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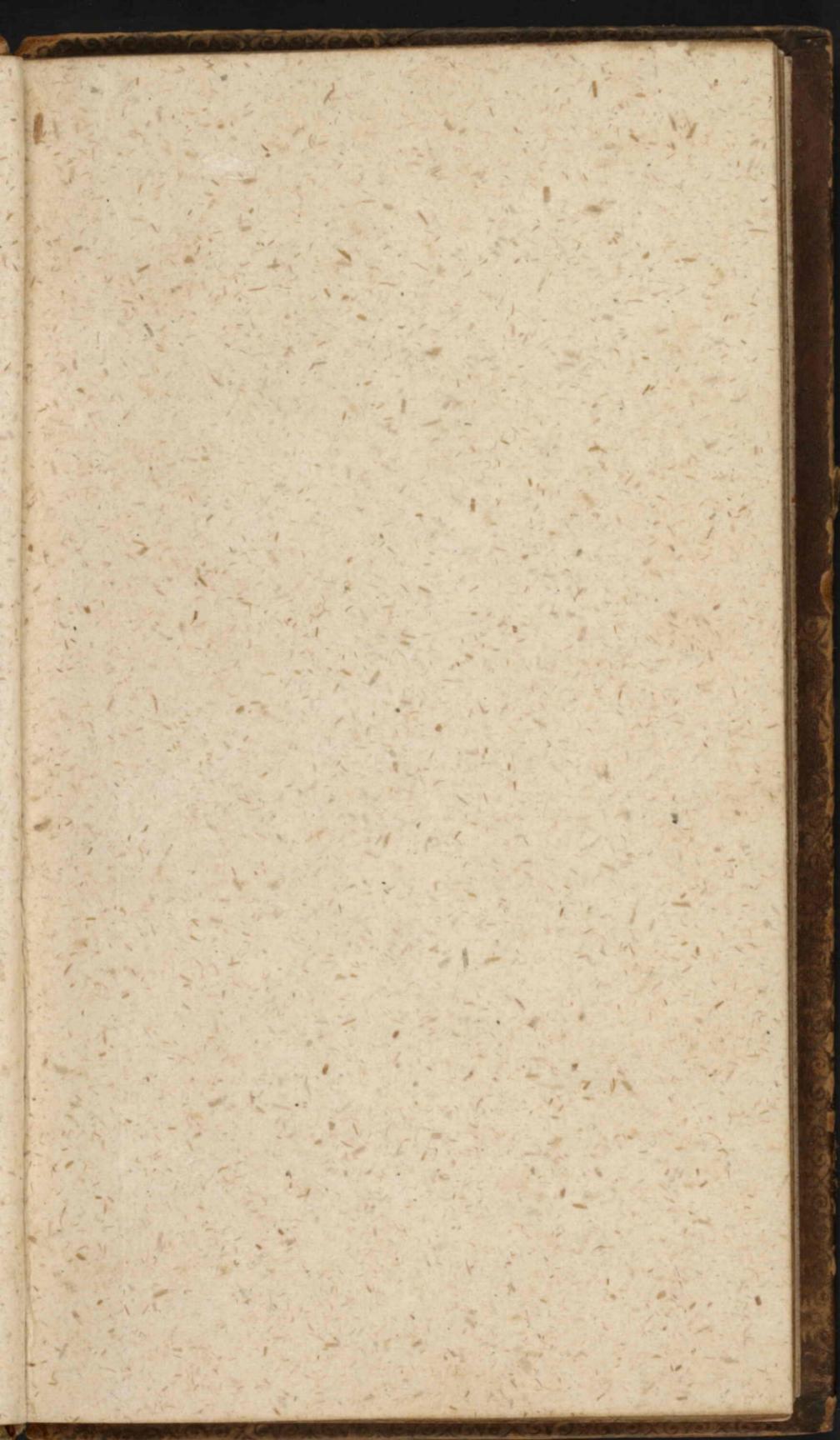
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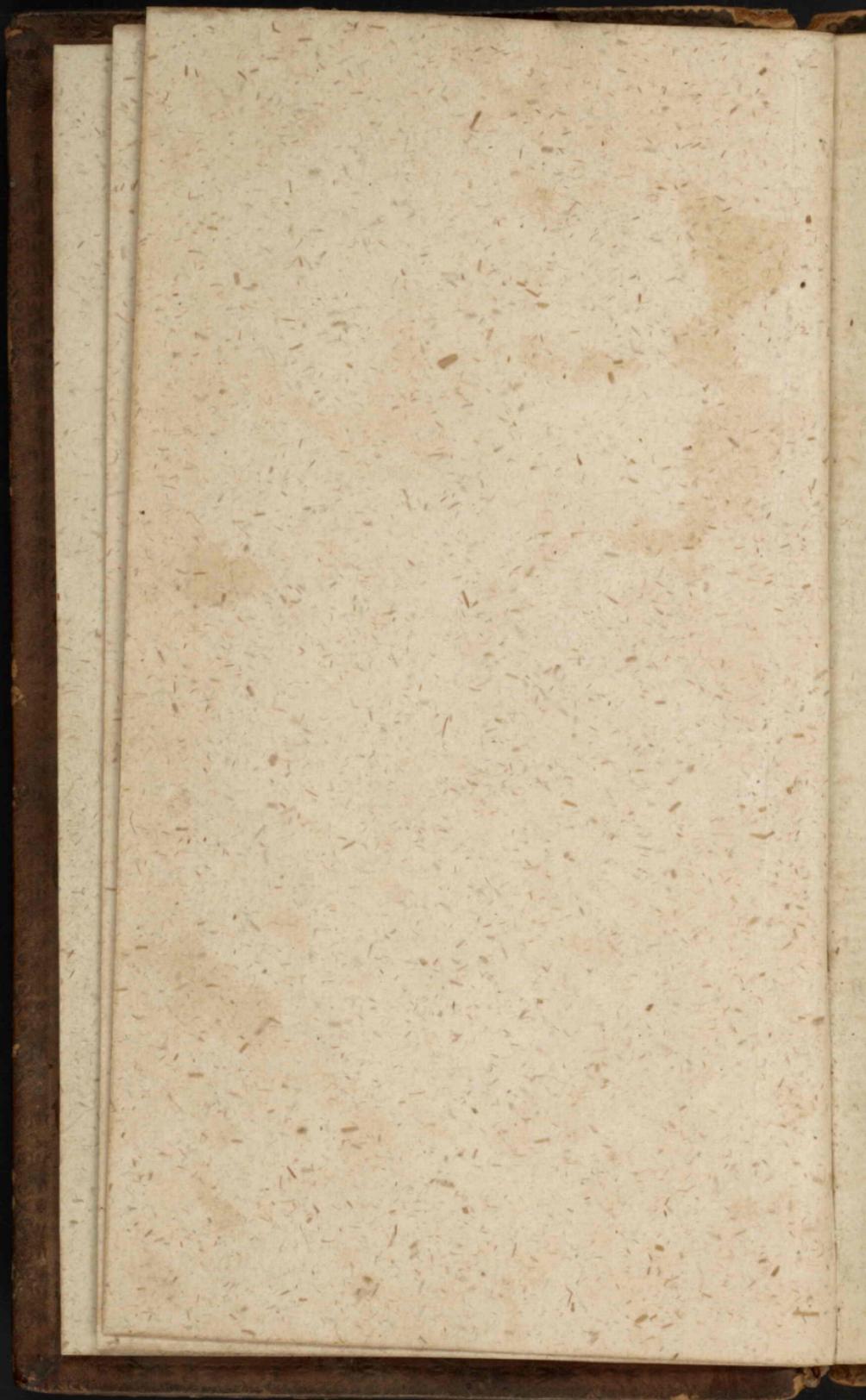


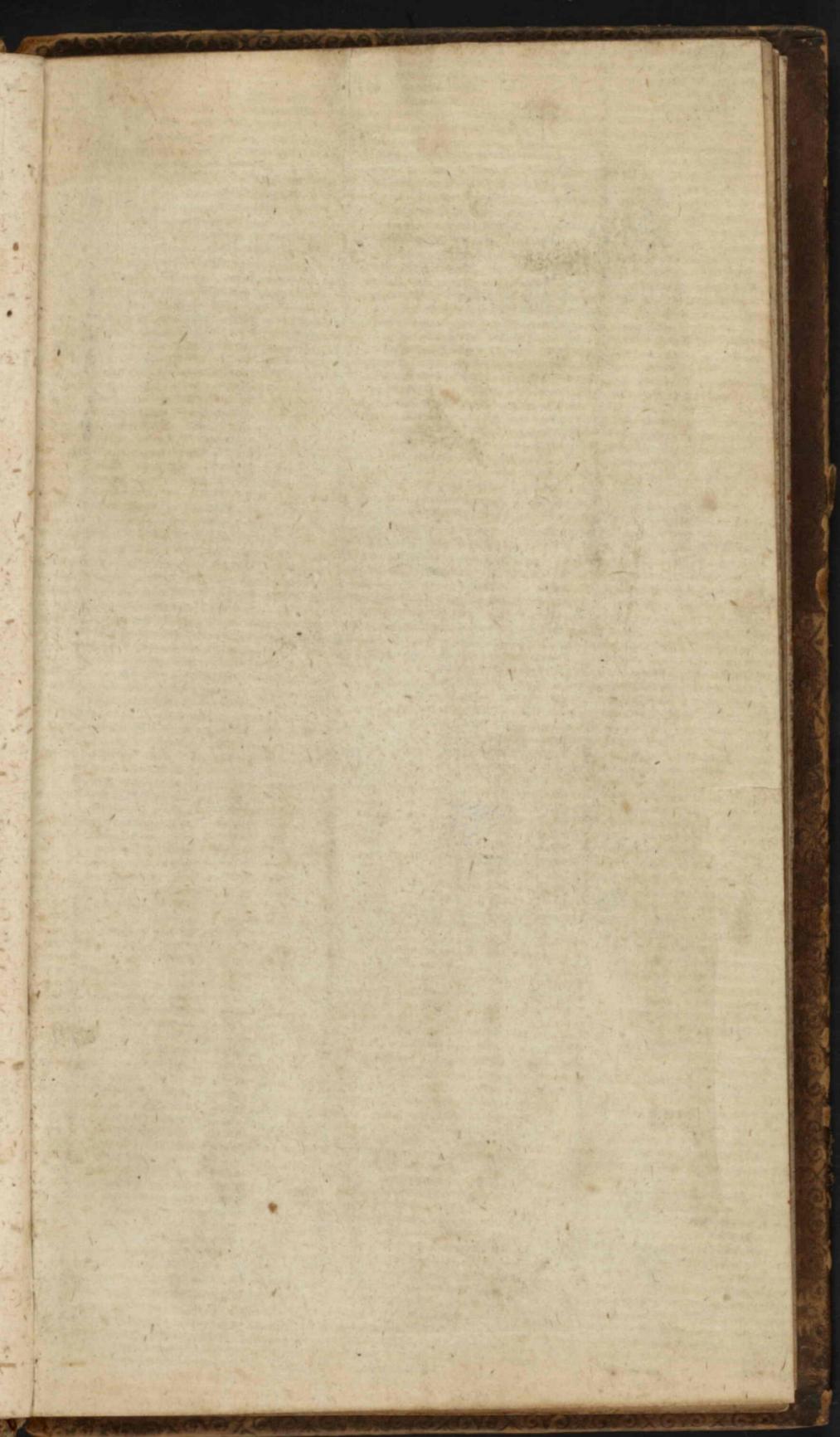
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III THE  
WHOLE DUTY  
OF A  
WOMAN:  
OR, A

*Guide to the* FEMALE SEX.

From the AGE of *Sixteen*, to *Sixty*, &c

Being Directions, How Women of all Qualities and Conditions, ought to Behave themselves in the various Circumstances of this LIFE, for their obtaining not only Present, but Future Happiness.

I Directions how to obtain the Divine and Moral VERTUES of *Piety, Meekness, Modesty, Chastity, Humility, Compassion, Temperance, and Affability*, with their Advantages; and how to avoid the opposite VICES.

II. The Duty of VIRGINS, directing them what they ought to do, and what to avoid, for gaining all the Accomplishments required in that State. With the whole ART of LOVE.

III. The Whole Duty of a WIFE.

IV. The Whole Duty of a WIDOW, &c.

Also Choice Receipts in Physick and Chirurgery: With the whole ART of Cookery, Preserving, Candying, Beautifying, &c.

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Written by a LADY.

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THE EIGHTH EDITION.

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LONDON: Printed for *A. Bettesworth* and *C. Hitch*, at the *Red-Lyon* in *Pater-Noster-Row*; *R. Ware*, at the *Sun and Bible*, in *Amen Corner*; and *James Hodges*, at the *Looking-Glass* on *London Bridge*. 1735.

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THE  
P R E F A C E :  
T O  
L A D I E S,  
G E N T L E W O M E N,  
A N D  
Others of all D E G R E E S.



*Having had a liberal Education, and many Opportunities to improve what my Younger Years were seasoned with, I have been no ways neglectful to myself or others in gaining Knowledge and Experience*

## THE PREFACE.

perience in such useful Things, as not only already have, but farther will prove Advantageous to both, and much Ollige Posterity, when I am resting in a silent Grave, by a seasonable Publication of them. For since Age grows fast upon me, it is but necessary I should do all the Good I can before I go out of this World, that I may find the Comfort of it in another.

Three Things we are chiefly born for, viz.

1. To serve God.
  2. Our Country.
- And lastly, Our Selves.

Though some not minding this Rule, make the latter the only Scope of their Lives; but are more lightly concerned about the two Antecedents: Yet their Practices ought to be no Discouragement nor Example.

You will find in this Work such Variety of all Things properly adapted to  
our

## THE PREFACE.

our Sex, that you must (I believe) confess, there is nothing that reasonably contributes to a perfect Accomplishment, or Management in the several Stages, or Stations of Life omitted: And therefore I could frame to myself no proper Title, than that of The Whole Duty of a Woman. especially from the Age of Sixteen to Sixty: For between those Periods there is found the Truest Portion of Good in this Life. If it be consider'd, that on the other Side, first the Understanding is weak and green, uncapable of forming sound Notions of Things solid and substantially profitable, either as they tend to outward or inward Tranquility. And passing the latter Age, and its uneasy Attendants, frequently debilitate the Faculties, and as it were seize on, and carry away the Memory in large degree: However, it may tollerably in one Sense or other suit tender Years, and extreme Age by directing them in such Ways and Methods as cannot but afford

## THE PREFACE

*afford them all reasonable Advantages and Satisfaction; especially to keep up a healthful Constitution here, and teach them to trace those Paths of Vertue, that lead to the Well-springs of Life, and endless Health hereafter,*

*But not to delay your Expectation, in dwelling long on a Preface, never doubting but it will sufficiently commend itself without any further Apology: I bequeath it to you as my Legacy, and indeed the last in this Kind, I shall be capable of Presenting you withal, hoping you will seriously weigh and consider it, as it was meant and intended for your Good and singular Advantage.*



THE



THE  
WHOLE DUTY  
OF A  
WOMAN.

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CHAP. I.

*Directions how to obtain the Divine and Moral Vertues of Piety, Meekness, Modesty, Chastity, Humility, Compassion, Temperance, and Affability, with their Advantages: And how to avoid the opposite Vices, as Impiety, Obstinacy, Immodesty, Uncleanness, Pride, Uncharitableness, Intemperance, and Disdain; with the Mischiefs that attend them.*



**B**EING to Treat of the many Graces and Vertues that are required to be strictly observed by our SEX, I think I cannot do better, than to begin with that which more immediately is required to beautify the SOUL; and so of the Rest in Order.

*Piety* then is an excellent Adornment to the Soul and Body. And indeed *Salomon* well admonished, when he bid you, *Remember your Creator in the Days of your Youth*, for your Duty to God is an Introduction to all other Felicities in this World, and that to come.

1. Be therefore mindful of this, *Pray earnestly*, that he may enable you in the Performance of it. *Meditate* on his Love and Kindness towards you, that he may continue his Blessings, and increase them to your Comfort. Consider you are wholly God's Portion, by Title of Creation; and that whatever you enjoy, proceeds from him, as the Waters flow from the Fountain: And therefore all your Endeavours, Faculties and Powers, must be entirely employed in his Service, in doing all the Good you can, our Sex being privileged with great Advantages of this Kind, by Reason of the Leisure they have to proceed in it.

2. It is not alone sufficient that the Service of God is imprinted in our Minds, but it must be put into Practice, and nothing that is in your Power omitted; and if you fail in either, you must redouble your Diligence, to recall the Time you have spent amiss; with full Resolutions and Purposes to be more cautious for the future. And be often in Meditation and Prayer, That no Temptation may find an Opportunity to fix upon your wandering Thoughts; these Two are the main Pillars of *Religious Duty*. They are like the *Spies* that searched the Land of *Canaan*, the one views, and the other gathers and brings it Home, as the sweete Fruit

Fruits of Heaven. *Meditation*, like the Eye, views our Mercies; and *Pra er*, like the Hand, reaches to us those Mercies: Or, *Meditation* is like a Factor, who goeth Abroad to gather in what you want; and *Prayer*, like a Ship, goeth forth, and bringeth to you what you desire: And is both the Duty of the Soul and Body.

3. Let God be all in all with you; set your Affections upon nothing that may divide you from him, for that is a robbing him of his Honour; and then remember he is a Jealous God. Love him with all your Heart, and all your Soul, and all your Strength.

Be in Kindness and Charity with all People. Relieve those that are in Want, according to your Ability. Instruct those that do amiss, and perswade them to amend and reform their Lives. Give no Occasion of Scandal, or Re-proach; but let your Conversations set an Example to others. In your private Devotions, be frequent and fervent; and in the publick Assemblies of God's Worship, behave yourselves with all Reverence, Modesty, and becoming Decency. Let neither your Thoughts nor Eyes wander. Be attentive, and fix your Mind on what was the Occasion of your coming thither, that God's Grace may flow to you, and so his Word may be imprinted in your Hearts. Forget not to *Communicate*; but above all, be sure by Prayer, Self-Examination, Works of Mercy and Charity, to prepare yourselves for the Reception of that adorable Mystery. Let not Anger nor Passion prevail over you, but be humble and meek, and so shall you prosper in

all your Ways. You shall have a goodly Heritage, and your Line shall fall happily in a fair Land: For the Lord shall be your Portion, and your exceeding great Reward. He will give you the Blessing of the Right Hand, and of the Left; Protect and keep you safe in this Life, and in the next, make you to dwell with him in Eternal Glory. When, on the contrary,

*Impiety* is that which poisons the Sweets of Life, taints your Names and Reputations, and wounds your Souls; lays perpetual Snares and Stumbling Blocks in your Way, to make you fall into various Mischiefs. But that which is most grievous to be borne, it makes God your Enemy in the End; whose Anger is sharper than a Two edged Sword. In brief, Sin is a Monster, that came into the World by the Disobedience of our first Parents, and brought with it a World of Woes; and tho' the Devil, who is its Parent, labours by his Agents, very industriously to cover its Deformities, under borrowed Names and specious Pretences, yet, to the Eyes of the Vertuous, it is so ugly and deformed, that it is to be loathed and abhorred; for, besides the innumerable Mischiefs it compasses here, to unthinking Souls, as it, at its Entrance, brought our Temporal Death along with it, so, if you hug it in your Bosom, and carry it out of the World with you, it will lead you into Eternal Death and Damnation. Therefore, as it is an Enemy to God, be you always at Enmity with it, so that at last you may arrive at the End of Glory, by all the Ways of Grace, Prudence and Religion.

*Meekness* is not only recommended to all as a Christian Vertue, but particularly to Women, as a peculiar Accomplishment of the Sex. And *St. Peter*, after the mentioning of all exquisite and costly Deckings of Art, commends to you above all, this one Ornament of a *meek and quiet Spirit*, with this eminent Attestation, *That it is in the Sight of God of great Price*. And therefore to all that will not enter into Dispute with God, and contest his Judgments, it must be so. But although *Meekness* be in itself an intire single Vertue, yet it is diversified according to the several Faculties of the Soul, over which it has Influence; so that there is the *Meekness of Understanding*, *Meekness of the Will*, and a *Meekness of the Affections*; all of which concur to make up a *Quiet Spirit*. And of these in their Order.

1. The *Meekness of the Understanding*, consists in a Pliableness to Conviction; owning our Faults and Unworthiness, without repining.

2. The *Meekness of the Will*, lies in its Subordination, and Submission to a more supreme Authority, which, in Divine Things, is *The Will of God*, and in Natural and Moral Reason, and in Humane Constitutions, *the Command of Superiors*. And so long as the *Will* governs itself by these, in their respective Orders, it transgresses not the *Meekness* required of it.

3. The *Meekness of the Affections* consists in reducing the Passions to a calm Temper, not suffering them to make Uproars within, to disturb ones self; nor without, to disquiet others; and to this Regulation *Meekness* is generally

nerally subservient. Its Opposites are then to be computed Threefold, *viz*

1. *Conceitedness*: That is a Fancy that all you do is stamp'd as Standard, and passes Current in your own Conceit, how bad soever your Actions appears in the Eyes of others, or are really so in themselves, being your own Judge, without hearkening to convincing Reasons, or just Reproof.

2. *Obstinacy*, in resisting the Motions of God's Holy Spirit, or hearkening to the wholesome Advice and Directions of those he has set over you, to watch for your Soul. And in the second Branch, in resisting the Powers he has Ordained, and put in Authority over you, spurning against Reason and Justice.

3. *Inordinate Passions*, troublesome to your selves and others; as *Revenge, Fury, &c.* But that you may avoid these, hear what our Saviour says, *viz. Blessed are the Meek in Spirit, for theirs is the Kingdom of Heaven.*

1. *Modesty* is properly termed, *The Science of Devout Motion*; as being a Guide and Regulator of all decent and comely Carriage and Behaviour, checking and controuling Rudeness, and any thing tending to Confidence and Unmannerliness; and is held the great Civilizer of Conversation: Ballancing the Mind with humble and sober Thoughts of yourselves, and ordering every Part of the outward Frame, in the most winning and obliging Manner.

2. It appears in the Face in calm and comely Looks, where it makes due Impressions; so that seems from thence to have acquired the Name

of *Shamefacedness*. And truly, whatever the modern Opinion of some may be, there is nothing adds a greater Lustre to *Feminine Beauty*.

3. *Modesty* confines itself not to the Face only, for there it may in some Sense, be said to be in Shadow and Effigy, but spreads itself in Life, Motion and Words: Banishing all Indecency and Rudeness; all insolent Vauntings and Superciliousness, or whatever else may render our Sex troublesome, or uneasy to Company, or Conversation. It refines and tunes the Language, modulates the Tone and Accents, not admitting the Intrusion of unhandsome, earnest, or loud Discourse. So that the modest Tongue is like the imaginable Musick of the *Spheres*, sweet and charming, but not to be heard at a Distance.

4. As *Modesty* prescribes the Manner, so it also does the Measure of Speaking. It restrains all excessive Talkativeness, for that indeed, is one of the greatest Assumings imaginable; and so rude an imposing on Company, that there can scarce be a greater Indecency in Conversation.

5. *Modesty* therefore ought, if you have respect to Vertue, and a Good Name, to appear in its highest Elevation. Your Looks, your Speech, and the Course of your whole Behaviour, should own an humble Distrust of your selves; rather being willing to learn and observe, than to dictate and prescribe; unless upon very emergent Occasions, and that to those that are rambling in the Paths of Looseness. And therefore, as you value your Reputation, keep to the Strictness of this Vertue, lest when  
you

you conceive it not amiss in trivial Matters, to launch beyond the Bounds of Modesty, you are violently carry'd too far to retreat before you are aware; as I shall shew you in the contrary on this excellent Adornment of our Sex.

*Inmodesty* is held, even in *Heathen Nations*, a great Reproach and Scandal, especially where it is found in Women; and *St. Paul*, who spoke by an excellent Spirit, commands, *That Women adorn themselves in modest Apparel, with Shamefacedness, and Sobriety; not with broidered Hair, or Gold, or Pearl, or costly Array, but (which becometh Women professing Godliness,) with Good Works, 1 Tim. ii. 9.* So that when those that are not well-affected to Modesty, have strained their Art to the highest Pitch, an *Innocent Modesty*, and Native Simplicity of Looks, will eclipse their imaginary Splendor, and triumph over their artificial Beauties. And indeed, if a Woman be adorned with all the Embellishments of Art, and Care of Nature to boot, yet if Boldness, Scorn, and haughty Looks be imprinted in her Face, *They blot out all the Lines of Comeliness, and like a dark Cloud over the Sun, shade the View of all that was otherwise amiable; and render its Blackness but the more observable, by being placed nearer somewhat that was apt to attract the Eyes, and leave a Stain in their Names and Reputations.*

2. There is scarce any Thing to be found that appears more indecent, than to be proud, or too forward in overmuch Talk, or indecent Behavi-

our. Yet now we too sadly see, that which the former Ages call'd *Pride* and *Baldness*, is call'd the *Sign of a great Spirit, genteel Breeding, and Assurance*. Yet I have seen such bad Superstructures built on that Foundation, as I well hope will not recommend them to any considering Person of our Sex.

1. *Chastity* is a suppression of all irregular Desires, in Matters of sensual, or carnal Pleasures. By this I mean, all Desires irregular and sinful, that are not sanctified. 1. By the Holy Instruction, within the Protection of Marriage. 2. By being within the Order of Nature. 3. By being within the Moderation of Christian Modesty. Against the first of these are Fornication and Adultery, and all voluntary Pollutions. Against the second, are all natural Lusts, and incestuous Mixture. And, against the third, is all immoderate Use, in some measure, even of permitted Beds. Concerning which, Judgment is to be made, as concerning *Meats* and *Drinks*, there being no Degree of Frequency prescribed to all Persons; but 'tis to be rul'd, as the other Actions are, by Proportion.

2. *Chastity* is that Grace which forbids and restrains all these, keeping the Body and Soul pure, in that State in which they are placed by God, whether of the Single, or of the Marry'd Life. Concerning which, our Duty is thus describ'd by *St. Paul*; 1 *Thes.* iv. 3, 4. *For this is well-pleasing to God, even our Sanctification: That ye should abstain from Fornication: That every one of you should know how to possess his Vessel in Sanctifi-*

*Sanctification and Honour : Not in the Lust of Concupiscence, even as the Gentiles, who know not God.*

3. *Chastity* is consistent in either *Abstinency* or *Continency*. *Abstinency* is properly attributed to *Virgins* or *Widows* ; *Continency* to *Married Women*. *Chaste Marriages* are Honourable, and pleasing to God : *Widowhood* is pitiable in its Solitariness and Loss, but amiable and comely, when it is adorn'd with Gravity and Purity ; and not sully'd with the Remembrance of past Pleasures, that in this State, *Chastity* will not admit of, nor with present Desires of returning too hastily to a second Bed. But *Virginity* is a Life of *Angels*, the Enamel of the Soul, and the Advantage of Religion : Having great Opportunities for retir'd Devotion ; and being empty of Cares, it ought to be full of Prayers, and imployed at all convenient Times in Holy Duties. Being unmingled with the World, it is more apt to converse with God ; and by not feeling the Warmth of too forward an indulgent Nature, flames up with Holy Fires, till it be burning like the Cherubim, and the extasied Order of holy and unpolluted Spirits.

4. The Acts of *Chastity*, in their proper Offices of Grace, are in General these, *viz* To resist all unchaste and unclean Thoughts, by no means entertaining Pleasure in the unfruitful Fancies and Remembrances of Uncleanness, altho' no definite Desire, or Resolution be entertained.

5. At no Hand to entertain any Desire, of phantastick imaginary Love, though by Shame,

or Disability, or other Circumstances they be restrained from A&T. To have a Chast Eye, as well as all the other Members, for if that be permitted to Lust, you can no otherwise be termed Chast, than she can be called severe to herself and mortified, that sits all Day seeing Plays and Revellings, and out of an Appetite to feast her Eyes, neglects her convenient Food.

6. Your Heart and Mind must be Chast as well as Members. They must be Pure, detesting all Uncleanness; disliking all ill Motions, and A&Tions, Circumstances, Discourses, and Likenesses. The Discourse must be Chast and Pure; and great Care must be taken to decline all Indecencies of Languages: Chaining the Tongue, and restraining it with such Graces as oppose Uncleanness in the highest Nature.

7. You must disapprove by an After-act, all things of this Kind, that may at any time crowd at unawares into your Imaginations: Nay those Temptations that Satan sometimes will be apt to intrude on your Fancy in Lascivious Dreams; for if you with Pleasure remember them, that which was Innocent becoming Voluntary, is made Sinful. In observing these Rules, you will, in a great Measure keep your selves unspotted from the Flesh. But the Blessings, and proper Effects of Chastity, you may better understand by the Evils of its Contraries.

1. *Uncleanness* is of all *Vices* the most shameful: Shame is accounted her Eldest Daughter. The Appeties of Carnality in this kind, are full of Care, Trouble; and the Fruition is Sorrow

row and Repentance. *The Way of the Adulteress is Hedged with Thorns*, Hof. ii. 6. Full of Fears and Jealousies, burning Desires, and impatient Waitings, Tedioufness, Delay, Sufferance of Affronts, and Amazement of Discovery, Chastity, above all, is so Essential and Natural to our Sex, that every Declination from it, is a proportionable receding from Womanhood; but the total abandoning it, ranks you among Brutes, and sets you as far beneath those as acquired Vileness is below natural. An unchast Woman is looked upon as a kind of a Monster; a thing divided and distorted from its proper Form, especeially by Chast and Vertuous Persons. And I dare appeal to the forwardest of them that thus go astray, (and in dishonouring themselves, give occasion of Scandal to our Sex) whether at first they could not with more ease have kept their Vertue than have lost it? Certainly such are the Horrors and Shame that precedes those first Guilts, that they must, as it may be termed, commit a Rape upon themselves, (force their own Reluctancy and Aversions) before they can become willing Prostitues to others; this their Seducers seem well enough to understand, and upon that score, are at the Pains of so many preparative Courtings, and expence of Presents, as if this was so uncouth a Crime, that there were no hopes to introduce to, but by a Confederacy of some more familiar Vices, as Pride or Covetousness. Therefore have a Care of these Snares.

2 Know ye not, saith St. Paul, *That your Body is the Temple of the Holy Ghost?* If this be so will  
you

you defile it, when God himself threatens to destroy you, if you do? But, I shall conclude this Section briefly, in the Words of St Gregory, *Uncleanness*, says he, *is the Parent of those Monsters, viz. Blindness of Mind, Inconsideration, Precipitancy or Giddiness in Actions, Self Love, Hatred of God, Love of present Pleasures, a Despair or Despair of the Joy of Religion here, and of Heaven hereafter. Whereas a poor Mind, in a chaste Body, is the Mother of Wisdom and Deliberation, sober Counsels, and Ingenious Actions, open Deportment, and sweet Carriage, sincere Principles, and unprejudiced Understanding, Love of God, and Self-denial, Peace and Confidence, Holy Prayers, and Spiritual Comforts, a Pleasure of Spirits infinitely greater than the foolish and beastly Pleasures of Unc chastity.* And therefore to overcome it, is certainly the greatest Pleasure; for indeed no Victory is greatest than that which is gotten over lustful Inclinations.

*Humility* is a great Ornament to our Sex; and the Graces of it are exercised by the following Rules.

1. Think not yourselves better for any thing that happens to you from without, for though you may have many Gifts bestowed upon you better than others, yet consider you are a Mortal Creature, wholly relying, as well as others, on God's Protection, Mercy and Providence; and have nothing to commend you to yourself, but that you have a little Time to employ in his Service, who brought you into the World, and in whose Hands are all your Riches and Honours, and even your Breath of Life:

Who

Who can if he pleases, take from you what he has given, and bestow it on the poorest and meanest Person on Earth. However, Humility consists not in railing against yourselves, or in going in base Apparel, walking softly or submissively, but in a hearty and mean Opinion of yourselves, being content to want Praise or outward Applause, not troubled or angry when you are slighted or undervalued. Be not ashamed of your Birth, or Parents, or Calling, for the Meanness or Poverty of any of them, but speak as readily and indifferently of meanness as you would do of Greatness. *Primislaus*, King of *Bohemia*, was raised (by the Queen's casting her Affections accidentally on him as she passed by his Field) from the *Plough* to the *Throne*, yet was so humble, that he kept his Country Shoes always by him, to put him in mind of his lowly Condition. And King *Agathocle's* Furniture of his Table demonstrated that he was raised from a *Potter* to be King of *Sicily*. But why need I insist upon these? When the *King of Kings* propounded himself so imitable by his Disciples, so Signaly in nothing as in the *Twin Sisters*, viz. *Meekness* and *Humility*; *Learn*, says he, *of me, for I am Meek and Humble, and you shall find Rest to your Souls.*

2. Never speak any Thing directly tending to your own Praise, that is, on purpose to be commended; and when you have said or done any Thing for which you cannot avoid receiving Praise, take it indifferently and then distributing yourself of it, return it to God: Reflecting upon him as the Giver of the Gift, or the  
Blesse,

Blesser of the action: And give him Thanks for making you an Instrument of his Glory, for the Benefit of others. Secure a good Name to yourselves, by living vertuously and Humbly, but let it be Nurs'd abroad, and not in your own Bosom. Let your Faces, like *Moses*, shine to others, but make no Looking-Glass for yourselves. Use no Stratagems or Devices to get Praise, nor seed for any Reward here, but walking uprightly and humble with God, and tho' you converse with here, you shall one Day be exalted to Heaven, when the Proud and Hanghty shall sink in the depth of Misery.

*Pride* is Opposite to *Humilty*, as Light is to Darkness; and indeed in the last Day the latter will lead you to the first, and former, those that court it, to the last.

1. Consider then what such vile Creatures, who are but Dust and Ashes, have to be proud of: If our Bodies, those are weak and impure, subject to diseases, Decays, to Die, corrup in a Grave, and Rottenness.

2. Is it your Strength you boast or grow Proud in? In that you are inferiour to many Irrational Creatures. Nay, that which makes too many of our Sex proud, and look down with disdain, even the conceit of Beauty, is of no value, to make a swelling in their Minds, seeing, in Colour and Pragrancy, they are Rivalled and out-done by various, Flowers and when it is most florid and gay, a few Ague Fits change it to Paleness and wrinkles of deformity.

3. If proud of Learning or Parts, the first of these, in its proper Sphere, runs contrary to

to Pride, teaching Humility : The second, Civility, and a modest Behaviour. To be proud of Riches, is yet more foolish; for if you will exalt yourself above others, because you have more Gold, consider with yourself how much you are inferiour to a Gold Mine; how much you are to give place to a Cabinet of Jewels. If proud of your Birth, you are proud of the Blessings of others, not of your own : For if your Parent were more Eminent in any Circumstance than your Neighbours, you are to thank God and rejoyce in them more, than any Value in yourself. Remember than to Check all Pride in your Mind; for what were you before you were begotten? Nothing. What in the first Regions of your dwelling before your Birth? Uncleanness, what for many Years after? Weakness. What in all your Life? A great Sinner, What in all your Excellencies? A meer Debtor to God, to your Parent, to the Earth, and to many Creatures. *Meditate* but on Things, and you will soon find there is nothing more reasonable than to be Humble, and nothing more foolish than to be Proud.

1. *Compassion* seems Natural to our Sex, whose soft Breasts were made to entertain Tenderness and Pity. So that I find *Solomon* could not conclude the Character of his *Vertuous Woman* without it, *Prov. 31. 20. She stretcheth forth her Hands to the Poor, and reacheth her Bread to the Needy.* That is, she was Compassionate, and had Bowels full of Mercy; and when she saw any poor Object, it did, as it were command an Alms. So that the Application is very obvious, and Ad-

Admonishes all that own the Title of *Vertuous Women*, to prefer the necessities of others before their own Superfluities and Delicacies. Nay, if you look farther, and consider who it is that is Personated in the Poor, that begs in every needy, distressed Supplicant, and that will own every Act of Mercy as done to himself, you will moderate your Enjoyments, and exercise yourselves in this Act of *Compassion*, as ashamed to serve yourselves before the Poor, or let them stand naked, or hungry, whilst you are solacing with that which would relieve them, least at the general Day, when you stand in the greatest need, you be justly upbraided with this want of *Compassion*, and eternally excluded from all Comforts, because you refused to lend any Succour to his distressed Members on Earth, which he takes as done to himself.

2. Consider if the Bowels of God's tender Mercy should be shut up towards you, in what a miserable Condition you would be, when from his Bounty proceeds all that you Enjoy? look up to the giver with a serious Contemplation of Mind, and you will soon perceive to what End his Donations are bestowed on you; and find the Stock he has Lent, is mainly to try you in this *Vertue* of *Compassion* or *Charity*, to those he has restrained the Things of this World from: And then you will find it a very commendable Industry, to qualifie yourselves to be helpful to the Poor in as many Instances as you can: In not only opening your *Purses*, but *Dispensatories* to provide *Medicines* for such as by *Disease* or *Casualty* want that sort of Relief. A *Charity*

which I dare not believe but is practised by many, and I wish it were by more: That our *Nicer Dames*, who study only *Cosmeticks* for themselves, would change the Scene, and instead of *repairing*, or rather *disguising* their own *Complexions*. study the *Reparation* of the *decripp'd Limbs* of poor *Supplicants*: And certainly, tho' it be less fashionable, it is much better Sight to see a *Lady* binding up a *Store*, than beautifying her *Face*; and she will cast a much sweeter *Savour* in *God's Nostrils*, with the *Smell* of *Unguents* and *Balsams*, than with the most exquisite *Odours* and *Perfumes*. For since *God* professes, *Isa. i.* That the very *Incense* designed for a *Part* of his *Worships*. was an *Ambomination* to him, because not accompanied with the *Acts of Mercy*, we cannot imagine he will better approve of those who have no higher *Aim* than *Delicacy* and *Sensuality*.

3. Besides this *Part of Compassion*, there is another *Act of Mercy*; which is to forgive *Injuries*, laying aside all *Resentments* and thoughts of *Revenge*; tho' to some of the hot *Spirits* of our *Sex*, this may be thought a very hard *Lesson*, yet if they do not, they must confess they *dissemble* with *God*, when they say *The Lord's Prayer*, or at least not expect to be forgiven those *Trespases* which they implore a *Pardon* for. Consider yet again, and if we forgive not others, we cannot expect to be forgiven.

1. *Uncharitableness* is that which strikes at the *Foundation* of *Christianity*. And those that  
divest

divest themselves of *Mercy* and *Compassion*, but in vain declare themselves to be *Christians*. For, what can you think of yourselves, when you wilfully disobey what *Christ* has chiefly enjoyned you, and in lieu of it, promises *Salvation*? And more especially, how can you answer it, if you suffer him to be supplanted in his poor suffering Members; not only by your Needs, but Excesses, who have so devoted your Hearts to *Vanity* and *Luxury*, That you have neither Will, nor Power to succour the Wants of others? How unequal and disproportionate is it, That those that study to fling away Money on themselves, cannot be tempted, by any Opportunity or Distress, to distress, to drop an *Alms* to the *Poor*? What a preposterous Sight is it, to see a *Lady*, whose gay Attire gives her the Glittering of the Sun, yet has nothing of its other Properties, never to chear any drooping, languishing Creature by her Influence? It is the Council of the Son of *Sirach*, *Not to give the Poor any Occasions to curse you, Eccles, iv. 5.* But sure such Persons do it, if the *Poor* have not a greater *Charity* than they ememplifie to them; for when they find such *hard Hearts* under such *Soft Raiments*, and a *Poor Starving Wretch* shall look upon such *Gay Creatures*, and see that any one of their *Baubles* and *loose Appendages*, or *Dress*, bear a Price that would warm their *empty Bowels*, and refresh their *fainting Spirits*, 'tis a shrewd Trial of their *Meekness*. *Poverty* is apt enough of itself to imbitter the Spirit, and needs not such an additional Temptation. Let this, I say, be now seriously re-

membred, lest you fall hereafter under the same exprobrating Remembrance with the rich Man in the Gospel, Luke XVI. 25. Remember that thou in thy Life time received'st thy good Things, and Lazarus that which was Evil; but now he is Comforted, and thou art Tormented.

2. Besides, this Part of Mercy in giving *Alms*, there is another, which is *Forgiving Injuries* to Persons of all Ranks: This is that Part of *Compassion* which we peculiarly call *Clemency*; a *Virtue* which not only *Christianity*, but *Morality* recommends. The *Heathens* were admirable in this; and the *Christians* far exceeded them in the *Primitive Times*, following the Example of their great Lord and Master, who prayed for his Crucifiers, viz. *Father forgive them, &c.* Luke XXXI. 35. But now we find it much altered, and therefore it ought to be amended by those that expect to be forgiven of God; *Revenge* and *Malice* being the Off-springs of Satan, having innumerable Mischiefs and Miseries attending them, and therefore they must be avoided as Monsters, made for Ruin and Destruction. It should therefore methinks be an easy Determination, whether to Embrace that *Clemency* and *Compassion* which you see exemplified in the wisest and best of Men, or that *Savage Fierceness* of the Ignoble Creatures. This is certain, that there is not any Woman would be contented to assume the outward form of any *Ravenous Revengful Creature*. Why then should you subject your Nobler Parts and Mind to such Transformation? For as there is no Monster so deformed as those compounded of *Man* and  
*Beast,*

*Beast*, so nothing can be more Unnatural or O-  
dious than a *Woman Tyger*

*Temperance.* As *Sobriety* is the *Bridle* of the  
*Passions* of *Temperance* is the *Bitt* and *Curb* to re-  
strain us to a moderate Use of *Meat*, *Drink*  
and *Recreations*, so that they may best consist  
with our *Health*, and not hinder, but help  
the *Work* of the *Soul*, by the necessary *Sup-*  
*ports* they *Administer*; and this principally  
consists in the *Act* of the *Soul*, for it is a *Grace*  
that chuses *Natural Means* in order to promote  
*Supernatural* and *Holy Ends*. It is exercised in  
*Eating* and *Drinking*, because they are necessary,  
however it permits the Use of them only as  
they *Minister* to *Lawful Health*; but when *De-*  
*light* is the only *End*, and rests and dwells there  
alone, tending to *Riot*, there it is the contrary;  
for such *Eating* and *Drinking* is not a *Serving*  
*God*, but an *Inordinate Action*, because it is not  
in the *Way* to that *End*: And to avoid these  
Latter,

1. Be not often at *Feasts*, nor at all in dis-  
solute *Company*, for variety of *Objects* steals a-  
way the *Heart*; and *Company* is either *Viol-*  
*ent* or *Entricing*.

2. Be severe in your *Judgment* concerning your  
*Proportion*, and suffer no occasion to make you  
enlarge beyond what is ordinary, lest you ex-  
ceed the *Bounds* of *Moderation*; and as you  
take this *Caution* yourself, never urge any one  
to *Eat* or *Drink* beyond their *Desires*. Take,  
in this, *St. Paul's Advice*, *Let us, who are of the*  
*Day, be Sober, &c.*

3. Begin and end your Time with *Thanksgiving*, so that you may carry your Mind and Spirit to the *Cælestial Table*, often thinking on it, and often desiring it, that by enkindling your Desires to *Heavenly Banquets*, you may be Indifferent and less Passionate for the *Earthly*. Mingle Discourses *Pious*, or in some sense *Profitable*, and in all senses *Charitable* and *Innocent*. To conclude, let your *Drink* so serve your *Meat* and your *Health*, that it be apt to convey and digest it, and refresh the *Spirits*; but let it never go beyond such Refreshment as may a little lighten the present Load of a *sad* or *troubled Spirit*; never to *Inconveniency*, *Lightness*, *Sottishness*, *Vanity*, or *Intemperance*. Be not impatiently desirous of any Thing, so that you cannot abstain from it, for that is to lose your Liberty, and to become a Servant to *Meat* and *Drink*.

*Intemperance* is hurtful to *Nature*, by creating *Diseases*; to your *good Name*, by bringing a *Scandal* on it; and to your *Soul*, by clogging the *Spirits*, and hindering it in the *Offices* of its *Devotion*; especially *Intemperance in Drinking*, a *Vice Detestable* in all, but *Prodigious* in a *Woman*, who in that Case puts a double Violence upon her *Nature*, the one in the *Intemperance*, the other in the *Immodesty*; and though such may take their Copy from Men, yet nothing Humane is a *Beast* such as a *Woman*, who gives herself every way up to *Intemperance*.

*Affability* is so becoming our Sex, that it is one of their chiefest Ornaments in *Moral Virtues*;

tues; and more absolutely necessary in them than in Men. As for its Cause, it derives itself either from a *Native Candour and Generosity of Mind*, or from a *Noble and Ingenuous Education*, or something jointly from both; and these are as good Originals as any thing merely Moral can flow from: And this Vertue reaches further, and grasps at that which is Divine; for as far it partakes of *Humility*, it must of *Sincerity* also, that being a Vertue whose very Element, are Plainness and Simplicity; for as it has no designs that want a Cover, so it need none of those Subtilties and Simulations, those Pretences and Artifices requisite to those that do. 'Tis the Precept of the Apostle, *Philippians ii.*

3. *In lowness of Mind, let each esteem others better than themselves.*

2. *Courtesie and Affable Carriage and Behaviour* are such Charms, that they endear all, but especially your Inferiors to you; and keep up a Reputation in spite of many Blemishes; a kind Word or Look from a Superior is strangely taking, and intently steals away the Heart. The Grecians comparing the *Affability* and easie Access of Cleomene, with the *sullen State and Pride of other Princes*, were so enamour'd with it, that they judg'd him only worthy to be their King; and as there is no certainer, so also no cheaper way of gaining Love, and winding into the Affections of those you converse with: A *Friendly Salutation* is as easie as a *frown or reproach*; and that Kindness may be preserved by them, which if once forfeited, will not at a far greater Price be recovered. Besides, when *Vi-*

*ciffitudes* are considered, it may be a Providence to you; the greatest Persons, upon the *Turns of Fortune*, often stand in need of the Assistance of the meanest, and then you will be sure of Friends at need to comfort you; and rejoyce that by your *Affability* you have link'd them to your Interest.

*Disdain* is contrary to this, and will not fail to procure you *Enemies*, as it is itself an *Enemy to Civil Society and Conversation*: *Frowns, Haughty Looks, surly Words, or an Expectation of more Cringing and Submission than is due*, cannot be well relished or digested. A Proud Temper is hateful to all, especially that are of an *Affable Disposition*; it shews the *Birth or Spirit* mean or poor, and gives a Suspicion that it is but a *Pageantry of some Mushroom newly sprung up*, that stands so stiff. So that instead of keeping others at a distance, this invites them to a nearer Inspection, that if there be any Flaw either in their *Life or Birth*, 'twill be sure to be discovered, there being no such prying Inquisitor or Curiosity urg'd by a Sense of Contempt.



## CHAP. II.

*The Duty of Virgins: Directing them what they ought to do, and what to avoid, for gaining all the Accomplishments required in that State. With the whole Art of Love: Being Directions how to receive the Addresses either of a Nobleman, or Tradesman, with that Prudence, as not to be accounted Scornful, Morose, or Foud: Whereby Persons of the meanest Rank may raise their Fortunes to the highest Pitch of Honour and Greatness.*

**H**AVING given you an Account of those general Qualifications, which are at once the Duty and Ornament of your Sex, there are notwithstanding *specifick* Differences arising from the several States and Circumstances of Life, some whereof may exact greater degrees even of the former Vertues, and all may have some distinct Idea of particular Requisites adapted to that particular State and Condition; and therefore of these, my purposed Methods engage me to consider in their order; that is, of *Virginity, Marriage and Widowhood*; which as they differ widely from each other, so for the discharging their respective Duties, there are particular Cautions worthy to be Adverted.

*Virginity, or the Virgin State, is first in Order (the Infancy and Childhood of which I wil-*

lingly pass over, and address myself to you are in Years of Discretion; and that may be properly counted at the Age of *Sixteen*, and so onward.) This is that part of Life that claims a great share of Vertue and Innocency to set it off with a true Lustre; but above all *Modesty*, as it relates to the *Chastity* and *decent Behaviour*, in which you in this State are more especially concerned; for the very Name of *Virgin* imports a Critical Niceness in this Point. Every Indecent Curiosity, or Impure Fancy, is a deflowering of the Mind; and every the least Corruption of them, gives some degrees of Defilement to the Body too. For between the State of Pure unspotted *Virginity*, and *Prostitution*, there are not many Intermedial Steps, and if you make any of them, it is so far a departing from your Integrity. For *She that listens to any wanton Discourse, has violated her Ears; she that speaks any, her Tongue; and every immodest Glance viciates her Eyes; and every the lightest Act of Dehiance leaves something of a Stain behind it.* There is therefore a most rigorous Caution required herein; for as *nothing is more Clean and White than perfect Virginity, so the least Soil or Spot is the more discernable.* Besides, Youth is for the most Part Flexible, and easily wrapp'd into Crookedness, and therefore can never set itself too far from a Temptation. Our tender Blossoms we find ourselves obliged to skreen and shelter, because every unkind Air nips and destroys them; and nothing can be more Nice and Delicate than a *Maiden Vertue*, which ought not to be exposed

to any of those malignant Airs which may blast and corrupt it.

*Curiosity*, among those of the first sort, is very mischievous. It is a Temptation which soil'd Humane Nature in *Paradise*. And the Truth is, the surest and most invincible Guard; for if you are curious to know *undecent Things*, 'tis odds, but you will too soon, and too dearly buy that *Learning*. The suppressing and detesting all such Curiosities, is therefore that Fundamental Piece of *Contenance* I would recommend, as that which will protect and secure all the Rest to you. But when you have set this Guard upon yourself, you must likewise provide against the Foreign Assailants. The most Dangerous whereof I take to be,

*Company and Idleness*, against the first provide by a prudent Choice of *Conversation*, which should generally be of our own Sex, or such as will entertain you Innocently, if not Profitably. Against the second, you may secure yourself by a constant Series of Employment, not stooping to every trivial Matter, but doing such things as are Ingenious, and worthy of your Aim: Wherein, as the first Place is to be given to the Office of Piety, so in the Intervals of those there are divers others, by which you may not unusefully fill up the Vacancies of your Leisure, *viz.* Such as are Acquiring of any of those Ornamental Improvements which becomes our Quality, as *Writing, Needle work, Limning, Drawing, Languages, Musick*, or the like: And if I should here insert the Art of *Oeconomy*, or the managing of Household-Affairs, I think I

should not affront you in it, that being the most proper Feminine Business, from which neither Wealth nor Greatness can totally absolve you; and a little of the Theory in your Parent's Houses, would much assist you towards the Moderate Practice, when you come to your own.

As in your *Department*, so in your *Attire* and *Gaiety*, be Sober and Modest, that you give no occasion of being charged with *Affectation*: But that you may not only approve you selves in the sight of the World, but in the sight of God, by confining yourselves in Matter of *Dress*, within the due Limits of *Decency* and *Sobriety*; my desire in this is, that you would at least so take Care of your Bodies, as Persons who also have Souls; so that you may reserve much Time for more worthy Uses, than those of the *Comb*, the *Toylets*, and the *Glass*: And truly it is not a little that it concerns you so to do; for this Spring of your Age is that *Critical Instant*, that must either confirm or blast the hopes of all succeeding Seasons, without a very wonderful Providence. To attain the first; let the severest Notions of *Modesty* and *Honour* be deeply Impressed in your Minds; Graven as with the Point of a *Diamond*, that they may be as Indelible, as they are Indispensably Necessary to the *Virgin-State*.

There is also another very requisite Quality, that is *Obedience*: The Younger sort of *Virgins* being supposed to have *Parents*, or if any have been so unhappy as to lose them early, they are left in charge of *Friends* or *Guardians*, that are

to supply the Place of Parents; and this *Obedience* is to extend itself in all Things that are good or indifferent; and has no Clause of Exception, but where the Injunction is unlawful; and in so wide a Scene of Action, there will occur so many particular Occasions of Submission, that you need had have a great Reverence of your *Parents* or *Guardians* Judgments, and a Distrust of your own; and if it should happen that some Parents are not qualified to give you the Former, yet the general Imbecility of your Age will remain a constant Ground of the latter, so that you may with more safety venture yourselves to your *Parents* Misguidance than your own, by how much the Errors of *Humility* and *Obedience* are less Malignant than those of *Presumption* and *Arrogancy*.

*Conduct* is next to be considered; of which you must be very wary, and not lay too much stress on your own Trust, but rather to own your Dependency on those to whom *God and Nature has subjected you*. How many poor innocent Creatures have been indiscreetly Ensnared, by laying too great a stress on their own Judgments, and rejecting the wiser Counsel of others? Therefore you must not look upon good *Advice* as your *Restraint* or *Burthen*, but as your *Shelter* and *Protection*; for where it is wanting, those that have ill Designs upon you will easily get into your Company, when you are destitute of a Guard to keep them out; and then as easily, by little *Compliances* and *Flatteries*, insinuate into your good Graces, who have not the Sagacity to discern to what invidious Purposes those Blandishments are directed; and when

when once you begin to nibble at the Bait, to be pleased with the Courtship, 'tis great odds if you escape the Hook : At first perhaps you only like the *Wit* and *Raillery*, then the *Graceful Language* and *Dress*, after that the *Freedom* and good *Humour*, till at last you come to like the *Person*. Therefore it is a necessary *Caution*, that you consider these *Particulars*, lest you are undone, by running into *Errors*, and cast yourself away before you are aware.

A *Virgin State* in its *Natural Innocency*, is a *Life of Angels* ; however, since the Word of God warrants the *Alteration* of this *Condition*, I shall not go about to confine your *Inclinations* to a perpetual continuance in it, but leave you free as to that *Point*. For tho' there be not professed *Societies of Nuns* among us, yet there may be *Nuns* who are not professed *Ones* ; she who has devoted her *Heart to God*, the better to secure his *Interest* against the most *Insinuating Rival* of *Humane Love*, intends to admit none, and prays that she may not ; does by those *humble Purposes*. Consecrate herself to *God* ; and is perhaps more acceptable than if her *Presumption* should make her more *Positive*, and engage her in a *vow*, she is not able to perform. But this is a *Case* needs not much stating in our *Nation*, so very few being so far *Transported* with a *Zeal* of a *Voluntary Virginity*, that scarce there are any found who have *Patience* in it when necessary ; An *Old Maid* being looked on as the most *Calamitous Creature in Nature* by the younger sort, special-

ly

ly of our own Sex; and I so far yield to the Opinion, as to confess it so to those who are kept in that State against their Wills; but certainly the Original of that Misery is from the Desire, not the Restraint of Marriage; let them but suppress that once, and the other will never be their Infelicity: So that there might be a prevention of this *Imputed Scandal*, if the *Superannuated Virgins* would behave themselves with *Gravity* and *Reservedness*, addict them to the strictest *Virtue* and *Piety*; this would give the World cause to believe it was not their Necessity, but their Choice, which kept them Single, and that they did not Marry, was because they were Pre-*ingaged* to a better Amour, *Espoused to the Spiritual Bridegroom*. This would give them, among the sober Sort at least, *The Reverance and Esteem of Matrons*. But not to dwell too much upon the Theme, which I fear is not very agreeable to many of our Sex, since one main End of Creation was to Increase the World, without which it would soon become a silent Desart or Wilderness; and to the End that *Propagation* might be continued, Nature, or rather the God of Nature, has added Desires; and where those Desires are prevalent, it is but convenient the Design of them should be answered in Chaste Marriage, when it is allowed by him who made and governs all Things.

There are therefore but a few more Propositions I shall lay down in the *Virgin State*, before I instruct you in entering on the Confines of the *Marriage-State*; and so lead you from thence into it, by the most advantageous ways  
and

and Methods, that beginning with suitable and sincere Affections, it may end by a continual Love in wished Felicity, which every one of you could Desire when you enter into it

*Friendship* is in a particular manner recommended to you, as a Thing of great Weight and Moment; and it is your Business, as you value your Reputation and Welfare, to make a prudent Choice of those you Intrust yourself withal in this Nature. Do not lay out your Friendship too Lavishly at first, since like other Things, it will be so much the sooner Exhausted; neither let it be of too quick a Growth; too swift a Progress in pouring out your kindness, is a certain sign, that by the course of Nature, it will not be long of Continuance; and you will be Responsible to the World, if you take such into your Favour and Esteem as Friends, who at that Time are under the weight of any *Criminal Objections*, for in that case you will bring yourself under the Disadvantage of their Character.

Choosing implieth an Approving; and if you fix on any against whom the World has given Judgment, 'tis not so well Natured as altogether to believe you are *Averse* to the Way of Living they follow, since it doth not Discourage you from admitting such into your Bosom-Secrets. If you can forgive, or slightly pass them over, it is not presumed you will be less Indulging to yourself.

If it happen after your Engagement, that those you have contracted Friendship with, should deviate from the Rules of Vertue, you ought

ought however not to be overcredulous by shew of Belief in the beginning of the Discovery ; but being well informed of the Truth, you must, without breaking too roughly, make a fair and quick retreat from such mistaken Acquaintance, lest in being too hardy, the Scandal and Guilt reflect upon your good Name and Reputation : And this is so Nice a Point, that as you must not be too hasty to join the *Censure of your Friends*, so on the other side *not to Defend them with too much Warmth* ; for if the Report be true, you will draw an ill Appearance upon yourself ; and your Ignorance may lessen the Guilt, but will *improve the Censure of the Just upon you*. Let the good Sense of those you contract Friendship with, be a chief Ingredient in your Choice of them ; else let your Reputation be never so clear, it may be clouded by their Faults.

*Censure* is to be avoided as much as may be, either by you on others, or in living so, that you give no occasion for it : And before you give it on others, let the Cause of it be considered, and then you are not to give Sentence as a Magistrate, or as if you had special Authority to bestow at your Discretion, *a good or an ill Name* ; and when you do it, dwell not too long upon it, but give a gentle touch, and so pass it over, unless you can do good by it, in reclaiming Vice, and promoting the Ways of Vertue ; and this must be done as privately as may be, lest the Party judging Uncharitably of your Intentions, runs into worse Occasions of Scandal, and it reflect upon you for making your ill-timed Reproaches. *A vertue stuck with Thorns,*  
is

is too rough for this Age, and therefore it must to make it more pleasing, be adorn'd with some Flowers, or else in these Particulars it will be unwillingly entertained; so that where it may be fit to strike, do it as easily, and gently as you can, do it in the Tenderneſs of your Sex; and so you may assure yourself, that where you care to do it, you will wound them more, and do less hurt to yourselves, by a gentle Stroke, than by being Harsh and Violent: Be therefore quick in seeing Faults that you may avoid them in yourself, but slow in exposing them: You are in this, as in all other Cases, to consider the invisible Thing, called a good Name, it is made up of the Breath of Numbers that speak well of you; so that if by a disobliging World you silence the Meanest, the Gale which is to bear your Esteem, will lose of its Strength, and let it a little flag; and tho' nothing is so vain, as the too earnest Pursuit of empty Applause, yet to be kindly used, and well thought on by the World, is like a Glory above a Woman's Head; it's like a Perfume that Scents where-ever she goeth; it's a Charm against Spight and Ill will; Malice may empty her Quiver without wounding, for without the Consent of the World, a Scandal doth not go deep, is only a slight Stroke upon the injur'd Party, returning with greater Force upon the Inflicter.

*Behaviour and Conversation;* in this you must take *Vertue* and *Prudence* along with you for your Guard: Be vigilant and cautious, because in this Particular you will have many Eyes upon

on you, and therefore it must incline strangely towards the reserv'd Part, yet not altogether excluding a Mixture of Freedom, so far as it may be innocent, and seasonably tim'd ; yet if you find this makes your Carriage subject to Censure, you must in some Measure restrain it ; for if you see the Danger at never so great a Distance, you are at that Time to shorten the *Line of Liberty* ; for if you allow yourself to go the Extent of every Thing that is lawful, you are so very near going farther, that those who lie at Watch, will begin to count upon you : Mankind, from the double Temptation of *Vanity* and *Desire*, being very ready to construe every Thing a Woman doth to the *hopeful Side* ; and few will make an impudent Attempt, till they have some Glimmering of Encouragement. It's more safe therefore to prevent such Forwardness, than to go about to cure it ; because from the first Allowances it gathereth Strength, and so reclaims a Right from having been at any time suffered without Impunity. Therefore, in all your *Conversation*, avoid such a *Civility* as may, in this Matter, be taken for an *Invitation*. Beware how you bring a Cloud upon your Reputation, in giving way to that which many Women call an *innocent Liberty*, or *Freedom* ; for there are many of our Sex that will be ready to help on the least Appearance that giveth a handle to be ill turn'd. They will not be displeas'd to improve their own Value at the Loss of your Reputation, when there is a fair Occasion given ; for it distinguishes them the more, exalts their Credit higher, and, like a Picture

set

set off with Shades, they seem fairer, when they make your Actions to be less innocent than theirs; and it seems to them, That their Load of Infamy is lessen'd by throwing Part of it upon others: So that they will not only *improve* when it lieth in their Way, but take Pains to *find out* the least Mistake *an innocent Woman committeth*, in Revenge of the supposed Injury she does, in leading a Life which is a *Reproach to them*.

However, even to the other Sex, you must shun *ill-bred-affected Skiness*, nor use an unsuitable *Roughness* to your own; for these are unnecessary to your *Vertue*. But you must take up a Way of Living, that may prevent all course *Railleries*, or unmannerly *Freedoms*; carry Looks that may forbid without *Rudeness*, and oblige without *Invitation*: But this is so very nice, that it must engage you to have a perpetual *Watch* upon your *Eyes*, That no careless *Glances* give more *Advantage* than *Words*, for those may be thrown out at *Random*, and bear doubtful *Meanings*; but Men look on the *Eyes* as the *Heart's Interpreters*, and gather more *Assurance* from them of *Encouragement*, than from the *Tongue*; their *Language* being more significant and observable to Men.

Your *Civility*, which must be always preferred, must not by any means be carried to a *Compliance*, which may betray you into irrecoverable *Mistakes*; for the doubtful Word, *Compliance*, has led more of our Sex into *Blame*, than all other Things; carrying them by *Degrees*, into a Thing called a *good kind Woman*, an

*easy*

easy, idle Creature, that hath neither Good nor Ill, but by Chance, not having Judgment or Choice, but leaveth those to the Company she converses withal, to frame and determine for her.

*Diversions* is an Easement and Satisfaction in the Toils of Life; a Refreshment both of *Body* and *Mind*. But then it must be moderate and suitable, nor too eager in the Pursuit of Pleasure; for that, whilst you are Young, is dangerous; and to catch at it in riper Years, is grasping a Shadow; for then being less Natural, it grows indecent; and indeed though you suppose you have it, you will find your Mistake, or at least cannot hold it.

*Diversions* are the most properly apply'd to Ease, and Relieves (as I have hinted) those that are oppressed by being too much employ'd. Those that are idle have less need of them, tho' above all others they are most given to them. To unbend our Thoughts when they are overstretched by too much Care, is not more natural then it is necessary: But to turn your whole Life into one large Holiday, not only palls the Pleasure, but renders you ridiculous.

The *Mind*, as well as the *Body*, is tired by being always in one Posture; too Serious breaketh, and too diverting looseth it: 'Tis only Variety that giveth the savoury Relish; a frequent Repetition grows first to Indifferency, and after that becomes tedious, but whilst they are well chosen, and well timed, they cannot be blameable; yet to make yourself cheap by tiring others with your *Diversions*, is one of the meanest Things that can be done.

To

To play sometimes to entertain Company, or to divert yourself, is not to be disallowed; but to do it often, to be call'd a Gamester, is utterly to be avoided, next to the Things that are Criminal. It engages you to a Habit of Idleness and ill Hours introduce you into ill-mix'd Company, whilst you neglect your Civilities Abroad and your Business at Home; it draws you to Acquaintance that will not be of your Credit. And indeed, if you should see your own Face upon an ill Game, at a deep Stake, you would certainly desist from any Thing that could put your Looks under such a Disadvantage.

To *Dance*, or *Play* on any suitable Instrument of *Musick*, is commendable; but, in the first Place, remember the End of your Learning of it was, That you might the better know to move Gracefully; for it is only an Advantage so far, and when it goeth beyond it, one may call it *Excelling in Mistake*, which is no great Commendation. As for the latter, it is to delight the Sadness of the Mind, and Tune over melancholy Hours; but be careful not to do these often, because you do them well; the easiest and safest Method is to do in private Company, among particular Friends, and then carelessly like a Diversion, and not with Study and Solemnity, as if it was a Business, or yourself overmuch affected with it.

*Behaviour to Superiours, &c.* As to these in the first Place, you must render what is seemly, that is, such Civility and obliging Respectfulness, as may win upon them, not only to esteem you, but rank you among the Number of their Friends.

Friends, and speak well of your Deportment and Demeanour, as one of an ingenious Education and good Parts.

*Equals* must be treated with all *Civility* and *Freedom* the Occasion requires, lest you be reflected on, as *Proud* and *Conceited*. A young *Lady*, or *Gentlewoman*, will find a great Uneasiness in Conversation, if she appear solicitous to ingross Respect to herself: You therefore ought to be content with a reasonable Distribution, and allow it to others, that you may have it returned to you. You must not be troublesomely Nice, nor discover yourself to be too *Delicate*, as if ordinary Things were too coarse for you. This is an unmannerly and an offensive Pride; and where it is practised, deserves to be mortified, of which indeed it seldom fails. You are not to lean too much upon your Quality, but seem rather mean in your own Opinion, that others may exalt you; your Fame sounding far more sweet in the Mouths of others, than in your own.

*Inferiors* expect Courtesie and obliging Condescensions towards them; and in doing them all the good Offices you can, it will much endear them to you: And indeed, this many times keeps up a Reputation in spite of Blemishes. A kind Word, or pleasing Look from a Superior, is strangely charming, and rivets their Affections to you: Which Consideration made the Wiseman prefer a good Word before a Gift. It is a cheap Way of gaining Love. A Frown, or a Reproach, puts you to more trouble than good Words, or an affable smiling Temper. It was  
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the Saying of a good Emperor in this Case, *That he would so entertain the Addresses of his Subjects, as if he were a Subject, and he would wish the Prince should so entertain him.* A Rule very worthy to sway all Persons, especially those of Honour, in their Entercourse with others. And when you meet with a cold neglectful Treatment from any above you, examine your own Resentments, and then reflect, *That if you give the like to those below you, you will doubtless have the same Sense;* and therefore resolve never to offer what you do so much dislike to bear: And when you do thus, such Inferiors will convert an Injury into a Benefit. You will Civilize yourself by the Rudeness of others, and make that Ill-Nature your own Discipline. Some indeed make Quality an Idol, and then their Reason must fall down and worship it. They would have the World think, that no Amends can be made for the want of a great Title, or an Ancient Coat of Arms. They imagine, that with these Advantages they stand upon the highest Ground, which makes them look down on Merit and Vertue, as Things inferior to them. This Mistake is not only Senseless, but Criminal too, in putting a greater Price upon that, which is a Piece of *Good Luck*, than upon any Things which are valuable in themselves.



THE

## Whole ART of LOVE.



**H**AVING understood, and duly weighed these Things, with the former *Virtues* and *Accomplishments*, both *Divine* and *Moral*, I suppose you now at Years capable of entering into the *Holy State of Matrimony*, Ordained at first by **GOD** in *Paradise*, and since not only in *Sacred Writ*, but highly esteemed by all the *Civilized Nations*. And that you may not rush upon so weighty a Thing rashly, or unadvisedly, I shall (to conclude the *Virgin State*) lay down some *Rules* and *Directions*, that will not only be a sure and safe Conduct, to such as are placed in Stations of *Eminency*, but even to those of lower *Degrees*; so that the meanest may raise her Fortune by them: For I have often observed, thro' cautious and prudent Management in Matters of Love, many poor *Virgins* are initiated into Families by *Marriage*, that have not barely enriched them, but given such *Reputations* and *Credit to Vertues*, that they have outshined those that a little before looked down upon them with *Disdain* and *Contempt*.

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*Love is the Noblest Passion of the Mind*, and therefore ought to be entertained as it deserves. It may be divided into two Branches, *Divine* and *Humane*, and not confounded in itself, unless abused, or jultled out of its Center: Or, to speak more properly, the Shadow represented for the Substance. The first Part has been, in a great Measure, laid down in the foregoing Discourses, and therefore I shall here only touch lightly upon it, as it occurs in the Series of the Second; my Intent being to instruct Virgins of all Degrees and Qualities in the Guidance of their Fancies, and how to distinguish them from Designs, and Counterfeit Pretences, that are too often used to ensnare their Affections.

You of the higher Rank, who stand as it were upon *Pinacles*, more obvious to the Eyes of the World, must move in this great Business with the exactest Caution and Regard to your *Verities*. Keep your *Eyes* and *Tongue* within Command, that though you render Civility when it is discreet so to be done, yet let them not give, by Glances or Expressions, such Encouragement as may turn to Prejudice; for Men are always on the Watch, and nothing gives them greater Hopes, than to see a young Lady free of Temper, forward of Talking, and willing to entertain them with her Discourse; nor approve herself (as she supposes) *Witty*, nor, as some do, speak loud nor temore minded; which looks as if they *Beat Drums for Volantiens*. But rather in all your Behaviour and Carriage in this Nice Matter, you must be extream wary, neither to provoke nor intice, willi you know upon what

Foundation you are; it must be such as may secure you without offending. Use no ill-bred affected Shiness, nor unseemly Roughness; but carry such Looks, as may forbid without Indecency, and oblige (as far as it is Reasonable) without Invitation; for a little Compliance in this Case, if you are not wary, may betray you into irrecoverable Mistakes. That which you may call Complaisance, will have another Construction, and make you to be thought too fond, which leaves a Blemish in lessening your Value. But above all these, beware of the Vanity of Conquest, it is a dangerous Experiment, and generally fails, being built upon so weak a Foundation, as that of too great a Confidence in ourselves; and 'tis as safe to play with Fire, as dally with Gallantry; for in this you conspire against yourself, till the Humble Gallant, who is only admitted as a Trophy, assisted by the Insinuation of Love in your Breast, very often becomes a Conqueror. He puts on the Stile of *Victory*, and from an Admirer, groweth into a *Master*; for so he may be term'd from the Moment he is in Possession. The first Resolutions of stopping at *Good Opinions and Esteem*, grow weaker by Degrees against the *Charms of Courtship*, skillfully apply'd. You may be apt to think a Man speaks so much Reason whilst he is *commending you*, that you will have much ado to believe him in the Wrong when he is making *Love* to you: And when, besides the Natural Inducements our Sex has to be merciful, you are bribed by well tim'd Flattery, then the Danger is very great: *It's like a Bird*

*listening to the Call of one who has laid a Snare for it.*

You are to consider, That Men who say extream fine Things, many times say them most for their own Sakes; and the vain Gallant is often well pleased with his own Compliments, as he could be with the kindest Answer; and where there is not that Ostentation, you are to suspect there is a Design: For as strong Perfumes are seldom used, but where they are necessary to smother unpleasing Scents, so excessive good Words give Reason to believe they are spread to cover something, which is to gain Admittance under a Disguise; and therefore you must be upon your Guard; and consider of the Two, that Respect, in this Case, is more dangerous than Anger, by Reason it puts the best Understandings out of their Place, till second Thoughts restore them: It steals insensibly upon you, and throws down your Defences, and then it is too late to resist; for where it prevaileth too much, it groweth to a Kind of Apoplexy in the Mind, makes it giddy; and after it has seized the Understanding, it insnares you; therefore the safest Way is to treat it like a sly Enemy, and to be perpetually upon the Watch against it.

Having given these Cautions to steer an even Course in so dangerous a Sea, where so many *Rocks* and *Sands* lie hid under *Smooth Waters*, which if not carefully avoided, will fatally shipwreck the happy Days of your Life. I come to the nearer Particulars, in which I shall set down, *How you ought to receive Addresses of Love,*

*Love, when Generous, made by those that are Deserving, and suitable to your Quality.*

Let this be laid as a Fundamental, That you hearken not (if you are Young, and have Parents and Friends to rely on) to any Proposals of *Marriage* made to you, without their Advice; divert the Address from yourself, and direct it to them, which will be the best *Test* imaginable for any Pretender; for if he knows himself worthy of you, he will not scruple to avow his Design to them; if he declines it, you may be satisfied he is Conscious of something he knows will not give a valuable Consideration: So that this Course will repel no Sutor, but such as it is your Interest not to admit. Besides, it is most agreeable to *Virgin Modesty*, which should make *Marriage*, rather an Act of your Obedience, than your Choice: For those that think their Friends too slow paced in this Affair, and seek to overgo them, give Cause to suspect they are spurred on by somewhat too *warm Desires*.

If their *Consent* be gained, and your *Liking* concur, you have the more warrantable Grounds to place your Affections. If upon strict Scrutiny, and deliberate Observations on the Temper, Agreeableness, Humour, Fortune, &c. you find Occasion for it, yet let not the Conquest be too easie, lest it may afterwards be counted cheap. Carry yourself with an even Temper and Deportment; and, as your Love kindles, if you see Cause to let it take Fire, be sure to keep it from blazing outwardly. As much as may be, forbid all unseasonable Visits,

and private Retirements, that may give Suspicion. Use *Civility*, and *Modest Respect*, but no *Toying* or *Familiarity*; lest your Shows of too early Fondness, flag the *Soaring Wings of his Passion*; for what is hardest to be got, is ever most coveted; but that which is easie, is rejected: I have known many a *Young Lady* frustrated in her Amour, in being too forward, or fantastick in her Humours: For those sober Men, who know how to value you, are not only Nice, but Quick-sighted to pry into your Inclinations. And he that will chuse a Wife with those Inequalities, the other will refuse her withal, understands so little what Marriage is, as promises you no great Felicity with him; but if you desire to *Marry Well*, that is, to a Man of Sobriety and Discretion, you are obliged in Justice to bring the same Qualities he expects with you.

This may be the Occasion which keeps so many young Ladies about the Town unmarried, till they lose the *Epithite* of Young; Sober Men are afraid to venture upon a Humour so disagreeable to their own; lest in seeking a *Help*, they espouse a *Ruin*. Let your Choice be therefore Prudent and Agreeable, as much as is reasonable in Years, that *Love* may increase; for if you give your *Hand* without your *Heart*, for a Title or good Estate, or any other Consideration, expect that *Marriage* to be comfortless, incumbered with more Disappointments, Troubles and Vexations, than you can expect Joys to flow in it, or proceed from it.

Having stated the first Degree of *Love*, which might reasonably have extended to all, I shall  
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however descend a little lower, for fuller Satisfaction to you Virgins, that hold a Middle-Rank and Station in the World, who, though *Modesty* and other *Vertues* ought to shine as bright in you, as in those of *Quality*; and unhappy *Marriage* is by you as much to be avoided, if you regard the Happiness of this World, and the calm and peaceable Opportunities, that should bring you to the chaste Embraces of the *Spiritual Bridegroom* in his *Kingdom of Glory*: Yet you cannot expect such State and Attendance in *Courts*, and therefore must not carry it with so high a Hand: However, your Caution and Vigilance ought to be no less, but be careful to avoid all *pettish, peevish Nicenesses*, as you would shun the Intrusion of unagreeable Pretenders; for that will brand you with a Haughtiness and Pride of Mind, and fright those from you that really deserve your Affections; as not fancying your Humours, though they might well enough be Enamour'd with your Person. Let your *Looks* then, and your *Demeanour*, be Sober and Courteous to those of *Desert*, and cast no Disdain or Scorn on any: If your *Admirer* be troublesome, make it your Business to shun him, especially at unseasonable Times, or modestly reprove his over Boldness: Dislike the *Pretensions* he may claim to *Familiarities*, that seem to you unreasonable. A sober *Reproof* sooner dashes the Broward, than Words delivered in Heat or Passion; for if some find they cannot gain their Ends, yet if they see you are prone to Anger, they will hardly refrain from presenting you with their Addresses: If it be but to make you

injure yourself, by a vexatious Fretting in your Mind, and Uneasiness of Temper.

As your Words and Carriage are Sober, so let your Apparel be Modest and Decent, according to your Degree; for a sober Man looks on a fine Thing (that makes her Dress her chiefest Care, and thinks she is more beholden to the *Taylor* than *Nature*, for setting her off to Advantage) only as a *Gaudy Idol*, to whom, if he once become a *Votary*, he must not only sacrifice a great Part of his *Fortune*, but all his Content; and how reasonable that Apprehension is, the *Wrecks* of considerable Families do too sadly attest: For when such a Man sees such an empty airy Thing sail up and down her Father's House, and looks as if she came only to make a Visit, when he findeth that her Emptiness has been extremely busie about some very *senseless Things*, she eats her *Breakfast* Half an Hour before *Dinner*, to be at a greater Liberty to afflict the Company with her Discourse; and then calls for a *Coach*, to go abroad, and trouble her Acquaintance, setting out like a *Ship from the Harbour* Laden with Trifles: His *Passion*, tho' it was kindled, a good deal will soon expire, and he blame himself, that he could be so far mistaken, as to make his Addresse to a *Gilded Butterfly*; which before he had made these Observations, he had consider'd as a *Phoenix*, the rarest *Jewel in Nature*.

Be sober in your Carriage, and modest in your Apparel and Behaviour, deliver not your Speeches affectedly, as if you had studied them, yet be heedful in your Discourse, that neither any Dis-

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taste be given, by throwing out Jest, or unseasonably finding Fault, where you would not have them resented : If by Importunity you are prevailed with to go abroad with your Suitor, tho' even upon the Brims of a Contract of *Marriage*, do it not alone, but have one of your own Sex to be Witness of what passes between you, lest by some Accident Matters breaking between you, this occasions scandalizing Persons to reflect on your Vertues and Good Name, and raise Suspicions in their own Fancies, that spreading, may be received as Truth by others, to the Prejudice of your Fortune. Comply not to give your Heart, before you have well weighed and advised what you are about to undertake. Let not *Love* blind you, but make your Choice with the Eyes of your Reason, and then you are the least apt to be deceived. Consider not of Riches, and a high Birth, so much as of Vertue and Agreeableness : Those that Marry for Title and Estate, more than the Person, seldom have many happy Days in Marriage ; and then the main End of it is lost : For if a Marriage State be begun with Sacrilegious Hypocrisy, in avowing to Love, where you *Like not*, it cannot be Prosperous, and then it had better not be at all.

There are yet a lower Degree of Virgins, that have as much Claim by the Right of Creation to Marriage, as any of the Highest, or Middle Rank ; and these for the most Part, are such as Fortune hath reduced by Unchristiness of their Parents to rely upon others, as Servants, &c. Yet you of this Rank, by behaving yourselves

modestly and discreetly, standing on your Guard, and not easie to believe Pretensions made to you, which is many times design'd upon your Chastity, without Intentions of *Marriage*, tho' perhaps solemnly protested, may have your Lots fall in so fair a Line, as may render you of Servants, Mistresses; and consequently *Happy all your Days*: Of which I might give many Instances; for when Men at first pretend on Design, and find themselves opposed by *Vertue* and *Modesty*, it insensibly ensnares them many times into a *Love Passion*, and compels them to *admire*, what before could they have *debauched*, they would have *detested*, and change their *Lawless Love* into a *Lawful Marriage*.

Be not, however, so rash as those, who are not so Provident as to examine, how agreeable it is to their Interest to contrive for any Thing beyond the *Marriage*; the Thoughts of whose future Temporal Conditions (like those of the *Eternal*) can find no Room amidst the *foolish Raptures*; but as if *Love* were indeed the *Deity*, which he is feigned to be, they depend on him for all, and take no further Care: But look before you, and consider the Charge before you enter upon it; think how to live, and live happily; *And so shall your Wedding-Day, be a Day of Joy indeed.*

## C H A P. III.

*Of the Marriage-State: Directing Women how to behave themselves towards their Husbands, Children, Servants and Relations, in all Affairs, both Abroad and at Home.*

HAVING led you through the *Virgin-State*, I now bring you to a *Change of Condition*, in that which is called a *Marriage State*, which is *Launching into a wide Ocean*, comparable to the former: For here, as you Marry the Person, so you do his Obligations; and wherever he, by *Ties of Nature or Alliance*, owes a Reverences or Kindness, you are no less a Debtor; your *Marriage* is an *Adoption* into his Family, and therefore you are to pay to every Branch of it, what their Stations respectively require. But this *State*, for Brevity sake, I shall reduce under three Heads, or Considerations. *viz.* A *Wife*, a *Mother* and a *Mistress*.

I. A *Wife* has her Duty to observe in several respects, as it relates,

- (1.) To her *Husband's Person*.
- (2.) To his *Reputation*.
- (3.) To his *Fortune*.
- (4.) To his *Friends and Relations*.

1. To his *Person*; In the first Place is owing *The Debt of Love*; a prime Article in the *Marriage*

*Love*; and indeed that is the most Essential Requisite, for without it there is nothing in *Marriage* comfortable; and indeed, where it is wanting, *Marriage* is only an *Empty Name*, or what is worse, *Tyranny* on the Husband's Part, and *Slavery* on the Wife's; unless by struggling she gets Dominion, and then it goes worse. Therefore as it is necessary to bring a large degree of *Love* to this State, so it is no less to maintain and improve it in it. This is that which Facilitates all other Duties of *Marriage*. It must therefore [being entered into it] be your chief Care and Study to preserve this Flame, and like the vestal Fire, it may never go out. And to that end, carefully to guard it from all those Things that are apt to extinguish it, as Forwardness, all little Perverseness of Humour and Morose Behaviour, which by taking off from the Delight and Complacency of Conversation, will by Degrees wear out the Kindness, and overturn the Empire of *Love*.

Above all Things avoid Jealousie; and that even puts out the Snuff of *Love's* Torch, as well as the Flame; imbitters all the sweets of Life; and though it be held to be the Child of *Love*, yet like the Vipers Ungrateful Blood, it destroys its Parent in its Birth; and as you desire to live without the greatest Torture of Life in avoiding it yourself, as not giving heed to Fables, or idle Reports; nay nor to very probable ones, if you love your own Ease and Quiet: So on your Part, be Nicely careful to give your Husband no Umbrage or Colour for it; though in an innocent Freedom and Discourte,

or Conversation, where he seems to dislike of it ; for this is a Fire that *Kindles with a Spark* ; and soon bursts out into a violent *Flame*, hardly, if ever, to be *Extinguished*.

2. You must be careful of his good Name, and Reputation, for therein your own Interest is mainly concerned: and if Blots fasten on him, the Censorious World will not spare to Stain you ; his Reproach will refund upon you ; and you are liable to share with him in that, as well as in other Things, for if he suffers in that, you cannot escape.

3. If Crosses and Misfortunes should decline your Fortune, and Prosperity take her flight, *Love* must not Lessen or decline with it, but rather shine in a higher Perfection, that it may be evident you loved his Person more than his Wealth : For indeed, herein the *Vertue* of a *Wife* is more eminently shewn, *viz.* In the Tryal of her *Patience* and *Sufferings*, when in Prosperity it could not be so easily distinguished; where no Probations offer, our *Duties* though *Duties* incumbent, are not well understood, especially to others, tho' they are performed in a great measure.

If a Husband prove not what you expected in relation to Temper and good Humour ; yet by a wise Use of every Thing, he may, by degrees, be turned to be very Supportable ; which Prudence neglected, might in Time beget an Aversion. Consider then, since the greater  
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Share of Reason is bestowed on Man, as the Lawgiver, our *Sex* is the better prepared for the Compliance that is necessary for better Performance of those Duties, that seem to be most properly Assigned to it ; and although this may seem something unpleasing at first, upon Examination it will be found, that Nature is so far from being unjust to us, that she is partial on our side ; and for the seeming Injustice, has made large amends for the other Advantage the Right of complaining by that Means being come over to us ; it is in our Power, not only to free ourselves, but to subdue our Master ; and without Violence throw both their Natural and Legal Authority at our Feet : The *Sexes* are made of Different Tempers, that the Defects may be the better supplied by mutual Assistance. Our *Sex* wants the others Reason for our Conduct, and their Strength for our Protection. Theirs want our *Gentleness* to soften and Entertain them ; our *Looks* have more Strength than their *Laws* ; there is more Power in our Tears, than in their *Arguments* ; and therefore Things prudently managed, will by degrees bring over a *Husband* to see his Errors ; and by acknowledging his Failings, take Care for the future to amend them ; but then the *Wife's Gentleness* and *Vertues* must be the *Mirror*, wherein he must see the Deformity of his *Irregularities*.

4. Something more must be said in this Point, in the *Conduct of your Behaviour to his Relations and Friends* : For many Times a neglect, or slight regard of them, make wide Breaches in a Family : You may be sure they will not fail to

resent any sensible Disrespect and Complaints ; or, will not always fail to stir up your *Husband's* Anger against you, especially when he concludes himself injur'd by it ; and therefore you must consider how to carry yourself even with them. For the Family into which you are ingrafted, will generally be apt to expect, that like a *Stranger in a Foreign Country*, you should in a great Measure conform to their Methods, if they are of any considerable Degree ; and not bring in a new Model by your own Authority. And therefore that you may with the less Difficulty afterwards give your Directions, you ought to take them first from your *Husband's* Friends, if an Opportunity offers, gain them by early applying to them, and they will be so satisfied, that as nothing is more thanful than *Pride*, when it is complied with, that they will strive which of them shall most recommend to you ; and when the contribute to your taking firm Root in your *Husband's* good Opinion, you will have no less Dependance on theirs, tho' you ought not to neglect any reasonable Means of preserving it. Consider, where a *Husband* is governed as it were by his Friends, he is easily inflamed by them ; and he that is not so, will not withstanding for his own sake expect to have them considered ; it is easily improv'd to a point of Honour in a *Husband*, not to have his Relations neglected : And nothing is found more dangerous in this kind, than to raise an Objection grounded on *Pride* ; it is the most stubborn and lasting Passion we are subjected to ; and where it begins a *War*, it is very hard to make a secure *Peace* : Therefore  
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use them well and be well with them, and they will not fail to support you in your *Husband's Love*; and then if *Discontents* arise, it is your own Fault.

The next Thing I am to lay down in the State of Marriage, is, *The Office and Duty of a*

*Mother*: And this may be branch'd into many Severals; but many of them being not very significant, I shall only reduce them under two Heads, *viz.*

*Love and Care.* A *Mother* is a Title of so much Tenderness, that we find it borrowed by our common Dialect to express the tenderest of all Kindness: So that Nature seems sufficient to have secured the *Love of a Mother*, towards the *Fruit* of her *Womb*, without the Aid of any positive Law, unless where Monsters in Wickedness, and that very seldom, give contrary Precedents, to the Blot of Name, Abhorrence, and lasting Infamy. The *Love of a Parent*, however the *Children* may afterwards prove, ought and indeed naturally is descending, all Things move most violently downwards. So that whereas that of *Children* to their *Parents* commonly needs a Spur, this of the *Mother* frequently requires a Bridle, who by Strength of *Feminine Passion*, usually exceeds the *Father*.

Therefore to regulate this Affection, you are diligently to advert to these two Rules:

1. That you hurt not yourself by this Excess of Love.
2. That you hurt not your Children.

Of the first you are in danger, if you suffer that Humane Affection to swell beyond its Banks, so as to come in any competition with the Divine; for then you dishonour God, by making an Idol of your Child; and for this cause *Covetousness* is in one Sense called *Idolatry*, because what any one sets his or her Affections upon entirely, he or she is supposed to Idolize, and frame it in their Imaginations as a *God*, though in Reality, it be nothing so; and I cannot but fear God, upon this Account, has been displeas'd with too many Mothers, and sent them *Afflictions* even to *Humbling*, by (as in some Sense I may term it) untimely taking from them those Children they Idolize, to the prejudice of his Honour, and even of their own Souls: For indeed every Thing is so accounted, That *Rivals the Love of God in our Hearts*; and the who owns the Title of a *Jealous God*, cannot be reasonably thought to bear it, without one way or other Punishing us.

By this however, I do not mean you should follow the Example of those, who immoderately Love their own Pleasure, and do not in the least Regard their Children (which God has given them as immediate Blessings) looking on them as a Clog to keep them within Doors: and think their Adverting to them will hinder their gadding Abroad; turning them over for that Reason, which indeed is but a very slender

der one) to the Care of a Nurse, or a Maid, whilst perhaps a Dog or Monkey is thought worthy their own Attendance. This is to much in the Extream of the other Side, and seems beyond the Bowels of a Motherly Tenderness.

But as to the former Matter, whether Beautiful or Homly, make no Difference in your Maternal Care and Affection, because they proceeded from you, and it is not in the Power of the *Infant* to Form itself; but it is formed in the Womb by the wonderful Working of Almighty God, and Shaped as he pleases: And many Times to mend the Defect, *A Distorted Body, Rumped in the Cells of Nature*, is endowed with a *Beautiful Soul*, when that cast in a fairer Mould, to outward Appearance, is an *Idiot*, or like a Picture, only representing a Proportion and Stature to the Eye, without *Intellectual Faculties* to make it what it Represents.

In this Case a *Mother* that pretends *Vertue* must make no Difference, but divide her *Affections* equally, yet so, that they may be Moderate, and not infringe on that Love she owes her Maker. Where the Act of the Soul are considered, there must be no Competitor in Affection with the Almighty, but he must be all in all, as to *Divine Love*, for he is the only unlimited Object of it; and if you exceed in this, you hurt yourself, and bring on his Wrath in Punishment here, and if not repented of, perhaps Eternally hereafter.

Secondly, As I have already hinted, you hurt your Children in not bringing them up in due

due Obedience and respect towards you; whereas, when you generally Dote upon all, or more particularly on One, it cannot be brought to pass; for then, thro' want of that strict Government, which in many Cases is required, and an Over-indulgence will not permit you to Exercise yourself, nor you others to do it, they will, without a wonderful Providence, grow Stubborn and Headstrong, as they grow in Years. The only justifiable Ground of Partiality, if you single out any of the Number of your Children as a Favorite, must be Vertue, and this must only extend to provoke a *Vertuous Emulation* in the Rest; and then you must so manage it, as to Evidence it is no Inequality in your own Inclination, but meerly the Force of the others *Deserts*, not the Person of your Child, but the Goodness that Biasses you; and when Vertue is known to be the only *Ingratiating Quality*, the rest may labour perhaps to become yours and God's *Favourites*. Therefore shew them early an Example of Piety, in your own Life and Conversation: And in the Decorum of your Family, keep them out of the hearing of vain Words, or any Thing that may tend to Viciate their tender Years, by which they are too apt to take deeply the first Impression of Words or Actions, not by Time so easily Obliterated as may be imagin'd. And in Matters of the Vertuous Education of your Children, you are not only Accountable to yourself, but God. He seems to say to you, as King *Pharaoh's* Daughter did to the Mother of *Moses*,  
Take

*Take this Child and Nurse it for me.* The end for which he gives them, is, That they should be brought up in his Fear, that they may live, grow up, and die in his Favour: And then you may have the Comfort of meeting them again in an endless Eternity of Blessedness, never more to be Separated: And this will certainly add to those Joys, that in themselves are very Excellent, *That you have brought forth, and trained up Children to live and reign with Christ in his Kingdom of Glory.*

The best Way of approving your Love towards them is, by the Duty of Care. Without this, all the most Passionate Raptures of Kindness are but an Airy Apparition, a Fantastical Scene, and will no more advantage a Child, than a Picture of Food will nourish it. Nor is this Care a Temporary, Momentary Duty, but it must be taken through the several Stages of Infancy, Childhood and Youth.

The first of these is a Season only for those Cares that concern the Bodies of your Children. Providing for their careful Attendance, and all other Things conducing to strengthen their Constitutions; laying a Foundation for future Health and Vigour; which is your Interest not only upon the Body, but upon an Intellectual Account: The good Temperature of the Body being a great Aid towards the free Operation of the Mind. But this Health is not always the Consequent of a Nice Breeding, for that many times overthrows it, when Inur-  
ing

ing them to moderate Hardships, seldom fails of giving a strong and healthful Constitution. Too much Feeding and Delicacies breed Humours, by reason of a weak Digestion, to which most Children in their Infancy are subject; and the super-abundance of Humours breeding Diseases, which often become Habitual, or too sadly end in an Early Death, when moderate Feeding, and exposing them to the fresh Air abroad, and not Mewing, or as it were *Stifling them in a Nursery*, gives 'em Strength and Refreshment; for when Nature is not over-loaded, she makes a due *Digestion*, which turns to sweet and wholesome Blood, and kindly Humours; but being over-loaded or oppressed, she is almost *Suffocated*, and cannot exercise her *function* to proper Advantages: And as for a free breathing Air, refined from Damps and Grossness, it rarifies the *Lungs* and *Vital Spirits*, and is the *great Refresher of Life*. But of these I shall speak more, when I come to Treat of *Ordering Children*, as to their *Health in Diet*, and *Physical Matters*.

Secondly, when they are past *Infancy*, if you *Dote*, so as to *Hoodwink yourself*, because you will not see their *Faults*, or *Manacle your Hands* that you cannot *Chastise* them, then it will be imputed your *Fault*, if their *Vices* grow up with them; and you will find little Comfort of them in the End, tho' you promise yourself never so much in lieu of your Kindness towards them: For when the Mother's Affections are Unbridled, the Child's will be so too. The Wise Man, in this case,

case, gives you better Advice, viz. *Bow down the Neck of a Child from its Youth*; that is, bring it up to strict Rules of *Virtue*, and put a Bridle on its stubborn Inclinations; and so when it grows up, it will Bless you, not only as its *Parent*, but *Preserver*; and secure to it the *future Happiness of Life*. For if you permit them to run on in their own vain Devices, in hopes Time may alter it, by making them see their Folly and grow Wiser, you will be too often miserably Mistaken; for as their Joynts knit and gather Strength, so do their ill Habits, till at last they are confirmed in an *Obstinacy*; and by that means you set them in a perfect Opposition to the Pattern they should Imitate. For as *Christ's Childhood* increased in *Wisdom*, and the *Divine Favour*. Luke 2. So will theirs in all those *Provoking Follies*, which may Avert both the Love of God and Man; and then, alas, what Recompence can the little Blandishments and Caresses of a Mother make her Children for such important and inestimable *Mischief*? So that if you would be really Kind, you must temper your Indulgence with a *prudent Severity*, or else you eminently Violate this second Rule, by which you should Regulate your Love, and so do that to them, which *Jacob* feared from his Father, Gen. 27. *Bring a Curse upon them, and not a Blessing.*

Thirdly, In the next Period of their time, when they are arrived at Years of Reason and Growth, then you may be more familiar with them, they having before been season'd to know their

their Distance and Duty. Allow them such a kind, yet Motherly Freedom, that they may have a Complaisancy in your Conversation, and not be tempted to seek it amongst their Inferiors. That the Belief of your Kindness may supplant the Pretensions of those mean Sycophants, who by little Flatteries, endeavour to screw themselves into their good Opinion, and become their Confidants; than which, especially to Daughters, there is nothing more Mischievous, in teaching them Disobedience, and rendering them Mutinous against their Parents, by buzzing into their Ears the wild Notions of unbounded Liberty and Freedom, which Lectures they should not so soon be trusted withal. Besides, those Intimacies are often Introductions to worse; many scandalous Amours, and unequal Matches have had their Rise from them. It must therefore be your Business to prevent all such pernicious Leagues in pre-ingaging them in more safe Familiarities, either with yourself, or some others, of whose Vertues you have reason to be Confident.

But the most infallible Security against this, and all other Mischiefs, is to bring them to an Intimacy and Conversation with their Maker, by fixing a true Sense of Religion in their Souls; for if that can effectually be done, it will supersede all other Expedients: For if they duly consider they are always in God's Presence, they will want no other Inspector; nor much need Monitors, if they seriously attend to the Advice of their own *Conscience*. Neither will it tend only

only to the securing of their Innocency, but their Reputation; it being one part of the *Christian Law*, to *Abstain from all Appearances of Evil*, 1 *Thess.* 5. 22. *To do things that are of good Report*, *Phil.* 4. 8. So that Piety is the only compleat Armour, to defend at once their Vertue and their Fame: And it is extremely necessary they should be furnished with it, at this Age especially.

It is sad to be considered indeed, that some Mothers neglect this most important Concern in their Daughters, tho' nicely Curious in their other Parts of *Breeding*: They give them *Civil Accomplishments* but no *Christian*; those are excluded by them out of the Scheme of Education; and by that means lie under the Prejudice of being not only Unnecessary, but Ungentle, below the regard of a *Person of Quality*. I suppose this is often increas'd by a little Vanity they have in seeing them excel in some of those *Exterior Qualities*, which may recommend them to the *Humour of the World*, upon the Improving whereof they are so Intent, that more material things are overlook'd. And so this part of the Business, or *Duty of a Wife*, I shall conclude, in advising you to be careful in Placing or Bestowing your Children in the World, either in *Marriage* or *Business*, that they may Flourish in Piety and Wealth, and be the lasting Comforts of your Life.

*A Mistress* is another Obligation Incumbent on you when *Marry'd*, if you live in Quality or Repute

Repute in the World; for in such a Case, the Inspection of the Family is usually your Province; for tho' you are not *Supreme* there, yet you are to improve your *delegated Authority* to the Advantage of them under it; and your more *Constant Residence* gives you more Opportunities of it, than the frequent *Avocations* of your *Husband* will perhaps allow him. *St. Paul* sets this as the *Calling* and *Indispensable Duty* of a Married Woman, *That she guide the House*, 1 Tim. 5. 14. Not thinking it a Point of Greatness to remit the Management of all *Domestick Concerns* to a *Mercenary Housekeeper*.

Now, as to your well-guiding of your House, I know no better *Rule*, than that you endeavour to make all that are yours to be *God's Servants* also; This will secure you of all those intermedial Qualifications in them, in which your *Secular Interest* is concern'd, their own *Consciences* being the best *Spy* you can set upon them, as to their *Truth* and *Fidelity*; and also the best *Spur* to *Industry* and *Diligence*.

A *Christian Family* should be the *Epitome* of a *Church*. It is not only the *Duty*, but *Interest*, of all that have Families, to keep up the *Esteem* and *Practice* of *Religion* in them. It was one of the greatest *Endearments* of *Abraham* to *God*, *That he would command his Household to keep the Way of the Lord*, Gen. 18. 19. And *Joshua* undertakes no less for the *Piety* of his House than himself, *As for me* (says he) *and my House, we will serve the Lord*, Jos. 24. 15. But when *Piety* is planted in a Family, it will soon wither, if it be not kept in *Vigour* by *Discipline*. This you must

promote by your own Example to your Servants, calling upon them to mind their *Duty to God*; and observe they do not Neglect it, or do it *Hypocritically*, for Form and Compliance only, which may be discerned in their Conversations elsewhere.

You must remember not to fall into Mistakes, of thinking because they receive Wages, and are so inferior to you, they are therefore beneath your Care, to know how to Manage them. They are the moving Engines of your Family, and let your Directions be never so Faultless, yet if they stop, or move Irregular, the whole Order of the House will be at a stand, or discomposed. Besides, the Inequality which is between you, must not make you forget, that Nature maketh no such Distinction: But that Servants ought at least to be look'd upon as humble Friends; and that good Usage, and returns of Kindness, are as much due to those that deserve it, as their Services due to you, when you require it. A foolish Haughtiness in the Style of Speaking, or in the Manner of Commanding them, is in itself very unseemly, and frequently begets Aversion in them, of which the least ill Effect to be expected, is, That they will be Slow and Careless in all you Enjoy them: And by Experience you will find it True, that you will be so much the more Obeyed, as you are the less Imperious.

Be not too hasty in giving your Orders, nor too Angry when they are not altogether obeyed;

served; much less be not Loud, or appear too much Disturbed: An evenness in distinguishing when they do well or ill, will make them move by a Rule, and without Noise: and will the better set out your Skill in Conducting Matters with Ease and Silence. Let there be well chosen Household Affairs, which may be distinguish'd from the rest of your Time, that the necessary Cares may come in their proper Place, without any Influence upon your good Humour, or interruption to other Things. By those Methods you will put yourself into a Condition of being valued by your Servants; and you need not doubt, but their Obedience will Naturally follow.

*The Art of laying out your Money Wisely*, must be one of your greatest Cares; it is not attained without considerable Thought; and it is yet more difficult in the case of a Wife, who is accountable to her Husband for her Mistakes in it. In this therefore you are to keep a Mean, between the two Extreams of *Profuseness* and *Niggardly Temper*, and if you cannot hold the Balance even, let it incline rather towards the Liberal side, as more suitable to your Quality, and less subject to Reproach. A little Money mispent is sooner recovered, than the Credit which is lost by having it unhandsomely saved; and a prudent Husband will less forgive a shameful Piece of *Parsimony*, than a little Extravagancy, if it be not too often repeated. Give no just Cause to the meanest Servant you entertain, to

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complain of the Want of any Thing that is Necessary. Above all fix your Thoughts as an unchangeable Maxim, that nothing is truly fine but what is fit, and that just what is proper for your Circumstances, of their several Kinds is much finer than all you can add to it: For those that break through these Bounds, launch into the wide Sea of Extravancy; and then every Thing will become Necessary, because they have a Mind to it; not so properly, because it is fit, but because some body has it. This Lady's *Logick* sets Reason with its Heels upwards, by carrying the *Rule* from *Things* to *Persons*, and *appealing* from what is Right, to every Fool that is in the Wrong. Remember *That Children and Fools want every Thing that they see*, because they have not Wit to distinguish what is reasonably Necessary: And therefore there is no stronger Evidence of a *Crazy Understanding*, than making too large a Catalogue of Things Necessary, when indeed there are so very few that have a Right to be placed in it. Let your Judgment first make a Tryal of every Thing, before you allow it a Place in your Desire, else your Husband may conceive it as necessary to deny, as it is for you to crave whatever is Unreasonable; and if you should too often give him that Advantage, 'tis ten to one but the Habit of Refusing, may reach to Things that are not unfit for you.

## C H A P. IV.

*The Duty of a WIDOW.*

**T**HE State that succeeds that of Marriage, is Widowhood, which tho' it supersedes those Duties which are terminated immediately in the Person of the deceased Husband, yet endears those that may be paid to his *Ashes*, for *Love is strong as Death*, Cant. 8 6. And therefore where it is Pure and Genuine, cannot be extinguished but by Death. It burns like the *Funeral Lamps* of Old, ever in Charnel Houses and Vaults. The Conjugal Love (transplanted into the Grave, as into a finer Mould) improves into Piety; and lays a kind of Sacred Obligation on the Widow to perform every Office of Respect which his Remains are capable of. And this may be considered in a three fold Manner, *viz.*

1. *To his Body.*
2. *His Memory.*
3. *His Children.*

As to the first, it must be in giving it an honourable and decent Interment, according to the Quality he lived in; this being a very commendable

mendable Respect to the Deceased ; yet it must be so proportion'd, that your Respect to the Dead may not Injure a Nobler Relique of him *viz.* his Children, by an expensive Extravagancy, beyond what he leaves will properly bear: And in the Loss, to carry your self with Decency, and a modest Sorrow ; not by a Frantick Excess of Grief to destroy your Health, or putting your self out of a Capacity of minding your Affairs, since by such a Separation a double Care is revolv'd on you. Some that have expressed such an excess of Passionate Sorrow, have rather disgraced themselves by it, than turned it to any Advantage to them, by letting those Thoughts too soon vanish in a second Marriage.

2. The more valuable Kindness is therefore his Memory, which you must endeavour to Embalm, and keep from perishing : And as the Custom holds, not to Embalm without Odours ; so you are not only to Preserve but Perfume it, and render it as fragrant as you can ; not alone to your selves, but to others, by reviving the Remembrance of whatever was Praise-worthy in him. Vindicating him from all Calumnies, and false Accusations ; and even stifling or allaying true ones, as much as you can, and indeed you can no better provide for your own Honour, than by this Tenderness for your deceased Husband's Memory. And to add to this, you must be careful not to do any thing below your self, or that your Husband, could he have foreseen it, should justly be ashamed of. It was the  
Dying

Dying Charge of *Augustus Caesar* to his Wife *Livia*, viz. *Behave thy self well, and Remember our Marriage.*

3. Yet the best and last Tribute you can most suitably Pay to him, is in the care of the Children he leaves behind him, those living Images of himself ; They claiming a double Portion of your Love ; one, upon their Native Right, as yours ; the other as a Request in Right of their deceased Father : and indeed, since by this mournful Separation you are to supply the Part of both Parents, it is very Necessary you should put on the Affection of a Father and a Mother.

First, In a sedulous Care of their Education, and then in the frugal and prudent Management of what is left them by their Father, or what is Legally or Reasonably their parts or Portion ; for if of the first you are not cautious and diligent, you will find the Grief and Remorse of it when it cannot be redressed.

For being *Grown up*, they will follow the Habit of their Youth : Some out of Fondness, not to part with their Children ; and others out of Neglect, or too frugal Sparing' that they they may have great Portions, have been fatally overseen in this Particular, denying them the advantage of an Ingenious and Genteel Breeding, to swell their Estates, &c, But so contracted and narrowed their Minds, that they know not how to dispose their Fortune to any real Benefit of themselves : Sometimes, as

I have said, this Defect proceeds from *Feminine Fondness*, they know not how to part with them out of their sight, though for their more immediate Advantage, the Souls of such Mothers being *bound up in their Children*, as that of *Jacob's* in *Benjamin*. In this case, the Sons at least, by being confin'd at Home, are so blown up and corrupted with the Flattery of Servants and Tenants, &c. who thin these the best Expedients to secure their own Stations, that as if their Estates were the *Confines* of the World, they fancy to see nothing beyond them : So that when at last such an *Heir* breaks loose from his Mother's Arms, he expects scarce to find his Equals, much less his Betters ; he thinks he is still to receive the some Fawning Adorations, and will scarce be Undeceived, but at the Price of many Affronts ; Nay, perhaps, he may buy his Experience with the Loss of his Life, drawing on Quarrels by his ill Manners, wherein he finally perishes ; and this is no Impossible Supposition, many unhappy *Mothers* have found to their unutterable Affliction ; which deplorable Misfortune, a Liberal Education might have prevented.

Secondly, To be frugal in managing what is your Children's Due, is very commendable, and must by no means be neglected : But in doing it, you must not prejudice them the other way, nor indeed inroach upon any thing that is theirs to advance yourself in a second Marriage, or to maintain your own State and Grandeur ; for this not only Cancels your pretended Love

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to your deceased Husband, in violating his Will, and the Trust reposed in you, but is a manifest Defrauding of your own Children, which is the highest Injury of all others; for it envenoms the Crime, and adds Unnaturalness to Deceit: Besides, 'Tis a preposterous sort of Guilt; Orphans and Widows are in the holy Scriptures linked together, as Objects of God's and good Men's Pity: A Widow to injure her Orphan, is like that uncouth Oppression *Solomon* speaks of, *Prov.* 28. 3. *A Poor Man that Oppresseth the Poor, is like a Sweeping Rain, that leaveth no Food.*

Consider then seriously, in thus proceeding, that Injustice of any sort is a grievous Sin.

*Secondly*, When it is Complicated with Treachery also.

*Thirdly*, That of all Trusts those Intrusted by the Dead have ever been Esteemed, and the Violation of them accounted in a manner Sacrilegious; and if any Widow can find any Allay to these, by the Two remaining Circumstances, *That it is the Trust of a Husband, and the Interest of a Child*: I shall acknowledge her a very *Subtle Casuist*; but I think it is beyond her Skill, by Rules Divine or Moral.

Having only hitherto spoke of what you owe to your Deceased Husband, I now proceed to what, of peculiar Obligation, Relates to yourself. God who has placed you in this World, to pursue the Interests of a better, directs all

the signal Acts of his Providence to that End, and intends they should be so Interpreted: That every great Change that occurs, is design'd, either to call you from a wrong Way, or to quicken your Pace in the Right, and you may the more Conjecture when God takes away the Mate of your Bosom, and reduces you to Solitariness, he sends you a Retreat from the Gayeties and lighter Jollitries of the World, that with your closer Mourning, you may put on a more retired Temper of Mind, a stricter and soberer Behaviour, not to be cast off with your Vail, but to be the constant Adornment of your Widow-hood.

As this State requires a great Sobriety and Degrees of Piety, so likewise it brings with it many Advantages and Advances towards them, The Apostle tells us, 1 Cor. 7. 34. *She who is Married, Careth for the Things of the World, how she may Please her Husband: But in this State, that Care is over-past, and Heavenly Things, by the Removal of this Skreen, stand Fairer to View. You may now decline Martha's Care of Serving, and chuse Mary's better Part.*

Shake off those Cares that Clog the Soul with a Hurry of Incumbrances in *Domestick Affairs*; and consider of more Refined Things, that bring true Happiness with them, to Joy and Rejoice the Mind. We find God himself Retrenches the Wife's Power of Binding her own Soul, Numb. 30. *Her Vows were Insignifi- cants without her Husband's Confirmation; but the*  
Widow

*Widow might Devote herself to what Degree she Pleas'd. Your Piety in this State has no Restraining from any other inconsistent Obligation, but may Mount as high as it can. Those Hours that were before your Husband's Right seem now to be Devolved on God, who Promises, To be a Husband to the Widow, and a Father to the Fatherless; so he is the grand Proprietor of your Time; you may now Convert the Time, spent in former Entertainments of your Husband, into Colloquies and Spiritual Entercourses with your Maker: So that Love which was Human, may by changing of it's Object, acquire a Sublimity, being Exalted to that which is Divine; and what before was Expended in Gayeties, and Necessaries now not requisite, may be improved in Works of Mercy and Charity: That so his Corruption you have lost, may help you to put on an Incorruption; and your Loss of a Temporary Comfort, state you in one that is Eternal: Whilst your Loyalty, Duty, and Conjugal Affection, become the Eternal Work and Happiness of Angels, the Ardour of Cherubims, and the Joy of Saints, in endless Glory.*

And having thus shewed what relates to Education, and a Prospect of Happiness here and hereafter, I now proceed to Treat of such things as may be useful, somewhat in a lower Degree, and may be advantageous to you in Household Affairs.

## C H A P. V.

*Physical Waters, and Cordial Drinks, conducing to a Healthful Constitution, from the choicest and best approved Receipts of the most Eminent Persons, of this, and former Ages: with their proper Vertues, how they ought to be taken, and the Distempers they are Good in, &c.*

*Apopleſtick Water.*

**T**AKE four Pound of Black-Cherries, bruise, and take away the Stones ; add of the Roots of Valerian and Hartshorn shaved each three Ounces, Rosemary ; Lavender and Sage, each a handful, Cloves and Mace beaten fine, each an Ounce, Saffron two drams ; Flowers of the Lilly of the Valley, a handful ; bruise these and mix them well together, and distill'd, drink a quarter of an Ounce fasting, in any convenient Liquor, as warm Ale, Tea, Coffee, Wine, &c. and it will help Apoplexy, Palsy, or any Distempers proceeding from the Affliction of the Brain.

*Aqua Mirabilis, to make.*

Take an Ounce of the best Cinnamon, Nutmegs and Citron peel, each six Drams, Gallin-gal, Cubebs, Colves and Mace each two Drams ; bruise them grossly, and infuse them in a Gallon

lon of White-wine, and a Quart of Spirit of Wine, and so distil them. This taken half an Ounce at a time, fortifies the Heart, resists contagious Airs, Plague or Pestilence, Fever, or any Venemous Infections.

*Elixir Salutis.*

Take four Ounces of Senna, Elecampain-roots, and Guajcum two Ounces, Aniseeds, Carraway and Coriander-seeds, each the like Quantity, Reasins of the Sun ston'd, half a Pound, Liquorice sliced, two Ounces, Rhubarb thinly sliced, half an Ounce; bruise and infuse them in Brandy, or a Spirit drawn from Fruit, Malt, and Molosses, five or six Days, then draw of the liquid Part and put it up in Bottles closely Corked. This is excellent in the Cholick, or other Pains in the Belly for cleansing the Stomach, and causing a good Digestion, helps in all cold Diseases, and brings away the Gravel in the Kidneys or Bladder.

*Anti-Nephretick Water.*

Take of clarified-Honey, half a Pound, Venice-Turpentine, two Ounces, Nephretick-wood, and Rest-harrow-roots, of each an Ounce and a half, Mastick, Gallinal, Cloves, Cinnamon, Cubebs, Mace, of each half an Ounce, Wood of Aloes, an Ounce; bruise them grossly and let them infuse in two Quarts of rectified Spirits, and so distil them. This is excellent good against the Stone or Gravel, eases Pains  
of

of the Cholick, and all other Pains of the Bowels.

*Elixir Proprietatis.*

Take Alexandrian, Myrrh, Aloes Succotrina and Saffron, of each two Ounces; bruise them very fine, put them in a Gallon of White-wine, and a Quart of rectified Spirits, let them infuse eight Days; then distil them in a moderately heated Sand-bath, and so preserve the Spirit, mixing amongst, it when taken, some of the volatile Spirit of Hartshorn, *viz.* six Drops to a quarter of an Ounce. This purifies the Blood, and is exceeding good against the Scurvey, and all Distempers proceeding from corrupt Humours; if it prove too hot, you may take it in Wine, or other palatable Liquors,

*Dr. Butler's Ale.*

Take Sarsaparilla two Ounces, Polypody of the Oak, and Senna, each four Ounces, Liquorice two Ounces, Carawayseeds, and Anniseed, each an Ounce, Agrimony, and Maiden hair of each a Pugil or little handful, Scurvy grass-leaves and stalks, a quarter of a Peck; bruise them together, and put them into a thin Canvas Bag, into six Gallons of New Ale, and at three Days end draw it off, and fine it in Bottles. This Purges the Urine, and gentle breathing Sweats, it expels Scorbutick Humours, and helps much in the Dropsy, and all watery Diseases, &c.

*Purl-Royal.*

Take two Ounces of Coriander-seeds, a handful of stript Roman Wormwood, an Ounce of Senna. a little handful of Balm, an Ounce of Horse-radish-root, thinly sliced; bruise these, and infuse them in two gallons of of White-wine, or Rhenish-wine, six Days; take away the liquid Part; drink a small Glass full in as much other Wine. It fortifies the Heart, cleanses the Stomach, and very much helpeth Digestion. These Ingredients may likewise be infused in Ale, or any other Liquor: in Ale it is called *Common Garden-Purl*, a Liquor very much esteemed in London.

*Spirit of Scurvy-Grass.*

Take the Bark of the Root of an Ash-tree, the Root of Fraxinel, Capers and Tamarisk, each an Ounce, Oak Polypody two Ounces, wild Radish three Ounces, Scurvygrass-leaves one Pound, Sorrel, Water-cresses, Brooklime and Spleenwort, three handfuls each, Bayberries and Berries of Juniper, of each half an Ounce, a handful of the tops of the lesser Centaury, the Seeds of Mustard, Citron, Carduus, each half an Ounce, Cinnamon, Cloves Ginger, and Nutmegs, each three Drams; bruise these, and digest them in a warm Sand-bath, in a gallon of Rhenish-Wine, and three Pints of true Brandy, three Days, then distil them in an Alimbeck. Twenty drops in any Liquor is a sufficient Dose, in case of the Scurvey,

vey, Shortness of Breath, pricking Pains, foulness of the Lungs, yellowness of the Teeth, easing Pains of the Belly, killing Worms in Children; and for its rare Vertues is called *The Golden Spirit of Scurvy-Grass*.

*Plague-Water.*

Take Balm, Mint, Rhue, Carduus, and the green husks of Walnuts, or Walnut-leaves, of each a good handful, bruise them, and infuse them 24 Hours in a gallon of Canary, add bruised Mace and Cinnamon, each half an Ounce; distil them, and drink an Ounce of the Water fasting. It resists all Pestilential Airs, Infectious or Nauseous Vapours that offend Nature, is good in Surfeits, Pains of the Head, or ascending Vapours, that occasion Dizzineis, the Magrim, &c.

*Surfeit-Water.*

Cut off the Bottoms of Poppy-flowers, infuse two large handfuls in two Quarts of Brandy 24 Hours, wring them out, and put in as many fresh ones, till the Brandy has the red Tincture of them, then slice in Nutmeg, Ginger and Cinnamon, each a quarter of an Ounce, Press out the liquid Part, drop in a few Drops of Oil of Cloves, and sweeten it with Loaf-sugar; keep it close stopp'd, and take an Ounce at a time: It's a great Helper of the Stomach, gives Rest, causes Sweat, and rarifies the whole Mass of Blood,

*Ufquebaugh*

*Ufquebaugh.*

Take three gallons of neat Brandy, or good rectified Spirits, Spanish Juice of Liquorice six Ounces, Raisins of the Sun ston'd, a quarter of a Pound; sliced Dates the Stones taken out, the like Quantity; the tops of Thyme and Balm, each a little handful; the tops of Rosemary, and Rosemary flowers, two Ounces each; Mace, Cinnamon, Coriander-seed and Anniseed, grossly bruised, each half an Ounce, scent it with Orange or Citron-water, or the Flowers or Peels of either; let this Mass infuse five or six Days, in a Glass or Earthen Vessel, put in six Ounces of white Sugar-candy, beaten in fine Powder, then draw or pour off the liquid Part, as fine as may be; and what remains will make a weaker Sort, by putting other Spirits to it, This is a pleasant Liquor, a great Friend to the Lungs, preventing cold Distillations, and bringing away Phlegm or Rheum; it removes Obstructions in the Liver, helps shortness of Breath, and sweetens it, it cheers the Spirits, and taken fasting, prevents the bad Effects of evil Airs; about three Spoonfuls at a Time is a sufficient Dose.

*Dr. Stephen's Great Cordial Water.*

Take a Gallon of Claret, Canary, or Rhenish-wine, Gallinagal, Grains of Paradise, Cinnamon, Nutmegs, Ginger, Anniseeds, and sweet Fennel-seeds, of each three Drams; Mint,  
the

the leaves of red Roses, Sage, Pelitory of the Mint-Wall, the tops of Rosemary, Thyme, wild Marjorum, Camomile, and the tops of Lavender cotton; shred the Herbs, and grossly bruise the Spices, infuse them the Space of two Days, and distil them in an Alimbeck. This mainly resists infectious Airs, is an Antidote against the Plague, and very Advantageous: An Ounce of it taken just before the coming of a cold Fit of an Ague; and if it appear too hot, you may Palliate it with cooling Liquors, it eases mightily, likewise, Pains in the Bowels, and is good taken by those that are Apprehensive or Fearful of the Small-P<sup>x</sup>, when they go Abroad in Times when it's rife.

*Metbeglin, White.*

Take Sweet-Marjorum, Violet and Strawberry-leaves and Flowers, the Tops of Thyme, Rosemary, Burrage and Agrimony, of each a little handful, the Seeds of Coriander, Caraway, and sweet Fennel, each half an Ounce, a quarter of an Ounce of beaten Mace, boil them grossly bruised in eight Gallons of Spring-water gently about an Hour, scuming and straining them; being strained put into the Liquor as much fine Honey, as will make it bear an Egg, so that some Part of it may appear above the Liquid; boil it again as long as any Scum will rise, when it is Cool, put it up into a Vessel, with about a Pint of Ale-yeast; left it Work three Days, then hang five days a Bag of Spice in it; draw it off, and Bottle it up.

*Mead.*

*Mead.*

Take Sweet-briar, Rosemary, and Thyme, Agrimony, Bettony, and Eye-bright, the Tops of Scabious, each a Pugil, or as much as may be held between the Fore-finger and Thumb ; put them in Spring water, and lay a stone or some heavy Cover to sink them, infuse them 48 Hours, then take them out and boil them in another Water, till the Water be coloured with them very high ; let them stand off the Fire a Day and a Night, to infuse in a third Water, then boil it up, and to every Gallon of Water put a pound of Honey, that is into the strained Liquor ; and when it will bear an Egg, work it together till the Honey is well dissolv'd ; let it seeth 12 Hours, and boil it up with the Whites and Shells of half a dozen Eggs beaten together ; then beat up the Whites of two or three Eggs, with half a Pint of Ale-yeast ; put up the Liquor into a Cask, let it work three Days, then hang a bag of Spices in it, grossly bruised ten Days : So draw it off, and Bottle it. It is an excellent cooling Liquor in Fevers, and most hot Diseases, as also is the former, it Tempers and Allays the Heat of the Blood, &c.

*Cyder to Make, and Fine.*

Take Pippins, Pearmains, Redstreaks, or the like, let them lie and sweat a little on clean Straw, after they are gather'd ; grind them or beat them small, put them into a Hair Bag  
and

and that into a Press, squeezing out the Liquor gently, and by degrees; season your Cask with some hot Liquor part of the Pressings have been boil'd in then dry it in a Rag dipt in Brimstone at the End of a Stick fired, putting it in at the Bung-hole, after that let in air a pretty while; then draw off the Cyder from the gross Bottom and put it up, put in a little Flower and Honey ty'd up in a thin Rag, place the Cask in a moderate warm place five or six Days, then draw it off in Bottles, or another Cask; Put a good lump of Loaf-sugar for it to feed upon, so it will be fine; in filling your Bottles, leave an inch Vacant from the Bottom of the Cork to the Cyder, lest it force the Cork ont, or the Bottle fly in Pieces; keep it in a moderate warm Place in the Winter, and in the Summer in as cool, lest it chill in the one, or too much ferment in the other, both which are likely to spoil it. Thus Perry is made of Pears, but will not keep so well,

*Bracket or Bragget.*

Take six Gallons of good small Beer, that is fine, about ten days old, boil it with tops of Hyfop, and Winter favoury, yet not above half a handful of both, scum it well, and let it seeth, putting in Loaf-sugar, or beaten white Sugar-candy to fine it, then put into it about two quarts of Milk lukewarm, strain it well, and let it stand with a Bag of Spices hanging into the Cask, and a pound of Honey to fine it again, putting  
into

into the bag among the Spices a little fine Flower; and so when it is fined and settled, draw it off and Bottle it. This and the former are very Cooling and Pleasant; good in hot Distempers.

*Scurvey-Grass Wine.*

Take four handfuls of fresh *Scurvey-Grass*, beat it very small, infuse it in two quarts of Rhenish-wine, let it infuse four Days, then put in some sliced Nutmeg, Mace, and Lumps of fine Sugar, and let it stand as much longer; so draw it off. Take two Ounces fasting, and it is excellent to purifie the Blood and restore a lost Appetite; and Diseases occasion'd by Scorbutick Humours, as Pains, Prickings, and Swimming in the Head, Fainting and Shortness, or painful fetching of the Breath, &c.



## C H A P. VI.

*Approved Physical, Chyrurgical Receipts, for the Curing Distempers and Grievances, mostly incident to all Ages, Constitutions and Complexions, in a safe and ease Method, with little Charge or Trouble, as to the procuring and preparing them, &c. Being very agreeable to Nature.*

*For the Cough or Phthisick, tho of long Continuance.*

**T**AKE Auripigmentum in fine Powder, one Dram, mix it with two Drams of the Herb Liverwort, reduced to powder by drying; beat these to the Thickness of a Plaster, with a Yolk of a new-lay'd Egg, then add the Powder of Colts-foot-leaves, two Drams; spread these on a Canvas, and cut them into small Pieces; and being rowled up, burn them one after another, in a Chaffing-dish of Coals, and receive the Smoke into your Mouth, at the little end of a Funnel, the broad End held over the Fire; and in so doing, five or six Hours, three or four Hours distant from each Hour, it will cause the Water, Rheum and Phlegm to evacuate, and remove the Obstructions of free Breathing, &c.

*For the Gout or Sciatica.*

Take of the rarified Oil of Turpentine, three Ounces; Spirit of Wine, an Ounce and a half; beat

beat them well together with a Spoon, add to them 5 or 6 Drops of the Spirit of Vitriol; make these moderately hot, and bathe the part afflicted with it, and you will immediately find Ease; and in 4 or 5 times applying, chafing it in with a warm Hand, the Pain will cease; after that, bathe the Parts with the Oil of Mal-lows and Camomile, to supple them, and open the Pores. This has given Ease, when most remedies have fail'd, &c.

*Consumption, or Decaying in Nature, to Remedy.*

Take a Capon, moderately Fat, cut it in small pieces, boil it till a third part of the Water be consumed, skim off the Fat, and what else arises as Superfluity, then take half a pound of Blue Currans, an Ounce of Liquorice, cut in Slices, Parsley roots, the Roots of Fennel, tops of Rosemary and Hyfop, altogether, about half a handful; boyl these till another Part of the Liquor be consumed; strain it and press it through a Coarse Cloth; then Boil it up again, with a few Rasins of the Sun, Blades of Mace and Dates, braised and ty'd up in a Cloth, grating in some Bread or Manchet: Of this eat about a Quarter of a Pint fasting every Morning for as long a time as you see convenient.

*For a Weakness in the Back.*

Take Bole-Almonick, half an Ounce in Powder, Bees-wax a quarter of an Ounce, Turpentine half an Ounce, the Pith in the Back-Bone

Bone of an Ox one Ounce; melt these, and mingle them over a gentle Fire, till they may be reduced to a Sear cloth, and lay it to the Place afflicted, renewing it once in three Days; and a great Benefit will be found thereby.

*For the Megrin, or Dizziness in the Head.*

Take of the Juice of Senegreen, Aquavite, and the Gall of a Steer, each a like quantity: mix these together in a Sawcer, over a gentle Fire, spread the Composition on a double Linnen-cloth, that has been dipt in White-wine-vinegar, and lay it to the Temples when you go to Bed, having grated a little Nutmeg over it.

*Stitch in the Side, or any other sudden Pains.*

Take a handful of Rosemary-tops, as much Elder-leaves, or in Winter, for want of them, the inside of the Bark of that Tree; heat them between two Tyles till they Sweat, but not become Dry, then put them hot into a thin linnen Bag, and lay them to the place afflicted, renewing it when Cold.

*For any Aches, or Pains in the Bowels, A Speedy Remedy.*

Take a handful of Mayweed or wild Camomile, a quarter of a Pound of Figs, an Ounce of Liquorice sliced, an Ounce of Aniseeds; boil these in two Quarts of Ale, till a third Part

Part be consumed ; let the Parry drink half a Pint at a time as hot as may be, sweetned with Sugar-candy ; and immediate Ease will ensue, un-ess in case of the Bloody flux.

*The Bloody flux, to stay.*

Take a large red Onion, Scoop it, and put Frankincense and Saffron, each a little Quantity, then close up the Top with another piece of Onion, and put it into Embers to roast, and when it is tender, spread all together on a Linnen-cloth, and lay it poltis-wite to the Navel, as warm as may be, and drink a quarter of a Pint of Red wine, with half an Ounce of Syrrup of Sloes in it as hot as may be, repeating this three or four Times every six Hours.

*For the Palsie.*

Take a new earthen Pot, and fill it with Camomile, stop it close, and set it under Ground for 40 Days, then take it up, and you will find an Oyl in the Bottom, and with that anoint the Place, and it gives wonderful Relief to this Grievance.

*For any Pains or Aches in the Bones or Joynts,*

Take Aqua-vitæ and the Oyl of Bays, each two Ounces, Oyl of Tobacco half an Ounce, mix these together over a gentle Fire, chafe them into the afflicted Part ; and in often do-

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ing you will find not only Ease but a Removal of the Pain.

*To avoid Windiness in the Stomach and Bowels.*

Take half an Ounce of the Juice of Fennel, a quarter of an Ounce of Aniseeds; boil these mingled in a Pint of Ale; and drink it very hot when you are fasting.

*To stay Bleeding at the Nose.*

Dip a Linnen Cloth in the Juice of Nettles and Aqua-vitæ, then put it up the Nostrils, and lay a Poltis of bruised Ash-leaves to the Temples.

*To stay Vomiting.*

Take Spear-mint-water four Ounces, two Ounces of the Syrup of Quinces, and two Drams of Cinnamon-water; of this Compound, take a spoonful or two at a time, when you find a Reaching begin to come, and the Vomiting will be prevented.

*To provoke Vomiting, and purge the Belly.*

Take a Lawrel-leaf, and the Rind of the Root of an Elder-tree, bruise them together, and put them into a Glass of White wine over Night, which being strained out the next Morning drink, and it will prove an easie, but  
advan

advantageous Remedy, for Foulness or Obstructions in the Stomach or Bowels.

*For the Dropsie.*

Take Raisins of the Sun stoned, one Pound, soak them well twelve Hours in a Pint of White wine, with a quarter of an Ounce of Rheubarb; then boil them with a few Camomile Flowers over a gentle Fire, and drink off the liquid Part very hot, repeating it Morning and Evening.

*For the Cholick.*

Take the Oyl of sweet Almonds, three Ounces, Pelletory water and White wine, each a quarter of a Pint; Aniseeds and Camomile-flowers, each two Drams; let them simmer an Hour over a gentle Fire, then pour out the liquid Part, and drink it very hot.

*For Pains in the Teeth.*

Take Henbane-seed, and Hyfopseed, beat them together small, dissolve Gum-arabick in a little Water, and so drop it on the beaten Seeds, so that you may make them up into little Pellets: if the Tooth be hollow put one of these into it, and stop it close with Lint, if not, place it to the Root of the Tooth, between that and your Cheek.

*For an Ague.*

Take a handful of the Tops of the Herb Rue, bruise them grossly, boil them in a Quart of White wine, till a third Part be consumed and when the Ague Fit is coming, drink it.

*Noise in the Head.*

Take a Clove of Garlick, peel it, and prick, three or four Holes in the Middle, dip it in Honey, and put it into your Ear, stop it with Black wool, and so continue at times for a day or two, and the Noise will cease.

*For a Fellon.*

Take Flower of Malt a handful, Soap about the bigness of a Walnut; boil them together in Beer, till it is as thick as Paste, then spread a Plaister, and lay it into the Part grieved; and by often changing it will draw it to a Head and break it; then lay on a Plaister of Diaculum, and it will heal it up.

*Lasks io stay,*

Take Burdock Root, half a handful: scrape them and wash them clean, then seeth them in fair Water, till half be consumed and both your Belly and the Soles of your Feet, with the Dercoction, vey warm.

*For*

*For the Stinging of any Venemous Thing*

Bruise sweet Almonds and Ash tree leaves, or for want of them the Inner bark; make a Poltis with a little Honey and the juice of Rue, and apply it.

*Blood shot Eyes or Sore Eyes.*

Take Lapis Calaminaris, half an Ounce, white Sugar candy, the like weight, White wine one Ounce, heat the Stone almost red hot in a clear Fire, beat it very fine, then mingle it with the rest, and strain the liquid Part thro' a Linnen-cloth, put it into a Glass, and use it with a Feather as you see Occasion. Note, the Stone must be without red Spots, white and clear, or it may prove hurtful.

*For a Burn or Sca'd.*

Take two Ounces of Old Cheese, an Ounce of Olive-oyl, an Ounce of Honey, and half an Ounce of Bole-armoniack; mix these together till they may be spread like a Poltis, and apply it to the Place; for want of some of these, you may use Oyl, white Lead, and Snow-water beaten and tempered together.

*For Blasting, or St. Anthony's Fire.*

Take a new laid Egg, roast it hard, then take the White from the Yolk, put it into a

Mortar, with half it's weight of Copperas: bruise them together with some Oyl of Roses, and apply the Mass to the Place afflicted, and it will allay the Swelling, and take away the Heat; it is also good to prevent all Flushing in the Face, and cause Redness to disappear.

*Small Pox, to prevent its Scarring the Face, &c.*

Take two Ounces of Hogs-lard, a quarter of a Pint of Rose water, Tutts a Dram, Oyl of Rosemary, half an Ounce, the Powder of Hares Liver, or Hares Blood dryed, two Drams; make these up into an Ointment, over a gentle Fire, and when the Scabs are drying on the Face, anoint it with it pretty warm, and let them fall off themselves, then anoint your Face with Oyl of Roses, beaten up with a little White-wine; and no Scars, deep Pits, or Disfigurement will appear.

*To prevent Hair falling off in the Small-Pox.*

Take the inward Rind of a Young Oak-tree, a good handful, beat it small, then take half a handful of tops of Balm and Vervina, boil these in a gallon of fair Spring Water, till a third part or more be consumed, strain out the liquid Part with hard pressing, and wash your Head with it, when the Distemper declines and is going off, twice a Day, pretty warm; and it will not only fasten the Roots of the Hair, but refresh and revivie it.

*Sore Mouth or Throat*

Take Marshmallow-Tops, boil them in White wine and Honey, dissolve as much Aloë as will make the liquid Part somewhat rough in the Mouth, then strain out the thinnest, and gargle your Mouth and Throat with it often, pretty warm, and the Soreness will cease.

*To procure Sleep or Rest.*

Take half a handful of Water Lillies, bruise them in three pints of Malmsey, and let them infuse twelve Hours, add a Dram of Opium, as much Poppey-seed and Lettice-seed well bruised, and then distil them, and take (going to Bed, or when Rest is required) of the distilled Water, from half a Dram to a Dram, in any convenient Liquor.

*For the Weakness of the Sight.*

Take Eye-bright, fine Sugar, and sweet Fennel-seed; beat these together, and drink about two Drams of it in a Morning fasting, in a Glass of Wine or Beer.

*Ague to Cure.*

Boil a great handful of the Tops of Rue, in a quart of White-wine, till half consumed, and when you feel the cold Fit coming, strain it and drink it as hot as may be; walk about the

Room as fast as as you can, and being somewhat tired, get into a warm Bed; in twice or thrice thus doing, the Ague will decline and go off.

*To refresh the Senses, and restore the Memory, &c.*

Take Balm, Bugloss, dry'd Roses, and Frankincense, beaten into Powder, of all about six Ounces; infuse them in three Pints of White wine. when they are well bruised, and when they have infused twenty four Hours, put them in an Alimbeck; and of the distilled Water, take a Spoonful every Morning, and fast an Hour after it.

*For the Scurvy.*

Take the Juice of Scurvy grass, Water-cresses and Brooklime, each two Ounces; let them settle, and pour off the clearer Part, Rhenish-wine a Quart, the Roots of Elecampain, Horle redish, and Flower deluce, thinly sliced, each half an Ounce, to Nutmegs well bruised; put these into a stone Vessel, that may be stop'd very close; and Morning and Night drink a quarter of a Pint of it pretty warm.

*To Expel Sadness or Melancholy.*

Take Rue, Cranes-bill, and Herb so called and Pulegium, of each a Pugil; dry them in a Stove or Oven, and beat them into Powder, mix the Powder with Powder of Liquorice and  
Loat

Loaf Sugar finely scraped ; make them up into Lozenges, with Cinnamon water, and a little Saffron finely beaten, and eat about a quarter of an Ounce every Morning fasting.

*To Cure the Head Ach.*

In the first Place wash your Temples with fair Water, then take Saffron, Frankincense, Vinegar, and Roses or Rose cake, beat them together, till they may be spread on a piece of Linnen cloth, sprinkle this over with a little Powder of Copperas, and lay it to the Forehead and Temples, renewing it as you see Occasion ; and it will take away the heat, and ease the Pain.

*For the Plurisie.*

Take the distilled Water of Burnet, wherein Cinnamon has been infused, an Ounce at a time, Three times a Day, fasting each time two hours after it.

*For the Green Sicknes.*

Take Extract of Mars, prepared with Musk one Ounce, Aloes Succotrina, prepared with the Justice of Succory, six Drams ; the Extract of Rherbarb, half an Ounce. and of Saffron two Drams, Oyl of Cinnamon six Drops, mix them well, and make them up into small Pills each weighing about a Scruple, take one of

them fasting, in a Morning, drinking about a quarter of an Hour after it, a Glass of Wine, and walk about till you begin to be Heated, or Sweat; and this repeated several Mornings, will, with the Blessing of God, answer your Expectation in a wonderful manner.

*To stench Blood.*

Take the Tops of young Nettles, and of Ash-leaves, dip a Lineament in them, and apply to the Nostrils, Wound, or any other Part that effuses Blood; if the Bleeding be Internal, mix some fine Sugar in it, and drink an Ounce of it Blood-warm at a time.

*For a Prick under the Nail.*

Make a Plaister of Turpentine, Bees-wax, Mitten-suet, and the Juice of House-leek, this alio will draw out Splinters, small Pieces of Iron, or Thorns,

*Melancholy, to Suppress.*

Take Clove-gilly-flowers, Cowslips, Borrage flowers, Conserve of Roses, each an Ounce, Alkermes half an Ounce, perserved Citron and Nutmeg, each an Ounce, Bezor fifteen Grains, Tincture of Saffron, half a Dram; make these up into an Electuary, with Syrup of Clove-gilly flowers, a drop or two of Oyl of Cinnamon; and when you find the Melancholy come upon you, which you may perceive by  
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the Dulne's or Lumpishneſs of your Spirits, take three Drams of it in a Glaſs of Muſcadel or old Malaga.

*For the Megrim.*

Take a handful of Ground Ivy, waſh it clean, bruife it and boil it in a Quart of fine Ale, to the Conſumption of a Pint, drink it hot in a Morning faſting.

*For a Fever.*

Make a Decoction of the Tops of Rue in Spring water till it be very ſtrong, then ſtrain it, and add Wood ſorrel and Maiden-Hair, each a little handful; add more, ſome Slices of Liquorice, Nutmeg and Sugar; ſtrain out the Liquid part, and drop ten Drops of the Spirit of Vitriol into half a Pint of it, and take half a Pint at a time, Morning, Noon and Night; applying to the Soles of the Feet Tobacco-leaves beaten into a Moiſture, with a Mixture of blue Currants.

*Falling Sickneſs.*

Take the Leaves and Berries of Oak Miſſeto, with the Top tender Branches, dry them in a Stove or Oven, beat them into Powder, and ſift it finely and take about two Drams in a Glaſs of White-wine, or for thoſe of tender Years, one Dram: Do it Morning and Evening,

ing, especially three Days before and after the full of the Moon, often repeating it, and it will prove very advantagous.

*Diseases in the Eyes.*

Take the Water of Eye-bright, a quarter of a Pint, drop into it five or six drops of clarified Honey, the Powders of prepared Pearl and Coral, each a Scruple; shake them well, and often drop some of the Water into your Eyes: It helps Inflammations, take off Spots, and clears the Sight.

*For the Evil.*

Take Cuttlebone uncalcined, scrape off the outside, dry the White Part, beat it into Powder very fine; and often take half a dram in a Spoonful of Aqua Maluæ.

*For the Dropſie.*

Take the Roots of Gors, scrape them clean, and cut them in thin Slices, the Tops of Thyme, Hyſop, Penny-royal and Nettles, of each a handful, Carrawayfeed, Elecampain-roots, each an Ounce; bruise them and boil them in fair Water till the liquid Part is near consumed, then strain out what remains into two Quarts of Rhenish wine, bottle it up close, and take about nine Spoonfuls in the Morning fasting, two Hours after Dinner, and going to Bed.

Bed; use it often, and the Watry Humour will abate.

*To help the Hearing*

Take the Chive in a Clove of Garlick, run a Piece of fine Silk thorough it, that it may be easily pulled out upon Occasion; then crush it between your Finger, put it in anointed over with the Oyl of Almonds when you go to Bed and stop your Ear with Cotton, or black Wool; and in twice or thrice doing, your Hearing, if not utterly lost, will be quickened.

*For a Consumption: An excellent Receipt.*

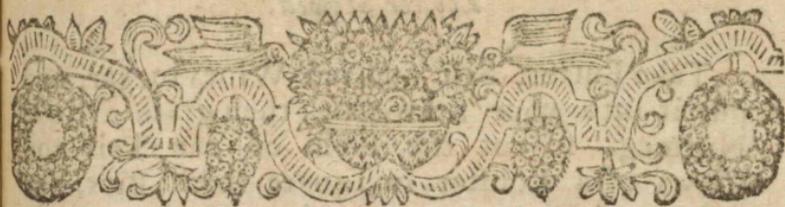
Take the Herbs Lung-worth, Liver-wort, Rue, Hyfop, Sage, each a handful, Elecampain, and the Roots of sweet Flag, each half an Ounce, Anniseeds, Caraway-seeds, sweet Fennel-seeds, each the like quantity, Burrage and Bugloss-flowers, each two Drams; infuse them 24 Hours in two Quarts of old Mallaga or good Canary, being well brused, add then Scabious and Carduus water, each two Ounces; then distil them, and drink about two Ounces at a time, especially fasting. This is a great Strengthner of the Lungs, and attenuates the vicious Humours from the Liver, expels Wind out of the Stomach and Bowels.

*Boyls*

*Boyls to Break and Cure.*

Roast white Lilly-roots in soft Embers, bruise Figs, with Fennel seed and Hemp-seed, each a quarter of an Ounce; beat them together, and boill hem in new Milk till they thicken, then add two Ounces of Hogs-lard, and lay it to the grieved Part.





CHAP. VII.

COOKERY:

*Or, The Art of Dressing Fish, Flesh and Fowl, after the Newest and Exactest Way, with their proper Sauces, Garnishes, and Manner of Serving it.*

**T**AKE a well Flesh'd Cock, and a Knuckle of Mutton, or the Sinews and Knuckle of Veal, and a little Mutton, Raisins of the Sun stoned, half a Pound; bruise these to pieces in three Gallons of Water, then stamp the Meat, &c. in a Mortar, and boil it with the Liquid part up to a pretty thickness, then run it through a Strainer with hard pressing; and when it has stood all Night skim off the Top, and season the rest with Sugar and a little Nutmeg sliced with some small pieces of Cinnamon, and a blade or two of Mace, boil it up and strain it again; and this being eaten in a Morning fasting, is wonderfully Strengthening and Restoring to Nature.

*Lobster*

*Lobster Stewed.*

Take Butter, Salt and red Winevinegar, and put it into your Stew-pan, then grate a little Nutmeg, so cut the Flesh of the Tail and Claws of a Lobster in square thick Bits, the fashon of Dice, put them into the Stewsauc covering it with a Dish, then when is begins to grow dry, run it over with Butter, garnished with slices of Lemon, and so serve it up with grated Manchet, it being seasoned with Grape-Verjuice or Whitewine.

*To hash a Lobster,*

Clear him of the Shell as soon as boiled, and cut the Meat in fine thin Slices; put it into an Earthen Vessel near covered with Claret, then put a Sprinkling of Salt, a good piece of sweet Butter, and the Juice of a Lemon; being stewed, put it upon Sippers, and run it over with Butter, and garnish the Dish with Slices of Orange, and so serve it up.

*To Coller Beef;*

Take Sinews out of the Flank-piece, as also the most skinny part, and some of the Fat, then cover it with Water and Salt, and steep it twenty four Hours; so hang it a draining in a Linnen cloth in the Air; shred the Tops of Mint, Sage, Seveoury, Marjorum and Thyme; beat a quarter of an Ounce of Mace, half a quar-

quarter of an Ounce of Cloves, a slice or two of Ginger, and half an Ounce of Pepper; mix these with Salt, and rub over the Beef, rowl it up hard, and baking it in a soaking Oven.

*To bake a Wild Goose, or Mallard.*

Parboil either of these, then break the Breast and flat it down, then season them with Pepper, Nutmeg and Salt, within and without; if they be not very fat of themselves, lard them, and put them into a deep Coffin, with Butter, above and beneath, and when they are well soak'd, pour melted Butter with a Funnel into the Vent you have left open on the top of the Lid.

*To Souce a Pig.*

Scald a large Pig, and having taken off the Head, slit it in the middle, take out the Bones, and wash it in warm Water, then with strewing of Salt, grated Nutmeg and beaten Mace, rowl it up as you do Brawn, into a Collar, binding it round with Bass-cordages; and then boil it in Spring-water till it be tender, so being taking up, put it into cold Water wherein a handful or two of Salt has been dissolved, and this will make the Skin very white; then take about two Quarts of the Water wherein it was boiled, as much White-wine-vinegar, a Race of Ginger sliced, and two Nutmegs so ordered, a quarter of an Ounce of whole Pepper,

per, and half a handful of Bay leaves, seeth these well together, and being cold put the Flesh into it, and it will keep half a Year.

*To Souse a Pike, Carp, Bream, Tench, Trout or Barble.*

Draw either of these, but scrape not off the Scales, wash the Roe and Liver, and slit them into long Pieces, then take two Quarts of fair Water, one of White wine, and a Bundle of sweet Herbs, set them over a quick Fire, and when they have boiled a little, put in the Fish and pour in half a Pint of Vinegar to harden them up, being boiled, but not tender, take them up, and put into the Liquor whole Pepper, Ginger and Cloves, adding some Salt; and being well boiled, pour it hot to your Fish, and cover them with Mint, Balm, Fennel or such like sweet Herbs; and when you serve them up, shred the Herbs, sprinkle a little Ginger on them, and pour Vinegar on them in Saucers.

*Woodcocks, Larks, Blackbirds or Sparrows, to Bake the best Way.*

Truss them, Parboil them, and so season them with Pepper, Salt and Ginger, and if you please lard them, then put them into a Coffin covered with Butter, mixed with a few sweet Herbs all shred and beaten in a Mortar; and being baked enough, draw them and pour in other Butter, beaten with the Yolk or two of an Egg.

*Red*

*Red Deer to make: Or make Beef look like it.*

Parboil it and Press it, and let it lie all Night in Red Wine, and a small Quantity of Vinegar, then lard it thick, and season it with Pepper, Salt, Cloves, Mace and Nutmeg, or if you will, a little Ginger finely beaten, then lay it into your Pye or Pasty with store of Butter; let it be well soak'd, and when you draw it out of the oven pour in at the Vent Butter, Nutmeg, Sugar, and a little Ginger, beaten together, and so put it into the Oven again half an Hour, and thus you may make tender Beef pass for Venison.

*Neats Tongues to Hash.*

Boil and Blanch them, and slice them in slices, then put them in pieces into a Pipkin with Raisins of the Sun, large Mace 3 or 4 Blades, blanched Almonds, Claret, boil them altogether, and add a Proportion of sweet Butter, some Verjuice and a little Sugar, strain a Ladle or two of the Liquor, and beat it out with the Yolk of two or three Eggs, place it on carved Sippets, and Garnish with Slices of Lemons, Parsley and pickled Barberries.

*To Collar Eels.*

Take the largest Silver Eels; cut them open with the Skin on, take out the Bones, then beat some sweet Herbs, with Pepper and

a little Ginger, and strew on the inside of the Eels, then rowl them up three in a breadth and bind them up with Bass-flag ; boil them in three Parts Water, and one White-wine ; and as they boil gently, put in some slices of Nutmeg, Ginger and whole Pepper ; being somewhat tender, cool them in water, then drain that from them, and put in the Liquor they were boild in, with a little White wine Vinegar ; Serve it up, Garnish'd with Bay leaves, and slices of Oranges ; and for Sauce, Oyl and Mustard.

*Giblets to Dress, with Herbs, and Roots, &c.*

Parboil them, and put them into a Quart of Claret in a Pipkin or Earthen Vessel ; add an Ounce of Sugar, some pickled Barberries and Spinnage, a Fagot of sweet Herbs and such Roots as you think convenient sliced ; then take strong Broth, Verjuice, and the Yolks of two or three new laid Eggs ; strain them and put them into the Pipkin, and let stew together : So serve them upon Sippets, Garnished with Flowers or Greens.

*Chickens and White Broth.*

Truss and Parboil your Chickens till they become very White, then shred sweet Herbs to them, with some Blades of Mace, and pieces of Cinnamon ; shred a little Parsly, then strain the Yolks of four or five Eggs, with some Verjuice, which you must put in when they are ready

Ready to be taken up, place them on carved Sippets, and Garnish with Parsley, Hyfop and sliced Lemons.

*To Hash Deer, Sheep, or Calves Tongue.*

Boil either of these pretty well, then blanch them, draw them with small Sprigs of Rosemary, then put them on a Spit, till they are half Roasted, then slice them and put them into a Pipkin, or another Earthen Vessel that will endure the Fire, with as much Claret as will cover them, put in after they have boiled a while some Cinnamon, Ginger, and sliced Lemon, and a little Mace and some Surgar; boil these altogether and Dish them upon Fryed Toasts, Garnished with slices of Lemon, and goated Manchet.

*To boil a Wild Duck or Mallard.*

Truss and Parboil it, then half roast it, carve it, and let out the Gravey, which you must save; then take Onions, Parsley, Ginger and Pepper; boil them together, then mix the Gravey with them, being chopped or bruised very small, then add a few Currans and some grated White bread, make these thin with Broth, and so on Sippets serve it up, being first run over with Claret and Anchovey beat up together; this is a very good way to boil a Tame Duck, Widgeon or Moor hen to be received very acceptably.

*Pidgeons, or any small Fowl, to Boil.*

Parboil them with beaten Parsley and Butter in their Bellies, then put them into your Boiler with strong Broth, add a Blade of Mace and some gross Pepper, with half a Pint of White-wine, grate a little Bread into the Broth to whiten the Fowl, and so serve up with the Gravey and a dissolved Anchovey, Garnished with Parsley and Violets, or their Leaves.

*Sausages to Boil.*

Put a Pint of Claret to a Quart of Water, put in some sweet Herbs finely shred, a Blade or two of Mace and some Cinnamon, let them boil about a quarter of an Hour, then serve them up with beaten Ginger, Cinnamon or Mustard and Sugar in Saucers.

*To Stew Trout, Carp, Tench, &c.*

Draw them and scrape them well wash them in White wine, then smear them over with a Piece of sweet Butter, and lay them orderly in a Stew pan, putting in as much Water as will cover them above an Inch, with a little Salt, a Bundle of sweet Herbs, and some B'ades of Mace; take them up, and make your Sauce of beaten Butter, Claret, Yolks of Eggs, and Sugar.

*Lamb, to make like Venison.*

Bone it, and take the Side or Quarter and dip it in it's Blood, sprinkle it over with Salt, Cinnamon and Pepper, rowling it up and par-boil it, adding some Vinegar to the Water you boil it in, a Sprig or two of Hyfop and Thyme; let it stand six Hours in the Water; when it is off the Fire, put it into a Coffin, and pour to it, when about half Baked, Claret and melted Butter, with some Cloves, Mace and dryed Rosemary, finely beaten.

*A Shoulder of Mutton with Oysters.*

Stuff your Mutton with strong Oysters, of a moderate Size, and sweet Herbs, Roast it before a pretty quick Fire, basting it with Butter, and saving the Gravey which falls from it, separate the Fat, make it into a Sauce, with Claret, Pepper and grated Nutmeg; then lay the Oysters that you pull out about the Mutton, Garnish it with Parsly and slices of Lemon, and so serve it up.

*Chicken in White Broth.*

Put three Pints of strong Broth to a Quart of good White-wine, then put into a Pipkin, or some other Earthen-Vessel, as many Chickens as it will conveniently boil, and when it begins to Simmer, slice some Dates and put into it, with three or four Blades of Mace, and half

a pound of Beef-Marrow; shred some white Endive small, and strew in a few sweet Herbs; let them stew over a moderate Fire, and the Broth, being a little strong, strain in the Yolk of two or three Eggs, stir them about till enough, then take them up, Dish it with Marrow, Dates, large Mace, the Broth and Sippets; Garnish with pickled Grapes and Barberies, or for want of them, Parsly and red Beets,

*To make China Broth.*

Take an Ounce of China-root, thinly sliced, steep it twelve Hours in two Quarts of fair Water, on moderate Embers, and then put a pretty big Cock-chicken into it, put Maiden-hair and Wood sorrel, beaten with Raisins, Currants and Dates into the Belly tying up the Vent, add a handful of *French* Barley well bruised; and when the Chicken is boiled almost to a Jelly, strain out the Broth; if there wants Water you may add the more in Boiling This is an excellent strengthener and restorer of Nature, when decayed or wasted.

*A Hare Hashed.*

Cut it out in quarters, Chine it, and lay it in Claret, mixed with three Parts of Water and parboil it, then slice the Flesh in thin pieces and lay it in your Stew-pan; let this be off the Body, but the Legs, Wings, and Head keep whole,

whole, almost cover it with some of the Liquor it was boild in ; add some Butter, sliced Nutmeg, the Juice of Lemon, and a little beaten Ginger, serve it upon Sippets, Garnished with Lemon and sliced Onion.

*Carp, to Roast.*

Beat blanched Almonds into a Paste, with Cream, grated Bread, sweet Herbs, finely shred, Currants, Salt, a little beaten Nutmeg and Ginger ; draw your Carp at the Gills, and put in the Pudding at the same place, fastening it to the Spir, without running it into it, do it by tying on, prick the Belly to let out the Gravey, then sauce it with the Gravey, powder of Cinnamon, sweet Butter, and the Juice of Oranges, beaten up with a little Claret and sweet Herbs shred small and boiled tender : Garnish with slices of Lemon.

*To Stew a Carp.*

Scrape off the Scales, make it clean within and without, save the Blood, and mingle it with a pint of Claret, lay it in a Stew-pan, with as much Water and White wine as will cover it, sprinkle it over with beaten Cloves, Ginger, Nutmeg and sweet Herbs, quarter in a large Onion, put in about half a pound of Butter, and when it boils up in the Blood and Claret, and is enough, serve it up, garnishing with slices of Oranges and Greens. And in this manner you may Dress a *Bream,*

F

*Barble,*

*Barble, Salmon, Trout, Pike, or any not over large Fish.*

*A Cod's Head, to Dress.*

When it is fair and largely cut, boil it with all its Appurtenances in Spring or Conduit water, with a seasoning of Salt, and about a pint of White-wine-vinegar, fill the Mouth with stewing Oysters, and close it with a String, put in a Fagot of Sweet Herbs, and a quartered Onion; and when it is boiled, take it up carefully, set it a draining, take Oyster pickle, or raw Liquor of Oysters, the boiled Onion, three or four Anchoveys, a quarter of a pint of White wine, shred into these the Fagot of sweet Herbs clean stript from their Stalks, beat them up with a pound of sweet Butter, lay the Oysters in order about and upon the Fish, pour on the Sauce. Garnish with Lemon and red Beets. Thus you may dress young *Codlings*, or large *Whitings*, adding to the stewed Oysters some Shrimps or Prawns unshelled,

*Salmon to Roast.*

Take it either whole, or a Jole, or Rand, season it with Salt, Ginger and grated Nutmeg, stick it with whole Cloves, Bay leaves and Rosemary Tops, spit and baste it with Butter, sprinkle a little with a Juice of a Lemon, and what drops from it beat up with Butter and

the Juice of Orange for Sauce ; as also the Yolks of two or three Eggs : Lastly, add Verjuice, Powder of Cinnamon and Claret ; Garnishing with Feanel and slices of Orange.

*To Fry Salmon.*

Take the Chine or Rand, cut it in fine thin Pieces, put it into fresh Butter, when moderately hot in your Pan, keep it turning till it grows somewhat crisp, sauce it with sweet Butter, Nutmeg and Claret, well beaten up with the Juice of an Orange, and pickled Oyster-liquor : Garnish with fry'd Bay leaves and Lemon-peel.

*To Stew a Turbut.*

Cut in fine large Pieces, fry it a little in fresh Butter, then drain it well, take it out and put it into your Stew-pan, with beaten Nutmeg, Claret, the Juice of Orange ; add to a Sufficiency of sweet Butter, and being stewed, put in more melted Butter and Orange Juice, Garnish it with slices of Orange, and serve it up.

## C H A P. VIII.

*The Terms and Art of Carving of Fowl, Fish, Flesh, &c. With proper Sauces and Garnishings, more particularly then yet mentioned Also the like in Pastery, Sweetmeats, and other Rarities.*

*To Lift a Swan.*

**L**A Y it on the Back, and slit it down in the middle of the Breast, and divide it from the Neck to the Rump, without breaking, or tearing it, place the two Halves, the slit side downward; strew some Salt and Cinnamon about it, and serve up Chaldron Sauce in Saucers; Garnishing with Water lillies, Water-creses, or any suitable Flowers or Greens growing in, or by the Water.

*To Cut of a Turkey or Bustard.*

The Legs being raised up very fair, open the Joynt with the point of your Knife, but take them not off, proceed to lace the Breast down on both sides, open the Breast-pinion, but not take it off, so raise the Merry thought between the Breast-bone and the top of it; and on both sides the Breast-bone, lace the Flesh that is called the Brawn, and turn it outwards on both sides, but neither break it, nor take it off.

off. Then take off the Wing-pinions at the Joynts next the Body, and place on each side the Pinion where the Brawn was turned out; but cut off the sharp End of it, and fit the place with the Middle-piece. Make your Sauce of Gravey, Pepper, Redwine, a slice or two of Nutmeg, or the Yolks of Eggs beaten up with Red-wine, Butter and Vinegar; Garnish with Fennel, Parsley and slices of Lemon. This way you may carve up a *Pheasant* or *Capon*; but of the latter, cut not off the Pinions, but in the place where you put them in the *Turkey*; &c. place the Gizzard; Sauce these with gravey and Anchovey Sauce; and Garnish with Slices of Orange and Greens.

*A Hern to Dismember.*

Take off the Legs, disjointing them with the point of your Knife, lace it down the Breast, and raise up the Flesh, take it away with the Pinion, and place the Head in the Breast, and place the Pinions on the contrary side of the Carcass, and on the other side of the Legs, that the Ends of the Bones may meet cross over it, and the Wings over the Tops: Sauce it with the Juice of Lemon, Sugar, Cinnamon and Claret, a piece or two of Onion, boiled in fair Water, with the Neck and Gizzard added to them; and Garnish with any pleasant Flowers or Greens, and Lemon-Peel.

*A Mallard, to Unbrace.*

In doing this, raise up the Pinion and Leg, but take neither of them off, after that the Merry-thought, and so lace it down on either side on the Breast, bending your Knife to and fro; Sauce it with the boiling of the Neck, Gizzard, Liver, Pepper and Claret. Garnish with grated Bread, Salt, and Slices of Oranges; and so order a Duck, if roasted; if boiled, with Sippets, Sugar and Juice of Lemon.

*To Wing a Partridge.*

Raise the Wings and Legs, take off the rest of the Flesh, mince it and sauce it with Claret, beaten Ginger, Salt, a little grated Nutmeg, and the Gravey that comes from it; Garnish with Parsley, Violets, or Marrygold Flowers.

*To Unjoynt a Bittern, or Wing a Quail.*

Raise the Legs and Wings, and Sauce them with Salt and the Gravey, without Garnish.

*To Display a Crane.*

Take off the Wings by the Body joints, unfold the Legs, then take up the Legs and Wings, sauce them with Powder of Ginger, Vinegar, Salt and Mustard well beaten together; Garnish with Manchets, pickled Lettice-stalks or Purslain-stalks.

To

*To Untack a Curlew.*

Raise the Legs and Wings, sprinkle it with Salt, sauce it with grated White bread, Claret and grated Nutmeg; Garnish with slices of Lemon.

*To Mince a Plover of any Kind.*

Raise the Legs and Wings, sprinkle it with Salt, sauce it with the Juice of Lemon, Pepper, White wine, and a Shallot boiled in them.

*To Thigh a Woodcock.*

Raise the Legs, dot his Brains, sprinkle him with Salt and Powder of Ginger, sauce him with Anchovey-sauce and Gravey, or for want of these, with Butter and Vinegar, in which stript Thyme is shred very small; being first boiled; Garnish with Lemon-peel.

*To cut up a Snipe.*

Raise the Legs, Wings and Breast-piece, so divide the Remainder in four Parts, sauce it with beaten Parsley, Butter, Vinegar, and the Gravey.

*To Sauce a Cock, Capon or Pullet.*

Take off the Legs and Wings, place them on either side, then raise the Merry-thought; after

That the Side pieces, down the Breast; then take off the Belly piece, so turn up the Carcass, cut the Back a sunder, and divide it in four Pieces, placing them between the Wings and the Legs; Sauce them either with Egg sauce, or Neck and Gizzard, boil the Gravey; Garnish with slices of Lemon and Parsley.

*To Alloy a Pheasant.*

Raise the Legs and Wings, as of the former; sprinkle Salt round it, and sauce with it Charch-up, Claret, Sugar, and thin slices of Nutmeg, Garnish with Bay-leaves and slices of Orange, or Lemon.

*To Rear a Goose*

Take off the Legs, cut off the Belly piece close to the lower End of the Breast lace her down on both sides the Breast a thumbs breadth from the Breast bone ridge, take off the Pinions on each side, and the Flesh which is laced, raise quite from the Bone, cut up the Merry thought, take of the Slice on the top of the Breast, from the Carcass, and cut it in halves long ways, lay the Rump in the fore-end of the Merry-thought, and before it in the Belly-piece place these in decent Order, and sauce it with Mustard and Sugar in Saucers, Apple sauce or Gravey, Pepper and Shallot, as you like best; and no Garnish.

*To*

*To Thigh a Pidgeon.*

Take off the Legs and Wings, and cut the Carcass in four Parts, and lay them decently in Order, as if it was still whole.

And thus you may do with *Thrush, Blackbird, Teal, Widgeon, Wheat-Ears, Chickens, Ducklins, Turkey Pouts, Doutrel, Pushins*, and all others of the Like Bigness; but for all smaller Birds, as *Larks, Sparrows, Finches, Wood-peckers, &c.* only cut them in four Quarters, sauce them with Butter, Vinegar, the Juice of a Lemon and Parsley boild and finely shred: and by this Method you have the general and particular Terms of Carving, and may order it accordingly; and in the Cutting up and Carving other Fowls not here mentioned; these being the Principal in Use at Feasts of all Sizes.

For Fish there is no great difficulty in cutting it up, because it is generally ordered when brought to the Table: and therefore I shall only note, That the best Piece is that next the Head, the next the Middle piece, and the Tail, by many not much accounted of. If a Fish be large, turn it on the Belly, divide it down the Back, and laying the Sides open, divide them into three Parts; yet for your better insight into something you may meet withal one time or other, and think difficult, I shall not silently pass over this part of Carving.

*The manner of Carving Fish, and their Proper,  
Sauces &c.*

Hack a Herring, and lay it whole on a Trencher, or Plate, the Back-bone and Roe being taken out; of Salt Fish, Salt Salmon, Green Fish, or Conger, pare away the Skin: Mackerel, Marling and Stock-fish lay in Flakes. A Pike must be laid on the Belly on a Plate, the Back opened, the Bone taken out, and sauced with Claret, Nutmeg, Ginger, Butter, and the Juice of Lemon. A Salt Lamprey must be skinn'd, and cut in seven or eight pieces: As for Plaice boiled, pour out the Water from them, cross them with your Knife; Sauce them with Wine Salt, Butter and Vinegar, and Garnish with Green Things. And so you may order Dace, Gudgeons, Roach, Mullet, Chiven, Pearch, Sole, Whiting, Haddock, and Codling; only raise either of these by the Back, clean the Belly, and take out the Back bone.

Bream, Carp, or Trout must be boned, and so laid whole together again. But as for Conger, Salmon, Sturgeon, Turbut, Thorn-back: cut them up, and lay them in order, as in the dressing of Fish is in many Particulars more plainly directed.

The Sauces for Fish are these, *viz.* Mustard for Salt Conger, Oil, Vinegar; and Mustard with Salmon, Herring and Sparthing, Salt Eel and  
Ling

Ling, Verjuice and Butter; with Roach, Dace Bream, Muller and Flounders, Gallentine; with Salt Lamprey and Sturgeon, Crab, and Chiven, Vinegar, beaten Cinnamon and Ginger; with all Green Fish, Green Sauce is proper: Though with fresh Turbut, usually Mustard; and so of others, too tedious here to be mentioned, but may better occur in other Parts of this Work.

As for Butchers Meat, it greatly concerns you, not as to the Rules of Carving, for that is so commonly seen, and easie to be performed, that I believe none can miss it; only the Cutting up of a Coney, or Hare, which is something difficult, I have not yet spoken of

*To Unlace a Coney.*

Lay it on the Back, cut up the Belly, then raise the Wings and Sides, take off the Legs, and lay the fore-part of the Body and Chine together, and the Belly pieces on each side, sauce it with Butter, Vinegar, the Liver shred small, with boiled Parsley, and some Powder of Ginger, Garnish with Lemons, salt, and Powder of Ginger.

*To break a Hare.*

Lay her on her Belly, cut her down the Chine, then take off the Shoulders, Legs and Belly-

pieces; lay them in Order on the sides of the Dish, cut of the Tail pieces, or Huntsman's Piece; divide the Chine and the hallow Trunk, split the Head, and lay it in the Fore part of the Dish, sauce it with Gravy, Pepper, Ginger, Claret, Vinegar, Gallantine, and Crumbs of White Bread; Garnishing with thin slices of Red Beets and Red Cabbage.



PICKLES



## PICKELS for SAUCES ;

And keeping *Summer-Fruits* all the  
Y E A R .

*Cucumbers to Pickle.*



**T**AKE them of a small Size, or indifferently well chose to your Purpose, wash them clean from Dust, and let them lie four Hours in Salt and Water cold, then boil up good Rape Vinegar, or White-Wine-Vinegar, with some salt, Ginger, Dill, a little whole Pepper, and Coriander-Seeds, scum off the Froth that arises, then put the cold Water and Salt from the Cucumbers and put the hot Liquor to them into a close Cask, or Vessel stop'd, and they will not only be very Green, but keep all the Year. Thus you may pickle French-Beans, slices of Turnip, Purslain, Lettice, or Endive-stalks ; only these must be pretty well scalded  
in

in Fair Water before they are put into the Pickle.  
Do Broom Buds as you do Cucumbers.

*Barberries to Pickle.*

Boil Water and Salt, scum it well, and let it boil till it will near bear an Egg, marsh some Barberries into it, and boil them to colour it, and when it is cool, put it to your other barberries. Thus you may pickle Samphire, only adding a little Vinegar to the Brine: Also green Grapes, Plums, Cherries, Peaches, Quinces, green Apricocks, or the like.

*Mushrooms.*

Must be just scalded in fair Water, then put in cold White Wine Vinegar, with Pepper, Mace, Ginger and Coriander-seeds; cover them with Bay-leaves and keep them close, scumming them, and putting in a little fresh Vinegar once a Month. This way you may keep them at least three quarters of a Year.

*Clove Gilly Flowers.*

When you have infused them for Syrrup and pressed the Flowers hard, boil up Vinegar and Sugar gently, and scum it, put the Flowers into it verry hot, with some Blades of Mace, and a bit or two of Cinnamon. And thus you may pickle

pickle any sort of Flowers. For Garnish, Sallad, or sauce, which at all times would not be to be had.

*To keep Fruit for Tarts as they grow, &c.*

Take large Stone Bottles, with extraordinary fit Corks well boiled, that they may swell close when thrust in; put them into an Oven after you have clean washed them, dry and evaporate the gross Air, then immediately fill them with unripe Gooseberries, Damsons, hard Cherries, Apricocks, or such like Fruits used in Tarts; and at many times not to be had; stop them up close, set them in a dry, but not a hot place, and they will keep their natural Taste and Colour all the Year; only they often happen to shrivel a little, which in baking, &c. plumps up again; and by this means the noted Pastry-men have them at all Seasons, which makes the Ignorant fancy they have 'em brought from a far Country, in which at that time it is Summer; Grapes if not too ripe, may be so kept 'till *Christmas*.

*To Pickle Oysters.*

Boil up Water and Pepper grossly bruised, scum it well, and when it is strong of the Pepper, put in some slices of Nutmeg, Ginger,

ger, a few Bay-leaves, and the Liquor of the Oysters, with a sprinkling of Salt; strain out the Liquor when it tastes well of the Spices; take Stewing Oysters, parboil, or scald them in fair Water, so put them in the warm Pickle, and pot them up for your Use: So you may pickle Muscles, Cockles, and many Shell-fish of the like Nature.



## C H A P. IX

*The Art of Pastry : Or Directions for  
making Pyes Tarts, Custards, &c.**To make Custards.*

**D**R Y the Paste, when you have formed it to your Mind, 'till it grow stiff, then break about a Dozen Eggs, beat them up to a Thinness, and put them into two Quarts of new Milk, omitting half the Whites; and if you will have it a Cream-Custard, put no White at all in; add to these a Pound off fine Sugar, and two Ounces of Rose Water, mix them very well, and strain out the Liquidest part very hard; and so fill up your Coffins of Paste: Or if you please. you may put it into Pans: If you make a Cream Custard, you may put into it Nutmeg, Mace and Cloves finely beaten, and sifted through a Lawn-five.

*A Pear Pye.*

Take hard Winter Pears, or Wardens, put them into an Earthen pan with a little Water, and set them in an Oven cover'd with a Dough Lid, or Brown paper wetted 'till they be well soaked; then skin them, cut them in sunder and take out the Coars; lay in your Coffin some  
fine

fine Sugar, and place them in halves, or quarters neatly upon them, scatter between each Laying, fine beaten Sugar, Cinnamon, and Scraping of Lemon or Citron-peel; then cover them over with Sugar having put the Liquor that issued in baking to them, and set the Pye in a pretty quick Oven.

*A Pidgeon Pye.*

Draw your Pidgeons, dry them well, season them with Pepper and Salt, and put some fine pepper in Rowlers of Butter in their Bellies, mix'd with a little fine shred Parsley and penny-Royal; between them make a laying of Butter, and close them up with the Lid, putting Butter melted and beaten well, when they come out of the Oven.

*A Pork Pye.*

Skin the Pork, and cut it in thin slices; season it with Ginger, Pepper and Nutmeg, sprinkle it with Salt and fair Water, well boiled and scum'd, lay it in with Butter, and the Yolks of Eggs well beaten up, and some fine grated Manchet; then put in a little Claret, and let it soak very well; and it will eat exceeding rare.

*Quince-Pye, or Tart.*

Boil your Quinces in Water, sweetned with Sugar 'till they be soft, then skin them and take

take out the Coars; after that boil the Water with a little more Sugar, Cloves, Cinnamon and Lemon-peel, 'till it become of the thickness of Syrrup; when cold lay your Quinces in Halves, or Quarters, scattering Sugar between each Laying; put a pint of the Syrrup, or more accordng to the bigness of your Pye, or Tart, make the Coffin round, with close or cut Covers, and bake it pretty well. And thus you may do with pippings and Pearmain, or any Winter fruit, and with green Codlings.

*An Oyster Pye.*

Take large stewing Oysters, parboil them, puting into the Water, a little Pepper, Salt, and Ginger, and being taken out, season them lightly with the same, and a little grated Nutmeg, rowl them up in little Balls of butter, and beaten Thyme, laying them in your Coffin, and pour in a little Claret, and Gravey of Mutton, or Beef, close up the Lid, and bake them in a gentle Oven.

*A Rice Tart.*

Dress the Rice very clean, boil it with new Milk 'till it swell very much, then season it with grated Nutmeg, beaten Ginger and Cinnamon; beat up six Yolks of Eggs, with a little Salt, Sugar, and the Juice of two Oranges, close up the Materials, and when it is to be served up, scrape a little fine Sugar over the Lid of it.

*A Tongue Pye.*

Take a large Neats Tongue, or other Tongues, well boilded and blanched, cut it in thin slices, lay Layings of that and thin slices of fat Bacon, but of a lesser Quantity, season them with Nutmeg, Pepper, pour upon them some dissolved Anchovey; beat up the Yolks of five or six Eggs, with Claret and Butter; boil them up to a Thickness, and pour them in when the Pye is baked: So a *Hare Pye*, or lean *Venison* may be ordered.

*A Venison Pasty.*

Bone your Venison, beat it thin, season with Pepper, Nutmeg and Salt, lay it with Layings of Butter, or Marrow on your paste you design for the Bottom, close up the Lid, and bake it in a soaking Oven four Hours, then boil the Bones in a Pot, with Clarlet, Nutmeg, and a little Pepper, and when it is hot strain it, and pour it into the Pasty, cut it up hot or cold, at Discretion.

*A Lumber Pye.*

Take the Umbles of a Deer, cut them in thin Slices, season them with Salt, Pepper, Nutmeg and Ginger, lay Layings of them with interlarded Bacon, sliced Dates, Raisins and Currants; and when it is going into the  
Oven

Oven, pour into it Gravey, Claret and Butter, beaten up together pretty warm.

*A Mince Pye.*

Take a Calves *Chaldron*, Beef, or Neats-Tongue, parboil them, blanch the Latter, and Mince either of them small, put to a Pound, half a Pound of Currants and a quarter of a pound of Beef-suet, or Marrow, some thin slices of candied Orange-peel, or Lamon-peel, a little fine grated Bread, and a Gill of Canary; sprinkle them with Sugar, beaten Mace Nutmeg and Cinnamon: So close up the whole and bake it in a gentle Oven.

*Puff Paste to make.*

Take a pound and a half of the best Butter, and six Eggs well beaten up; when they are mixed up with new Milk into a Paste, beat them together with a Rowling-pin, adding more Flower, butter and Eggs, as you beat them; and when the Paste is soft and pliable, rowl it very thing for Tiffany-Terts, Cheese-Cakes, or the like.

*A Hern Pye.*

Break the Breast-bone of the Hern, parboil it in Water and Salt, shred sweet Herbs with Onions, and make them up into little Balls  
with

with butter; put them into the Belly, and season it with Pepper, Salt and Nutmeg.

*Cheese-Cakes.*

Take a Gallon of Milk, put to it a quarter of a Pint of Runnet, and if the Milk be a little warm'd, it will presently Curdle, then press it in a Linnen-cloth 'till all the Whey be run out, beat up the Curd with beaten Cinnamon, grated Nutmeg, the Yolks of half a dozen Eggs, finely beaten, and a Gill of Canary: and a quarter of a pound of pick'd and wash'd Currants, and three Ounces of Sugar, a pound of Curd, and a Gill of Canary to the whole; mix them well, put them in Puff-paste and Fashion them as you please; sprinkle a few Currants on the Top, and wash them over with a Feather dip'd in Yolks of Eggs, beaten up with Canary.

*Gooseberry Tarts.*

Pick your Gooseberries clean, lay them in the Sun to dry a little, then put them into the Paste, with Layings of Sugar; sprinkle them with Rose-water, and scatter a few perfume'd Comfits amongst them, bake them in a gentle Oven. And thus you may use Cherry-Tarts, Currant Tarts, Apricocks, Damson-Tarts, and Tarts of all soft Plums.

*Chicken*

*Chicken Pye.*

Draw your Chickens, break the Breasts, or flat them, season them with Pepper and Salt, shred Parsley very small, rowl it up with Butter, and put it into their Bellies, and a Laying of Butter between them, close up the Pye, and bake it, pouring in a supply of melted Butter when it is baked. And thus you may order a Hern-pye, a Goose-pye, a Turkey-pye, a Rabbit-pye, only avoiding the Parsley; and with parsley, a Lark-pye, or a pye of any small Birds.



C H A P.

Orange, or Lemon-peel, Citron, Rind, Raisin, or Currant, to Candy, &c.

Clean

## G H A H. X,

*The Curious Art of Candyng, Preserving, Conser-  
veng, Drying, and Confectioning of Flowers, Fruits  
Roots, Stalks, Peels, Seeds, &c. Making of Pastes,  
Marmalades, &c.*

*Flowers to Candy,*

**T**A K E Cowslips, Violets, Clove-gilly-  
flowers, or any other that are of a pleasant  
Taste and Smell, pick them clean from the Stalks,  
and clip off that end that grows in the Husk ;  
dry them moderately in the Sun, by spreading  
them on a clean Linnen-Cloth, then put two  
pound or more of Sugar, according to the quan-  
tity of your Flowers, to as much Rose-water as  
will just dissolve it, boil it up in a Syrrup, and  
then put in your Flowers ; after that, boil it  
up over a quicker Fire ; 'till it Candies, so take  
it off, stir them with a Spoon, and bruise the  
Sugar from them, and they will be Candy'd  
without any clog of Sugar upon them, put them  
up in paper'd Boxes, and set them in a warm  
place, and they will keep good and dry all the  
Year ; and thus you may order any Flowers or  
Blossoms,

*Sucket, Orange, or Lemon-peel, Cetrans, Eringo-  
Roots, or Lettice-Stalks, to Candy, &c.*

Cleanse

Cleanse either of these from Superfluity, and dry out part of the Moisture, then boil them tender in fair Water, shifting the water once or twice ; then wash them in cool Water, and dry them with a Cloth, cutting them into what convenient pieces you think fit, take twice so much as they weigh in Sugar, refine your Sugar and boil them in one half 'till they be tender and clear, make your Syrrup first with half Rose-water, and the other half fair water, and when they are clear, let a Syrrup be made of the other half of your Sugar, and boil them up, shake them afterwards 'till they be cold, and so place them on paper in a warm place 'till they be dry ; and keep them as the former.

*Barberries, Grapes, or Gooseberries, to Candy.*

First preserve them by boiling them up in a thin Syrrup of Sugar and Water ; after they have been boiled a little tender in Water only, and having wash'd of the Syrrup in a little warm Water, strew them over with searched Sugar, and set them in a warm Oven, or Stove three or four times ; not letting them cool 'till they be dry, and they will sparkle very curiously, and keep long.

*Rock Candy, very clear,*

Take Spices or Flowers, or any dry Suckets, or Fruits, after they are preserved and dried ; lay them upon a Wier-Grate, over an Earthenpan, take refined Sugar, and as much Water as

G

will

will dissolve it *viz.* near half a pint to every pound; then beat into it the White of an Egg when it is hot, and set it on the Fire again; and when it boils up, drop a little cold Water into it, set it off the Fire again and scum it; so boil it to a Candy height 'till it draw like a Hair between your Fingers, then pour it very hot into an Earthen-pan among your Fruits, set it in a warm place, and cover it close with a Blanket, the next Day, pour out all the Syrrup that will run from it, and set your pot in a warm place again to let them dry, prick up your Wires, take off all the Fruits, and lay them in papers, and when they are thorough dry, they will be a curious Rock-Candy; then box them up and keep them for Use; and by these Rules you may Candy any other Things that are proper so to be ordered.

*Cherries, to Preserve.*

Gather your Cherries when Ripe in a fair Day, that the Moisture may be off them, cut off the Tops of the Stalks, and lay them in a pan upon a thin Bed of Sugar, put a pound of beaten Loaf-Sugar, to every pound of Cherries, and as you boil them up, sprinkle some Sugar on them, and scum them when they are ready to seeth over; let it be over a quick Fire and they will not break, if you do not too many of them together, two pound is sufficient at a time; then put them into a broad Dish a cooling 'till the next Day, and if there come any Water from them, seeth them a little more,

more, and so put them up in the Syrrup of Sugar for your Use; and in this manner you may preserve all sorts of Plums, Apricocks, Peaches, or Nectrines.

*To Presere Quinces.*

Wipe them clean, cut them in four Quarters, and take out the Coar, place the Quarters regularly in an Earthen-pot, and put as much Conduit-water, or Spring-water as will cover them, then set them on a gentle Fire, and let them seeth 'till they be soft, but not break, so lay them in a Dish, and when they are cold take off the Skin, let the Water boil after to the Consumption of a third part, then put a pint of it to a pound of fine beaten Sugar, and when the Sugar is dissolv'd, then seeth it 'till it boil up into a Syrrup, scum it and put in the Quinces, and let them seeth softly a considerable time; and when you perceive them red, then turn them, that they may be all of one Colour, and so keep them in the Syrrup close stopped for your use; and in this manner you may preserve Pippings, and all other Winter-fruits.

*Marmalade of Quinces.*

Take three Gallons of Spring, or running Water, pare sixteen pound of Quinces, quarter them, and cut out the Coars, put to these eight pound of fine Sugar, and let them all boil softly, 'till half the Water be consumed;

and if you would have your Marmelade white, cover them very close during the boiling; and being of a good Colour, break them with your Spoon, and boil them up to the thickness of a Marmalade; then if you please to have it scented, you may dissolve into it a little Musk, Ambergrease, or Rose-water; and when it begins to cleave to the Spoon, take it from the Fire, fill it into Boxes, or Pots, smooth it, and cover it over with a little fine Sugar; and thus you may make Marmalade of Pippins, Apricocks, Plums, &c.

*Marmalade of Oranges, Lemons, or Citrons, &c.*

Take the Peel, of either, clean scraped within, and thinly pared without, boil them tender, shifting in three Waters, to take away the Bitterness, 'till they have lost a great Part of their Taste, then mash them in a Mortar with a Wooden Pestle, boil up your Syrrup with half a pint of Water to a pound of Sugar, and when it is of a good thickness, put in the Orange Pulp, &c. and boil it up scumming off the Froth, to the thickness of Marmalade, and scent it with Rose water, or Orange water, and put it up in Boxes, or lay it on Plates, dry it into Paste.

*Paste of Oranges and Lemons, &c*

Boil the Peels tender as the former, putting into the first Water a handful of Bay Salt, and

and shift them often, till the biting taste is gone; beat them to Mash, and strain the Pulp through a Cushion of Canvas, and mingle something more than the weight in Sugar; then boil it up till you can spread it in Cakes, and fashioning it as you please, pretty thin, dry it in Plates, and keep it in a warm place.

*Paste of Plums.*

Take tender Plums, and as many as you please, put them into an Earthen-pot, and put that Pot into a Pot of boiling Water, but let no Water come at the Plums; and when they begin to dissolve, press out the thinner part from them through a fine Cloth, then strain the Pulp through a fine Canvas; take as much Sugar as it weighs, and put to it as much Water as will melt it, so boil it to a Candy-height; then, having boiled the Pulp very well, put that and the Sugar hot together; to boil them, with stirring, and lay them out to dry on plates, in what Form you please. And thus you may make paste of Cherries, Raspberries Strawberries, Currants, and indeed of most pleasant Fruits and Flowers; and by making them some what thinner, they will be a fine Marmalade: Or thus, by only putting them in the Syrrup without Mashing they may be perserved.

*To Conserve any hard Fruits, &c.*

When you have brought them to a Paste by the fore-mentioned Rule ready to fashion upon your Place, instead of drying it, put it up in a well glaz'd Pot, strew it over with a little fine Sugar and Rose-water; and this way will take especially with all hard Fruits, as Pippins, Oranges, Lemons, &c.

*Conserve of tender Fruits.*

Dissolve these, especially Plums, Cherries, &c. as you did for the paste; strain the Liquor and pulp together, putting to every pint three quarters of a pound of Sugar; so boil it up 'till it becomes indifferent thick, then lay it on a cold Dish 'till it will spread no broader, and so put it in your Pots, strew it over with sugar, and tie it over with a paper, and over that a Leather.

*To Preserve Fruit Green.*

Take Pippins, Apricocks, Peaches, Pear-plums, or as you please, when green, scald them 'till they peel pretty easily, then being peeled, boil them very tender, take their weight of sugar, and dissolve it in as much Water as will cover them, then boil them something leisurely, take them up; and toil the Syrrup until it be somewhat thick, that it will button upon the Dish-side; and when they are cool

cool, put them up together, keeping them close stopped,

*To preserve ripe Plums, or other Fruit.*

Take their weight in Sugar, and put but a little Water. for these will yield Liquor of themselves; boil them pretty quick, or the Syrrup will turn red; and when you see they are enough, put them up in pors, and keep them stopped; and so you may preserve any ripe Fruit that requires it.

*To dry Pippins, and Amber Clearness.*

Take yellow Pippins, pare them thin; and cut them in halves. taking out the Coar, lay them in a Bason of Water, then take their weight in Sugar, clarify it, and boil it almost to a Candy-height, then dry the Pippins with a clean Linnen-cloth, put them into the hot Sugar, permitting them to boil as fast as they can, when they rise take them off the Fire and scum them, turn them, and set them on again, and when the Sugar is Candy height, lay the Pippins in a broad Dish, and place them in a warm Oven or Stove, turn them often; and a three days end they will be Dry and Transparent.

*Princes Bisket.*

Take a pound of Sugar, as much fine Flower, eight Yolks of Eggs, and six Whites; beat the Eggs

Eggs, and make these to a Batter with Milk, mix it with some Carraway-Comfits, put it into Tin-Coffins, and run it over with a little Canary; and the Yolk of an Egg beaten together.

*To make March-pane, of Rashers of Bacon.*

Take some of the *March pane* and knead it in Saunders till it be red, then rowl a broad three Rows of the red, and four of the White lay together a white and a red Rowl, until all are lay'd; then cut them over-thwart in thin Slices and dry them, and they will deceive the Curious; who cannot but take them for Bacon, unless you Taste or Smell them, the Composition is as the other *March-pane*, only in this the C lour is added.

*Comfits to make of any Small Seeds, as Caraway, Annis, Coriander, &c.*

Boil your Sugar to a Candy-height, which is, when it will draw at the end of a Spoon like a Hair; then your Seed being dried, fling them in, and stir them up and down till they have taken up the Sugar, and run into small Divisions, then put them between two Covers and shake them together, to loosen them one from the other, run them through a Sieve, and dry them in an Oven or Stove. Thus Almonds, or greater Comfits are sugar'd over, and afterwards perfumed, by putting a grain of *Musk* into the Box, wherein

wherein you place them, keeping them close for three or four Days. If you would have the Almonds very smooth in the Sugar, only dip them into it.

*Rowl-wafers, to make.*

Take a quarter of a Peck of the finest Flower, make it with Whites of Eggs, and a little Iſinglaſs diſſolved in Water into a kind of Puff paſte, by extraordinary beating, and if you would have them ſweet or ſcented, you may add Sugar or Scents at your Diſcretion; rowl them out very thin on your rowling Board; and having made what Impreſſions you pleaſe on them, rowl them up in hollow Rowlers like Rowls of Paper, dry them in a warm Oven, for their thinneſs requires not Baking in a hot one, and ſo uſe them either to Eat, or rather to Garniſh, or ſet out Banquets of Sweet-meats.

*A Cake-Royal with Comfits.*

Take a Peck of fine Flower, the Yolks of two dozen of Eggs, four pound of Currants, two pounds of comfits; one pound of Orange-peel, Lemon-peel, Citron, Eriſingo, and Oriſ, cut it in little long Bits, with two pounds of ſweet Butter, and a little Cinnamon and Mace finely beaten and ſifted, make it about two Inches and a half thick, place it in a Tin-hoop, or for want of that in a Wooden one; bake it in a brisk Oven till it be half enough, then draw it forth, and Ice it over with Canary, Roſe-water

the White of an Egg and Sugar, beaten up together: So set it in 'till the Icing becomes as white as Snow, and it ceases to swell any longer.

Your small Toys made of Sugar, in the Shape of Birds, Beasts, Flowers, &c. are made of melted sugar in Rose water cast in Moulds, and gilded or painted afterwards at Discretion.

*To blanch Almonds.*

Or take off their Husks in order to use them, is no more than putting them into warm Water 'till they swell, and then by Shifting, or Rubbing them with a Canvas, the Husk will separate.

*Syrup of Roses.*

Gather Damask-Roses, the Dew being on them, about six Pounds, or according to the proportion of the Quantity of Syrrup you intend to make, cut away the Whites at the Bottom, then boil them in as much Spring-water as will cover them an Inch in a glazed Earthen vessel, do this over a Gentle Fire for three or four Hours, then take out the Roses, and wring them into the water as hard as may

may be with a Cloth, put in fresh Roses 'till it be very strong of the Scent, and turn redish: Then to six pounds of the water put four pounds of sugar, and boil it to a Syrrup. This is a pleasant purging Syrrup, not any ways offensive to the Stomach, and is therefore usually given to Children on that Occasion; and this way, or by Infusion in cold water, Syrrup of Violets, Coullips, Clovegilly flowers, and other simple syrups of Flowers, Herbs, Fruits and Roots are made.

*Cordial Syrrup of Poppeys:*

Take the Heads of white poppeys, not thoroughly blown, eight Ounces, the Heads of black ones, six Ounces, Aqua-cælestis, two Quarts; simmer them over a gentle Fire to the Consumption of the third part; then add 3 pounds of sugar to the Liquor, the poppeys being squeezed out, some blades of Mace, and bits of Cinnamon boiled in other water, to the quantity of half a pint poured into this, then boil it up to the thickness of a syrrup. It is exceeding good again Catarrhs and Coughs, and in Fevers, mitigating the Heat and pain; it helpeth Frenzies and watchings, and procureth sleep. And thus with Cælestis, Brandy, or Aqua vitæ, you may make any Cordial syrrups.

Keep them from Oxygen, and threw out when then a handful of fine sifted Sugar and when Working you have 6 Gought it into a Paffe  
low

*A Syrup for any Cold, Cough, or Catarrh.*

Take one Ounce of Cetrack, Colts-foot, the Herb so called, and Maiden-hair, each an Ounce, boil them in three Quarts of Water till it wastes to three pints, with one pound of Elecampain-roots sliced; then strain out the Liquid part, and boil it up with a pound and a half of Sugar to a Syrup, and take a Dram of it in any convenient warm Liquor, Night and Morning.

*Honey of Raisins, to make.*

Take Rafins of the Sun two pounds, stone them, and infuse them 24 hours in six pounds of warm Water, then boil it to the Consumption of half, so strain and press it out, then adding two pounds of dispumated Honey; boil it to the thickness of Honey: And thus you may make Honey of Violets, Roses, or other Flowers, sweet Fruits, or Herbs proper to any Uses.

*To make March panes.*

Blanch your Almonds swell'd in cold Water, beat them in a Stone-mortar and drop in your beating some Rose-water into them, keep them from Oyling, and strew now and then a handful of fine sifted Sugar and when by Working you have brought it into a Paste  
rowl

rowl it thin, and make it into its Form; Ice it over with Rose-water, Sugar, and the white of an Egg beaten together, put it into a moderate hot Oven, and when the Icing begins to rise take it out.

*Mackroons to make.*

Take to a pound of blanched Almonds half a pound of fine Sugar, beat them in a Wooden or Stone Mortar, with Whites of Eggs, and a little Rose-water, till they come to be as thick as Batter for Fritters, then lay Wafers on your Tin Plates; put on this Batter in little Spoonfuls, sprinkling it over with a little fine Sugar and Rose-water; and so bake them in a gentle Oven about a quarter of an Hour.

*French Bisket, to make.*

Take half a peck of Flower, four Eggs, and half a pint of Ale-yeast, an Ounce and a half of Anniseed, make them up into a Paste with a little Cream and cold water, fashion it like a long Brick, and when it is a Day or two Old, cut it out into thin slices like Toasts, being strewed over with beaten Loaf-sugar; set them in a warm Oven, or Stove till they are dry'd and so put them in Boxes for Use.

*Maples*

*Maples Bisket, to make.*

Take Almonds beaten very Fine, one pound, fine Flower a pound and a half, Sugar one pound, whites of Eggs half a Dozen; make them into Batter with fair water, and put the Batter into your Tin-coffins; so bake them, glazing them with the white of an Egg and Rose-water.





## C H A P. XI.

*Artificial Embellishments.*

*Or, the Art of Beautifying the Hands, Face, or any other Part of the Body; Restoring a good Colour, taking away Freckles, Spots or any Deformities in the Skin, &c. Making Perfumes, Essences, Sweet Bags, Sweet Balls, Pomatums, Washes, &c.*

*To Beautify the Hands and Face.*

**T**AKE two handfuls of Rosemary-flowers, one handful of the tops of Fumitory, and an Ounce of blanced Almonds grossly brused, boil these in a Quart of spring water, and a pint of white-wine, 'till a fifth part be consumed, then strain out the rest, let it settle twenty four Hours in a Glass, then pour it off from the Setlings, and use it as an excellent Beautifier and great Restorer of a good Complexion.

*To*

*To make the Skin soft and white.*

Take Neats-foot-oyl one Ounce, Oil, or the Fat that swims upon the Boiling of Sheep's Trotters, a like Quantity, mix these in half a pint of Rose-water, over a Gentle Fire, and supple the Parts with it very warm, chafing, or rubbing it in; a few times doing it will answer your Expectation.

*To take away any Morpew, Scurf, or other Deformities of the Skin.*

Take Camphire two Drams, two Lemons, viz. the Juice of them, Loaf-sugar an Ounce; mix these in half a pint of fair water, put it into a Glas and shake it often, suffering it to stand eight or ten Days in the Sun, or some warm place, then add a Scruple of white sublimated Mercury, shake it about and strain it, put it softly to your face, with a Linnen-rag or Cloth, or upon any other place, and it will take off the deformity; and under that there will, as it were a new Skin appear very Fresh and Lively.

*To take away Redness, or Pimples from the Face.*

Take Camphire a Dram, Copperas half an Ounce, white-wine-vinegar half a Pint; add to these the Rhine of Citron thinly pared, one Ounce, boil them to the Consumption of a third Part, then strain and press out the liquid

liquid Part, and wash the Face with it, anointing it afterwards with Oyl of Roses and Tuttia mingled together, and let it lie on all Night, and in a little time the Redness or Pimples will decline, and the Skin recover its Smoothness and Natural Complexion.

*To take away Freckles.*

Take the Gaul of a young Cock, the Wool of a Hare's Foot burnt to Powder, by wrapping it up hard in a Brown Paper wetted, as in burning Silver Lace, that it may not burn to Ashes but Moulder, and so be reducible into Powder; add to these an Ounce of Rye-meal, beat them together with the Pulp of a Lemon and White-wine-vinegar till they may be spread Plaster-wise; spread this Composition on soft Leather and lay it on the Freckley Places; and in twice or thrice applying, you will see a strange Alteration

*To cause a curious white shining Complexion*

Take Peach-Blossoms, two Handfuls, the Sap that drops from a cut Vine four Ounces, the Seeds of Melions grossly bruised one Ounce, Gum Tragacanth beaten finely in powder half an Ounce; put to these when well beaten or bruised, two Quarts of clarified Whey, let them infuse twenty four Hours in a warm place, then press out the liquid part as hard as may be by pressing, and use it as you see Occasion.

*To make the Hands or Face Plump.*

Take of the Marrow of the Bones of Hogs-Foot, two Ounces, Oyl of Almonds and Oyl of Roses, each half an Ounce, Flower of Almonds finely sifted, half an Ounce; make these up into an Unguent, and chafe it in often, and it will supple and plump the Skin, &c, to a curious Softness.

*A curious Perfume against ill Scents.*

Take Frankincense a Quarter of an Ounce in Powder, Myrrh the like Quantity, Lavender-flowers, and Rosemary leaves beaten into Powder; mix them together, and put them into an Incense-pot, or sprinkle them on a Chafing dish of Coals.

*A Sweet bag to Scent Cloaths, &c.*

Take tops of Hysop, Winter-savoury, Rosemary, Lavender, and the Chippings of Cassia-Ligna, Cedar and Sassafrax, sew them up in thin Bags, and lay them among your Garments, and they will not only give them a curious Scent, but preserve them from Worms, Moths, or any other Insects.

*Sweet*

*Sweet Balls to carry in ones Hand, for the Prevention of ill Airs, or Scents.*

Take Paste of Almonds, four Ounces; mingle with it a little Bean flower, then knead it, being made wet with Orange or Jessamin-water, and drop two or three Drops of the Oyl of Cloyes, Nutmeg, Cinnamon, or any other Scents, as you will please to have it scented with, and make them up into Balls, or hollow Boxes.

*Sweet Powder.*

Take Rice Grounds, beat them, dry them, and sift them often, 'till they become very fine, then dry them again; scent a Pound of this with two Grains of Musk, a Dram of Rose-scent, or other Scents proper, that is pleasing to you. This may be done for want of Rice-Grounds, with White Sarch, finely sifted.

*A Perfume to drive away Vermin.*

Take Storax a quarter of an Ounce, Assafetida is much, the Bark of Elder-root, and a few tops of Southern-wood; dry the latter, and beat them severally into Powder, then mix them, and sprinkle them on a hot Fireshovel, or Chafing dish of Coals, keeping the place close; and either Mice, Rats, Buggs, Flies, Moths

Moths or Worm, that are within the scent of it, will avoid the Place; and if it be often continued, never return again.

*A Bath to Soften, Cleanse, and Refresh the Body.*

Take the Roots of White Lillies and Marsh-Mallows, of each two pound, Groundsil, pelletory of the Wall, and Violets, each half an handful, Linseeds, Fenugreek, and Coriander-seeds, each four Ounces, Flowers of Camomile, Melilot and tops of Fennel each half a handful; boil them about two Hours in a sufficient quantity of Water, then add Oyl of Lilles and Linseed each a pound, and either bath yourself in it in a Bathing-tub, warm, or apply it with Linnen Cloths.

*Water of Talc a great Beautifier.*

Take the best of Talc, slit it in thin pieces, hang it up in a thin Linnen bag in a very damp place, with a Receiver under it to receive the Droppings when it sweats or dissolves, then distil it, and it produces a curious shining beautifying Water, to set a lovely Whiteness on the Skin, and keep back the Signs of Age.

*To take Spots, or Stains out of Silks or Stuffs, &c.*

Take a Trotter-bone, burn it and beat it to Powder, mix it with Fullers-earth and a little Castle-soap, wet it in fair Water, rub it on the  
Place

Place, and then dry it in the Sun, or by a gentle Fire; then rub it over hard with a wet Brush, and when it is dry again, the Spot or Stain will disappear,

*To take out Pitch, Wax, Rosin or Tar.*

If any of these happen on a Garment, either Silk, Linnen or Wollen, pour a little Oyl of Turpentine on the Place, and let it soak in about half an Hour, then rub it out, but not too hard, and you will find the Turpentine has soaked out the Gluttenous Quality, so that it will crumble out like small bits of dry Dirt or Clay.

*To take Spots or Stains out of Linnen.*

Take the Juice of a Lemon, and a red Onion, mixed together, put into it a little Gum-Sandrack, and Crumbs of stale white-bread; heat these gently over a Fire, and then dip the Part that is stained often in it, let it then dry, and have in readiness a hot Lathar of Soap and Water to wash immediately; and doing so in two or three Washings it will quite disappear.

*To Scoure and Clean Gold and Silver-Lace.*

Lay it on a Carpet very even, then with a soft Brush run it over with fine Bran three or four times to take off the Dirt; then to brighten it, take burnt Alum, beaten to fine Powder

Powder and sifted ; rub this Powder on gently with a Brush in all Places where the Tarriſh is, and it will answer your Expectation.

*Faded Linnen, to recover.*

If Linnen by being too much expoſed to the Whether, or received Damage by Sea, or Scorched, &c. Make a Lather of Caſtle-ſoap, boil your Linnen in it, then immediately throw it into cold Water and Fullers earth pretty hot and thickly mixed, then waſh it out in the firſt Lather and wring it lightly ; hang it to dry in the Shade, and it will not only thicken and whiten, but be freſh and ſtrong.

*How to make a Starch, that will preſerve Linnen.*

Take the Bran of the firſt fine Wheat, ſteep it in Water two Days, then let that Water run through two or three fine Sieves, ſo put it in an Earthen-diſh, and ſet in the Sun, or over a gentle Fire 'till it dry and become a Starch.

*To make your Teeth as White as Ivory.*

Take Lapis Calaminaries, burnt and beat to fine Powder, alſo Powder of fine Pumice-Stone, put them into a little White-wine, and being moiſtened, dry them again in an Oven, or ſome warm Place ; and ſo reducing it to Powder again, rub your Teeth with it, either with your Finger, or a little Brush, and then  
waſh

wash your Mouth with Small-beer, wherein Sage has been boiled ; and by this Means they will not only become White, but Fast.

*To take Spots out of the Face or Hands.*

Take a Burdock-root, scrape it and slice it thin, boil it in Sheeps-milk, and bruise into it two or three Galls of the French Oak, and with the Liquid part wet the Spots often, and they will fade by degrees, and at last disappear.

*A Pomatum for the Hands, to prevent Chopping, or Roughness,*

Take Deer-suet half an Ounce, white beef-wax a quarter of an Ounce ; Sperma Ceti an Ounce, Oyl of Amber two Drams, Oyl of Almonds an Ounce ; incorporate these over a gentle Fire, and make them into a convenient Thickness, and anoint the Hands or Face with it.

Thus have I made good my Promise to you in laying before you such things as I thought would prove Acceptable to you : So not doubting you will improve them, as they were intended for your Good, and so Profit by them, that you may have the Benefits I wish you. Grown Weary with Writing, I put an End to this Book.

F I N I S.

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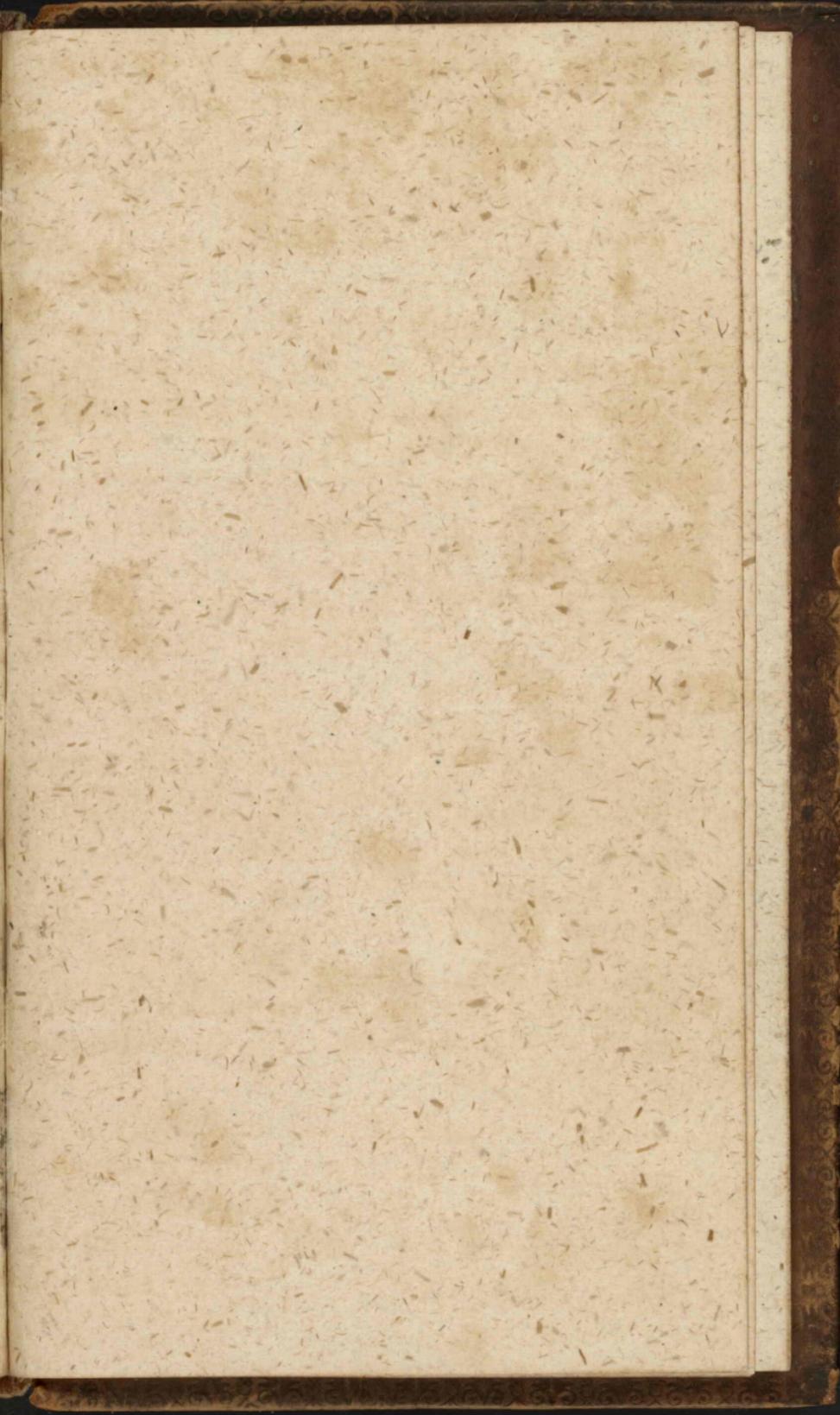
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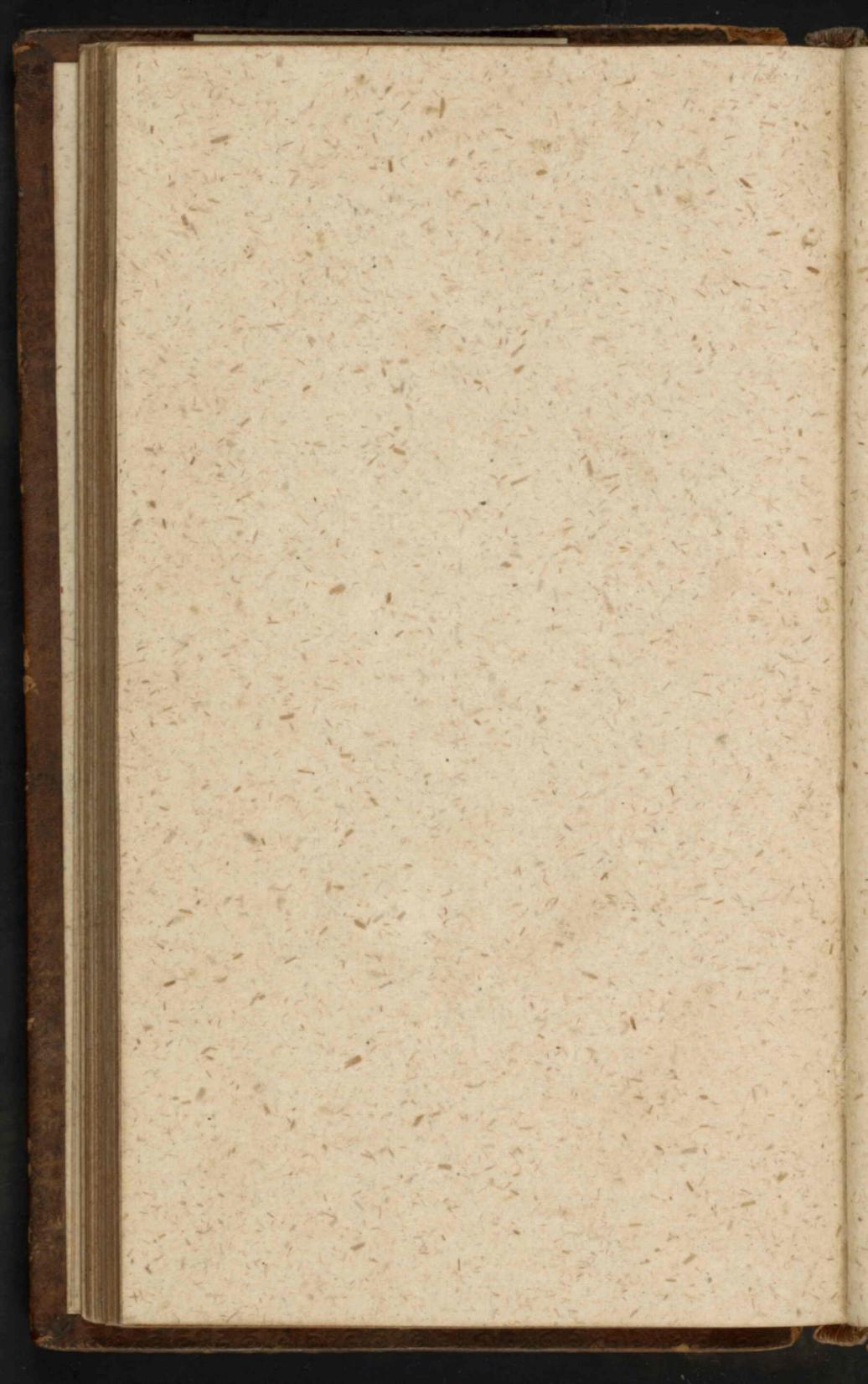
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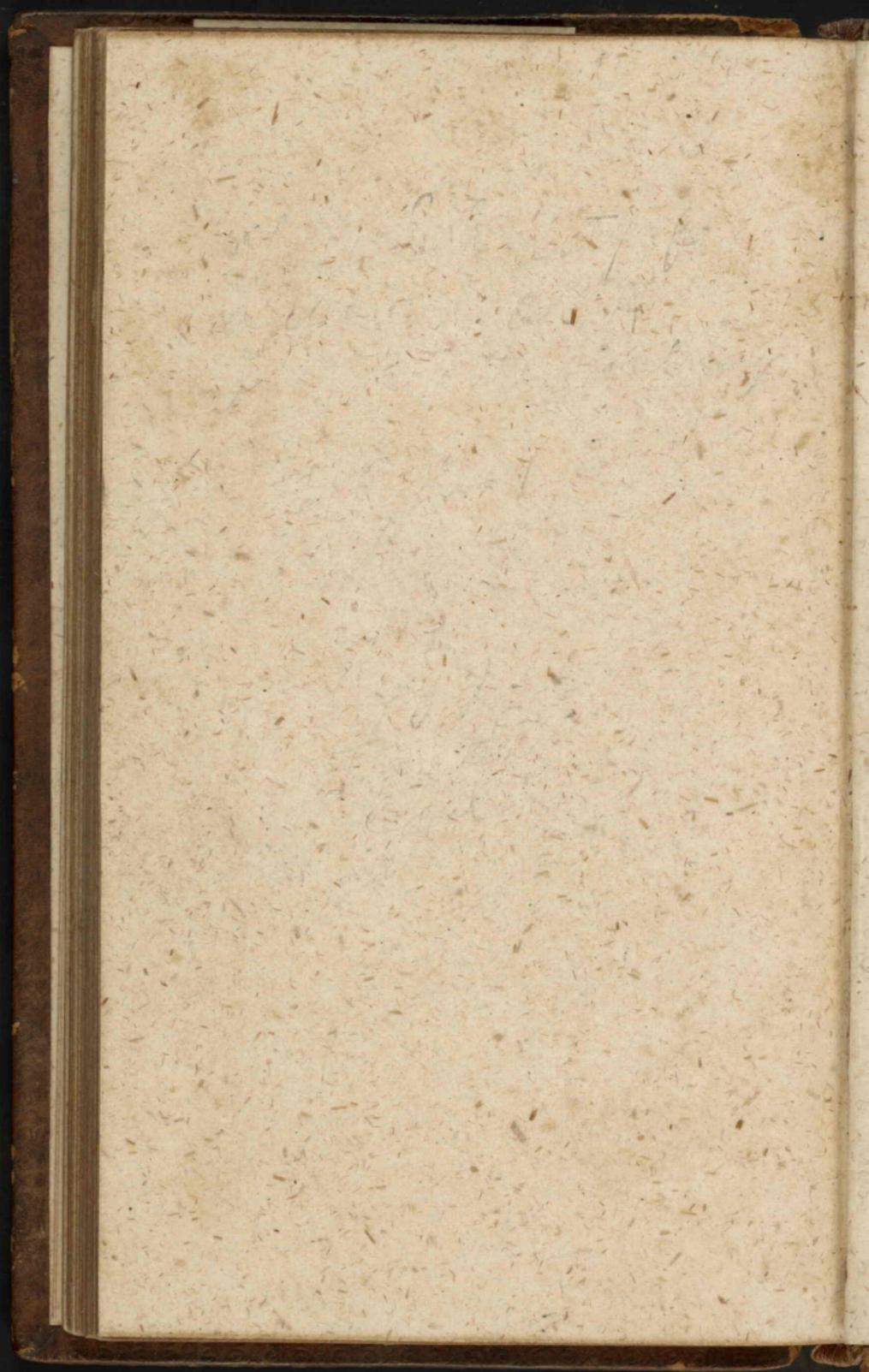
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