towards their Parents and Brothers; and the ill conſequences of this inordinate affection are the more to be feared, by how much they are the more plauſible. This affection is generally to be regulated by the merits of the Parents and Relations. VVhen Parents are ſuch as they ought to be, it is commendable; when otherwiſe, it is requiſite that Familiarity be preſently, with decency broke off. Above all, in Marry'd VVomen, I would rather ſee reſpect for their Parents, than Love, not wholly to exclude it; for there is no true Obedience without ſome Love: But in caſe it be too much Love, and they not worthy of it, the remedy is not very difficult, if there be addreſs and policy in the Husband.

Towards the compaſſing this end, it is convenient the Husband apply freſh endearment and attractives, and that he Court and Sooth his Wife as much more as would be neceſſary, were this occaſion taken away.

The

The Child that knows no other ſuſtenance but the Mothers Breſt, leaves it for Honey or Sugar which it finds ſweeter than the Milk. The Love of a Husband is more agreeable to a VVoman, than that of her Parents and Relations, thence it follows, that a VVife being cheriſhed and oblig'd by the Husband, eaſily forgets Father, Mother, Brothers, and all the VVorld for him.

This endearment ought to be managed with diſcretion, and be carried on with Actions as well as VVords. A Gown or Petticoat not ask'd, ſome Curioſity unexpected, an Entertainment abroad not thought of, ſtaying at home ſome Evening, coming home early ſome Night, and perhaps Riſing late ſome Morning, are the things that will make way towards her forgetting the uſual fondneſs towards Parents, when it ſo behoves the Husband.

Some have doubted whether there could be true Love between thoſe who Marry'd for conveniency, and with formal Articles; and believed this perfect union was reſerved only for thoſe who Marry for Love. To this effect a pleaſant Gentleman being ſollicited by

a Kinſwoman to Marry for conveniency, anſwer'd her; Madam, I cannot promiſe to ſecure my Love to any Body by Articles before a Notary, but by my own inclination.

There are good and bad Examples enough of both Kinds; but I being more fond of Reaſon than Chance, will give my Opinion in this caſe, tho' to ſome it may appear new.

I am perſwaded, this thing the world calls Love, is not only one, but ſeveral diſtinct Beings under the ſame Name. This perhaps may be the reaſon, the Antients feigned ſo many *Loves* or *Cupids*, to each whereof they aſcribed a ſeveral Birth; and this perhaps, might give occaſion to the *Spaniards* to ſpeak of Love in the Plural Number, calling it *Amores*, which if but one, would be very improper. I ſuppoſe, two ſorts of Love: The firſt is, that common Sympathy or Affection, which of its own natural Force (without any Reaſon) carries us away to Love we know not what, nor why: The ſecond is, that which continues our Inclination and good Will to thoſe Objects we know and converſe with. The firſt

ends

ends in the poſſeſſion of the Object deſired. The ſecond begins there; but in ſuch manner, that neither does the firſt always produce the ſecond, nor does the ſecond always proceed from the firſt.

Hence I infer, that the love produced by Cohabitation, Familiarity and Mutual Duty, between Marryed People, to be ſincere and perfect; has no dependance on that other ſort of love, which ſprung from the Deſires or extravagant Appetite of thoſe, who before diſorderly affected one another, which is commonly called *Being in Love*; and this ſort of Inclination being often (if not counterfeit) only the unconſiderate effect of Youth, has proved rather hurtful than beneficial.

'It is not to be doubted, this miſta-
'ken Deſire which is alſo miſcalled
'Love, being ill grounded, and deſer-
'ving rather the name of a vicious Af-
'fection, expires in the poſſeſſion of the
'Object, becauſe it had no other Foun-
'dation but the ſatisfying an Appetite,
'which once taſting what it moſt ar-
'dently deſired, ſoon Surfeits, and ever
'has a Loathing, and nauſeates that
'Delight

'Delight it so greedily took the first fill 'of. But, where a sincere love is setled 'upon solid grounds, a reciprocal Cor-'respondence, mature Reflection, ripe-'ness of Judgment to discern, and an 'esteem of good Qualities and natural 'Perfections, as well as exterior Form, 'and a fading Complection; that love, 'I say, must of necessity be lasting, will 'need no Arts to support it, and will 'like the *Phenix*, be still sweetly burn-'ing, for to rise the more vigorous 'and glorious out of its own Ashes. Let 'none object, that Love is Blind, and 'cannot use so much precaution. It is 'our vile Appetite which is blind, and 'to which we unjustly give the name 'of Love. True Love is very clear-'sighted, discreet and judicious, and 'measures all its Actions by the Rules 'of Honour and Reason.

It is hard to conceive, how we can truly love a Person we never saw. Much may be said touching this particular, but it belongs not to this place. In this case, we must do like those who cut Timber, and cast it into a River to be carryed by the Stream (without any labour) to the place they design: they

know not which way their Timber goes, but are ſatisfyed it will come ſafe, by what has been ſent the ſame way before, and therefore confidently commit it to the water. Let the Husband ſuffer himſelf to be carryed away by that vertuous cuſtom; let him not ſtrive againſt the Stream; for when he leaſt thinks of it, and without knowing how it came to paſs, he will find, he loves his Wife intirely, and is reciprocally beloved by her.

'This Poſition will ſound very harſh 'in the Ears of *Engliſh* Men, and not 'without reaſon; nor can I in any man-'ner approve of it. The cuſtom of 'keeping Women mewed up in *Spain* 'and *Portugal*, is the occaſion our Au-'thor gives this Advice, ſuitable to the 'place where he writ. But, we muſt 'not therefore conclude, it is the pra-'ctice of only thoſe Countries, to take 'Wives at a venture. All the Great 'Men of the VVorld uſe it; Kings and 'Princes ſeldom or never, ſee their 'Conſorts till ſecured; and this cuſtom 'has deſcended to all Men of any conſi-'derable Fortunes, who are often con-'tracted to Women at a great diſtance,

'and

'and all the ſight they obtain of them,
'is a Picture, in which the Painter ra-
'ther expreſſes his Art than her Face,
'and is obliged to Flatter, to enhance
'his Reward. And to ſay the truth,
'where conveniency and intereſt is the
'Aim, it is indifferent whether a Man
'ſees the Woman or not, ſince it is not
'Her he Marries, but his Intereſt. If
'ſhe is Beautiful, he ſtands not to exa-
'mine her Qualities; if ſhe is never ſo
'much Deformed, he is ſatisfyed, ſo the
'Portion be agreeable. Therefore we
'muſt not look upon this cuſtom of not
'ſeeing the Women, as only uſual in
'other Countries; it is too much the
'Practice of our own. I muſt avow, I
'can no way approve of it, being cer-
'tainly the occaſion of ſo many unhap-
'py Matches, as may be obvious with-
'out deſcending to particular Exam-
'ples, which would be endleſs; for it is
'viſible, that few of the greateſt Men,
'and they are generally Marryed after
'this manner, have no more eſteem
'for their VVives than what Decen-
'cy ſuperficially obliges them to. Few
'love, moſt for ſhame ſtrive to be Ci-
'vil to them. But let us return to our
'Author:

Let the VVife be made ſenſible, it is her Duty to love her Husband above all things. Let the Husband underſtand, he muſt be moſt in love with his Honour, and next with his VVife.

There is an antient *Spaniſh* Proverb that ſays, *She who has no Husband, has no Friend.* And another ſays, *He who has a Wife, has all he wants.* This is verify'd in every happy Couple. Proverbs are Sentences full of Truth, which Experience has put into the mouths of the People.

But, becauſe it happens that notwithſtanding all precautions, when God will puniſh us with the Croſs or Shame of a Woman of perverſe Temper; ſhe ſtruggles to maintain her ſelf in her Diſorders. We will diſcourſe of the ill Qualities they are generally ſubject to, that fit Remedies may be applied to them all: Yet it muſt not be hoped, that all Women are in a poſſibility of being Cured.

Some Women believe, that becauſe they are true to their Marriage-bed, their Husbands are obliged in all other reſpects, to bear with whatſoever they will impoſe upon them. This is a very

groſs

groſs miſtake, for two Reaſons: The firſt, becauſe a Husband is no way beholding to an honeſt Woman, for performing the Duty ſhe owes to God, to Nature, to her Fame, and even to her Safety.

I remember that being at *Madrid*, I had a Neighbour a high ſpirited Woman, who quarrelling one day (as ſhe always us'd to do,) ſtill buzz'd in her Husbands Ears, *Sir, I am very Honeſt.* And he replyed, *Then ask your Reward of God Almighty, for it lyes not upon me to requite you for being ſo, but to puniſh you if you are not.*

The ſecond Reaſon is, becauſe the Honour of the Husband is not only loſt by Incontinency, but by many other Perils, to which they expoſe Men by their Extravagancies. It was therefore a witty, but not a true Saying, of one who affirmed, *That no Man had more need of Patience, than he who had a good Wife, a good Servant, and a good Horſe; for that each of them ſenſible of their own Value, followed their own Will, and not that of the Maſter or Owner.* On the ſame reaſon perhaps, was grounded that waggiſh *Spaniſh* Saying; *A good*

Mule, a good Goat, and a good Woman, are three ſcurvy Beaſts.

Imperious and high Spirited Women are the hardeſt to be reclaimed, becauſe they grow more haughty upon the meekneſs of a Husband, which ought to be their only cure: it being always known, that the Proud are more inſolent where they find Humility, and the Outragious grow more fierce at the ſight of Mildneſs. Among People of Credit, no force or violence can be uſed. This gave occaſion to a Wiſe Man to ſay, *That among other things, the Commonalty had wreſted from the Gentry, one wat the priviledge of correcting their Wives whenſoever they deſerved it.*

It requires a great deal of Prudence, to curb Women of this Temper. I would adviſe thoſe who are under ſuch unhappy circumſtances, to avoid as much as may be, living in Courts and great Towns. Thoſe who make a noiſe in a Deſert, are leaſt heard. This will put a ſtop to many inconveniencies: and a Man will avoid becoming the Town-talk; for the Actions of ſuch unhappy Couples, are the common diſcourſe of Cenſorious Tongues. This is

no

no ſmall Reflection on the Husband, and is in ſome meaſure an Affront always ſounding in his Ears, no leſs than the Voice of his noiſy Wife.

An ugly Wife is a common Trouble, but may be eaſed many times in a day; that is, as often as the Husband goes out of her ſight, or ſhe out of his. Let him conſider, the ſecurity of his Thoughts is of much more value than the pleaſure of his Eyes. Let him reſt ſatisfyed in this Security, and perſwade himſelf, the difference is not much between loſing all Beauty at once, and ſeeing it daily decay, which is no ſmall Affliction to him that loves. All Women are ſubject to this Decay, either by Age, Sickneſs, or other Misfortunes incident to them. This made an ingenious Man complain, *Not that Nature cut off, but that it made Beauties grow old.*

'He who has a Deformed Wife, has 'the leaſt cauſe to complain of any Man, 'or if he does, it ought to be only of 'himſelf. Other Imperfections may be 'hid; Beauty and Deformity are too 'viſible to be impoſed upon any Man. 'If he ſaw not the Wife before Marri-'age, he was in the wrong to take her

'at a venture; were he to buy a Horſe, 'he would doubtleſs ſee him firſt. If 'he ſaw, and liked, his Fault is greater 'in being ſo changeable to reject now, 'what then he approved of. If Convenience and Intereſt prevailed above 'the conſideration of Form, his Crime 'is greateſt, in ſelling his Satisfaction 'firſt, and not prizing afterwards the 'poor Creature has purchas'd him at a 'dear rate. Theſe conſiderations ſhould 'ſtir him up to Love and Reſpect; but 'if they are not of force enough, let 'him look thro' thoſe exterior Imperfe-'ctions; he may perhaps, diſcover the 'Beauties of a Soul far tranſcending all 'thoſe of the Body. When Nature is 'defective in one part, it for the moſt 'part makes amends in another. It is 'uſual for ſome Men with one Eye, to 'ſee more than others with two. Ma-'ny Beautiful Bodies have deformed 'Souls; and the contrary, this latter is 'the moſt perfect Beauty.

A fooliſh Woman is troubleſom, but not intollerable. The Husband muſt endeavour to lend as much of his Diſcretion towards directing the Actions of his Wife, as he ſees ſhe wants. A

Man

Man of ſenſe will obſerve this method; but if he have as little as ſhe, her weakneſs will never trouble him.

'Few Men will be ſo mad to marry a 'meer Natural: for the reſt, if a Woman 'has ſence enough to preſerve her Ho'nour, the Husband had better bear 'with Simplicity and Innocence, which 'may be guided and informed, than 'with the incorrigible Humors and Va'nity of Women, puffed up with the 'conceit of their Wit, Diſcretion and 'Parts. It is certain, the Pride of their 'own Abilities has debauched more 'Women, and diſhonoured more Men, 'than ever could be reckon'd to ſuffer 'damage by Ignorance or want of 'Judgment.

Sickneſs, which ſhe is ſubject to, is alſo a great Affliction. It is a grief to ſee the Perſon beloved languiſh, and it is often they that deſerve it leaſt; for Good and Evil has always been very unequally diſtributed in this World. A Sick Wife muſt be treated with all delicacy imaginable, and her Humours tolerated with all poſſible Patience. A Man may make this account, that it being decreed one half of him muſt ſuffer;

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it is a Mercy of God, it ſhould fall upon that half which will be leaſt miſſed in his Family. Let him conſider, it is the Duty of a faithful Companion, to ſtick by his Company in the bad as well as the good way. If the Scale were turned, the Husband would deſire to be treated in the ſame manner by his Wife.

There are ſome Women extravagantly impertinent, and never to be pleaſed; all their uneaſineſs falls upon the Servants, to whom they become inſupportable: ſo the Houſe gets an ill Name, and the Maſter can ſcarce find any body that will ſerve him. It is requiſite theſe Women be held in, and their Power reſtrained; that like People labouring under ſome infectious Diſtemper, they be ſerved at a diſtance, that little ear be given, and leſs ſaid to them. Let them feel the effects of their ill Humours, by leaving them without the neceſſary Attendance; for if this will not reduce them, any other Remedy is hard to be found, and the innocent Husband ſuffers for the peeviſhneſs of his ill natur'd Wife, that has gained the ill-will of the Servants, who want Diſcretion to diſtinguiſh between the Actions of the one

one and the other, and consequently which of them merits their Love, and which their Hate.

Some Women are penurious, and this is one of the smallest Faults they are subject to. I do not look upon it of any dangerous consequence (tho' it may breed some Discontent;) for if the Husband is generous, he will remedy the fault of the Wife; and if like her, they will live in misery, but with content. I think, all the cunning Hierogliphicks of *Egypt* have not a more witty Simile, than our *Portuguese* Proverb, *The Husband a Boat, the Wife a Chest.* I had it long since from an Old Woman, and observed it as if it had been from a Learned Man. The Husband must bring in, and the Wife must keep.

A Jealous Wife is very apt to cause Discontent. A Man of Judgment used to say, *Keep a Jealous Wife idle:* that is, give her no occasion, and she will not seek it. He did not distinguish between a just cause of Complaint, and a groundless Jealousy; for I call not her Jealous, whose Discontent proceeds from open Wrongs. Those are Jealous who complain without cause, and they

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are the troubleſom Women : For it is difficult, but not impoſſible to any Man, to mend his own Faults ; but to correct thoſe of others, is not difficult, but impoſſible. The beſt Remedy againſt a Jealous Wife, is to give her no occaſion, and that will ſecure both Honour and Conſcience. Thoſe that are Jealous with cauſe, are cured of their Jealouſy, by the Husbands curing himſelf of his Failing As for light Suſpitions, which an ingenious Man called, *The Itch of Love*, for that they are at once painful and pleaſant ; the ſame Medicines that were applyed to a Miſtreſs, will heal a Wife of them : That inordinate Paſſion is moſt fierce, and therefore the Jealouſy proceeds from it the more violent, (as the beſt Vinegar is made of the ſtrongeſt Wine :) Therefore, he who knew how to divert the Jealouſy of a Miſtreſs, when he had one, may by the ſame methods, remove the Jealouſy of his Wife when Marryed.

'Tho' it be uneaſy to ſee a Woman 'Jealous without cauſe, there is ſtill 'that comfort in it, It is the effect of 'Love ; and a Husband may the better 'bear with that Failing, conſidering it

as

'as a demonſtration of Affection in his 'Wife. Let him apply ſoft Medicines, 'continual Endearments, and conſtant 'Kindneſs, will probably reclaim any 'reaſonable Woman. If her madneſs be 'not otherwiſe curable, a harſh Reme-'dy may, ſometimes applyed with diſ-'cretion, have a good effect. I will not 'attempt to preſcribe it, but give this 'Example: A Gentleman who kept 'unſeaſonable hours, at his coming 'home, always found his Wife up, ſhe 'grew Sickly, and Pined; not under-'ſtanding the reaſon, he one day called 'a Servant that attended on her, and 'what by Threats, what by fair Means, 'brought her to confeſs, her Miſtreſs 'every night followed him till ſhe ſaw 'him Hous'd; and that with the Fa-'tigues of walking the Streets, the cold 'Nights, and vexing at home, ſhe was 'reduced to that condition. The Gen-'tleman charged the Maid to keep 'counſel, and took no notice of what 'he had heard; but the following night 'went out as uſual, and knowing her 'to be at his Heels, walked the Streets 'till near Morning; ſhe ſtill purſuing 'him. He went home; the Wife per-

'ceiving

'ceiving by his Ramble, ſhe was diſco-
'vered, never more offered to follow
'him, and he for the future kept better
'Hours.

The next that come in the way, are the Extravagant waſteful Women, the devouring flame of Houſes and Families. This is a moſt Pernicious quality, becauſe it carries ſome ſhadow of Goodneſs, and is much applauded. A Woman ought to handle Money with as much caution as ſhe would a Sword, or Fire, or any other thing ſhe ought to be afraid of. Money in the hands of a Woman, is as unbecoming as a Weapon. If a Marryed Woman of her ſelf, has not ſufficient Authority to turn away a Servant, how can ſhe pretend to diſpoſe of her Subſtance, in which conſiſts the Welfare and Happineſs of Maſters and Servants. Much caution and diſcretion is requiſite, to manage one of theſe Women: for as in a Ship at Sea, the ſpringing a Leak, becauſe Underwater is more dangerous, than if many Breaches were made upon the Deck, or Sides of the Ship that bear above the Sea; ſo no other defect is equally dangerous, as the profuſeneſs of a Wife,

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becauſe it is a fault Under-water, it ruines the main Stock, and the Family muſt inevitably Periſh. There are ſome of theſe who will Mortgage an Eſtate, to gratify a Humor, or pleaſe their Appetite. Not only great Ladies are ſubject to this Folly (for in them it is leſs dangerous, and therefore more excuſable,) but even very ordinary People. When I was at *Madrid*, there came to the Houſe where I lay, a Labourers Wife, begging very earneſtly, they would lend her twelve Royals upon a pair of Sheets; and being asked, *What was her great want?* ſhe anſwered, *Good Lord! Gentlemen, I have agreed for half a dozen of Jet-hands*, (they are Baubles uſually hung about Childrens Neck, to preſerve them from ill Eyes, as they ſay,) *and if I miſs of them now, I know not when they may be had again.* Such a fancy, if not cuſtomary, is the more tolerable. It is more excuſable in Youth, in a Marryed Woman leſs to be born. Let every Woman conſider, the World is greater than her Appetite, that ſhe may not pretend to want all ſhe ſees and hears. God deliver us from thoſe who verify that Proverb, *My*

Daugh-

Daughters Eyes covet all ſhe Spies. Theſe VVomen muſt be put in mind, they are firſt to have regard to their Duty, next to Temperance, and after theſe may be allowed to look to their Pleaſure.

What ſhall I ſay of thoſe wilful VVomen, who will be poſitive and abſolute in their Opinions: theſe for the moſt part, are either very Fooliſh or very Proud. I cannot allow of arguing with a VVife, for this is granting them an equality of Judgment and Authority, which muſt be carefully avoided. She muſt be made ſenſible, it is not her part to underſtand, but to obey, and to be lead, not to lead. Let her ſometimes be put in mind, that having in Marriage reſigned her VVill to her Husband, it is now a Crime to make uſe of what is not her own.

'There is no doubt, my Author has 'incurred the diſpleaſure of all the Fe-'male Sex, by ſeeming to debar them 'the handling and diſpoſing of Money, 'which they eſteem as an eſſential part 'of their Perogative, and not without 'reaſon: yet in this point as well as 'others, I think him no way meritori-'ous of their Cenſure; he ſpeaks of

'Prodigal

'prodigal Women, ſuch as have no
'regard to the welfare of Husband and
'Family, ſo they gratify their own
'profuſe appetite. Such Wives cannot
'certainly be too ſeverely Curb'd. We
'think it not ſtrange that Children and
'Fools, ſhould have Tutors or Keepers,
'and be debarred the extravagant uſe of
'Money. Why then if a Marry'd Wo-
'man ſtill continues in her Minority,
'and never recovers Senſe enough to
'moderate her Expences; ſhall not a
'Husband take upon him to be her
'Guardian, her Tutor, and her Keep-
'er? I knew a Lady, who having waſt-
'ed her Husband's Eſtate, and drown'd
'his Credit by Gaming, was ſtill ſo
'fond of that deſtructive Devil, ſhe
'would play with her Servants, and loſe
'her wearing Apparel. I have ſeen
'another Pawn her Husband's Cloaths,
'to appear Splendid abroad, and even
'her own Gown, to go to a Play. What
'Reſtraint, what Rigor is too great for
'ſuch Monſters as theſe? But on the
'other ſide, to deprive a Prudent VVo-
'man from having a hand in the Purſe;
'I look upon it not only as unkind, but
'inhuman. VVe truſt our Children,

'our Friends, our Servants, nay often 'Strangers, and ſhall we refuſe to truſt 'our ſecond Selves? VVe truſt a VVife 'with our Life, our Content, and what 'is moſt, our Honour, and ſhall we re-'fuſe to truſt her with our Eſtates? It 'is an abſurd Abuſe to make a Settle-'ment on the VVife for Cloaths, for 'idle Expences, to make her Preſents, 'to Limit her to an Allowance; and yet 'all this paſſes with the Ignorant for 'Kindneſs. Theſe Methods are proper 'for a Miſtreſs, who may be turn'd off 'at pleaſure, and therefore muſt only 'be fed, and not enrich'd. A VVife 'ſhonld have all at Command, ſhe 'ſhould be under no confinement, all 'the Husband has, ſhould be her's with-'out reſerve; he has given Himſelf to 'her, and he who gives himſelf re-'ſerves nothing. This muſt be under-'ſtood of a Prudent VVoman, ſhe muſt 'covet nothing above her Fortune and 'Quality, and he muſt oppoſe nothing 'that is ſuitable to both. No Reſtraint 'is too great for an Extravagant, and 'no Liberty too much for a diſcreet 'VVoman.

All

All these Faults are nothing, in comparison of Lightness, and Immodesty; I dare not speak it out, because I find not a Word decent enough to express it. There is a sort of vain loose, and faithless VVomen, that are led away by every VVind that blows, and this is the greatest of all other Evils. I will not Discourse of it, for it is needless to assign any Remedy in that case. Let every Man's Honour and Conscience be his Counseller, under these Unhappy Circumstances. An Ingenious Man very VVittily determined this Point in few words thus: *Let the Husband take all things from his Wife, but wrongs of Honour; and the Wife Marriage, Wrongs and all:* Yet I must observe, it is of dangerous consequence to allow of that Pretence of their's, That there is no harm in VVit and Gallantry. This is a Practice brought up to Disguise Leudness, and no way Justifiable. It is usual to make way with a Gimlet, before we drive a Nail; no Vice takes possession on the Soul all at once. That Insect which in *Brasil* causes Sickness, may serve as an Example to all the VVorld. It enters invisibly, is at first

but a Paſtime, grows troubleſom, paſſes to be a Diſeaſe, and may prove dangerous. A VVomans Honour may be compared to Arithmetick; it is as bad to be out in one as in a Thouſand. Let Honeſt VVomen Ballance their Accounts, and they will find this a ſure Reckoning.

'Cuſtom in *Spain*, and ſome other 'Countries, has made it ſafe for a Man 'to Kill his VVife, if ſhe is falſe to him; 'the Law is not poſitive for it, but the 'Practice is frequent, and tolerated. 'The Law of God does not allow it, 'yet we find the *Levitical* ordains a 'VVoman Convicted of Adultery to 'be Ston'd to Death by the People. 'The Husband is not here allow'd to 'be Judge and Executioner in his own 'Cauſe, but yet Death we ſee is the 'Puniſhment of that Crime. If the 'Law of the Land did allow it, I be-'lieve it were no Offence then before 'God, for the Husband to be the Exe-'cutioner; for ſince God adjudged 'the Crime to deſerve Death, it is 'doubtleſs indifferent who Executes 'the Sentence. If this power were 'Inveſted in the Husband, the terror of

'of it would prevent much ſcandalous 'lewdneſs, which now Triumphs 'bareſac'd. No Advice can be given 'to a Man under this moſt Unhappy 'Circumſtance. He muſt ſummon 'all his Diſcretion, and all his Reſolu-'tion, he muſt Steer ſteadily between 'Honour and Conſcience, and let them 'both direct his Actions. That moſt 'pernicious Liberty, Women pretend 'to of Wit, and Rallery; ought by all 'Men of Sence to be carefully cut off, 'as infamous and abominable. It is 'either a Diſguiſe, or Introduction to 'Lewdneſs, and Debauchery. The 'Woman that haunts the Doors of 'Chocolate-Houſes in a Hackney-'Coach, to be thought a Wit, that ſits 'with a Mask in the Pit to rally the 'Beau's, that Laughs and Talks loud 'in the Boxes, and Diſguiſes her ſelf to 'be Pick'd up in the Galleries, if ſhe is 'not already loſt, is a Riding Poſt on 'the High-way to Perdition. The 'Husband who knows (and unleſs he 'will, he cannot be Ignorant) and 'bears with this, deſerves all the Plagues 'and Miſeries that follow an Infamous 'and Lewd Wife. If kindneſs and fair

'means will not prevail to reclaim a 'Woman before this becomes habitual, 'there is no rigour or ſeverity ſo great, 'but is yet too little to correct and 'keep her under.

It will not be proper to paſs by ſome, who value themſelves on their Beauty: It is no crime in a Woman to be ſenſible of her worth; I have often commended it: It is as requiſite we ſhould underſtand what we poſſeſs that is good, as what there is ill in us; that we may preſerve the former, and correct and put a ſtop to the latter. Beauty ſhould be uſed like Quality, every Body may rejoyce they have it, but need not make it their Buſineſs to proclaim it. It is a madneſs for a Man to draw his Sword upon every trifle. The Husband whoſe Wife is infected with this ſort of vain Glory, muſt obſerve he deals in a dangerous Commodity; for this Female-Ware is contrary to all other Merchandiſe, and the more it is coveted, is the leſs to be valued: Therefore ſome have doubted, whether Beauty were given as a Reward or Puniſhment.

We

We are got out of this intricate Labyrinth, and have overcome the dangers that ſurround it. All theſe are to be met with in the VVorld, but a prudent Man will ſtill be ſafe. VVe ſee in Sea-charts the Sands Seamen are to ſhun, are as carefully ſet down, as the Ports they are to Anchor in. Having ſhowed ſome Shadows of the Perils and Inconveniences cauſed by the Imperfections of VVomen, I have as good as diſcovered the Satisfaction and Happineſs that attends a good one: And indeed that Bleſſing is ſo great, it is not to be expreſſed. All Praiſes are too little for a Virtuous VVoman, and therefore the Husband ought to treat her as a Heavenly Gift. I will briefly touch ſome Rules that muſt be, not only learned, but well practiſed, in order to preſerve your Honour, and your VVife, on which that has ſo much dependance. It is not enough to plant Myrtle in a Garden to adorn it, and that it may form pleaſing and delightful Figures; the ſmall Boughs muſt be twiſted, and the irreguler Branches cut, and all will not do, unleſs the Gardner be continually Trimming and Or-

dering of it, for it ſprouts and grows out of form.

The Cuſtom of taking of ſome Servants for the Maſter, and others for the Miſtreſs, ought to be carefully avoided. VVedlock is the Union of two, why then ſhould they divide themſelves: It is eaſier to give this Advice, than perſwade the Practice of it, therefore I would not quite paſs by, nor will I inſiſt upon it.

It is now look'd upon as Grandeur, to have ſeperate Lodgings and Apartments, ſome Marry'd People obſerve this State as long as they Live, and ſome Husbands abſtain from their own VVives, more than from thoſe of their Neighbours. In this caſe, let us conſult the VValls of the moſt Ancient Buildings, and they will inform us what the Cuſtom was then. VVe ſhall ſee that the Houſe which then contained a great Lord, is now too little for an overgrown Yeoman. I am not ſo fond of Antiquity, as raſhly to cry up all that was then in uſe, but I highly approve of the plain Way of Living, not of formality and reſervedneſs. All the Rooms, all the Apart-

ments

ments ought to be in common between Man and VVife; the contrary is a very dangerous abuſe.

To allow of Favourites or Confidents in a Houſe, who think their Duty is confin'd to the Miſtreſs, that they are oblig'd only to keep her Secrets, to ſerve and pleaſe her alone, that from her they muſt expect their Reward, and only fear her Diſpleaſure, is an overſight which may prove of very dangerous conſequence. Great Men us'd to ſay, the more Servants the more Enemies; and it is a ſaying of the Holy Scripture. There is alſo a ſort of Hangers-on, which are, and are not Servants, and theſe are the worſt, and moſt pernicious of Houſhold Enemies. Cuſtom, or rather the Devil has brought up a kind of little priviledged Pages. The uſe of them is by no means to be tolerated, they have continually acceſs to their Lady upon all occaſions, they are ſubtle and crafty, and under the ſhadow of favour, grow wicked and deſigning. The Pages ought all to belong to the Maſter; ſuch as are modeſt, and have good Education, may wait upon the Lady, and

and it will be convenient to change them: Experience teaches this Method to be ſafer than the contrary, and therefore there needs no other perſwaſion to back it, every one will follow that courſe he finds moſt convenient. Pages are to be kept at a diſtance, ſeldom admitted, and only into ſuch Rooms as are common to all Servants, becauſe if they are little, they carry Meſſages to the Maid Servants, and Solicit for others, I will not give a courſer Name; if great, they plead their own cauſe, and either may redound to the diſhonour of the Family.

The Old Duke of *Alva* ſeeing an overgrown Page going into the Womens Apartment, he call'd him and ſaid, *Go bid the Steward either Geld you, or ſecure your Eſcape*; he meant if he were not Gelt, he muſt fly, or his Life would be in danger for that familiarity with the Women.

A Misfortune happened in a Ladies Houſe, and it fell out ſo unſeaſonably, that they were forc'd to ſend for the Midwife for one of her Servants late at Night, the Meſſenger cry'd out loud in the Street, as he thought, the more to pal-

palliate the thing, *Miſtreſs Midwife make haſt to ſuch a Ladies Houſe, for one of her Governants is in Labour.* Obſerve, what a Proclamation to be made in a Street. Who could be ſo much blamed for the diſhonour of that House, as the Maſter of it? When a Heath takes Fire, they ſweep the ways that be between the Buſhes, that no Straw, Stubble or Shrub may convey the Fire acroſs. Theſe Straws, Shrubs and Twigs often raiſe great Conflagrations. Let the Houſe be always clean, and well ſwept, it is not only cleanlineſs, but a great eaſe.

I muſt ſpeak of Female Servants, and would be glad to whiſper, if Writing could be raiſed higher, and ſunk lower as the Voice can: As to the Number, every one muſt proportion it to his Quality, and have a care of exceeding his Fortune. The Cuſtom of other Countries in this particular, is to be preferred before that of *Spain*, there Ladies of great Quality do not keep above 2 or 3 Maids about them. I had as good here as elſewhere, whilſt I think of it, tell you a witty Saying I heard from a famous Preacher? it is this, He who

who ſpends leſs than he has is a Wiſe Man, he who ſpends what he has is a Chriſtian, and he who ſpends more than he has is a Thief. In a well Govern'd Family, there ſhould be no Exceſs in any particular; and if there muſt be a Want, let it be of that which is leaſt viſible, ſuch as Maid Servants, for they ought to be leaſt ſeen in the Houſe, but not the moſt unfit for ſight. If it were only to prevent the trouble they are to a Family, we ſhould endeavour to have as few of them as may be. It is not convenient the Lady have any particular Favourite, they muſt be all equal in her eſteem, ſtill with reſpect to their degree. All muſt love her, ſhe be kind to all, they all be Servants, ſhe Miſtreſs of them all; let her not become a Friend, or Companion to any.

I muſt needs tell you a Story, I relate, but do not force it upon you. A great Man, very Wiſe and politick told me, That as ſoon as his Wife began to favour one Maid more than another, if Young, he made Love to her, till the good Lady growing Jealous, turn'd her off, or at leaſt did no longer favour her;

her; if old, he Bought her with Money and Gifts, and then the Lady being ſuſpicious could not endure her. This diſtracted the VVife, and pleaſed the Husband, ſo that ſhe perceiving it at length, never gave more Countenance to one than the reſt. I look upon this as too far ſtretch'd a Contrivance, but he was very proud of it. This is by way of a Story, not Advice. Since we are about it, what more occurrs relating to VVomen-Servants, ſhall not be omitted; if I ſeem tedious, conſider I inſiſt the more upon this Point, as being that on which the Honour and Peace of Marry'd People has a great dependance. VVomen, that like the River *Nile*, have their Origin unknown, and it cannot be found whence they come, are as much to be avoided as the Crocodils that River breeds. There are ſome that affect Greatneſs, others that boaſt of their high Kindred: Pray God it be not by Affinity: many that give out they are Baſtard Daughters to Noble-Men, which (if ſuch) being ill Bred by their Mothers, are unfit to make good Servants; ſome who pretend to be parted from their Husbands, others whoſe

whoſe Husbands have been gone many Years ago for *India*, none of theſe ſorts are ſafe, and perhaps nothing they ſay true. Theſe VVomen are commonly VVits, underſtand Muſick, Act and Mimick what they ſee, bring up new Faſhions, are great Embroiderers, fine Semſtreſſes, and with ſuch like Charms bewitch their Ladies; who not reflecting upon the hidden Danger, are eaſily drawn into their Snare; they are cheriſhed and eſteemed, and then liſt themſelves above their Fellow Servants; thus the Houſe is put into confuſion, and yet this perhaps is but the leaſt part of the harm. They relate ſtrange Intrigues to their Ladies, often ſhow them how to overcome Difficulties, and bring Examples of ſuch caſes; in fine, they are like the Itch of Honour, which being a baſe and loathſom Diſtemper, is yet by ſome counted pleaſant, and does a delightful harm to the Perſon it has taken poſſeſſion of. It is worth Conſideration, whether it is convenient to be ſerved by Perſons of great Abilities and Parts; if of known Probity, it were not amiſs. Yet we ſee the greateſt danger is in them

them; for Fortune is always at variance with Nature; whom one favours, the other always ſlights. A Friend of mine very well expreſſes this; writing *That Muſick, Poetry, Valour and Love are the four ſides of Folly, not but each of them is commendable*: but, becauſe theſe and the like good Parts are the Lot of Perſons, in other reſpects inconſiderable, and of weak and ſlender Judgments. When the VVife ſignifies a deſire of entertaining ſuch Perſons in her Service, the Husband may obſtruct it with Courteſy and Kindneſs, ſo that he rather ſeem to divert, than oppoſe it. He may tell, her Laces are to be had at the Exchange; they who make the Dreſſes, have the neweſt Faſhions, and all things are bought cheaper than made; for nothing is good or cheap, that is purchaſed with uneaſineſs and diſcontent.

The beſt ſort of Servants are the Daughters of thoſe that have ſerved in the Family, of whoſe Affection and Fidelity, Proofs have been given; the Children of Tenants, or Neighbours, people that have been long known; all of that Rank of people that are not, nor

ought

ought to be aſhamed to ſerve, and by whom the Miſtreſs may without Regret or Vanity, expect to be attended.

There are certain VVomen in the VVorld that are taken in as Gueſts, to keep them from harm. I will never encourage Entertaining of them. Many Ladies are proud to protect ſuch VVomen in their Houſes. I would not be againſt doing Good, but it is an undiſcreet Charity, to take burning Coals out of the Fire that they may not be conſumed, and put them into ones Boſom to burn it. This is not ſo general a Rule, but the Husband as he finds occaſion, may diſpence with it.

In our days, contrary to the antient Practice, it is grown a Cuſtom, for the VVomen-Servants to be as well Cloathed as their Miſtreſſes. They uſe Policy, perſwading their poor Ladies (whom thereby they make poorer) that it is for their Credit their Attendance ſhould be as well Apparrelled as themſelves, and bring Examples of others of leſs Quality, whoſe Maids are better Cloathed. Thus it often happens, the Miſtreſs is not known from the Maid; and the Miſtake is much more excuſable, than that they

they ſay was made by a Tenant of a Nobleman, who was very Young and newly Marryed. The Tenants coming into the room where the Bride and Bridegroom lay, and perceiving no difference between them, the Hair of both being Plaited, and neither having any Beard, he innocently asked, *Which of the two was the Bridegroom? for to him he would deliver his Meſſage:* With how much more reaſon might more judicious Perſons now a-days, ſeeing Miſtreſſes and Servants in the ſame Dreſs, ask, *Which was the Lady?* The leaſt inconvenient this Cuſtom brings, is the exceſſive Charge, which yet is ſuch, that if we conſider the care and trouble ſome Maſters go through, to ſupport the Vanity of their Servants, the Slavery of the former is much greater in providing for the latter, than theirs in ſerving the others.

Experience teaches us, of how ill conſequence this Extravagancy in Servants Apparel, generally is: they ſeeing themſelves ſo Gay, grow Proud, and endeavour to improve the opportunity to make their Fortunes, and ſtriveing by thoſe means to better themſelves,

often run into ruin: it is the Husband's buſineſs, to appoint what rate the Apparel of each muſt bear; Women muſt be allowed all Neatneſs and Decency, but not all manner of Gaudineſs; every Servant muſt be Cloathed according to her Place.

Let them not be permitted to entertain Gallants, or encourage Courtſhip; this is but uſed of late years, and very needleſs: That Allowance can only be tolerated in Palaces, where Dread and Reverence ſuppreſs Malice, which even there often breaks looſe and violates the Immunity of the Place. Great care is to be had, what Kindred of both Sexes follow them; Coſins and Brothers-in-law, unleſs very well known, may ſpeak with them at a diſtance, and if they converſe not at all, it is ſo much the better. It is a Diſeaſe, to ſuffer Maids to go to their Siſters or Aunts to be cured: there is Danger, in permitting them much to ramble Abroad, tho' with an Old Governant to overlook them. Too much Friendſhip among them is dangerous, much Whiſpering and Secrets are ſuſpitious: they are not to be ſuffered to call one another by

Nick-

Nick-names of their own framing, as Husband, Granny, Goſſip, or my Love, my Dear, and the like; for this, tho' of it ſelf it be not bad, is in my opinion, only a Practice like playing with Foils, that they may become expert to do Miſchief.

Yet would I not give the Advice to Maſters, that *Machiavel* does to Princes, *That they ſow Diſcord among their Servants; that ſo every one being falſe to his Fellow, they may be all true to the Maſter.* A Marryed Man muſt be vigilant, but muſt not expect to obtain Unity by evil means, that is only found (if any where) in a peaceable and well-governed Houſe. I do not pretend to immure, or wholly ſhut up theſe Women, nor refuſe them what is fit and decent; I only hint where the Danger lyes, that by the care of the Maſter, the Miſtreſs and Servants may eſcape it. Above all things, the Maſter muſt endeavour to be belov'd by the VVomen-Servants, and to this purpoſe is to treat them with all imaginable Kindneſs; and if he finds their Miſtreſs wrong them, he muſt appeaſe and rectify all. Let him not appear more zealous for any one in

particular, but carry an even hand with all. Liberality is of great force to attain this end, giving them ſometimes what they don't expect from him.

As it is requiſite for the preſervation of our Health, that there be a harmonious Agreement between the Head and other Members of the Body, ſo there muſt be Concord and Unity between the Maſter of a Houſe and his Family, to live with Pleaſure and Satisfaction. VVomen are the moſt ſubject to raiſe Diſcontent, and cauſe a Diſturbance; therefore it is requiſite, to carry it very fair and even with them, leſt they being diſcompoſed, infect and poiſon the Happineſs of the Houſe.

Now, Sir, as a Reward for the Danger I have expoſed my ſelf to, in diſcourſing with ſuch freedom, I deſire you will read and keep to your ſelf this advice: for altho' my preſent condition ſecures me from their Indignation, yet the memory of Paſt-Suffering makes me ſtill dread and ſtand in awe of them.

Part of what I have ſaid in relation to the VVomen, may be applyed to the Men-Servants. The firſt Point I will touch concerning them, is, that no one of

of them be ſo diſtinguiſhed from the reſt, that it may afford any ground of Suſpition to the Miſtreſs. This often happens when Favour is indiſcreetly placed on any one; for VVomen are apt to ſuſpect thoſe Servants are employed by their Maſters in ſcandalous Affairs; and they chiefly diſaffect thoſe that are of old ſtanding, as believing them the Managers of their Youthful Extravagancies: if this happen, let the Husband convince his VVife, that rather than ſhe ſhall be diſſatisfied, he cannot only exclude that Servant his Favour, but baniſh him his Houſe; and if requiſite, let him do it: for in this caſe, the ſupporting ſuch a Servant, is a confirmation of the VVives Jealouſy. I dare anſwer, a kind Woman that loves her Husband, will be ſatisfied to know it is in her power to be rid of that Eyeſore, ſince the diſpoſal of it is left to her. Women are often like Colts, that go better when you give them their Head, and they think themſelves at liberty, than when they are Curbed, and under Reſtraint.

Paſſion and Roughneſs is not a cure for Women; they are to be treated

with Meekneſs and Civility. If any Artifice were allowable between Married People, I ſhould think it a good Rule to make a Woman believe, ſhe cou'd do any thing with her Husband, and yet in reality, ſhe ſhould have no farther power over him, than to obtain things reaſonable. A VVoman of ſenſe is to know, ſhe is obliged to honour whom her Husband honours; and an honeſt Man, that he is to encourage none to diſreſpect his VVife.

It cannot be deny'd a Maſter, to have more kindneſs for one or more Servants than for the reſt, according as each has merited by his Service. Take this as a general Rule in this caſe, that no body is ſurprized to ſee a Servant that has deſerved well, in Favour; but all the VVorld is miſtruſtful, when they ſee a known unworthy Servant preferred. This extends to Men of Quality, Noblemen and Princes.

Tho' all Men ought to be cautious in chooſing Servants, yet Married-men particularly. Thoſe who value themſelves on their Courage, are turbulent; ſuch as are Muſicians, are reſtleſs; thoſe that are Amorous, unfaithful; thoſe who

who ſet up for Beau's, impertinent. The beſt are Men well-born and well-bred, and who have a ſenſe of Honour; theſe are their beſt Qualifications. Let the number be ſuitable to the Eſtate, as has been ſaid of the VVomen. The Houſe of a diſcreet Man muſt be always kept at a ſtand: yet this equality may be diſpenſed with upon ſome occaſions. Weddings, the Birth of Children, Preferment, and publick Rejoycings, require ſome increaſe of Family, which is needleſs to be continued when that time is paſt; and it would look ill to paſs-by ſuch times, without making ſome exterior Demonſtration; for the VVorld will not judge that Frugality to proceed from Prudence, but Avarice.

I remember a Court-Paſſage to this purpoſe: I happened to be at Court when a King ſent an Embaſſy to the Emperor; the Perſon appointed was of great prudence; he added nothing to his former Retinue. The Miniſters looked upon this Frugality as a Crime: and becauſe the King had ordered this Affair whilſt he was Sick, ſome unlucky people ſaid, *His Majeſty ſent that Ambaſſador on his behalf in that nature, be-*

cause he had vowed, if he recovered his Health, he would go barefoot to a certain place of Devotion in Germany.

What is said of the Number, may have some relation to the Entertainment of Servants. Their Diet must always be plentiful; nothing so much obliges People that aim not high, as good Feeding, which is a Satisfaction, or Misery they go through twice a day: as to the Cloaths, they (as has been said) may be better or worse, according to the time and occasions that offer. But to be more plain in this case, I look upon it as the wiser course, to Cloath and keep a Table for the Batchellors, then they are fed and clean: if they have Money, they play or spend it lavishly, and then starve. This is the danger of those that are come to Years of Maturity; for those that are young, hear what a Courtier of Quality used to say, *That his Pages were never without the Itch, till he brought them to lye with his Wifes old Governants.* One instance more: A Prelate of a very strict Religious Order told me, *He always kept his Fryers hungry, that they might still be thinking how to feed better.*

The

The contrary muſt be uſed with Servants, for their Thoughts are not ſo bad when their Bellies are full.

Having ſetled the Marryed man's Family and Retinue, let us ſay ſomething of the Wife, and then will give further Directions in all other Affairs. My intention (as has been already ſaid) is not to give Advice how to chooſe a Wife; theſe Remarks are for one already Marryed, and that has made a good Choice.

It has been often asked, Whether it is convenient to make uſe of thoſe good Parts nature has endowed her with, as Singing, Dancing, compoſing Verſes, and other the like Accompliſhments to be found in ſome Women, and which more might have ſhare in, were they not modeſtly ſuppreſſed? This Queſtion asked of me, would put me to a ſtand, becauſe it looks like Malice and Impiety, to hide, and in a manner deſtroy thoſe Perfections God has beſtowed on another; and yet it is almoſt impoſſible to reſtrain the uſe of them, within the bounds of Prudence and Decency.

The Princeſs *de la Roche Suryon* in *France*,

France, who was a most discreet Woman, and unhappy in a Husband, used to say to this purpose: *That of the Three Faculties of the Soul, which she had when she Marryed, her Husband had taken Two, and left her but One, which she would willingly give him; for that She neither had Will nor Understanding, and only retained the Memory that She had once possessed them, which served only the more to grieve her for the loss.*

To be too well Accomplished in some Women, is a thing of dangerous consequence; because it carries its own Recommendation, needs no Helps, and Prudence failing in the use of it; what seems a Blessing, turns to a Misfortune.

It is very commendable for a Woman to Sing to her Husband and Children, and it may be permitted her to Dance, if very young, in her own Apartment: I cannot approve of carrying Castanets in her Pocket, learning wild Catches, and dancing Jiggs; these are all incentives of Lewdness. To Rally, and set up for a Wit in every Company, at Church, at Court, at the Play, is most pernicious, and hard to prevent; for no body repents of that which gains Applause,

plauſe, be the means good or bad. Let the Husband keep a watchful Eye; and if he reclaims her, it is a great Work: for as yet, I never ſaw any that was ſick of that Diſtemper, recover.

'How diſagreeable will this Doctrine 'ſound to many of our Ladies, and yet 'how highly commendable it is? I 'have ſpoke, tho' little, more than will 'be grateful to many, in relation to 'their Wit, and will not therefore far-'ther incur their Diſpleaſure on that 'account. One word as to Dancing 'and Singing: For the firſt, I believe 'all the Devils in Hell held a Council 'to invent it; for doubtleſs, never any 'thing turned more to their Account, 'or was more deſtructive to Human 'Kind. More Deſigns have been ſet a 'foot, more Intrigues carryed on, and 'more Women debauched by Dancing, 'than by all the other contrivances of 'Lewdneſs yet found out: the very 'invention of Balls had no other end, 'but compaſſing of Women, otherwiſe 'not to be attained; the Invention has 'been improved, and ſeems now to be 'at the height. Dancing-Schools are, 'and have always been accounted by

'the

'the wiſer ſort, no better than Semina-
'ries of Vice, to inſnare young inno-
'cent Women, and ſupport experien-
'ced Sinners. In fine, Dancing is rec-
'koned the grand Accompliſhment, and
'in reality, it is the grand Introduction
'to Lewdneſs; it is called an Ornament
'of Carriage, and is a depravation of
'Manners; it is eſteemed a Perfection,
'and is the moſt noted Rock for Ship-
'wrack'd Vertue. I am not inſenſible,
'I draw upon my ſelf the Indignation
'of the Beau's, not becauſe they believe
'this opinion falſe, but becauſe if re-
'ceived, it would cut them off the great
'Advantages they make by this Exer-
'ciſe, towards debauching Young Wo-
'men: I incur the Diſpleaſure of thoſe
'Ladies, who think all things good and
'lawful, that are for Delight. But above
'all, the Dancing-Maſters Anger will
'(with moſt reaſon) be provoked, by
'expoſing what is their Maintenance.
'None of them need be offended; they
'will be no loſers by wholſom Do-
'ctrine: for the World is too wicked
'ever to be reclaimed. Singing is a Hea-
'venly Perfection, if a Woman has diſ-
'cretion to know, when to uſe and when

'to

'to forbear it: it is always commen-
'dable for her, to divert her ſelf, to
'pleaſe her Husband, to be ſociable a-
'mong other Women; but to be heard
'to Sing in the company of Men, with-
'out an expreſs Command of her Hus-
'band, is not only vain, fooliſh, and un-
'decent, but ſavours much of Impu-
'dence: A Wife that Sings to other
'Men beſides her Husband, deſires
'to be admired; if admired, ſhe would
'be beloved; and ſhe who deſires to be
'beloved, has no love for her Honour.
'The Husband, who delights to have
'his Wife Sing among other Men, takes
'a pleaſure ſhe ſhould be admired, and
'conſequently merits all the ill Conſe-
'quences that are likely to follow.
'There are Times and Perſons exempt
'from the ſeverity of theſe Rules; a
'prudent Man well knows how to diſ-
'cover them, and what is ſaid to pre-
'vent Exceſs, muſt not be underſtood
'wholly to debar a modeſt and decent
'Liberty.

We are now come to the confuſion of the Cuſtoms of the Court. I am in great fear, leaſt I ſhould begin not to know what I ſay, if that be not done already.

What

What limitation can be aſcribed to Collations, Play, taking the Air, Company, Goſſips and Friends? I wiſh I could ſee ſome Rule or Bounds to theſe things, whoever it were that aſſigned it.

There are ſome things in themſelves indifferent, that are made good or bad only by cuſtom; others in themſelves bad, tho' never ſo much uſed, can never be made good; and others that being bad, at length by cuſtom become tolerable. Sir, I wiſh you could gueſs at theſe things, without obliging me to to declare them; but I will do it by very obvious Examples. Faſhions in Cloaths, I look upon as things indifferent; when Fardingals were wore, they were thought good and decent; ſince left off, they are become abſurd and ridiculous. I have a Book writ by *Alonſo Caranca*, againſt Men wearing their Hair long, and another compoſed by *Pedro Mexia*, which does not ceaſe exclaiming againſt its being wore ſhort. This is the effect of Cuſtom; for when the one of theſe lived, it was the Faſhion to wear long Hair, and the ſhort was thought ſcandalous and unbecoming;

and

and in the time of the other, ſhort Hair was uſed, and to let it grow out, looked prepoſterous. Theſe are the things, which being in themſelves indifferent, are by cuſtom made good or bad.

In the *Low-Countries*, and *Germany*, (we may add *England*,) it is an Act of Freedom, Friendſhip and good Nature, to drink till they loſe their Senſes. Here Cuſtom cannot juſtify, or make good what of it ſelf is a Vice, and naturally bad.

Formerly any thing eaten above once a day, broke Faſt; Cuſtom has introduced eating Collations, and it is allowed good and lawful. This, and many ſuch Practices, brought up only by cuſtom, became allowable, and are not accounted vicious.

Behold here the power of Cuſtom! Let us allow Women their Faſhions, their Viſits, their Walks, and the like; things, tho' not good in themſelves, now authoriz'd by Cuſtom: but I muſt be bold to tell you, and all the World, That extravagant Play, diſorderly Feaſting, late Hours, too much haunting Company, eſpecially ſuch as is not creditable, are the things which no Cuſtom,

ſtom can juſtify, or make tolerable. Where the Husband finds theſe Evils growing, let him put a ſtop to them in time, before they take Root; they generally ſpring from Idleneſs, and vain Deſire: let him therefore remove Idleneſs, by employing her in the care of the Family, and change the Deſire for another of more Honour and Advantage, as the deſire of living peaceably and contentedly with her Husband, aſſuring Her, that cannot be whilſt She follows thoſe Courſes.

A Perſon of great Quality ſpeaking in the behalf of a Servant in diſgrace, to his Prince, in my hearing, he ſaid, *Let him continue in Diſgrace; for before I excluded him my Favour, I courted him to take me into the number of theſe Friends for whom he forſook me, and he would ever leave me to ſtick to his Friends.* In the ſame nature, a Husband may court his Wife; and if he cannot prevail, ſhe deſerves the ſame Puniſhment.

It is a very hard Caſe, that the Miſtreſs of a Houſe ſhould love every thing but her Houſe, as appears by thoſe who are never in it, or when they are, it is only to help to ruine it. I ſaid, it

was

was convenient to employ the Wife in the Government of the Family; it is good and convenient, not only in order to keep her out of Idleneſs, but to eaſe the Husband of that Burden: thoſe trivial Affairs are not fit to employ a Man's Thoughts, and they are proper for a Woman. You would laugh to ſee an Elephant carry a grain of Wheat in his Trunk, and you admire to ſee a poor Ant drag it along: therefore our Proverb wiſely ſays, *The Husband in the Market, the Wife at home.* Thoſe Husbands who will pry into every thing, are as much to blame, as they who will look to nothing.

In fine, it is convenient the Wife have the care of ordinary Houſhold Expences, to pleaſe, to employ, to let her ſee, ſhe is intruſted, to buſy her with thoſe Thoughts, and divert her from others: if ſhe does it well, what greater Happineſs! the Husband may reckon, he has found a Servant as good and as true as himſelf, who ſerves him for nothing: if ſhe does it not ſo well, the Evil is tolerable. How much better is it, the Wife ſhould waſte ſomething, than a Servant? if ſhe does amiſs, 'tis againſt

her will, or at leaſt with ſome Fear and Shame; and perhaps the Servant will do ill wilfully, and without any regret. The Houſes of the common ſort, are generally beſt managed, becauſe they follow this Rule; the one brings, the other ſaves.

I am of opinion, Money ſhould be delivered by ſmall Parcels to a Woman, towards the daily Expence: not to keep them miſerably, but becauſe many of them (when they have much) ſpend profuſely. The Husband may let her know, he is but as it were, her Caſh-keeper, that ſhe may have recourſe to him, as freely as ſhe would to her Drawers; let him not only ſay ſo, but make it good by his Actions. He may praiſe her Management, and admire her Frugality. A good Taylor ſhews his Art in little Cloath, and a good Coachman in narrow Streets. I dare undertake, if the Woman affects Praiſe, the Expence will be leſs the next Month.

To ſave the Diſguſt of calling her to an Account, let him tell her what he ſpends; and this confidence he puts in her, will oblige her to do the ſame.

Theſe

Theſe Accounts between Married People, are never to be ſtrictly Ballanced; it is enough the Wife owns her ſelf accountable: the conſequence will be, that a VVoman never thinks her ſelf abſolute Miſtreſs of what ſhe poſſeſſes; She muſt ſpend with fear, and keep with fear, but never be deprived of what ſhe ſaves, and will then be as thankful for what is not taken from her, as what is given her.

It is a Cuſtom now (eſpecially among the great ones) to ſettle the Wifes Allowance in the Articles of Marriage. I would adviſe thoſe that have promiſed, to perform it; and ſuch as have not, never to promiſe it. Marrying an Heireſs, breeds much inconveniency in this particular; for Heireſſes pretend to be Miſtreſſes of their own, and to have more Power over it than their Husbands: when a VVife pretends to this, ſhe muſt be informed, that he who is Maſter of her Perſon and Life, is ſo alſo of her Eſtate. Who is there that gives a Diamond Ring in a little Box, but gives the Box with it?

'The Rigour our Author mentions, in 'truſting the VVife with Money, muſt

'be underſtood, where VVomen are 'not found capable of manging much, 'and are laviſh of it: For he is unwor-'thy of a good and prudent Woman, 'who having ſuch a one, does not en-'truſt her with All, and make her as 'abſolute in the Diſpoſal of it, as him-'ſelf. But I have before touched this 'Point, and will only add, That a pru-'dent and vertuous Wife ought to poſ-'ſeſs entirely the Heart, and the very 'Soul of her Husband, and conſequent-'ly cannot be debarred the command 'of his Fortune; all he can give, is 'ſtill leſs than ſhe deſerves.

It is needleſs to ſay much about her Cloathing; let her Cloaths be ſuitable to her Age, and change Apparel as ſhe riſes in Years: In this, particular regard muſt be had to Children, Health, the Preſence or Abſence of the Huſband, as alſo his Age. If any Rule can be aſcribed, I am of opinion, that till ſhe has bore three Children, or is Five and twenty years of Age, all Gaity may be allowed; but even within that time, it may riſe and fall: for the very Ornaments of Churches are changed, and ſometimes they are put into Mourning.

I abhor

I abhor certain Gay Things always trimmed up, and ſet out with Embroideries, and Jewels that look like Queens of *May*, or Queens on a Stage. If a VVoman is Beautiful, let her have ſome confidence in her Beauty, without the continual addition of borrowed Charms; if ſhe is Ugly, let Modeſty reſtrain her.

A witty Husband that had one of theſe Gaudy Wives, uſed to ſay, *That when he ſaw her in that Dreſs, it rather ſtirred him up to Devotion than Love; becauſe ſhe ſeemed not to him as a Lady well cloathed, but as ſome religious Image adorned.*

Others are made up of nothing but everlaſting Polvilloes, Sweet Pouder, Amber, and all manner of Perfume: Smells and they are much alike; Women and Perfumes are all Smoak. Were theſe Sweets compounded with ſome grains of Diſcretion, there is no doubt they would be much more pleaſing. I confeſs, I always loved Neatneſs in the Houſe and about the Perſon, but ſo, that what ſhould be Decency be not turned into Foppery. I remember, I have read and heard of the Emperor

ror *Ferdinand* II. Father to him now Reigning (if he can be ſaid to Reign,) *That he would not lye in a certain Room, becauſe it was Perfumed:* If it was an Antipathy, the thing was excuſable; if only Fancy, it was very impertinent. Some are of opinion, it proceeded from Zeal; for that *Ferdinand* believed, Perfumes were only due to God. It is alſo ſaid of our King *Sebaſtian*, *That he was not at all fond of Perfumes:* I know not how this comes to paſs, for having always heard, Things that are Excellent, called Royal, are fit for a King. I thought all good Things were Royal, that is, grateful and acceptable to Kings; but Experience teaches us, this Rule is not infallible; yet it is a certain ſign of a good Inclination, to affect all things that are good. I know not whether ſo much Logick be applicable to Womens Perfumes; let it ſuffice, if the uſe of them is no Vertue, that at leaſt it is no Vice.

As to Sweet-meats and Preſerves, theſe things being uſeful for weak Stomachs, for the Sick, and for Oſtentation, they ought to be allowed, yet ſo, that the Expence made in them be not want-

wanting for more neceſſary uſes. It is very convenient VVomen be allowed to pleaſe themſelves with Curioſities of their own making, that they take Pride in the VVorks of their Hands; for being taken up with thoſe Houſhold Affairs, their Thoughts are well imployed, and it is commendable.

The Furniture and Ornaments of the Houſe, may be alſo included under this Head; it being an excellent Employment for a VVoman, to buſy her ſelf about them, and commendable in the Husband to encourage her. Theſe things are ſerviceable, diverting, creditable, and are a Treaſure for the Children; and very often there is more got by them, than by ſending Ventures to *India*; for there is no old rich Tapiſtry or *Turky* Carpet, but is of great Authority, to make the VVorld believe, there are Portions in that Houſe of many Thouſands of Crowns.

Receiving and paying of Viſits, is a tireſom Encumbrance. I have before touched this Point, but not to content; much might be ſaid, but all is not fit to be committed to Writing. I cannot orbear telli ng, what a Man of ſence

(who had none of the best Wives) said to me; after making many Complaints against his Wife, he concluded with these words; *Yet after all, what most troubles me, is, that She is so well beloved.* And in truth, too many Friends are very troublesom; for all Friends are not such as they ought to be. What formerly was usual, as giving a Glass of Wine, became a Collation, from a Collation it rose to a Feast, and now I know not what Name to give it. I cannot understand what Friendship there is in ruining one another, destroying their Families with needless Expences, and tormenting their Husbands with continual begging what cannot and ought not to be granted: if this Profuseness tends to express Love, that Friendship is base which is grounded on Prodigality; if to shew Grandeur, that is a needless demonstration among Friends.

A Gentleman fell Sick with Grief and Concern, to see himself loaded with Debts, through the Excess of his Wives needless Expences; he being in a high Fever, and seeing a Dish of Preserved Citrons which his VVife used to treat with, tho' very dear; the poor Sick Man said,

ſaid, *Give me that Citron, for I will eat it all.* His VVife begged he would not eat it, *becauſe Citron adds Fire to a Fever*; and he anſwered, *I know it is the Fire that conſumes me*; *but I would try whether Citron have the ſame property as a mad Dog, whoſe Hair applyed to the Sore made by his Teeth, is a certain Cure.* One of his Servants was no leſs witty; for being asked by a Gentleman, *Whether he might ſee his Maſter?* He Anſwered, *My Maſter is not in a condition to be ſeen, for my Miſtreſs and her Company are eating him for a Collation.*

Let the Husband now and then, give his VVife ſome wholſom Advice; warn her, neither at home nor abroad, ever to jeſt upon, or nick-name any body; Women ſo nick-named, if the ſence be good, are proud of it; if bad, will make a return; and Men will complain, or ſeek to return Thanks. That ſhe make no Reflections on the Actions of others, Whether ſuch a Man has a Kindneſs, or Courts ſuch a Lady! it looks ill in a Lady, (who ought only to think of her ſelf and Family,) to concern her ſelf with the Thoughts of others. That ſhe neither much praiſe nor

nor diſcommend any Man. This ſo different effect generally in Women, ſprings from the ſame Cauſe. I always drew the ſame concluſion from *Womens* ſpeaking very ill, or very well of any Man; and the worſt is, I was never deceived. VVomens Diſcourſe ought to be about their Work, the Seaſon of the VVeather, Complaints of their Maids; and I will allow them to complain of their Husbands Unkindneſs, even tho' it be falſe. Becauſe theſe are narrow Limits, they may be permitted to praiſe or condemn the Faſhion of of their Cloaths, to like or diſlike the Fancy, ſo they do not extend to interpreting of Colours.

'This in part, is too ſevere a Reſtraint 'to be put upon our *Engliſh* Ladies, and 'even not fair or honourable, in one 'Point. The *Portugueſe* Women being 'confined, and bred in Ignorance, may 'ſuit with it; but ours, uſed to a great-'er Freedom, and brought up to more 'Underſtanding, ought not to be deny-'ed the uſe of that Judgment their Edu-'cation has given them. Their Diſ-'courſe muſt be free with Modeſty and 'Reſpect to decency, no Reflections on 'any

'any body, no prying into others Lives, 'no censuring of Actions, no extolling 'of particular Men, no railing at their 'own Sex, not too much of Learning, 'not over-much Godliness; all these 'things are equally Scandalous and 'Dangerous. The World is wide e-'nough, to supply them with Matter in-'offensive, and all that a Woman un-'derstands, and is not against Modesty 'and good Manners, may as justly be 'the Subject of her Entertainment, as 'of the most Learned Man. That Point 'allowed by our Author, which I men-'tion as not honourable, is the allow-'ance he gives a Wife to complain of 'her Husband's Unkindness, even tho' 'she accuse him wrongfully. A Ver-'tuous Wifes Complaints, tho' never 'so just, ought never to be heard but by 'her Husband; to him alone she ought 'to make known her Grievances, with 'Affection and Submission, and from 'him alone expect Redress. A Father 'is not (if possible) to hear such Com-'plaints, much less to have them made 'the Town-talk, by putting them into 'the mouth of every impertinent Visi-'tant: But above all, if those Com-

'plaints

'plaints be unjuſt, how much more un-
'pardonable is the VVife, that expoſes
'the good Name of her Husband, with-
'out any Fault committed on his ſide?
'Any Diſcourſe is more pardonable,
'than that which is deſtructive of the
'Reputation of our Neighbour; how
'much worſe then muſt it be, that
'ſtrikes at the Credit of a Husband?

I come once more to Female Friends, and cannot but obſerve, That the name of Friends and Enemies in *Portugueſe*, differs but in one Letter; the one being called *Amigas*, the other *Imigas*: I am ſo wicked to believe, VVomens Friends have done them more harm than their Enemies. Therefore I commonly ſay, Men are ruined by their Enemies, and VVomen by their Friends.

It is proper, reaſonable and good, to go to Court, but it muſt be very ſeldom, as upon the Birth of Princes, Marriages, Feſtivals, Sickneſs of Princes, their Recovery, upon occaſion of Happy News, and the like, and not otherwiſe. It is not ſo becoming to go alone; let the Company be always good, but not of Perſons of greater Quality, (unleſs the firſt time,) for their

their Authority takes off from the Reception every one expects to find in Courts, and all other places: it often happens VVomen take upon them, pretending to be in favour with Queens and Princesses; this produces much Trouble, and no Profit: and sometimes they make use of this pretence, to cloak all their loose Actions, (as some Servants who stop their Masters mouths, when they have been idling abroad) by saying, *They have been at Church.* Thus, often good things are made a cloak for the bad. Upon pretence of going to Court, VVomen grow idle, and the care of the Family is neglected. It is enough for a VVoman of Quality, that the Queen knows her; she will value her the more, for carrying her self with Discretion those few times she sees her: An Express raises the Expectation of all Men; no body takes notice of the common Post. It is dangerous and expensive, for those who are not imployed in the Service of Princes, to aim at their Favour. A Courtier compared the Court that is to be made to Ladies and to Kings, to the use of a *Lemon and Orange*; the *Lemon* must be squeezed hard,

hard, and it yields the better Juice; the other is to be squeezed but lightly, or else it is bitter. Ladies require much Attendance; Kings need only now and then be seen: therefore one wisely said, *That Princes and Fire were best at a distance, because, near they Burn, and at a distance give Light.*

Too much preciseness in frequenting the Church, is meerly Formality: there is no doubt, it is good and commendable to go to Church at the usual times, and on proper days; but all things that are good, are not convenient at all times. Let the VVife have reason to believe, she may go always; but let Kindness and Courtesy prevail with her, to forbear sometimes.

A Married Man being asked, *Where his Wife went to Church?* answered, *Wheresoever there is Musick.* In *Spain*, I knew an antient Lady of Quality, VVitty and very Vertuous, who when she got into her Coach, and the Coachman asked, *Whither he must go?* used to Answer, *Where there is most People.*

'I will not make too bold in this par-
'ticular, for fear I be judged Prophane,
'as obstructing Devotion; but that is
'not

'not my design, only the abuse of it is 'here meant. That haunting of 'Churches used in *Portugal* on Festi-'vals, tho' in another nature, is not ill 'imitated in *England*. Six of the Clock 'Morning Prayers and Evening Pray-'ers (in Winter) are the Delight of 'some Ladies; they had rather go a 'mile on Sunday, to *Covent-Garden* 'Church or *White-Hall* Chappel, than 'to their Parish, tho' their House join 'to it: this is a desire to be seen by 'Men, not by God; his Presence is 'equally in every Church, but the 'Company is not the same. The Hus-'band of such a Wife has cause to con-'sider, Whether of them it is that 'draws her.

Well, since I have descended to so many particulars, I will venture a little farther, it will divert so much serious Reflection. I cannot approve of Trimmed Lap-dogs, that have mystical Names: Being in a Church, a Page came running out of Breath, to ask me, *If I had seen such a Ladies Delight, that was lost?* And, having asked what the Ladies Delight was, found it was a little Dog of that Name. Parrots and

and

and Monkies are needleſs Troubles, and often inſpire ill Thoughts. Miners by the Graſs, and Flowers that grow upon the Earth, know whether there be a Gold-Mine or not: Exterior Signs diſcover what is within. I begin to be ſo impertinent, I ſhall not leave a Bird. What is the uſe of Singing Birds, that in Summer begin to whiſtle with the Day, and are ſaid to divert the Thoughts in the Morning? What better Employment for a Womans Thought, than the Husband that lyes by her ſide. Little diverting Blacks, witty Foundlings, ſilly Country-Fellows (who ſometimes are not ſo ſilly as they appear) cloathed in ſeveral Colours, who have liberty to go where they pleaſe, are not fit, nor would I have them be ſeen in a Houſe: all theſe things in my opinion, are Prejudicial, and I ſhould be glad they were removed from the Houſes of all my Friends. I proteſt, I ever loathed the Ladies in Romances, becauſe I always found Lap-dogs, Lions and Dwarfs, about them: ſo great is my Averſion from that ſort of Vermin, that I cannot bear with them in Fabulous Books; think how I ſhall

like

like them when real. But it is no reason my particular Fancy should make a general Rule, let this pass as a caution to any Man, that is of the same depraved humour.

The *Spaniards* highly commend good Housewives, who love home and mind the Affairs of their Family; they extol them so much because they are scarce; and it is hard to find such a Woman among them. However it is said of Queen *Margaret*, Mother to *Philip* the Fourth, that she and her Ladies Embroider'd, and Sold their Work, the Profit whereof was given to Nuns. So did the late Queen of *Portugal*, and her Aunt Queen *Catherine*, who Enriched Monasteries with their Work, many pieces whereof are yet to be seen.

Margaret de Valois, who was Queen of *France* and *Navar*, whose Writings I admire, and whom I look upon as the Wisest Woman of this Age, does not cease to express how much she was pleased to see the Countess *de Lalain*, being at Table with the Queeen, open her Bosom to give the Breast to a Child she Suckled her self. The Queen high-

ly extols that deed of the Countess, and says, she never envyed any Action in Woman, but that.

There are certain Women like Idols, who are good for nothing, or are proud to be thought so, think they were Born only to be Worshipped, and will serve for no other use. I am content they should have but one Employment in their Houses, and that is, that a Woman be Mistress of her House, and perform the Duty of that Office, and if she does it well, she has discharged her Duty to her Husband and Family.

How will it be taken, if I should find fault with the Manly *Amazonian* Ladies? Were I sure the Courage of Women would be rightly apply'd, I could bear with it; but that being very dubious, it is better they should shake at the sight of a naked Sword, and fall into a Swoon at Thunder; God ordained they should be timorous, it is best they should be so. It is happy if they do what they are oblig'd to, let none require more of them.

Well, I am sure I shall disoblige them all, I am loath to say any thing of their

their Judgment, or prescribe Rules to that by which all other things are to be Govern'd; but since I presum'd to give Laws to Love, which is a more absolute Power, I will not be afraid to give some to the Understanding; I cannot but admire at a Saying of that so much quoted Bishop of ours *D. Affonso*, which was, *The most knowing Woman, only knows how to lay up a Chest of Linnen.* Nor can I forget Another who said, *The most knowing Woman, knows as much as two Women.* I am of a different Opinion, I have seen and conversed with some in *Spain* and other Parts: Therefore I think it necessary to allay and temper with Discretion, that quickness of Apprehension, and readiness of Wit wherein they surpass us. No bounds can be assign'd to their Wit, but to the use of it, there may: As if a Razor of excellent Metal were given a Man, to do some Bloody deed, but the Razor not yet finished, or grownd to an Edge; he who kept him from a Stone to grind it upon, would do as much good as if he took the Razor from him. So it is not in our power, to deprive Women of the pure Metal of

their Underſtanding, which Nature has beſtow'd on them, but we may take from them the Opportunity of ſharpning it to their own danger, and our harm. Let us do the beſt we can. Let not Women meddle or concern themſelves with the Affairs and Buſineſs of Men, becauſe they have Underſtanding as well as we, and ſaying as ſome do, that the Soul is neither Male nor Female. Yet let the Husband know that this does not exclude a diſcreet Wife from offering her Sentiments modeſtly, nor free him from the obligation of asking her Opinion.

Do not think I recant or contradict what I have ſaid before, you will perceive it by this compariſon. Let the Wife be the Hand, and the Husband the Clock, ſhe point, and he ſtrike. The one ſhows, the other guides; a Clock thus regular is believed by all, and paſſes for an Oracle. It is not regular only it ſelf, but keeps others in good order. But if once it errs, it miſleads every Body.

How it pleaſes me to ſee a Woman Ignorant of thoſe things, ſhe ought not to know; or at leaſt appear ſo, though

though inreality ſhe does know them. I look upon it as a great Perfection when they err in thoſe Affairs, which might bring a Reflection upon them, if rightly managed. Let a Woman Underſtand what is proper for Women, let her Read and Diſcourſe of ſuch things; and let none but ſuch be offered her to Read or Diſcourſe of.

Since my Hand is in, I will go on with my Proverbs. Travelling one day, I heard a grave Carrier (obſerve, I have ſlighted the Philoſophers, to quote theſe Authors) but him I heard ſay, *God deliver me from a Mule that Brays, and a Woman that Speaks Latin.* The pleaſure I receiv'd in hearing this witty Sentence, makes me now remember it; let us not look upon it as contemptible, if profitable: The caſe is, that *Latin* of it ſelf does no harm, but the other little Sparks of Learning that attend it, are of dangerous conſequence.

Since (as at firſt I tould you) I am ſitting by the Fire, and you hear, I will venture to tell you another Story. An ancient ſober Woman went to Confeſſion to an Old ſurly Fryer; ſhe be-

ginning to ſay the *Confiteor* in *Latin*, the Confeſſor asked her, *Do you Speak Latin*, ſhe reply'd, *Father I was Bred in a Monaſtery:* Then ſaid the Fryer, *Are you Marry'd, Maid or Widow*, ſhe Anſwer'd, *A Marry'd Woman? Where is your Husband*, ſays the Fryer: *In India*, ſays ſhe. Then the Old Man wittily reply'd; *Hold then Child, you underſtand* Latin, *were Bred in a Monaſtery, and your Husband is in* India: *Then go about your Buſineſs, and come ſome other day, for it is certain you have much to ſay, and I am in haſte at preſent.*

I would not have Women be too knowing in matters of War and Politicks, nor aim at it. I abhor ſome that will talk of Government, judge of Diſcourſe, decide points of Honour, and raiſe Diſputes. Others that pretend to Skill in Poetry, have a Stammering of ſtrange Languages, define Love and its Effects, Study hard Queſtions to puzzle the Learned, and talk of unknown places. Others that know all the ſecret Virtues of Herbs, that tell the ſignification of colours, that cenſure Sermons, that pick difficult Sentences out of them, that uſe

cramp

cramp Words, that ſpeak by Metaphors, that have unuſual ways of praiſing, and that keep time to their diſcourſe with the motions of Hands and Eyes. Away with all this, it looks Counterfeit, and is not tolerable, either feigned or real. Do not think me cenſorious, I had rather you ſhould believe me impertinent. But I aſſure you all I have hinted, is worth obſerving.

A Lady deſired her Brother who was a Man of Sence, to give her ſome Motto for a Device ſhe deſign'd to have engrav'd on a Seal, he anſwer'd, *Siſter, Leave Divices for the Shields of Knights Errant, and do you deviſe how to make a Tart for your Husband, when you have one.*

'Not unlike to this, was the Saying 'of our late Sovereign, King *Charles* 'the Second. A Perſon of much Note 'for his Writings, tho' of very little 'for his Learning, telling the King he 'had Marry'd a Wife that underſtood 'Greek, and *Hebrew*, His Majeſty ask'd, '*Can ſhe make a Pudding*? And then 'added, *That is Learning enough for*

'your Wife, it is you ought to understand 'the Languages.

To Talk always is bad, to Talk loud is worse, and to Talk in improper places worst of all. Some Women value themselves upon answering loud at Church, and will converse with their Acquaintance that are at a distance, on purpose to be heard. To sigh at Sermon, to make motions with the Head in token of Approbation, to Pray aloud, to beat time to the Musick, are Actions no way allowable. A discreet Woman must speak as much as is requisite, in reason, with a low Voice, so that the Person she directs her discourse to may hear, and not those who are not concern'd. A Judicious Person compar'd People to Bells, the Ringing discovers whether they are sound, or crackt. I will not go about to show how words discover the Soul; but in short, as we know by the Post that comes from any place what has happened there, so by the words we discover how Affairs stand, with the Brain whence they proceed.

The Women, I know will look upon me with an ill Eye, since I pretend

to

to regulate their very Motions. One of the most unsufferable things in them, is the use of unbecoming Actions. I know they have not all the same natural Air and Grace, but they may all carry themselves with Gravity and Staidness. There is a damn'd Word much in fashion, that is Airiness, and in plain *English*, Airiness is Impudence. I was about saying more, but let this suffice. It is a plain case that Airiness is bad, because Gravity and Staidness is good. No Toleration of this kind is to be given a VVoman; it being absolutely as becoming for a VVoman to preserve a Decorum in these exterior Actions, as for a stately Building to have a Noble Front to set it off.

What shall I say of Laughter? If a Woman has white Teeth, a pretty Mouth, and Dimples in her Cheeks, therein lies the greatest danger. Some of these sort of Creatures will Laugh all the while at a Funeral Sermon, only to expose their Treasure. It is infallibly true, that much Laughter betokens folly. Far be it from me, that I should perswade a VVoman to be always Melancholy, this only serves to

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ſhew her Life is uneaſy. Let her be merry, and laugh at home at her Table, with her Husband, Children and Friends; when ſhe goes abroad, let her leave her Laughter at home, as the Serpent that caſts up its Venom before it drinks, and after drinking ſwallows it again: When ſhe comes home, let her reſume her Mirth.

I have yet ſome ſcruple of Conſcience about their Reading: the beſt Book for them is their Needle, and their Work; yet would I not wholly debar them Reading: I do not like them that will always be reading Plays, that learn Parts, and love to repeat them. Others are mad for Novels, and ſome for Plays. The affection to theſe things, is more dangerous than the uſe of them. I do not deny, but this Diverſion may be allowed them, but leaſt to thoſe who are moſt fond of it; for they ſeem rather to affect the Parity of Thought, than the Novelty of Story: I would have no body delight in any thing, but what is lawfully pleaſing.

I will tell you a Paſſage I can never forget: travelling in *Spain*, I came into a Lodging cold, and covered with Snow,

Snow, and could never prevail with the Landlady, or either of her two Daughters, to ſhew me a Room; the more I preſſed, the more they aſſured me, none of them would ſtir till they heard out a Novel that was very pleaſing to them. They valued not that I threatned to go to another Inn, but rather invited me to ſit with them, and hear the pretty Courtſhip that was between *Amouret* and *Phillis*, for that was the ſubject of the Novel. In fine, I went to another Inn, and coming back that way ſoon after, I enquired after the Mother and two Daughters, that were ſo taken up with the Novel, and was told, That within a few days, each of the Young ones had furniſhed Matter for another Novel, having run away from the Town with two young Fellows, approving themſelves good Scholars of their ſo much admired Learning.

Well, we are come to Sanctimony, or rather Bigotry. I have tired you, and would fain run over this matter, but fear I cannot: It is a matter of greateſt moment; ſtrive, tho' it be againſt the grain, to give attention, and I will endeavour to ſpeak with much circumſpection. We

VVe have ſeen many Perſons of Note, and well inclined, under the ſpecious pretence of Vertue, led away to a diſorderly courſe of Life. The Devil ſometimes deals with us, as a Man that looks for another, who if he ſees him coming towards him, ſtays there till he comes; but if he ſees him go another way, then he puts on faſter, till he over-takes him. The Devil for the moſt part, does not go on to meet ill Livers, becauſe he knows they are coming towards him; but it is, after them who live well, that he drives on with all poſſible ſpeed.

Reformation of Manners is a good and holy thing; but it has certain limits, in reſpect to Married VVomen: they muſt not apply themſelves to Pious Exerciſes, ſo as to neglect the Duties of their Family; God has ſo ordained it, that every one may be ſaved, by performing what is incumbent on them with reſpect to their condition. There are a ſort of Men and VVomen in the VVorld, who profeſs themſelves Maſters of Vertue, whereas in reality they are not ſo much as Learners. Theſe often wind themſelves into

eſteem

eſteem of Pious Ladies, and Perſons of Quality, without any conſideration, and guide them as blindly as they do themſelves, and as Experience has ſhewn us by diſmal Examples.

'The different Cuſtoms of Countries, 'and even the difference of Religion, 'are the Cauſe our Author here has 'made ſome Reflection, and given ſuch 'Counſels, as are not at all ſuitable to 'us; they will not be well underſtood 'by ſuch as have not been abroad, 'and tho' they were, yet will they 'prove of no uſe here: I have there-'fore thought good to omit them, and 'ſubſtitute ſome parallel Obſervations 'more agreeable to the conſtitution of 'the Religious Bigotry in practice a-'mong us. It is a commendable and 'ever approved cuſtom of Ladies that 'aſpire to Perfection in Vertue, to give 'themſelves up to the direction of ſome 'Spiritual Guide: This I ſay, is com-'mendable, when a VVoman caſts her 'ſelf upon ſuch a Director, as by the ge-'neral approbation is allowed of ſuffi-'cient Learning and tryed Vertue. 'But, how rare are thoſe to be found? 'There is nothing ſo pernicious, as when

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'a VVoman led by a blind Zeal, com-
'mits the care of her Soul to those Pha-
'risaical Hypocrites, whose Godliness
'only consists in violent Railing, in
'rowling their Eyes, in the motions of
'their Heads and Hands; and to be
'plain, in diligently concealing their
'dear Enormities, so much practised by
'themselves, and so much inveighed a-
'gainst in others. I will not speak of those
'Ladies, who like these blind Guides, and
'with their assistance make Sanctity
'the Cloak to cover their Lewdness.
'There are few Men who know any
'thing of Intrigue (and there are very
'few that do not) but are themselves
'Judges, how frequent that Practice
'is. It is not these sort of Creatures
'we have in hand; these are past Cure:
'there is no hope of reclaiming them;
'Interest is their God, Pleasure their
'Paradise; they are the most obstinate
'sort of Pagans; for possessing at pre-
'sent their Deity and their Reward,
'they will never be perswaded to leave
'them, for a God and a Heaven to be
'possessed hereafter. VVhen a Hus-
'band perceives his VVife, whose In-
'clinations are Vertuous, and who
'aims

'aims at true Piety, fall ignorantly in-
'to the hands of one of those Hypo-
'crites, and suffer her self to be led by
'him; it is then high time to look about
'him. The least Delays are of dange-
'rous consequence, an immediate Cure
'must be applied; he must cut off that
'Conversation, before it take Root;
'she must be held back, before she is
'quite lost. Where the Devil finds a
'hot, but indiscreet Zeal, he blows it
'into a Flame, till it consume it self.
'The Bellows he makes use of, are those
'Canting false Prophets, who pretend-
'ing to the Word of God, have no other
'Sound but the Voice of Hell. These
'are the Idols some VVomen adore, to
'them they make their Offerings; and,
'if not prevented, to them they fall
'down; them (at first) they make the
'Keepers of their Wealth, and (at last)
'of their Honour. These are the
'Thieves who rob Families insensibly,
'of their Wealth; the Enemies, who
'sow the Tares of Sedition between
'Married People, while they sleep, and
'the false Lights that misguide frail
'Vertue, till it tumbles headlong into
'the Precipice of Vice. As these Vi-

'pers

'pers are to be excluded the Houſe, ſo
'muſt a Woman wholly be debarred
'frequenting their Sermons, hearing
'their Doctrine, or being ſeen in their
'Congregations: It is enough, ſhe be
'allowed her Pariſh, or thoſe Churches
'where moſt Decency is obſerved; that
'ſhe frequent them on the proper
'Days, at moſt ſeaſonable Hours; that
'ſhe go with modeſt Company; that
'at other times, ſhe pray in her Cloſet:
'Let her not go thro' the Church, as if
'ſhe were at a Play; not go to ſee, and
'endeavour to be ſeen; not take much
'Greatneſs upon her, ſince in the ſight
'of God, the meaneſt is as acceptable as
'the greateſt; not Pray aloud; not
'crowd to be the firſt out, nor ſtay the
'laſt. Some Men indiſcreetly fly from
'one Extream into another; becauſe
'there is danger in Hypocriſy, they
'hate all that looks like Devotion; be-
'cauſe there are Phariſees, they can en-
'dure no Church-men. If one enters
'the Houſe, ſome leave them with their
'Wives, pretend Buſineſs, and fly their
'Company: others indeed, will ſtay,
'but grow uneaſy, afford not a pleaſing
'Look, nor obliging Word. Honour
'ſhould

'ſhould oblige them to ſtay, good Man-
'ners to be civil. Church-men are to
'be treated with reſpect; it is better
'not admit, then once admitted, not to
'ſhew them a good Countenance. To
'ſpeak the truth, I am much of the opi-
'nion of one that uſed to ſay, He had a
'great reſpect for Church-men; there-
'fore, if they were bad, he would not
'encourage them to be worſe; and if
'good, would not give them an oppor-
'tunity of being bad in his Houſe. An-
'other more nicely ſaid, They were
'only good in four places, at the Altar,
'in the Pulpit, and in the Confeſſion-
'Seat; and being asked a fourth, An-
'ſwered, a Picture.

A Wife ought always to be Dreſſed neat and decently; in the Houſe; her Servants ſhould never ſee her in any unbecoming Garb. As ſhe is obliged to endeavour to pleaſe none in the World but her Husband, ſo ſhe ſhould always appear to him, as if all the World ſaw her.

'There is no neceſſity, a VVoman
'ſhould always be ſet out in the Houſe,
'in all the Formalities of a ſtrict Dreſs;
'conveniency and eaſe, has found out

'what is called Undresses, as Decent; 'as Becoming, and as Modest. Some 'are no sooner Married, but they grow 'careless, either through Affectation, 'or natural Laziness: They all use the 'same Plea, to wit, That they are Mar-'ried. The same Arts they used to gain 'a Husband, the same they ought to 'use, to preserve him. Yet VVomen 'would all appear like Angels abroad, 'and value not (many of them) how 'like Devils they look at home. They 'will be seen Gay and Glorious by those 'they pretend, not to regard, and be 'always Discomposed and Loathsom in 'the Eyes of him they ought alone to 'oblige. Nor does it end here; they 'will receive Visits, and expose them-'selves in that unseemly manner to the 'Eyes of their Friends, or those who 'only pretend to be so. This is a con-'tempt of the Person received, and a 'great lessening of her that receives the 'Visit. To appear in a disagreeable 'Garb to the Husband, breeds Distaste; 'to be seen so by Strangers, produces 'Contempt. To this purpose, a Cour-'tier being invited by a Friend, and ill 'treated, ingeniously said to him, *I*

'thought

'thought we had not been ſuch intimate 'Friends.

Some Men there are, who proud of their Wives Ablilities, or Beauty, make them the common Subject of their Diſcourſe, and take all opportunities to ſhew Them, and their Perfections. This looks as if they expoſed them to Sale, and is expoſing their Vertue to be tryed; for the more Beautiful, the more Charming a Woman is, the more others (as well as the Husband) will affect her; and the more he makes her Publick, the leſs worthy of her, will ſhe and they believe him. I do not pretend, he ſhould not be free and eaſy with his Friends, that he ſhould not Entertain them in his own, and be Entertained in their Houſes, that he ſhould hide his Wife, and be afraid of every body that ſees her: either Exceſs is equally bad; his Houſe muſt neither be a Goal to her, nor a Publick Place of Entertainment for all the World; it is fit, ſhe grace his Table, when he invites his Friends and familiar Acquaintance, not that ſhe be made the Diſcourſe of his wild and extravagant Companions. It is the Duty of the Wife, to ſee all things be in

good order, that nothing be wanting; to be pleaſed and eaſy with her Husband's Gueſts, and to know (without being bid) to withdraw, if requiſite, and when to ſtay, if convenient. Her Behaviour will produce reſpect, if good; and all that ſee it, will look upon her as we do upon things Holy at a diſtance, without preſuming to approach.

I cannot forbear ſpeaking one word of a certain ſort of Matrons, who right or wrong, will wear the Breeches, and be abſolute within doors: theſe ground their Pretenſions to that uſurped Power, on being very Vertuous, very Wiſe, or of very great Birth; and ſometimes, when the Husbands are Mild, good Natur'd, or Looſe Livers, they compaſs it without alledging any of thoſe Titles. If once the Husband diſcovers any ſuch Deſign in his Wife, let him look narrowly to her; for, if once ſhe gets the upper hand of him, ſhe will never give over till he entirely becomes her Slave. I knew one, who finding his Wife upon theſe Terms, ſaid to her, *Madam, I will carry you home to your Father, and then will take a courſe at Law with him, to recover*

cover my Wife: and ſhe asking of him, *Why he ſaid ſo?* he anſwered, *Becauſe you are not my Wife, but my Husband.* An ingenious and pleaſant Married-man, uſed to tell me, It was impoſſible but Women would command their Husbands; but that all a good Man could do, was to endeavour, it ſhould be as late as poſſible. For my part, I can no way allow, it ſhould ever come to paſs; no Man of ſence, will allow of it; and no Woman that loves her Husband, deſires it.

I have not yet ſpoke of the Management of Houſhold Affairs, and they require much circumſpection. The Houſe it ſelf, I would have compact; I do not approve of wild Rambling Buildings, full of Doors, By-Stairs, and private Paſſages. The Palaces of Kings and Princes, are ſurrounded with Guards and Porters, which prevent all Inconveniences might happen, like Spikes ſet upon a low VVall. The Houſes of Men of Quality, which cannot be ſo well ſecured, require ſome old and truſty Servants, whom their Maſter ſhould appoint, to be watchful and vigilant Overſeers, of the good

Order and Decency obſerved in the Family. But the Husband is not wholly to rely upon them; for as in War, we think it not enough to poſt Centinels, unleſs we keep continual Rounds upon them, to keep them Waking, and ſee they perform their Duty; ſo the Maſter of a Family, muſt perpetually have an Eye over thoſe whom he has entruſted with the care of his Reputation.

I would have no Black or Tawny Women that go on Errands; they generally prove Fruitful, and in my opinion, every ſlip of Theirs is a Scandal to the Houſe; for it is a ſhame, ſuch infamous Practices ſhould be allowed, in the face of a Lady and her Maids. Little Black and *Mullatto* Boys, are Devils incarnate, naturally Buffoons, and of a miſchievous Wit; they are pampered by the Maids; and for Apples and Pears, manage their Intrigues. Gipſies, Sanctify'd Women, ſuch as carry about Small-wares, and ſome that ſell things for leſs than they are worth, are all pernicious Cattel. Dumb Women are Vipers Landreſſes, women that carry Noſegays; others, that either Buy or Sell, grow familiar with the

Maids,

Maids, and perſwade them, they cannot live without them; as alſo Fortune-tellers and Mountebanks, are not fit to be converſed with. Jeſters, eſpecially thoſe who belong to Princes, grow impudent upon the leaſt incouragement. Men that practice Slight-of-Hand, thoſe who mimick Sermons, imitate Beaſts, and act other Men, are a deſtructive Generation: but above all, thoſe VVomen are ſo who ſell VVaſhes for the Face, take away Freckles, make falſe Eye-brows, and ſmooth the Skin; thoſe who go about Begging for others, and Pedlars. All this ſort of People, that uſually reſort to great Houſes, ſtick like Fiſh to the Rocks; they are hard to remove, but worſe to be endured. There muſt be Force uſed as well Induſtry, to expel them; for all this ſort of Vermin only ſtudies how to Cheat, to Get, to Steal, to Lie, to tell News, and very often to bring and carry very ſcandalous Meſſages, that redound to the Diſcredit of thoſe Houſes that entertain them; from which, God deliver all good People.

A Man of conſiderable Quality had a ſick Daughter, whom he kept very

ſtrictly: She had a Gallant, who uſed to write to her; the Letter was rowled up, and a Noſegay made upon it. A Hypocrite, under the habit of a Hermit, uſed to talk to her Father, and preſent him with the Noſegay, as brought from the Altar of ſome Saint: He was pleaſed, and carried it to his Daughter, and under thoſe Flowers, adminiſtred the Poyſon he ought to keep from her, and might be ſaid, to play the part of her Procurer. VVho would have thought, ſuch Villany could lye hid under ſuch fair Appearances, as Sanctity and Flowers! This made good the words of the Poet, *Latet Anguis in Herba*; The Snake lyes hid in the Graſs.

Some Men, and thoſe of no ſmall Note, will employ their VVives to ſolicit their Buſineſs, knowing they are often more ſucceſsful than Men. I think, there are but few Caſes, wherein it is lawful for a Man to take his Pleaſure, and ſend his VVife to ſpeak and ſollicit for him. If the Husband be in Priſon, the Honour of the Family at ſtake; if his good Name be in danger, his Employment depend upon it; if it be to get leave for him to come

home,

home, when abſent, or to ſecure the Life of a Son; in theſe Caſes, and no other, it is fit for a VVoman to appear in Buſineſs, and even then it is dangerous, and does not always anſwer Expectation.

A certain great Miniſter uſed to give Audience to Ladies, without his Houſe, in a place ſo retired, it was ſuſpicious. Two Men of Quality carried their VVives thither, to ſolicit their Buſineſs, and putting them in, withdrew; others took notice of it, and one of them ſaid, *Indeed, it was not well done of thoſe Gentlemen to withdraw, for their Preſence credited their Buſineſs:* another Anſwered, *That is a Jeſt, thoſe Gentlemen do not deſire to credit, but to do their Buſineſs.* It was an excellent Saying of the Count *de Vimioſo, That he who loſes his Honour to do his Buſineſs, loſes both Honour and Buſineſs.* Let no Man of Sence and Honour, endeavour to advance himſelf with ſuch Danger. VVhat can he expect to gain at laſt, whoſe very Beginnings are built upon Loſſes! Prudent Merchants inſure their Goods of moſt Value. A Vertuous VVoman muſt be like that Saint,

who

who never appears but in great Storms, and then it is to bring help. Let her be ready to aſſiſt in the Misfortunes of her Houſe, and to eaſe the Troubles of her Husband and Children: Let her endeavour to deliver him and them from Diſaſters: Let her be their Voice, not their Sollicitor. She may ſtrive to help out in caſes of Neceſſity, not to carry on an Intereſt.

Married Women are pleaſed and obliged, when their Husbands tell them what they know, what they hear, and what News there are about the Town. To be too reſerved, is the way for a Man to be hated; to be too open, an infallible way to be deſpiſed. A Man muſt chooſe a Medium between both thoſe Extreams, ſo that his Wife may not think he ſlights her, nor he give occaſion to be undervalued by her. Our Women have a Saying, *That he who loves me, tells me what he knows, and gives me what he has.* A diſcreet Man will never tell his Wife the Stories of his Youthful Amours and Intrigues: for they produce two ill Effects; the one, that they diſcover their own Frailties, the other, that they ſhew them how

eaſily

eaſily ſome Women are drawn in. He muſt by no means, ever entertain them with the Failings of other VVomen; but, if things happen to be mentioned that are ſo notorious, they cannot be deny'd, he may excuſe them, or evade the Diſcourſe. Let him always mention thoſe Things with horror, and lay all the blame of ſuch Miſcarriages upon the Husband, ever excuſing the Wife. This will denote, that a good Husband will not fail of a good Wife, as it commonly happens; and that he being ſuch, expects the like return from her.

We often ſee Married Women of untainted Reputation, keep company, and be familiar with ſome, whoſe Credit is either quite loſt, or runs very low. Much Prudence is requiſite in this caſe; but the ſafeſt courſe, is wholly to avoid them. Honour is like a Looking-glaſs, any Stroke breaks it, and the leaſt Breath clouds it. Perhaps, ſome are the more free to converſe with ſuch Women, relying upon their own unſpotted Fame. But the ignorant Vulgar, either cannot, or will not diſtinguiſh between Good and Evil: For the moſt part, he who Shoots, hits not exactly

exactly the Mark, but near it; ſo Cenſorious Tongues being about to ſpeak ill of any Perſon, hit not at firſt upon the right, and perhaps defame thoſe who are next to them. I have always recourſe to the moſt natural and eaſy Compariſons; and am therefore ſurprized in this caſe, when I conſider, that one only drop of Ink falling into a Bottle of fair Water, is enough to diſcolour it all, and that a Hogſhead of fair Water is not ſufficient to make a ſmall Vial of Ink clear. This is the caſe between a good and bad Reputation; the beſt can never wipe off the Stains of the bad, and the bad always ſullies that which is never ſo good. We find, Health is not catching as Diſeaſes are; therefore it was well ſaid, *That Good is not like the Itch, but Evil perhaps may be ſo.* The diſcreet Management of the Husband, muſt draw a Woman from ſuch Company. A Friend of mine behaved himſelf ſingularly well in this Caſe: He always preſſed his Wife to Viſit, go Abroad, and keep Company with ſuch and ſuch Ladies, of whoſe Integrity and Good Name he was fully ſatisfied; and by this means continually hindred her from Viſiting, going Abroad, and keep-

ing Company with others, of whom he did not ſo well approve.

'Among the many ill Cuſtoms, Li-'berty has introduced in *England*, none 'has prevailed more than this, which is 'one of the worſt that is, for Virtu-'ous Women to keep company with 'ſuch as are Lewd, or have the Repu-'tation of being ſuch. I am of Opini-'on the Ladies of the firſt Quality, are 'the firſt who gave way to this Abuſe, 'making themſelves familiar with the 'Miſtreſſes of Kings, and as the inferior 'Ranks ſtrive to mimick all their Ac-'tions, ſo they could not forbear imi-'tation even in this, and it is thereby 'deſcended to all Degrees. There is 'now little or no diſtinction between 'the Wife and the Miſs, they all herd 'together, and they having made this 'Equality between themſelves, no 'wonder if Men make no great diffe-'rence in the reſpect they pay to both. 'The greateſt Ladies are Guilty of the 'greateſt Crime, they not only Com-'mitted the fault, but gave the Exam-'ple. The others are equally Guilty in 'the practice, though not ſo Criminal 'in the ſcandal. Strange, that thoſe

'who

'who ſhould be the Patterns of Honour
'and Virtue, have ſo much degenera-
'ted as to Countenance Infamy and
'Vice, by aſſociating themſelves with
'the Profeſſors of it; as if the Bed of a
'King ſanctified Lewdneſs, or the Ti-
'tle of Dutcheſs and Counteſs, would
'wipe away the Name of a Proſtitute.
'This has incourag'd Men to keep, and
'Women to be kept by them in the face
'of the World, the difference of re-
'ſpect being now ſo little, or rather
'none between a Wife, and a Wench.
'The effect of this Converſation is ob-
'vious enough; what elſe is it has De-
'bauched ſo many Women well-born,
'and what is it elſe that has made the
'Credit of moſt Women ſo dubious?
'If you handle Pitch ſomething will
'ſtick, if you keep ill Company, you
'will get ſome ill haunt. Every one is
'to be known by this Company, if a
'Man is always among Thieves, he
'muſt expect to be thought one of
'them, if a Woman among W——res,
'ſhe cannot avoid the Imputation. The
'Marry'd Woman that values her Ho-
'nour, that loves Virtue, and deſires
'to promote the Peace of her Family,
'will

'will abhor ſuch Company, and fly 'ſuch Converſations. A prudent Hus-'band, if he find his VVife the leaſt 'inclin'd to it, will diſſwade, will di-'vert, and when other means fail, muſt 'make uſe of his power, and Authori-'ty, to draw her from it.

Moſt VVives look upon it as unkind or uncivil, in the Husband to extol the Beauty, Air, Shape, or good Parts of other VVomen; yet it may be tolerable, if it goes not too far. In this particular a Man may take his Meaſures from the Humour, Age, Beauty and good Qualities of his VVife; for they who have a Stock of their own, are better pleaſed to hear the perfections of others ſpoke of.

A Man of Quality diſcourſing with his VVife (whoſe Ingenuity and VVit far exceeded his) highly commended the Beauty and good Parts of another VVoman. The VVife bore with it as long as ſhe could, but finding him ſtill proceed, ſhe ſaid, *To be Reveng'd for your ſo much extolling that Lady, I could only wiſh you were Marry'd to her, that you might ſlight her, and to ſee how ſhe would*

would behave her ſelf, when you ſhould praiſe me as you do her:

This does not hinder a Man from being complaiſant and civil among the Ladies, when there is occaſion for it, for all Men of Honour are oblig'd to it; and Matrimony does not debar us, that Liberty which is commendable, and decent, ſo it exceed not the bounds of courteſy and good Manners.

The King and Queen of *Spain* being about to Ride out; the Queen looking out of the Window, ſaw the Kings Horſe paſs along by her Mare without taking any notice of her. The Queen call'd out to the Maſter of the Horſe, and Commanded him immediately to cut off that Horſes Legs, for ſhe was reſolv'd the King ſhould never Mount him again. The Maſter of the Horſe ask'd, what he ſhould ſay to the King, for ſo doing, ſhe reply'd, *Tell him it was becauſe he paſs'd by ſo Beautiful a Mare as mine without Neighing, and a Horſe that has ſo little Mettle, is good for nothing.*

This Liberty is not common to the Woman as well as the Husband, whoſe priviledge is much leſs in this caſe, and yet

yet no wrong done her; as the Franchises of one Town may be much larger than those of another, and yet this latter may have no just cause of complaint. Let not a Wife presume to praise another Man, either in the presence or absence of her Husband, unless it be in things indifferent, and which are not essential to the perfection of Man.

'There can be nothing more unseem-
'ly, than to see VVomen set up for
'Judges of the Shape, Behaviour and
'Parts of all the Men they see. Some
'there are will so nicely delineate, and
'so curiously describe every Fop, one
'would think they spent their Life in
'the Study of Man: Others praise
'with such eagerness and concern, they
'give more occasion to suspect they
'are moved by Affection, than the bare
'consideration of Merit. Neither be-
'comes a VVife, who ought to study
'and admire none but her Husband,
'all the rest of Mankind ought to pass
'as if unseen, or seen so as not to be re-
'garded.

A Young Marry'd Man is allow'd to be Gay; and use all the Ornaments of

apparel that are becoming. VVedlock is the high State he aimed at, and all things being more perfect in their highest Elevation, than whilst they ascended or decline, all things that conduce to his accomplishment, are good and Lawful in a Marry'd Man. Costly Apparel, and all exterior Ornaments were design'd for Husbands and Lovers; for it is to be supposed all the Curiosity of Dress tends to please the VVife, or the Mistress; on which account it is much more commendable, than if it were design'd only to content and satisfy himself. Custom has made a great alteration in these Affairs amongst us, and in truth if it be not for the better, I think at least it is not for the worst. Our Forefathers used to say; *A Man should smell of Gunpowder, and a Woman of Frankincense.* Hereby signifying, the former should be employ'd in Warfare, and the latter in the Church. It is not long since a great Lady not a little conceited, used to censure a Courtier for using Perfumes, and he hearing of it, sent her word, *That if her Ladiship could once bring her self to smell of Frankincense, he would*

soon

ſoon prevail with himſelf to ſmell of Gunpowder:

The neatneſs of Rooms, Curioſity of Apparel, and ſuchlike things Condemn'd by the Antients, are now become practicable, and are not vicious in the uſe, but the abuſe. There is difference between foppiſhneſs and neatneſs. And that we may not be wholly diſguſted with the modern Cuſtoms, nor thoſe who affect to be Rigid, pretend to Confound us with the purity of the Antients; who would believe, that in the Reign of King *Sebaſtian*, when Men to flatter the Extravagant fiery Temper of the King, would be thought to be made of Iron, it was the faſhion for Young Noble Men, to lean upon their Pages when they walk'd, as now adays the Ladies do; and that ill Cuſtom ſo far prevail'd, that when they Play'd at Tennis, they would not change their Stations as is uſual without the help of thoſe Pages. They protracted their Words, and all in general minc'd them, and talk'd effeminately. This ſhews, it is not the Age that makes Cuſtoms better or worſe, but the Quality; nor is it rea-

ſonable to deſpiſe what now is, only to magniſy what was.

'There are a conceited ſort of Men, 'who never give over Railing at our 'preſent Faſhions, not that they miſ-'like them, but to be thought Wiſer 'than all the VVorld. Nothing will 'down with them, but former Ages; 'and this is only a miſtaken Affectati-'on, to be thought well-read; where-'as in reality, nothing more expreſſes 'their Ignorance. I cannot believe, 'the VVorld was ever better or wiſer 'than it is; for, if we conſult Hiſtory, 'we ſhall find no Age, but abounded in 'VVickedneſs and Folly as much 'as ours can do; and, if we read 'the antienteſt of Poets, we ſhall find 'nothing they exerciſe their VVits in 'more than Satyr, in expoſing and rail-'ing at the Vices of their Times. Even 'as it was then, ſo it is now; none 'more vicious than thoſe Poets, who ſo 'much exclaimed againſt Vice; none 'more depraved, than thoſe who now 'revile the preſent Age. And to ſhew 'the Faſhions then, were no more com-'mendable or decent, than what we 'now uſe; let but every one reflect,

'VVhat

'What could be more ridiculous or in-
'convenient, than a Steeple Crown-
'Hat, a Starch'd Ruff, Slashed Sleeves,
'a little Doublet, great wide-knee'd
'Breeches, like a pair of Petticoats, an
'inseparable short Cloak, and eternal
'Boots? How incomparably more de-
'cent and convenient, is the Garb now
'in use? a Hat that has nothing super-
'fluous, a careless easy Cravat, a Coat
'fit to the Body, Breeches shaped to the
'Thighs, and Shooes proper for the
'Season. How much better is a VVo-
'mans High-head, than a little Coif;
'her Hair in a small Curl, or quite
'Plain, than long dangling Locks; a
'a Gown shaped to the Body upon
'Stays, than a stiffned Jerkin; the
'Sleeves to cover the Arms, than tacked
'upon the Shoulders; their Coats easy
'about them, than stuck out upon a
'Queen-*Elizabeth*-Fardingal? Yet af-
'ter all, it is Custom that makes all
'things appear well or ill; those Fashi-
'ons pleased our Forefathers, and we
'are delighted with these.

I look upon it as very improper, for a Man to be always Undressed in the House; if it were not troublesom, I

would advise, to wear the same Garb at Home as Abroad. A Man dressed, appears more Awful and Majestick. This is plain; for that Great Men do not receive Visits, or expose themselves to be publickly seen in a careless Habit; but at such times, only admit Servants, or particular Persons, of whose respect they are sufficiently satisfyed.

To Fondle and Dally with ones Wife at Table, before Servants, (much used by many Men) is very indecent, a lessening of the Gravity and Stayedness of the Husband, and contrary to the Modesty of the VVife. In this case, if the Man wants Discretion to refrain, the VVoman ought to have the Prudence to obstruct it.

The same Practice towards Children, is much to be condemned. I saw once a great General beset with many Officers of Note that attended him, break through them all, and run to meet and kiss a little Son that was coming to him; all the Spectators gazing and admiring, that a Person so considerable, should have so little command of himself: I declare, had it been in my power, I would instantly have broke him; for it

is

is not ſo great a demonſtration of Courage and Reſolution, to ſuppreſs the Sallies of Hatred, as it is to Conquer the irregular motions of Love. Fathers will ſay, They are the beſt Judges in this caſe; for thoſe who are not ſuch, cannot ſo well limit the force of their Love. They may ſay what they pleaſe, but I ſhall never recant what I have ſaid. All the VVorld is ſatisfyed, that a Looker-on, ſees more than he that Plays. Since we have ſpoke of Children, let us go through with it at once. It is as reaſonable to wiſh for, as to deſerve them. This Deſire muſt not be ſo extravagant, as to diſcompoſe, or oblige a Man to any Exceſs. Young Married People may always hope with Aſſurance. Since we have made uſe of Proverbs, that Old Saying will ſave us from trouble, and is not unfit for this purpoſe, that *We muſt not lye in the Ditch, and cry God help us:* We muſt pray to God, and at the ſame time uſe human Means. God deliver you from Medicines, Baths, extravagant Devotions, fruitfulneſs by Sanctified Touch or Bleſſing of Hypocrites, ſtrange Mountebanks, Chymical Preparations,

found Potions and unknown Plasters. All that is required, is to be much a Man, and more a good Christian; to resign ones self to the Will of God; be pleased with what he sends, which is always more for our Interest than what we desire.

When you have Children, never tell of their pretty Actions, or seem overjoyed at their Wit; that only serves to make them Rude, and is no Credit to the Father. Mothers would have the Fathers take them in their Arms, and Play with them; if ever you happen to commit this Weakness, let it be very private, that none see it, no more than you would be seen Stealing, or committing any other Crime. It does not belong to a Man, to make himself his Child's Nurse, or Cradle. It is very preposterous to make Grimaces, and speak to them in their own imperfect Language: it suffices to see, love and take care of their Education. All other Fondness belongs to the Mothers, who are not at all to be imitated in those Actions, nor that Care and Employment usurped by the Father.

I just now remember a Passage which shall

ſhall not be omitted, 'tho perhaps it may not be thought much to the purpoſe: A great Miniſter (who was much Courted) had a little Son, that uſed to come into the Room, where he heard all Men of Buſineſs; among the reſt, there was one very Antient, of great Quality, and who had Affairs of great importance in hand; he uſed to Converſe very much with the Child; and the Spirit of Diſſimulation and Flattery had ſo far taken poſſeſſion of him, that he did many abſurd things; and another, who had Buſineſs there, and ſaw it, ſaid of him, *Indeed, it is ſtrange, that Intereſt ſhould make ſuch a one leſs among another Man's Children, than Love makes us among our own.*

Take what follows for a Jeſt, or for Advice, which you pleaſe: When God gives you any Daughters, let every one have but one uſual and eaſy Name, according to your Fancy or Devotion. I look upon the Cuſtom of giving a whole Catalogue of Names, and many hard and extravagant ones at laſt, to be very impertinent: Women are much addicted to this new ſort of foppiſh affected Grandeur; and ſometimes

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it happens, that ſhe who was Chriſtned, and always known to be plain *Mary* or *Frances*, heaps upon her ſelf a dozen other hard Names, that are enough to puzzle an Univerſity; and this they do, only becauſe they heard ſuch and ſuch Ladies ſo called.

This Tale is not unpleaſant: In a Neighbouring Village, the Daughter of a Yeoman was carryed to be Baptized; he underſtanding a Noble Man's Child had not long before, received Three Names there in Baptiſm; this Grandeur being cheap, he reſolved to ſtrain the Point yet farther, and ordered his Daughter ſhould have Four Names. The Curate having heard them, ſaid to the Godfathers, *Gentlemen, chooſe one of all theſe Names, for I have a weak Memory; or elſe, I vow, I will Baptize her without any Name, or ſend her home as ſhe came, till ye there agree what Name to fix upon.*

I had like to have omitted one particular, that deſerves to be conſidered, and which ought not to be paſſed in ſilence, ſince I handle ſo many ſmall Affairs: Men very often are guilty of one Extream or other, when their

Wives

Wives are in Labour; ſome are as diligent and buſy as the Midwife, others fly, and think they can never be far enough from them. An arch Youth, who was of the latter Humour, uſed to ſay, *That if he Married, it ſhould be in* July. And being asked, *Why?* Anſwered, *Becauſe, if I prove ſo unlucky as to have my Wife Lye-In, it may fall out in* March, *and then I may find Shipping for* India, *whither I will chooſe to go, rather than ſee her in that condition.* The love a Man bears his VVife, may be the beſt Counſellor upon this occaſion, and this natural Inclination will guide him. I blame not thoſe who at that time would wiſh, they could be every thing for to be aſſiſting; I condemn thoſe that will be nothing: it is improper to go abroad, becauſe there are many Accidents wherein a Man's Preſence is required; it is enough for every Man to be in his Chamber, and there with an equal conſtancy, receive the Joyful or Diſmal News. The Saying of a *Spaniſh* Nobleman, will be ſome Diverſion amidſt this ſerious Diſcourſe; He was a General; and one of his Captains ſent him a Letter, begging leave

to

to go home, to be present at the Birth of a Child: The General writ this Answer; *I would be glad to be at home when I had a Child, but to be present at the Birth, signifies nothing.*

The Corruption of the World, which daily encreases, has introduced choosing of lusty Country-women for Nurses, instead of Vertuous and well Qualifyed Women, as was formerly used. We first descended from Mothers to Nurses, and are now come from good Nurses to bad ones; but, it is the Fashion, so let it pass. Yet, it seems to be contrary to the Duty of the Mother; for as a Wise Man observed, *She maintains us nine Months in her Bowels, before she sees or knows us; then, why when she sees and knows us, does she cast us off, and find another to maintain us?* I could wish to see the Children of my Friends suck good Milk, not only in relation to the Soundness of the Nurses Body, but to the good Disposition of her Soul.

'I have not hitherto in any Point, 'opposed the Opinion of my Author; 'not because it was infringing the Rules 'of a Translation, but because his Coun-'sels have been good, and not to be ob-

'jected

'jected against with Reason. I must 'incur the Censure of some precise ad-'mirers of Antiquated Custom, but I 'hope the Ladies will be of my side. I 'have already Spoke as to the regard 'due to Antiquity, when Experience 'has taught us better, and more con-'venient Customs than our Forefathers 'left us. It is to me preposterous, that 'a Man can pretend to Love his VVife, 'or indeed to have any regard for his 'own satisfaction, and oblige the Mo-'ther to Nurse it. Can a Man make a 'Slave of her he Loves? Can he be 'pleased, she should not have a quiet 'Night? Can he be satisfied to see her 'want an Hour of Rest in the Day? 'There is nothing more vain, than to 'think a Child is the less belov'd for be-'ing Bred abroad, the Eyes of the Pa-'rents may be upon it, and nothing 'will be wanting. But supposing a Man 'to have so little regard of his VVife, 'yet still sure in respect to his own 'quiet and satisfaction, he would ne-'ver endure all the impertinencies that 'attend the Breeding of Infants. Milk 'is the Nourishment of the Body and 'not of the Soul, therefore, provided

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'a Nurſe be Sound and Healthy, I can-
'not conceive what danger there can
'be in the Breaſt. I ſhall as ſoon be-
'lieve it may alter the ſhape, as the in-
'clinations of a Child. As for the VViſe
'Parallel between Nouriſhing the Child
'in the VVomb, and Suckling it af-
'ter it is Born, it is not at all pertinent;
'for no Argument can be drawn to
'prove, that becauſe a VVoman en-
'dures the Pain that Nature has indiſ-
'penſably laid upon her during that
'time, ſhe muſt intail Miſery on her
'ſelf for ever; and doubtleſs there is
'none, even the fondeſt of Mothers, who
'if it were poſſible at any rate to trans-
'fer the ſufferings of Child-bearing to
'another, would not think the purchaſs
'cheap, though at never ſo great a
'Price.

To preſcribe Rules for the Education of Children, is a matter of too large Extent, and a Subject deſerving a particular Treatiſe, the buſineſs in hand, is only to give ſome Inſtructions for a Marry'd Life, towards making it the more eaſy and pleaſing.

This is a proper place to ſpeake of Baſtard Children, a very needleſs, and often

oſten troubleſome ſort of Creatures to Marry'd People; but when they are had, they muſt be taken care for, and cannot be Sold to the Plantations. Therefore ſomething muſt be ſaid in Relation to them. Natural Children gotten out of Wedlock deſerve to be Cheriſhed, as long as there are none Lawfully begotten. There have been ſo many Famous Men in the World of that ſort, that I would not have them ſlighted too ſoon. I think a few words will ſerve to Direct and Inſtruct the Fathers, the greateſt difficulty is what advice to give to the Wives of ſuch Fathers. Such there are, ſo generous, they entertain, and cheriſh with Kindneſs their Husband's Children; others cannot endure, but abuſe and perſecute them. *Margaret de Valois*, Queen of *France* (before mention'd) behav'd her ſelf with notable Gallantry in this caſe. She was in Bed with *Henry* the Fourth, Sirnamed the Great, who was very falſe to her, and perceiv'd he was much concern'd, becauſe word was privately brought him, that Madamoiſelle *de Foſeuſe* one of her Ladies, and the King's Miſtreſs, was in Labour within

the

the ſame Palace. The Queen Dreſt her ſelf, and went to the Labour of that Servant who ſerv'd her ſo ill, ſhe ſaw her well attended, and took care to ſave her Reputation, Commanding all thoſe that had aſſiſted her, upon Pain of her diſpleaſure, not to Divulge what had happened. If all Women would follow this Example, they might well be entruſted with thoſe Children, commonly call'd Byblows: but conſidering there are few ſuch, the beſt way is to Breed them not only out of the Houſe, but out of the Town where they Live. Theſe Children are never to be caſt off, or totally abandoned, for though unfortunate in their Birth, they retain the Name of the Family, and very often through Want fall into many Misfortunes, which redound to the Diſcredit, and Burden the Conſcience of the Father. The Church and the Sea are the common Receptacles of this ſort of People: It will be Prudent to Breed them up to one of them.

This is a proper place to put you in Mind of Correcting a looſe and diſorderly courſe of Life, which the more a Man follow'd before Wedlock, the more

more he ought to ſhun after. When a Priſoner happens to break Goal and make his Eſcape, though he be at never ſo great a diſtance, he thinks not himſelf ſafe as long as any part of his Chains is remaining about him. Fly the very thoughts of all paſt Vices as you would the Plague, caſt off all the Youthful Wild Delights, and do not offer ſo much as to look back towards them, not even to ſee how far they are from you. It was an excellent Fiction of the Poets, that *Orpheus*, when he went to Hell was in no danger there, till being come out again, he look'd back. That is really the moſt deplorable Eſtate, when a Man after leaving a wicked courſe, falls back into it again.

Many Men (I know not with what Confidence of themſelves) entertain Familiar and Expenſive Friendſhip with Modeſt Ladies, and believe they no way wrong their Wives. But the Conſequences are often very bad; for moſt Marry'd Women are at firſt offended with the extravagant Expences, and Diſorders of their Husbands, and by degrees fall into perfect Jealouſy.

Nor can they be blam'd, for it is no leſs wrong in a Husband to be defective in the tenderneſs, and affection he owes to his Wife, than in any part of that which is moſt generally and properly call'd the Matrimonial Debt; but the Injury will be ſo much the greater, when offered to one who places all her ſatisfaction in the Kindneſs and Love of her Husband.

I will not ſo ſlightly run over the Word Jealouſy, which is a Hell upon Earth, whether a Man be infected with it himſelf, or infect his Wife. It is the greateſt of Plagues among Men, it takes away all quiet of Mind, and moſt cruelly Torments thoſe it is once poſſeſt of. It has been, and is ſtill much diſputed, whether is the greater Torment for a Man to be Jealous, or give occaſion to his Wife to be ſo. I will not decide it, but abhor either. Many there are, who make no account of adminiſtring cauſe of Jealouſy, but are highly concern'd at the leaſt Shadow offered them. This is a notorious Overſight, for generally the cauſe given is grounded upon ſtrong Surmiſes, though ſo little reſpected, and that

that which a Man takes to himſelf, and ſo highly reſents, is raiſed only by Imagination; and Women being more revengeful than frail, it often happens their revenge has more fatal conſequences than their frailty could have. It was ingeniouſly ſaid by me, *That Jealouſy is like God; for it makes ſomething of nothing.* This is its property, and therefore ought to be baniſhed the Houſes of all Wiſe Men, and good Chriſtians. The Torment Men and Women endure by this curſed Imagination is incredible, and therefore with good reaſon it has been called a Viper which kills them, that bring it forth. I adviſe all Marry'd Men to ſhun this Plague; and that they do not give occaſion to kindle that Flame in thoſe they love or ought to love, which they ſo much, and ſo juſtly dread in themſelves. An Ingenious Man uſed to ſay, That when a Man once gave his Wife to underſtand he was Jealous of her, he was gone half way towards making her give him an occaſion to be ſo: Alluding to that Saying, that Setting out is as good as half the Journey perform'd. As the Law has not aſ-

ſign'd Puniſhments in ſome Caſes that may happen between Marry'd People, believing they would never be practiſed; ſo a Man muſt never entertain a Jealous Thought, as not believing there can be any occaſion for it. I muſt diſtinguiſh between Prudence and Jealouſy, Prudence prevents, removes and cuts off all occaſions of ſuſpicion. Jealouſy does nothing of this nature, but on the contrary, a Man muſt be cautious and Prudent to avoid being Jealous. I will explain my ſelf by a Compariſon. A Prudent Man is like the Commander of a Fort, who continually by Day and Night has his Spies abroad to obſerve all Enemies, though he know of none, that if any ſhould ariſe, he may not be ſurpriz'd. Such a one Lives ſecure, Eats with comfort, and Sleeps at eaſe. A Jealous Man is like another Commander, who fearing what is, and what is not, ſhuts himſelf up in his Fort, is afraid of the Wind that blows, and ſuſpects the Motion of the Leaves, and therefore without any Honour or Profit leads his Life in continual frights and ſuſpitions, without knowing the comfort of Peace and Tranquility.

Here

Here by the way I would put all those that shall happen to Read this Pamphlet in mind, they must not believe, because I prescribe so much caution and reservedness, my Design is to raise Jealousy between Marry'd People; but rather that I propose so many Methods of Security to take away all cause of Suspition. There is no doubt, the Obligation would be much the greater to a Doctor, that would keep us in Health when well, than if he should let us fall Sick, and then Cure us.

Gaming, in all sorts of People, is a scandalous Employment in case they make it their Business; otherwise it may be only a Diversion, or Pastime most peculiar to great Men, who want other Affairs to take up their Time. I would easily agree to Play as much as is justifiable, if I could prescribe how far it is lawful; but I yet find it a greater difficulty to curb the dangerous passions, those who Play are subject to, as Anger and Covetousness. Upon very slender matters a Dispute is set on foot, and that is improv'd to a Quarrel, where Life and Honour are at Stake; for it is not the value of the thing Men insist

upon, but the nature of the dispute. There are so many Examples of the Mischiefs caused by Play, so many disasters follow it, they need not be repeated, our own experience can inform us. A discreet Man was used to say, that Wine, Tobacco and Play ought to be Sold like Drugs at the Apothecaries-Shops. VVhen a Batchelor Plays he ventures what is his own, if we may allow what he loses to be his. A Marry'd Man Plays what belongs to others, for he has right but to his share of what belongs to his Family, and consequently his VVife, Children and Servants have their's. Then how can he with a safe Conscience, venture and lose what belongs to others.

A Nobleman who was much given to Gaming, had a Daughter he dearly loved. Being once at Play, he lost his Money, and sent several times home for Jewels and other things of value, which were the best part of his Daughter's Portion. She resenting it, as she had reason, went to the place where he was at Play, and he much surprized to see her, ask'd, what she wanted in that place, she answer'd,

Sir,

Sir, I am come, that you may Play me away to, for it is to no purpose to keep me after losing all I was to have.

One who praised Gaming, called it *The Academy of Patience.* It might be stiled so, if Patience were to be learnt there, as it is worn out. I am often considering the Slavery of a Gamester, and can never sufficiently admire at it: for when Judgment is given against him, tho' in a matter of small moment, by a Stander-by, and confirmed by two or three more, yet he raises Objections, appeals, protracts the time, and at last, either he does not pay, or at least he complains; and then, they are so obedient to a pair of Dice, that they part with their Money, because 6 came up before 8, or 11 followed 7. I confess, I can never conceive, Why in the one case they should be so obstinate, and so submissive in the other! To conclude with Gaming, I will only add a witty Expression of one of our Courtiers: He used to say, He wish'd his Enemies but three Plagues, to be Reveng'd of them, *To ask more than should be given them, to lay Wagers they should lose, and Play more Money than they should win.*

'When Gaming was practised upon 'the Square, and it was a Shame and 'Dishonour to Cheat, then Play (tho' 'not good) was in some measure more 'excusable. Now Play is no longer a 'Diversion but a Fraud; and Cheat-'ing is accounted Wit and Skill, not 'Infamy and Vice; what Pretence can 'a Man (who has any to Sence and Ho-'nesty,) have to Gaming? If he Plays 'fair, he loses his Money, and is laugh-'ed at for his Ignorance; if foul, he 'robs another; and tho' none else do, 'his Conscience must accuse him of the 'Wrong. There is no need to insist 'much upon this Point, and it needs 'no Proof; all that know any thing, 'know it to be true, and to convince 'Stupidity, is impossible: But there 'are many Men generally cautious, and 'who will shun Playing high, yet 'think themselves safe enough, ventu-'ring but a little; this is often the most 'tempting Bait, to draw them into 'Ruin. The Devil never puts Man 'upon the blackest Villanies at first; he 'draws him on by degrees, from one to 'another, till he plunges him beyond 'all Shame and Remorse. Just so a

'Game-

'Gameſter, who deſigns upon one that 'ſees not into his baſe Projects, allures 'him with Playing for what is inconſi-'derable in value; then the more to 'pleaſe, lets him win: covetouſneſs 'ſoon overcomes his Reaſon, and the 'Winner believes this Gain is the effect 'of his good Play or Fortune, and it is 'only the Bait to deſtroy him. Thus 'blinded, he forgets his good Reſolu-'tion, riſes on the confidence of his 'Succeſs, at one Caſt loſes what he had 'won, and in a few more, all he has of 'his own. Yet, ſuppoſing a Man to 'have ſo great a command of himſelf, 'as never to venture more than is very 'inconſiderable, ſtill of that he will have 'no ſatisfaction; for the Diverſion of 'Play conſiſts in the Chance, and the 'chief Pleaſure is, the hope to Win, 'tho' never ſo little. But he who 'meerly Plays for theſe Ends, muſt ne-'ceſſarily fail of both; for he has no 'Chance, and conſequently no Hopes 'to Win, becauſe thoſe to whom Ga-'ming is a Trade, where they cannot 'propoſe a greater Profit, lay hold of 'the leſſer; Deceit in them is a Habit, 'and they cannot forbear it, tho' in

'matters

'matters of ſmall moment; or if they 'could, they would not, for fear leſt pra-'ctiſing Honeſty, any thing of it might 'ſtick to them. I have done with the 'Men, only one word to the Women. 'If it be unlawful in the Husband, who 'is Lord of all, to expoſe his Fortune to 'the hazard of Play, how much more 'is it to be condemned in the Wife, 'who is not Miſtreſs of her ſelf, much 'leſs of his Eſtate? Nor muſt they pre-'tend, there is more Innocence, and 'conſequently leſs Danger among their 'Sex; Women are improved to all the 'Crafts of Men; they are as well Skil-'led in all the Frauds of Play; they uſe 'as little Conſcience, have leſs regard 'of Honour, and are under no appre-'henſions of Puniſhment for Crimes of 'that nature. In fine, It is Villany to 'impoſe upon another, and Folly to ex-'poſe ones ſelf to be impoſed upon.

There is another Danger as great as any yet ſpoke of, which is, That of being wholly devoted, or rather bewitched to Friends; and ſome Men upon this account, mind nothing but Hunting, Feaſting, Rambling, and Debauching with them. The midling ſort of People

People are moſt expoſed to this Evil; for among the great ones, Friendſhip is ſo rare, they can never reap the Advantages, and conſequently, need not fear the Damages that may accrue by it; however, it is good even for them, to be cautious. It looks ill, and is a fault in a Married-man, to chooſe a wild extravagant Batchellor for his Friend; for Friendſhip conſiſting in Sympathy or Likeneſs, it would be a wonder, if the Married-man did not every thing he ſaw the Batchellor do. Generally theſe People give ill Advice, ſtir up Married-men not to comply with their VVives, and perſwade them to Libertiniſm. It is the property of our perverſe Nature, to endeavour to draw in others, to partake in our Vices. Sick Perſons are concerned, to ſee any body ſhy of them, or to give them over. Thoſe who follow a diſſolute courſe of Life, ſtrive to debauch all they ſee inclined to live Regularly. Married-men are the beſt Companions for ſober Married-men, and ſuch are to be choſe as live with Repute. Thoſe Husbands are the propereſt Friends, while Wives are alſo ſuch among themſelves. Theſe may be

be more ſerviceable to one another; and if they have any Grievances, can with more freedom communicate them, and expect to find Comfort and good Inſtructions, or at leaſt Compaſſion; for beſides, that a Man makes his Complaint to an Experienced Perſon, he lays himſelf open to one, that another day may have as much to ſay to him. A Gentleman of good Parts, and newly Married, asked of me, *What was the moſt proper time for him to go home at Nights?* I remember, I anſwered, *His Love and his Buſineſs were the beſt Clock he could go by.* But he not ſatisfied with that Anſwer, kept me long in diſcourſe upon the ſame Point. Some Men are of opinion, a Man ought to keep to one conſtant Hour, which muſt be ſo fixed, that he may in all probability, by that time, have done his Buſineſs, and complyed with his Friends abroad, and not have occaſion to put his Family into a Fright, by ſtaying out late. Others ſay, this muſt not be, but that he is to come home as Conveniency ſerves, or Occaſions fall out; for that by coming home ſometimes early, he ſhews, it is not his fault when he ſtays late, but that

that ſome urgent Occaſion obliges him. I approve of neither of theſe methods, becauſe the Credit and Reputation of Married People, between themſelves, in reſpect to each other, muſt be grounded upon Truth and Sincerity, without any mixture of Artifice. I am moſt for keeping to an uſual Hour, ſuch as will beſt ſuit with a Man's Affairs, either at home or abroad. But above all, new Married Men ought to ſhew a great reſpect to their Wives, attending them more punctually for the firſt Years. Touching this particular alſo, Opinions very much vary, and in ſo much, that they tell us of two very diſcreet Bridegrooms, that the one going to bed, ſhould call upon his Gentleman of the Horſe, and ſay, *Let the Horſes be ready very early in the Morning, to go a Hunting; for a Viſit that is to be made every day, muſt not be long.* The other being asked by his *Valet de Chambre, What Cloaths he ſhould lay out for him againſt next day?* anſwered, *Go home to your Father's Houſe, till I ſend for you; for the Corn they are now Sowing, ſhall be Reaped, before I ſhall have any occaſion for Cloaths.* Such, and ſo various

are

are the Opinions of Men, which is the reaſon an underſtanding Man uſed to ſay, *Do you know why the Crow is Black?* it is, becauſe no body asks, Whether he is Black or White.

You may perceive, that in theſe Inſtructions, I do not obſerve Method ſtrictly, but ſpeak to each Point as it occurs to Memory. I believe it is out of its proper place, (but never out of ſeaſon) to advertiſe a Married Man, that as he muſt cautiouſly avoid praiſing other Women too much before his VVife, ſo muſt he ever take care not to commend her before Men. A Man may, and ought upon ſome occaſions, modeſtly to commend his Wives Vertue, but not her Abilities; and even her Vertues, are not to be made the Subject of his common Diſcourſe. It may be lawful for a Married Man ſometimes, and but ſeldom, to expreſs the Satisfaction he has of his Wives Parts and Abilities, to a Father, a Brother, ſuch near Relations, and to his moſt experienced Friends, when they are Men of known Sence and Gravity. There are many Men, and of no ſmall Quality, who pretending to be Courtly or Witty,

Witty, talk much in Publick, and praiſe their Wives Shapes and Limbs, which in my opinion, is moſt ſcandalous, and deſerves a ſevere Reprimand. I was aſtoniſh'd one day, talking with a Gentleman of good Note, and in Years, becauſe his Wife being indiſpoſed of a Pain in one of her Breaſts, he told me, *His Lady was much tormented, becauſe her Bubbies were very tender.*

Being one Winter Night in *Flanders*, in a Houſe where many Great Men reſorted, one of the Company had ſo little ſence, as to draw out his Wives Picture to ſhew to the reſt; it was of that ſort of Pictures that are put into ſtrange Garbs, according to the fancy of the Painter, or the Owner; for Vice has invented as many Dreſſes to pleaſe the Eyes, as Sauces to delight the Palate. It hapned this Picture was in the Habit of an Enſign, and really very pleaſing. One of the Gueſts then in the Houſe, was a Youth of good Quality, but very much addicted to the Liberty uſed in that Country; and it being after Supper (as appeared by him more than any of the others,) it came into his Head to get the Picture out of the fooliſh Husband's

band's hands, which he kiſſed and hugged as freely, as if it had been his own Wives, ſaying, *O my dear Enſign, my dear Enſign!* and a thouſand Amorous Expreſſions. In fine, it run on to that height, that we fell together by the Ears, and it was a wonder ſome were not killed; yet the Shame and Scandal was great: and tho' thoſe People are not Jealous and Malitious, it gave much matter of Talk, and laſted long. All this was cauſed by the extravagant liberty of that unthinking Husband.

'Tho' all the Counſels here given, be 'very prudent and excellent, and well 'worthy the conſideration of every 'Man, that deſires to live in the State 'of Matrimony with Content and Re-'putation; yet I think, there is not one 'more abſolutely neceſſary, and of 'greater conſequence than this laſt. 'If a *Portugueſe*, bred in a Country, 'where it is a Crime to ſpeak of ano-'ther Man's Wife, and no Credit for 'a Man to diſcourſe of his own, could 'think this Advice ſeaſonable in that 'Country, where ſo much caution is 'uſed; how much more neceſſary is 'it here, where Men without any re-

'gard,

'gard, make their own or other Mens 'Wives, the Subject of their most dissolute Conversation. How preposterous is it, to hear a Husband not satisfied with extolling the Virtue and 'natural Endowments of his Wife, run 'into indecent Commendations of her 'Person, so as not to leave any Part of 'her Body, which as far as in him lyes, 'he does not expose to the view of those 'that hear him? Sure, nothing can be a 'greater demonstration of Folly, unless 'it be that of some others, who displeased with a Wife, only because she is 'so, can never cease Railing in all Company, and as if her Shame were not 'their own; publish all her Imperfections, and not satisfied with that, often 'add whatever their Hatred and Malice can suggest. To commend a 'Wife, is to extol ones self, if we will 'allow Man and Wife to be one, as 'Christianity teaches, it is raising the 'Desires of lewd Men; and he that desires, has already as much as in him 'lyes, wronged a Man of Honour; in 'this case, there needs not the Execution; the Wish, the Thought is an Injury, and that is seldom wanting

'where ſuch Praiſes are inconſiderately
'laviſhed. If Praiſing be not allowable,
'how much leſs to reproach and ſlander
'a Wife? it is not only the Reflection
'a Man ſhares, as ſhe is his ſecond Self,
'but that he brings upon his own Judg-
'ment for not making a better Choice;
'the Honour done to a VVoman re-
'dounds to her Husband; if he make
'her deſpicable in the Eyes of the
'World, he muſt ſhare in the Diſgrace.
'There is another more than Brutal
'Liberty, much practiſed by ſome, who
'think all that is Lewd will paſs for
'Wit; which is, to make their Jeſts,
'and divert themſelves with the Diſ-
'courſe of thoſe things, Modeſty and
'good Manners forbid us to name. Na-
'ture it ſelf, and the Cuſtom of all
'Ages, have preſcribed Rules of Decen-
'cy for our VVords, and yet there are
'men who believe, there is no greater
'VVit than infringing thoſe very
'Rules. I can only ſay, this is a horrid
'Practice, that all men either of Sence
'or Honour ought moſt carefully to a-
'void; I will add no more, becauſe the
'Subject is ſuch as does not bear diſ-
'courſing of it, and Modeſty forbids
'touching any farther upon it. If there

'be occaſion for a man to ſpeak of his 'Wife, and to expreſs his Satisfaction, 'let it be with few Words, and always 'in general Terms, without ever de- 'ſcending to Particulars; but his Acti- 'ons and Behaviour are the Language 'will moſt fitly and beſt ſpeak her Prai- 'ſes, the Reſpect he ſhews, the Love 'he bears her, are the greateſt Orators 'to ſpeak for her; there is no Panegy- 'rick ſo much extols her, as the Com- 'pany and Kindneſs of her Husband. 'If a VVoman has Faults, it is his Duty '(if poſſible) to correct, if not, at leaſt 'to hide and conceal them.

Some men (led away by their open Nature, or the fierceneſs of their Deſires,) ſtick not to diſcover to their Wives, they ſhould not be ſorry to become VVidowers; and tho' for the moſt part, they let fall theſe Expreſſions by the way of Jeſts, Women generally take them as real Diſcoveries of their Thoughts, and Tokens of their Diskindneſs, which is generally better repayed in the ſame Coin, than Love. Let every prudent man have a care of exerciſing this ſort of Raillery; but on the contrary, let his Words and Acti-

ons always expreſs that Love and Tenderneſs he would expect from her. He muſt not do as is ſaid of one, whoſe Wife when ſhe lay a Dying, ſaid, *She was very much troubled, ſhe had not done ſuch and ſuch things*; he anſwered, *Madam, do you Die, and all ſhall be done.*

Have a great care of being too troubleſom and difficult to pleaſe, as many are, with their Wives and Families. The impertinence of many, is really intollerable, who without any other reaſon, but barely becauſe they are in their own Houſes, are always Quarrelling and Complaining, tire all their Servants, ordering firſt one thing, and then contradicting the ſame thing they commanded. Hatred is not kindled at once, but ſprings from Diſlike, and by degrees becomes Hatred; this often happens between Man and Wfe, their continual Cohabitation and Company, which ſhould increaſe Love and Affection, exciting in them Enmity and Loathing.

Since I have told ſome ſuch Stories, I will not omit this: A Son of the Venerable Matron *Margaret de Chaves*, with whom I was well acquainted, and from

from whoſe mouth I heard it, ſollicited the Canonization of his Mother at *Rome* with great importunity: Pope *Paul* V. had remitted the Examination of the Matter to a Cardinal, who was already ſo weary of this young Sollicitor, that he endeavoured to fly as ſoon as he ſaw him; it hapned, he came to ſpeak to him upon a day when the Cardinal was more out of Humour than ordinary, and after he had told him his Buſineſs as uſual, the Cardinal replyed, *Sir, it is needleſs to trouble our ſelves with farther Proofs of your Mothers Sanctity; do you but prove ſhe had patience to endure you, and the Pope will immediately declare her a Saint.*

Certainly, if we conſider how great a ſtock of Patience is required to bear with impertinent Men, who value themſelves upon being abſolute in their Houſes, and have no other way to ſhew it, but by tormenting and plaguing their poor VVives, we ſhall find they make a pleaſing Offering of Patience to Almighty God, and that they may juſtly be received among the number of Saints. There is a ſort of Men given to Bawling, who upon the leaſt mo-

tive would throw the House out at the Windows, and who discover the Secret of their own ill Conditions, and publish it to all the Neighbourhood. God deliver us from that perverse Custom! It was a good Saying of one, *That no body suffers so much, but if he looks upon the Sufferings of another, his own will appear tolerable enough.* Proud and unreasonable Men are commonly subject to this Failing. The former think all Creatures were made to serve them; the latter will not allow any thing for Accidents: Both are most unhappy Failings; because, being the Success of Things, is not generally in our power; it happens, that every Year, Day, and Hour, they fall out contrary to our Expectation: and these Disappointments are no way remedied by our Peevishness.

It will not be amiss, to remember those who suffer their Affections to stray towards their Maids, to the great hazard of the Reputation of their Families, to which they are false, and deserve an Exemplary Punishment. The very Birds of Prey that live upon what they find, generally go far from home, to seek

ſeek their Food. Why then ſhould Men be leſs cautious and wary? Tho' all manner of unlawful Converſation with Women, be of very dangerous conſequence to Man, yet none ſo abſolutely pernicious as that which is Entertained within his own Houſe. The diſorderly proceeding of the Maſter is ſoon known to the Family, the ill Example prevails, one Vice creates another; and thus they multiply till they bring on ſome unexpected Misfortune on the Family. The Maids finding themſelves belov'd by their Maſter, Plot againſt their Miſtreſs, and contrive ſuch Deviliſh Miſchiefs, that not ſatisfy'd with the firſt wrong, they often endeavour to deprive them of their Honour, and ſometimes of their Lives. Some hope hereby to ſucceed in their places (as it often happens) and others the more freely to follow their diſſolute courſe of Life. Hence follow ſometimes Lamentable Tragedies, and ſometimes ſcandalous Marriages.

Having given ſeveral Counſels relating to the Government of the Soul in the practice of Virtue; it is Requiſite to preſent you with ſome precepts

touching the Management of the Houſe, which with more Elegancy by Philoſophers, is Stil'd the *OEconomical Virtue*, and is the ſecond part of Civil Learning, which is alſo the ſecond of Moral Philoſophy. This, in fine, is nothing but the Prudence, and Induſtry, wherewith the Citizen, the Gentleman, the great and the ſmall Govern their Families; which in Princes is Policy, and Matter of State, howſoever the Philoſophers term it.

That *Roman* General, who believ'd he who underſtood well how to order a Feaſt, might know how to draw up an Army; had been much more in the right, had he ſaid, he might well Govern a common Wealth, who knew how to Govern his Houſe, for a City is nothing but a great Family, and a Family a little City.

It happned one day, and to be the more exact, it was upon the Eve of the *Epiphany*, that I went to Viſit a Gentleman my Friend, and becauſe he Liv'd far from my Lodging, and it was in Winter, I thought I ſhould ſcarce find him at home by the time I got to his Houſe. He was a Young Man, and

both

both his Wife and he were reputed to be but ill Managers of their Houſhold-Affairs. Being come to his Door, and having ſent in to know whether he was diſpoſed to receive my Viſit, whilſt a Page hurry'd about knocking at ſeveral Doors to enquire, I hear'd diſtinctly a Voice within, that ſaid, *Do you go to the Curat's Houſe, and ask as from ſuch a one whether this be a Faſting-day or not. If he ſays a Faſting-day, go to the Market for Fiſh; if not, fetch Fleſh from the Butchers, make haſt that Dinner may be got ready.* This was between one and two of the Clock. Conſider what a Life had the Servants of that Houſe, when the Maſters Liv'd in ſuch diſorderly manner. The Confuſion of a Family under a Negligent Maſter is not to be expreſſed. It is a common, but moſt true Saying, that When the Head akes all the Body is out of order. I was acquainted with a Man of great Quality and Underſtanding, but ſo very heedleſs of his Houſe, that he uſed to ſend for a certain Friend to come and Chide his Servants, and oblige them to mind their Duty. Theſe Extreams are related as monſtrous, and it is fit

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to bear them in mind, the more to abhor them.

I reduce all the Government of a Houſe to two Heads, that is Diet and Cloathing, Rules well known to the Wiſe. By Diet is to be underſtood all neceſſaries and conveniencies requiſite within the Houſe; and by Cloathing, all that is for making an appearance Abroad. I have touched upon the Points before, but not ſo much as was neceſſary.

Now to deſcend to particulars; it is requiſite the Maſter of the Family endeavour always to ſupport it in that ſplendor and plenty, that his Fortune will afford, ſtill labouring that nothing may be wanting, either for Credit or Conveniency. The Table muſt always be ſo regularly ſupply'd, that it may be plentiful and orderly furniſhed, without any thing of Penury. It avails not to have plenty of all things brought in from abroad, if they are miſerably diſpenſed and delivered out at home. Servants are more apt to reſent the feeling of Want in the midſt of Plenty, than they would Liberality in Want.

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Some Maſters think of nothing but hoarding Money, and neither Pay nor Cloath their Servants. I would not plead for Fortune, which ſometimes ſo orders it, that thoſe who Treat their Servants worſt, are beſt attended by them; but muſt appear in the behalf of Reaſon, which commands, and requires him that would expect to have good Servants, to be a good Maſter. He that would have Servants to gueſs at his thoughts, ought to divine their wants. I hold it as a general Rule, That the Table ought to be more plentiful than dainty, and the Cloathing more Sightly than Coſtly. Set-meals and proper times of Cloathing, ought to be obſerv'd. A great Lord uſed to ſay of one much inferior to himſelf, that Govern'd his Family very orderly, That he never ſo much wiſh'd for any thing as to be his Servant, becauſe his uſage to them was ſuch, that not only their Cloaths, but even their Perſons never grew Old.

The beſt Pay, is that which is given in time. Let Servants have what is agreed upon, and Workmen the value of their Labour; he who does ſo, will be

be well Served by both: Good Service is to be rewarded, that Servants may be ready in time of need. Present Pay is best, though little; for if as the *Spaniards* say, he gives double who gives immediately, it is a sign the readiness of the Gift enhances the value. An ill Pay-master by delay so far offends his Creditors, they are scarce to be Reconciled with double their due. A certain Servant being ask'd, whom he waited upon, answered, *I Serve my Son*; and being again ask'd, what he meant by that, reply'd, *I Serve my Heir.* This gave occasion to an Ingenious Man to say, it was a false Proverb, that a good Pay-master Inherits what is not his own; because it is certain, he who pays not other Men their due, is heir to what does not belong to him. Let all things be Govern'd by Providence, not Pride, for the Effects of the former will be good and just, and those of the latter Extravagant and Scandalous. I would advise a Man of Quality to keep a decent, not a Hungry Table, that it be rather to feed the Mouth than the Eyes. That is, that it be more for use than Ostentation.

I will relate two Paſſages to this purpoſe, both which I ſaw and had Experience of to my own Coſt. There was a Grandee of *Spain*, as great for his Vanity, as remarkable for Penury, he had daily Twelve Diſhes Serv'd up at Dinner, and as many at Supper with publick Ceremony, and it was certain only three of them had Meat, the other nine were carry'd along for form, but as empty as their Maſter's Head.

I Knew another to whom by his place the reverſion of a Princes Table, whom he ſerv'd, belong'd. The Meat was carry'd to his Houſe and ſerv'd up to his own Table. Next it deſcended to his Son-and-Hier, who kept a Table apart, and Entertain'd Company, and by whom I was ſometimes Invited, and this was the third time thoſe Diſhes appeared in publick. But it ſtopp'd not there, for thence they went down to the cheif Servants, and from them to the Inferior, ſo that theſe Diſhes appear'd in five ſeveral places before they were Conſum'd. This gave occaſion to a Servant of that Family, with the Native ſharpneſs of that Country to ſay: His Maſter was the greateſt Man

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in *Spain*, for that he was serv'd by Grandsons of Princes, because all his Servants were but four degrees removed from his Highness. Alluding to the four Tables, by which the Dishes gradually descended to them.

So great is the power of vain Glory, especially in our Age, that it flies at Nature, and overcomes it. For a Man to Eat well to support Nature, is necessary; to Eat deliciously to please his Palate, is tolerable; but for him to Build a Reputation upon empty Dishes brought in for show as in a Play, is a Foppery, we ought to pray to God to deliver us from.

Since we are speaking of Eating, it is not amiss to advise not to keep unseasonable Hours. It is very inconvenient for the Servants, and Masters that require their attendance. If Attendance and Business obliges a Man to Dine late; I would have the Servants Eat first, otherwise they suffer much, and the House is never well serv'd, and it often happens when the Servants are to Dine after the Master, he loses his Business, and slips his time for want of attendance. I highly approve of keeping

ing up our antient Customs of keeping Servants well Fed, cherishing, and treating them with Kindness, which binds, and inclines them to love their Master.

I would advise every Marry'd Man at some times of the Year without being ask'd, but of his own accord to make some Feasts, and have some extraordinary Mirth and Pastime in his House, to please and divert his Wife and Family. Let him promote these things himself, they will be the more valued, he will be Cry'd up and Applauded for it, and indeed it is a sign of good Nature to delight in seeing others pleased, and delighted with what is decent and allowable. Not as our King *Peter*, Sirnamed the Cruel, who caused the People to be kept waking at Night, because he could not Sleep. Let him contrive as often Entertainments abroad, whereof the meanest Servants may be partakers, that he may be thought easy and careful of their satisfaction. Let him prudently share with them of all extraordinaries as Presents, and other unexpected Refreshments. Some Men will rather suffer any Rarities

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to rot and be thrown away, than bestow any on their Servants. There are some things, though mean and inconsiderable in themselves, very taking with the Family, that is affording them those things that are or Custom has made reasonable at certain times of the Year, as Minc'd Pyes at *Christmas*, Pancakes at *Shrovetide*, Pig at *Bartholomewtide*, Goose at *Michaelmas*, and the like; which though in themselves of no moment, nor worth the mentioning, yet being usual at those Seasons, are miss'd by Servants if not had, and when had, satisfy and content them.

I approve of going to Country Houses, but not of continuing any time in them, not that it is any way undecent, but extreamly troublesom. It disorders the Family, destroys the Goods, tires the Servants, nothing is sav'd, rather more is spent, and a Man neither enjoys the quiet of the Country, nor the satisfaction of the Court. I mean those Country Houses, that are so near the Court, that one may go and come in a day, as is usually done by those who Live in them, which gave occasion to a witty Man to say, that

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a certain Gentleman's Coach, made three Journeys a year to *Hierusalem*, reckning how many Leagues the Coach travelled every day, going and coming between the Court and his Seat. Great Courtiers esteem a Country Life intollerable, which of it self it is not, but rather pleasant and convenient. One of these being invited by a Friend among other company, to spend two or three days in a Country-House of his, the second day without taking leave of the others, set out towards the City; they called after him to stop, and having complyed, and being asked whether he was going, he answered, *My Freinds, I am going away, for if I spend above four and twenty Hours in the Country, I fancy I am turned into a Beast.*

I am of Opinion, it is not convenient to live always at Court, and there are certain times proper for a Married Man to retire with his whole Family, to live upon his Estate, or where he shall judge most for his purpose. If I must prescribe a certain Rule for the time of this Retirement; I judge when a Man has above two Children, is the propereſt Season. The time of his absence

from Court, ought to be while those Children grow up, and it is no disadvantage to them not to be known, that is, till eight or ten Years of Age: Then it is fit to return to Court to introduce them, that the King may know them, and they know how to behave themselves at Court, which is very strange and uncouth to those who have not been bred in it; as is said of the Cataracts of *Nile*, the Noise whereof is terrible to strangers, and scarce heard by the Natives that live about the place. The old Duke of *Alva*, who was Lord Steward of the Houshold to the King of *Spain*, used to say, *If I am but two days without coming to Court, the third I stumble at the Mats, or else they laugh at me:*

Now methinks, after this return to Court, a Man must not absent himself till his Children are Married; and then they being disposed of, that he retire to give rest to his Old Age, and gain a Christian Interval between Business and Death, which is the most important Affair of Life. This method is only proper for him that lives for himself, and upon himself; for I do not design

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to advise a Minister of State, a Soldier, or Princes Servant, who dayly Merits, and is in the way of Preferment, to quit his Profession and Pretensions, without very great reason. Where there is a sufficient Cause, I am not against it; nor would I be so conceited to beleive, but any who hath sufficient ground for so doing, would suffer himself to be led away by the Counsel of a Man who has so ill governed himself. This sort of Retreat is very advantageous towards prolonging a Man's Life, preserving his Health, sparing his Estate, and saving his Soul. As to Life, Men live longest in the Country; for Health is maintained by Exercise; the Estate is bettered because less is spent, and Salvation is securer, because there are less Temptations to Sin, and the Thoughts are more free to be employed on God, and ones self.

Yet there are enow who contradict all this; for as one wisely said, *Every Man gives a different Name to his Will*: and therefore there has always been much controversy about this manner of Retirement. An antient Gentleman boasted, that he saved half his Estate by

what was not to be had. It was quite otherwiſe with a *Spaniard*, who when Money grew ſcarce, gave out, he retired to the Country, and went not from Court, but ſayed, *There was no way for a Man to recover and recruit himſelf, like devouring half a dozen Pages and Footmen, without ſtirring one Foot from his Houſe.* Theſe Retreats are often very much oppoſed by the Women, and they endeavour ſo much the more vigorouſly to divert ſuch Reſolution of their Huſbands, by how much they are the more great at Court, have the more Relations, or are more in Vogue. In this caſe, I can ſay no more than was ſaid by a Miſer, to one who would borrow ſome Money of him, offering ſeven Reaſons that ſhould oblige him to ſend it; the Miſer replyed, *Thoſe ſame ſeven Reaſons I have, for not doing what you deſire.*

I can not avoid putting in a word touching ſome Husbands, who ſtudy nothing more, but how to be always abſent from Home, upon long Journeys and Voyages, ſome of their own ſeeking, and others which they do not endeavour to prevent, leaving young

Wives

Wives behind, and perhaps not ſo well provided, or taken care for as they ought to be. Theſe Men pretend it is Buſineſs of Honour and Profit, that calls them away; and Experience teaches us, they often under theſe Pretences ruin there Fortunes, and many times hazard what is of more value than their Eſtates, to wit, their Reputation, Women Marry to live as Wives, not VVidows, and he that puts the contrary upon them, knows not his Duty.

A Widow talking one day with a Gentleman, ſaid to him; *Sir, I was never Marryed, then do you conſider how it is poſſible for me tobe a Widow.* He replyed, Certainly ſhe was ſo, for he had been well acquainted with ſuch a Gentleman who was her Husband. And ſhe returned; *Sir I tell you I was Marryed by Proxy, I was a Wife by Letters, and that is no Married Life.* And it was really ſo, for her Husband was ſo continually abſent, ſhe ſcarce knew him.

If we were in private, I would tell you a Story of a young Man, which I heard at *Barcelona*, There was a Gentleman there newly Married his Name

Mosen Gralha. VVhen the Emperor *Charles* V. went into *Italy*, this Youth followed him, contrary to the will of his VVife, who was Young, Beautiful and Virtuous. The Husband being in Service, and hoping for Preferment, thought not of returning Home in haste. The VVife grew weary of waiting, and often writ to him to come home, but at last despairing of his coming, she sent him these VVords in VVriting, in the *Catalonian* Language; *Mosen Gralha, Mosen Gralha, Mon Amor non manha Palha*: that is, *Mosen Gralha, Mosen Gralha*, my Love will not feed on Hay. The Husband took the Letter, and carryed it to the Emperor to interpret for him; who understanding it, as well he might, honoured and prefered the Husband, commended the Freedom and discretion of the VVoman, and sent him Home. Monasteries, Enclosures, and Precautions that Men make use of, to secure their VVifes, are very dangerous, and without Occasions be very pressing, it is an Imposition to treat Women so, and a breach of Faith to leave them; for if any of them had a mind to be a Nun, she would not

Marry.

Marry. Every married Man ought to be very cautious, how he abſents himſelf from Home for a long time; and never do it, unleſs upon a ſure and very great Advantage. It has been a Diſpute among Politicians, Whether it were expedient to employ Married Officers in an Army, or not? Did I converſe with Kings, I would adviſe them, to employ Batchellors in Conqueſts and Offenſive Wars; becauſe, being Single, they expoſe themſelves more freely, are more forward, in hopes to return Home with Honour, and get Wives; and either Living or Dead, they are a leſs Charge to their Soveraign. On the contrary, at Home in a Defenſive War, I would have them prefer Married Men before Batchellors in Military Poſts, becauſe Men generally are more deſperate in defence of their Wives, Children and Honour, than of their Life. The ſame Advice I give Kings, in reſpect of their Subjects, will ſerve their Subjects in reſpect of their Kings: the one may obſerve it in Chooſing, the others in Soliciting. But you will not bear with this; for I was running into Politicks and Matters of State, without thinking

of it. With your leave, I will turn back, and come to my own Buſineſs.

It is an unſufferable thing in my Ears, to hear ſome Men, who always name their Wife by a Metaphor, or rather Nick-name them, calling them, *My Old Woman*, *my Bedfellow*, *my Miſtreſs*, *my Inſeparable*, *the Mother of my Children*, and many ſuch Expreſſions, ſome much worſe; but the beſt very unbecoming, and in my opinion, very unworthy any Man of Senſe and Diſcretion. If a Man values his Wife, and ſhe her Husband, Why ſhould they not call one another by the proper Names? for the ſame that is ſaid in reſpect of the one, is to be applyed to the other. Relations that Marry, uſe to call one another by the degree of Kindred that is between them. I love Truth, and would perſwade every body, rather to ſay my Wife, or my Husband, than my Coſin, or my Nephew, or my Niece, or my Uncle: Yet this might be more tollerable, if not carryed ſo far as to give occaſion to what happened to a Gentleman, who continually called his Wife Coſin; for a Servant having occaſion to write to her, ſuperſcribed his Letter,

ter, *To my Master's Cosin*, not knowing her Name. ‘(The reason of this is, that ‘the Wives in *Spain* and *Portugal*, do ‘not take the Name of their Husbands, ‘but always retain their own.)

If I may be allowed to go through with all my Impertinence, I would say one word concerning the manner of speaking between Married People. The *Spanish* word *Tu*, that is, *Thou*, tho' looked upon by them as kind and familiar, is too vulgar a Word, and if ever, ought only to be used in private. The *French vous*, is an Expression they would use to the Queen of *Sheba*, were she to come again. It is decent and seemly sometimes, to speak in the Third Person. Lordship and Excellency must be left to them it belongs to, but it looks shie for a Man to Treat his Wife as if she were not such. Highness and Majesty may pass among Kings and Princes, who are forbid those familiar Endearments common to all the rest of Mankind; which gave occasion to King *John* II. to say, *He wished he could be a Man but for three days.* Let me perswade Married People to treat one another in such Language, as

may

may beſt expreſs their Love, and ſhew their Reſpect, which is very neceſſary to thoſe who deſire to preſerve Peace and Reputation. But the younger ſort may be diſpenſed with, in the ſtrict Obſervation of any Rules.

I have not ſaid any thing to the Women a long while, and have one thing to recommend to them, which they have no reaſon to make ſlight of, for it is very convenient. There are ſome who revenge the Diſpleaſures they receive, and cannot remedy on themſelves an Action very indiſcreet and unjuſt. Some, becauſe they have unkind Huſbands, neglect and disfigure themſelves, which makes them ſtill the more unkind. Thoſe whoſe Children die, or who bear none, do not only inwardly Afflict themſelves, but expreſs their Trouble in their Cloaths and Countenance, which Troubles and Diſcompoſes loving Husbands, who have a Reſpect for them; and furniſhes at leaſt a plauſible Excuſe, for thoſe who value them not, the leſs to regard them. This Diſorder cauſes many great Inconveniencies, which may much diſturb the Peace of a Family; for generally

Men

Men are not of the Humour of a Friend of mine, who in the like caſe uſed to ſay to his Wife, *Madam, be ſatisfied, that whatſoever you can do to me, I will not love you leſs, nor ſhall you appear the worſe in my Eyes.* That mutual Faith and Equality which is contracted in Wedlock, requires each ſhould indeavour to ſatisfy and pleaſe the other; and as it is a great Grief to the Survivor when either dies, ſo is it a Trouble and Affliction to the other, when either is Melancholy or Diſſatisfied. I have already ſaid, the Souls of Man and Wife are in common between them, and ſo conſequently their Pleaſures and Sorrows. Let neither Party take upon them, what belongs to the other. Let neither Grieve nor Rejoice, farther than the ſame Paſſion may affect the other.

Having mentioned thoſe, that for Grief are careleſs of themſelves, it is not amiſs to remember the others, who are as much to blame for their Gaiety, and exceſſive Care in ſetting themſelves out. I have ſpoke of fine Cloaths and Dreſſing, and I know not whether it was Loathing, Anger or Forgetfulneſs, that has kept me from thoſe who Paint their Faces.

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The Woman that lays Paint upon her Face, lays on her own Infamy, and lays aſide her Shame; She adds no Youth or Beauty, but wrongs her Judgment, her Age, and her Countenance. Every one who ſees it, concludes ſhe has little of her own to truſt to, that has recourſe to ſuch baſe Borrowed-Helps. He was always eſteemed a Coward, who wore moſt Armour. How many Women, inſtead of Pleaſing by theſe means, Scandalize their Beholders, and provoke to Laughter and Scorn thoſe very People whoſe Admiration they expected to raiſe, and whoſe Affections perhaps, they hoped to gain. This is an abuſe a Husband ought carefully to take away at the very firſt; for Time or Age does not correct, but rather increaſe it. I am of opinion, the Husband that permits it, has as little Senſe as the Woman that uſes it. One of theſe Women deſiring her Husband to ſit near her; he Anſwered, *Let me alone, for ſince my laſt Sickneſs, I have an Averſion to all Apothecaries Drugs:* Another uſed to ſay of his Aunt, who being very Old, laboured to hide the Signs of Age in her Face; *My Aunt will not Credit,*

Credit, nor have others believe Demonstration: And in truth it is so; for no Art will put the grace of Youth on an Old Face, and it takes away the Gravity. The Faces are disfigured with the continual plague of Washes and Pomatums, and the wretched Women are Slaves to their Pride. This is the reason another ingeniously enough, said, *Such a Lady made an unhappy Slave of her Face*: But Cardinal *Capata* expressed it more wittily than all of them, who Visiting an Antient *Roman* Lady, very much addicted to this Beastly Custom; She asked, *What News in Italy?* and he perceiving her Face all daubed, answered, *Madam, there is very bad News; for as the Case stands, I find* Soliman *has taken Possession of* Civita Vecchia. '*Soliman* in *Spanish*, is *Mer-* '*cury*, much used in those sort of White- 'Washes, to which he alluded; and by '*Civita Vecchia*, is plainly expressed her 'Age; Criticks will call this but a 'Quibble, or Pun, but sometimes those 'pass for VVit in *English*, and they are 'generally so in other Languages.

'I remember but very few years since, 'Painting and Patching were the two 'distin-

'distinctive Marks of a Prostitute in 'England; some VVomen of the Up-'per-Rank, coveting to be known as 'such, first made it fashionable; and 'now it is become so general a Use, it is 'dangerous to speak against it. My 'Author being a *Portuguese*, doubted 'not to exclaim against it as a Vice in 'that Country, where it had been pra-'ctised time out of mind, and where 'no VVoman thinks her self Dressed, 'till she has hid her Face under a White 'and Red Mask. Nor will I fear to say, 'it is the greatest Folly and Demonstra-'tion of Lewdness here, where it is a 'new Invention, and where there are 'Thousands of the most Beautiful and 'Vertuous, that will no way be offend-'ed at me. Experience teaches, how 'Yellow, how Withered, how Wrin-'cled, and how Hagged, a young Face 'soon becomes, with the use of these 'cursed Pastes, VVashes, and Colours. 'he who sees a Woman that uses them, 'rise out of Bed in a Morning, needs no 'more to make him loath them; and 'they, if they had any Sense, would 'abhor them. In an Old VVoman, it 'is no better than Daubing a rotten

'Post,

'Poſt, the VVorm eats through, it 'moulders away, and Age and Putre-'faction appears through all the Var-'niſh. But to paſs by the Damage 'done to the Face; there can be no 'greater Folly, in regard Nature has 'given the Complexion, and no Art can 'mend it; for the worſt Complexion 'is better than the beſt Counterfeit; 'nor is any Man ſo blind, as not to ſee 'thro' a little Tincture of *Spaniſh* Wool, 'and a Varniſh of *Mercury* and *Ceruſe*, 'and ſuch like Ingredients. Yet, what 'makes moſt to our purpoſe, is, that 'Married VVomen can have no pre-'tence to it, becauſe the Husband muſt 'ſee them at Night and Morning in all 'the Deformity it leaves, which muſt 'cauſe Horror to him; and if they lay 'it on to pleaſe, it muſt be ſome other 'Man: for no Husband can be delight-'ed, to ſee that aſſume the Shape of an 'Angel, which he knows in it ſelf, to be 'a Devil. The Man that bears with 'ſuch an Impoſition, is certainly paſt 'all Pity, and deſerves to be made the 'publick Scorn; and the VVife that 'practiſes ſo baſe and open a Cheat, to 'be reputed Infamous, tho' in reality

'ſhe

'ſhe were not ſo. There is another 'new Invention, which is, VVomen 'lying with Vizards on their Faces, to 'preſerve them, it is a ſign they keep 'them not for their Husbands, and that 'they who permit it, are not worthy of 'them. May all ſuch have the Honour 'to ſee their Wives Cuckold them bare-'faced, ſince they never enjoy them 'but under a Mask. But enough of 'this; the very Diſcourſe of it is Loath-'ſom. I will only ask of the Ladies, 'who think they are never Beautiful 'unleſs their Faces be half covered with 'Patches, Whether if God had ordain-'ed thoſe very Spots they put on, ſhould 'be naturally imprinted in their Skins, 'they would not think themſelves very 'unhappy in that Deformity? Doubt-'leſs they would; and all their Study 'would be, how to hide it. How 'ſtrange is it then, that what from the 'Hand of God would be accounted a 'Defect, put on by their own, ſhould 'be miſtaken for Ornament! I cannot 'think, that Patches add any other 'Beauty, than to make a VVoman look 'like a motley Dog; for I am loth to 'name the Female.

Now

Now becauſe theſe Counſels may reach ſome Perſons of high Birth and Quality; who often arrive to great Employments Civil or Military; it will not be amiſs to give a little Advice to thoſe Ladies, who may be the Wives of Miniſters of State, and ſuch as have the Adminiſtration of publick Affairs, for their better behaving themſelves in thoſe Elevated Stations. Many Wives of great Miniſters, to the evident danger of their Husbands and Families, take upon them to Manage publick Affairs as well as they. The inconveniencies ariſing from this practice may be reduced to three heads. Interceding for ſuch as have Suits to prefer, dealing with thoſe that have ſucceeded, and revealing of Secrets to them that ſollicit. I know not which of theſe is worſt. But it is all diſtructive to the Reputation of thoſe Miniſters, whoſe Wives are led away by Flattery, Intereſt, or Ambition. I have by me the Copy of a Letter of the Emperor *Charles* the Fifth, to King *Philip* his Son, when he left him to Govern in his abſence; wherein he informs him what Miniſters he had left him to ad-

vise with, and coming to speak of one he did not thoroughly like, he has these Words: Such a Man were the best of all, if he were an Eunuch, for the Wife destroys in that Man the best parts I ever saw.

This fault is of more dangerous consequence in the Wives of Ministers of Justice, as Judges, and the like. But the Ministers of State being Persons of more Note, it is more visible in them, or perhaps it is not so much taken notice of in the former, as more usual. It was well said of a Courtier to this purpose, who when the House of a Judge who was not very nice had taken Fire, went crying along the Streets: *Help Gentlemen, or our Goods will be Burnt.*

One who had a Law Suit depending, complain'd to another that the Judge having no Fortune, spent like a Man of a great Estate, and concluded saying, *And whence can all this come*; the other answered, *From what is carry'd in:* The former again reply'd, *Sir his Forefathers did not so*; and the other return'd, *No, Sir, it is we that are here, who do it.*

The

The Wives of ſome Miniſters often haſten their Husbands ruin, ſtill burdening them with their Extravagancie, when they ought to endeavour to eaſe them, and thus they both fall together. The Husband muſt look to, and keep a watchful Eye to ſecure himſelf. And ſince it is certain, that we let the Blood out of our Veins, if it corrupts leſt it infect the reſt: how much more ought we to drain Ambition and Covetouſneſs from a Wife, if ſhe appear guilty of it? for this threatneth ſudden Sickneſs to the Body and Family, and Death to the Employment and Honour. I grant it might be Lawful for a Wife to recommend, or even favour ſome Man's Buſineſs wherein Juſtice were viſible, putting her Huſband in mind, and giving him ſome hints of it. But theſe things being in themſelves hazardous, it ſeldom happens they are carry'd no farther than they ought to be. I could wiſh the puniſhment of the fault were to light only upon the Author of it; but it falls not out ſo, for the Husband is always liable to ſuffer for the indiſcretion of his Wife.

There was one of this ſort of Miniſters in *Spain*, of no ſqueamiſh Conſcience, his Wife drove the Bargains, and came off always a gainer; he always ſaid when any Body praiſed his Goods, many thanks to my Wives Induſtry. And it was very certain, the effects of her Induſtry were viſible enough.

A Merchant going for *India*, undertook to carry a Preſent for the Wife of a great Miniſter, the poor Man had the ill Fortune to be Shipwrackt, and loſt that and all he had of his own. He return'd to *Spain*, and to Court, and was ſo unjuſtly Treated, that without any regard to his loſs, they oblig'd him to Refund the full value of the Preſent or Venture. Going thence to *Sevil*, he met a Merchant his Friend, and ask'd whether he went, the other ſaid, *To the great Church, to enſure Merchandize of value he expected, with God, and ſome Men of Buſineſs*; then the firſt reply'd; *Sir, let me adviſe you not to do ſo, it is better recommend it to ſuch a Lady, and ſhe will ſecure it.*

But becauſe I hinted ſomething touching Womens revealing the Secrets of their Husbands Employments, it

it will be ſeaſonable to ſpeak a word of it here, being a circumſtance on which the happineſs of Matrimony has great dependance. I have heard it much diſputed, and argued it my ſelf, whether it is fit to diſcover all Secrets to a Wife. I, who always admired a ſincere Love, a long time believed a Virtuous Wife was to be the Cloſet to keep the moſt hidden Secrets of the Husband, and that it was one of the greateſt Bleſſings of Matrimony, that a Man poſſeſſed in a Wife, a faithful Soul, on whom he might unburden his cares and troubles, (which ſometimes overpreſs him) with the ſame ſecurity, as if he had never parted with them out of his own Breſt, and I thought all Love which was not ſo open, was deceitful. This was once my Opinion, but is not at preſent, nor will I give ſuch advice to any Friend of mine; for Experience gained by Years, and precedents has taught me, that he rather is unjuſt to the Love he owes to his Wife, who truſts her with Secrets above her Capacity. This is juſt like Building a great Houſe upon a weak Foundation, which the firſt guſt of Wind throws down. If we put into

a Boat the Loading of a Ship, it will ſink. The Secrets that were made for great Souls, muſt be kept there; and let us always remember that notable Saying of a Wiſe Man, I never repented for what I did not ſay. Yet ſince I pretend to ſalve up all Sores, I muſt confeſs, I do not look upon Women as wholly unworthy to be entruſted with ſome matters of moment. Therefore if we muſt preſcribe how far this revealing, or concealing of Secrets may extend, my Opinion is, That our own private Concerns are fit to be communicated with him. Points of Honour, the Myſteries of our Employ, the Secrets of Kings, and Affairs of the Government, are never to be let ſlip out of the Husbands Breaſt. Yet if I may aſſign Rules, this is yet a better. To tell a Woman thoſe things ſhe may forward or help with her Induſtry or Counſel, and ſay nothing to her of what is above her reach. I grant there have been, and may be Women in the World of great Souls, fit to be truſted with every thing; but theſe are only Prodigies fram'd by the ſurplus of overflowing Nature, and we muſt not expect

pect ſhe has communicated thoſe Gifts to all, and can ſcarce believe ſhe did to any.

One of the caſes wherein Marry'd Men have moſt need of Counſel, is to Marry their Children, and it will not be fit that I, who have remembred ſo many trifles, ſhould forget a thing of ſuch conſequence. It is a common received Opinion, that the beſt time to Marry Children, is when the beſt opportunity offers. This Rule in my Judgment is very uncertain; for in caſe there be a good opportunity of a Match, and a bad diſpoſition of the Parties, then the goodneſs of the event would be doubtful, or rather ſucceſs would not be hoped. But that Rule is to be underſtood of an opportunity that follows a diſpoſition, and that Children are inclin'd to that ſtate of Life. For although it might be hoped from the conveniencies of a Match, that the advantages it brought might make it acceptable and pleaſing, yet the Will, which is the chief Actor here, is ſeldom Govern'd by thoſe Rules; and it is in vain to expect any ſatisfaction or content of a Marriage that is againſt Incli-

nation. Let Sons be free in their choice; yet in ſuch manner, that their Parents ſtill endeavour to encline them to what is for their Advantage. Fathers in this caſe muſt adviſe, not command. In Daughters the danger is very great, becauſe the vanity of Man has introduced an inhuman Cuſtom, oppoſite to Honour, Virtue and good Parts, and only in favour of Intereſt: whereby it often happens, that in great and Noble Houſes where there are many Daughters, there is ſcarce Portion enough to Marry one of them according to her Quality. By this means the reſt are condemn'd to loſe their Liberty by force, and take upon them a courſe of Life they have no manner of Inclination to, but by compulſion is put upon them. This evil is ſcarce to be remedied, for it would be firſt neceſſary to redreſs the whole Commonwealth, and correct its ill Cuſtoms. If we would Govern our ſelves by Examples of our Forefathers, we have ſeen many great Men who had ſeveral Daughters have increaſed their Families, without putting any thing upon them contrary to their Wills. I think in this caſe, he

that

that has many Daughters, might be ſatisfied not to fall, though he did not riſe; which in plain Terms is to Marry their Daughters to Men, that would ſue for them to Honour their Houſes; and not to endeavour to find ſuch Sons as ſhould add Honour to them. It is enough that the Son-in Law be not Diſhonourable. This is no general Rule, nor do I perſwade any Body not to ſeek what is beſt, I only adviſe Men to conform to neceſſity. I could name many Perſons of great Note, who have obſerv'd this method, and even deſcended to Inferiors, which were thought at firſt ſcandalous, and yet time and Fortune at length made them all equal. The favour of Princes, great Riches, extraordinary merit either in Warfare or Learning, make Men (whoſe original is not infamous) fit to Match with Perſons of the greateſt Quality. A great Man in a few words expreſſed all that is to be ſaid in this matter, his words were, *That Parents to Marry their Sons well, ought to offer and Court for them; but to Marry their Daughters, ſhould be intreated and Courted.* And another no leſs Ingenious ſaid,

That

That good Parts were the ſteps that lead to Quality; for that often Men of ſmall Note, by them roſe to be equal with the greateſt.

I cannot forbear putting in one Word here for ſome Parents, who turn their Daughters looſe to get Husbands, eſpecially thoſe that have any Charms of Beauty, and herein exceed the bounds of Decency. I confeſs in this particular, I am of a moſt rigid nature; and therefore were I to judge of it by my own Inclinations, I ſhould never ſufficiently exclaim againſt it. But this Practice is grown ſo Familiar, it appears not near ſo odious to us, as it has done to others. This is ſo received a Cuſtom out of *Spain* (eſpecially in *Flanders*) that Courtſhip is openly managed by aſſignation, nay it is carried ſo far, that Parents inſtruct their Daughters how to manage their Gallants, to gain them for Husbands. Though much againſt my Inclination, I will allow it Lawful to wink at a Daughter when ſhe is Courted by one who will make a fit Husband for her. Yet the manner of this convenience ought to be ſuch, that I look upon it as im-

impoſſible to manage it right. Let every one in this caſe, conſult his Honour.

To this place belongs what we call Marrying by ſtealth, and without the Parents conſent. This may happen two Ways, actively, or paſſively; actively, when the Son Marries, paſſively when the Daughter. I would adviſe a Man whoſe Son Marries well, but without the conſent of the Wives Parents, to bear with it, underhand to aſſiſt them, and not to ſeem openly to countenance or diſavow that Action of his Son. In this caſe I would adviſe a Man for a while to withdraw, or retire into the Country, which is a good expedient to conceal his Joy or Grief, when it is not fit to make either publick. And if this be done before the thing is known, it is the better. I would adviſe the Man whoſe Daughter is Marryed without his conſent, provided the Match be not ſcandalous, to go to her, and overcome his Anger for her Diſobedience; which in many Men is rather Rage and Obſtinacy, than true Concern. This perverſneſs between the Parents of thoſe ſo Married, breeds Enmity, Strife

Quar-

Quarrels, Slanders, Reflections and Scandal; they rip up Pedigrees, discover Secrets, and defame each other; and after laying all their faults open to the World, they become Freinds. When Children Marry well, they are in some measure excusable for doing it without their Parents consent, who ought to be consenting to all that is for the Advantage of the Children. In fine, it were well every thing were carryed in its proper course; but as the *Spanish* Proverb says, So the Miracle be wrought, what matter is it if the Devil does it. To Marry ill and against the Parents will too, is the greatest miscarriage, and most generally happens. All the remedy is to make the best of it, for the fault cannot be undone. To prevent this, let Parents endeavour in time to provide for their Children, or at least, if it cannot be done as soon as desired, let the munderstand, Provision is making for them. This Hope will content them.

There are some Men who only because they will not part with anything they have, but keep their Family together, cannot endure to hear of Marry-

ing-

ing their Children; and ſome Women, who rather than ſee a Daughter-in-Law dreſſed up gay by them, or their own Daughter out of their power, and for fear of becoming Grandmothers too, ſoon refuſe good Matches, which often are ſo nice that once rejected they are not eaſily found again. Let a diſcreet Husband and virtuous Wife have a care of this dangerous fault, let them deſire that for their Children when they are Parents, they would have deſired for themſelves at their Age.

I have ſtretched this diſcourſe to a great length, and it grows tedious, and I could wiſh every point I ſpeak to were the laſt; yet with your leave, I will not break off without one word concerning Fathers and Mothers-in-Law, Sons and Daughters-in-Law, and Brothers and Siſters-in-Law. This is generally an awkward ſort of Kindred. I have many times conſidered and argued with my ſelf, what ſhould be the cauſe of this diſcord between them, and can find none but that which the Grand Politician gave upon a different occaſion, ſaying, *That obligations were acceptable to great Men, as long as it was*

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in their power to requite them; but when they grew above Recompence, instead of Love, they produced Hatred. I am of Opinion, the Duty between Fathers and Sons-in-Law, and the Love that ought to be between such near Relations as Brothers in-Law is so great, that not being able to pay it, they convert it into Hatred. The Affection that is due among them plainly appears, in that they call one another, Father, Son, and Brother. This sufficiently expresses how great the tye is between them, and yet we daily see how much greater their aversion is.

A Widow Lady complain'd of the great Friendship that was between a certain Gentleman and her Son, to whom she thought it not advantageous, and was therefore much disgusted. A Servant came running to ask what she would give him for the good News he brought; and being ask'd what it was, reply'd, *That my Master is fallen out with such a Gentleman, for he is to Marry his Daughter.* Since I did not undertake to give the reason, why it is, I will only endeavour to prescribe a Method to prevent the practice of this abuse

abuſe. Anſwer me to this: If a Man with great coſt ſhould Build a ſtately Houſe, ſpend many Years in perfecting it, employ his time and Eſtate in making it compleat, and after all ſhould make you a Preſent of this Houſe, and annex a Fortune to it, what would you do? Nay what would the moſt Ingrateful Man upon Earth do? Would he not reſpect Love, Cheriſh, and be obſervant to that Perſon? Would he not own himſelf his Servant, his Debtor, and his perpetual Friend? Does he do leſs, or does not he deſerve more: Who for ſeveral Years Breeds up a Daughter, Maintains, Inſtructs and Accompliſhes her, then ſhares his Fortune with her, and then puts half his Soul, and all this Treaſure into a Man's poſſeſſion, to whom perhaps he ow'd no obligation.

I will give you an Inſtance of a good Father-in-Law, for an Example to others, and this happen'd in our Country and our time. A Rich Man had Marry'd one Daughter to a Man of Quality, and deſired to Marry her Siſter to another no way ſuperior to the firſt. This latter would not Marry the

the Daughter, unleſs he had with her five Thouſand Crowns more than the former; the Father objected it would be an affront to the firſt, to give another more than he had received. This Excuſe would not take place, but he was forc'd to condeſcend, but ſo generouſly that the ſame day the Writings were ſign'd and ſeal'd for the latter, he gave five Thouſand Crowns more to the former, ſaying; *He would not have any Body think he valued him leſs than the other.*

I have not ſeen, nor heard of a more Gallant, or Generous Action than this. And that it may appear, there are ſome Sons in-Law who behave themſelves as they ought. I will Relate another paſſage to that purpoſe. Not many Years ſince there was a Perſon very Rich that had only one Maiden Daughter, who was Heireſs to all the Eſtate, her Mother took a fancy to a Neighbour of hers, a Man of Quality, but of a mean Fortune. She ſent him word, ſhe was ſo taken with him, ſhe had reſolved to beſtow on him the two dereſt things ſhe had, to wit, her Daughter, and her Eſtate; he anſwered; *If*

were

were unreasonable he should at once deprive her of all she had, who loved him so well, and to whom he was so much obliged; that he accepted of the Daughter, upon condition she should give her but half her Fortune.

I am very sensible, these Examples are very easy to write, but very hard to practise; and it is that I find fault with. In fine, I do my part, proving a good Correspondence between such Relations, is not impossible to be found. A Curse on Interest, which is the chief Cause it does not always prevail; for generally it happens, the Quarrels between Fathers and Sons in-Law are grounded upon what was given, or not given. I look upon Brothers-in-law to be fittest for Companions and Friends, when there is any thing of proportion of Quality and Humours between them; and tho' this be wanting, there ought to be still a fair correspondence. There must be a distinction made, between such as are really Bad, and such as are only Ignorant: Tho' a Brother-in-Law be not an *Aristotle*, he ought to be admitted, and the more, that others may not impose upon him. But he who is never so

wiſe, and wicked withal, ought to be carefully avoided, if it were only to avoid being thought to have any ſhare in his ill Actions.

I have heard ſome Cenſured, and know not but I have Railed at them my ſelf, who as ſoon as Married caſt off all their old Friends, and are wholly taken up with their VVives Relations. This is no way juſtifiable; and is moſt practiſed by thoſe who are governed by the VVife. A New Married Man always walked between two Brothers-in-Law he had, nor did he ever ſtep aſide from them, or they from him; he often paſſed by one who had been his Friend when a Batchellor, and was very ſtrange to him; he at laſt reſenting it, told him, *Sir, I am very ſorry your Lady has ſo little Faith in you, that ſhe will not let you walk the Streets without Keepers.*

It is not fit we quite paſs by in ſilence, a Diſturbance cauſed by that, often happens among Married People, which is Jarrs and Diſcontents, that become Scandalous between the Wife and Kindred, whether they be her own or her Husbands. This often proceeds from

very

very ſlight Occaſions. Womens Revenge being commonly weak, their Complaints are the more, which occaſion Miſtruſt and Animoſities, very oppoſite to the Rules of Decency, and dangerous to the Conſcience; for very often, under a pretence of Friendſhip, is concealed an inveterate Malice. Some Men think it great Prudence to have no hand, nor appear in theſe Differences: I do not approve of it, becauſe not only the juſtifying, or correcting a Wives Proceedings, belongs to the Husband, as a Superior, but alſo the Directing and Guiding of them, belongs to him chiefly in matter of Friendſhip and Enmity; as the Subjects making Peace or VVar, appertains to the King. In Caſes of ſmall Importance, which are the moſt common, I would allow ſome Connivance; the Reaſon is, when an Arm or Leg is broke or diſlocated, it is abſolutely neceſſary to have recourſe to the Chirurgeon or Bone-Setter; but, when it is only ſome Sore in the Fleſh, it is better let it alone, it will heal it ſelf, and perhaps, the more is applyed to it, the worſe it grows. When the Differences between the Wife and

her Relations run high, and are in danger of being noiſed abroad, and giving Scandal, then the Husband is obliged to interpoſe, and reconcile all. The beſt way to compaſs this, is to Treat with the Husband of that Kinſwoman, if ſhe is Married, Whether ſhe gave, or received the Provocation: it is good to Reconcile and make them Friends, tho' to compaſs it, a Man were obliged to tell each of them a Lie, ſaying, *It is the deſire of the other*; which, to them is a great Satisfaction. Some VVomen, and not a few, are Obſtinate, and in theſe Caſes, will not yield the leaſt Point: However, the Husbands are obliged to bring them to what is reaſonable, and perſwade them, it is fit they take their Advice, upon whom it lyes, to look to their Honour and Reputation. Yet, if all his Care and Induſtry ſhould fail of Succeſs, I would not adviſe a Man to fall out with his VVife, becauſe ſhe is at Variance with another.

In fine, Sir, when I began to write to you, my Deſign was not to exceed the Bounds of a Letter, and I have run on to a Volume. I am naturally apt to be

be particular, and tedious: Melancholy and Solitude, which ſtir up Thought, have made me take in ſo great a Compaſs, that it might contain all Caſes, and all Rules. I pray God we have not laboured in vain; which would come to paſs, if you having heard, and I ſaid much, neither of us ſhould reap any Advantage of it. I will conclude with thoſe general Heads, which in my Opinion make up the Grandeur of a Houſe, which ſhall be an Epitome of much that might be ſaid, in relation to each Point.

I am ſenſible, when I ſhall be read by ſome Married People, and particularly by thoſe that are about being ſuch, they will judge this Way, thro' which I pretend to lead them to Quiet and Eaſe, very terrible. For they will ſay, it is ſo covered with the Thorns of Precaution and Circumſpection, that the Theory is difficult, and much more the Practice of it. To this I Anſwer, that this Letter may be compared to the Sea-Carts, which are ſo full of Lines, that thoſe who do not underſtand them, think it impoſſible ever to unravel that Confuſion: and yet it is

not ſo; for moſt of thoſe Lines are the ſame; the Principal not being above Four, which are ſo often multiplied and repeated, to make the Uſe of the Cart the eaſier. VVhoſoever conſiders this variety of Counſels, will find them ſo like, and to have ſuch connexion and dependance one upon another, that he will not think they are many, but one continued. And becauſe we ſee a Line that is made of a few Threads, if hard drawn, is eaſily broke; therefore it is requiſite to compoſe of many Counſels and Rules this Line, on which hangs the Life, Honour, and Salvation of Married People, that the force of Vice may not break it. And again, becauſe it always breaks in the weakeſt Place, and this is natural to the VVomen, therefore it is neceſſary ſo to ſtrengthen her with Induſtry and Art, that tho' opportunity ſhould draw never ſo hard, ſhe may ſtill remain VVhole and Entire.

But if after all, this Doctrine ſhould be judged by the VVomen too Rigid and Auſtere, I do aſſure them, I deſigned it not ſo, but rather to direct all things for their Satisfaction, Service,

and

and Reputation. That this may more manifeſtly appear, let any deſire me to write a Letter of Inſtructions for the Married VVomen, and they ſhall ſee what I ſay in their behalf, if they are not ſatisfied with what I have ſaid to the Husbands.

Sir, A clean Houſe, a neat Table, decent Diet, Attendance without Noiſe, good Servants, One to direct them, VVages duly paid, a Coach upon occaſion, a fat Horſe, much Silver, leſs Gold, ſome Jewels, as much Money as may be, all Utenſils, ſtore of Furniture, the beſt of Pictures, ſome Books, a few Arms, a Houſe of your own, a little Country-Houſe, Prayers at Home, much Alms, few Neighbours, Children not pampered, good Order in all things, a Vertuous VVife, and a Chriſtian-like Husband, make Life pleaſant, and Death happy.

D. Franciſco Manuel.

A LETTER

Written by

D. Antonio de Guevara,

Bishop of *MONDOÑEDO*,

PREACHER, HISTORIOGRAPHER,

And of the COUNCIL to the

Emperour *Charles* V.

To *Mosen Puche* of *Valencia*, touching the Behaviour of a Man towards his Wife, and a Woman towards her Husband.

Young, and New Married Gentleman,

AT this Distance I give Joy, and Congratulate *Mosen Puche* Marrying *D. Marina Gralla*, and *D. Marina Gralla* being Married to *Mosen Puche*,

Puche, and pray to God they may enjoy one another many Years. *Mosen Puche* marrying a Wife of Fifteen Years of Age, and *D. Marina Gralla* a Husband of Seventeen, if I am not deceived; they are like to have time enough to enjoy, and even to lament their Marriage. *Solon* advised the *Athenians* not to Marry, till they were Twenty Years of Age. The good *Lycurgus* ordered the *Lacedemonians* not to Wed, till Twenty five. The Philosopher *Prometheus*, forbad the *Egyptians* taking Wives before Thirty; and in case any presumed to Marry sooner, he commanded they should be publickly Punished, and their Children reputed Illegitimate. Were *Mosen Puche* and *D. Marina Gralla Egyptians*, as they are of *Valencia*, they would not escape being punished, and their Children disinherited. The Kindness I received from your Mother, and the Love I bore your Father, when I was Inquisitor at *Valencia*, move me to compassionate your being Married so Young, and your taking so great a Burden upon you; for it is now too late for you, to cast off the heavy Yoak of Matrimony, and you are not

not of Age to bear it. If your Father Married you, he treated you Barbarouſly; and if you Married without his leave, you are guilty of a great Weakneſs: for it is a raſhneſs in a Youth of Seventeen, and a Girl of Fifteen, to preſume to ſet up Houſe; and it is want of Senſe in others, to be conſenting to it. The poor Young Couple are not ſenſible how heavy a Yoak they take upon them, nor how much Liberty they deprive themſelves of. Let us ſee what Qualifications are requiſite in the Wife, and what in the Husband, to make them happy; and if they are to be found in *Moſen Puche* and *D. Marina Gralla*, I do henceforth approve their Marriage, and own I know not what I ſay. The Properties of a good Wife are, That ſhe carry her ſelf with Gravity Abroad, have Wiſdom to govern her Houſe, Patience to bear with her Husband, Tenderneſs to breed her Children, Courteſy to deal with her Neighbours, Induſtry to manage her Expence, that ſhe have much regard to her Honour, love good Company, and be an Enemy to all Youthful Follies. The Properties of a good Husband are,

That

That he be ſober in Speaking, eaſy in Diſcourſe, faithful where he is Entruſted, diſcreet in giving Counſel, careful of providing his Houſe, diligent in looking after his Eſtate, prudent in bearing the Importunities of his Wife, zealous of the Education of his Children, vigilant in what relates to his Honour, and very ſtayed in all his Behaviour. Let me ask now, Whether we ſhall find all theſe Qualifications in *Moſen Puche* at Seventeen, and *D.Marina Gralla* at Fifteen years of Age, or whether ever they ſo much as thought of them? It is much to be feared, that ſuch a Young Couple neither underſtand theſe nice Points when told them, nor know where to be informed, when they find themſelves defective. VVell, I do avouch and propheſy, That if *Moſen Puche* now at Seventeen, and *D. Marina Gralla* at Fifteen Years of Age, will not firſt learn, and having learnt, obſerve all theſe Conditions; they will in a little time, lye down under their Burthen of Matrimony, or each of them will ſeek out a new Love. I do not believe it any thing ſo dangerous, for a Man to take

take upon him the Habit of a Religious Order, as for a Youth to Marry; for the one has time, and may leave it; and the other has not liberty to repent. Of how pernicious conſequence it is, for Seventeen and Fifteen Years of Age to Marry, can be better related by *Moſen Puche* and *D. Marina Gralla*, then written by me; for whatſoever I ſhall ſay, is but by Gueſs, and they can ſpeak by Experience. The Inconveniences of Marrying too Young are many and great, they are broke by Childbearing, loſe their Strength, are over-burdened with Children, ruine their Fortune, grow Jealous, have not a right ſenſe of Honour, know not how to provide for their Family, grow weary of their firſt Love, and fix their Thoughts elſewhere; ſo that the Fruit of Wedding, when Children is, that they live Unhappily, or part in their old Age. The Divine *Plato* adviſed thoſe of his Commonwealth, to Marry their Children at ſuch an Age, that they might judge of what they choſe, and underſtand what they took upon them. This is a weighty Sentence of *Plato*; for it is an eaſy thing for any body to chooſe a Husband

Husband or Wife, but it is very hard to govern a Family. I have not been Married, nor ever had any Temptation that way; but by what I have ſeen by my Relations, by what I have read in Books, by what I have gueſſed among my Neighbours, and by what I have heard from my Friends, I find that thoſe who happen to Marry well, enjoy a Heaven upon Earth, and thoſe who ſpeed ill, make their Houſe a meer Hell. What Man ever yet met with ſo accompliſhed a Wife, that he miſſed not ſome Perfection in her? What Woman choſe, or light upon ſo poliſhed a Man, that ſhe diſcovered not ſome Blemiſh in him? There is ſcarce any VVedding, but at firſt is pleaſant and agreeable, but in a little time there is nothing more nauſeous; and it is infallible, that as ſoon as the Money grows ſhort, Diſcontents ariſe. O unhappy Husband! for if your VVife be of high Birth, you muſt bear with her Extravagancies: If ſhe be Diſcreet and Meek, you had nothing with her: If ſhe be Rich, you are aſhamed to own her Kindred: If Beautiful, you are never ſecure of her: If Deformed, you are

are ſoon weary of her Houſe, and ſhun her Bed: If ſhe is Prudent and Witty, you complain, ſhe is Dainty, and a Rambler: If ſhe is Neat and a great Houſekeeper, on the other ſide, ſhe is ſo ill Natur'd no Servant can endure her: If you are proud, that ſhe is Vertuous and Retired, you hate her for being Jealous. What more ſhall I ſay to you, unfortunate Husband?. and yet I muſt ſay more; That if you keep your VVife at home, ſhe is eternally Complaining; if ſhe has liberty to gadd, ſhe is ſubject to every bodies Cenſure; if you chide often, ſhe is always out of Humour; and if you give her her way, there is no living with her. If ſhe has the command of the Purſe, woe be to your Eſtate; and if you keep it in your own hands, ſhe'll either pick your Pocket, or ſell your Goods. If you are always at home, ſhe thinks you are Jealous; and if you come late, ſhe ſays, you are Debauched. If you allow her good Cloaths, ſhe will go abroad to be ſeen; and if you Cloath her ill, ſhe makes your Meals uneaſy. If you are Fond of her, ſhe undervalues you; and if you are any thing Cold, ſhe ſuſpects

you

you love elſewhere. If you do not tell her what ſhe asks, ſhe never ceaſes importuning; and if you reveal a Secret to her, ſhe cannot keep it. Behold here the reaſon; why, if there be Ten contented Couples in a Town, there are an Hundred that repent, and are weary of their Lives, who would inſtantly be Divorced from their Wives, if the Church were as free to allow it as their Conſciences. If Matrimony among Chriſtians were uſed as among the Gentiles, that every one when he pleaſed, might be Divorced, I will anſwer for it, There would be more Buſineſs in *Lent* to Unmarry, than there is at *Shrovetide* to Marry.

That none ſhould Marry, but with their Equals.

The Rules I deſign to preſcribe here, for thoſe who are about Marrying, or Married, if they are not ſo ſucceſsful as to make them live contentedly, will at leaſt ſerve to prevent many Diſtaſtes. In the firſt place, it is very wholſom Advice, That the Man chooſe ſuch a Wife, and the VVoman ſuch a Husband,

band, as does not exceed them in Birth or Fortune; that is, that Gentry match among Gentry, Merchants among Merchants, the Yeomanry among Yeomanry, and Farmers among Farmers: for if there be any Inequality, the Inferior will be dissatisfied, and the Superior weary of his Life. I do avouch, that the Merchant who Marries his Daughter to a Man of Quality, and the Farmer who contracts his Alliance with a Gentleman, do bring into their House one that will publish their Shame, devour their Fortune, take away their good Name, and shorten their Life. It is an unhappy Marriage, when a Man or VVoman is ashamed to call their Father-in-Law *Father*, and the Mother-in-Law *Madam*. In this case, I say, a Man does not receive a Son-in-Law but a Plague, not a Daughter-in-Law but a Viper, not Children but Adders, not Kindred to respect, but to affront them, not Relations to honour, but defame them. In fine, I say a Man had better Bury his Daughter, than not Marry her to his Equal; for if she were Dead, he would lament her a Day, but being ill Married, he has cause to bewail her

every day. The rich Merchant, the poor Yeoman, the wiſe Farmer, and the mean Tradeſman, have no need of Daughters in-Law that know how to Dreſs themſelves, but that have learnt to Spin; for whenſoever they take State upon them, and begin to knot Fringes, the Houſe runs to confuſion, and the Eſtate to ruin. Again, I ſay, theſe ſorts of People muſt be very cautious, how they take a Son-in-Law that values himſelf much upon his Gentility, that is proud of his Horſemanſhip, that affects being a great Courtier, that can do nothing but walk about, that underſtands Cards and Dice; for in this caſe, the poor Father-in-Law muſt pinch, to ſupport the Extravagancies of his Son-in-Law. To conclude, let me adviſe every one to Marry their Equal, or before a Year come about, he that makes a fooliſh Match, will be ſenſible of its pernicious Conſequences. It is alſo convenient, that every one chooſe a Wife agreeable to his Fancy and Humor; for if the Father marries his Son, or he does it himſelf, for conveniency, and not for love, the unhappy Youth cannot properly ſay, he is Married, but

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for ever Enſlaved. To the end that Marriages may be laſting, loving, and pleaſing, the Hearts ought to be united before the Hands are joined. It is fit the Father adviſe the Son to Marry where he likes; but let him have a care of uſing any Violence, for all forced Matches breed Diſlike betweeen the Young Ones, Differences between the Fathers, Scandal among the Neighbours, Quarrels among the Relations, and Diſputes among the Brothers. I do not pretend to juſtify a wild Youth marrying raſhly and in private; for Marriages that begin in inconſiderate Love alone, often end in Diſcord. There is nothing more frequently to be ſeen, than a very Young Man who has his full liberty, and knows not what he loves or chooſes, to fall in love with, and Marry a Young Woman; but no ſooner has he ſatisfied his Appetite, than he begins to hate her. Nothing is ſo much to be endeavoured between Married People, as that they love and eſteem one another, elſe they will always be Diſcontented, and their Neighbours will have enough to do to keep the Peace between them. I muſt

alſo warn them, that to the end their Love be laſting, ſincere and ſecure, it muſt take root in the Heart by degrees; for if it take poſſeſſion furiouſly all at once, it will ſoon quit the Hold. I have ſeen many love in great haſte, who have afterwards hated one another at leiſure. The ſame Advice I give the Father, not to marry his Son againſt his Inclination, the ſame I give the Son not to marry without his Father's Conſent; for otherwiſe, his Father's Curſe might do him more harm, than he could expect benefit from the Portion his Father-in-Law gives him. Young Men in the heat of Youth, have only regard to their Pleaſure when they Marry, and therefore are ſatisfied if the Wife be Beautiful; but the Father and Mother whoſe Honour and Eſtate lye at ſtake, ſeek a Woman that is Diſcreet, Rich, well Temper'd, Modeſt, and of a good Family; the laſt thing they look upon is Beauty. Clandeſtine and private Weddings proceed from Indiſcretion and Diſreſpect; for they give the Neighbours occaſion to cenſure, and the Old Parents to lament. It often happens, that after the Mother

has

has ſlaved her ſelf to fix a Houſe, and the Father laboured to make a Settlement, when they are Treating of ſome honourable Match, they find the wild Youth Married: Thus the Mother is afflicted, the Father ſhamed, the Kindred diſappointed, and the Friends ſcandalized. Sometimes the Misfortune is yet greater, when the Son has taken ſuch a Wife, that the Father thinks his Eſtate ill beſtowed upon her, and is aſhamed to receive her into his Houſe. There is another Miſchief often attends ſuch Marriages, which is, That Parents upon occaſion, propoſe with the Son's Portion to Match a Daughter, and the Young Man's deſign being only to enjoy the Woman, and not look after a Fortune, the Siſter is ruined, the Son is cheated, and the Father diſappointed. *Plutarch* in his Politicks ſays, The *Grecians* uſed publickly to whip the Son that Married without his Father's Conſent, and that the *Lacedemonians* diſinherited him. *Laertius* ſays, That among the *Thebans* they were not only Diſinherited, but publickly Curſed by their Parents. Let none ſlight the Bleſſing or Curſe

of their Elders; for among the *Hebrews*, the Father's Bleſſing was far more eſteemed than the Inheritance.

That a Wife muſt be very Modeſt, and not laviſh of her Tongue.

It is wholſom and neceſſary Advice, That a Man who is upon Marrying, chooſe a very modeſt Woman; for, if there were only one Vertue requiſite in a Woman, it muſt be Modeſty. I confeſs, it is worſe for the Conſcience, but affirm, it is much better for a Man's Honour, that a Wife be privately Diſhoneſt, than openly Impudent. Modeſty hides many Crimes in a VVoman, and Impudence makes her be ſuſpected of more than ſhe is really guilty of. Let every Man think what he pleaſeth; but I am ſatisfied, there is little to find fault with in a Modeſt Woman, and nothing to commend in one that is Impudent. The Arms that Nature furniſhed a Woman with, to ſecure her Reputation, Chaſtity, Honour and Fortune, are only her Modeſty; and whenſoever ſhe parts with that, ſhe has loſt all. When a Man is about Marrying,

ing, the firſt thing he ought to inquire into, is not Whether ſhe is Rich, but whether ſhe is Modeſt? for a Fortune may be made, but an Impudent VVoman will never become Modeſt. The beſt Portion, the beſt Eſtate, and the richeſt Jewel a Woman can beſtow on her Husband, is Modeſty; and if a Father ſees his Daughter has loſt it, it were a leſs trouble to Bury, than Marry her. The beſt on't is, that ſome VVomen pretend to be Wits, to Repartee, to break Jeſts, and Banter; this I would not have them learn, much leſs practiſe: for that which in a Man is good Humour, in a VVoman is Lightneſs. A Vertuous Woman ſhould not only be aſhamed of ſpeaking light and undecent VVords, but of hearing them. A ſober VVoman muſt not value her ſelf upon being Witty, and having a ſmooth Tongue, but upon being Modeſt and Silent; for if ſhe is proud of Talking and Jeſting, the ſame Men who laugh at her Jeſt, will preſently condemn her Carriage. Womans Reputation is ſo nice, it is not lawful for them to think of many things that Men may act and ſay. Ladies that would keep up a re-

ſpect, muſt not only have a care of uttering unlawful and undecent Things, but even thoſe that are allowable, unleſs very neceſſary; for a VVoman never does ill in being Silent, and ſeldom does well in Talking. Unhappy that Husband, who has a talkative, prating and bold VVife; for if once ſhe ſets upon telling a Story, or framing a Complaint, no Reaſon will be heared, nor no Perſwaſion will ſtop her Mouth. The uneaſy life ſome VVomen lead with their Husbands, is not ſo often cauſed by what they Act, as what they ſay. If when the Huband chides, the VVife would be Silent, their Meals would not for the moſt part be unquiet; but on the contrary, if he begins to Mutter, ſhe Scolds, which ſometimes draws on Blows, and expoſes them to their Neighbours.

That a Wife muſt keep Houſe, and not expoſe her ſelf.

It is wholſom Advice, that a VVoman be reſerved, and value her ſelf upon being a great Houſe-keeper; for when a VVoman becomes too abſolute

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at Home, ſhe is ſoon after diſſolute Abroad. A Vertuous VVoman muſt be very cautious in what ſhe ſays, and circumſpect in all ſhe does; for being careleſs of what they ſay, often makes them heedleſs of what they do. There is none ſo ignorant, but underſtands how much more nice the Honour of a Woman is, than that of a Man; which is demonſtrable, in that a Man cannot be diſhonoured but by Reaſon, but the Opportunity is enough to defame a Woman. The Woman that is Vertuous, and values her ſelf upon it, may be aſſured, ſhe will be ſo much the more Vertuous, by how much the leſs ſhe confides in her ſelf; I mean, by how much the leſs ſhe dares venture to give ear to idle Words, and admit feigned Offers. Be ſhe who ſhe will, be ſhe never ſo great, and never ſo conceited, if ſhe affects to be Courted and loves to be Complimented, ſooner or later ſhe will fall into the Snare. If they ſay, all that is only to paſs the time, for Diverſion, and in Jeſt; I anſwer, That ſuch Jeſts commonly light heavy upon them. I do again and again, conjure any Woman of what

Quality

Quality or Degree ſoever, That ſhe truſt not her ſelf, or be too familiar with any Kinſman or Relation; for if ſhe fears what may happen by too much Freedom with a Stranger, ſhe ought to dread what may be ſaid of her with a Kinſman or Relation. Let none rely upon the nearneſs of the Kindred, and think that takes off all Scandal; for if the Malice of Man dare preſume to judge of Thoughts, how much more will it of what is viſible? I would have thoſe Ladies who ſhall hear or read this Letter, obſerve this point, which is, That for a Man it is enough that he be good, tho' he appear not ſuch; but it is not enough for a Woman to be good, unleſs ſhe appear ſo. Obſerve, and obſerve well, That as the Suſtenance of the Family depends on the Husband, ſo the Honour of it depends on the Wife only; for a Houſe has only ſo much Honour, as the Wife has Vertue. She is not an honeſt Woman who has a beautiful Face, a fine Shape, is of great Birth, and manages her Fortune; but ſhe who is very modeſt in her Behaviour, and very ſparing of her Tongue. *Plutarch* writes, That the

the Wife of *Thucydides* the *Grecian*, being asked how ſhe could endure her Husbands Stinking Breath? anſwered, *She thought all Mens Breath had ſmelt ſo, becauſe no other but He ever came near her.* O Example! worthy to be known, and much worthy to be imitated. That Noble *Grecian* teaches us, That a vertuous Woman muſt be ſo reſerved, that no Man may come near enough for her to ſmell his Breath, or for him to touch her Garment.

That a Wife muſt not be Haughty, nor High-Spirited.

It is alſo wholſom Advice, That a Woman be not High-ſpirited, nor Ambitious, but rather Meek and Patient; for there are two things moſt prejudicial to the Female Sex, too much Tongue, and too little Patience: hence it follows, That ſhe who is Silent will be reſpected by all Men, and ſhe who is Submiſſive will live happily with her Husband. O how miſerable is the Man that marries a High-ſpirited Woman! for Mount *Etna* does not caſt out ſo much Fire, as ſhe ſpits Venom out of

of her Mouth. The High-ſpirit of a Woman is much more to be dreaded than the Anger of a Man; for a Man in his Paſſion chides, but the VVoman in her Fury chides and bites. A diſcreet Man and a modeſt VVoman, muſt never oppoſe a VVoman in her Fury; for when her Paſſion is inflamed, and her Shame laid aſide, ſhe will not only ſay what ſhe has ſeen and heard, but even what ſhe dreamed. It is a pleaſure to me, to ſee a VVoman when ſhe is Enraged and in her Fury, how ſhe neither hears her ſelf, nor underſtands others, nor admits of any Excuſe, nor will give ear to a VVord, nor take Counſel, nor hearken to Reaſon; and the beſt of all is, that ſhe often leaves them ſhe was quarrelling with, to fall upon thoſe that came to pacify her. VVhen a VVoman quarrels with any body, and another comes to appeaſe her, ſhe is ſo far from being thankful, that ſhe will make it a cauſe of Complaint, and ſay, that had he or ſhe been what ſhe took them for, they would have taken her part, and revenged her. A VVoman that is naturally Furious, never thinks ſhe is angry

gry without Cauſe, or chides without Reaſon; and therefore, it is much better to take no notice of, than contradict her. I repeat it over again, That it is unhappy where the Miſtreſs is given to Strife; for ſhe is always in a readineſs to chide, but never to know her ſelf. A High-ſpirited VVoman is very dangerous; for ſhe enrages her Husband, ſcandalizes her Relations, is ill beloved by her Kindred, and the Neighbours fly from her: whence it follows, that ſometimes the Husband forgets himſelf, and lays the weight of his hands upon her. In ſome meaſure it is pleaſant, to hear a paſſionate VVoman ſcold, but it is alſo terrible to reflect upon what Expreſſions ſhe will utter; for if ſhe has to do with a multitude, ſhe will not want a Litany of Reproaches. She tells the Husband, he is Negligent; the Men, that they are Lazy; the Maids, ſhe calls Sluts; the Sons, ſhe ſays, are Greedy; the Daughters love Gadding, the Friends are Ingrateful, the Enemies are Perfidious, the Neighbours are Malitious and Envious; and then concludes, no Man is true to another, or faithful to his VVife. I am a Liar, if I

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did not ſee an honeſt Couple part, only becauſe the unfortunate Man ſometimes was melancholy at Table, and ſighed in Bed: The VVife ſaid, he meditated ſome miſchief to her at Table, and ſighed for ſome other VVoman in Bed; and the truth was, the poor Man was Security for another in a deſperate Caſe, and could not enjoy himſelf. At length, after much preaching, intreating and chiding, I could never reconcile them, till he took an Oath before me, never more to be ſad at Table or ſigh in Bed. The VVoman that is Meek and Peaceable, will be happy with her Husband, well attended by her Servants, reſpected by her Neighbours, and honoured by her Relations; if otherwiſe, ſhe may be aſſured, all will fly her Houſe, and bleſs themſelves at her Tongue. VVhen a VVoman is Haughry and Furious, it is no ſatisfaction to the Husband tho' ſhe be Nobly deſcended, Beautiful, Rich, and a good Houſewife; he rather curſes the Day on which he Married, and damns him that firſt mentioned her to him.

That

That the Husband is not to be too Severe, especially when newly Married.

It is alſo wholſom Advice, That the Husband carry not himſelf haughty and uneaſily towards his Wife; for there will never be any Peace among them, if the Wife does not learn to be Silent, and the Husband cannot be Patient. I dare boldly ſay, and almoſt ſwear, it is rather a Houſe of Mad than Married People, in which the Husband wants Diſcretion and the Wife Patience; for ſuch a Couple muſt either part, or come to Blows. Women are naturally weak and eaſy, therefore a Man ought to bear with their Faults, and conceal their Infirmities, in ſuch manner they muſt ſooth an hundred times, to one that they bite. If the Man is to be pitied who has a haughty humor'd Wife, much more the Woman who has a ſtern Husband; for ſome of them are ſo Outragious and Paſſionate, that no Woman can have Art enough to pleaſe them, nor Patience enough to endure them. It is impoſſible, but there muſt be ſome Diſtaſtes between a

Man

Man and his Wife, either upon account of the Children or Servants, or for want of Money; then is the time for a Man to ſhew his Wiſdom, when the Wife is Angry, either paſſing it off with a Jeſt, or taking no Notice. If a Man were obliged to anſwer, and ſatisfy all Points, whereat a Wife is concerned, and whereof ſhe complaineth, there is no doubt, he will need the ſtrength of *Samſon* and the VViſdom of *Solomon*. Obſerve, O Husband! what I ſay to you, either you have a diſcreet or a mad VVife: If you have a mad VVife, it is to no purpoſe to admoniſh her; and if you have a wiſe Wife, one angry Word is enough: for you may be aſſured, if a VVoman does not mend upon VVarning, ſhe will never be the better for Threatning. VVhen a VVoman is in the height of her Paſſion, ſhe muſt be born with; and when her Anger is abated, ſhe is to be checked: for if once ſhe forgets the Reſpect is due to her Husband, there will be nothing but Noiſe and Confuſion between them. A diſcreet Man and good Huſband, muſt rather manage his Wife with Art, than down-right Force and Violence;

Violence; for the Nature of Woman is ſuch, that tho' ſhe have been Thirty years Married, he will ſtill find out ſomething new in her to correct, or endure. It is alſo worth obſerving, that if a Man at all times ought to avoid having any Diſguſts with his Wife, it ought to be much more when they are newly Married, for, if at firſt the Woman takes an Averſion to him, ſhe will ſcarce ever love him after. A diſcreet Husband at firſt, muſt ſooth, cheriſh, and by all means, ſtrive to gain the love of his Wife: for if they love at firſt, all their Quarrels afterwards will be the effect of ſudden Paſſion, not premeditate Malice. Love and Hatred are mortal Enemies; which ſoever firſt takes poſſeſſion of the Heart, makes his abode there for Life; ſo that the firſt love may be removed, but never forgot. If when firſt Married, a Woman begins to hate her Husband, I engage ſhe'll have a miſerable Life, and he a weary Youth, and diſconſolate Old Age; for though he may make himſelf be feared, he ſhall never prevail to be beloved. Many Husbands value themſelves upon being feared, and waited on in their Houſes; I rather pity than envy them:

for the Woman that leads an uneasy Life, fears and attends her Husband; but she that is contented, loves, and pleases him. The Wife must do any thing to be in her Husbands favour, and the Husband must be cautious how he incurs the displeasure of his Wife; for if she resolves to love another, he shall enjoy her in despight of her Husband. For, so tedious a Journey, and troublesom a Life as Matrimony, it is not enough the Husband robs the Wife of her Virginity, it is requisit he purchase her Affection: for it is not enough that they are Married, unless they be happy in each other, and live very contentedly. If a Husband is not beloved by his Wife, his Estate is not safe, his House is uneasy, his Honour in danger, and even his Life not secure; for it is to be believed, she will not wish him to live long, with whom her Life is Unhappy.

That Husbands must not be over-Jealous.

It is also wholesom Advice, that Husbands have a care of being suspicious of their Neighbours and extreamly Jealous of their Wives; for there are no-

only two ſorts of People very ſubject to Jealouſy; to wit, thoſe who are very ill-natured, and thoſe who in their Youth were very debauched. Theſe believe, that whatſoever they did with other Mens VVives, their VVives will do with other Men; and it is Folly to think, and Madneſs to ſay ſo; for though ſome Women be lewd, there are others very virtuous. To ſay all Women are good, is too much partiality, and to ſay they are all bad, is extravagant; it is enough to ſay, that among Men there is much to condemn, and among Women much to commend. I do not deny but that an eaſy and looſe Woman muſt not only be checked, but alſo be deprived of opportunities of doing ill; yet it is to be ſuppoſed ſhe muſt not on pretence of ſecurity be ſo immured, and ill treated, as to make her deſperate. It can not be denied, that there are ſome Women ſo perverſe and lewd, that they are not to be reclaimed by Fear, nor mended by Puniſhment, but rather ſeem born only to be a Plague to their Husbands, and a Scandal to their Relations. On the other ſide, there are very many Women ſo ſweetly tempered, and ſo chaſte, that they ſeem created

for the Honour of their Country and Glory of their Kindred. I cannot but ſay over again, It is not amiſs ſometimes to keep a Wife within, to look to her, and debar her any company that is ſuſpicious; but this muſt be done with ſuch Art that ſtill more confidence may appear to be repoſed in her goodneſs, than in all his own Precautions. I commend Men for being Cautious, but do no way approve of their being Jealous, for naturally Women covet nothing ſo much, as what is moſt forbidden them. If the Husband ſuſpects his Wife, he muſt uſe Art, and not betray himſelf by Words; for if a Woman once finds ſhe is wronged and miſtruſted, ſhe will find out way to verify the Suſpicion, not ſo much out of any Inclination to vice, as the deſire of revenge. The Strength of *Sampſon*, the Knowledge of *Homer*, the Prudence of *Auguſtus*, the Cunning of *Pyrrhus*, the Patience of *Job*, the Subtility of *Hannibal* and the VVatchfulneſs of *Hermogenes* are not ſufficient to govern and entirely ſubdue a VVoman; for there is no skill or force in the World can make her good, againſt her VVill. It is not prudence in a Man to reveal, or preſently to correct

rect the Frailties and Failings of his VVife; ſome he muſt Check, ſome he muſt Chaſtiſe, ſome he muſt Correct ſome he muſt Prevent, and the moſt he muſt Wink at. Though a VVomanbe never ſo diſcreet and patient, there are two things ſhe hates to hear, and is never able to endure; which are, to be eſteemed unchaſt, or ugly; for though ſhe be lewd, ſhewould be thought virtuous, and though ugly, deſires to be counted Beautiful. To conclude, when the Husband is ſatisfied as to all Points, that is, that his VVife does not expoſe her Perſon, that ſhe does not defile his good Name, and that ſhe does not deſtroy his Eſtate, then I am of Opinion he muſt not diſcover any marks of Jealouſy or Suſpition; for a VVoman's Obligation to be virtuous is the greater, when a Husband repoſes much confidence in her.

That if there be any Differences between Married People, they muſt not let the Neighbours underſtand it.

It is alſo wholſom Advice, That Married People behave themſelves in ſuch manner, when Differences ſhall ariſe

among them, that no knowledge thereof may reach their Neighbours; for if the love them not, they will be pleased therewith; and if they Love them, they will have something to censure. Some Men have so little Consideration, and some VVomen so little Patience, that the former can not Chide without loud Scolding, nor the latter Answer without Shrieking, so that their Neighbours have enough to do to Pacify them all the VVeek, and hear their Complaints on Sunday. The Husband complains his VVife is so High spirited, the Devil can not bear with her. He complains, she is mistrustful and jealous to such a degree, he can not live with her. He complains she is passionate and foulmouth'd, and is always abusing him. He complains, she is weakly, ugly, and sickly, and that all he has is spent in looking after her. He complains, she is nice, dainty and lazy, and never rises till Noon. He complains, she is nasty, a slattern, and heedless, and that she can not so much as lay by, much less keep what belongs to the House. He complains, she is a Gadder, a Gossip, and Rambler, and that if once she gets out of Doors, she never returns till the

Stars

Stars appear. On the other ſide, the poor Women wanting power to be revenged, make uſe of their Tongues to complain. The Woman complains, that her Husband is Dull, Sullen, and Melancholy, and ſo ill Natur'd, the Neighbours can't abide, nor the Servants endure him. She complains, he is Paſſionate, Proud and Impatient, and that many times in his Fury, he beats the Servants, and ſometimes unrigs her. She complains, he upbraids her of being ugly, naſty, and ill-bred, and that ſometimes he caſts ſo many Reproaches on her, her Heart is ready to burſt, and ſhe cries her Eyes out. She complains, he will not allow her to go ſee her Parents, and viſit her Relations, that meerly through Jealouſy, he will not let her go out of doors, and ſends her to Church, when it is half done. She complains, he is Miſtruſtful, and Jealous without ſenſe or reaſon, and therefore will not allow her to come near the Door, nor look out at the VWindow, nor wear her Cloaths, nor dreſs her Head, nor ſpeak a word to any body, but that ſhe muſt be watched like a Maid, and ſhut up like a Nun. She complains, he believes no-

thing ſhe ſays, nor is pleaſed with any thing ſhe does; for when he is angry, he contradicts every body, and throws about whatſoever is next at hand. She complains, there is no Married VVoman but he Courts, no VVidow but he follows, no ſingle VVoman but he Gallants, and no young VVench but he makes much of; and that he only keeps her (unhappy VVoman as ſhe is) to nurſe his Children, provide his Meat, and look to his Houſe. She complains, he is not ſatisfied to carry the Corn, Bacon, Butter, Oil and Cheeſe, out of the Houſe to give to his Miſtreſſes, but ſteals what ſhe works, to preſent them. She complains, he is a common Bubble and Gameſter, and that not ſatisfied to play away his Fortune and all he gets, he loſes the Movables of the Houſe, and her Jewels. She complains, he often comes home in ſuch a Rage, ſo furious and poſſeſt by the Devil, that no body is able to endure him; for he whips the Children, ſcolds with the Maids, beats the Men, and ſometimes combs her Head. Theſe, and the like Complaints the Man makes of his VVife, and the VVoman of her Husband; and I think it is a great Indiſcretion

diſcretion in the Man, and VVeakneſs in the VVoman, to reveal ſuch things to thoſe who cannot remedy, and ought not to know them: I ſay, it is VVeakneſs and Indiſcretion; for they will not ſhew any body what is in their Trunks, and yet diſcover that which lyes in their Hearts. It is no harm for one Friend to ſhew another, his Stock or his Treaſure; but it is very inconvenient to diſcloſe what we love, what we eſteem, and what we doat on, which ought not only to be kept, but hid and concealed. The Love or Hatred that lye in the Heart, ought not only to be ſhut, but ſealed up. VVhat more can I do for the Perſon I love, if I diſcover the Secrets of my Heart to every body? To him alone who heartily loves us, and whom we heartily love, muſt we diſcloſe what lyes in the Heart. Our Sufferings and Misfortunes ought not to be made known, but to thoſe that will help us to redreſs them, and will bear a part in lamenting them with us; for the compaſſionate Sorrow of a Friend, eaſes an afflicted Heart. If this be true, as really it is, to what end does a Man complain of his VVife, and the VVife of the Husband, to them they know

know cannot help, but will rather ſcoff and jeer at them? If the Husband commits an Extravagancy, or the VVife is guilty of ſome Failing, it is a ſign of little Senſe, and much Madneſs, to tell it to them that knew nothing of it; for it is leſs harm they ſhould ſurmiſe it, than know it from their own Mouths.

That Husbands be careful to furniſh their Houſes, with all Things neceſſary.

It is alſo wholſom Advice, That Husbands be very careful in providing for their Houſes, in cloathing their VVives, breeding their Children, and paying their Servants; for in things that are indifferent, they may be negligent, but muſt never be heedleſs or forgetful of what is neceſſary. It is the Duty of a Husband to get, and the Wives to lay up and ſave. It is the Duty of the Husband, to go abroad and get his Living, and the Wives, to look to the Houſe. It is the Husbands Duty to provide Money, and the Wives to lay it out providentially. It is the Husbands Duty to deal with all Men, and the Wives to talk to few. It is the Husbands Duty to be prying, and the Wives to be cloſe. It is the Husbands Duty to talk well, and the Wives to be proud of ſaying little. It is the Husbands Duty to be zealous for his Honour, and the Wives to be very vertuous. It is the Huſ-

band's

band's Duty to be very liberal, and the Wives to be ſaving. It is the Husbands Duty to wear ſuch Cloaths as he can afford, and the Wives to be dreſſed as ſhe ought to be. It is the Husbands Duty to be abſolute as Maſter of all, and the Wives to give an account of all. It is the Husbands Duty to manage all things without-doors, and the Wives to take care of all within. In fine, I ſay, it is the Husbands Duty to furniſh Money, and the Wives to govern the Family. That Houſe in which each does his Duty, may be called a well-governed Monaſtery; and that where every one draws a different way, is a meer Hell. A Wife ought not to deſire of her Husband any thing that is ſuperfluous and coſtly, nor if ſhe does, ought he to grant; but if ſhe asks only what is neceſſary, he is obliged not to deny: for a Man muſt engage even his Honour and Reputation, to furniſh his Wife, himſelf and Family. The Husband who does not give his Wife a Petticoat, nor a Gown, nor Shoes, nor Linnen, nor a Scarf, nor Cloth wherewith to cloath the Children, or pay the Servants, and yet ſees ſhe wants for nothing, but is plentifully ſupplied; ſuch a Man has more cauſe to believe, ſhe got it by Rambling, than Sewing. How many Women are debauched, not thro' Inclination, but becauſe their Husbands do not ſupply them with Neceſſaries, and ſo they redeem their Wants at the expence of their Honour. It is not enough to maintain a Houſe, that a Woman works, toils, and breaks her Reſt, unleſs the Husband takes

pains,

pains, is vigilant, and labours; otherwise the House will be supplied at the charge of his Honour, and her Person. No Poverty or Want can excuse a Woman, for doing any thing that may be to her Shame, and the discredit of her Family; yet very often the Negligence of the Husband, makes a Woman behave her self saucily towards him, and impudently among others. I know not with what face a Man can check his Wife, if he never opens his Purse to provide for her. The Husband who according to his Quality, maintains his Family, may with Justice and Authority, chide his Wife for her carelessness, and check her Extravagancies; otherwise he must bear with whatsoever she says, not take notice of what he hears, conceal what he suspects, and wink at what he sees.

That Husbands must not carry suspitious Persons to their Houses.

It is also wholsom Advice, That Married Men contract Friendship with vertuous People, and shun ill Company; for many live unhappily with their Wives, not thro' any fault of the Woman, but the Tongues of malitious Men. If the Husband is a Fool, I have nothing to say to him; but if he has sense and discretion, he will take it as an Affront, that any one should presume to speak against his Wife; for the other does not perhaps, see her once a Week, and he has her every night in Bed, every day at Table, and every hour at Home. If the Woman is wild, talkative, loose, a rambler, leud, imperious and im-

impudent, the Husband is the first that ought to know, and remedy it; if he knows and suffers it, such a senseless Blockhead ought to be left to himself, since he will bear with it. One of the greatest Sins we can commit, is to sow Discord between Man and Wife; for if we discover any Neglect in him, or Weakness in her, we are obliged to inform, but may not accuse them. Husbands are often to blame, for that they easily give credit to their Friends, Neighbours, or Servants, who generally, when they speak ill of a Woman, are moved rather by Malice or Interest, than true Zeal. It is dangerous for the Husband to be familiar with ill Men, in respect of the Scandal that may accrue thereby; for some are so sly and wicked, that they endeavour to become familiar with the Husband, only to gain access to his Wife. It is but reasonable, that Friends, Relations, Neighbours and Acquaintance of the Husband, have a friendly access to his Wife, but not that they be familiar; for Friendship will be preserved at a distance, but Familiarity occasions Designs. I would advise no Man to repose so much confidence in another, that he might truly say, I have the liberty of such a Man's House, I eat, jest, talk, play, and pass away the time with his Wife; for the Lady has a particular Respect for me. I abhor that Friend, who cannot pass his time, but with the Wife of his Friend. All that may be said in this case, is, Such a Man is my Friend, and I am acquainted with his Wife. It is an old Saying, That a Man may shew his

Wife

Wife and his Sword, but not truſt any body with them. If any Diſgrace happen the Huſband, by carrying a Friend to his Houſe, and bringing him acquainted with his Wife, he may thank himſelf for carrying of him, but not complain of her for falling. *Plutarch* ſays, It was eſtabliſhed by Law among the *Parthians*, that Wives ſhould have no other Acquaintance, but ſuch as were their Huſband's Friends: ſo that among thoſe *Barbarians*, not only the Eſtate was in common between Married People but even the choice of Friends. In my opinion, the Wife ought to love her Husband's Friends, and he her Kindred; for, if he will preſerve Unity in his Houſe, he muſt be pleaſed with his Wife, and eſteem her Relations. A Husband muſt not be ſo ill-natur'd and rude, as not to ſpeak to, and invite his Wives Kindred, when they come to his Houſe; becauſe it is a great Affront to her, and a ſign of Ill Breeding in him. Sometimes Women pick Acquaintance, and contract Friendſhip, that might very well be ſpared, tho' it be not any way ſuſpitious; and yet they quarrel and fall out with their Huſbands about it, which is neither commendable, nor tolerable; for a vertuous Woman will not ſo far engage in Friendſhip with any one, as may diſcompoſe her with her Huſband. No honeſt Woman may ſay, *This Man is my Friend*, but *this Man is my Acquaintance*: for, a Wife ought to make none her Enemy, and to have no Friend but her Husband. I do not approve of Women being too paſſionate, or zealous in their Friends behalf; for ſometimes

times their Husbands to cool their Heat, use violent Courses.

That a Wife ought to understand all Things, which appertain to House-keeping.

It is also wholsom Advice, That Married Women should understand all that belongs to the Government of a House, as Baking, Brewing, Dressing of Meat, Cleaning the House, Sewing, and the like; for these things are so absolutely necessary, they can neither live without them themselves, nor much less, ever hope to please their Husbands. *Suetonius Tranquillus* says, That the Emperour *Augustus* caused the Princesses his Daughters, to learn all those things wherewith a Woman may maintain her self, or which are commendable in her, insomuch that they Spun and Wove all that they wore. Let a Lady be never so Great, so Noble, or so Rich, a Needle becomes her as well as a Sword does a Gentleman, or the Surplice a Priest. When the *Romans* upon a Wager, sent from their their Camp to *Rome*, to know what every Man's Wife was doing, the chast *Lucretia* was the most applauded and commended, only because she alone was found Weaving, and all the other Idle. If any one object, that among Persons of Quality, it is an undervaluing, to speak of these inconsiderable things; I answer, a vertuous Woman need not be ashamed of Sewing, or Looking to her House, but of Prating, and being Idle: for the Honour of a Lady does not consist in sitting still, but in being well employed. If Women

would

would work at home, we ſhould not ſee ſo many debauched about the Streets; for there is no ſo mortal Enemy to Chaſtity, as Idleneſs. What does that Woman think, that is young, handſom, healthy, free, airy and idle? Her Employment is to think, how ſhe may caſt her ſelf away, in ſuch manner that ſhe may deceive the World, believing ſhe is Modeſt, and ſhe at the ſame time, enjoy all the Pleaſure of a Looſe Life. What greater pleaſure is there, than to ſee a Woman riſe in the Morning, look about her Houſe, ſet things in Order, call the Servants; and dreſs her Children? What greater pleaſure, than to ſee her overlook the Waſhing, the Brewing, the Baking, the cleaning the Houſe, the dreſſing the Meat, and after Dinner, ſit down to her Work? There is no Husband ſo mad, but likes his Wife better upon the *Saturday*, when ſhe ſees her Houſe cleaned, than on *Sunday*, when ſhe is ſet out in print. I do not like thoſe Women, that can do nothing but go to Bed at one of the Clock, riſe at Eleven, eat at Twelve, and talk till Night, and all they know farther, is, how to have a Bed made to Sleep in, and a Room ſet out to receive Viſits; ſo that they ſeem Born only to Eat, Sleep, Prate, and be Idle. If you walk all the Houſe about, except the Bed where they lye, and the Room where they converſe, you will loath, and be aſhamed of it; you will find it ſo ſlatternly and naſty; ſo that many Ladies, meerly for Grandeur, make their Houſe a Hog-ſtye. To be always Employed, is a great ſtep towards being Vertuous; and on the contrary, a Woman that is Idle, is always ſtudying Miſchief. Ladies, believe me, and keep your Daughters always Employed: for I muſt tell you, if you do not know it, That idle Hours and vain Thoughts, are the Foundation of all Miſchief. No more, but I pray God to keep you.

Granada, May 4.
1524.

FINIS.