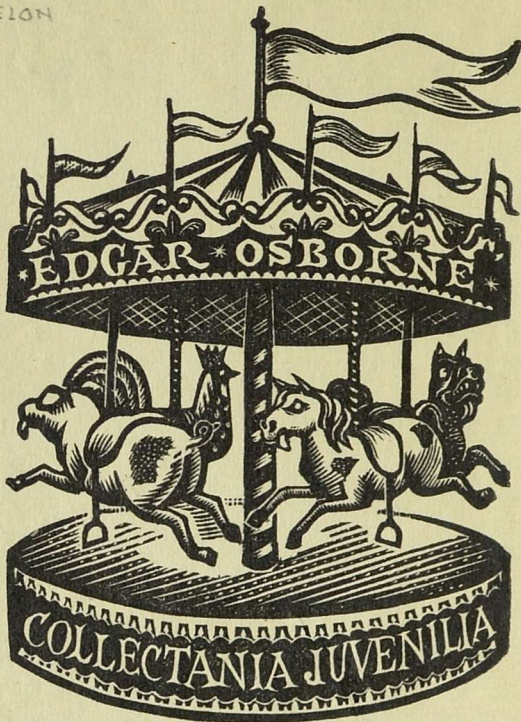
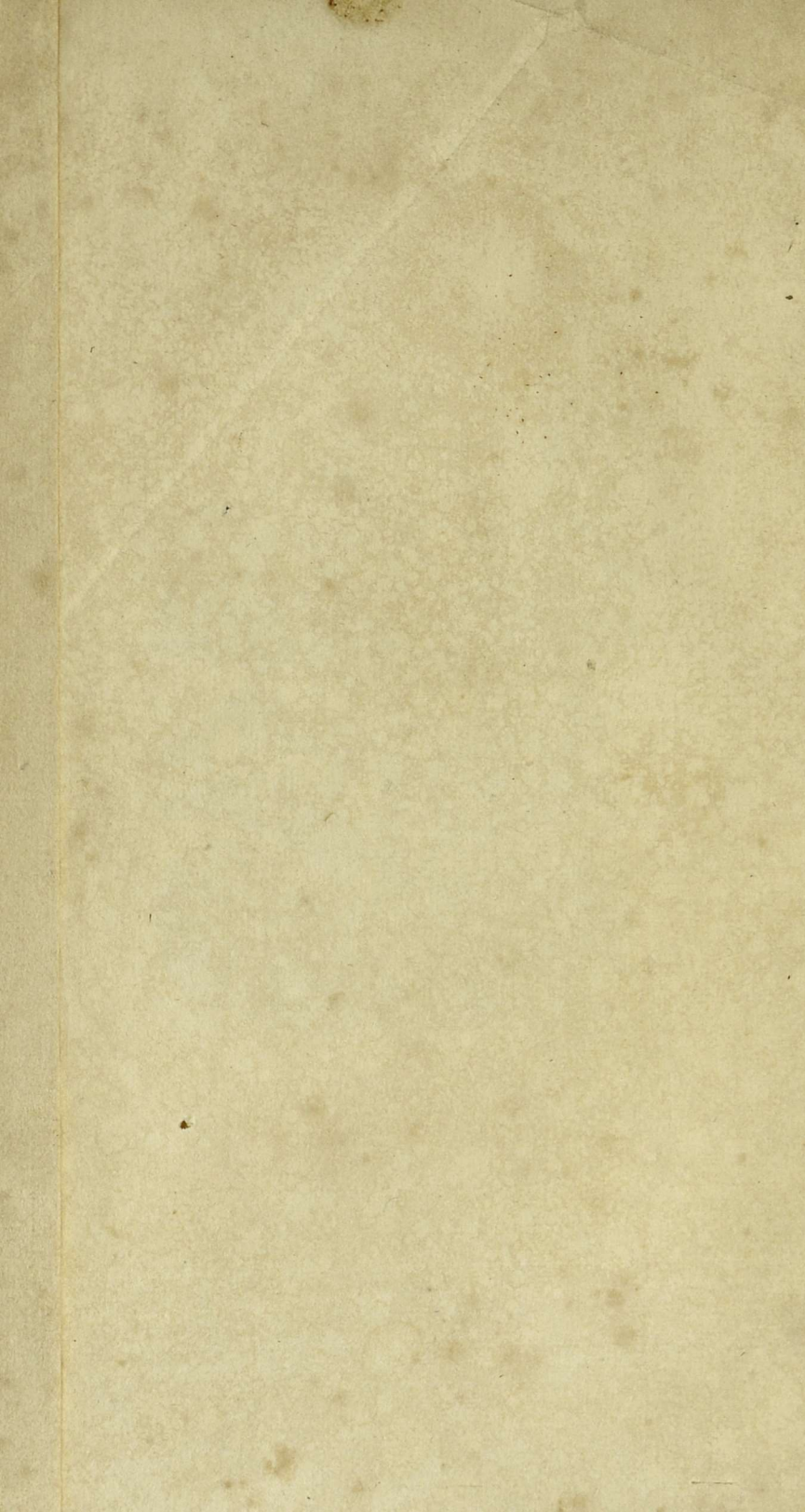




BT
FENELOH



II, 706-7



J. B. Le Gall
Par del Vicario

Maria Anquish



WISDOM is the Principal Thing. Solom.

Printed for I. Bowyer at the Rose, in Corner of S.^t Pauls Church Yard
in Ludgate Street.

F. K. inven.

M.F.^s Gucht Sculp.

INSTRUCTIONS
FOR THE
EDUCATION
OF A
DAUGHTER,

By the Author of
TELEMACHUS.

To which is added
A Small Tract of INSTRUCTIONS
for the Conduct of *Young Ladies*
of the Highest Rank.

WITH
Suitable Devotions
ANNEXED.

Done into *English*, and Revised by
Dr. *GEORGE HICKES.*

The Second Edition.

L O N D O N :

Printed for *Jonah Bowyer*, at the *Rose* in
Ludgate-street near *S. Paul's Church.* 1708

INSTRUMENTS

FOR THE

EDUCATION

OF

TEACHERS

AND
OF THE
METHODS
OF
TEACHING

AND

OF THE

EDUCATION
OF THE

CHILDREN

OF THE

UNITED STATES

T O H E R
G R A C E
The Duchess of
O R M O N D.



A D A M,

This little Book, which presents it self with all Humility to *Your Grace*, contains two Tracts, one of *Instructions* for the Education of Daughters in Families of *Quality*; and the other for the *Conduct* of Young Ladies of the First Rank.

A They

DEDICATION.

They are written by several Authors, and translated by two private Gentlemen, who know not one another; but I having the Happiness to be acquainted with them both, they severally desired me to read over their Translations, and if I approved them, to publish them under the Name of some Lady of great Honour, and exemplary Virtue, to make them better known, and more acceptable to the *English* World. I believe, *Madam*, that as there never was a better Book of Instructions to both sorts, so there never was an Age in *England*, wherein there was more need of them in an *English* Book; and I doubt not, but *Your Grace's* Illustrious Name and Approbation, will give it great Credit, and invite Ladies of all Ranks in *Great*
Bri-

DEDICATION.

Britain, especially those who are Matrons of Families, to read it with as much Diligence and Expectation, as a Book written upon two such useful Subjects, and by two such Authors, deserves to be read. The first of them, *Madam*, was written by the Author of *TELEMACHUS*, *Francis de Salignac de la Mothe Fenelon*, Archbishop of *Cambray*, who was Preceptor to the young Princes, the Royal Grandsons of the *French King*. He himself is a Person of noble Exrtaction, and of a great Soul, answerable to the Greatness of his Birth; and as he is of easy Accession, so in his Conversation he is sweet, affable, genteel, frank and generous, without affected State and Stiffness, and perfectly free from Pedantry and Disguise.

DEDICATION.

I had this Character of him from a Protestant Gentleman, who having Business in the French Flanders, out of Respect, more than Curiosity, went to wait upon him. The great Archbishop, tho' he knew his Character and Religion, tenderly embraced him, and treated him familiarly, as a Brother; and was so Unreserv'd and Open to him, as to tell him, he lived as a Prisoner in his own Palace, having none with whom he could freely communicate his Thoughts, about genuine and solid Matters of Divinity. The Cause of his Disgrace, was the Pique of a great Lady, joined with the Envy and Jealousy of some great Bishops, a Party of the Sorbonne, and the Concurrence of the Jesuits, who were interested against him. But the present Pope, who

DEDICATION.

who was no Stranger to his Worth, when Cardinal *Nouailles* was pushing for a Confirmation of the Decree against him, answered, That that great and good Man had sufficiently suffered already for his exceeding Love of God; and that the Bishops of *France* had not treated him as a Brother, but rather as an Enemy. But to say no more of this Reverend Bishop, his Character, *Madam*, is best learn'd from his Writings, particularly from this of *Education*, and his *Pastoral Letter*, which perhaps *Your Grace* may have heard is esteemed a Master-Piece of its kind, that creates a Veneration for him in the Minds of all that read it.

From the first of these Tracts, *Your Grace* will observe how much

D E D I C A T I O N.

he is disposed, were it in his Power, to reform whatever is amiss in the Church of which he is a Bishop. You'll find how he warns Ladies against Superstition in Religion, and declares against admitting any thing into Faith, or Practice, but what is warranted by the Gospel, and constant Approbation of the Church. You'll find he would have Children so manag'd, as to preserve themselves from all Abuses in outward Worship and Discipline, which he owns impossible to be done without going up to the very Original. He makes no mention of *Merit*, or *Supererogation*; nor are the Names of *Transubstantiation*, or *Purgatory*, found in his Book; and that young Ladies might not be abused by reading *Legends*, he would have them

DEDICATION.

them well cautioned against easily admitting Histories, or Accounts that are not well authoriz'd; and would not have them use such Devotions, as have been introduced (he certainly means in the *Church of Rome*) by an Indiscreet Zeal. He very discreetly points at the great Absurdity of having Prayers in an Unknown Tongue, by advising Ladies to learn *Latin*, that they may understand the Offices of the Church; And to form a true *Idea* of Religion betimes, He would have them taught, that the Rites and Ceremonies of Religion, are not Religion itself, which is chiefly seated in the Mind, where God is to be worshipped in Spirit and in Truth. He no where directs them to pray before Images, or to call upon Saints or Angels, or to

DEDICATION.

pray for the Dead, or to get Indulgences, or wear Relicks, or use Beads; and he so explains the Distinction between *Counsels* and *Precepts*, as to prevent all ill Consequences; asserting the former to be real *Precepts* under the Circumstances, with respect to which they were given. Thus much, *Madam*, I thought fit to say before-hand to *Your Grace*, of the first and chief Tract in this Book; and as for the other, it is so short, that I need say nothing more of it, but to tell *Your Grace* the Author's Name, who is *Monsieur de la Chetardy*, a Gentleman of the *French Court*, who wrote that Discourse, as I am informed, for the young Princess of *Nantes*, to whom it is dedicated.

DEDICATION.

MADAM,

After this Account of the excellent Treatises in this Book, I dare appeal to the World, if among all our noble *British* Ladies, I could have found a fitter Patroness for them, than *Your Grace*; and could I have given the Authors of them as true an Account of *You*, as I have given *Your Grace* of them, I doubt not, but they would have highly approved my Choice of a Patroness, and thought it as fit as any I could have made within this other lesser World of the *British* Isles. More particularly, *Madam*, as to the *Instructions for Education of Daughters*, to whom can an Author of such a Tract wish it rather Dedicated,

A 5 cated,

DEDICATION.

cated, than to a Lady, who had the happiness Her Self to be formed according to such Instructions by a Noble, Wise, and Religious Mother, and who also Educates her own Daughters by the same happy Rules? To whom can the great *Fenelon*, of Noble Birth, rather wish it could be inscribed, than to a Lady Born of one Princely Family, and Match'd into another? Or what Princesses Name could a Venerable Bishop wish were prefixed before his Book, to invite the Ladies of *Great Britain* to Read it, rather than of One, who upon Principle preserves a Veneration for the *Priesthood* in a Nation, where, to the great dishonour of God and reproach of Christianity, it is suffered to be exposed to Ignominy and Scorn;
and

DEDICATION.

and in common, without Distinction of Religions, to be Called, and Represented as *Priestcraft*.

Methinks, *Madam*, I hear the Noble and Learned, and Venerable Author of *Telemachus*, giving me Thanks for the Honour I have done his Name, in chusing a Patroness, in all Respects worthy of Him and his Book; and when *Your Grace* hath perused it, I am confident, *You* will not think it unworthy to have *Your* great Name shine in the Front of it; or deem it any Dishonour to have it transmitted in *English*, with his, to future Ages, and live with it after *You* are both dead, perhaps as long as *English* Letters shall last. But, *Madam*, besides these Reasons, which relate to the great *Archbishop*
of

DEDICATION.

of *Cambray*, the Glory of his Order in the *Gallican Church*, there are others, that terminate in my self; for which I presume to dedicate these little Tracts to *Your Grace*. I had the Happiness to have a particular Account of that glorious *Hero*, *Your noble Grandfather*, my *Lord Capel's* last Sufferings, and of his most Christian Preparations for them, from his *Confessary*, the late *Venerable Dr. Morley*, *Bishop of Winton*; and ever since have honour'd his Memory, as a Person to whom God gave, in most plentiful Measure, the Spirit of *Martyrdom*, as a *Christian*, and set forth as an Example to be followed in all Ages to come. I had the Honour to be well known to the *Duke of Beaufort* *Your Father*, and the *Marquis of*

Wor-

D E D I C A T I O N.

Worcester, Your eldest Brother; for whose Memory I think my self oblig'd, as long as I survive them, to preserve a particular Esteem. I have seen and admired, in *Your* Father's House, a *Prince-like* Grandeur of the *English* Peerage and Hospitality, adorned with a most wise, magnificent, orderly Oeconomy, fit for *Heroick* Imitation; and in particular, with Regular Hours set apart for Daily Prayers, which derived a venerable Lustre, as well as a Blessing, upon the whole Conduct, and Administration of his *Court-like* House. There, I cannot forbear to mention, how I have seen *Your Grace* behave your self, from the Beginning to the End of *Divine Service*, with all the genuine
Marks

DEDICATION.

Marks of true and serious Devotion, and the Remembrance of these, and other honourable Reflections, which relate to *You*, is the chief Reason, why I offer this small Volume to *Your* Patronage and Acceptance; thereby, *Madam*, to give my self an Occasion to testify, in the most Publick Manner I could, the great Honour I justly have for your *Illustrious* Person, and Family, to which *You* have been, and are a great Ornament, as well as a Blessing to your Own. And that both *Illustrious Houses*, that of which *You* are a Daughter, and that of which *You* are a Wife, may always flourish, and grow in Glory, by producing Men famous for Honour and Virtue in all
Ages,

DEDICATION.

Ages, unto the End of Time, is,
Madam, the most hearty Wish, and
Prayer of

Your GRACE'S

Most Obedient Servant,

Geo. Hickes.

DEDICATION

Agass, into the End of Time,
Madam, the most hearty Wishes and
Prayer of

JOM GRACE'S

Most Obedient Servant

Geo. Hickey

T O T H E

English Reader.

THE Telemachus of this Illu-
strous Author, having merited
such an Applause, as no less
than Twenty several Editions
of it in the Original French appeared
within a Year, as the Hague Edition of
MDCCLIII. by Adrian Moetiens wit-
nesses: It will be no such wonder, that
this other Piece also of His, being written
with such another Design upon the very
same Principles, should find a general Ac-
ceptation with all Persons of good Relish,
both Protestants and Roman Catho-
licks; notwithstanding they may not so per-
fectly both agree with every Maxim herein
laid down. It scarce came forth at Paris,
but, tho' it overturn'd all the former Me-
thods of Education, it gently forc'd its

To the English Reader.

own way into the best of the Families of France, against the strong Torrent of Opposition, both to the Author and This. From the Edition of Paris, (the Copies whereof were presently either Dispers'd, or Suppress'd,) it was with no little haste Reprinted in Holland; but without any Introduction of the Author, or any manner of Account of the Occasion, upon which it was first Written. All the World knows for whose Use the other Piece of Education was Originally Design'd: But it is not so generally known, that the Author had once a fair Prospect of being chief Almoner to the Duchess of Bourgogne, had he not been circumvented by the Intrigues of a certain great Court-Prelate; which might have given him as near Access to the Daughters of the Blood, as his other Post did to the Sons. And what a Reformation this might have produc'd, both in the Court, and the whole Kingdom, was but too evident to his Enemies; who were resolved by all Methods to crush him. Whether this were indeed, the true Occasion of his Writing this most excellent Treatise, or not, we will not determine: This at least is probable, that the Princesses of the Blood Royal were

To the English Reader.

no more forgotten by him, than the Princes; as may from the first Chapter appear.

The putting of it into an English Dress, was upon a particular Occasion, for the Private Use of a Noble Lady of great Piety and Wisdom, in the Educating of her Daughters; whose Name for some Reasons must be conceal'd under the Antiope of our Author. Both in the Titles and Numbers of the Chapters, there will be observed here some difference from the Original. The Tenth, it was found convenient to divide into Two, as Treating of quite different Subjects: The Fourteenth is Extracted chiefly from what is Written by him elsewhere; and in the other Chapters also, there are several Improvements from himself, as borrowed out of his other Writings. In the Eighth, there was a Necessity for altering the Method, that it might be accommodated more to the State of Religion as amongst Us: And being very large, it was thought fit to divide and digest it into Sections, under distinct Heads.

To the English Reader.

The other little Treatise which is joined to it, is able to speak for it self. It is made English by a worthy Gentleman, that is a perfect Stranger to him who did the Former, as well as the Author, of whom no more could be learnt, but his Name, and that he must be a very Accomplish'd Gentleman, and not tainted with either of the Extreames of Atheism, or Bigottry. If there appears in him any thing too much of the Courtier, it must be remembred that he writes not as an Archbishop, upon the Points of Faith and Worship, but as a Man of Quality to a great Lady, with whom he seems pretty intimately acquainted, upon the Points of Honour and external Conduct; whence he calls these his Reflections, The Idea of a Lady of Honour. It was, in the New Edition of Amsterdam, made to accompany that of my Lord Cambray: And it was thought fit, by those who were Consulted hereupon, that they should also both go together in the English; this Latter being a sort of a Supplement to the other.

To the English Reader.

To conclude, besides several Hints in the Postscript, there is added, for the rendering this Model yet more familiar and easie to be remembred; a Breviate of Instructions for a Mother or Governess, in conformity to it: Together with some suitable Devotions. After all, tho' the Principal Design be the Education of Ladies; yet the Method herein laid down, may, with a very little Alteration, serve for One Sex, as well as the Other.

T H E

T H E

CONTENTS.

Chap.	Page.
I. T H E Importance of the Education of Daughters.	1
II. The Inconveniences of the common Education.	7
III. The first Foundation of a right Education	13
IV. Of Imitation.	28
V. Indirect Instructions.	32
VI. The use of Histories for Children.	74
VII. How the Principles of Religion are to be Instilled.	87
Of the Distinction of Soul and Body.	92
Of Heaven.	117
Of the Resurrection.	122
Of the Scriptures.	127
VIII. Instructions for the Practical Part of Religion.	157
1. The Christians Rule and Pattern.	ibid.
2. Of the Divine Law.	161
3. Of Baptism.	166
4. Of Confirmation.	169f
	O

The CONTENTS.

Chap.	Page
5. <i>Of the Eucharist.</i>	173
6. <i>Of the Order of Penitents</i>	174
7. <i>Of the Visitation of the Sick.</i>	176
I. <i>Of Matrimony.</i>	177
9. <i>Of the Clergy.</i>	179
10. <i>Of Prayer.</i>	181
IX. <i>Remarks on several Faults.</i>	184
X. <i>Beauty and Ornaments.</i>	198
XI. <i>Wit and Delicacy.</i>	213
XII. <i>Houswifery and Neatness</i>	217
XIII. <i>Other Duties and Accomplishments.</i>	228
XIV. <i>Care of Health.</i>	255
XV. <i>Of Governesses.</i>	271
<i>The Conclusion.</i>	280
<i>The Character of a Virtuous Lady. By the same Author.</i>	284
<i>The Postscript, by the Translator. To Antiope.</i>	286
<i>Instructions for a Young Princess.</i>	295
1. <i>Piety, how necessary for a Lady of Honour.</i>	Sect. 1.
2. <i>Concern for her Reputation.</i>	2, 3
3. <i>Care of her Beauty.</i>	4, 5
4. <i>The true Prudence.</i>	6
5. <i>Against Coquettry.</i>	7
6. <i>Honour and Merit.</i>	8, 9
7. <i>Reading, and Choice of Books.</i>	10
8. <i>Complexion and Tempers.</i>	11, 12
9. <i>Love and Jealousie.</i>	14—27
10. <i>Good Breeding and Behaviour.</i>	27
11. <i>Self-Love and Partiality.</i>	28, 29
12. <i>The</i>	

The CONTENTS.

Chap.	Page
12. <i>The Court.</i>	30
13. <i>Curiosity and Revenge.</i>	31, 32, 33
14. <i>Gaming and Covetousness.</i>	34—38
15. <i>Gallantry and Complaisance.</i>	38
16. <i>The Benefit of Reflection.</i>	42—48
17. <i>Preparation for a Future State.</i>	48, 49
18. <i>Dying well Crowns All.</i>	50
<i>Instructions for a Governess.</i>	330
<i>A short Office for a Governess.</i>	338
<i>Prayers for a Young Lady, instructed after this Method.</i>	346
<i>A little Office, for two or more Ladies, under the same Governess.</i>	354
<i>Prayers for several together, or apart.</i>	362
<i>To Theodora</i>	365
<i>A Dialogue between Marietta and Theodora</i>	367

ERRATA.

Page 152. l. 12. r. *Could you indeed?* [346. l. 2. blot out by.

INSTRUCTIONS.
 FOR THE
 EDUCATION
 OF A
 DAUGHTER.

CHAPTER I.

*The Importance of the Education of
 Daughters.*

I. **T**HERE is nothing more neglected, than the Education of Daughters: it is often wholly determined by Custom and the Capricio's of Mothers, upon a supposition, that a small share of Instruction is due to this Sex. Whereas the Education of Sons, passes for one of the principal Affairs, with relation to the Publick

B

Good ;

Good ; and tho' there be generally as many Faults committed in this as in that of Daughters, we are however persuaded, that there is need of a great deal of Skill to carry it on with any Success. The most Ingenious Men are employ'd about giving Rules in this matter : What a number of Tutors and Masters of Sciences do we see? How much Expence for the Impression of Books ? for the Enquiries into Learning ? for the Methods of Teaching Languages ? for the Choice of Professors ? all these great Preparatives indeed have often more of Shew than Substance : But nevertheless, they show what an high Idea we have of the Education of Sons.

2. As for the Daughters, it is said, that there is no need they should be Learned ; Curiosity makes them vain and affected ; it is enough, they be one day able to govern their Families, and obey their Husbands with Submission. This seems confirm'd by the Experience we have of many Women, whom Learning has but made ridiculous : whereupon we think our
selves

selves in the right, when we blindly give up our Daughters to the Direction of ignorant and indiscreet Mothers.

3. It is true, there must be Caution, not to make them ridiculous. by making them learned, Women being ordinarily of a weaker, as well as more inquisitive Temper than Men; it's not proper to indulge their Vanity in this, or to engage 'em in Studies that may turn their Brains. As it is not their Business either to govern the State, or to make War, or to enter into the Ministry of things Sacred; so they need not be instructed in some sorts of Sciences, which appertain to these, as the Politicks, the Military Art, Law, Philosophy, and Divinity.

4. The most part even of Mechanical Arts, are not fit for them: they are made for moderate Exercises; their Bodies, as well as their Souls, are not so strong, or so robust, as those of Men. But in recompence, Nature has bestow'd upon them Industry, Neatness, and Oeconomy, for an easy Employment within doors. B 2 5.

5. But what is the Consequence of this natural Weakness of Women? The more weak they are, sure the more important it is to fortify them. Have they not Duties to perform, even such Duties as are the Foundation of Human Life? Is it not they who either ruine or maintain Families, who have the direction of all Domestick Affairs, and who consequently decide the greatest Concerns of all Mankind? Hereby they have the principal part in the good or evil Manners of almost all the World. A judicious Woman that is diligent and religious, is the very Soul of a great House: She gives order for the good things of this Life, and for those too of Eternity. Men themselves, who have all the Authority in Publick, cannot yet by their Deliberations establish any effectual Good, without the concurring assistance of Women to put them in execution.

6. The World, we must consider, is not a mere Phantom; 'tis the Aggregate of all particular Families; and who is there that can civilize or refine them

them with an exacter Care than Women? who, besides their natural Authority and their continual Attendance in their Houses, have the Advantage of being by Nature careful, attentive to Particulars, industrious, insinuating and persuasive. And how can the Men ever hope for any Content in Life, if their strictest Friendship and Alliance, which is that of Marriage, be turned into Bitterness? and as for the Children, which in the next Age are to constitute all Mankind, what will they come to, if their Mothers spoil them in their very first Years?

7. Thus have you here the Employments and Duties of Women, which are hardly less important to the *Publick* than those of Men; since they have a House to govern; a Husband and Children who depend upon them, the one for his Happiness, the other for their Education. To which you may add, that Virtue is no less the Business of this, than of the other Sex. But laying aside the Good or Ill, which they might do to the *Publick*, still they are the one half of Mankind redeemed

by the precious Blood of *Jesus Christ*, and designed to Eternal Life.

8. Lastly, besides the Good which Women may do, when they are well brought up; we are also to consider the Evil they cause in the World, when they want that Education which tinctures them with true and solid Virtue. For 'tis certain, that the bad Education of Women, doth generally even more Mischief than that of Men; since the Vices of Men proceed, most an end, either from the Ill Education which they received at first of their Mothers, or else from the Passions which other Women inspire into them in a riper Age.

9. In a word, what Intrigues occur to us in History? what Subversion of Laws and Manners? what bloody Wars? what Innovations in Religion? what Revolutions in State have been all caused merely or chiefly by the Irregularities of Women! And thus it appears, that there is a Necessity for a right Education of Daughters; the *Means* of which we are now to enquire after, so soon as we shall have
first.

first shewn the Inconveniences of the Common Method.

C H A P. II.

The Inconveniences of the Common Education.

I. **T**HE Ignorance of a Young Woman is the cause she is commonly so Burdensome to her self, and knows not how to spend her time Innocently. For after she is come to an Age of Discretion, without having ever applied her self once to solid Matters, she can then have no manner of relish or esteem for 'em : Whatever is Serious hence appears to her Sad; Sobriety with her is Melancholy ; and whatever requires a continued Attention is Toilsome. The Bent to Pleasures, which is strong in Youth, the Example of Persons of the same Age, and the same Rank, who are wholly taken up with Triffes and Amusements ; and in short, every thing she meets with, serves to make her dread

an orderly and a laborious Life. In this early Age she wants both Experience and Authority to govern, or inspect any thing in her Parents House: neither is she sensible of the importance of applying her self to it; at least if her Mother do not take special care to make her observe it in every Punctilio. If she be a Person of Quality, there is more Danger still; she is exempted from the Labour of her Hands; she will work therefore not above an Hour or thereabouts in a Day; this she will do perhaps, but without knowing for what End; for it may be, she has heard it said, but cannot tell why, that it is Honourable for a Lady to Work. Whence often this will be but a Shew, since she will never use her self to any continued and regular Labour.

2. In this Condition what is there to be done with her? She is not a little tormented, and discouraged with the Company of a Mother, who still observes her; who is ever chiding her, and thinks she brings her up well enough, if she pardon her in nothing; who

who is starch'd before her, who makes her undergo all her Humours; and who always appears to her as one born down with all the Cares and Burthens of the Family; She has also round about her flattering Companions and Servants, who seeking to insinuate themselves by mean and dangerous Compliances, will be sure to go along with all her Fancies, to wheedle her, and entertain her with whatever may either take off, or at least abate her relish for what is Good. Thus Piety is made to appear to her a melancholy Employment, and such a Rule of Life as is an Enemy to all Pleasure. What then can she, poor Soul, employ her self about? Nothing for certain that is Profitable, nothing that is Honourable. So that this want of Application turns at length, in her, into an inveterate and incurable Habit.

3. In the mean while behold a vast empty space, which there is little or no hope to get ever filled with solid Matters. Therefore frivolous and impertinent ones take their Place. In

in this idle State a Maid gives her self up to Sloth; and Sloth, which is a Weakness or Sickness of the Soul, is an inexhaustible Spring of Discontents. She uses her self to sleep one third part more than would be needful to preserve Health. This long Sleep serves but to soften her, and to weaken her Constitution, and also exposes her the more to the Assaults of Carnal Affections; whereas moderate Rest, accompanied with an orderly Exercise, and Labour, renders a Person Gay, Vigorous and Robust; which constitutes without doubt the true Perfection of the Body, without mentioning the Advantages that accrue beside hence to the Mind.

4. This Softness and Idleness in the young Ladies, being join'd commonly with Ignorance; there arises hence a pernicious Eagerness after Diversions and Sights. It is this also that excites in 'em an indiscreet and insatiable Curiosity.

5. Persons instructed and busied in serious Matters, have ordinarily but a moderate Curiosity. That which
they

they know gives them a Contempt for a great many things they know not; they see not only the Usefulness, but even the Ridiculousness of the most part of things, which narrow Souls, such as either know nothing, or can do nothing, are transported with.

6. But, on the contrary, Young Persons, and Women especially, without Instruction and Application, have always a roving Imagination. For want of solid Nourishment, their Curiosity violently turns them toward vain and dangerous Objects. Such as have a little Capacity, are in danger to set up for Wits; they read, for this, all the Books that may feed their Vanity; they are extremely affected with Romances, with Plays, with the Relations of Chimerical Adventures, in which profane Love bears a mighty share; they fill their Minds with empty Notions; and using themselves to the magnificent Language of Heroes, or Heroines, in Romances, they spoil themselves hereby for Converse in the World: For all these fine airy Sentiments, these generous Passions, these
strange

strange Adventures, which the Author of the Romance, or Play, hath invented merely for Pleasure, bear no sort of proportion, either to the true *Motives*, which are generally the Springs of our Actions in the World, and upon which our Affairs do turn: Or to the *Mistakes*, which are commonly met with in all what is here undertaken.

7. A poor raw Girl, whose Head is fill'd with the moving and surprizing strains, which have charm'd her in her Reading, is astonish'd not to find in the World real Persons, who may answer to these Romantick Heroes. Fain would she live like those imaginary Princeesses, who are in the Romances, that is, always Charming, always Adored, always above all kind of Want: What a Disgust must it be then for her to descend from this Heroical state down to the meanest parts and Offices of Housewifry.

8. Some carry their Curiosity yet much further still, and set themselves even to decide matters of Religion, tho' they be not at all capable of the Employment

Employment. But such as have not largeness or extent of Mind enough for these higher Curiosities, have yet others, which are more adapted to their Capacity; these long impatiently to know what is said or what is done; they can give Attention perhaps to a Song, to an Intrigue, or to News; they love to receive Letters, and long to read those which others receive; they are impatient to have all told them, and they are as desirous to tell all; they are Vain, and Vanity makes them talk a great deal: They are Fickle, and Fickleness hinders those Reflections which might often oblige them to bridle their Tongues.

C H A P. III.

The First Foundations of a Right Education.

I. **N**OW to remedy all these Mischiefs, it is a great Advantage to be able to begin the Education of Women from their most tender Infancy;

Infancy; since this first Age, which is given up to indiscreet, and sometimes even to disorderly Women, is yet that wherein the deepest Impressions are made, and which by Consequence has a very great Influence upon all the rest of their Lives.

2. Before Children are able perfectly to speak, they may be prepared for Instruction. It will be thought perhaps that in this I have said too much: But to convince you hereof, you need only consider what the Infant doth who is not able to speak as yet. It learns a Language, for Instance, which it shall speak in a very short time more exactly and fluently, than the Learned can speak the dead Languages, which they have studied with so much Labour in a riper Age. Now, what is the learning of a Language think ye? It is not only to place in our Memories a great number of Words; but it is also, saith St. *Austin*, to observe the Sense of each of those Words in particular. *The Child*, saith he, *amidst its Cries and Plays, observes of what Object this or that Word is the*
Sign.

sign; which is done sometimes by considering the Natural Motions of the Bodies, or of those other things which exhibit the Object that is mentioned; sometimes by being struck by the frequent Repetition of the same Word to signify the same Object. It is true that the Temperament of Childrens Brains gives them an admirable Facility for the Impression of these Images. But then what Attention of Mind is required to distinguish them, and to fix them every one to its proper Object?

3. Consider also, how the Children even at this Age, seek to go to those who flatter them, and shun those who lay any Constraint upon them; how they know how to Cry, or to hold their Peace, in order to have what they desire; and how they already have some Cunning and Jealousy: *I have seen, saith the same St. Austin, a Child that could not speak jealous, who with a pale Countenance and fierce Eyes looked upon the Child that suck-ed with it.*

4. We may therefore well reckon upon it, that Children do know then more than is ordinarily imagin'd:
Thus

Thus you may give them by Words, which shall be assisted with certain Tones and Gestures, an Inclination to be with Persons of an Honourable and Virtuous Character, whom they see; rather than with the looser sort, whom otherwise they might be in danger of falling in Love with. Thus may you too by the very different Airs of your Countenance, and by the Tone of your Voice, represent to them with Horrour those Persons whom they have seen in a Rage, or any other Disorder: and may take the softest Tones with the sereneest Countenance, to represent to them with Admiration whatever they have seen that is Wise, Good and Modest.

5. I instance not in these small Matters, as if they were great ones. But these remote Dispositions however, are beginnings which ought not to be neglected altogether; and this manner of influencing Children betimes, hath insensible Consequences toward the facilitating afterwards their Education.

6. If any doubt yet of the Power which

which these first Prejudices of Childhood have over Persons when they are grown up, such need but consider how the Remembrance of what was beloved in Childhood, is still fresh and affecting in our riper Age. If instead therefore of giving Children vain fears of Fairies and Ghosts, which weaken their Brains (while as yet they are very tender) by too strong Commotions; And instead of letting 'em follow the Imaginations of their Nurses, as to what things they are either to love or shun; we did strive to give them always a pleasing Idea of Good, and a frightful one of Evil: This reasonable Prejudice, or rather Pre-
ingagement, would very much facilitate to these hereafter the Practice of all manner of Virtues. Whereas now on the contrary, they have but a melancholy Idea given them of forsaking the World for Christ's sake; a Clergy-Man is usually represented to 'em under no desirable Figure; Death is not mention'd, unless it be to affright 'em; they have Tales also told of those that are Dead, coming
again

again in the Night in hideous Shapes: All which turns to no other end, but to make her Soul weak and timorous, and to prepossess it against better and more solid Matters.

7. It is very expedient in the First Years of Childhood to manage well the Child's Health, to sweeten the Blood by the choice of Food, and by the *Regimen* of a plain wholesome Diet. You must so order her Meals, as she may very near keep always to the same Hours, may eat in Proportion to her Need, may observe the easy and kindly Dictates of Nature, and wait the set times and orders; because to do otherwise, is to load the Stomach before the Digestion be finished. Nor ought she to eat of high Sauces, or Bits which excite an Appetite where there is no need, and cause a disrelishing of those Victuals that are most proper for Health. And lastly, you are to take heed she be not serv'd with too many different Dishes at once; because the Variety of these, coming so one upon another, maintains still the Appetite, after the true
Ends

Ends of Eating are satisfied. But of all this we may hereafter speak more Particularly.

8. It is likewise of very great importance, to let her Organs first strengthen, and gather Vigour, before you load her too much with Instruction. And should she be even impatient to learn, yet be not over forward for this end; 'tis also good to avoid all that may any wise kindle the Passions, or that may excite or cherish in her violent Desires; and gently to accustom her to want those things, for which she may happen to testify too great an Eagerness; give her to see that she can never hope to obtain the things so longed after by her. Begin early thus to harden her for Disappointments, to moderate her Desires and Affections, and to render her easy to bear Refusals: Which in the future Course of her Life will be of the highest Consequence to her: and therefore when you refuse her any thing she too violently desires, be sure to encourage her when she takes it quietly, and gratify her with somewhat Better in the stead of it.

9. Thus, tho the Childrens Nature be not very promising, they may yet be render'd Docil, Patient, Firm, Gay, and Contented; whereas, if we neglect this first Age, they become passionate and unquiet for their whole Life after; their Blood burns within them; their Spirits are inflam'd; Habits grow insensibly, which are hardly ever to be rooted out; for the Body being yet tender, and the Soul free from any Inclination to any Object, they are quietly bent towards Evil. And thus there is made in them a kind of second *Original Sin*; which is the Spring of a thousand Disorders, as they grow up to Womens Estate.

10. As soon as they come to an Age, wherein their Reason begins to appear, all the Words spoken to them should tend to the making them in love with Truth, and to the inspiring them with the Contempt of all Dissimulation. Hence you ought not to make use of any Cheat, or Trick, in order to pacify them, or to persuade them to that which you desire. For hereby they learn, that Craftiness, which

which they never after forget; they must therefore, as much as is possible, be led by plain Reason, not by Subtility.

11. But let us examine a little more nearly the Estate and Capacity of Children, that we may more particularly see what is proper for them. The substance of their Brain is soft and tender, and it hardens every day; as for their Souls, they at first know nothing, every thing is New to them. This Softness in the Brain causes every thing to be easily imprinted in it: and the surprize of Novelty makes them very apt to Admire, and to be mighty Inquisitive. It is also true, that this Moisture and this Softness of the Brain, being joined with a great Heat, do give it a facil and continual Motion; whence proceeds that continual Agitation of Children, who are no more able to fix their Minds on any one Object, than their Bodies in any certain Place.

12. On the other side, Children understand not yet how to Think, or to Do any thing *of themselves*; whence they

they observe all, and speak but little, except where, by the Fault of the Parents or those about them, they are used to speak a great deal; which is carefully to be taken heed of. The Pleasure oftentimes which we desire to take in brisk lively Children, spoils them; for we accustom them to venture at every thing that comes into their Mind, and to speak concerning things of which they have as yet no distinct Knowledge; whence all their Life after, the Habit of Judging with Precipitation continues, and they are used to speak of things, of which they have not any clear Idea's; which is a very pernicious Temper.

13. This Satisfaction which we generally take in Children, produces also another very deplorable Effect: For they perceive that they are look'd upon with Delight, that every thing they do is observ'd, and that what they speak is heard with Pleasure: And hereby they accustom themselves to an Opinion, that all People must needs be taken with them.

14. During this Age wherein they
are

are so applauded, and have not as yet experienc'd any Contradiction, they commonly conceive Chimerical Hopes, which make way for infinite Disappointments, in the whole Course of their Life that is to come. Thus I have seen Children who have thought that People were speaking of them as often as they have spoken in Secret; because they had observed they had often done so. They fancied, there was nothing in themselves; but what was extraordinary and admirable. Care therefore is so to be taken of Children, as not to let them discern that we admire them, or think much on them. Make them see that 'tis purely out of Kindness, and the need they are in of being redress'd and help'd, that you are mindful of their Conduct; not out of any Admirati-
on of their Parts. Be not over hasty; but rather be contented to form them by little and little, as Occasions naturally fall in; nay tho' it were in your Power, very much to advance and forward the Understanding of a Child, without over much straining
and

and pressing it, you ought yet to be afraid of doing it; because the danger of Vanity and Presumption which might then arise, is always greater than the Fruit of these early Educations which make so much Noise.

15. You must be contented to follow and help Nature; Children, who know but a little, must not be encourag'd to speak much; But as they are Ignorant of a great many things, so have they a great many Questions to ask about them, in which they are not to be disheartned, but must have plain and precise Answers given them: and sometimes it would be well to add some little Comparisons to render those Expositions you give them more Sensible. If they judge of any Matter without well understanding it, they must be perplex'd with some new Question, to make them by this means sensible of their Fault and Folly, yet without confounding them quite: At the same time you must make them perceive (not by wide or strain'd Commendations, but) by some real Mark of Esteem, that you approve of them

them much better when they doubt, and ask what they know not, than when they give their Judgment positively, tho they are in the right. This is the true Method of instilling into their Minds a true Modesty and Politeness, and a great Contempt for those Contests and Disputes, so common among young Persons, as soon as their Understanding begins to enlarge it self.

16. Now, as soon as it appears that their Reason hath made some Progress, this Experiment may be made use of to fore-arm them against Pride and Presumption; “ You see, say
“ you, that you understand more
“ now than you did a year since.
“ Within a year more you shall see
“ and understand other things, which
“ you are not capable of seeing and
“ understanding at this time: If the
“ last year you had undertook to
“ judge of those things you now un-
“ derstand, and were ignorant of them,
“ you would certainly have made a
“ wrong Judgment. You would have
“ done your self a great Injury in pre-
tending

“ tending to understand what was be-
 “ yond your Capacity. It is the same
 “ at this time, with Relation to those
 “ things you are not yet acquainted
 “ with. You will one Day see how
 “ your present Judgments are short
 “ and imperfect. In the mean while
 “ therefore trust to the Judgment of
 “ Persons, who judge as you will judge
 “ your self, when you shall have their
 “ Age, and their Experience.

17. The Curiosity of Children is a
 propension of Nature, which goes as
 it were to meet Instruction; fail not
 to make good use of it. For Exam-
 ple, if in the Country they see a Mill,
 and would know what it is; you
 must explain to them how the Food
 with which we are nourished is pre-
 pared. If they perceive Reapers, you
 must make them understand what
 they are a doing; How Corn is sowed,
 and how it multiplies in the Earth.
 In the Town they see Shops where
 severall Arts are exercised, and where
 divers Merchandizes are Sold. You
 must never be wearied with their De-
 mands: These are the *Openings* or *Over-*
tures

tures which Nature offers you for facilitating their Instruction: Let them see you take Pleasure in 'em; so hereby you will insensibly teach them how all things are done which are serviceable to Men, or Women, and upon which Commerce turns. Thus by little and little, without any particular study, they will come to understand the good manner of making or ordering all those things which are for their own use, and the just Price of each of 'em; which is the true Foundation of Good Housewifery. The Knowledge of these things is principally necessary for the Female Sex; tho' indeed it ought not to be despised by any, since all People ought to take care not to be cheated in their Expences, and Wise Management is no less commendable in one, than the other Sex.

C H A P. IV.

Of Imitation.

THE Ignorance of Children, in whose Brain nothing is yet imprinted, and who have not as yet attain'd to any Habits, renders them pliable, and consequently inclinable to *Imitate* whatever they see; wherefore it is a thing of the highest Consequence not to present before them any other than the best Patterns for Imitation. You must not suffer any to be about 'em, or come near 'em, but such whose Examples are useful, and proper for them to follow. But as it is not possible but they should, notwithstanding all the Precautions that can be taken, see a great many irregular Things and Actions, you must begin betimes to make them hereupon observe the Impertinence and Madness of certain vicious and unreasonable Persons, whose Reputation is thereby utterly lost: You must shew them now such a one, for instance,

is despised, and worthy truly so to be; how another is made wretched, because she gives up her self to her Passions, and neglecting to cultivate her Reason; and how a third is fear'd and shun'd by every one, because of her being known to be of a dangerous and intriguing disposition.

2. Thus you may, without using them to Ridicule, form in them an exact Relish, and make them sensible of true Decencies: Neither ought you wholly to forbear acquainting them, in general, with the notice of certain Defects, even in Good Persons; tho' it may be fear'd their Eyes should hereby be open to discover the Weaknesses of such whom they ought to have a Reverence for. For besides that 'tis not to be expected (nor is it at all just) to keep them in Ignorance of the true Rules hereupon; the surest Means of holding them in their Duty, is, by Reason to persuade them that they must bear with each others Defects and Infirmities; that they ought not to judge of them rashly; that these appear often greater

C 3

than

than in reality they are; that they are generally balanc'd with some advantageous Qualities or other; and that nothing being in this World perfect, that ought to be esteem'd which has the least of Imperfection. But lastly, Tho' there be no need of making use of such Instructions as these, but in case of Extremity; yet it's necessary always to season them with true Principles, and to preserve them discreetly from Imitating the Ill which they have continually before their Eyes.

3. You must above all strictly hinder them from Acting ridiculous Persons, or Mimicking the Defects of any whatever. For these Comical Fashions, and Apish Tricks, have something in them very mean, the which is altogether contrary to worthy Principles. And 'tis to be fear'd Children may take to them by reason both of the Warmth of their Imagination, and the Volubility of their Bodies joined to their Briskness; which makes them easily put on all sorts of Forms, to represent what they see is Ridiculous.

4. This Faculty now which is in Children, is produsive of a vast number of Evils, if they are once deliver'd up to such as are not only without Virtue, but who scarce so much as endeavour to hide their Vices from them. They learn quickly either to conform themselves to what they see in these, or else by Mimical Postures to jeer and ridicule what pleases 'em not. God surely implanted this propensity in them for a quite contrary end: It was, that they might be able more easily to conform themselves to the *Good* that is set before them. Often hence one had need do no more, than just to let them see in Another, that which one would have Them do: And this because an *Indirect* and Insinuating Way of teaching them their Duty, being well manag'd, is commonly the most successful and effectual.

C H A P. V.

Indirect Instructions.

IT is hence my Opinion, that it would be well for Parents, and all that have the Charge of Children, particularly of Girls, to make frequent use of these *indirect Instructions*, they being not so tiresome as set Lessons, and Remonstrances. Nay, were it but to awaken their Attention to the *Examples* which we give them, or to the *Rules* we would set them, there can be no Method invented half so taking with them as this.

2. After this manner a Person may in their Presence ask of another, *why do you this?* and the other may answer, I do it for such, or such, a Reason. For instance, *why have you confess'd your Fault?* " It is because I
 " should have committed a much
 " greater one in cowardly denying
 " it by a Lie; or, Because nothing
 " is handsomer, or more praise-wor-
 " thy, than to say frankly, *I was in*
 " *the*

“ *the wrong.* Whereupon let the first Person then commend the other for this Ingenuity, in so accusing him or her self; but Care is to be taken that this be done without any sort of Affectation: For Children are a great deal more penetrating than we think: And as soon as they but perceive any Cunning, or Artifice, in those who govern them, they presently fling off the Simplicity, and the Confidence, which are natural to them.

3. We have observed, that the Brains of Children are both hot and moist; which causes in them a continual Motion; their Softness doth not only make all things to be easily Imprinted, but the Images also of all sensible Objects to be here very fresh and strong. So then it is requisite to make haste to write in their Heads, while the Characters may be there easily form'd. But choice is to be made of the Images, which you design therein to engrave; for in so small and precious a Cabinet as this, ought no other but exquisite things to be placed; it must always be remember'd that at

this Age you must not instil into their Minds any thing but what you desire to last there for their whole Life. The first Images, Engraven while the Brain is soft, and hath yet nothing Written upon it, are the deepest; and they harden proportionably as Age dries the Brain; consequently they become undefaceable with time: Hence it is that when we are Old, we distinctly remember many things done in our Youth at ever so great a distance, whereas we do not near so well retain those which we saw, or experienc'd, in our riper Age; because the Traces of these latter were made in the Brain, at the time in which it was already dried, and filled with other Images.

4. For are there not those who daily argue much after this rate? “ I have
“ learnt now my Track; I am so, or
“ so, accusom'd; I am too Old now
“ to change; I was bred up in this
“ way. When we hear such kind of Reasonings as these from others, we are indeed shock'd, and cannot so easily, or rather blindly, submit our Minds to them: Though it be true, that at
the

the same time we Reason after no better a manner our selves ; and perceive it not. Find we not a singular Pleasure in recalling the Images of our Youth? The strongest Inclinations, are they not those which were taken up by us in this Age? And proves not all this, that the very first Impressions, and the earliest Habits, are still the most durable?

5. But if Childhood be adapted for the Engraving of Images in the Brain, it must be acknowledg'd that it is not altogether so for the regular disposal of them, or for Reasoning. For as much as the moisture of it which renders the Impressions easie, does, by being join'd with too great an Heat, make a sort of Agitation ; which hinders all continued Application, and breaks the Series of Rational Deductions.

6. A Child's Brain is like to a lighted Torch put in a place expos'd to the Air and Weather ; the Light of which always blazes here and there as the Wind drives it: The Child thus makes you a Question ; and before you can
have

have answer'd her, her Eyes perhaps are toss'd up toward the Cieling, she is counting all the Figures that are there Painted, or all the Panes of Glafs which are in the Windows: If you go to bring her back to her first Object, you torment her as if you held her in Prison: So that you ought with great Care to manage the Organs of Children, and particularly Daughters, till they be strengthned: To such Questions as are put to you by them, make them ready and apt Answers; and never hinder them from making as many as they please. Do you but keep up their Curiosity, and make in their Memory a Collection of good Materials; the time will come when they will be able to adjust them together of themselves, and when, the Brain having more consistence, they will reason more Logically: In the mean while all you have to do is to set them aright, when they are out in their Reasoning; and to make them sensible, without too much Frowardness, as occasion offers it self only, what it is to draw a true Consequence.

7. Suffer therefore Children to play, and endeavour to mix Instruction with their Sport; so that Wisdom may not be discover'd to them but by Intervals, and with a smiling Countenance. And have a care of wearying them, or disgusting them with an indiscreet Exactness.

8. If they once frame to themselves a sad and melancholy Idea of Virtue, all is then as good as lost upon them. And if Licentiousness and a disorderly Life are presented to them in a pleasing Shape, it is no wonder if they Embrace the same; you will then labour to no purpose. Wherefore never let mean and base Spirits, and such as are themselves under no Rule, come near them to flatter them. We are used to love the Manners and Opinions of those Persons whom we respect: And the Pleasure we take in the Company of the Profligate, makes us by degrees even to esteem what we find in them, tho' never so contemptible.

9. Now to make Children delighted with the Vertuous, you must teach
'em

'em to observe whatever these have in them that is either Lovely, or Useful, or Honourable; as their Sincerity, their Modesty, their Fidelity, their Discretion; but above all their Piety, which is the Ground of all the rest.

10. If of this number there be any yet who have something in them that may be offensive, (as it indeed often happens) you will then do well to tell 'em, "That Piety doth not cause these Defects; which if perfect it expels, or at leastwise sweetens, and makes tolerable. But after all you need not, nay you must not, be over-stiff in making Children relish certain Pious Persons who have a disrelishing Outside.

11. Tho' you should watch over your self very carefully, not to let any thing be seen in your Behaviour but what is good; expect not that the Child shall be able to discover no Fault in you; who will often perceive even your lightest ones. Thus *St. Austin* informs us how from his Childhood he observed the Vanity of his Tutors.

Now

Now that which is best, and most important for you to do in this case, is to know your self your own Faults, which the Child will know as well as you, and to cause some sincere Friends charitably to Advertise you of them.

12. It is ordinary with those who govern Children, to pardon little or nothing in them, and every thing in themselves. This stirs up in Children a Spirit of Censoriousness and Spite; so that when they have but seen any Fault committed by those who have the Tuition over them, they are presently ravish'd at it, as thinking they have found matter enough to recriminate.

13. Avoid therefore this inconvenience: Be not afraid to speak of the Defects which are visible in you; and of the Faults which may have escap'd you in the Child's Presence: If she be capable of understanding Reason about it, tell her you will give her an Example of correcting her Faults, by correcting your own. Hereby you will have, even from your very Imperfections, wherewith to instruct, and to edifie, the Child; and where-
with

with to encourage her for her Amendment; you will avoid too the Contempt, and the Disgust which your Failings might else have given her as to your Person.

14. At the same time, you must seek all means of making those things pleasant to the Child, which you require from her. Have you any thing that is troublesome which you would propose, give her to understand that the Pains will be soon follow'd with Pleasure; shew her always the *Usefulness* of the things you teach her; make her see their Advantage and Use, with relation to the Commerce of the World, and the Duties of particular Conditions: Without this, Study appears to Children an abstracted, barren, and thorny Labour; to what serves it, say they in themselves, to learn all these things, which never come into Conversation, and which have no kind of Respect to whatever we are obliged to do? It is therefore necessary to give Children the Reasons of all that is taught them: "This is, you may tell them, to put you
" into

“ into a Condition of doing Well what
“ you are hereafter to do; this is to
“ form your Judgment; this is to ac-
“ custom you to Reason justly upon
“ all the Affairs of Life. It is al-
ways necessary to shew them some
solid and pleasing End, which may be
able to support them thro’ their La-
bour: And never pretend to subdue
them by dry and absolute Authority.

15. According as their Reason shall
increase, so is it requisite to reason
more and more with them about the
great Need and Usefulness of Educa-
tion; to let them see they are not to fol-
low all their own Thoughts; to teach
’em how they are to profit by ’em after
the best manner; to make their true E-
state appear to them; to try and form,
their Judgment; and to bring them to
relish those things you would have ’em.

16. Never use, without an extream
Necessity, an Austere and Imperious
Air, which makes Children tremble;
this is often an Affectation and Pedan-
try in those who govern; for Chil-
dren are commonly too timorous and
shamefaced. You will doze their Heads,
and

and take away from them the true Confidence, without which there is little or no Fruit to be hop'd for from Education. Make your self rather beloved by them, that so they may be free with you, and may not dread the letting you see their Defects. To succeed herein the better, be indulgent to those who disguise not themselves before you. Do not appear startled at, or provoked by, their evil Inclinations: On the contrary comply with their weakneses. Now and then there may perhaps follow hence this inconvenience, that they will be the less restrained by Fear; but to take all together, Confidence in their Governours and Artless Sincerity are far more useful to them, than a rigorous Authority.

17. Not but that you may make use of Authority, when you find Familiarity and Perswasion are not strong enough. But it's needful always to begin with an open, gay, and familiar Conduct; yet such as is without any base and sordid Meanness: That so you may hereby have the means of seeing Children act naturally, and with-

without any Disguise; and of knowing them thoroughly. But after all, when you shall have thus reduced them by Authority to observe all your Rules, you will not yet reach your end; for all will turn into forced, and painful Formalities, and perhaps into Hypocrisy; you will disgust them with Goodness, and Virtue, the Love of which ought to be your only endeavour and aim to inspire into them.

18. If the Wiseman then gave this advice to Parents to keep the Rod lifted up over their Children; if also he said, *That a Father, who plays with his Child, shall afterwards weep*; he did not at all blame a gentle and patient Education. He only condemns those weak and inconsiderate Parents, who flatter the Passions of their Children, seeking only to divert themselves with them during their Childhood, even to the suffering in them all kind of Excesses.

19. Hence we may conclude, That Parents ought always to preserve their Authority, if need be, for Correction; For there are some Natures which

which must be tamed by Fear; but still this is never to be done but when you can do no otherwise. Have all sweet and gentle Methods been used? If so, you may then proceed to those that are stronger; yet so as to preserve both Love and Authority at once.

20. A Child who acts but by Imagination, and confounds in her Head all those things, which appear connected together in one and the same Representation, hates Study and Virtue; because she is prejudiced with an Aversion for the Person, who speaks to her of them. Hence proceeds that melancholy and frightful Idea of Virtue, which she retains all her Life after; for this is oftentimes all that remains of a severe Education.

21. You must often bear with some things which want Correction, and wait the critical Moment wherein the Child shall be disposed to profit by Discipline. Never rebuke her too soon after a Fault, lest thereby she should be tempted to commit another and a greater. Remember that unseasonable Reproof is more dangerous than

Silence, and that Correction out of a due time, be it never so Just, can never do any Good, but may do a great deal of Hurt. Set before you always the Patience and Long Suffering of God: And if Chastisement be necessary, at least let not Passion ever intermingle it self; but let Wisdom, with Love, hold the Reins? Be sure let the first Heat both in her, and in your self, be well over, before you go about it. For if you do it in your own, she will perceive that you act more through Humour and Passion, than thro' Reason and Kindness; whereby you will infallibly lose your Authority over her: And if you do it in hers, she is not in a temper then free enough to acknowledge her Fault, to overcome her Passion, or to be sensible of the Importance of your Good Advice. This tends likewise to make her lose much of the Respect she owes you. Shew her then that you are always Mistress of your self; nothing will make her better see it than your Patience. Watch for a fit Moment, even for several Days together, if it be necessary, when to
time

time a Correction. Tell not a Child of her Failing, without adding some Means to overcome it, which may encourage her to do it; for it is highly needful to avoid the trouble and discouragement, which bare Correction produces. If she be a Child that hath a pretty measure of Reason, I believe, it would not be amiss insensibly to engage her, to ask you to tell her of her Faults. This is the means to let her know them, without being disturbed; however you must not tell her of them many times together, or with much aggravation.

22. For it must be consider'd, that Children have but a weak Head; that their tender Age makes them not yet sensible of any thing, but Pleasure, or Pain; and that we are apt to require of them an Exactness and Seriousness which they are wholly incapable of; not they only, but the exactest Persons themselves, who are already grown up. Besides, a dangerous Impression is thus made upon their Temper, by speaking to them always of such Words, and things,

as

as they do not at all understand, or are not delighted with: So their Constitution is often sour'd, their Spirit broken, their Brain shatter'd and confounded; and nothing is therein so deeply imprinted as that Disgust and Aversion, or that Melancholy and Dulness, which proceeds from too much Severity. No Liberty, no Play, no Jocundness; always Lesson, Silence, forc'd Postures, Corrections, Threatnings, instead of doing any good, do but spoil all.

23. The Ancients certainly understood this better than we at this Day: It was by the Pleasure of Verses and Musick, that the principal Sciences, the Maxims of Virtue, and the Refinement of Manners were introduc'd first among the *Hebrews* and *Egyptians*, and then among the *Grecians*. Such as are without Reading can hardly perhaps believe it to be true; all this is so very remote from our Customs: Yet, if any one know but very little of History, there can remain no possibility of doubt, but that this was the vulgar Practice of Antiquity for many

ny Ages. At least let us then endeavour in ours, to join together Pleasure and Profit as soon as ever we can.

24. But tho' one can hardly hope to proceed always without making use of Terror, because there are too many Children, whose Nature is stubborn, and not easily teachable; Recourse however must not be had to this, but after having patiently first try'd all other Remedies. You must therefore give them always distinctly to understand all that is requir'd of them, and let them know with what you will be contented. For it is highly requisite that Joy and Confidence be their ordinary Dispositions; otherwise you do but break their Tempers, rack their Spirits, and their Courage will be abated: If they are lively, you ordinarily provoke them; if they are soft, you then stupifie them. Fear is like violent Physick, that's made use of in extream Distempers; [it purges, but withal it weakens the Constitution, and wears out the Bodily Organs; a Soul led by Fear, is thereby always the Weaker.

25. Moreover, tho' you should not use your self to threaten without chastising, for fear of rendring your Threats contemptible; yet neither must you chastise, as often as you threaten. As for Chastisements, the Punishment ought to be as light as possible it can, the Fault considered; but accompanied with all the Circumstances that may affect the Child with Shame and Remorse. For instance, shew her all that you have done to avoid coming to this Extremity; appear to be troubled for what you do; speak before her with other Persons concerning the Unhappiness of those who are destitute of Reason and Honour, even to the bringing themselves under the Lash; withdraw the marks of ordinary kindness, so long till you see a need of comforting her.

26. Let this Chastisement be either publick, or private, according as you shall judge it most useful to her, either to affect her with a great shame; or to let her see that she is spar'd. Reserve this publick Shame, to make use of it as the last Remedy. And some-

times employ some discreet Body or other to comfort her, and sweetly induce her to do her Duty: This may be one, who may tell her that which you ought not then to tell her your self; who may cure her of her vicious Shame, disposing her to come to you again, and beg your Pardon, to whom she may open her Heart more freely than she could do before you. But especially you must never let it appear, that you require from her any but necessary Submissions; try therefore to bring it so about, that your Daughter may condemn her self, that she may execute her own Sentence, by a handsome Submission; and that there may no more remain for you to do, than to sweeten the Punishment which she her self shall have accepted.

27. Every one ought yet still to qualify general Rules according to particular Occasions. Men, but especially Children, do not always resemble themselves; what is good to Day, may be dangerous to Morrow: A constant uniform Conduct therefore cannot be useful. The fewer formal Lessons you
give,

give, so much the better; a number of Instructions, of greater use than any set Lessons, may be insinuated easily into the most gay and free Conversations. Thus I have seen several Children, who have learnt to read even in playing. One need only tell them some diverting things, which may be read out of a Book in their Presence, and insensibly make them to understand the Letters. After this they will be desirous, of their own accord, to be able to go to the Fountain of that which has given them Pleasure.

28. Two things there are, which in the Education of Children are apt to spoil all: The first is, they are too soon taught to read a Language they do not speak; and that takes away from them all the pleasure of Reading; The other is, they are accusom'd generally to read with a forced and ridiculous Accent: Both these Faults are carefully to be avoided. A Book must be given them that is well bound, gilded on the Back and Edges, with fine Cuts, and Printed in a very good Character. Every thing that rejoices or enlivens

the Imagination, facilitates Study. You must endeavour to chuse a Book that is full of short and wonderful Histories; this being done, trouble not your self with fear, lest the Child should not come to read; vex her not, nor weary her, even tho' it be to make her read exactly; let her pronounce naturally, according as she speaks; other Tones are never good, and sound Pedantically: When her Tongue shall be unloosed, her Breast stronger, and the habit of Reading greater, she will easily come to read more gracefully, and more distinctly.

29. The manner of teaching to Write ought to be very near the same: When Children understand a little how to read, you may make to them a Diversion of forming of Letters; and if there be many together, it will be convenient to put Emulation among them. Children are of their own accord carried to make Figures upon Paper; if you help but a little this Inclination, without too much racking it, they will form Letters in playing, and by degrees accustom themselves to write.

From

From which propension, so visible in them, some have thought it would be more agreeable to begin with Writing, than to instruct them after the common Method; and for this end to have Two or Three Alphabets of Letters engraven on Copper Plates, with double Lines, having Whites betwixt, which the Children would be striving to fill; and then when they have made them, would be inquisite to know what they are. It is thought convenient for them to begin with the great Letters, after which well done to proceed to the little ones; then to the Numerical Figures; and so to Circles, Squares, and the like. What Mr. *Paschal* did in these last is known to all, and how he was forced to give Names to what he had formed, as to call a Line a *Bar*, a Circle a *Round*. Some are of Opinion that this might be advanced to other great Ends, to many excellent uses of Humane Life, which Children would insensibly learn. Let it be as it will, however it is useful to go along here with their Curiosity: They may be likewise excited

to this by some Reward, such as may be pleasant to them, and of no dangerous consequence.

30. Write me a Billet, you may say; send such a thing to your Brother, or such a piece of News to your Cousin: All this creates Pleasure for the Child, provided that not any melancholy Image of a set Lesson disturb her. *A free Curiosity, saith St. Austin, upon his own Experience, stirs up the Spirits of Children, more than a Rule, or a Necessity imposed through Fear.*

31. Observe here then a very great Defect of our ordinary Educations: All the Pleasure is put on one side, all the Trouble on the other; all the Trouble in Study, all the Pleasure in Diversion: Now what can a poor Child do but impatiently bear a Rule, which yields nought but Trouble; and eagerly run after Recreation, in which she meets with only Pleasure?

32. Let us endeavour therefore by all means possible to invert this most absur'd Order, let us render Study pleasant, let us veil it under the appearance of Liberty and Delight; let us

us suffer Children now and then to break off at Times, by little Sallies and Diversions; they have need of these little Distractions, to give rest and refreshment to their Minds, when wearied.

33. Let us give them leave to cast their Eyes then off from their Book; permit 'em from time to time some Diversion, or some Play, that their Mind may not be too much fatigued or confined; and then let us bring 'em back gently to what we design. A Regularity that is too exact, in requiring from 'em Studies, without any interruption, doth but hurt 'em very much: Those who have the government over them, may often for their own sakes affect this Regularity; because it is more convenient to themselves, than a continual Attention in watching the proper times for Instruction: But it rarely, if ever, answers the end which they propose by it.

34. At the same time that we are thus making their Studies a Diversion, let us be sure to take away from their Diversions, all that pleases too much, or

that may be apt to affect 'em with too great a Passion. Whatsoever but affords a pleasant Variety, satisfies the Curiosity in things profitable, moderately diverts the Mind, and exercises the Body for convenient and useful Arts, this ought to be employ'd in Childrens Diversions. They are best pleas'd with such Pastimes, as puts the Body in continual Motion; they are satisfied if they can but run from one place to another, a Shuttle-cock or a Ball will do the business; so there is no need to be concern'd about their Pleasures or Diversions, they will invent enough of themselves; 'tis sufficient to let 'em alone in the pursuit of them, and to seem pleas'd in looking on, and to moderate 'em when they begin to be a little too much over-heated. However, it would be well to give them a relish, as much as is possible, for the Pleasures of the Mind, such as Conversation, News, History, and some kinds of Sports which require Industry and Attention, and contain something Instructive. All this will have its use in time; but in this,
the

the Humour of Children in the mean while must not be forced: One ought to make a few Overtures to them; hereafter their Bodies will be less disposed to Motion, and their Minds will act more readily, and regularly.

35 The Care which must be taken in the mean time to season serious Businesses with Pleasure, will greatly serve to moderate the Inclination of Youth, for moderate Diversions. It is Subjection and Trouble which give them so much Impatience, and create a desire of being diverted. If a Girl were less tired with being near her Mother, she would not be at so much Pains to get out of her Sight, nor would she go to look out for worse Companions.

36. In the choice of Diversions it is good to avoid all suspected Society; Boys therefore are not to be with Girls; nor these too with none of their own Sex, but who are of an orderly and decent Behaviour. Sports which spend and exhaust the Spirits; which affect too much, or cause too great Pleasure, which accustom to an agitation of Body,

dy, that is immodest in a Girl, with frequent goings abroad, and such Conversations as may give a desire of being often out, are here carefully to be avoided. When a young Lady is not yet spoil'd by any great or immoderate Diversion, nor has, by the means of such, caus'd any violent Passion to arise in her Breast, it will be no difficult matter for her to find Joy; Health and Innocence are the true Springs of it. But those Ladies who have had early the Misfortune of being us'd to violent Pleasures, do lose quite the Gust of those that are moderate, and are always disquieted in a troublesome search after Joy, and a vain hunting for Delight.

37. The Relish for Diversions is spoil'd efter the same manner as that for Victuals: Some so use themselves to Bits of a high Gust, that ordinary Meats, and plainly season'd, become to them flat and insipid. Let us above all be afraid of those great Convulsions of the Soul, which prepare Disquiets and Disgusts, and do proceed from Excesses of this kind. They are
more

more especially to be feared for Children, who can less resist what they feel, and who are naturally carried to Briskness and Liveliness of Action. Let's labour to continue in them a Relish for plain things; by allowing neither great Preparations of Victuals to nourish, or of Sports to recreate them. Sobriety always gives Appetite enough, there is no need to raise it by high Sawces, which lead but to Intemperance; Temperance, said one of the Ancients, *is the best Mistress of Pleasure.* With the help of this Temperance, in which consists the Health both of Body and Soul, our young Lady is always in a sweet and moderate Joy; there is no need of fine Machines or Sights, Theatrical Poms or Expences, to recreate her; a little Play which she may invent her self; a pretty instructive Reading; a Labour which is by her self freely undertaken; a Walk, or a little innocent Conversation, which relaxes the Mind after hard Labour; leave a purer Joy in her, than that of the most charming Musick, or the most exquisite and studied Diversion.

38. It is true, plain Pleasures are less lively, and less sensible. Others put the Soul in greater Agitation, by moving more strongly the Springs of the Passions. But the plain Pleasures are better; for they give an even and durable Joy, without any of the malignant Consequences that follow the other. They are always wholesome; whereas others, like Wines that are sophisticated, may please perhaps in going down more than the natural, but will be sure to disturb and hurt the Health: Thus the Temperament of the Soul is spoil'd as well as the Taste, by the search after these lively and picquant Pleasures. All we can do for those we govern, is to accustom them to this plain way of Life, to fortifie them in this Habit as long as is possible, to prevent them with the dread of those Inconveniencies which attend other Pleasures; and not to give them up to themselves, as is ordinarily done, in an Age wherein the Passions begin to be most sensible, and wherein by Consequence they have the greatest need of being kept in, and discreetly managed.

39. It

3. It must be acknowledged, that of all the pains taken in Education, there is not any comparable to that of bringing up Children, who lack Capacity. Quick and sensible Natures, it is true, may be capable of terrible Excursions; Passions and Presumption draw them on; but then they have likewise great Recoveries again, and spring back often when at a far distance; Instruction in them is like an hidden Bud, which pusheth it self forward, and fructifieth sometimes when Experience comes to the succour of Reason, and when the Passions decline and sink; at least one may hereby render them attentive, and stir up their Curiosity. We have in these wherewith to interest them in what we would teach them, and to spur them on with Honour; whereas we have no hold to take in *Indolent* Natures. All their Thoughts are Distraction, they are never where they ought to be; we cannot touch them to the Quick by Corrections; they hear all, and perceive nothing. This Indolence makes Children negligent, and gives them a disrelish for what-
ever

ever they do; 'tis in this case, the best Education runs an hazard of being disappointed, if we do not take heed to prevent the Mischief from their very Infancy. There are a great number of Persons, who sounding not Matters to the bottom, conclude presently from this ill Success, that it's Nature, that doth all in forming Persons of Merit, and Education just nothing; whereas they ought only to conclude, that there are some Natures indeed, like ungrateful Lands, which are very hardly to be cultivated. Now 'tis still much worse, when the Educations of such just Tempers are cross'd, or neglected, or badly order'd in their beginnings.

40. It must be likewise observed that there are some Natures of Children in which People are very much mistaken. They appear at first to be brisk and witty; because the first Graces of Children have a certain Lustre which cover all. There is seen herein I know not what of tender and amiable, which hinders us from examining more nearly all that is particular
in

in the inward Features. Every thing that is found in them brisk surprizes, because not expected from their Age. All the Faults of Judgment are permitted them, and have an Air of Simplicity, a certain Vivacity of Body, which never fails to appear in Children, is mistaken for that of the Mind. Hence 'tis that the Childhood of many seems to promise so much, and give so little. Such an one was fam'd for her Wit when she was but five Years old, who proportionably as she grew up, fell into Obscurity and Contempt.

41. Of all the Qualities which are seen in Children, there is but one, upon which you can make any account; that is good *Reasoning*. This grows up always with 'em, provided it be well cultivated; whereas the little Graces of Childhood wear away, their Vivacity is extinguished, the Tenderness of Soul (which we call good Nature) is likewise very often lost; because their Passion and their Commerce with the Men of Politiques, insensibly harden young Persons when they enter into the World.

another, how Fearfulness and Sloth do effectually deaden and dispirit the Soul; shew her how such as are without Application, what Genius soever they may otherwise have, do yet generally become Fools, and monstrously degrade themselves. But with all this you must have great care not to give these Instructions with an austere or impatient Tone; for nothing dispirits a soft and fearful Child so much, as Roughness and Austerity.

44. On the contrary, be sure to double your Care to season the Labour you cannot excuse her from undergoing, with easy Pleasures, and such as are proportion'd to her Nature. Perhaps too it may be now and then needful to spur her forward discreetly, with some kind of Contempt and little Reproaches. However, this you must not do your own self; but it must be done by some inferior Person, (as for instance by another Child) and without your seeming to know any thing of it. *St. Austin* gives us an account, that a Reproach given to his Mother *Monica*, in her Childhood, by a Servant Maid, touched

touched her so very much to the quick, as that she hereby corrected her self of an ill Habit of drinking Wine unmix'd, from which the Vehemence and Severity of her Governess was not able to preserve her.

45. To conclude, you must as much endeavour to give a Palate to the Souls of Children, as you do to give one to the Bodies of sick Persons. They are not to be left to themselves to seek out that which may cure their want of a good Relish; they may be however at Seasons indulg'd in some Fancies, to the expence even of Rules, provided they go not out to any dangerous Excess. It's much more difficult to give an Habit of Relishing to those who have no Taste at all, than to form the Palate of those who have it not such as it ought to be.

46. There is another kind of Sensibility still behind, more difficult and more important to be regulated; which is that of *Friendship*. As soon as our young Lady therefore is capable of it, You have little or nothing to do but to create in her an Affection for those
Per-

Persons who may be serviceable and profitable to her. Friendship will well nigh lead to all those things you can expect from her: You have by this, provided you know how to make use of it, a Chain wherewith to draw her to Goodness. There is nothing then to be fear'd but either Excess, or bad Choice, in her Affections. But there are some Children who are Politick, Sly, Indifferent; and who, that they may draw every thing secretly to themselves, do cheat their Parents, whom Tenderness rendreth credulous; they pretend to love them, they study their Inclinations, that they may the better conform to them; they appear also more Docile than other Children of the same Age, who act without Disguise according to their Humour; their Flexibleness, which conceals a *sower* Will, looks like a true *Sweetness*; and their dissembled Nature never unfolds it self quite, but till it be too late to have it redressed.

47. If there be any Nature, on which Education is able to effect nothing, it is certainly this: In the mean while

while the Number of them is greater than is usually imagined: Parents cannot be brought to think that their Children are of a perverse Temper: And when they will not see of themselves, no Body dares undertake to convince them of it, and the Mischief increases daily. The principal Remedy would be to invite, and use Children, from the very first, to a great Liberty of discovering their Inclinations. You must know them thorowly, before you go to amend them. They are naturally at first Plain and Open; but if you but rack them a little, or give them any Example in your self of Disguising; they return no more to this first Simplicity. It is true that God alone giveth Tendernefs and Sweetnefs of Temper; we can only endeavour to raise and cherish it by generous Examples, by Maxims of Honour and Disinterestednefs, and by the Contempt of such as love themselves too much.

48. It is needful to try to give an early Relish to Children, of the Pleasure of an hearty and reciprocal Friendship,

ship, before they have lost this natural simplicity of Temper. To which nothing will conduce so much as to place them immediately near such Persons as may never shew them any thing that is Stiff, Affected, False, Mean, or Selfish. It would be better to suffer such to be near them who may have other Failings, and may be clear from those; than to permit any Persons of a tricking disposition to be about them, upon any account whatsoever. You must likewise commend them for whatever they do out of Friendship, provided that it be not too extravagant, or too violent. It's needful moreover, that Parents on all occasions appear full of sincere Kindness before them, without making use of any Disguise, Colour, or Mask, to cover their Indifference: For Children learn often from the Parents themselves to be kind to no Body. In short, I would have all superfluous Complements towards Friends, all feigned Demonstrations of Friendship to Any, and all false Carresses by which they are commonly taught with vain Appearances to Pay
the

the Persons to whom they are obliged by real Benefits; to be utterly avoided in their sight.

49. But there is a Defect opposite to this now represented, and which is most ordinary in Girls; this is, to be too much Affected as with the most indifferent Things, so also with the most indifferent Persons. They know not, for instance, how to see any two Persons at difference one with the other, without taking part with one of them in their Heart against the other: They are always full of Affections, or Aversions, without ground; they perceive no Defect in whom they esteem, and no Good Quality in whom they dislike. It is not proper immediately to oppose this Humour in our Young Lady; for Contradiction may strengthen her in these Fancies; but it is proper by little and little to take notice to take notice to her, that you have reason to know better than she whatever is Good in whom she loves, and whatever is Bad in whom she dislikes: Take care likewise at the same time to make her sensible, upon Occasions,

casions, both of the great consequence of the Defects that are found in the more Charming Person, with whom she is so pleased, and of the Convenience of those advantagious Qualifications, which are in that other who pleases her not; do not yet at all press her, for you will see she will come to her self. After this let her observe her former Passions, and reflect on them with all their most unreasonable Circumstances. Tell her gently, that according as her Judgment shall grow stronger, even so she will look after the very same manner upon those whereof she is not yet Cur'd. Recount to her the like Errors that you have yourself fallen into at her Age. Especially shew her in the most sensible manner that you are able, the great mixture of Good and Evil, which is found in every thing, and every Person in this World that we can love or hate, that so you may moderate the Heat both of her Kindnesses, and of her Aversions.

50. Never promise Children fine Cloaths, Toys, or Dainties, as Rewards;

wards; for this is to do at once Two Evils, first, to inspire them with an Esteem of what they ought to despise; and secondly to take away the means from you of fixing other Rewards, more suitable, and such as may facilitate your Labour.

51. Be very careful neither to threaten them into Study, nor to enslave them to a Rule. There must be the least of Rule that can be, and when it is not possible to be absolutely avoided, it must be made to pass gently, without giving it so hard a Name; shewing always, as much as possible, the Reason for doing such a thing at such a Time, and in such a Place, or Manner, rather than in any other. Too great a Risque would be run of discouraging Children, were they never commended when they do well. Therefore tho' Commendations are to be fear'd, by reason of the Vanity they are apt to create, yet it is good to try to make use of them to hearten and inspirit Children; but in such a measure still, as not to make them Giddy and Proud. We see that even

S. Paul uses them often for encouraging the weak, and in order to make Correction pass down more gently. The Holy Fathers have made the same use of them. It is true that to the rendering them useful, it is necessary to season them after such a manner, as to take from them all Exaggeration, and Flattery, and at the same time to refer all Good wholly to God as to it's Fountain.

52. Children also may be rewarded by Innocent Plays that have a mixture of some Industry; by Walks, wherein the Conversation is not fruitless; or by little instructive Presents, which may be a kind of Prize or Recompence, such as Pictures, or Cuts, Medals, or Maps, or Gilded Books.

CHAP. VI.

The Use of Histories for Children.

Children are passionately in love with ludicrous Stories; they are seen daily transported with Joy, or be-

bedewed with Tears at the Relation of those Adventures which are told them: Fail not to make good use of this Propension: When you see them disposed to hearken to you, tell them some short merry Fable; but choose some Ingenious and Innocent Fable, or Apologue, from Animals. Make them sensible at the same time that they are but *Fables*; and shew what is seriously intended by them. As for the Religious Fables of the Heathens, a Woman will be very happy to be ignorant of them all her Life-time, because they are impure and full of impious Absurdities. If you cannot yet hinder Children from knowing some of 'em, inspire them at least with a Horror for 'em. When you have told a Fable, or Story, wait till the Child ask you to tell more; thus will you leave in her always a kind of Appetite to learn further.

2. When her Curiosity is hereby raised, then you may recount certain Choice *Histories*, but in few Words; Connect them together, and put some part off from one Day to another, so

to hold her in suspense, and to give her some Impatience to see the End: Enliven your Relations with quick and familiar Tones; make all your Persons to speak: Children who have a quick Imagination will believe they see and hear them. For instance, recount to them the History of *Joseph*; make his Brethren speak like Churls, and *Jacob* like a Tender and afflicted Father; let *Joseph* himself give an Account, how he takes Pleasure, being Master in *Egypt*, to hide himself from his Brethren, to put them in a Fear, and then to discover himself: This lively Representation, join'd with the Surprisingness of this History, will charm a Child, provided that you do not burthen her too much with like Relations; that you let her first desire them; that you promise them too for Reward, when she shall be Good; that you give them not a studied Air; and that you do not oblige her to repeat them: Those Repetitions, at least if they be not led to them of themselves, torture Children, and take away from

therwise find in these sorts of Histories.

3. It is nevertheless to be observed that if a Girl have any Facility of speaking, she will of her own accord be led to tell to such as she loves, the Histories which shall have given her the most Pleasure; but lay not any constraint on her by a Rule. You may make use of some Body, who may be free with the Child, and who may seem to desire to Learn from her the Story. She will be overjoyed to tell it; let her tell it without reprehending her for her Faults. When she shall be more used to tell these, you may instruct her in the best manner of Telling a Story, which is to render it short, plain, and lively, by the choice of Circumstances which represent best the Nature of each thing.

4. If you have several Children, you may by little and little accustom them to represent the Persons of the Histories which they have learnt; one must be *Abraham*, the other *Isaac*, this *Sarah*, and that *Rebecca*: These Representations will charm them more

than other Plays, will accustom them to think and speak of serious Matters with Pleasure, and will render these Histories fixed in their Memories beyond the Danger of being lost.

5. You must strive to give them more relish and favour for Holy Histories, than others; which must be done not by telling them that they are finer, which they will not believe perhaps; but by making them really feel it, without saying it. Make them to remark how important they are, how singular, how surprising, how full of natural Painting, and of a noble Vivacity. Those of the Creation, of the Fall of *Adam*, of the Call of *Abraham*, of the Sacrifice of *Isaac*, of the Adventures of *Joseph*, which we touched upon, of the Birth and Flight of *Moses*, are not only proper to stir up the Curiosity of Children; but by discovering unto them the Original of Religion, they lay the Foundation of it in their Souls.

6. One must be profoundly ignorant of the Essentials of Religion, not to see that it is all Historical; it is by a

Con-

Connexion of wonderful Facts that we find its Establishment, its Perpetuity, and whatever ought to make us practise and believe it. It must not be imagined that we would design to engage Persons in the depths of Learning, when we propose to them all these Histories; they are short, full of Variety, proper to please the grossest Folks. God, who knows better than any one the Spirit of Man, which he hath formed, hath placed Religion in popular Facts, which are so far from over-loading the Simple, that they help to conceive and retain the Mysteries. For Example, would you tell a Child that in God there are three Persons which are but one Nature; Tell her how *Jesus Christ* coming out of the Waters of *Jordan*, the Father caused this Voice to be heard from Heaven, *This is my beloved Son in whom I am well pleased; Hear him:* Add how the Holy Ghost descended at the same time, hovering like a Dove over our Blessed Saviour. So you will sensibly show her the Trinity in an History, which she will not forget

get: And you need only teach her that these three Persons altogether make but *One God*, whose Nature is infinitely above our Comprehension. This one Instance is enough to shew the Usefulness of Histories; they shorten and take away, in a very great measure, the dryness of ordinary Catechisms which are without these. Antiently the *Catechumens* were always instructed in the *History* of the Christian Religion.

7. The admirable manner wherewith St *Austin* wishes all the Ignorant to be therein instructed; was not a Method which this Father introduced of himself, but was the Universal Practice of the Church. This consisted in an *Historical* Account of the Religion as old as the World, namely, of *Jesus Christ* hoped for in the Old Testament, and reigning in the New; which is the whole Substance of Christianity. This requires a little more time and care than the usual Methods of Teaching; but then those whom you so instruct are truly acquainted with Religion; of which otherwise they

they would have had but confused Ideas.

8. Let us add to the Histories which I have mentioned, the *Israelites* Passage over the *Red-Sea*, their sojourning in the Wilderness, where they were fed with the Bread which fell from Heaven, and drank Water which *Moses* made to flow from a Rock, by striking it with his Rod. Represent the Miraculous Conquest of the promised Land, where the Waters of *Jordan* fled back to their Springs, and the Walls of *Jericho* fell of themselves, whilst the Besiegers only looked on. Paint to the Life the Fights of *Saul*, and of *David*; describe *David* from his Youth without Arms, and only in a Shepherds Habit, Conqueror of that fierce Giant *Goliath*; forget not the Glory and Wisdom of *Solomon*, make him decide between the two Women who disputed for a Child; but shew him falling from the height of this Wisdom, and dishonouring himself by Softness, which is almost an inevitable Consequence of too great Prosperity. Make the Prophets speak to the Kings

E 5 from

from God, and describe things to come as if they read them in a Book; make them appear Humble, Austere, and suffering of continual Persecutions for speaking the Truth. Make mention of the first Ruin of *Jerusalem*, in its proper Place; make the Temple be seen as it lay in Ashes; the Holy City all a ruinous Heap, because of the Sins of the People. Relate the Captivity of *Babylon*, where the *Jews* wept over their dear *Sion*. Before they return, you may run cursorily over the delightful Adventures of *Tobias*, and *Judith*, *Hester*, and *Daniel*; It would be useful to clear up to Children the different Characters of these Saints, that they may know those whom they like most; one would prefer *Hester*, another *Judith*, and this would excite between them a pretty Contention, which would more strongly imprint those Histories in their Minds, and form their Judgment the better. Then bring back the People to *Jerusalem*, and make them rebuild its Walls; draw a smiling Picture of its Peace and Happiness; soon after make a
Des.

Description of the Character of the cruel and impious *Antiochus*, who died with a false Repentance. Take notice of the Victories of the *Maccabees*, and the Martyrdom of the seven Brethren: Come to the Miraculous Birth of St. *John*; tell more particularly and circumstantially that of *Jesus Christ*. After which you must choose out of the Gospel, all the most illustrious parts of his Life, as his preaching in the Temple when he was but twelve years old; his Baptism, with his retreat into the Desert, and his Temptation there; the Vocation of his Apostles; the multiplying of the Loaves; the Conversion of the Sinner, who anointed his holy Feet, wash'd them with her Tears, and dried them with her Hair. Represent likewise the *Samaritan* Woman instructed, those that were Blind cured, *Lazarus* raised from the Dead, Christ entring in Triumph into *Jerusalem*, set forth after this his Passion, in the most lively Form. Paint him then rising out of his Sepulchre; and afterward take notice of the Familiarity wherewith he continued forty

Days

Days with his Disciples, till his Ascension into Heaven; then go on to the Descent of the Holy Ghost, the Stoning of *St. Stephen*, the Conversion of *St. Paul*, the Call of the Centurion *Cornelius*, the several Journeys of the Apostles, particularly of *St. Paul*, which are very pleasing. Choose the most wonderful of the Histories of undaunted Martyrs; mix something of the Heavenly Life of the first Christians: Take notice also of the Courage of young Virgins, the most astonishing Charity of Votaries to Christianity; the Conversion of the Emperors, and of the Empire, the stupid Blindness of the *Jews*, and their terrible Punishment, which continues even to this Day.

9. All these Histories discreetly manag'd would imprint a whole series of Religion from the Creation of the World even to our Times, in the weak and tender Minds of Children; and that in such a manner as would fill their Heads with very Noble Ideas of it, and which would never after be defac'd. They would see too in this

Series

Series of History, the Hand of God continually lifted up to deliver the Just, and confound the Wicked; they would be accustomed to see God working all in all, and secretly leading to his Designs even those very Creatures, which appear the most remov'd from 'em. But it would be well to gather into these Histories all those things which leave the most Delightful and most Magnificent Images behind them; because every thing is so to be used as to make Virtue agreeable and pleasant, that so Children hereby may discern Religion to be Fine, Beautiful, Lovely, Noble and August: For as it is ordinarily represented, Religion looks like something that is Sad and Melancholy, Poor and Uncomely, dull and unsuitable for young Persons.

10. Besides the inestimable Advantage of teaching Religion thus to Children, this stock of pleasant Histories which is early laid into their Memory, awakens their Curiosity for serious Matters; renders them sensible of the Pleasures of the Mind, and brings 'em to have a Concern for what they

they hear told of other Histories, which may have some Connexion with those which they knew before. But once again great Caution is to be had never to impose on them a Law of hearing, or of retaining those Histories, much less of making them regular Lessons; it must be all Pleasure throughout. Press them not; you will thereby compass the design even in ordinary Tempers. The chief thing is, not to overcharge them, but let their Curiosity come on by degrees.

II. But you will say, *how are these Histories to be told?* After a Lively, Short, Natural and Agreeable manner? *Where are the Governesses that know how to do it?* To this I answer, first, that I only propose it to put People upon a search after Persons of Tempers, and Abilities fit for Governing of Children; and who may be kept to this Method: Next, that every Governess may make use of it, according to the measure at least of her Talent. But lastly, if they have but ever so little Capacity, the matter will not go so ill, so soon as they shall be themselves

selves once formed after this Model; which is both Natural, and Plain. They may moreover add to their Discourse the Sight either of Paintings, or Prints; which will in a pleasant Dress represent the Sacred History. Prints may suffice; they will serve for your ordinary use: But when you shall have opportunity of shewing Children good Pictures, it should not be neglected. This will more strongly imprint what they see; and tend much to predispose 'em for what they are to learn afterward. Thus, there being a store laid into their Minds of the Facts which relate to our Holy Religion, the *Principles* hereof may more kindly and easily be instill'd.

C H A P. VII.

How the Principles of Religion are to be instilled.

WE have observ'd that Childhood is not proper for Reasoning; not that Children have not already
 ready

ready all the general Ideas, and Principles of Reason which they shall have hereafter, but, because for want of knowing a great many matters of Fact, they are not able to apply their Reason; and besides the Agitation of the Brain hinders them from pursuing their Thoughts, and connecting them together. You must gently and without pressing, turn the first Use of their Reason to the knowing of God; persuade them of the Truths of Christianity, without giving them Reasons of doubting; they see, for instance, one Dye, they know that he is Buried; say to them, *is this dead Person in the Grave?* Yes. *He is not then in Heaven.* Pardon me, but he is. *How is he in the Grave, and in Heaven at the same time?* 'Tis his Soul that is in Heaven; but his Body that is laid in the Earth. *Is not his Soul then his Body?* No. *Is not his Soul then Dead?* No. *Lives it then still?* Yes: And always shall live in Heaven. *Are all Souls therefore living there?* Not all, but such only as are Sav'd. *And are you willing to be Sav'd?* Yes. *But what is it to be Sav'd?*

Sav'd?

Sav'd? It is when the Soul goes to Heaven, to be with God, after it leaves the Body at Death. *And what is Death?* It is when the Soul quits the Body, and the Body turns to Dust.

2. I pretend not that one should bring Children immediately to answer thus; I can nevertheless of a truth say, that more than a few have actually made me these very Answers at the Age even but of four Years. But I will suppose one of a more backward Temper. However, by waiting a little longer, without impatience, you may bring equally to a period all what you propose.

3. Shew Children an House; use them to comprehend how this was not Built of it self: The Stones (you may say to 'em) were not put here without some body to bring them hither. It will be well too to shew them the Masons who do build. Then make them look upon the Heaven, the Earth, and all the principal Objects in them. Give them sweetly to understand that God has made these for the use of Man. Say to them you see how the World is
finer.

finer, and better made than a House. *Is it made of itself?* No doubtless, they will say it is God who has made it with his own Hands. Follow presently the Method of the Scripture, strike lively upon their Imagination, and propose nothing to them at first but what is cloath'd with sensible Images. The time will come when you may make all those notices more exact. Observe all the hints which the Child's Natural Temper shall give you; try several ways to discover those Methods by which great Truths may be made to enter; especially tell her nothing that is new, without making it familiar by some sensible Comparison or other.

3. For Example, ask her whether she would rather dye than renounce Jesus Christ? She will answer you, *Yes*: Then say further, but for what will you give your Head to be cut off? Is it to go to Heaven? *Yes*. Hitherto she will believe she has Courage enough to do it. But you must make her feel that she can do nothing without the Grace of God; and if you do not shew her

her

her plainly, how there is an absolute need of this Grace in order to be faithful, you gain nothing. For the present she doth not so much as understand what these words mean: And if you use her to speak them without understanding 'em, you will not hereby get much ground. What must you do then? Why tell her the History of *St. Peter*, represent him, saying, with a Presumptuous Air, *tho I should dye, I would follow thee; when all the rest shall leave thee; I will never forsake thee; although all shall be offended, yet will not I*: Then describe his Fall, and how he thrice deny'd his Lord; how a very Servant Maid made him tremble. But tell her withal, that God permitted that *St. Peter* should be so weak; for which end make use of the Comparison of an Infant that is not able to go alone, and make her by this understand how much need we have of God to bear us up, even as a Nurse bears up her Child. Hereby you will render the Mystery of Divine Grace very easie and intelligible.

Of the Distinction of SOUL and BODY.

4. But after all, the most difficult Truth to make Children understand, is, that we have a *Soul* more precious than our *Body*: We presently indeed use them to speak of their *Soul*, and it's well done; for this Language that they understand not, fails not to accustom them however to the confused notion of the Distinction of *Soul* and *Body*; till they may be able afterward more clearly to conceive it. Forasmuch as the prejudices of *Childhood* are pernicious when they lead to *Error*, so much are they useful when they habituate the *Imagination* to *Truth*; waiting till *Reason* may be able to work the same effect by its *Principles*. But then it is necessary to establish here a true and well grounded *Perswasion*. Now how is this to be done? Must it be by throwing a young *Girl* into all the *Subtilties* and *Mazes* of *Philosophy*? Nothing worse: You must rather confine your self to render always, as far as possible, all she hears and speaks, plain, easy and sensible:

sible: That so she may be brought to have a true and clear Notion of all she says.

5. As for her *Body*, she knows that but too well. Every thing carries her to flatter it, to adorn it, and to make an Idol of it. It is a Matter of the greatest consequence then to inspire into her barely the Contempt of it, by discovering to her something Better within her self.

6. Say therefore to her, when she first begins to Reason, *Is it your Soul think you, which Eats?* If she makes a wrong Answer, do not chide her for it, but gently tell her that the Soul eats not at all. It is the Body (you must say) which eats, it is the Body which is like to Beasts. Have the Beasts any Soul? are they Learned? *No*, the Child will Answer. But they eat, you must continue, tho' they have no Soul. You therefore see that it is not the Soul which eats: It is the Body which needs Victuals for its Nourishment; it is that which Walks, it is that which Sleeps. And what doth the Soul? *It Thinks*. Why, does

not your Body then Think? *No*, But you Think? *Yes*. And do not you sometimes Reason with your self? *Yes*. And cannot your Body reason? *No*. Then tell her that she may plainly hence discover that her Body is not her self. Then proceed again: But is it your Body that lives by your Soul? or lives your Soul by your Body? 'Tis the *first*. Here you may say, You have found out, how it is not your Soul that Eats, nor your Body that Thinks; you must not then confound them together: Also you have discover'd your Body not to be *your self*: You know likewise the Body is Dead without the Soul, because it lives by it; but it is not so with the Soul, see it lives not by the Body. Then pause a little, and give her time to consider what she has found out: Let her ask you also any Questions, and answer them succinctly and plainly. After which set upon her afresh, as it were in Play, and pleasantly enunciate after several manners the great Distinction there is betwixt her Superior and Inferior Part. Say to her: Well, this being

being 'so, when you Eat, when you Walk, when you Sleep, I ask again, is it your Soul, or Superior Part of you, that Eats, Sleeps and Walks, *No.* Or, when you are Meditating and Thinking, is it your Body? *No.* Very well: Your Body then can live without Meditation and Thought; but not without Food and Rest. Your Soul also can live without eating, or sleeping; but it cannot without Meditating, or Thinking. Is it not so? *Yes.* Bid her not forget what she has here own'd. Then after a little while address your self to her again, and say in a pleasing manner: The Soul indeed eats not *of it self*; but tell me, may not the Soul perhaps eat *with* the Body? *No,* she will say. Nor Sleep *with the Body*? *No.* Why not *eat with it,* when it is join'd with it? Because it has no need, she will tell you, as that has, of Bodily Food, for its Nourishment. But whence is this? Is it because it is a Spirit? *Yes.* Cannot then a Spirit be nourish'd with what is Bodily? *No.* Nor a Body with what is Spiritual? *No.* But now why

why may not the Soul *Sleep with* the Body? Has it not need of being repair'd by Bodily Rest? *No: It can have none.* But why so? *Because it is not a Body.* There is then a Bodily Rest, and there is a Spiritual Rest; is there not? *Yes.* And is the Bodily Rest only for the Body? *Yes.* And is the Spiritual Rest proper to the Soul? *Yes, it is.* And what is this Rest of the Soul? Is it not call'd the *Peace of God*? *It is the same,* she will Answer. After a short Pause you may proceed: The Soul then, you see, cannot eat or sleep with the Body: But pray, tell me, may not the Body yet Think and Meditate with the Soul? *No.* Why not? May not the Body partake of the nature of the Soul, to which it is United? Or may it not be perhaps converted, wholly, or in part, into the Nature of the Soul? *No: By no means.* But wherefore, I pray, she will give you to understand, how the Body would then cease to be Body. She will come to have a most clear Discernment of the absolute Impossibility of such a Participation, or Conversion, of Natures; should

Should she not be able at first to express it, as she ought. She will see into the manifest Absurdity and Contradiction of ascribing Spiritual Operations to her Body, either before, in, or after its Union with the Soul. She will discover in like manner the Folly of attributing Corporal Passions to her Soul, however closely united with that which is the proper Subject of them. She will even laugh at her own fond Imaginations, in having so Childishly heretofore confounded, as it were, Heaven and Earth together: You must not expect that her Expressions should be always proper, or that she will be able to explain her self in the best manner: By little and little she will get hereby an Habit of clear and proper Thinking; after which it will not be long hard for her to tell her Mind Plainly and Distinctly. There are abundance of other pretty pleasant and familiar Questions, which may be discreetly put to her for this very End: Whereby she will be instructed fully in the Necessity of this Incommunicableness of the Natures and Properties

perties of Body and Soul. So that if you speak to her but of a *Thinking Body*, or a *Sleeping Soul*, she will presently startle at the same. Say to her nevertheless, But may not God put into an Human Body a Power of Thinking? She will answer you, *God may do whatever indeed pleases him*. And would not the Body then be able to Think? *No*. Would it not, say you, after this Infusion from God? *No: Not the Body it self*. Why what would it then be? *Something in the Body*. Well: What is this *Something*, which is not the Body, but is *in* the Body? *That Power of Thinking which God has put into it*. And what is this *Power of Thinking* by God infus'd into the Body? *What else should it be*, she will say, *but the Soul*? There is then an Union of Two Natures in one living Man, without Confusion of their Essence, or mixture of Being, which Two are made *One*, not by Conversion of the Soul into Body, or of the Body into Soul; nor by confounding the substance of the Body with that of the Soul; but by the *Unity of Person*, these

these Two remaining all the while in themselves distinct. She will here readily give her Assent to what you have said; as being the very same with what she has before found out her self, in this easy and delightful Way of Enquiry: Then say further. And must there not hence be also *Two Lives*, according to these Two Natures, that are different in themselves, and that notwithstanding their Union, lose not their Distinction? *Yes.* The Life of the Body you see therefore is not all one with the Life of the Soul. *I do.* But as their Natures are Two, not One Nature; so also must they needs have Two Lives, not One Life. *It must be so.* By which of these Lives is it that you Eat and Drink, Walk and Sleep? *By the Life of the Body for certain.* And by which of these do you Think and Reason, Consider and order your Discourse with me at this time? *By that of the Soul,* she will confidently now answer. And is not the Life of the Soul, say to her, as much above the Life of the Body, as the Nature of the Soul is above that of the Body?

It is. What think you? is it not then to be prefer'd always by you before the Life of the Body? *Undoubtedly.* And is the Life of the Body for the sake of That, or is *That* for the sake of the Bodily Life? She will tell you, that the Life of the Soul cannot be for the sake of the Body; but on the contrary. You may then add: Behold, you have now plainly discern'd, that the Life of the Body is only for the sake of the Soul, and that it ought never therefore to be prefer'd to it. You have discover'd of your self likewise how that your Soul Eats not, Walks not, Sleeps not: Yea how unfit for all such Operations it is, not only in it self, but even in Union with the Body, you have well said indeed that your *Soul* doth not any of these. But I must ask you again: Is it your *Body* then? *It can be nothing else to be sure,* she will tell you, not without some Concern, if not Uneasiness, that you should seem to doubt of what she had already told you. Be still therefore encouraging her; and labour by all the pretty ways you can think on to win her

her Attention, before you proceed further she has told you now plain enough, that it is not her Soul, but her Body, which is sustain'd by Meats, and repair'd by Sleep; and that Bodily Actions are to be attributed to the Body, and not to be confounded with those Spiritual Ones, that belong purely to the Soul. This is no small Matter, but while the Iron is Hot, fail not to make the best Advantage you can. Say therefore, you are clearly convinc'd of what you said, that it must be your Body? *There can be no doubt of it.* But your Body cannot do any of these, you must say, when the Soul is gone from it? *Very true.* Therefore the Body you see can do nothing of itself; it has no Life, no Power, no Activity in it self; it lives and acts so far only as it is quicken'd by its own proper Soul? *So I perceive.* But your Soul has Life, Power and Activity in it self; and neither Lives nor Acts by virtue of its Body; however it may Live and Act *in* it, and *thro'* it; for the Soul quick

ens the Body ; but the Body quickens not the Soul, but rather Depresses it, and Weighs it down to the Earth. Is it not so ? *Even so.* Can you not Fly ? *No.* But could you not sometimes even wish almost to Fly ? *Yes, I could.* And do you never Fancy your self an Hundred, or a Thousand Miles off from this Place where you are ? *Yes, I do.* And would you not be glad sometimes to be there, if you could, with a Wish ? *Yes, indeed ? Yes, with all my Soul.* Pray what is it then hinders you ? You shall see she will smile at you, for putting her such a sort of Question. Proceed : Is it your Soul that hinders you ? *No, certainly.* Is it any Man, or Woman, living ? *No.* Is it any other Creature without you ? *No.* What is it then ? *This Body,* she will say. Make her here sensible that she has found out a most Important Truth, that she ought never to Part with more. But, to fix it still deeper, continue : And when you are thus Thinking and Musing, pray tell me, can it be your Body ? *No.* Why not ? *Because that hinders me.* But it is *You* ; is it not ? *Yes.* And you are *in* the Body ? *Yes.* And are you not

in the Soul? You will find the Child will here stand amaz'd, and answer you that she never heard of any one being *in the Soul*. But what do you mean by your being *in the Body*? What is it that is in your Body? *My Soul*, she will say. Have you then the same Meaning, by saying that *You* are in the Body, and *your Soul* is in the Body? *Yes, the same*. Well, if you are *in* it, cannot you be *out* of it? *Yes*. You do not then think to be Ever in it? *No*. When shall you be out of it? *When I go to Heaven*. Cannot then this Body of yours go thither? *No*. Whither goes it? *To the Earth*. But why not to Heaven rather? Why not as well as the Soul? If she cannot give you the Reason readily, do not perplex her; but make her gently understand that she has already given the true Answer in remarking how distinct and even opposite their Natures are. Add moreover: Of what is your Body? is it not of the Earth? *Yes*. Is it not then fit it should return to the Earth out of which it first was? *Yes*. But your Soul is not of the Earth? *No*. Is it then

then fit it should go to the Earth, out of which it never was? *No.* Must not every Thing go to its own Place? *Yes.* The Body therefore must go to the Earth, but the Soul to God. Then bid her diligently heed this Distinction in the whole course of her Life. For what is this Body, say to her, which you seem to doat so upon? Is not of it self an *Unthinking Lump*? *It is.* But what is the Soul of it self? is it not a *Thinking Mind*? *Yes.* Thus you will easily let her in, Step by Step, to the Knowledge of the Nature and Properties of her Body, as Distinct from her Soul; and what it is capable of, and what not, and of the Life of it, and how far it reaches, and how 'tis to be consider'd; and she will come to have a pretty clear and distinct Notion of something in her that is incomparably more Noble, and whose Life is infinitely to be preferr'd before its Life. She will also hereby be made to Discover, how the Superior and New Noble Life depends not upon the Inferior and less Noble; but that this, in
the

the Order of Nature, depends always upon that. You will make her acquainted insensibly, that it is this, not the Body, by which we are properly said to have our *Being*: That 'tis this that lives, and that gives also Life to the Body; that as it receives no Life from it, so it may very well live without it. All this will be Plain to her, with a very little Reflection, by the help of such easy and familiar Questions; which is the Method that was so successfully made use of by *Socrates*, for the Opening and Enlarging the Minds of young Persons. This is the Way that the wise Ancients took, and for certain while the Brain is yet soft, there can be no better Way of Instruction than this, by which Children are so naturally and gradually led on to the *Knowledge of Themselves*, and to an Acquaintance with that *Inward Principle and Power* which is in them, being absolutely Independant of the Body, and Dependant on God only, from whom it was *Breathed* forth. Whether she be taught to call this a *Soul*, or by any other Name, the matter

is not great; it is enough that she know that this, be it what it will, or call it by what Name soever, is truly and essentially Distinct from what she calls her Body; that it can Think and Reason, that it Knows, Reflects and Understands, that it Compares, that it Distinguishes, that it Argues; that for some things it has an Affection, but that others it looks on with Aversion; and that it do's all those *Operations* independantly on the Body, by an *innate* Power, given it from the God and Father of Spirits.

7. Thus may the Truths of Natural and Universal Religion be gently insinuated into her, and she will begin to think with her self. “ The Body
 “ then has need of the Soul to Eat, but
 “ the Soul has no need of the Body to
 “ Reason; I am therefore resolv'd to
 “ chuse the Life of the Soul, before that
 “ of the Body, remembering that it is
 “ more Noble to Reason, than to Eat.
 But be sure to accomodate your self to the Capacity of her Genius, and to her present Disposition and Humours, and not to carry her too far
 at

at once; but to lead her on with Delight and Pleasure. You must watch your Seasons, and you must Examine the Temper you have to Manage. If she be of a slow Apprehension, you may make use now of one manner, then of another, the better to Impress upon her what you design. And when she has Apprehended you, she will be apt to retain more firmly the Impression, and to draw thence for her self Practical Truths. You may therefore add at another time, Do you see this Table? *Yes.* Do you know it then? *Yes.* You see that it is not made like this Chair? *Yes.* You know that it is made of Wood, and that it is not like a Chimney which is Built with Bricks? *Yes.* She will Answer you. Proceed no further without having perceived by the tone of her Voice, and by her Eyes, that these plain Truths have made in her some Impression. Then you may go on, But doth this Table know you? You shall see the Child will smile at this Question. It is no matter; go forward: Which loves you best that Table, or this Chair? She will Laugh

Laugh again. Continue, And is not this think you a wise Window? Then try to go further: And doth this Baby of yours Answer you when you speak to it? *No.* Why? It cannot. *But why can it not, I pray?* Because it has neither Sense, nor Understanding. *What, is it Insensible, say you?* Yes, it is. *Do's it not then Know you?* No. *Nor understand what you say to it?* Here she will again smile at you for putting such Questions to her? *No matter.* Continue, when she is in a good Humour, to sport with her after this manner, and pleasantly to Press upon her tender Mind this most important Truth. *Is it possible,* say to her, that this pretty Mouth should not speak? *Yes.* That those pretty Eyes should not see you? *Yes.* That those pretty Ears should not hear you? *Yes.* And that such a lovely Puppet as this should be without any Life, without any Understanding? *Yes surely,* she will Answer you, gazing on you with no mean Admiration. Ask her then, Whence is this? Is it not because it wants a Soul? *Yes.* Has it then no Soul, you are sure? *No,* it has none

at all. It is not then like you; for you know it, and yet it doth not know you again. But after your Death when you shall be put in the Pit-Hole, pray will you not be like this Baby, this Puppet? *Yes.* Shall you then see nothing more? *No.* Shall you know no body here any longer? *No.* And where shall your Soul be? *In Heaven.* And will your Soul be Alive there? *Yes.* Shall you not there see God? *Yes verily, so I hope.* And where is your poor Baby's Soul now at this time? You will see she will Answer you smiling, or at least will give you to Understand, that she knows that her Baby has never had a Soul at all. Upon this Foundation, and by the means of these little sensible Turns, you may be able to use her, by little and little, to attribute to the Body what properly pertains to the Body, and to the Soul, what comes from and belongs to the Soul; provided that you do not indiscreetly propose to her certain Actions which are common both to the Body and Soul. You must avoid all those Subtilties which
may

may embroil these Truths; and you must be contented to set in a clear Light all those things wherein the difference of Soul and Body is more sensibly remarked. Perhaps some Children may be so dull as not to be able, with a good Education, to understand these Truths: but besides that we sometimes may clearly perceive a thing, which we are not able so perfectly to explain; God sees better than we what he hath put into the Mind of Man for the understanding of his Mysteries.

8. As for Children in whom there is perceiv'd a Spirit capable of reaching further, they may, without being thrown upon Philosophy, be made to understand, according their pitch, what it is they mean, when you make them say, that *God is a Spirit*, and that their *Soul is a Spirit*. I believe the best and simplest Method of making them conceive this *Spirituality* of God, and of the Soul, is to make 'em observe the difference which is between a Person dead and living: In the one there is only the Body, in the other the Body joined with the Spirit.

Next

Next you must shew them how that which *Thinks* is much more perfect, than that which hath only Figure and Motion. Then teach them, by divers Examples, that there are no Bodies which perish, but that they are only separated, and their Parts dissipated; thus the parts of burnt Wood, which the Fire separates, either fall down into Ashes, or else fly up in Smoak. If therefore, you must add, that which is thus in it self but Dust and Ashes, uncapable of knowing and thinking, doth never perish; by a much greater Reason our Souls, which Know and Think, must never cease to Be. The Body may die, that is, it may quit the Soul, and turn to Dust and Ashes; but the Soul must Live, for it must always Think.

9. These Ideas and Conceptions, which are the Foundations of all Religion, ought by their Instructors and Governesses to be clear'd up as much as is possible to the Minds of Children. But in case they are not able to succeed herein, they ought not therefore to reject these dull and sluggish

gish Tempers; but are to wait patiently, and to hope that God may in due time inwardly enlighten them with his Spirit, and endue them with Wisdom from above.

10. There is likewise a sensible and *practical* Way to imprint and strengthen this knowledge of the Distinction between Soul and Body; which is, to use Children to an Habit of Despising the one, and Esteeming the other throughout the whole course of their Life. Commend to them that Instruction, which feeds the Soul, which makes it grow, which exalts and enables it; express an Esteem for those sublime Truths, which animate it to become Wise and Vertuous. Let them be taught to despise good Eating and Drinking, Modish Dresses, Theatrical Poms, and whatever softens the Body; make them feel, not by abstracted Reasonings, but by their own Experience, how much Honour, Conscience and Religion are above gross and Bodily Pleasures.

11. The Old *Romans* taught their Children to despise their Bodies, and

to sacrifice them to the Commonwealth, that they might give their Souls the Pleasure of Vertue and Glory. Nor was it only the Persons of Quality among them; but even the whole People: They were all generally Temperate, Publick-Spirited, full of Content, with respect to the things of Life, and most sensible of Honour and Wisdom. Where, by the Old *Romans*, I mean those who lived before the Increase of the Empire had spoil'd the Simplicity of their Manners.

12. None ought to pretend it is impossible to instil such Principles as these by Education. How many Maxims do we see establish'd among us at this Day, contrary to all Reason, by the mere force of Custom? for Example, that of *Duelling*, founded upon a false Rule of Honour? It is not by Reasoning, but by taking it for granted, that that Maxim, establish'd upon point of Honour, is Reasonable, that Men so expose their Lives, and that every one who wears a Sword lives in continual danger. There are many other Prejudices we daily see, which are
con-

contrary both to Sense and Reason, and have no other Foundation but a Custom, which was taken up without ground. If then the Prejudices of Education, when thus contrary to Sense and Reason, are so strong, how much stronger will they be for Virtue, when they shall be upheld by Reason, and by the hopes of an endless Happiness? Let us consider the Inequality of the Reasons and Hopes, upon which the *Spartans* and *Romans*, as long as their Republicks flourished, bred up their Youth to a Contempt of Luxury and Softness, to a love of Honourable Labour; whence they performed such incredible things, from these Maxims so opposite to the rest of the World. The Example of so many Martyrs, and other Primitive Christians of all Conditions and Ages, demonstrates how much the Grace of Baptism, superadded to the Helps of Education, may make Impressions still more wonderful in the Faithful, to the making them contemn what belongs to the Body.

13. Seek therefore all the most pleasing Turns, and the most sensible Comparisons

parifons to represent to Children, how in our Bodies we are like to the Beasts, and in our Souls to the Angels. You may compare our Nature to an Horseman mounted, on a Horse which he is to guide; tell them that the Soul is, with respect to the Body, as this Horseman is to the Horse. And so you may conclude, that the Soul is very Weak, and deserves indeed to be unhappy, when it lets it self be carried away by its Body, as by a furious head-strong Horse which throws it into a Precipice. Make them take Notice likewise, how the Beauty of the Body is as a Flower, which opens in the Morning, but which in the Evening fades and is trodden under Foot; but that the Soul is the Image of the immortal Beauty of God.

14. There is, you must add, an Order of Beings so much the more excellent, as they are not to be seen by the gross Eyes of the Flesh; as every thing which is seen with us here below, is subject to Change and to Corruption. To make Children perceive that there are most real things which to
the

the Eyes and Ears are unperceivable, you must ask them whether it be not true that such a one is Wise, and that such another is esteemed to have great deal of Wit? When they shall have answered you? *Yes*. Ask farther, whether they have seen the *Wisdom* of such an one, and bid 'em tell you of what Colour it is? Then say, have you heard it? Doth it make much Noife? Have you touched it? Have you tasted it? Is it Hot, or is it Cold? Presently they will here laugh: They will do as much at the same Questions about *Wit*; they will appear quite astonish'd that you should ask 'em of what colour a Spirit is, or of what figure Wit is, or whether Wisdom can be handled, or whether it be round or square? Then you make 'em take Notice that they know some great Truths which can neither be seen, nor touched, nor heard; and that these Things are *Spiritual*. But you must enter very soberly upon such sort of Discourses with Girls, and must regulate your self according to the Capacity of their Minds, and to their Necessities.

OF HEAVEN.

15. At the same time you must make the Imagination come in to help the Understanding, to give them charming Images of the Truths of Religion which the Body cannot see. You must paint to them the Glories of *Heaven* such as *St. John* represents them to us, with the Tears of every Eye dried up, no more of Death, no more of Sorrows, nor of Cries, all Sighs fled away, all Evils gone, and an Eternal Joy upon the Head of the Blessed, like the Waters on the Head of a Man sunk to the bottom of the Sea. Figure forth to them this glorious *Jerusalem*, whereof God himself is the Sun, to make their Days without End; shew how there is there a River of Peace, a Torrent of Delights, a Fountain of Life to water it; how all shall be Gold, Pearls, and precious Stones. I am not ignorant yet that these Images do too much fix the Mind to sensible things; but after you shall have made Children a little attentive, with
the

the Relation of so fine a ight, then the means hinted by us before may be made use of to bring them back again to things Spiritual.

16. Conclude afterwards, that we are here below as Travellers in an Inn, or as under a Tent; that the Body is frail and perishing, that it cannot be kept from Corruption above some few Years; but that the Soul shall fly away into this Heavenly Country, where it will for ever live and reign with God, if it shall have acted and suffer'd here, according to his Order. But chiefly teach them by most lively Comparisons, and familiar Reasons, that GOD is the sovereign Good of the Soul; to enjoy whose Presence is truly Heaven, and to be separated from it is truly Hell. Give them to see that they were made for the Enjoyment of the Infinite Good, and that they ought not to sit down therefore content with any Finite Good, how great soever; but to press forward to That, which only can fill and satisfy the utmost Extent of their largest Desires and Wishes. Shew them that all the Beauty and Glory that

that are in the Creatures are nothing in comparison of the Divine Beauty, and of the Glory which is in the Face of the Lord Jesus, and is thence shed abroad upon all the Blessed, making them to shine as so many Suns. Give them a Prospect of all the Kingdoms of the Earth, and of all the Glory and Riches thereof: Set 'em out with all their finest Colours, even as fine as possible, as *Satan* himself made use of when he would have tempted our Blessed Lord to have made himself an Earthly King. And then sweetly convince them, that all this together, were it even a thousand times more Comprehensive, being yet compar'd with the Heavenly Kingdom, is no more than as a Dust in the Balance, compar'd with the Weight of the whole World, or even of a thousand Worlds. Let them be satisfied, by good Reasons, not meerly by telling them so, that all that they admire in the World, whether it be Beauty, or Riches, or Honour, or sensible Delight, is at best but a painted Shew, and a faint Shadow of those most real and immortal Beauties, Riches,

ches, Honours, Delights, that are Above at Christ's Right Hand. Here Vanity of Vanities; and all is Vanity; But there Truth of Truths; and all is Truth. There, say to them, is indeed Pleasure of Pleasures, and all is Pleasure: There is Eternity of Eternities, and all is Eternity. Represent to them the Glorious Descriptions in the Prophets, and in the Revelations of the Throne of God, and of the various Orders of Ministering Angels and Royal Elders: But withal represent them for what they are; and make 'em sensible how they are but a Shadow set to express to us the hidden Light that is under it, according to our Capacity. Give them to understand, that some that have been ravished with the Light of the Divine Countenance, have declar'd to others:

“ That if all Men and Angels, together, should unite their Voices, and exert at once all their Powers and Faculties to the utmost, yet would they not be able to form so much as one Word, whereby they might worthily express the Joy of Heaven,

“ and

“ and the Pleasure which the Blessed
“ have in the Vision of God. But
especially bid them remember the faith-
ful Testimony of *St. Paul*, who was
caught up thither, and heard *unut-
terable Words*: And herewith encour-
age them to press forward from
Things Temporal to those that are E-
ternal; in as much as neither *Eye*
hath seen, nor *Ear* hath heard, nor
have the Objects enter'd into Man's
Head and Understanding, *which God*
hath prepared for them that love Him,
and keep his Commandments. If
you can but form in them the Ha-
bit of considering these great Objects
with Pleasure, and of judging of com-
mon ones, with relation had to these
most excellent Hopes, there are infinite
Difficulties which would soon hereby
be master'd; and their Conversation
would begin early to be in Heaven.
For which End it will be fit you instruct
them also to pray with the Church,
that, as they are taught to believe *Jesus*
Christ their Lord *to have ascended into*
the Heavens, and to sit there at the
Right Hand of God the Father Al-
G mighty :

So also they *may in Heart and Mind thither Ascend; and with him continually Dwell*; in whose Presence there is fullness of Joy for evermore, and Whom to serve is perfect Freedom, and the truest Nobility.

Of the RESURRECTION.

17. I would likewise strive to give them strong Impressions of the *Resurrection* of the Body; you may teach them that Nature is nothing but a common Order settled by God in his Works, and that Miracles are but Exceptions from these general Rules: That so it costs God no more to do an Hundred Miracles, than me to go out of my Chamber a quarter of an Hour sooner than I use to go. Then put them in mind of the History of the Resurrection of *Lazarus*, and afterwards of our Saviour's and of his familiar Apparitions for the space of Forty Days before many Persons of unquestionable Honesty and Veracity. Give them withal to understand, that whatever Changes and Revolutions
the

the *Body* may undergo, either living, or dying, or in the Grave, there can be hereby no Dissolution, or total Change of the *Person*; in as much as the Soul, by its separate Subsistence out of the Body, preserves the *Numerical sameness* of the *Person*. Represent to them how the Chief of the Two Constituent Parts being thus preserv'd, they have all the Reason to be satisfied that it cannot be, in the Resurrection, but the very same Human Creature that Rises again which Deceased; and that, on the other side, did not the Soul separately exist from the Body, it would be altogether impossible for the same Person to be Rais'd. Then set before them how, as the first Production of the Human Body was out of the Dust, so the second must in like manner be: Shew them lastly, how it cannot be difficult for him who made Men, to mold them over again. Forget not the usual Comparison of a Grain of Corn, which is sown in the Earth, where it dies, that it may be raised again and multiplied.

18. But after all, these things are

not to be taught Children like a Catechism, which Method would signifie little, unless to turn Religion into an affected Language, or troublesome Formalities. But it is carefully to be taken notice of that nothing is so dangerous, as to talk to them about the Contempt of this present Life, without making it appear to them, by the whole course of your Behaviour, that you are in good earnest and speak seriously. In all the Ages of our Life *Example* has a most wonderful Power over us; but in Childhood it can do every thing. Children are mightily delighted with Imitation, and they have not yet any Habit, which renders the Imitation of another difficult to them: Besides, being not capable to judge themselves of the Reason of things, they judge better, from what they see in those who propose the Reasons, than from the Reasons themselves which they urge. Actions too are much more sensible than Words; if therefore they see the contrary done to what is taught them, they accustom themselves to look upon Religion as a
fine

fine Ceremony, and Virtue as an impracticable Idea. But especially be sure never to rally before them on things which have any Relation to Religion, or on the Indiscretion or Infirmary of any Pious Persons, much less those that wait at the Altar; for tho' there may not seem to you sometimes to be much hurt in it, yet it may tend, in the end, to very dangerous Consequences in them, and even to the disesteem of Religion it self.

19. When the Child shall have thus made the necessary Reflections both for the *knowing of her self*, and the *knowing God*: You are then to join to these such Matters of *History*, as may be fit to confirm that wherein she is already Instructed; for this Connexion will bring all Religion into her Head at once. She will with Pleasure observe the Relation that there is betwixt her own Reflections, which you have taught her to make, and the History of Mankind: She will acknowledge, for instance, that she is not made for her self, that her Soul is the Image of God, that she was form'd with so many admirable

mirable Springs by a Divine Industry and Power, that both her Duty and Happiness consist in true Resignation to the Will of God. As soon as she is made to learn but the History of the Creation, she will also conclude with her self, that she was not brought into World with all the Original Perfection of her Nature, as it first proceeded from God, but was born with Inclinations and Propensions contrary to Reason, and not without much Infirmity and Weakness: She will discover that she is deceived by Pleasure, is bewitched by Imagination, is transported by Rage, is Hag-ridden by Envy is fool'd by her own Devices and Desires, is gull'd by every Passion; and that, in general, her Body drags the Soul after it, just as a furious Horse runs away with his Rider; and she will perceive the Cause of this Disorder in the History of the Fall; which History too will make her believe and hope in the Saviour, that Seed of the Woman appointed to reconcile Men with God, and to tread upon the Devil's Head: So that here is the whole Ground of Religion.

Of the SCRIPTURES.

20. When Children are thus grounded in Religion, it will be fit to put them upon the careful reading of the *Holy Scriptures*. They will be mightily pleased to find those very Reflections and Histories, wherein they have been instructed before. You must shew them the Credibility and the Excellence of these Books: You must explain to them their *Antiquity*; as that the most ancient Writers among the Heathens lived Five hundred Years after *Moses*, that the very latest Writers of the Old Testament were near Six hundred Years before Christ, and before most of the Old Pagan Historians: Make them see the *Manner* of their Writing, that whatsoever is set down in these ancient Writings, was either taken immediately from the Mouth of God, as the *Law* and the *Prophecies*; or else collected from time to time, as any Great, or Miraculous Actions happened, by Persons of those Times, of a publick Capacity, and deputed by God:

Then how they were admitted into the Canon upon great Deliberation, and most evident Testimonials of their undoubted Truth, by established Prophets, and the whole Sanhedrim, who did most certainly know whether the Actions and Miracles therein recorded were true or not: That after this they were carefully preserved, that the first thing was to Copy out Twelve Authentical Copies for the Twelve Tribes, and out of these as many as there were particular Synagogues in that Tribe, by Notaries appointed for the same purpose. That being carefully reviewed, they were laid up in the Treasury of the Temple, in the sight of the People, under several Locks and Keys never to be touched but by particular Men for this appointed; and that to alter, corrupt, diminish, or add to them was Capital by the Laws of that People. Then make them to perceive the Sincerity of these Writers, how free they are from any Suspicion of Deceit; that the Histories were Written in the very Times they were acted, by publick Authority; the Prophecies by the
Pro-

Prophets themselves, who were plain honest Men, whose Commission was attested by constant Miracles, who, when they read these Writings in the hearing of all the People, protested that they spake not their own, but God's Word, and order'd them to be deposited in the Treasury, till the Events should prove their Veracity and Inspiration: They were Men free in their Lives from all Temptations of Pride or Ambition, and by their Deaths most of them were Martyrs for the Truths which they declared. Explain likewise to them the Consent and Coherence of the several Writers one with another, whence it must needs follow that they were guided by the same Holy Spirit, which in a course of so many Ages would not suffer one to impugn the other; but the latter Prophets always supposed, approved of, and built upon the former. All which will afford matter of great Delight to them, as soon as they shall be capable hereof, being before-hand prepared by such Previous Dispositions, as we have touched upon already.

21. After this you may proceed to some *Inward* Considerations upon these Divine Writings; but take heed of clogging or pressing those you design to instruct. Bid them consider the Subject which Both the Testaments treat of, and the End which they drive at; that the former is nothing but the Acts of one Supream, Infinite, and Beneficent Being, and the Second only the Glory of the same Eternal God, with reference to the Salvation of Mankind: Teach them how much the Subject and End of the Scriptures surpasses whatever is to be found in all the other Writings of the World. Then you may give them so light me into their Stile, its wonderful Simplicity accommodating it self to the weakest Understandings, its great Profoundity exceeding the Capacity of the most Wise and Learned, its commanding Majesty without flattering any Body, with no more respect to the greatest than to the meanest: Shew them too, how these Scriptures with this Plainness of Speech, retain a Power of Persuasion, Instruction, and moving the Passions, incomparably

parably beyond all Writings in the World besides. But you must teach them how to feel this themselves, and not barely all them so: And there will be need of a great deal of Art to make them relish these Books; but the chiefest Difficulties are overcome by the Preparatories we have already taught. It would be very well likewise for this End to give them some Familiar Expositions in the vulgar Tongue, and to chuse out the most Elegant Translations or Paraphrases of the *Poetical Books*, wherein the Poetry might no less delight than the Matter instruct. Thus the most patheticall Poems that Humane Wit has invented, will seem to them to bear no Comparison with the Psalms, and several Hymns of the Bible, as to the kindling and stirring up the Affections.

22. It will be now time to unfold to them the Contents of the Sacred Writings. And these former Considerations, with God's Grace, will make them eager, both to seek them out themselves, and to hear them of you. You must make them observe that they

they chiefly contain two Things, either *supernatural Truths*, or *Prophecies*. That there are in them several sublime and abstruse Doctrines, vastly above the reach of Humane Capacity, and which could never of themselves enter into a Man's Mind to make them; as that the World was Created; that the Angels being Created pure Spirits, some of them revolted in Heaven; that the First Man, by sinning against a positive Injunction of God, drew all his Posterity into the Obligation of his Sin; that the Seed of the Woman should only deliver us from this; that God is One in Essence, yet that there are Three Persons, the Father, the Son, and the Holy Spirit; that the Second of these should take on him the Nature of Man, and die a painful and ignominious Death, for the Ransom and Restauration of Mankind; and that the way to Happiness is by Suffering. Next, that there are a vast Company of Predictions delivered many Years and Ages before they were fulfilled; set down so plainly and particularly, as that there could be neither Mistake, nor Cheat

Cheat in them; with all Boldness of Speech at; such a time as there was not the least cause to conjecture, or probability that they should ever be brought to Pass; by unlearned plain Persons, who could foresee nothing by their Art; and yet none of these have ever failed, but have been confirmed by their Events. For instance, how many Prophecies were made to *Abraham* of his Issue, when he neither had Children nor was like to have any; of his inheriting a very large and very fruitful Country; of his Posterity's descent into *Egypt*; their time of Bondage, and manner of Deliverance, foretold more than Four Hundred Years before it was verified. How after this his Grandson foretold the particular time of the coming of *Jesus Christ* Two Thousand Years before, and that his Fourth Son should have the Scepter, when there was neither propability of any Scepter at all; or if there were, that his Elder Brethren should not be served before him; and this Prophecy was penned when there was the greatest unlikeli-hood in the World for it ever to be
full-

fulfilled, the present Governour being *Moses* of the Tribe of *Levi*, and his Successor designed by God of *Ephraim*: And this above Four Hundred Years before the least Appearance of its Accomplishment; when after all a *Benjamite* was chosen for the first King. Make them observe also, that when the same Patriarch blessed his Grandchildren, he predicted the Greatness of the Younger above the Elder, which appeared not till that Tribe became Head of the Ten, after their Separation; and that he foresaw the particular Places of his Childrens Habitations, exactly as they fell to them by casting of Lots above Two Hundred Years after. And also that *Moses*, who never entred the Land of Promise, divided it out to every Tribe, as tho' he had been in actual Possession, and as the Lots punctually verified: Teach them to take Notice of the several other Prophecies which he gave of their Apostacy, Captivity, and lastly total Desolation, as likewise of the Messias; which were all fulfilled many Ages afterwards.

23. Such Hints as these, will both please, and incite them to observe the Circumstances, and the Completion of those Prophecies which they read; but have a care of torturing them with Niceties and Difficulties: Those which are easie and plain will be sufficient to make them admire those Books as they read them, together with their Author, the Disposer, no less than the Knower, of these things. But I will give some more Instances to instruct you yet more thorowly in this Method for young Ladies.

24. As they read the wonderful History of the Fall of the Walls of *Jericho*, bid them observe the Curse upon the Place where it stood, and the Person who should ever go about to rebuild it, signifying that before the Foundations of it should be laid, and the Gates built, he should lose all his Children: And then shew them how this was accordingly fulfilled in one *Hiel*, about five hundred years after. Let them take notice that *Josias* was foretold expressly by Name, and his Actions mention'd, above three hundred

dred years before he was born, and that the Prophecy was immediately register'd, together with the Miracles that accompanied it; and that the Sepulchre of the Prophet was so long after accidentally found by that very Prince, who bore that miraculous Name, which had been foretold to *Jeroboam* so long before. Shew them how the Birth, Life, Actions, and all the Particulars of the Passion of *Christ*, are described by *Isaiab* that Evangelical Prophet, as if he rather writ a History than a Prophecy; and that when this same Prophet lived in a time of Prosperity and Peace, when his Nation was in Friendship with the *Babylonians*, he foretold not only the Destruction of *Jerusalem* by that very People, and the Captivity of his Country-Men; but also that *Babylon* it self should be destroy'd by a *Persian* Prince, whose Name and Greatness he distinctly described, near two hundred years before he was born, and names two Witnesses expressly, *Uriah* and *Zachariah*, who were not born, the first till an hundred Years after this Pro-

Prophecy, and the second not till four-score more; and in the mean time these Prophecies were dispersed into many thousand hands, not only in his own Country, but in *Chaldea* too by means of the Captivity. They may observe this same Captivity foretold again by another Prophet, a little before it came to pass, together with all the Circumstances; tho he was hereby made a Traytor, Imprisoned, Whipped, and Threatned daily with Death: And that he told too the very determinate Time how long it should last; and that this was publickly known, by the Heathens themselves; and that all these matters came to be exactly verified. Teach them to observe that another great Prophet forewarned a Mighty King when he was in the Height of his impious Luxury, before all his Nobles, of a Destruction which followed the same Night: That he foretold the first *Persian* Monarch, the Number of the Kings which were to reign after him, and that the last was to be overcome by a *Grecian* Monarch, *Alexander* the Great: That he
spake

spake of the four great Monarchies, which were to succeed each other afterwards, and described them as if he had lived in them; and that he was so particular, as to foretel the very Fight between *Darius* and *Alexander*. These Examples are enough to instance in. When Children come to years of Discretion, and are curious and capable, you may proceed with them to the rest: You will find very many more as plain and distinct as these: But be not too forward, your best way is to go on gently and surely.

25. They being thus Initiated, it will be well if you give them a more particular Demonstration of the Writings of *Moses*: Observe to them the impossibility of their being forged, their Original Antiquity, and their chiefest Heads in very observable Particulars, owned by the greatest Enemies to his Name and Law: Observe to them that the Civil and Religious Observances of the *Jews* to this Day, are grounded upon Principles which are not to be found, but in the first Book which bears his Name: As the
be-

beginning the Day by the Evening, the observing the Sabbath, the using Circumcision, the abstaining from such a Muscle in the Thigh, and several others: That this Book supposes that the Posterity of *Abraham*, as well as his Ancestors, constantly practised such Constitutions: And how, it being ordain'd that this Law should be continually read in every Family, and every Sabbath more peculiarly appropriated for this, as every Seventh Year to read it over whole, it was altogether impossible that any other than *Moses* should be able to make it to be received. You may shew to them how it was very easie for *Moses* to receive the notices of what he relates, to be done before his own time: That Facts which were so notorious, could not be lost in so few Generations betwixt him and the Deluge: Observe how he wrote his own Acts, which every Man present knew to be true, who also were Witnesses of the Communications of God, which he confirmed by very terrible and undoubted Miracles: That *Moses* caused the whole

whole to be read to the People, and laid up in the Ark, and obliged all the Army to swear to the Observation of it: He relates what was transacted in the fight of several hundred thousand People, many of whom envied him and were his Enemies; upon which account he durst never have put falsehood into Writing. Mark his Ingenuousness, in that he conceals not the Offence of his Brother, of his Grandfather, or of his Sister, or of the rest of his Kindred, or even his own: That he went not about to bring any of his own Sons which he lacked not, into the Government, but left it to a Stranger. By this you will convince them that he could have no worldly Design.

But I would chiefly have you to teach them that *Jesus Christ* is the Substance of the Old Testament; and that therein is adumbrated, all that was to be accomplished in him. For this End make them perceive that *Adam* might be convinc'd of his Creation, both by Reason and Authority; that his Children could not but be convinc'd

vinc'd of the same; that they were effectually convinc'd both of the Creation, and of the Promise of the *Messiah*; and that a present Accomplishment hereof was expected, you may make it probable from some Hints in *Eve*, *Cain*, and *Lamech*, and also give no absurd Account of the Jealousie and Polygamy of the two latter, joined with Murther. Then shew them that *Noah*, being not above half a Life distant from the first Man, from him, his Children and their Posterity, came to be convinced of these Facts and these Predictions, till *Abraham* in whom they were most eminently renewed: Let them see how visible the Persuasions of the same Truths were in his Family: Whereby you may explain several hard Passages in the Book of *Genesis*, as the Incest of *Lot's* Daughters, by supposing their Action to be committed with a prospect of giving Birth to the *Messiah*, considering how they are represented as having led a very honest and clear Life in the midst of the Impurities of *Sodom*, and that they were not carried to commit this

Incest

Incest till after their Mothers Death ; that they consented together in an Act which naturally embroils Persons otherwise the most united, when governed by a Spirit of Lewdness ; that they persever'd not in this Incest ; that they were so far from being asham'd of so Criminal a Fact, or from concealing it from their Posterity, as they gave to the Children born of their Incest, such Names which might perpetuate the Memory of this their Action. Upon the same Foundation you may proceed to teach them to consider the ardent Passion for Children, in *Sarah* and *Rebecca* ; the Jealousie between *Ishmael* and *Isaac* ; *Esau* and *Jacob* ; the Oblation of *Isaac*, with all the several Circumstances of that strange Ceremony which *Abraham* used in swearing *Eleazar* : That the same Truths were firmly believed by *Jacob*'s Posterity till *Moses* ; mark his Blessing, his Polygamy, his Travels, the Actions of *Thamar*, the Dream of *Joseph*, the Jealousie of his Brethren, their Persecution shortly after by the *Egyptians*. By all which you may confirm to them
this

this following Proposition, that many very strange Actions, the Memory of which *Moses* preserves, and which Atheists look on as full of absurdity, had for their Foundation a firm Perswasion of the Truth of these Facts, and a different Idea of the sense of the Promise concerning the *Messias*; being in Sequel of time formed by every one according to his Inclination and Prejudice.

27. In like manner represent to them *Jesus Christ* foretold by all the Patriarchs, and the Prophets, from the Beginning till the Fulness of time. Especially make them remark his Divine Nature, in that he was to crush the Serpent; to be a Ruler in *Israel*, and his Name *the mighty God*; to be call'd *Jehovah* our Righteousness, *Immanuel*, *the everlasting Father*; that he should have full Commission to change the Law of *Moses*, and to establish a New and Better Law that should endure for ever: That all the Particulars of his Incarnation, Nativity, Life, Death and Resurrection were foreseen, and expressed as clearly as if they had been
already

already past ; some Four thousand Years, some Two, and some One thousand, and the last of all more than Four hundred Years before he was born.

28. But above all things you must dispose young Persons to read the Gospels, that so they may sufficiently understand the Mysteries, the Actions, and the Commands of *Jesus Christ*. Here it will be well to observe to them, that the different Qualities and Circumstances of the Evangelists, their Number and Nature, were presignified several Hundred Years before : That they wrote their Gospels in several Countries, so that there could be no caballing together ; at several Times, one after the other, and yet the latter corrects not any thing in the former ; that they published their Histories while vast numbers of Men were alive who knew the Facts, and many more who studied to oppose them ; that they are for the most part particular in the Narrations, as to the Time, Day, Hour, Place, Village, House, Persons ; that they wrote of things done
in

in the same Country, in Towns and Cities publickly known, in the Suburbs and Hills about the City, in such a Street, at such a Gate, in such a Porch of the Temple, which were seen every Day by all in *Jerusalem*; that they published their History in their own Life-time; that they died Martyrs in defence of what they had Written: Teach them to observe the Sincerity and Plainness of their Stile, without all kind of Art: That they flatter none, not even *Jesus* himself whom they Worship, concealing not his Infirmities of Flesh, as Man; his Hunger and Thirst, his being Wearied, his Passions of Sorrow and Fear; that they dissemble nothing of the Apostles, which might turn to their discredit, as *Christ's* rebuking their Dulness, their proposing after a long Instruction very rude and impertinent Questions; the Fall and Perjury of *St. Peter*, the Incredulity of *St. Thomas*, the Ambition of *St. John* and *St. James*; which last being clearly expressed by *St. Mark* while *St. John* was living, was never denied or taken ill

H

by

by him, nor was *St. Mark's* Gospel the less approved by *St. John*, who lived longest, and wrote last; and which is still more observable, make them to take notice of such a Sincerity in these Writers as to relate more particularly their own Imperfections, and those of such others as they chiefly esteemed. So *St. Matthew* Names himself the *Publican*; *St. Mark*, being particularly allied to *St. Peter* not only relates his denial of his Lord, but relates it with all its aggravating Circumstances; *St. Luke*, being *St. Paul's* Disciple, is the only Relater of the Differences between him and *Barnabas*. Then observe to them how these Writings were received, as containing undoubted Truths, by those who lived in the same Age, and were Witnesses of all the Particulars: How they were dispersed abroad in infinite Copies, religiously preserved, read in Churches over all the World, Cited, Expounded, Preached, Taught and Commented upon from time to time; so that it was impossible for any Enemy to corrupt so many Copies dispersed throughout all Nations,

Nations, so read, and so studied, without any Discovery or Opposition.

29. But especially teach them to observe the Excellency of the Doctrine here taught, how much it tends to the Exaltation of God's infinite Glory and Love, and to the Depression of Mans Pride and Vanity; to the Mortification of sensual Appetites; to a sincere Universal Charity; to Peace of Mind; Purity of Body, and the Perfection of both; and to the reducing Humane Nature to the nearest Union with and Dependance on the Divine, by a Restauration of it to a State of Innocence, Simplicity, and Angelical Sanctity, and the sure Hopes of a great and incorruptible Crown given by the Son of God. You must endeavour to give them the strongest Impressions, that are possible, for these Matters, that so they may hence draw of themselves a lovely Idea of the Christian Religion, and eagerly study to transcribe it in their Life and Conversation.

30. Further, it is necessary to instil into them with the reading of the Holy Scripture, that Wisdom which is sober

and moderate, as recommended by the Apostles: And make them afraid of the Snare of Novelty, the Love whereof is so natural to their Sex. Inspire them with a Salutary Horror for all Particularity in matters of Religion, and Disobedience to Lawful Superiours ordained of God. Propose to them that Heavenly Perfection, that Marvellous Discipline, which did reign among the first Christians. At the same time, make them to blush at our Coldness and Indifference in Comparison of them, and at our Deviations from the first Love of the Church; and cause them to breath this same Evangelical Purity, which did so eminently shine forth in the Age of the Apostles, and of their immediate Successors. But then, with a mighty Care, see to dissuade them from the Thoughts of too presumptuously Criticizing upon the State, either of the Church or of Particular Persons in it; and from falling into an indiscreet Reformation.

31. Contrive then in the best manner to set before their Eyes the Gospel, and the great Examples of Antiquity.

quity. But do this not, unless after having tried first their Teachableness, and the Simplicity of their Faith in Christ. And provided you do lay firm the Foundation of Humility and Submission, according to the Gospel, with an Aversion for every such Singularity; you may to very great Profit shew them, what is most perfect in the Law of God, in the Institution of the Sacraments, and in the Practice of the Primitive Church. I know, that the giving these Instructions in their full Extent to all sorts of Children, is in no wise to be expected or hoped for: I only make the Proposal here, to the end this may be, according to the Circumstances of Time, and the Dispositions of the Genius's that one may have to deal with, perform'd with as much Exactness as possible, for the hindring of all Superstitiousness, and unwarrantable Excesses.

32. *Superstition* is doubtless much to be fear'd for the Sex; but nothing so roots it out as a *solid* Instruction, or better prevents it, than a discreet Education at first. This Instruction, how-

ever it may be confin'd within its just Bounds (as certainly it ought to be) extends yet much farther than is ordinarily believ'd. Such an one fancies her self yet to be well instructed in her Religion, who understands about as much of it as a Parrot; but which is worse, whose Ignorance is so great, as not to be, even in a State of Sensibility, but to reflect what is wanting in her for the understanding of the real Ground of Christianity. Nothing is more ordinary than this in both Sexes; wherefore great Care is taken in the Beginning, to make young Persons duly sensible of their Ignorance and Shortness; that so they may be prepar'd for laying in a sufficient Stock of true and solid Knowledge.

33. Be careful not to suffer them to intermix either with Matters of Faith, or Practices of Piety, ought that is not taken from the Gospel, or authoriz'd by a constant Approbation of the Church. You must therefore discreetly forewarn and fore-arm Children against certain Abuses, which are so very common, that one is even tempted to look
upon

upon them as Points of the present Discipline or Constitution of the Church. And indeed, there is no guarding oneself entirely against these, but by going up to the very Source and Original it self; since there is always Danger, without the Primitive Institution of Things, and the use which the Saints made thereof, be rightly understood. Accustom therefore Girls, who are naturally too Credulous, not to admit lightly certain Stories without Authority; nor to give up themselves to certain Devotions, which *an indiscreet Zeal* has introduced, without waiting for their being approv'd by the Church. The true Method of teaching them what they are to think hereupon, is, not properly to criticize upon these Things, which out of a pious Motive may have been oftentimes brought in, and which for that very Reason ought to be respected; but rather to demonstrate, without any Express blaming them, that they have no solid Foundation. Be contented at first with leaving out wholly all such Matters, in the Instructions given them concerning the

Christian Religion. This Silence will be sufficient to accustom presently Children, to conceive Christianity in its whole Perfection and Integrity ; without adding to it such sort of Practices. Afterwards, as occasion shall offer, you may gently prepare and lead them on by more particular Notices and Deductions, that so they may be defended both from the Perils of Superstition on one Hand, and from Danger of Schism on the other. Represent the Holy Scripture in the midst of the Faithful, as the Supream Rule of Faith. Inform them how that the Church ought to submit her self to the Scripture: But withal, tell them sweetly, that the Holy Ghost is not wanting, in all Matters necessary to Salvation, to assist the Church, in order rightly to explicate the Scripture. Wherefore the Church is not to be prefer'd to the Scripture, but only the Explication of Scripture, made by the *whole* Church, to our own Private Explications. This they must be taught to heed well, that so they be not lifted up.

34. It might moreover be of great Advantage to propose to those under your Instruction, what they are both to Believe and Practise, in the very *Terms* which Scripture makes use for that End; which would be a means propably of preventing a World of vain Disputes. But this must be done with all Modesty and Tendernefs, that they may not think of themselves hereby more than they are; nor pretend to a more true and clear Understand of Scripture, than that which in reality have. Let them be made to see that there not more dangerous Rocks than Pride and Presumption in this Case.

35. As for *Sermons* you must give them a Relist not for the most fine and Rhetorical, but for the most solid and edifying Discourses. Let them be perswaded to avoid censuring and criticizing on the Preacher, tho' it should happen he might deserve no great Commendation. Teach them how they may draw no little Profit, even from very ordinary Sermons; and that the being affected with, and reflecting on the Text alone, is no small matter to-

wards influencing a prepared and disposed Mind. Let them know that great Scholars are not always the most Eminent Preachers; and that sometimes even very good Men, after long Study, do not perform great Matters in their Discourses upon the Scripture: Bid them consider that God has given several Talents to several Persons, to some more, to some less; that according to these he will Judge; that we must not require, where He doth not; that they as Men are subject to the same Imperfections as others, to the same Passions, the same Temptations; that lastly, the slighting of Gods Ministers must rebound upon God himself.

36. You must never suffer them to jest at any thing Sacred, let the Temptation to it be never so great. But on the other side, you must kindly instil into them the highest Respect for Gods Name and Word, on all occasions; and convince them of the ridiculous Folly of attempting to be Witty after such a rate, as is now a Days ordinary to many. Teach them to remark how little Children were antiently torn in pieces by Bears, for mocking at any thing that

was

was a Man of God ; and be sure most strictly to Caution them against making amock at any thing, that may bear but the Face of Religion, or be any wise related to it ; how Contemptible soever the outward Appearance may be, the Danger will not be less, but the greater. Infuse into them a Love and Respect for all that are more immediately dedicated to God's Service : and win them to esteem all the Religious Societies, instituted for the Promoting of Real Holiness and Renewing of the Evangelical Spirit ; and to pay them due Honour.

37. Accustom the Imagination of Children betimes to the Representations of Death ; to hear it spoken of, without being affrighted ; to look on a Coffin, a Shroud, or a Grave that is open, and not to be troubled ; and even, if it can be safely done, and without exposing them too much to the being seiz'd with a sudden Terrour, to behold the Sick just when they are about to Expire, and also the Dead Bodies when laid out. All prudent Methods possible must be taken, early to fortifie them against the Apprehensions
and

and Fears, which are so Common, and which render Life so very uneasy. There is nothing more Shameful, or more Troublesome, than to see, as you may daily, a great many Persons, and some of good Sense as well as Piety, who are not yet well able to think on Death without trembling; Nay, some are so superstitious, as to grow pale when there are Thirteen at the Table, at certain Dreams, at the overturning of a Saltcellar, and the like; the dread of all which imaginary Presages is a gross Relique of Heathenism. Make them see therefore the Vanity and Ridiculousness of all this. Tho Women have not the same Occasion as Men, to shew their Courage, they ought nevertheless to be possessed of it. Cowardice is contemptible every where; and every where it hath very mischievous Effects: It is as needful that a Woman know how to resist vain Alarms as a Man; that she be firm and valiant against unforeseen Dangers; that she weep not too easily; that she be not frightened but for great Matters, and at a surprize; and then too
that

that she bear her self up gallantly, by solid and true Christian Virtue. It is not lawful, in a word, for a Christian of either Sex to be a Coward. Let them be taught that the Soul of Christianity (if one may be allow'd the use the Expression) consists in the Contempt of this Life, and the Love of the next.

CHAPTER VIII.

Instructions for the Practical Part of Religion.

I. *The Christian's Rule and Pattern.*

I. **T**HE Principal Thing of all is continually to set before them *Jesus Christ*, as the Author and Finisher of our Faith, the Ground and Center of all Religion, and our only Hope. And having shew'd them by the former Method, the Divine Authority, and the Excellency of the Gospel, and then establish'd in general, the *Principles* of our Holy Religion :

gion; You must next proceed to reform both the Judgments and the Actions of the Persons whom you instruct, according to the Model of *Jesus Christ* himself; who took upon him a Mortal Body, for this very End, that he might teach us both to live and to die; by shewing in his Flesh, like to ours, all whatever we are to believe and practise. This is not meant however that you ought every Moment to be comparing the Child's Sentiments and Actions with the Life of *Christ*. This Comparison would be both wearisom, and also indiscreet; but you must habituate Children to look upon his Blessed Life as their Pattern; and his Word as their Law. Strive to affect them especially with those of his Discourses and Actions which are the most suited and accommodated to their Capacities. If they cannot, for instance, resolve upon any hard Labour; represent *Jesus Christ* labouring at a hard and mean Trade, till he was thirty years old: If they would be esteemed and commended; speak to them of the Reproaches and
Cruel

Cruel Mockings which he endured: If they be not able to agree with such as are about them; make them to consider the Blessed *Jesus* conversing with Sinners, and the most abominable Hypocrites: If they shew any Resentment; make haste to represent to them the same *Jesus Christ* dying on the Cross, even for those who were the Authors of his Death: If they suffer themselves to be transported with an immodest Joy; paint to them the Sweetness and the Modesty of *Jesus*, whose Life was so very Grave and Serious. Lastly, make them often to represent to themselves, what *Jesus Christ* would have thought, and what he would have said of our Conversations, of our Amusements, and even of our most serious Businesses, if he had been still visible in the midst of us.

2. Proceed hereupon to urge, what would our Astonishment be, if he should appear suddenly in the midst of us, then when we are in the most profound Forgetfulness of his Law. "But
" is not this, you must add, that
" which

“ which will happen to every one of
“ us at our Death, and to the whole
“ World, when the secret Hour of
“ the Day of Judgment shall come?
Then you may describe the over-
turning of the Universe, the Sun dark-
ned, the Stars falling from their pla-
ces, the Elements melting with fer-
vent Heat, and the Foundation of the
Earth shaken. Then address your
self to them after this manner: “ With
“ what Eyes then ought we to be-
“ hold this Heaven which covers us,
“ this Earth which bears us, these
“ Houses which we inhabit, and all
“ these other Objects which here sur-
“ round us, since they are all reserved
“ for the Fire? Shew them afterward
as in a short lively Representation,
the *Graves* open, the *Dead* gathering
together again the wrecks of their Bo-
dies; *Jesus Christ* descending in the
Clouds with great Majesty; the *Book* o-
pen’d, wherein shall be found written,
the most secret thoughts of all Hearts;
the *Sentence* pronounc d in the Face of
all Nations, and of all Ages; the *Glory*
which shall then be discover’d to
Crown

Crown the Righteous, as from the King of Glory; the River of Life, and Joy at his Right Hand, the Everlasting Light, the Triumphant Shouts, the uncessant Singing of Praise, and the unutterable Love of Saints and Angels in sweetest Fellowship, and Harmony for ever. Lastly, the Lake of Fire and Brimstone, the Night, the dismal Horrour, the gnashing of Teeth, and the Rage common to Men and Devils, which shall be the Lot of all wicked Souls.

II. *Of the Law of God.*

4. You must also not be wanting fundamentally to explain to them the *Ten Commandments*: And you must let them see that this is but a Summary, or Abstract of God's Law; and how in the Gospel they may find that more fully and clearly express'd, which is contain'd in the Decalogue, but by remote Consequences only. Let them be well instructed therefore in the Sermon of our Blessed Saviour on the Mount, and in all his Sayings disper-
sed

fed through the Writings of the Evangelists, which have a more immediate tendency to the forming of the Christian Life. Fail not also to acquaint them early with the holy Admonitions and Instructions which his Apostles have left us in their Letters: Let them be made to see the great Reasonableness thereof, and be sweetly invited to treasure up in their Minds, such of these, as are like to be of most constant Use. Let them be taught to know what is of strict and positive Obligation to *All*; and what is only Obligatory to *Some*, and is principally required under such or such Circumstances of Life. Shew her what is properly to be understood by such a particular and limited Injunction, or Counsel; as when *St. Paal*, for instance, gives his Counsel or Judgment, concerning Virgins; and suffer not the Children under your Instruction and Care, to deceive and flatter themselves, as is commonly done, by a Distinction which is strain' too far betwixt Counsels and Precepts. Give them to see that the Law of Christ is a most perfect

fect Law: And how, after having done all that they can, they are still no more than *unprofitable Servants*. Insinuate into them, what a strict Obligation there is, by virtue of the New Covenant, to all kind of Christian Duties, notwithstanding the Allowance made in it for Humane Frailties and Infirmities; and that consequently, the best Obedience they can perform, is but what they are bound to do; and can have no manner of worth in it, but what it receives merely from the Goodness and Merits of Christ Jesus. Shew them also how the Counsels, or (if you had rather) the Admonitions, were given to facilitate the Precepts, to secure and fortifie us against our own Frailties, to preserve us from the Perils of the Way wherein we walk, and to withdraw us from the Brink of the Precipice, from whence the danger of our Falling is so exceeding great, and that, through our own Weight and Proclivity: And lastly, how these become *absolute Precepts* to them, who in certain Occasions, or Circumstances, cannot observe

serve the Precepts or Commands of *universal* Obligation without these. Thus for instance, you are to inform them, that all are universally obliged, by the Rule of Christ, to forsake the World, and to deny themselves: But all are not called to Solitude therefore, or to abandon all whatever they have, and to live as the first Christians of *Jerusalem* did, having all things in Common. If yet there be any that are too sensible of the Love of the World, and of the Snares of Conversation, and are withal inwardly touched by the Grace of God in their Hearts; such may, and ought to obey doubtless herein the Divine Call, and accordingly follow the Evangelical Counsel, to part with whatsoever they are possessed of, if need be, for the security of their great Interest: without imposing the same upon others, or censuring or condemning any one, for not falling in exactly to their Measures.

4. Be sure to repeat to them again and again, and make them sensible, that it is the Letter that killeth; but
the

the Spirit that maketh alive: That is to say, that the simple or meer Observation of the outward Worship is useles, and even hurtful; if it be not inwardly animated with the Spirit of Love and Religion. Render this Language clear and sensible; deliver yourself neatly and familiarly as to this, and make it appear to them that God will be honoured with the Heart, and not with the Lips; and that the Ceremonies of the Church do serve indeed to express our Religion, or to excite it; but that they are by no means to be taken for Religion it self, which is wholly within, or internal; seeing that God looks after such as are Worshipers of him in Spirit and Truth; that he will be loved inwardly, and will be respected of us as if there were only He and our selves in all the World; that he has no need of our Words, or Gestures, or even of our Riches, but that which he desires, is only our Selves; that one ought not only to perform what the Law ordains, but likewise to perform it for the *same End* for which the Law did ordain it; that only out-ward

ward Actions, and crying *Lord, Lord!* will never be enough; that if we enter not into the true Sentiments of the Love of God, Renunciation of temporal Things, Contempt of our selves, and Horror for the World, we make Christianity to be nothing more than a cheating Phantasm for our selves and others.

III. *Of* BAPTISM.

§. Be sure to put Children in mind of the *Vow* that was made in their Names, when they were initiated into this most Holy Religion: make them remember constantly, as occasion serves, that they are sworn to renounce the Devil, the World, and the Flesh; and to believe and practice the Christian Religion with all Resolution and Constancy. Insinuate kindly the remembrance of these Promises and Engagements into their Minds; shewing them withal, the Examples and Maxims of the World ought to be so far from having any Authority over us, that they ought on the contrary

trary to make us suspect all that comes from so odious and so poison'd a Spring: Fear not likewise to represent to them, with *St. Paul*, the Devil reigning in the World, and removing the Hearts of Men by all the violent Passions, Glory and Pleasure. " This Pomp, " you must say, is no less of the Devil, than of the World: This is a " Spectacle of *Vanity*; a Christian " ought not to open either Heart or " Eyes to it.

6. The first Step you must persuade them to take in Christianity, is a renouncing of all *worldly Pomp*: Let them therefore plainly see how they ought to trample under Feet all groundless Contempts, all impious Ralleries, all foolish Scoffings, and even the Violences of the World; since they are now become Souldiers under the Cross of Christ: Teach 'em to offer up their Senses and their Passions, with all their Desires, Designs, Studies and Endeavours, to the honour of their dear Saviour: Make them perceive that all they have will be safest in his Hands, and how nothing elsewhere can be safe; that
for

for whatever they deposite here, they are certain to have an hundred times as much ; and ask them whether they would not be contented to sell all they have at this Rate : Ask them whether they were not very much pleas'd with their Babies formerly ; whether they do not think themselves now above them ; whether they do not now slight them, tho they once thought they never should. They will answer, *Yes*. What is the reason you may urge, that you continue not still to cry after them? *Because I now find I may be happy without them.* Was there therefore no real Happiuefs in them? *None at all.* But you thought so once? where therefore was the Happiness you fancied? *It was in my Imagination.* Then ask them whether they do not fancy now the same Happiness in the Poms of the World, which they did smetimes since in their Babies? Tell them they will come to be as sensibly convinced of the former, as they already are of the latter : That they will find all the Happiness placed in them to be meerly Imaginary ; but that this is not
all,

all, for that these are infinitely more dangerous, as to their Consequences, than those Play-things of little Children.

7. This way I would have you take to arm them against the Allurements of the World: And the same Methods will serve likewise to fortifie them against the rest of their Spiritual Enemies. Especially make them consider these Reflections before you bring them to *Confirmation*.

IV. Of *Confirmation*.

8. In the Order and Duty, of which you must not fail to instruct them after the most easy and familiar way that is possible; so that they may not look upon the same as a Task imposed on them. So soon then as ever they come a little to Years of Discretion, be sure to prepare them after this manner here directed, that they may be brought solemnly to ratifie and *confirm* before the Church their part of the Covenant of the Gospel, which was stipulated for them. And since the very first

I

step.

step that is made by Baptism in Christianity, is to renounce, as the Devil, *so the vain Pomp and Glory of the World*, according to what I suppose you have already (that is, even from the beginning) informed them: Labour thoroughly to convince them now, that to turn to the World after this, and follow with the Crowd the Maxims thereof, contrary to that solemn Promise and Engagement made to God, is really no less than a sort of Apostacy, and is to be deem'd no better than Idolatry it self, as indeed it is. To renounce the Cross of Christ for the Vanities of the World, how much is it better I pray, than in plain Terms to deny Christ, and so to pass over to the Religion of *Mahomet*? To renounce the Imitation of Christ for the sake of Conformity to the World, what differs it from the Love of Idols? Ask them, what made them, when they were little Children, court after such a rate those little pretty Idols, their Babies? Represent to them the whole World as sold under Idolatry; and the Spirit thereof as a painted *Jezebel*, de-
caying

coying and bewitching the Hearts of all that live after the Fashion of it.

9. Particularly then put them in mind of their being marked with the *Sign of the Cross* in token they should not be ashamed of Christ Crucified, or of Fighting under his Banner till their Lives End: And that they must be Crucified with him, if they would partake of his Resurrection. We are not, God be praised, you may say, in the time of Persecutions, wherein those who would not Renounce the Gospel were put to Death; but the World which can never cease to be the World, that is to say Corrupt, makes continually an indirect Persecution against Piety, lays its Nets to catch it, decries it, mocks at it, and makes the Practice of Religion so difficult in almost all the Conditions of Life, that in the very midst of Christian Nations, and where Christianity is strengthened by the Sovereign Authority, we are in danger yet of being ashamed of the Name of *Jesus Christ*, and of the *Imitation* of his Life.

10. After this it will be high time to speak to them of the most solemn Act of Christian Religion, which is the Holy Communion of Christ's Body and Blood. The first Communion ought to be at the time when Children, being come to the use of Reason, appear to have a pretty good Apprehension of their Religion, and to be exempt from all considerable Faults. It is amongst these first Fruits of Faith and Love of God, that *Jesus Christ* will delight to discover himself in the Graces of Communion: It ought to be a long time expected, I mean you ought to give Children Hopes of it from their earliest Childhood, as of the greatest Good that can be had upon Earth, and a Fore-taste of the Joys of Heaven: I am of the Opinion, you ought to render it as solemn as is possible; that it appear to young Persons, that your Eyes are fixed upon them during this Blessed time, that you esteem them happy, that you take part in their Joy, that you expect from them a Conduct above their Age fit for so great an Action. But though very much is required

quired to prepare Children for the Communion, I think when they are prepar'd, you cannot be too speedy in preventing them with so precious a Grace, before their Innocence be expos'd to those dangerous Temptations wherein it begins to fade and die away.

V. Of the EUCHARIST.

II. Represent to them for this purpose strongly and evidently the great Happiness we have in being Incorporated into Christ, by means of the Holy Eucharist. For that hereby we not only, you may say, dwell with him, and he with us; but also are made *One* with him, and he with us, by this Incorporation, after a most real and living manner. In Baptism he makes us his *Brethren*, in the Eucharist he makes us his *Members*. And even as he was given by the Incarnation to the whole Humane Nature in general: So in the Eucharist, which is a natural Consequence of the former, He gives himself to every one of the Faithful in

particular. In the Course of his My-
 steries every thing is Real. As really
 as Christ has partaken of our Na-
 ture, so really also does he herein
 make us to partake of *his* Nature.
 Hence to receive the same unworthily,
 you must tell them, is to render ones
 self Guilty of the Body and Blood of
 our Lord: And this is to Eat and
 Drink our own Judgment, to pretend
 to feed on his Living Flesh, and not
 to live by his Spirit. *He that eateth
 me, saith Christ himself, even he shall
 live by me.*

IV. Of the Order of PENITENTS.

12. Set before them the infinite Good-
 ness of God in allowing Grace and
 Pardon to *Penitents*, and in ordaining
 a Method of Reconciliation for such
 as have fallen; even after they have
 been made the Children of God, and
 been Partakers of the Holy Mysteries.
 But at the same time as you represent
 to them so great a Fountain of Mer-
 cies open'd in *Christ Jesus*, and so gra-
 cious an Authority by him, commit-
 ted

ted to his Ambassadors and Priests, in compassion to our weak and sinful Nature; you must also let them see what a dreadful thing it is to abuse the Gifts and Graces of God: And endeavour to strike into them a mighty Terrour of offending against so infinite a Love, thus calling to Repentance and Newness of Life; and of rendring of no effect, the Ordinary means by him instituted in his Church for our Restoration and Renovation. As for the Communion of Christ's Body which is the Life, the Force, and the Consolation of the Faithful, there ought to be an ardent Desire in us to be nourished with it, as with *Our Daily Bread*; and to be both in a continual Longing and Habitual Preparation to feed hereupon: But as for the Remedy of Sick Souls, it is quite otherwise; for we must wish, to arrive at so perfect an Health, as every Day to have less and less need of it. The Need however will be but too great, after all that is possible is done: But much worse undoubtedly would it be, if one should all ones Life go on in a continual and

scandalous Circle of Sinning and Repenting, and of Repenting and Sinning, that is, of Sinning in hopes to Repent, and of Repenting in order to Sin again. Let your Charge therefore be thoroughly informed by you, how that Confession will in no wise be available to them, unless it be accompanied with Conversion and real Amendment of Life; since otherwise the Words of Absolution, how powerful soever they may be according to Christ's Institution, would through our Indisposition be no more than Words; but dreadful Words, which would be our Condemnation before God. For an outward Confession without an inward Change, is so far from unburthening a Conscience of the load of its Sins, that it but adds to former Sins that of a monstrous Sacrilege.

VII. *Of the Visitation of the Sick.*

13. Cause the Prayers for the *Visitation of the Sick*, [especially those for a Sick Child, for one when there appears small hope of Recovery, and at the Point

Point of Departure,] which are powerful and admirable; to be read over deliberately to the Children whom you Educate. Let them be acquainted with the Order of the Church in this matter, and the true Grounds of administering the Holy Communion to the Sick, as a Viaticum, and a Seal of their Membership in Christ's Mystical Body. But then let them know withal, that this is not to be applyed after the manner of a Charm; and that without an Holy Life they ought not to expect to arrive ever at an happy Death; or without being found Faithful to the Graces confer'd on them in the Days of their Health, to be in a Capacity of receiving those which are communicated from Christ, by the Ministry of his Officers in those of their last Sickness.

VIII. *Of Matrimony.*

14. Teach them to admire the Riches of the Grace of Christ, in not disdainning to apply the Remedy to the very Source of Evil, in sanctifying the

source of our Birth, which is *Marriage*. Shew them how agreeable it was to make a Mystery of this Union of the Man and the Woman, which might represent that of God with his Creature, and of Christ with his Church. Instruct them also in the Causes for which it was ordained of God; and in the Grounds of its being Twice Blessed and Sanctified, after an extraordinary manner from Heaven. Make them to consider how and why it was instituted by God, even in Paradise, and honoured so by Christ with his First Miracle. “ Say unto them, O
 “ how gracious and wise is GOD, in
 “ having consecrated the state of Ma-
 “ trimony to such an excellent My-
 “ stery, that in it is thus signified and
 “ represented the Spiritual Marriage,
 “ the Union betwixt Christ and his
 “ Bride, the Church! How expres-
 sive and suitable is this Representati-
 on of that most intimate Communion
 and Union above! How needful like-
 wise is the Blessing pronounced, as in
 the Person of Christ by the Priest’s
 Mouth, and the Solemnization of it
 with

with Prayer, to moderate the Brutish Passions of Men and Women; to shed abroad Peace and Consolation over all Families, and to transmit Religion, as an Inheritance from Generation to Generation; Whence it must be concluded, that Marriage is, according to its right Institution, a most Holy and most pure State; though not so perfect altogether as Virginitie: That it is not rashly, or profanely to be run upon; but that they ought to be Called to it; that they ought not to seek in it, either gross Pleasures, or worldly Pomp: And, lastly, that they ought not to desire, by entering into it, but to form Saints.

IX. Of the Clergy.

15. Praise before them the infinite Wisdom of the Son of God, who has ordained and established *Pastors* to represent himself amongst us, to instruct us in his Name, to give us his Body, to reconcile us unto himself after our Fall, to form every Day new Believers, and even new Pastors, and Priests, who

who may conduct us after them, that so the Church may be preserved throughout all Ages without Interruption. Shew them how much they ought to rejoice, that God has given such a Commission to them; adding moreover, with what manner of Religious Sentiment they ought to respect his Ministers, and his Anointed. Tell them they are Men of God, and Dispensers of his Mysteries. When therefore there is perceiv'd in these the least Spot which tarnishes the Lustre of their Ministry, we ought to be so far from taking Pleasure in this, that on the contrary we should (you must say) grievously Mourn and Lament, and withdraw our Eyes from beholding such a Sight. Nay, it were to be wish'd it could be wash'd away, even with our own Blood, that so God might not hereby be dishonour'd. Their Doctrine is not their own; whoever heareth them, heareth Christ himself; they sit as in his Chair, being ordained the Interpreters of his Holy Love, and when they are assembled together in his Name, he is ever in the midst of them.

Their

Their Authority for the same reason is not their own, but Christ's; and the Seal of the Commission given to them is the Holy Spirit. Their time likewise is not their own; they ought not therefore to be forced to descend from so high a Ministry, wherein they ought to give themselves wholly up unto the Word, and unto Prayer, that in the Name and Power of the Eternal High Priest, they may meditate betwixt God and Men, nor be made to stoop to the Affairs and Concerns of the World. Much less is it permitted to divert the right use of their Revenues, which are the Patrimony of the Poor, and especially dedicated to God, and to his Service. But the most terrible Disorder of all is, for any to go about to breed up their Relations or Friends to this most awful Ministry, without any Vocation or Call of God, and with views of Temporal Interest.

X. Of Prayer.

16. But especially you must not forget to explain to young Ladies the Nature

ture and Necessity of *Prayer* both Publick and Private, as founded upon their continual want of the *Grace* of God, according to what has been in the beginning Demonstrated. Shew them that God requires we should Pray for his Grace, not because he is ignorant of our Necessities ; but because he would oblige us to acknowledge them ; not because he wants to be entreated of us to give it ; but because he would excite in us a desire by Prayer to have it. For it is the Humiliation of our Hearts, the Sense of our Misery and Impotence, and the Confidence in his Goodness, and Grace, which he demands of us. The Prayers he would have made to him, consist only in the Intention, and in the Desire : For he has no need at all of our Words. We often, you may say, repeat a great many Words without praying ; and we often pray inwardly, without pronouncing so much as one Word. Words may nevertheless be very useful ; for they excite in us the Thoughts and Sentiments which they Express, if one be attentive to them : Wherefore also

Jesus

Jesus Christ gave us for this End a Form of Prayer. Now, what a comfort is it, say to them, to understand by the Son how his Father will be Prayed to? What force ought there to be in those Petitions, which God himself puts into our Mouths? How will he not grant us that which he has taken care himself to teach us to ask? After this shew them how very plain, and also sublime this Prayer of our Lord is; how very short, and withal full of whatsoever we can expect or desire from Above.

17. It is moreover adviseable that you explain to them the publick Service of the Church, and set before 'em the great Benefit there is in assembling and meeting together in a regular Way, for enjoying his Holy Word and Ordinances. Let them be duly admonish'd, that our God is a God of Order and not of Confusion. And see they be acquainted with such Passages of Holy Scripture, as do serve to establish this Order, and the Authority of Superiors over their Subjects of every Rank and Degree. Give them a short insight into the Original of the Fasts and Festi-

Festivals observed by the Church. And take care that they be rightly instructed, how they may make the true use hereof, according to the Primitive Institution. This may suffice to have been hinted concerning the *Practice* of our Holy Religion.

C H A P IX.

Remarks on several Faults.

WE proceed to speak in the next Place of the Care which must be taken to preserve them from several Faults incident to their Sex. For they are bred up ordinarily with a certain Softness and Timorousness, which renders them ever after incapable of a firm and regular Conduct. In the beginning there is a great deal of Affectation, and afterwards a great deal of Habit, in these ill grounded Fears, and those Tears which they bring forth at so cheap a rate. Now the Contempt of such Affectations might serve much to correct them; Vanity having in them so great a part. 2. It

2. It is necessary in like manner to Repress in them too tender Loves, little Jealousies, excessive Compliments, Flatteries, Transports; all this spoils, and uses them to look on whatever is Grave and Serious as too dry and soure. Furthermore it is expedient to try to make them study how to speak in as short and concise a manner as they can. True Wit consists in retrenching all useles Discourse, and in saying a great deal in a few Words; whereas most Men say little in a great many; they take Easiness of Speech and Vivacity of Imagination for Wit; they never use themselves to choose their Thoughts; they put them not into any Order with respect to what they are to speak about; they are generally Passionate in almost every thing they say, and no wonder if Passion makes them talk a great deal too much. In the mean while nothing very good can ever be expected from a Woman, unless she be brought to consider before she speaks what is to follow next, to Examine well her Thoughts, to explain them after a short
and

and easy manner; and that done to be able to hold her Peace.

3. There is another thing which contributes very much to the long-winded Discourses of most Women; which is, that they are Artificial, and use long Windings and Fetches to come to their Point, as taken much with a little sort of Craftiness and petty Cunning. And how should they not be taken herewith, since they have been educated to know no better a Prudence. And that this is the first thing that Example and bad Education have taught them?

4. Moreover they have a natural *Flexibleness*, so as to be able to act any part. Tears cost them nothing; their Passions are quick, and their Knowledge exceeding short and limited. Hence it is they neglect nothing where by they think they can succeed; and those Means which would not be lik'd by Persons of a more regular Temper, appear to them both lawful and good. They hardly ever take the Pains to Examine whether such a
thing

thing is to be Desir'd; but are always very industrious to Attain it.

5. Besides they are Bashful, and full of *false Modesty*; which is likewise a Spring of Diffimulation. The means of preventing so great a Mischief as this, is to avoid carefully the putting them on any Necessity for it: And to accustom them to speak frankly and ingeniously what they think, as to all lawful Matters. They should be at liberty to testifie freely their dislike, when they are displeas'd: They should not be forc'd to appear as if they had a Liking for some Persons, or for some Books, which in reality they have not.

6. When they shall be so unhappy, as to have got an Habit of disguising their Opinions; the way to let them see the Folly of it, is to instruct them solidly in the Maxims of true Prudence; even as the Means of diverting their Relish from the frivolous Fictions of Romances, is to give them a true taste of useful and delightful Histories. If you allow them not a Regular Curiosity, they will have a Disorderly
one

one; and if if you do not form their Minds to true Prudence, they will adhere to the false, which is *Craft*.

7. Shew them by Examples, that without Deceitfulness we may be Discreet, Cautious and Diligent in the lawful Ways of gaining our Point. Tell them that the principal part of Prudence consists in speaking little, in considering the Proportion of the Means to the End, and in being more diffident of our selves than of others; but not in making feigned Discourses, and shifting of Persons. Uprightness of Conduct, and the Universal Reputation of Probity attract more Confidence and Esteem: And consequently at the long run procure more Advantages, even in Temporal Matters, than winding and crooked Methods. How much doth this Judicious Probity distinguish Persons, and render them fit for the greatest Undertakings?

7. But moreover how contemptible is all that which *Craft* seeks after; for it is either a Trifle that one dare not speak for, or a pernicious Passion. When we wish for that which we ought
to

to wish for, we desire it openly, and we seek for it by the right Ways, and with Moderation. What is there more sweet or more convenient, than to be Sincere, Open-hearted, always Quiet, always at Peace with our selves and others, and having nothing to Fear, or to invent; whereas dissembling Persons are continually in Agitation, in Remorse, in Danger, and in the deplorable Necessity of covering one Craft by an Hundred others.

9. And besides, with all this shameful uneasiness, Persons of a crafty Temper can never avoid those very Inconveniences which they labour to shun. Sooner or later they are known for what they really are. If in some particular Cases they over-reach the greatest part of those they may have to deal with; yet they cannot do it in the main Actions of their Life: They are by one thing or other always found out, and very commonly they are also caught by those very Persons they designed to put upon. Some make a shew of being dazled by them, that they may see their Tricks the better; and

and so they believe themselves Esteem'd, while they are but Despised. But if they should prove somewhat lucky, at best they are sure to lie under suspicions; they warn Mankind to stand upon their Guard. People will be as much afraid of their Company, as if they had the Plague; and whether the Disease be real or imaginary, there is no Physick that will be able to cure it. Upon this you ought to press them to consider, what can be more contrary to the Advantages which a Prudent Love of ones self ought to seek, than to see ones self always suspected by every one. Discover these things by little and little, according to the Occasions, the Needs, and the Capacity of the Tempers you have to deal with.

10. Observe likewise to them, that Craft proceeds always from a mean and a little Spirit. We are Crafty and Tricking, only when we desire to be conceal'd, either not being such as we ought to be; and designing what we ought not to Design; or else when designing lawful Matters, we take
yet

yet unworthy or unlawful Means to compass them, and this, for want of knowing those that are Worthy and Honourable. Tho' the latter betrays indeed a greater Weakness of Spirit; yet there is the same Littleness of Soul in both of these. But nothing is so much to be pitied as the Prosecution of what is lawful by unlawful Courses. Teach Children betimes to observe the Impertinence of any little Crafty Tricks which they see practis'd, with the Contempt which they deservedly bring on those who commit 'em; and lastly, be sure to make them ashamed of themselves when you catch them in any thing that's like Dissembling. From time to time deprive them of that they love, because they seek to come at it by Craft; and declare they shall have it when they ask plainly: Neither be afraid of bearing with their little Infirmities, but give them the Courage of letting you see them; which else it may be an hard Task to discover. Shame when wrong placed is a very dangerous Mischief, and can very hardly be cur'd; and, if not
taken

taken heed to, will render all the rest incurable.

10. Teach them the Folly of those wretched Subtilities and Shifts, whereby some contrive to have others deceiv'd, in such a sort as shall be able to satisfie their own Consciences that they did not deceive them. There is even greater Baseness and fouler Play in these Refinings, than in the very common Cheats: The others make comparative an honest Practice, if one may so say, of Craft; but these add hereto a new Disguise to authorize it. Tell your Charge, that God is Truth it self; that to play thence with Truth in ones Words, is all one as to play with God; that she ought therefore to be strictly punctual and exact in them; and to speak but little, that so nothing may be spoken by her but what is fit, and with respect always had to the Truth.

11. For this reason there must be a particular care taken not to imitate those who fondly applaud Children, when they observe them to shew a kind of Wit in some Craft. On the

*

contrary

contrary, you must be so far from commending in them these little Tricks as instances of their Wit, that you must rather severely chide them upon all such Occasions, and overthrow all their Artifices, meerly because they are so; that so Experience may leave in them a disgust for those contrivances for the future. By praising them for such Faults, as the manner is generally, it is not strange if they become at last perswaded, that to be Prudent and to be Crafty are all one.

12. But besides this, *Curiosity* generally fills the Minds of Women; and affords them a large, but empty field of Discourse. It will seldom or never agree with Silence: Those who are commonly desirous of learning a great deal of News, are not resolved to conceal it; and Obloquy infallibly makes the sale of what Imprudence heaps together. Whatever it be, or let it go which way it will, there must needs be some Vent for it. The Minds of curious Persons are like to those Vessels which are emptied at the same time one thinks to fill them. That

† K which

which comes in by the Ears, goes out again almost as soon by the Mouth ; because Indiscretion, the Mistress both of those who speak and of those who hear lightly, stops not the passage to Lies, either at going out or coming in.

13. This *Levity* creates a bad Opinion of their Temper, and it gives no very good one of their Consciences : People ordinarily judge of them, that they do not so wholly spend their time in hearing what is vain and superfluous, as not to catch at what is Evil. But especially the Easiness which they shew to believe a Fault or Vice in another, is look'd on as a pretty sure token that they are themselves guilty of the like. There are some who hear with delight all kind of Slanders and Scandals : Who can scarce suffer one to speak advantagiously of any : Who think by blaming all the World to make an Apology for their own Crimes, and to give Authority to their Guilt by the Number of Criminals : When they hear the Vertues of any commended, they have presently the same Passions as the Ugly have, when
the

the Fair are courted in their presence. Represent to the young Ladies the Senselessnes, as well as the Odioufness, of his Humour. Tell them, the Vertuous excuse Faults, instead of publishing them: That 'tis the Vicious, on the other side, who are always pitiless. These think to witness, by their Detestation, how free they are from any knowledge of the like Crime in themselves, which they accuse in others. But Deeds give the Lie to their Words; and this Artifice succeeds so very ill, that they are hereby often discredited, instead of being vindicated. Tell them that the Vertuous of their Sex do much drive Vice out of the World by their Charity; but that *Libertines* banish Vertue by their Censoriousness. It is hence pretty easie to discover the Lady that is Chaste, from her that would be thought so, but is not. For the latter examines every thing even to the minutest Circumstances: Her own Wickedness serves her for a Pattern to judge Wickedly by. Her Experience, and her own Intrigues, teach her to give bad Interpretations

the best Matters. Thus *Procris*, when she had betray'd her Husband, was continually spying out His Actions; being hardly able to believe him Innocent, wherein she her self was Guilty. The Vicious are always in an Alarm; they seem afraid as if People should abuse their Liberty; and they can't imagine that a Walk, or a Conversation, should be Innocent. They cannot apprehend why these should not do the same that others have done; If they fail, they suppose it to be for lack of Opportunity, not of Inclination.

14. But there are those Ladies not so Open, who use not a little Art in their calumniating: These will not wound but with Gilded Arms: They disguise their Blame or Censure, under the appearance of faint Causes; and if they mention any harm of another, they will seem to do it with a great deal of Unwillingness, and Reluctance. Be careful to break Children of the least tendencies to so dishonourable, so base, and so dangerous a Custom: Make them see that they never can be perfect at it, unless they be first Cowards,
Mali-

Malicious, and Hypocrites. Shew them that nothing is more commendable than to prevent Error and Vanity in their Judgments concerning others; and that nothing will contribute more to the settling of their own Reputation, than Candour, and Ingenuity in censuring those of whom they may have occasion to discourse. Represent to them, that those who have committed but one Sin, ought not therefore to be called Vicious: That those who have committed many, may perhaps continue in them no longer. The former are corrected; the latter are changed. Tell them further, they can hardly ever have any assurance when they speak of any ones Wickedness, that they are out of Danger of telling a Lie; seeing there is required but a Moment, or even a Thought, to make of a Sinner a Penitent.

15. *Flattery* seems very opposite to *Calumny*; but they have a stricter Relation betwixt each other than is imagin'd: You cannot prevent both, but by the same means, that is, inspiring into young Persons a true Generosity.

one attacks us by Poison, the other by Steel; if we consider them well, we shall find that more bear up against Calumny than Flattery; because Self-Love, which fortifies us against Censure, weakens us to Flatteries. As widely distant as they appear, they are always most inseparable: There are few Calumniating Tempers which are not likewise given to Fawning and Flattery. Both proceed from Baseness and Cowardise; in as much as it is want of Courage, both not to dare to speak freely the Truth, and also not to be able to excuse Faults. Instil into Children of one and the other Sex true Courage, and that will arm them against the most, and most dangerous Miscarriages they are in Danger of falling into.

C H A P. X.

Beauty and Ornaments.

BUT you ought to be afraid of nothing so much as of *Vanity* in young

young Ladies, they have an inborn violent desire of Pleasing. The Ways which lead Men to Authority and to Glory being stop'd up from them; they strive to make amends for that Loss in the Charms of Beauty and Conversation. Hence comes their sweet and insinuating way of talking: Hence comes it also that they aim so much at Beauty, and at all outward Graces; and that they are so passionately in love with Dressing; an Hood, an end of a Ribban, a Curl of Hair, that is too high or too low, the choice of a Colour, are with them Important Matters.

2. This Excess is become very extravagant: The changeable Humour which especially rules amongst us at this Day, with the Imitation of our Neighbours, who carry this Inconstancy to so great a Degree, as thereby to give its Laws to the rest of the World, cannot but produce a continual variety of Fashions. Thus to the Love of Cloaths, there is superadded that of Novelty, which has strange Charms over little Souls. These Two Follies

put together, overthrow all Distinction of Conditions, and disturb all the Rules of Manners. No longer than there is a Rule kept up for Habits, and for Furniture also of Houses, can there be any effectual Bounds set, which shall be fit for every one's Condition. For while the House or Table of private Persons, is not left in the Power of Publick Authority to Regulate; every one chuses according to his Money, according to his Ambition and his Vanity: And this is so true, that the most considerable Nation which ever made Laws to regulate Expences in Eating, who were the Old *Romans*, could never bring them to be strictly observ'd, when once they had corrupted their Manners, by introducing the *Asiatick* Luxury.

3. This Pomp ruins Families, and the Ruine of Families draws after it Corruption of Manners. On the one hand, it excites in Persons of a mean Birth the Passion of getting a great Fortune; it prostitutes them to all Measures that may help them quickly to rake up an Estate: On the other hand,

hand, Persons of Quality finding themselves dipt without recovery, do commit things which are horribly mean and low, to maintain their Expence; whereby they insensibly extinguish Honour, Faith, Probity, and good Nature, even amongst the nearest Relations.

4. All these Mischiefs proceed from the Authority which Vain Women have of deciding concerning Fashions; They laugh at all those who are willing to preserve the Gravity, and the Simplicity of the Ancient Manners.

5. Apply your self therefore seriously to make your Daughter understand how much Honour, which comes from a good Conduct and a true Capacity, is preferable to that which is taken from the Hair or the Dress. Strive to give her a good Relish of these Matters; but be not importunate.

6. Be industrious to divert her Thoughts from a vain Affectation of outward Beauty, by drawing her to a Consideration of the inward. It is not to be wondred at, if the Appetites of Young Ladies carry them to that,

in which Nature is so liberal to them : Therefore you must be very Tender on this Head. You must have a care of letting your Discourses concerning it smell too much of Philosophy, lest they believe you not. Beauty has so sensible Effects in those who have it, and so manifest Charms on the roughest Natures ; that it will be very difficult, if not improper, to make them believe that there is nothing at all in it to be regarded. If you Preach to them a little at any rime, you must take heed not to go against the Grain of Nature. Whenever that is done, they disbelieve you strait, or else despair. The chiefest thing is, to give Young Persons true Notions of Nature, and to shew them how Religion improves and betters it : How it makes use of every thing, and turns it to its End ; how it teaches us neither to despise on the one hand, nor to abuse on the other, any of the Presents which we receive from Heaven : That Temporal Blessings do not hinder those that are Eternal : What great Wisdom it is to make those instrumental to these

these, and the Excellencies of the Body subservient to those of the Soul. Lastly, that Christianity is that which most beautifies its Professors; and that it is the highest Exaltation of Nature, and of right Reason.

7. You must balance the Injustice of speaking against, and the Danger of speaking for Beauty. It is a natural Splendour, in it self lovely, which hath the Power of ravishing the Soul with the Eyes. If a lovely Body shrouds a more lovely Soul, the Loveliness of the latter will send forth more powerful Charms to commend Piety, and to ravish the Vicious into Admiration of it, which to them appears so captivating.

8. Vertue and Beauty united together, have great Advantages above Vertue alone, when it appears in a homely Dress. But this latter, as it gives not so much Lustre, so it hath fewer Temptations. Beauty without the former, is such a Vanity, as can no where else be parallel'd. Let them see, how much it is in their power to turn a Blessing into the greatest Curse

to Humane Nature ; and how easy a matter it is, by suffering themselves to be complemented into Angels, to sink down into Devils. Commend the Beauty of the Mind to them, but decry not too much that of the Body. Those who worship, and those who despise it, are both alike to be blam'd ; for refering too much, or too little to this Gift of God. Those who have received this Present must keep it charily, and attribute whatever Worth there is in it, to the Bounty of the Bestower. There is small danger in themselves, or others, of referring too little to it : But the greatest care is hardly enough to guard them from the other Extream. It is said of the Judges at *Athens*, who were so Celebrated over all the World for their Justice, that by a Woman they lost the Name of *Un-corrupt* ; because believing her Innocent, after they had seen her, they could not judge her Guilty : Another Lady, as fam'd for her Eloquence, as she was for her Beauty, had by her Pleading won the Cause, till the bare Presence of this Charming Creature serv'd

for

for an Apology. Nothing more cheats, and imposes on the Judgment, than Beauty; and the Handsom have, by shewing themselves, more than once gain'd the Cause. But the Victory after all consists more in the Imagination, than in Reality. The more Victorious Beauty is, it is the more expos'd to be Conquer'd. That is not easily guarded which many love, and there is no great Security in the Possession of a thing to which all the World aspires. Towns are often besieg'd so long and attack'd in so many Places, that at last they surrender. Handsom Women the more they Conquer, have so many more Besiegers; they are more in danger, they are expos'd to more attacks, and in more Places. No small measure of Courage and Prudence is sufficient to guard this Cittadel that has so many Assailants. These, all the while they call themselves Captives, study to make Reprisals: They bring seeming Triumphs, to give solid Disgraces.

9. Thus you ought to perswade those under your Care, that nothing

is more hazardous, or more deceitful than solitary Beauty. Assure them, that it deceives more the Person who possesses it, than those who are dazled with it; that it disturbs, that it inebriates the Soul; that one may be a more sottish Idolater of her own Person, than the most passionate Lovers can be of the Persons whom they adore. There is also at the best but a very little number of Years between a Beautiful Wowan, and her that is not.

10. Beauty can't be hurtful, if it serve at least to marry a Daughter advantagiously. But how will it serve to this, unless it be upheld by Merit and Vertue; she can expect no other than a young Fop for her Husband, with whom she is certain to be most unhappy: If her Wisdom and Modesty make her not seek for one among Men of regular Tempers, and such as are sensible of solid Qualities. Make her likewise observe, that Persons who seek, or receive, all their Glory from their Beauty, become presently ridiculous; that they arrive without perceiving it at an Age wherein their
Beauty

Beauty fades; and that they are still charm'd with themselves, tho' the World is so far from being so, that it is disgusted at them: That lastly, it is as unreasonable and absurd to rely merely on Beauty, as with the Barbarous and Savage Nations it is, to place all Merit in the Strength of Body.

11. From Beauty we come next to *Dressing*. The true Graces depend not on a vain and affected Dress. It is true none are to be blam'd for seeking Neatness, Proportion and Decency, in the Habits necessary for covering their Bodies. But after all, these Stuffs which cover us, and which may be made both convenient, and handsome, can never be the Ornaments that give a true Beauty. Convince her of this by letting her see that the true Ornament of a Christian Lady, cannot be the Outward Adorning, or putting on of Apparel, but must be the hidden Dress of the Heart, which is in the sight of God and his Angels of great price.

12. I would have you too, shew young Ladies the Noble Simplicity
which

which appears in the Statues, and in the other Figures which remain of the *Greek* and *Roman* Women. Where they would see how Hair negligently tied behind, and Draperies full, and carelessly hanging are agreeable and Majestick. It would be well also, if they heard Painters discourse, and others who have an exquisite relish of Antiquity. And tho' amongst us this advice may seem to be useles, as who have very little of that part of the Old *Roman* Greatness preserved here; yet there are so many and so excellent Prints to be found, that one may form as true an Idea of that piece of Majesty, which is so visibly to be seen in these Remains of Antiquity, as if we lived even in *Rome* it self.

15. Were their Souls but never so little elevated above the Prejudice of Fashions, they would presently have a great Contempt for their affected Curlings and Frizlings which are so remote from the natural Hair, and for Habits of a too fashionable Figure. I am satisfied that it is not however at all to be desir'd they should take up,
an

an Antick Outside; it would be an extravagant thing to desire it: But yet they might, without any singularity, take the relish of this Simplicity in Habits, which is so Noble, so Gracious, so Comely. and besides so proper for Christian Manners. Thus conforming themselves to the present Custom, they would understand at least what they ought to think of this Old Custom. They would hereby learn to satisfy the Mode, as a troublesome Slavery; and then would only allow to it what they could not refuse it.

14. Make them to mark often, and betimes, that Vanity and Lightness of Spirit, which causes the Inconstancy of *Modes*. It's a thing hardly to be understood, for Example, why they cover the Head with I know not how many Hoods heaped up one above another; the true Graces always follow, never torture Nature.

15. Besides the Mode destroys it self; it aims always at what is perfect, and never finds it; at least it will not stop there, should it even find it. It would be reasonable if it chang'd, only that
it

it might change no more after having found Perfection, both for Convenience and Comeliness: But to change for the sake of Changing, is it not to seek rather Inconstancy and Irregularity, than true Neatness and Decorum? Commonly there is nought but Fancy and Caprice in the Modes; the Women claim the Right of deciding them, there are none but they who are to be believ'd concerning them. Thus Women of the most fickle Tempers, and who withal have the least Understanding, draw others after them; they neither choose, nor give over, any thing by Rule; it's sufficient a thing well invented has continued but a good while Alamode, to make it that it ought not to be so any longer; and that another never so ridiculous, with the Title of Novelty, should take its place, and be admir'd.

16. After having laid this Ground, shew them the Rules of *Christian Modesty*; “ We learn (you must say) by “ our Holy Religion, that Man is “ born in the corruption of Sin, his “ Body being infected with a conta-
“ gious

“ gious Disease, is an inexhaustible
“ Spring of Temptation to his Soul.
“ *Jesus Christ* teaches us to place all
“ our Vertue in the Fear and Diffi-
“ dence of our own selves, and in the
“ Renunciation of the World, to fol-
“ low Him. Would you hazard your
“ own Soul, and that of your Neigh-
“ bour, for the sake of a foolish Va-
“ nity? If you would not, then be
“ afraid of the Nakedness of the Neck,
“ and of all other Immodesties; for
“ tho’ these Faults should be commit-
“ ted without any evil Passion, it is
“ at least a Vanity, that is, an im-
“ moderate Desire of Pleasing. Will
“ this Vanity justifie before God and
“ Man so contagious a Behaviour?
“ Agrees this blind Desire of Pleasing
“ to a Christian Soul, which ought to
“ look on whatever diverts us from
“ the Love of the Creator, and from
“ the Contempt of Creatures, as Ido-
“ latry? But, when you seek to Please,
“ what is there hereby pretended? Is
“ it not to excite the Passions of Men?
“ You have the Government of these,
“ to keep them from going too far;
“ ought

“ ought not therefore all the Effects
 “ to be imputed to you? And do
 “ they not always exceed too far, if
 “ they be but once a little kindled?
 “ You prepare a subtil and deadly Poi-
 “ son, you pour it on all the Specta-
 “ tors, and yet you believe your self
 “ Innocent. Add here the Examples
 of those Women whom their Mode-
 sty has render'd commendable, and of
 those on the other side whom their Im-
 modesty has stain'd.

17. But especially, permit not any
 thing in the outside of your Daughters,
 which exceeds their Rank and Con-
 dition. Severely, yet discreetly, re-
 prehend all their idle Fancies: Shew
 them what danger they are expos'd
 to, and how they make themselves
 but despis'd by wise Persons, by for-
 getting themselves.

C H A P. XI.

Wit and Delicacy.

I. **T**HAT which remains next, is to teach young Ladies to beware of the Reputation of being *Witty*; for if you take not Care hereof when they have any Vivacity, they will continually be intriguing, will be forward to speak of every thing, and be criticizing on Matters beyond their Capacity, while they affect to be troublesome by their Niceness. A Maid ought not to speak but for Necessity; nor then but with an Air of Doubt and Deference; she ought not likewise to speak of things which are above the common reach of Young Women, tho' she her self may perhaps be instructed in them; yea tho' she have as much Memory, as much Vivacity, as many pleasing Turns, as much easiness of Speaking, as she desires, or can be wish'd for; since all these Qualities will be common to her, with a great number

ber of Women, otherwise of little Sense, and very Contemptible. But she ought to have an exact and regular Behaviour, an even and orderly Temper, a just and upright Sense, to know how and when to hold her Peace, and to manage every thing prudently which comes in her way: This so rare a Quality will distinguish her from the rest of her Sex.

2. This you shall recommend to her, as one of the greatest Beauties and Ornaments of a young Lady. You may tell her that it is a Qualification more necessary to her by far than what is call'd *Wit*; and that it is that which will give her no small Authority and Respect. Let her see, that without this, all other good Qualities and Accomplishments are without true Ornament and good Order, as scatter'd Flowers, which are confusedly carried about with the Wind.

3. Make her to see how with Discretion and a prudent Management, the very Vicious do sometimes preserve a good Name: While for want of it, the most Vertuous do often lose theirs;

and that too by means of some little Excursions of Wit, which ought therefore diligently to be guarded against. In this, as in all other Cases wherein Conduct is needful; there's a certain Considerateness which examines all the Circumstances of a Design, or Undertaking, exceedingly preferable before that false Delicacy, which some of her Sex are so strongly ravish'd with. Let her also be taught that those ordinarily, who would appear Prudent, are not so: That the best Wits are obliged to hide the Springs of their Behaviour, lest others should be afraid of dealing with them in any Confidence; that Wisdom is a Treasure, which is maintain'd best while it is hidden; as the Sepulchral Lamp of the Antients, which lasted so long light as it was under Ground, and was extinguish'd as soon as it took Air.

4. As for *Delicacy* and Affectation of a Critical Taste of things, it must be exprest by shewing her, that the good Relish, or Discernment, consists in accommodating our selves to Affairs according as they are more or less Useful.

Useful. Nothing is really estimable but good Sense and Vertue: Both of which make Disgust and Niceness to be regarded, not as laudable Delicacies, but rather as Weaknesses either of a Diseas'd Constitution, or an Infirm Soul.

5. Seeing we must live in the World with the dull, as well as with the witty, and be concern'd in Businesses which are not always so delicate; Reason, which is the only true Delicacy, consists in being Cross with those who are Cross, as well as in being Delicate with those that are Delicate. A Temper which relishes Neatness, or Delicacy; but which knows how to raise it self above it, when there is need to betake one's self to more solid Matters, is for certain infinitely superior to that of those Ladies, who make every thing uneasy to themselves, by their Distastful and Critical Humours.

C H A P. XII.

Housewifery and Neatness.

I. **W**E come now to speak particularly of those Matters wherein a married Lady ought to be instructed, and what her Employments are. She is charg'd with the Education of her Children; that is, of the Boys till such an Age, of the Daughters till they are married; with the Government of the Servants, with their Manners, and their Service; with the Particular or Domestick Expences, and with doing every thing frugally and honourably; and sometimes with Farming, and with Receiving the Estate.

2. The Knowledge of Women, like that of Men, ought to be limited with Relation to their Duties. The difference of their Employments, ought to make that of their Studies. The Instruction therefore of Ladies, must be bounded with Relation to the things mention'd. But a curious Woman
L. will

will imagine perhaps, that this is to set too narrow Bounds to her Curiosity: She is deceiv'd: It is, that she knows neither the Importance, nor the Extent of the Matters, wherewith I propose to have her instructed.

3. What a discerning Judgment is there necessary for her, by which to understand the Nature and the Genius of every one of her Children, to find out the manner of behaving herself with them, that is most proper to discover their Humour, their Propension, their Talent; thereby to prevent rising Passions, to instil into them good Maxims, and to cure their Errors? What Prudence ought she to have, to acquire, and preserve Authority over them, without losing Friendship and Confidence? But has she not need too of observing, and knowing thorowly the Persons whom she places about them? Without doubt, a Mother of a Family ought therefore to be fully instructed in Religion, and to have an Understanding which is Ripe, Stay'd, Industrious, and Experienced for Government.

4. Can it be doubted that Women are charg'd with all these Cares, seeing they naturally fall upon them, even during the Life of their Husbands, who are busied Abroad: They relate to them still more nearly, if they become Widows; and some think *St. Paul* so fixes their Salvation in general, to the Education of their Children, as to assure them, that it is by that they shall be Saved.

5. I explain not here all that Women ought to know for the Education of their Children, because this Hint will be sufficient alone, to make them perceive the Extent of that Knowledge which they ought to have. But to proceed:

6. To this Government, join *House-keeping*: The most part of Women of Quality neglect it as a mean Employment, which is fit only for Peasants or Farmers, or at best for an House-keeper, or some Woman of Business. Especially the Women bred up in Softness, Abundance and Laziness, are unconcern'd at, and disdainful of all that falls under that Name. They

put no great difference between a Country working Life, and that of the wild *Indians* in *America*. If you speak to them of the Price of Corn, of the Tilling of Lands, of the different Natures of Estates, of the raising of Rents, of the other Rights of Lordship, of the best manner of managing Farms, or of settling of Receivers; they believe you intend to reduce them to Employments quite unworthy of them.

7. It's yet only through meer Ignorance, that this Art of House-keeping and Governing of Families is so despised. The Old *Greeks* and *Romans*, who were so skilful, and so refined, did yet Instruct themselves in it with great Care: The greatest Men amongst them made, on their own Experiences in this Art, Books which we have still to this Day: And wherein they have not omitted to handle every particular of Agriculture. It is known, how their Conquerors disdain'd not to till the Ground; and to return to the Plough, going off from Triumph. This is so different from
our

our Manners at this Day, that it would not be believ'd, were there but in History any pretence to doubt of it. But is it not more natural, than to think on either defending, or enlarging one's Country, to cultivate it peaceably? To what serves Victory, unless to gather the Fruits of Peace?

8. After all, Solidity of Understanding consists in endeavouring to be exactly instructed about the Manner wherewith those things are done, which are the Foundations of Human Life; all the greatest Affairs turn upon this. The Strength and Felicity of a State, consists not in having a great many Provinces badly cultivated, but in drawing, from the Land which is possessed, whatever may be needful toward the easy maintaining of a Numerous People.

9. There is necessary, doubtless, a Genius much more Elevated, and more Extended, to be Instructed in all the Arts which have respect to House-keeping, and to be in a Condition of ordering a whole Family, which is a little Republick, well; than to Play,
te

to Discourse on the Fashions, or to be taken up with the little Graces of Conversation. It's a very contemptible sort of Temper, to aim at nothing beyond Speaking well: There are generally seen Women, whose Conversation truly is full of solid Maxims; and who only for want of having applied themselves, and been serious betimes, have nothing but what is frivolous in their Behaviour: Thus they can speak admirably, but are vastly short, whenever they proceed to Act.

10. But take heed too of the opposite Fault. Women run a risque of being extream in every thing; it's good to accustom them from their very Childhood, to have something under their Government and Managery, to keep Accompts, to see the manner of the Market as to every thing that is bought, and to understand how every thing belonging to a Family should be made fit for use: But you must also have a care, lest House-keeping in them turn not to *Avarice*; shew them particularly all the Ridiculousnesses and Absurdities of this
Pas-

Passion. Bid them take heed, Avarice gains but a little, while it dishonours a great deal; therefore a reasonable Person ought not to seek any thing in a frugal and laborious Life, but only to avoid the Scandal and the Injustice which attend a Prodigal and a Ruinous one. Needless Expences hence are not to be retrench'd, but with a design to put one in a condition of performing more liberally, those which either Decency, Friendship, or Charity may inspire. Tell 'em moreover, it is often great Gain, to know how to lose when it is fit; and that it is good Order, not Sordid Sparing, which brings in the great Profits. Fail not to represent to 'em the gross Mistakes of such Women, who are intent upon saving an Inch of Candle, while they suffer themselves to be cheated by a Steward in the main of their Estate.

11. Do for *Neatness*, as you do for House-keeping: Accustom them not to suffer any thing nasty, or misplaced; but that they mark strictly the least disorder in an House: Make 'em

also to observe, that nothing contributes more to Housewifery and Neatness, than to keep constantly every thing in its place. This Rule appears as nothing; yet it goes very far, if exactly kept. Have you need of any thing, you lose not a Minutes time in seeking of it; there is no Trouble, or Dispute, or Confusion, when there is need of it; but you presently lay your Hand upon it, and when you have done with it, you immediately put it again into its place, whence you took it. Good Order is certainly one of the greatest parts of Neatness; nothing more pleases the Eyes, than to see this exact Disposition. Besides, the Place which is given to each thing, being that which most agrees to it, not only for handsomness and pleasure of the Eyes, but also for its preservation; it is seldomer us'd than it would be otherwise, is not so ordinarily spoil'd by any accident, and is more neatly kept. To these Advantages, add that also of taking by this Habit from Servants, those of Idleness and Confusion. And it is more sure than a little

tle.

tle thing, both to render their Service quick and easie, and to take away from our selves the Temptation of turning frequently impatient at the Letts, which come from the things so mis-plac'd, as to be hardly found.

12. But at the same time let them be sure to avoid the Excess of Finery and Neatness; which is *Niceness*. Neatness when it is moderated, is a Virtue; but when one follows in it too much one's own Humour, it is turn'd into Littleness of Spirit. A just Understanding always rejects excessive Delicacy; it treats little Matters, as little; and is not at all hurt with them. Laugh therefore before Children at the little Baubles and Fooleries, which so strangely do bewitch some Ladies, and insensibly cause them so many useles Expences. Accustom them to a plain and easily practicable Neatness. Shew them the best way of making and doing things; but shew them rather how to make shift without 'em. Tell them, that it's a sign of a mean and low Genius, to be uneasy for a Pottage not well season'd, for a Cur-

tain not well plaited as it should, For a Furbelo, for an Hood, or for a Chair not of the exact Fashion.

13. It is doubtless the token of a much better Temper, to be voluntarily and studiously Gross; than to be Delicate about Matters of so small importance. This evil Delicacy, if not repress'd in Women who have Wit, is still more dangerous in Company, than all the rest: Almost all Persons, will be to them insipid, or troublesome. The least defect of Politeness, appears to them a Monster. They are always scornful, and nauseating. You must make them therefore understand betimes, that there is nothing so injudicious or absurd, as to judge superficially of a Person by his External Manners; instead of thorowly examining his Soul, his Notions of Things, and his useful Qualifications. Make them see, by several Instances, that a Country-Man of a gross, or (if you will have it) of a ridiculous Air, with his unseasonable and coarse Compliments, if he have but a good honest Heart, and a regular Understanding, is more

to be esteem'd than a Courtier; who, under the most accomplish'd Politeness, hides an ungrateful, unjust, and treacherous Heart, which is capable of all manner of Dissimulations and Basenesses. And that a plain Country Dame, that is without Guile, how uncourtly soever, is more to be valu'd a thousand times, than the most nice Lady at Court, under whose Lips is the Poison of Deceit and Flattery. Add, that there is always Weakness in the Persons who have a great propensity to Dislike and Squeamishness.

14. There are yet hardly any, whose Conversation is so Bad, but that something of Good may be drawn from them. However, we ought to chuse the Best, when it is free to chuse; and when it is not, we have wherewith to comfort our selves, if we be reduced to it; since we may speak to them about what they Know. Ingenious Persons, by observing this, may always draw good Instructions, even from those of an indifferent Understanding. But let us come to the other things, wherein a Young Lady is

is to be instructed, to fit her for useful Conversation in the World, and for the worthy Acquittal of her self in her Station, whatever it may be.

C H A P XIII.

Other Duties and Accomplishments.

I. **T**H E R E is an Art in being *Serv'd*, which is not small; There must be Servants chosen by her, who have both Honesty and Religion. The Duties particular to their Places, are to be understood by her; as likewise the Time, and the Pains that must be allowed for each thing; the Manner of doing it well, and the Expence which it necessarily requires. It will be very absurd, for Instance, to chide an Officer or a Servant, if you would have him or her, sooner do any thing than it's possible to be done; or if you know not pretty near the Price and Quantity of the several Ingredients or Materials, which are necessary for that you would have to be made.

made. So that if you have not some little Insight into the Duties, Employments and Offices of your Domestick Servants, you are certainly in danger, either of being continually cheated by them, or else of being a perpetual Plague, both to them and your self.

2. It's needful likewise, to be able to understand their Humours, to manage their Tempers, and after the most Christian manner to order this little Republick; which is too commonly very unruly and tumultuous. There is for this, doubtless, need of Authority: For the less Reasonable any are, it is still more necessary they should be restrain'd by Fear. But as they are Christians, who are your Brethren and Sisters in JESUS CHRIST, and whom you ought to respect as his Members, you are oblig'd not to make use of Authority, but then only, when Persuasion fails of its End.

3. Strive therefore to make your self beloved by your Family, without any base Familiarities: Enter not into near Conversation with them; but also be not afraid of speaking to them
pretty

pretty often with Affection, and without Haughtiness, concerning their own Wants and Necessities. And that they may be assur'd to find in you both Counsel and Compassion; do not use sharp Reprehensions to them for their Failings; neither appear surpriz'd or discourag'd at them, as long as you have hopes that they will not be incorrigible: Make them to understand Reason roundly and gently: Bear with them now and then, for their Service, if not well done; that so in cold Blood you may be able to convince them, that you speak not to them out of Pettishness or Impatience; and that you do it not so much for your own Service, as for their Interest. It will not be easie to accustom young Persons of Quality, to this gentle and charitable Behaviour: For Impatience, and Heat of Youth, joined with the false Idea which is given them of their Birth, makes them respect Servants almost like Horses; they believe themselves of another Nature than Foot-Men, they suppose them made for the convenience of
their

their Masters; nor can the Lady think her self of the same Mold with her Woman.

4. Shew them how very contrary these Maxims are, both to Modesty toward our Selves, and to Humanity toward our Neighbours. Make them to understand, that Men, or Women, are not made to be waited upon; that it is a Brutish Error to believe, there are some born to flatter the Sloth and Pride of others; that Services, being set up against the natural Equality of our Kind, for the sake of Order and Convenience, must be sweeten'd as much as is possible; that Masters and Mistresses, who are better Educated than their Servants, being themselves full of Faults, it must not be expected by them, that Servants who have wanted both those Instructions and good Examples, should be without any; and lastly, if Servants be spoil'd in serving ill, that which is commonly call'd serving well, doth generally more spoil the Master, or the Mistress: For this Easiness of being humour'd in every thing, and
waited

waited on with all Niceness, doth but serve to weaken the Soul, and to render it more eager and passionate after the least Conveniences ; so as wholly to give it self at last up to its fond and extravagant Desires.

5. For this Domestick Government nothing is better than to use a Daughter betimes to it ; give her something to order her self, on condition she give you an Account. This Confidence will Charm her ; for Youth feels incredible Pleasure, when they are trusted at first, and admitted into any serious Business. There a Remarkable Instance of this in Queen *Margaret* : This Princess relates in her Memoirs, that the most sensible Pleasure that she ever had in her whole Life, was to see the Queen her Mother begin to speak to her while she was yet very young, as to a staid Person : She felt her self transported with the Joy of being admitted into the Confidence of the Queen, and of her Brother the Duke of *Anjou*, and of being made acquainted with the Secrets of State, when she had known hitherto nothing more than Children's Play.

6. You

6. You must suffer a young Woman to commit some Faults in such Essays; you must even Sacrifice something to her Instruction. Make her afterward to observe calmly what ought to have been done, or said, that so she might have avoided the Inconveniences whereinto she fell: Give her an account of your past Observations, and be not at all afraid of telling her of Faults like to hers which you committed your self in your Youth: Hereby you will instil Confidence into her; without which, Education is turned into a heap of Formalities.

7. Teach her to *Read*, and *Write* correctly. It is shameful, but ordinary, to see Gentlewomen, who have both Wit and Politeness, not able yet to pronounce well what they read; they either hesitate, or else chant as it were in reading; whereas they ought to pronounce with a plain and natural Tone, such as is also firm and uniform. They are still more grossly deficient in Orthography, or in Spelling right, and in the manner of forming or connecting Letters in Writing. Accustom her
then

then from the first to make her Lines strait, and to have her Character neat and legible.

8. It would also be requisite for her to understand a little the *Grammar* of her Native Language; by which it is not meant she should be taught by Rule, as Boys are Latin: Use her only with Affectation, not to take one Tense for another; to express her self in proper Terms, to explain clearly her Thoughts, with order, and after a short and concise manner. Thus will you put her into a Method, by which she may teach her own Children afterwards to speak well, and truly, without any formal Study. It is well known that in old *Rome*, *Sempronia* the Mother of the *Gracchi* contributed very much to the forming of the Eloquence of her Sons, who became afterwards so great Men.

9. She ought also to understand the Four first great Rules of *Arithmetick*; you may make good use of 'em, in teaching her thereby to keep your Accompts. This is indeed a troublesome Employment to a great many; but an habit from
her.

her Childhood, join'd with the Easiness of keeping readily, by the help of these Rules, all sorts of Accompts, tho' never so intricate, will very much diminish this dislike. Now 'tis sufficiently known how much Exactness of Accompts conduces to the good Order in Families.

10. It would not be amiss also, if the Ladies knew but somewhat of the principal Rules of Ordinary *Justice*; as for instance, the difference there is between a Testament and a Donation, what a Contract is, a Substitution, a Partition of Coheirs, or the like; also the principal Rules of the Laws, and Customs of the Country where they live, which render these Acts valid; what it is to have a *Propriety* in any thing, and what it is to be in *Common*; what Goods are accounted *Moveable*, and what *Fixt*; what the *Personal*, and what the *Real* Estate is: If they marry, hereupon will turn all their chief Affairs.

11. But at the same time, shew them how incapable they are of diving into the Difficulties and Niceties

ties of *Law*; that the *Law* it self, by the weakness of the Capacities of Men, is full of Obscurities and doubtful Rules; how it varies, and even sometimes contradicts it self; that all that depends on a Jury, let it be never so clear in it self, may become uncertain, according as they please to bring in their Verdict. That what lies in the Breast of a Judge, is yet more uncertain; as depending on his Integrity and Incorruption, as well as his Ability. That the Delays of the very best Causes, are often ruinous, and insupportable. Shew them the Hurry and Bustle in the Courts of the Law; represent to them the Fury and Madness of the *Chicanery* of the Gentlemen of the Robe; set before them all that Agitation and Confusion which this raises in the Spirits of the Parties concern'd; let them be made to see the pernicious Windings, and the many Subtilities and Quirks in the Procedure of a Cause, the immense Charges that it frequently draws along with it, the Covetousness and Miserableness of those who Plead; and the Industry of

of Attorneys, Solicitors and Clerks, to enrich themselves, howsoever they impoverish by it their Clients. Add moreover, the Ways and Means by which a Cause becometh Bad, that is really in it self Good; how the Want of Form may sometimes prove as dangerous, if not *more* dangerous, than the Want of Right; the Oppositions of the Rules of one Court to those of another Court; the Different (not to say Contrary) Maxims by which they go; the Writs of Error, Removals, Supersedings, and Reversing too of Sentences Juridically past; how your Cause is Gain'd, if brought into *Westminster-Hall*; how the same being carried into the *Chancery* is Lost; and how the Decree of the latter may be render'd Null, if ever it comes before the Parliament. Forget not the Conflicts of Jurisdiction with Jurisdiction; or to convince them of the Danger they may be in, even of waiting several Years upon Council, only to know Where, and How, they ought to begin to Plead. In the last place, remark to them the Difference that is
fre-

frequently found, betwixt Council and Council, Judge and Judge; or betwixt the Council and the Bench; and how in the Consult they may carry their Cause, and in the Decree be oblig'd to Damages. Which Considerations will be of use, to hinder Women from being greedy of going to Law, and of giving themselves blindly up to such Counsellors who are Enemies to all Accommodations; when they are Widows, or otherwise Mistresses of their own Estate. They may do well to hear their Lawyers, but not to deliver themselves over to them. It is necessary for them to be distrustful in the Causes, which these would have them to undertake; they ought to consult discreet and experienced Men, such as are most attentive and inclined to the Advantages of an Accommodation; and lastly, to be persuaded that the chief Prudence in Causes, is to foresee the Inconveniences, and to know how to avoid them.

12. Women of Quality, and of Estates, have need to be also somewhat instructed

instructed in the Duties and Rights of the Lords of the Manor. Tell them therefore what may be done for hindring Abuses, Violences, Wranglings, and Tricks, which are so ordinary in the Country. Add to this, the Informing them in the Means of setting up little Schools for the benefit of poor Children; with Societies, or Meetings of Charity, for the Relief of the Poor and Sick. Shew them also the Trade, or Manufacture, which may be brought into some Countries to enrich them, by which Multitudes may be deliver'd out of wretched Poverty; but especially, how there may be procur'd to the People, the best Opportunities of a solid Instruction, and true Christian Polity and Government. All which, would require too large a Discourse, to be here particularly insisted on.

13. After these Instructions, which are to hold the first Rank, I believe it would not be quite useless, to allow young Ladies, according to their Leisure, and their Capacity, the reading of some select Profane Authors, that
have

have nothing dangerous in them for the Passions. This likewise is the Means to give them a distaste of most Plays and Romances: Give them therefore into their Hands *Greek* and *Roman* Histories, in the best Translations; they will see in them wonderful Instances of Courage, of Faithfulness, of Generosity, and of the great Contempt of their own private Advantage, whenever the Publick was in the Balance. Let them not be ignorant of the History of *Britain*, which hath also some very great Instances of Brave (no less than of Bad) Actions; that hardly any thing in Antiquity will be found to exceed: Those Illustrious Patterns which have been set by their own Nation, and by Persons too of their own Sex, will be apt more strongly to influence them. You may join also, the History of the Neighbour Countries, and the Relations of Remote Parts, which are judiciously written. But chiefly will they meet with in the Lives of great and brave Persons, an Entertainment both Pleasant and Instructive. All which will

†

serve

serve to enlarge their Souls, and to elevate them to Great and Noble Thoughts; provided that Vanity and Affectation be always avoided.

14. But yet Vanity is not in such a manner to be avoided by them, as that they should be persuaded to believe either themselves Uncapable, or this altogether Useless. For *Reading* is necessary, more or less, for all Gentlewomen, whatever Measure of Understanding they may have; since it adds a Lustre to those that have Eminent Parts, and takes off a great deal of the Imperfection of those who have but Indifferent: It renders these Supportable, but the others Admirable: It shews many things, which Reason alone could never discover: It makes us have more Solidity in our Thoughts, and more Sweetness in our Discourses: Lastly, it Finisheth what Nature doth but Begin. I would have you especially shew them the Folly of those, who think good Wits may appear without Study, as good Faces without Ornament. For, on the contrary, you must tell them, that Stomachs which

M

have

have the greatest Heat, have the most need of Aliment; for that the maintaining of this, is a Sign of an exact Faculty of Digestion; which demonstrates the Healthfulness of the Constitution. That those whose Parts distinguish them from others the most sensibly, have still the most need of Reading, to acquire Politeness, and help their Inventions; especially to temper that Heat, which can never be lucky, but by Chance, when alone and unassisted. By this also is learnt what is most Excellent for practising the Rules of *Conversation*, and for preventing of Mistakes even in that kind.

15. *Reading* and *Conversation*, both together, are absolutely necessary to make a sound Understanding, and an agreeable Temper: The one affords Matter for our Discourse, the other gives a Method for the explaining it. *Histories*, as they bring the greatest Stock, so there is no difficulty to understand them. Most of the other Parts of Learning have their Terms, which are not easily intelligible. Yet it is a very extravagant Opinion, to think

think that Reason speaks not all Languages, and that any part of Learning may not be express'd as well in *English*, as in *Greek* and *Latin*. What need is there of affecting Obscurity in our Discourses, or in our Writings; as if Clearness render'd Learning less Venerable, or Darkness added any thing to their Ornament and Lustre; or that the force of Reason was inseparable from the roughness of Terms? It diminishes, in my opinion, no more their Price, to tear the Veil which hides them; than it doth the value of Gold, to draw it out of the Bowels of the Earth, to have it refined, and used in Commerce.

16. Tho' *Natural Philosophy* seems not to be adapted to the Understanding of Women, or least not to fall within the Bounds of what concerns their Duty, yet *Moral Philosophy* is upon both Accounts to be studied by them. There are three Sciences of the greatest importance to Human Nature, *Physick*, *Law*, and *Morality*; for Health, Commerce, and Manners. For the Study of the two former, there are

Schools erected; but the last is almost universally neglected. Yet if People liv'd according to its Rules, the others would be needless: If the Laws of Temperance and right Reason were follow'd, there would not be that Complaint as there is, either of the Bitterness of Potions, or of the Charges of Law-Suits. There would be fewer Diseases, and fewer People ruin'd in their Estates. This Art knows how to cure, and to command: It has Laws and Remedies, it has Punishments and Rewards. If the other Parts of *Philosophy* gave a Mouth to Reason, this gives not that only, but Hands too. It is the true *School of Wisdom*; it was the sole Study of the *Ancient Philosophers*. There was but one of the *Seven*, who bore the Title of *Wise*, who ever regarded any thing but the *Philosophy of Manners*. Ladies, who in their Childhood may have herein laid a good Foundation, will be able with a great deal of Satisfaction and Delight (no less *Entertaining*, than *Instructive*) to their Children, to read Discourses upon the *Chief Good*, upon the *Principles*

ples of Human Actions, upon the Natures and Springs of Vertues and Vices, upon the Passions, and upon Laws, Natural, Divine, and Humane.

17. Languages are next to be consider'd. It is commonly believ'd in France, that a Lady that would be well bred, must learn *Italian* and *Spanish*; as with us, *French* at least. I see nothing of less Benefit than this Study, unless it be where the Lady is oblig'd to it on account of Business; or else of Attendance on some *Spanish*, or *Italian*, [or *French*] Princess; as the Queens, of the House of *Austria* and *Medicis* in France, or those of *Bourbon* and *Esté* in England: For the use that is made hereof among the Ladies, is generally but to trifle away their precious Hours, in the most Fashionable Way of Impertinence, and altogether Unfruitful Conversation: Or to read at Home dangerous Books, and such as are capable of increasing, not diminishing the Faults of Women. So there is often more to be lost, than gain'd by this Study; great Caution thence ought to be, to put Good Books

into their Hands. Some, and those the farthest in the World from all Pedantry, think it would not be unreasonable for this End, to have them learn a little *Latin*. For which, there may be a great deal more Reason in those Countries, where this is look'd on as the Language of the Church; it being an inestimable Fruit and Consolation, say they, to understand the Words of the Divine Service, whereat one is obliged to attend so often. Yet doubtless, every where the Advantages of it are not small, if but accompanied with Humility, and season'd with Prudence: But not to insist on those, in this place, which relate either to a Civil, or an Ecclesiastical Account; such Ladies as seek chiefly after the Beauties of Discourse, will find them here much more perfect, and more solid than in others; wherein there appears a certain Sport of Wit, and Vivacity of Imagination, without Rule. But then I would have none of this Sex, but those who are of a firm Judgment, and of modest Behaviour, to learn it, who might be able to
take

take up this Study only for what it is worth; might renounce all vain Curiosity, might conceal that which they know, and might seek nothing hereby, but their own Improvement.

18. I would likewise allow them, but with great Choice, the reading of Works of *Eloquence* and *Poetry*; if I saw they had any Relish for them, and that their Judgment were solid enough to be confin'd within the true use of these Matters: But I should then be afraid of confounding quick and spiteful Imaginations too much; and I would have a strict Sobriety go throughout every Line. As for every thing that gives a Sense of Love, the more it is polish'd and wrapt up, so much the more dangerous it appears to me.

19. *Musick* and *Painting* have need of the like Cautions: All these Arts are very much of a Kind; they all require a quick and working Fancy, and much the same Relish. As for *Musick*, it is well known, that the Ancients believed nothing to be more pernicious to a well-regulated State,

than to suffer an effeminate Melody to be introduced into it. It enervates Men, and renders their Souls soft and voluptuous. Languishing and Passionate Tunes are only pleasant, because the Soul gives her self up to the Charms of the Senses, so far as to be wearied with her self: Wherefore at *Sparta*, the Magistrates broke all the Instruments of Musick, whose Harmony was too soft and delicious: And this was one of their most important Policies. *Plato*, in like manner, severely rejects all the softer Airs of the *Asiatick* Musick; with much greater Reason the Christians, who ought never to seek Pleasure for Pleasure's sake, ought surely to have an Aversion for these poison'd Allurements.

20. *Poetry* and *Musick*, if we retrench from them, whatever tends not the true End, may be very usefully employ'd to excite in the Soul, lively and sublime Notions of Vertue. How many Poetical Works have we of Scripture, which according to all Appearances, were sung by the *Hebrews*. Songs were the first Monuments,
which

which preserv'd more distinctly, before Writings, the Tradition of Divine Things among Men. We have seen how powerful Musick was among the Heathens, to raise up their Souls above the vulgar Opinions of things. The Church thought, she could not better comfort and advance her Children, than by singing the Praises of God. These Arts, therefore ought not to be rejected, which the Spirit of God himself hath consecrated. Musick and Poetry, so they be but Christian, would be the greatest of all Helps, to disrelish all Profane Pleasures. We must not tarry too long, to make a young Lady, who is very sensible of such Impressions, perceive that there are Charms to be found in Musick, without departing from Divine Subjects. If she have a Voice and Genius for the Beauties of Musick, do not hope to keep her always in Ignorance of 'em: The Prohibition, will but increase the Passion; you had better give an orderly Course to this Torrent, than undertake to stop it.

21. *Painting*, in like manner, turns either to Good, or Evil: It is also peculiarly to be allow'd to Noble Women, if there be a Genius for it in 'em; without it, their Works can hardly be well manag'd. I know indeed, these might be reduc'd to Plain-Work, which would not require any Art; but then in the Design, which it seems to me every one ought to have, of possessing as well the Mind as the Hands of Women of Quality, at the same time; I could wish they would make such Works, wherein Art and Industry should season the Labour with some Delight and Pleasure. Now such Employments can't have any true Beauty, if the Knowledge of the Rules of Drawing do not guide them. Hence it is, that almost every thing which is seen now in Silks, in Stuffs, in Laces, in Embroideries, is ill designed, all is confus'd, without Art, without Proportion. These things pass for fine, because they cost a great deal of Labour to those who make 'em; their Lustre dazzles those who see them a-far off, or who do not understand 'em.

The

The Ladies too have hereupon Rule^s after their Mode; which whoſoever would go to diſpute, muſt be thought to be very Phantaſtical: They might nevertheleſs, without difficulty, be undeceiv'd, by conſulting the Principles of Painting; and hereby might put themſelves into a Method of making, with an indifferent Expence and great Pleaſure, Works of a very noble Variety, and of a Beauty, which would be far above the irregular Caprices of the common Fashions.

22. They ought equally to fear, and to deſpiſe *Idleneſs*. Let them conſider, how the Primitive Chriſtians, of whatever Condition or Quality they were, wrought with their own Hands; and this not to paſs away their Time, but to make of Labour, a ſerious, a continued, and a profitable Employment. The Natural Order that is in the World; the Penance impoſed on the firſt *Adam*, and in him, on all his Poſterity; the Fruits and Advantages of Labour and Industry, in both Sexes alike; but above all, the Precept, and the Example, of the Second *Adam*,

our

our Blessed Saviour, do oblige us to a Laborious Life, that is, every one in our several Way and Order. The Mind of Man never ceaseth to act; and if you give it not Good Matter, it will be busied in that which is Ill: When it wants necessary, it strives by all sort of ways to amuse it self with useless things. This, as it is most dangerous, so is it the most ordinary Cheat of the *Enemy*: He takes from us the Occasions of employing our Time, by presenting ways of losing it. This Idleness has two constant Companions, *Irresolution* and *Inconstancy*. The Ladies who are infected with it, no sooner have a Design, but they presently change it: They lay a great many Foundations, but they never finish the Building: They say not, *I desire*; but, *I could desire*; they deliberate, but never resolve. Their Motion is not Progressive, but Circular: They advance no more, than the Person who walks in a Labyrinth. And how should there be any Progress in the Labours of those that have no Aim, and propose nothing but to spend Time: They
care

care not what becomes of it, so it be past away. Some perhaps, work a little; but they do this to divert themselves: They overturn in this the Order of Nature, by which they are to rest a little, that they may work much. They on the contrary take much rest, that they may work a little. It is not enough to say, that Work is necessary to avoid Wearisomness; it ought to be chiefly for avoiding Sin, or preventing the Temptations which lead us to Sin. Religion speaks after quite another manner. It is true, it forbids us not to use Recreation; but it requires also, that it should not be excessive. God gives Life to nobody, to employ it uselessly: Whether he treats us as Mercenaries, or as Children, he requires always that we should work; seeing he works himself. We have to animate us, both his Command, and his Pattern. It is herein that we imitate him as a Father, when we serve him as a Master. None are dispens'd with from this Law, either upon the Advantages of Nature, or of Fortune: Ladies, even
of

of the First Quality, are not exempt, whatever they may fancy, from this Obligation.

23. In the Education of a Daughter, there ought to be consider'd as her Quality, so also the Places where she is in all probability like to pass her Life, and the Profession which she is most likely to embrace. Take heed lest she conceive Hopes above her Fortune and Condition. There's hardly any Person, who has not felt the Smart of entertaining extravagant Hopes. That which might have made us happy, if we could have rested there, has nothing that is pleasant, when we once look up to an higher State. If she is to live in the Country, let her be brought up betimes to the Busineses which she is likely to find there; and let her not taste of the Amusements of the Town: Shew her the Advantages, of a plain and easy Life. If she be of an indifferent Condition, and is to live in the Town, let her not see the Persons of the Court. This Correspondence, would give her a ridiculous and disproportionate

portionate Air. Confine her within the Bounds of her Condition; and set before her the Persons who have succeeded in it the best, as Patterns which she should imitate. Form her Mind to those Things, which she ought to do during her Life: Teach her the Oeconomy and Management of a Citizen's House; the Cares which she must have for the Revenues of the Country, or for the Rents and Houses of the Town; that which respects the Education of Children; and, in short, all the other Occupations of Affairs, or Commerce, whereinto you foresee she must enter, when she shall be Married.

C H A P. XIV.

Of the Care of HEALTH.

I. **M**OREOVER, it is greatly necessary; in the Education of Ladies, next to the Provision for their *Better Part*, by Cultivating, and Fortifying the Mind against the
many

many Diseases thereof, which they are incident to, either from their Age, Constitution, Sex, or Quality; to take a prudent Care for securing, as much as possible, the Body in Health, and diverting those Evils with which it is threaten'd, or even actually seiz'd. A young Lady, bred up in Softness, and accustom'd to mind only her own Ease, is for certain a most despicable sort of Animal; destroys her own Constitution, let it be never so Good; and is sure to make her self Wretched and Calamitous; the constant Attendants of her Ladiship, being a large Train of Mischiefs and Maladies, the Genuine Offspring of such a Life, whereof the Black-List is at large describ'd by the Sons of *Æsculapius*. She must be instructed, how all these sprang up from One Root of Disobedience to the Divine Command; how by these none is (or can be) made Miserable, but by being Guilty; how the most part of them are by Our selves, beyond and above the common Course of Nature, violently brought upon our own Heads, by the Means of Intemperance

or Imprudence, of Sloth or Passion, of Melancholy, or Anxiety about Temporals, and the like: How the Wisdom of God doth nevertheless order all these for Good; and dispose even of our very Follies, so as to make us Wiser; and of our Faults, to make us Better: How she ought to consider the Divine Chastisement, together with her Sin; and how he loves to chasten every Son and Daughter whom he receives, even as it were by their own Hands: How therefore she ought to suffer patiently her Condition in a frail Mortal Body; to take all, as from the Hands of her Heavenly Father; any to be ready to die with Christ, that she may enter into his Joy, and pass from this Terrestrial Prison into his Kingdom, where her Angel is already continually beholding His Face: How she ought not however, in Sickness, to be altogether negligent; but first, to Pray unto the Lord, that he may make her again whole, and restore her to her Friends, if it may be his good Pleasure: And so to wait in Faith and Patience, upon the Success
of

of the Means, which are administred in his Fear, by a skilful and honest Physician, even such an one as *the Lord hath created*; that is, one fitted by Nature, as well as Study.

2. Be sure to observe diligently her Natural Constitution; and teach her how she may her self *prove* it, according to the Advice of the Wise *Siracides*, and see what is Evil for it, and give not that unto it. Follow Nature; observe what best suits with her, as to Food or Exercise, and give her of that. To follow the same Course, without Distinction, with all Children, is certainly most preposterous, and hurtful to Health. And hence a Wise Governess, as well as Parent, will be always studying the Child's Inclinations, Dispositions, Sympathies and Aversions; and making a discreet Use of all these, both as to Body and Mind. For, as the same *Hebrew* Philosopher argues, *All things are not profitable for all; neither has every Constitution pleasure in every thing.* Whence in the Knowledge of what is profitable and agreeable, and what is hurtful and disagreeable

able to the Child's Nature; doth the chief Art consist of preserving and securing her Bodily Health: So that there will be little occasion for the Physician, or Apothecary, if this one Thing be but heeded as it ought.

3. Sweetly also insinuate into her, that it is Want of Virtue and Courage, that we have so often need of Physick. *It is a Shame, you may say, for young Ladies to have so many Distempers, as is common to those who lead an Idle and Soft Life; for good Manners produce Health. Industry and good Exercise fortifie the Parts, and promote a free and just Digestion; but a lazy Indifference, and want of Exercise, enfeeble the Body, hinder the due Secretions, disorder the whole Machine, and thereby breed a Multitude of Diseases, such as arise from Crudities and Indigestion.* Wherefore, for the sake even of their Health, let Children be instructed in the Rules of Virtue, and discreetly taught how to bring under their Passions and Appetites to Reason, and to accustom themselves betimes to Womanly Labours, prudently intermixt with both innocent

cent and useful Diversions. Shew them, in the meekness of Wisdom, how destructive to the whole Animal Oeconomy, the Neglect of a good Regimen, and of a few easie Rules, is for the most part; and of what high Advantages a Wise and Virtuous Conduct may be, with respect to what are called by Physicians the *Non-Naturals*; as, Meat and Drink, Air and Water, Sleep and Watching, Exercise and Rest, with the Affections and Passions of the Mind, as well as the grosser and baser Pleasures of the Body.

4. It is generally the Intemperance, or disorderly Eating and Sleeping of many Ladies, as changes into mortal Poisons the Aliments design'd for the Preservation of Life. Pleasures, taken without Moderation, do more abridge the Days of Persons of the best Rank, than the Remedies they take do prolong them. The Poor, you may tell them, are seldomer sick for want of Nourishment, than the Rich become so for having too much; the Aliments which flatter too much the
 Palate,

Palate, and incline to eat beyond what Nature requires, do poison instead of nourishing. For Variety of Meats, as well as Excess, according to the Observation of the wise Son of *Sirach*, bringeth Sickness, and *Surfeiting* will turn into *Choler* and *Crudities*; and introduce therewith, into the Human Body, a Multitude of *Distempers*, whereby many are cut off before they have finish'd half their Days. Since by *Surfeiting*, in Kind, or Quantity, have many perished; but he that taketh heed to this prolongeth his Life: In order then to the Prolongation of Life, if that be at all desirable, this is the first and most necessary Caution.

5. Childrens and young Persons Food for this end, should be Simple and without Art: They should not at one Meal be permitted to feed on diverse sorts of Meat and Drinks, and especially that are of an Heterogeneous Quality. They must be taught that every thing the nearer it is to Unity, is so much the more Durable and Perfect: Let them know that Nature is simple and always the same, delight-
ing

ing in Constancy and in simple Nutriments; and that every Change without good and real Cause is dangerous: Let 'em not accustom themselves to Meats and Drinks which formerly they have not been us'd to, unless prescribed for their Healths sake by some learned and expert Physician: Make 'em to consider, that Nature doth all things leisurely and gradually, that so her Motion may be Convenient and Useful; and teach 'em how much it is their Concernment herein to imitate Nature, that they may assist her Preservation: But at the same time be sure to oblige them to *Order*, and to that right *Expedition* which proceeds from this Order; and hereupon fail not to inculcate into 'em that golden Saying, with the Ground thereof; *my Child hear me, and despise me not, for at the last thou shalt find as I told thee. In all thy Works be Expeditious*, (that is, dispatch them in the best manner, and with as little of time as is possible) *so shall there no Sickness come unto thee.* For as much as the chief Preservation of Health is to do every thing Seasonably, and

and in the best Order and Manner, according to Nature, both as to Food, Exercise and Business, whether of Body or Mind. You ought likewise to take Care that they be betime enur'd to Hardships, yet without forcing their Constitution, that they may attain a lively active Vigour of Body and a sprightly Strength, such as may be able to bear Heat and Cold, with all the vicissitudes of Weather. Nothing is generally more injurious to young Gentlemen, and destructive of their Health, than the indulging of a too great Delicacy and Tenderneſs. The old *Roman* Ladies, in the Education of their Children, I mean before the *Aſiatick* Luxury was introduced, were more worthy herein of Praise, than we at this Day, who are at ſuch a world of Pains to pervert the right and natural Order, as well as of Expences too. A clean and ſlender Diet, frequent and moderate Labour, with Ablutions and Bathings in cold Water, and the ſeldom uſe of Senſual Pleaſures, were the Methods heretofore of arriving at a ſtrong and healthful Old Age.

Age. This was known to *Massinissa* the *Numidian* King, and to *Valerius Corvinus*, by which they retain'd a Sound Mind in a Sound Body to the Age of about an Hundred Years: And in this was the Physick of *Socrates* made to consist; and conformable to it was the antient Method of the Colleges of the Prophets amongst the *Jews*, living in humble Cottages near the Banks of the River *Jordan*, according to the Prescriptions of their Presidents or *Fathers*; by which they are said to have enjoy'd a perfect undisturbed Health, with Serenity of Mind, and the Benefit of Divine Communications. Also according to this Model, not only the ancient *Hermits* and *Cenobites* in the Primitive Church arriv'd to so vast an Age, without extinguishing the Vigour of their natural Balsam; but also great Ladies and Princesses, even in the latter Ages, have found by Experience the very great Advantages of this way of Living, when providentially call'd to it, above that of the Court. Young Ladies may find Instances enough of this, if they
be

be but at never so little pains to seek them. You cannot do better than to set before them some Examples of both ways of Living, and especially such as may come near their own Knowledge and Observation.

6. You will do well to acquaint them with, yea even inculcate into them, some Aphorisms of Health, transmitted down from the ancient Days by an almost universal Tradition: As he that will eat much, let him eat little: Neither eat nor drink presently after Exercise: Be not too violent at Exercise, nor continue it too long, but desist with Refreshment: Sound Sleep cometh with moderate Eating: He riseth early, and his Wits are with him: The Pain of Watching and Choler, and Pangs of the Belly are with the Unsatiable: Be not insatiable in any dainty thing, lest thou offend against thy own Life, as well as against all good Breeding: Intend your Exercise gradually, and abate it so likewise: And others of the same Kind, which may be extracted from the *Sapiential* Books of the Holy Scripture, from the

N

Rules.

Rules of the most experienc'd Physicians Ancient and Modern, and confirm'd by daily Observation. You are to caution them mightily against the too early use of Wine, or other strong Liquors, under the pretext of some indisposition of Body, as the want of Appetite, Indigestion, the Cholick, or the like; as which, by these fair Pretences, does ruine Thousands, by hindring the due Preparation of the Chyle, and introducing a violent præternatural Motion of the Blood and Animal Spirits. You must admonish them to eat deliberately, and to chew well all that they eat, that the salival Menstruum may promote a due natural Fermentation, or Resolution of what is receiv'd. *Be not too greedy upon Meats, saith Wisdom; for a little well digested and assimilated, is vastly better than all the Superfluity which an ruly Appetite may crave after.* With which also agrees these Maxims, that are deliver'd by the very same Master, *viz.* When thou settest among many reach not thine Hand out first of all: Also, Leave off first, for Manners sake; and be not

un-

unfatiated: Also, Eat, as becomes a reasonable Creature, those things which are set before thee; and be not voracious: And lastly, a very little is sufficient for one that is well-bred; therefore he fetcheth not his Wind short upon his Bed; nor lieth Puffing and Blowing.

7. The Gymnastick Physick of the Ancients, or their approved Rules and Observations concerning Exercise, in relation to Health, however it may be generally more appropriated to the other Sex; yet ought not to be slighted so altogether as it is by this; especially of those that account themselves of better Quality, than the rest; since 'twill appear to be so very much their Interest, upon but a little Experience and Observation in this matter, to apply themselves to the Study of it more carefully. Let them be diligently then inform'd and convinc'd of the Advantages of mild and gentle Exercise, of moderate and orderly Labour, and of the due bending and unbending of the Faculties both of Body and Mind; and instructed how the right use of proper

N 2

Ex.

Exercifes; as Walking, Riding, Dancing, Singing, and fo forth; ventilates the Blood, expands the Pores, opens Obstructions, vivifies and exhilarates the Spirits, rarifies and plumps the Flesh, helps the regular Motion and Secretion of all the Fluids of the Body, strengthens and corroborates all the folid Parts, promotes all the Animal and Natural Operations, frees Nature from abundance of Impediments, and Clogs; and cafts off what is not reducible to Aliment, either by fenfible or infenfible Evacuation. And whereas the Obstruction of due Transpiration, which is generally but little heeded, is as deftructive as all other ill Government, in the generating both of Acute and Chronick Difeaſes: There is nothing for certain which more contributes to the removal hereof, and to the promoting of a regular Secretion, and confequently Affimilation, than Exercise difcreetly managed and order'd according to the Rules of *Nature*. In all Children and young Perſons, it is of the firſt confequence that this be well heeded; and a Phyſician's Advice ſometimes,

times, as to the well ordering of this matter only, may be better worth a Fee, than a long Prescription *according to Art*, or than even Many of them; and will abundantly more serve the true Ends of Nature.

8. It is true, (you may tell them) that the Skill of the Physician shall lift up his Head, if he be truly the Disciple of God and Nature; and that in the sight of great Persons he deserves to be had in Admiration. For as the Lord hath created Medicines out of the Earth, and given Men Skill, that He might be honoured in his marvellous Works; so he that is wise will not abhor them, since it would be a Reflection even on God himself. Because *with such doth He [not Man] heal the Sick and Infirm, and taketh away their Pains*. But generally the Remedies themselves, according to the ordinary and fashionable Practice, (in which this Consideration is almost or altogether laid aside) are true Evils that ruine Nature; and whereof one ought not to make use but in pressing Necessities. The greatest Remedy, which is always harmless,

and always fit and profitable to be used, is Sobriety, Cleanness, Temperance in all Pleasures, Tranquillity of Spirit, Exercise of Body; hereby the Blood is sweeten'd and temper'd, and the superfluous Humours are dissipated.

9. 'Tis fit also that young Ladies be timely and wisely caution'd against the Dangers of Health, arising either from Passion, or Imagination; which are neither few, nor small. For without the Womanish *Passions* were indulged, we should not have the Bills of Mortality so croud'd as they are, with a dire Eist of Distempers, which have hence either their Origine or Increase, or both. And without *Imagination* were too often predominant both in Maids and Women; neither one nor the other would complain of one half of the Ails, which make both their Days and their Nights uneasy. Wherefore seeing that the Imagination is productive of positive and real Effects, when it is inflam'd and heightned, as by common Observation is Notorious; nothing in the World can be more reasonable than to Watch narrowly against

gainst the Inlet of it, by which Death it self, with the whole Train of Corporeal and Spiritual Diseases, had its first admittance into Nature. And since this Sex stands now so naturally expos'd to it beyond the other, and Youth too beyond Age, the greatest Art and Prudence is to fortify the Reason, and debilitate the Imagination in young Ladies; as this latter may abide in its due Subordination and Subjection, without being permitted to sally forth, so long as the former is unconsulted. This would be the way to prevent a number of Evils that spring from an inflam'd Phant'sy, which are pernicious both to Body and Mind; and to establish in a sound sprightly Body, Clearness and Serenity of Soul.

C H A P. XV.

Of Governesses.

I Foresee that this Model of Education may yet pass with a great many Persons only for a Chimerical

Project. There must be, say they, a Judgment, a Patience, and a Talent very extraordinary for executing the same. Where then are the Governesses capable of understanding it? much more where are those that can follow it? But if these consider attentively, how when a Model is undertaken concerning the Best way of Education that can be given to Children, 'tis not enough to give an Imperfect one; can they take it ill, that the *most perfect* is herein am'd at? It is true every one may not be able to go into the Practice, as far as our Thoughts go, when there is nothing to stop 'em on the Paper. But grant us this, even tho' one can't arrive at Perfection in this Work, it will not be useles to have known it: And to be obliged to attend to it, is for certain, the best means of approaching to it. Besides this Essay supposes not such an accomplisht Nature and extraordinary Genius in Children, with a concurrence of all the most happy Circumstances, to compose a perfect Education: On the contrary, I endeavour to give Remedies for evil for depraved Natures

tures. [I suppose likewise the ordinary Disappointments in Education, and I have recourse to the simplest Methods of redressing whatever either in whole, or in part, there is need of.

2. It is true, there will not be found, in this little Book, wherewith to make a neglected and ill-guided Education to succeed: But is this to be wonder'd at? Is it not the Best that can be wish'd, to give such plain Rules as whose exact Practice makes a solid Education? I confess that there may be, and is, done daily for Children, a great deal less than what I here propose; but then also 'tis seen but too much, how Youth suffers through these Negligences. The way which I here present, however long it appears, is yet the shortest, seeing it leads directly whither we are to go: The other Way, which is that of Fear, and of a superficial Management of their Temper, however short it appear, is too long; for we hardly ever arrive thereby to the only true End of Education, which is, to influence their Minds, and to inspire them with the sincere Love of Vertue. The most

Children who are led by this latter way, are then to begin anew, when their Education seems to be almost ended: And after they have past the first Years of their Appearance in the World, in committing Faults that are often irreparable; it is necessary that Experience, with their own Reflections, should make them find out all the Maxims which this wracking and superficial Education was not able to instil into them. It ought likewise to be observ'd, that these first Pains which we would have taken for Children, and which unexperien'd Persons look on as overburdensome and impracticable; are both free from the most tiresome and irksome Difficulties of the other Method, and do take also away the Obstacles, which become unsurmountable in the After-course of a less exact and ruder Education.

3. Lastly, consider that for the executing this Project of Education, the concern is not so much for doing things which require a great Talent, as for avoiding gross Faults, which we have
parti-

particularly marked. It is only often advised, not to press Children against the Grain; to be Assiduous about them, and observe them diligently; to inspire them with Confidence; to answer them freely, clearly, and sensibly, to the little Questions they put; to permit their Nature to act, the better to know it; and to redress them with Patience, when they are deceiv'd, or do commit any Fault.

4. It is not just however to expect that a good Education can be under the Conduct of a bad Governess: It is doubtless, sufficient to give such Rules, as to make it succeed by the care of one, but of ordinary Qualifications. Now to expect from such an ordinary Person, that she should have at least a tolerable good Sense, a tractable Humour, and a true Fear of God, is not I think, to require too much.

5. The Governess will not find, in this present Essay, any thing that is subtle and abstracted: Nay, tho' she should not understand it all, she will conceive the Main of it; and this will suffice. Make her read it several times

times over; take the pains of reading it also together with her; give her leave of stopping you, and questioning you about what she understands not, or of which she feels not her self fully enough persuaded; afterward put her upon the Practice. And according as you see her lose the View of the Rules in this Writing, which she shall have agreed to follow; speak to her in private, and bring her gently to remark the same. This Application may be at first somewhat painful to you: But if you are the Father or Mother of the Child, 'tis your essential and indispensable Duty. Besides, you will not long have any great Difficulties hereupon; for the Governess, if she be but willing, and have tolerable Sense, shall learn more of it in one Month, by her Practice, with the help of your Advice, than she could have otherwise done, by long Reasonings and Discourses. In a little while she will learn to go of her own self, without need of further prompting. You will have also this Advantage for your ease; that she will find,
in

in this little Piece, the principal Discourses, which she ought to make to Children upon the most important Points, already made and form'd for her; so that she'll have little more to do than to follow them. Thus she'll have before her Eyes, in this smal Essay, a Collection of the Conversations which she ought to have at times with the Child, about the Matters which are the most difficult to be understood. It is a kind of *practical* Education, which will lead her as it were by the Hand. The whole Method and Practice of Education may hence, without any great difficulty, be drawn forth: But for this, you may further also very profitably make use of an *Historical Catechism*, after the manner that has been already hinted: Make the Governess, whom you have a mind to teach, read it oftentimes over. But since it must after all be acknowledg'd, that Persons even of an ordinary Talent for this, to whom I confine my self, are not common. And that there is a necessity to have an Instrument proper for Education;

seeing

seeing the plainest things are never done of themselves, and are done always ill by those of cross and perverse Tempers. Therefore you will do well to chuse out, either in your own Family, or amongst your Friends, some Woman, whom upon the exactest enquiry you take to be capable of being thus form'd. Endeavour to form her betimes for this Employment; and keep her some time near you to try her, before you trust her with so precious a Treasure. But Five or Six Governesses form'd after this Manner, would be capable of forming in a little time a great Number of others. There would be perhaps disapointment in some of them; but out of this Number there would be always enough to make amends; and we should not be put to that extream Perplexity as we generally are now a-days.

6. However, tho' the difficulty of finding proper Governesses be great, it must be confess'd that there is a greater Obstacle still behind which is the Irregularity of the *Parents*; all the rest is useless, if they will not concur themselves

felves in this Labour. Now the Foundation of all is, that they give their Children none but upright Maxims and edifying Examples. There is generally in great Families seen nought but Confusion, but Change, but Hurry, but a great company of Servants, have many Humours. A dismal School this for Children. A Mother often who passes her time in Gaming, at the Play-house, or in indecent Conversations, very gravely complains she is not able to find a Governess capable of breeding up her Daughters. But what Education can be good for Daughters in the sight of such a Mother? There are not lacking some too, who themselves carry their Children to Plays and other Diversions; which can't fail of disgusting them for a serious and busie Life, in which these very Parents would however engage them. Thus they mix Poison with wholesome Food. They speak not but of Wisdom, but they accustom the volatile Imagination of Children to the violent Com-motions of passionate Representations, and of effeminate Musick; after which
the

they cannot easily again be fixcd. They give them a relish for the Passions, and make them look on innocent Pleasures as insipid: After this they still desire to have Education succeed with them; but they imagine it dull and sovre, unless it have this mixture of Good and Evil. This is to think to get the Honour of seeking a good Education for their Daughter; without being at all willing to take the Pains, or to submit to the most necessary Rule, for the obtaining it.

The CONCLUSION.

Let us conclude with the Pourtraiture which the wise Man makes of a *Vertuous Woman*: Her Price, says he,
 “ Is like to that which cometh from
 “ afar, even from the ends of the
 “ Earth: The Heart of her Husband
 “ doth safely trust in her; she never
 “ lacketh the Spoils which he bring-
 “ eth back from his Victories; all the
 “ Days of her Life she doth him Good,
 “ and never doth him Evil: She seek-
 “ eth Wool and Flax, she worketh
 “ cun-

“ cunningly with her Hands, full of
“ Wisdom ; laden as a Merchants
“ Ship, she bringeth from afar her
“ Provisions ; she riseth in the Night,
“ and distributeth Food to her Do-
“ mesticks, and a Portion to her Mai-
“ deus ; she considereth a Field, and
“ buyeth it with her Labour ; with
“ the Fruit of her Hands, she plan-
“ teth a Vineyard ; she girdeth her
“ Loins with strength, she hardneth
“ her Arms ; she hath tasted and hath
“ seen how her Merchandize is use-
“ ful, therefore her Light is not put
“ out all Night ; her Hand is enured
“ to hard Labours, and her Fingers
“ hold the Distaff ; she openeth her
“ Hand to him who is in Want, she
“ stretcheth it over the Poor ; she is
“ not afraid of the Cold, for all her
“ Family are cloathed with double
“ Habits ; she hath weaved her self a
“ Gown, fine Linnen and Purple Ve-
“ stures ; her Husband is illustrious
“ at the Gates, that is, at the Coun-
“ cils, where he sitteth down among
“ the Venerable and Honourable Men ;
“ she makes Cloaths which she selleth,
“ Gir-

“ Girdles which she disperfeth to the
 “ Merchants. Strength and Beauty
 “ are her Veflements, and ſhe ſhall re-
 “ joice in her latter Day; ſhe openeth
 “ her Mouth with Wiſdom, and the
 “ Law of Sweetnefs is upon her
 “ Tongue; ſhe obſerveth in her Houſ-
 “ hold even all their Steps; ſhe ne-
 “ ver eateth the Bread of Idleneſs;
 “ her Children are bred up by her,
 “ they riſe up, and ſhe is called by
 “ them Bleſſed; her Husband alſo
 “ riſeth up himſelf, and he too praiſeth
 “ her: Many Daughters (ſays he)
 “ have heaped up Riches, but you
 “ have ſurpaſſed them all: Graces are
 “ deceitful, Beauty is vain; but the
 “ Woman that feareth God, thus ſhall
 “ ſhe be praiſed: Give her of the
 “ Fruit of her Hands, and in the Pub-
 “ lick Councils let her be praiſed by
 “ own Works.

Tho’ the extream difference of Man-
 ners, the ſhortneſs and boldneſs of
 Figures render at firſt this Language
 obſcure, yet there is herein found a
 Stile ſo quick, ſo nervous and ſo full,
 that one is immediately charm’d with
 it,

it, if one examine it a little more nearly: But that which I would have chiefly here remark'd; it is the Authority of *Solomon* the wisest of Men; yea it is that of the Holy Spirit himself, whose Words are so Magnificent, to make Simplicity of Manners, good Houfewifery and honest Labour to be admired in a rich and noble Woman.

The

The Character of a Vertuous Young
Lady of the first Quality, *form'd af-
ter this Model, by this very Author;*
extracted from his xth Book of the
Adventures of Telemachus.

THAT which pleases in her, is her
Silence, her Modesty, her Love
of Retirement, her assiduous Labour, her
Industry for Works of Embroidery and
fine Needle-Work, her Application to
manage all her Father's House ever since
her Mother's Death, her Contempt of
vain Dresses and Ornaments, the Forget-
fulness or Ignorance which appears in her
of her Beauty.——She is mild, simple-
hearted, discreet; her Hands despise not
Labour; she foresees from afar; she pro-
vides for every thing; she acts consequen-
tially, sweetly, and without Violence;
she is always employ'd; she is never in
disorder, or at all imbarass'd, because she
doth every thing properly, and seasonably;
the good Order of her House is her Glo-
ry; she is with it more adorn'd, than with
her Beauty; though she have the Care of
all, and though it be her place to correct,
to refuse, and to spare (three Things
which generally make all Women so to be
hated) yet is she hereby render'd rather
the

the more Amiable to all the Family ; which is, because there is not found in her either Passion, or Opiniativeness, or Levity, or Humourfomness, as in other Women ; with a Look only she makes her self to be understood, and they are afraid of displeasing her ; she gives exact Orders ; she ordains not but what can be executed ; she reproves with Kindness ; and in reproving, also at the same time encourages ; the Heart of her Father [*Husband*] depends on her, as a Traveller wearied with the Heat of the Sun, rests himself under the Shadow of the tender Herb.——
She is a Treasure worthy to be sought for in the remotest Ends of the Earth ; her Mind, no more than her Body, is ever set off with vain Ornaments ; her Imagination, tho' lively, is bridled by her Discretion ; she speaks not but for Necessity ; and if she open her Mouth, the most sweet Persuasions, and Native Graces, destil from her Lips ; so soon as ever she speaks, every one is presently silent, and she blushes at it ; she is hardly prevail'd with not to suppress what she had a mind to utter, when she perceives they hear her so attentively.

F I N I S.

THE
POSTSCRIPT
By the TRANSLATOR.
TO
ANTIOPÉ.

I Am thus come to the end of a Task, which could not be unpleasant to me, notwithstanding the dry Labour of Translating, while I had quite throughout a regard to YOUR LADYSHIP, and kept in view so noble a Pattern of what this Manual is design'd to form. I have ventur'd herein to take such a Liberty, as few have done before me, but for which I suppos'd it would be nevertheless acceptable to a Lady whom I have the Honour so well to know. While I drew from a Foreign Model, I could not persuade my self to be a Servile Copier: As often as I met with any thing I did not relish, I thought I had better lay it aside, than to make Another, whom I greatly respect for so very useful and so approved a Piece (and for whom the
Best

POSTSCRIPT.

Best part of the World have so deserved a Value and even Veneration, after all the furious Opposition made against him) to say what I could not like; that I might take the Ill-natur'd Pleasure of tacking to it a Preservative. Nor do I think, that in this I have much wrong'd the Illustrious Author, but have rather avoided a double Impertinence. But the largest Scope I have taken is in this, that not being able sometimes to confine my own Thoughts, while I was putting my Author in another Dress, I have not been very shy of writing them down, when they were coincident with his Subject; most of which I must acknowledge borrowed from a living Original. So that, MADAM, it is not strange if there be Rules and Reflections found here, to which YOUR LADYSHIP may put in a Claim. Were it not for this, I should have feared the Design might be somewhat Chimerical. But by what I have seen, I am convinc'd, it must needs be very Practicable.

Upon a Review of what I have done, I do so little repent the taking this Way, that I am of the Opinion, many more things might have been conveniently said: Some of which that have since occur'd to me, upon the Heads of Reading, Conversation, and Friendship, treated of in the Vth, the VIIth, and the XIIIth Chapters. I shall here beg leave to set down.

It must be acknowledg'd, that there is not less difficulty in the chusing good Books to busie
ones

ones self withal in Solitude, than good Friends to entertain one in Conversation. Those which I would recommend to a young Lady, next to the Holy Scriptures, are, The Whole Duty of Man, the Ladies Calling, and the Government of the Tongue; and these chiefly, Dr. Cave's Primitive Christianity, to give an Idea of the Lives and Manners of the Antient Christians, with which she may join his Lives of the Apostles, and A Companion for the Festivals of the Church of England, with Collects and Prayers for each Solemnity, by Robert Nelson, Esq; which will furnish her with Matter for her Reflection upon the Days dedicated to their Memories. She ought likewise not to be unacquainted with, A Serious Proposal to the Ladies for the Advancement of their truest and greatest Interest, in 2 Parts; as also with, The Christian Religion, as profess'd by a Daughter of the Church of England. These being written by one of her own Sex, may probably serve to make a deeper Impression upon her. The Christian Directory of Father Parsons, is also an excellent piece for her, as it is put into Modern English by the present Dean of Canterbury; but chiefly, the two Volumes of the Christian Pattern, may very profitably be recommended to her. The Christian Exercises and Entertainments, in the second she will find of very peculiar Service and Consolation to her in all the several Stages of Life; and if she can be brought

to be in Love with the Character herein of Philothea, the Work is soon done. The Meditations and Soliloquies of St. Austin, deserve likewise to be of the number of her more intimate Companions; together with the Devotions in the Ancient way of Offices, with Psalms, and Hymns, and Prayers for every day in the Week, reformed by a Person of Quality, and publish'd by G. Hicks, D. D. Nothing can be ever sweeter or finer than some of the Meditations, and particularly the Hymns. And to this last Edition, there is also added, a very useful new Office for Melancholy Persons. To these let her add a most excellent Book, called, The Old Religion, with the Winter Evening Conferences; which, together with solid Instruction, will be very divertive. That when she approaches the Solemn Assemblies, she may do it with that Understanding and Devotion which she ought, let her read Comber upon the Liturgy. That she may read the Scriptures in her Closet with a greater Relish; let her look over the honourable Mr. Boyle's Consideration on their Stile. For the Psalms, wherein I must needs suppose her particularly conversant, she may have Hatton's Psalter, or Patrick's Paraphrase, which are very plain, and will be of most excellent Use. The rest of the practical Works of this last Author, will not be unworthy of her Acquaintance; but especially I would have the Parable of the Pilgrim given to her, the Pleasantness and Easiness of which will incite

O

her

ber to read forward, and will much help to inspire a lovely Idea of Religion. For the same Reason that I recommend the last, I would likewise the Martyrdom of Theodora, better sure than any Romance or Novel, with some few pieces of like Nature. For Sermons, at her leisure Hours, when she is disposed to read them, there is abundant Choice. Let her not affect to read such as are too learned, or above her Capacity. She may be directed likewise to Dr. Woodford's Poetical Paraphrases on the Psalms and Canticles, the Davideis and Pindaricks of Mr. Cowley: If she be curious, her time will not be lost in turning over the best Histories and Memoirs. For the Study of Morality, Seneca's Morals done by Sir R. L. S. is almost the only piece, besides the incomparable Essays of Mr. Collier. Lastly, let her have the Ladies New-Years-Gift. I mention but a few, among many others excellent in this kind, because I would not have her distracted by too great Variety of Reading. For a great number of Books, unless she be of an extraordinary Capacity, will not be only useless, but very hurtful. Let her then consider, that in reading several Books, it is as in seeing several Countries thro' which one passes without stopping; after having run over and seen a great many, one must be chosen out at last to abide in. Regular Reading profiteth, that which is various giveth Pleasure; but whosoever would arrive at the End which is proposed, ought to follow but One way, for
fear

fear of wandring in Several. Multitude is not the Measure of the Wise : One Book that is very good, may to some serve instead of a Library. This is the Opinion of the greatest Scholar among the Latin Fathers : He writes to Furia, a Person of Quality, to persuade her to quit all other Reading, to the end she may give her self up entirely to that of the Holy Scripture. “ As
 “ you would sell, says he, many Pearls to buy
 “ one, which should have the Value and the
 “ Beauty of all the rest ; so ought you to leave
 “ all manner of Books, to the end you may wholly
 “ fix to one, wherein you may find all that is
 “ necessary to content and instruct you. And indeed, to read a few Books, provided they be useful and pleasant, is not to diminish the Profit, but to refine it : It is not to be less Rich, but only not to be so much imbroiled. Let her use these as the Food of the Mind. Those who are continually eating, do but heap together Ill Humours : Those who read too much, are commonly incommoded with a Confusion of Thoughts and Words. The Excess of the former debilitates the Natural Heat : The Excess of the latter diminishes, at length, the Light and the Vigour of the Spirit. Therefore the Emperour Alexander Severus and Melancthon, composed their Libraries but of four Books, which they maintained to be enough to make a compleat one. The first put into it Virgil and Horace, Tully and Plato : The second chose Aristotle, Pliny, Plutarch and Ptolemy. Much less is

it necessary for Women to read a great many Books; but only to converse with a few that are Excellent, and especially to bridle all Curiosity for such, wherein they cannot become Learned, without being in danger of becoming Vicious.

By Reading we converse with the Dead, by Conversation with the Living: The former enriches, the latter polishes the Mind. Generally Women are more fitted for this, than for the former. Many Perfections are requisite to please in it: Various Humours will not be satisfied with the same; if Ingenuity occasions Contempt in some, Subtilty gives Suspicion to others; if the Open are mock'd at, those who art not so are distrust'd; in one, lack of Behaviour is censur'd, in the other, that of Solidity. Several Books have been written on this Subject; but their Method is commonly to build a Superstructure, without laying any Foundation: They pass over the just Proportions, to show the little Graces that are to be in the Picture. In short, that whole Design seems to be to teach an Art (as it is said of that of Raymond Lully) to talk a great deal upon what one doth not understand, and to please with nothing but Outside. I do not say they are all useless: But unless solid Grounds be laid before, there may be great hurt in them; and at best there can be no great use. But were I to commend any Discourses of this kind, they should be those of Mademoiselle Scudery. After all, whether there be any where better Rules to render Conversation agreeable, and easier helps to accomplish it,

than in this very Treatise of Education, I do very much doubt. But what I would chiefly remark is, that its Pleasures will be very weak, unless it serve to establish, what is the greatest Help and Comfort of Humane Life, sincere Friendship.

There are indeed several Persons who seem incapable of so great a Blessing, and who are insensible to its Contents and Delights. The Proverb that Charity begins at home, is made use of by them to substitute Interest in the room of that most excellent Virtue: And the best Notion they have of Friendship, is, to be no bodies Friend but their own. They are willing to receive Respect and good Turns from all, who cannot render them to any body: They look on what themselves do as too much, what all others as too little: They are never wanting to approve what themselves do, who have somewhat to say to every thing that others do. Indeed it cannot be otherwise, but such should have a Contempt and Indifference for all the World, who keep all their Love, and their Esteem for themselves. These, I think, are not to be pitied, if they be requited after their own Law. What I would chiefly caution, is to avoid and abhor such Books, which pretending to give Rules for Civility, do strive to eradicate all generous Principles out of the World; which say, that Friendship is rather a Burthen than an Ease; that it is Imprudence

not to be Indifferent for all Persons; that this Unconcernedness is the most effectual means to give an undisturb'd Content; that lastly, every ones own Concerns are enough, without entring into those of a Friend. But such as can satisfie themselves with such weak Shadows as these, are fit to be left to receive the Fruit of their shallow Reasonings. There cannot be worse Principles than these for a Young Lady to imbibe; and when they are received, they are hardly ever curable. She will certainly run her self into all the Inconveniencies of a distrustful Life; and forego all the Benefits, as well as the Pleasures, that flow from Sincerity and Confidence. Let her therefore be thorowly instructed in the Excellency, the Measures, and the Offices of Friendship. For which it may not be amiss to read Bishop Taylor's Letter on that Subject to Mrs. Philips; with a Discourse of Friendship, in three Parts. But M A D A M, I am sensible how great a Fault I commit, while I pretend to say any thing upon that Virtue, to a Person who is thereof so illustrious a Pattern; so that I am sure YOUR L A D Y S H I P is not wanting to inspire the Love of it betimes into those Children, with whom it has pleas'd Providence to bless you. And as your constant Care is to bestow on them the best Education, my Hopes are, that none of it may prove successless; but that they may answer the good Expectations, which Vivacity of Temper, cultivated with the utmost Diligence can give,

and

may add fresh Lustre to the honourable Families from which they descend. To which, if what is here in these Papers written, do in the least contribute, I think I can say, with all Sincerity, it will be one of the greatest Satisfactions that can attend him, who is

MADAM,

Your Honours.

*Instructions for a Young Princess;
or, The Idea of a Lady of Honour.*

I. **P** IETY is a Qualification most essentially necessary for all Ladies; but more especially for those on whom Heaven has been pleased peculiarly to bestow those Personal Advantages, which, without that Help, become too often very fatal to them. It is difficult for a Young and Beautiful Person, expos'd to a thousand Perils, of which her Beauty is the innocent (but unhappy) Cause, to make a long and vigorous Defence, if she has no better Supports, than what she draws from the single Light and Dictates of her Reason: She becomes the Mark of many Enemies,

mies, who are by so much the more dangerous, as they appear without any thing fierce or frightful about 'em; and offer nothing without very great Submission, and with a Prospect only to Please.

2. In former Times, the Awe and Fear of the World pass for a sort of Virtue, from whence the Ladies received no small Assistance: It obliged them to conceal their Faults with great Care and Precaution; from whence they at least avoided giving Scandal. But that Fear gave way insensibly to Ill Example, and Ladies thought they did a great deal, when they were able but to make some Excuses for their Weakness, by Arguments drawn from the Merit of those Lovers who had subdu'd them.

3. We may judge thence, in what a sad Condition a young Lady finds her self, when she sees her self exposed to the Mercy of her Passions, to which she gave, it may be, the first Rise and Encouragement; and that she is restrain'd, neither by the Fear of the World, nor of Heaven. Arm your self then with *Piety*; I mean, an exact and solid Piety, not such as is weak and scrupulous; and remember, that without that Quality, the strictest of Women can't answer for their Virtue.

4. But notwithstanding all this, I do not pretend that you should look upon
your

your Beauty, which God Almighty has fixed to your Person, as if it were a Misfortune: I confess indeed, that those who are born without that Advantage are less expos'd; but at the same time we must own also, that they have less to value themselves upon; their Discretion looks forc'd and affected, and so is little regard-ed; and when they are unfortunate enough to commit any Follies, what Contempt do they draw upon themselves?

5. Beauty is a Gift from Heaven, for which you ought to be no less thankful, than for the Happiness of being strait and well proportion'd: value it, but be not a Slave to it. Look upon it, as an Effect of the Divine Providence, and be always ready to part with it, when the same Providence shall require it of you. Outward Beauty, Proportion and Symmetry of Parts, are Ornaments of great Value, when they are understood as they ought, and not misapply'd to Pride and Self-hood, Disorder and Luxury; whereby they become, instead of a Blessing, a Curse to the Possessor. Many Ladies, by endeavouring to preserve, or advance their Beauty, have even totally ruin'd it: but it is impossible, that both the Inward and Outward Beauty may be however much advanced by a proper Care, and with a Respect had to the Divine Original,

O 5

whence

all beautiful Forms do rise and proceed ; and that by the Helps of Meats and Drinks, Employments and Exercises, Order and Cleanness, according as has been observ'd by some in Inferiour Animals : whereas Intemperance in Meats and Drinks, Evil Communications, Employments, violent and improper Exercises ; Disorder and Uncleanness, do certainly advance the contrary, and produce a monstrous Progeny of Distempers and Blemishes, both of the Body and Mind. Take care then of the Beauty of the latter in the first place, and so to dress and embellish your Soul, as the Glance thereof may dart forth outwards, and cause a pleasant Shine in your Countenance. O how amiable are the Rays which are thus sent out from a Centre of Divine Light and Love in the Heart !

6. I am not an Enemy to those Embellishments and Dresses, which are proper for Persons of your Quality and Age, since Custom has establish'd them, and you was born to more than an ordinary Station : It will be a certain kind of Wisdom and Prudence to comply somewhat with the Custom and Mode of the Times ; yet go not to the Extremity of it, but keep rather a little below the Fashion, than exceed in it. After all, it is neither a fine Ribband, nor a Diamond Clasp, nor a

Pendant, which cause any great Disorder ; but an immodest Behaviour, an affected Look, an inviting Glance ; in short, a premeditated Design to make an Heart become a Sacrifice to your Ambition or Pride ; in these lie the great Danger.

7. It is by such a kind of Conduct that Ladies come to be numbred among the *Coquetts*. What a glorious Character is that, think you, for a *Princess*, whose Soul ought to be as great as her Birth? you may easily judge what your Case would be, when you come to reflect upon those many Ill Qualities, which constantly attend those Persons, who are thought to deserve that most scandalous Character ; you will find their Wit is grown pall'd and insipid ; their Souls languishing and debauch'd, and their Hearts void of all Fidelity and Compassion ; having a certain Shew of Reason, but without any good Sense ; their Judgment is confin'd to very narrow Limits ; their Pride and Vanity have nothing to support them with ; nor have their Desires, or Aim, a more solid Foundation ; their Jealousie is ridiculous and shameful ; their Conversation trifling, and every way unprofitable ; their Dissimulation perpetual and unsufferable ; their pretended Goodness false and treacherous ; and when they sometimes bestow a few dull Commendations on others, 'tis only

to draw a Return of Compliments on themselves: In a word, they have compos'd for their own Use, a set Form of Expressions, and some choice superfine Words, which is a kind of pleasant Gibberish among themselves, and is prostituted by them upon all Occasions, and in all sorts of Company.

8. This is not, for certain, the way to please the most Discerning; and yet such only are those whom you should desire to engage for you; but whatsoever Advantage you propose to your selves by gaining their Approbation, yet I would not advise your Highness to seek after it with too much Concern. I could wish that your own Merit should be the only means to bring this about. When you shall think fit therefore to set off your Person with a more than ordinary Care, let your Dress be such as may please all, not design'd to gratifie any one in particular; let it be your chiefest, yea only Care, to do nothing that may offend the Rules of Good Manners; let there appear an instructive Air of Prudence and Modesty in all your Actions; be obliging and affable in your Behaviour; and never let your Resentment appear, except against such as dare lose that Respect which is due to you: To conclude, preserve always a much greater Value
and

and Regard for your Merit, than for your Beauty.

9. I need not tell your Highness that this last passeth away, whilst the other continues all your Life; this is a Truth which has been ever own'd. I had rather persuade you therefore to consider the Excellency of your Soul, than of your Body, and the Obligation which is upon you to make it appear worthy the Rank which you hold in this World. But this is not so easie to be done, except you watch diligently over it; and to find a secret Pleasure, in observing that your Soul is still, more Noble, than your Extraction.

10. In order to this, *Reading* will be of no small use to you; the Difficulty lies in the Choice of proper Books. There are some which are indifferent, such as Histories, Voyages, and some little innocent pieces of Wit: As for those, you may read them if you please, for I do not pretend to confine you to the perusal of no other Books, than those of Morality and Devotion; but then these are rather to entertain, than instruct you; the less also you speak of them, the better; for above all things, never pretend to set up for a learned Lady, or a Critick. There are Books which I would advise you never to admit into your Closet. In which Rank I place Books of *Philosophy* and *Romances*; the

the one may perplex your Thoughts, the other infect the Innocence of your Mind. After all, the best of Books are hardly worth the *Conversation* of a true Friend, who hath good Sense and solid Experience with Virtue, if she be willing to join her Reflections with yours, and you to discover to her all your Thoughts freely, and without reserve.

II. She will teach you, that the best Qualification for a Person of your Sex and Quality, is to be possess'd of a Sweetness and Evenness of Temper; and, with that Advantage alone, you will always be thought to have Wit enough, if you know but never so little how to behave your self in the World. I do not intend here, so to confine the good Sense and Ingenuity of your Sex, as if you were not capable of greater Performances; but I mean, in the case of Men, as well as of Women, that it's not of any great Importance, to have a very quick, and a very undertaking Wit; the main Point being, to have it so well turn'd, as we may arrive in a safe, certain, and honourable way, to the End we propos'd to our selves. It happens oftentimes, that we are blinded even with *too much* Light; which rather leads us astray, than guides us; and from thence we fall into a great many Indiscretions; which

which may be truly called the *Precipices of the Court.*

12. But I would not, by this, reduce you to so low a Proportion of Wit, as may suit not amiss with some of your stay'd and grave Ladies: I only desire you to believe, that true Wisdom consists in knowing exactly our Duty; and whatsoever carries us farther than that, is generally either dangerous, or unprofitable. For to be plain, of what Use is it, or how doth it concern you, to know whether the Sun or the Earth move, or after what manner Thunder and Tempests are form'd in the Skies, and a hundred other things, as little necessary?

13. I cannot so easily determine of what Temper it were best for you to be, but if it were at my Election, I could wish your Character was rather Serious, than Merry. Not that the latter wants its due Merit, but we live under a Reign in which we must betimes appear Wise; and the Season for Mirth passes so soon away from us, that I have reason to believe an Air of Wisdom and Discretion is far more preferable on all accounts.

14. But for all this, let not the serious Ladies value themselves on what I have said; they have no little reason to be apprehensive, and cautious, as well as the other. The Heat of the Merry, or Airy,
is

is an Heat which soon spends itself, and evaporates; but it's not so with the ferious: For as they are more capable of fixed Resolutions, and as those who have a Design to attack them, think themselves secure from the Danger of Inconstancy, by so much the more are these Ladies exposed.

15. Upon these Occasions it is, that such Ladies ought to be upon their strictest Guard. The beginnings of Love have something which looks so sincere and honourable between Persons of Merit, and it is so natural to love what seems worthy to be beloved; especially when we can persuade our selves that we are loved by them again: that, if Virtue did not interpose, Justice would plead so favourably on their side; that we can never take too great Precautions against a Passion, which is as hard to stop in its Progress, as it is easie to stifle in its Birth.

16. The means to preserve you from it, is to cut short the earliest Motions, to dread betimes the Ill Consequences that may hence happen; and to consider that your Destiny does not always depend so much on your self, as on the Will of those who brought you into the World. However, I do not recommend to you a melancholy and too rigid Virtue, such as should make you look upon all Men as
your

your Enemies ; nor that you should receive their Compliments as Affronts, except they are too extravagant : If gallant and respectful, you will have no reason to be offended at them ; the great Question is, how you ought to return them.

17. In that case it is, that you ought to have your Wits about you ; you must take great care not to lengthen out such Conversations ; you must drop them gently, return two or three Words of Answer, in a civil and obliging way, and then turn the Discourse off to some other Subject. It belongs only to your Country Ladies to undertake an Assault of Wit, and to believe themselves obliged in point of Honour to have the last Word.

18. It is not always from the Quickness of Reparties, that Ladies shew their Wit the most ; for in Discourses to which it is not proper or convenient to return any Answer, 'tis sufficient to make it appear you understand them, and are silent only, because you are Discreet. Such a Reservedness is more commendable than most do imagine : For, in short, every one is pleas'd with his own Thoughts ; they come sometimes so fast and violent upon us, that we can hardly keep them in ; and 'tis no small Pain to us, when we are forc'd to stifle them.

19. *Jealousie* is another Danger which Ladies ought to avoid with their utmost Care. It is commonly follow'd with Slander and Hatred, which are two of the most base and unworthy Qualities that can possess a Rational Soul. There are some Ladies who cannot endure we should speak well of others before them; and this is so generally observ'd, that most Men take care to avoid that Error, when they are in company with Ladies for whom they have any Regard. What a Shame! what a Weakness is this! must the just Commendations which we bestow on another Beauty, destroy that which you possess, as if there was none in the World who had a right to be call'd Beautiful, besides your self? If you think your self deserving of those Praises, which we give to others in your presence, ought you not to be well pleas'd to hear your self commended in their Persons, without offending your Modesty, or putting you to the Expence of a Blush? And what harm is it to you, if we flatter them? if we be favourable to them, is that any Injustice to you? but the good Opinion which we have of our selves, will hear no reasoning upon that Point: We let our Tongues loose upon such a Lady, if we know any thing against her; and 'tis very well if we do not proceed to Calumny. She hears of it
again,

again, and will not fail to retaliate in her turn; those who have any Concern for either, take the Advantage of this Misunderstanding; and after this manner it is, that Ladies, by thus exposing and tearing one anothers Reputation to pieces, at last destroy their own.

20. Avoid this ill Management; speak ill of no body. In short, consider well with your self, that if you want Goodness of Nature, you want also that agreeable Complaisance which is most of all necessary for you: and without which, were you the most Beautiful Person in the World, you would never be esteem'd. Do not imagine that good Nature and Wit are incompatible; 'tis an Error introduced by the Ill Nature of the Age we live in. It requires a great deal more Wit to speak *well*, than to speak *ill* of any one; and yet, suppose it were not so, is it not better to abate something of that Sprightliness of Wit, than to make a Blaze of it at the Expence of your Neighbour? especially since you will thereby give her just Cause to make Reprisals upon you again, by which you your self may, in the end, become the greatest Sufferer?

21. There is another sort of Jealousie, which though it does not concern you at present, yet it is no less to be fear'd than the former: It's that which sometimes hap-

happens in the State of *Marriage*. It is shameful to give Occasion for others to be jealous of us, and painful to be jealous ourselves; but a worthy Woman ought not to make any Dispute in the Case: It's infinitely better she should *suffer* an Injustice of that Nature, than *commit* one. I am sensible there are some strange and fix'd Jealousies, which will overcome the wisest Precautions we can take; but generally they arise more from the doubtful or indifferent Reputations of young Women before they marry, than from any other Cause afterward. Let this Consideration then oblige you to watch continually over your own; and pass not a Day without a strict Examination of your self.

22. If you should happen to have an Husband who is not so faithful to you as he ought, it's not necessary you should seem quite Insensible of it, that would look so Indifferent, as if you had no manner of Kindness for him. You may make some Complaints, but take care they be not too sharp and violent; endeavour to bring him hack to you by gentle Means; and if it should be his Misfortune and yours, that he still persists, manage it so at least, that if you must lose his Heart, you lose not his Esteem.

23. When any Misunderstanding arises between the Husband and Wife, if she be
never

never so little handsome, she will find but too many that will seem concern'd for her Misfortune: Some will tell her, It is very surprizing, that such a Person as she is, who might make so many worthy Men happy, should be so ill treated by an Husband: Others, That it is very strange, that a Man who ought to sacrifice all for her Sake, should prefer another before her, who does not deserve half so much; that this discovers plainly the depraved Appetites of Husbands; besides a hundred other Stories, which they are very ready to tell to Women that will take the pains to hear them. After this they fall to their good Counsels; they inspire them by degrees with Thoughts of Revenge, they tell them, "It is fit to let their Husbands know, how they are not insensible of the Injustice done them; and it sticks only at their own Doors, that they pay them not in their own Coin; that such sort of Reprimands have sometimes a better Effect upon them, than Patience; and if he will still continue in his Ill Courses, he deserves that the Wife should dispense also a little with the Fidelity which she promis'd him. Having ended their Satyr against the Rival, they pass on next to the Person of the Husband. They begin with some little Insinuations, for fear the Wife should take

take Offence ; the first Day is spent only upon the Subject of the Man's Inconstancy : another Day they go on a little farther ; if he happens to have any Natural Imperfection, they so contrive the matter, as to let it slip in gently, with the Praises which they bestow upon the Wife ; if she does not seem to be much angry at it, or if she feigns not to have taken Notice of it, they go on. Thus far they make no Declaration, they only act the part of a good Friend, that sincerely interestes himself in her Concerns purely for her Service ; they commend her, they pity her, they justify her to the World, they endeavour to comfort her, they propose some Diversions, and by little and little, thus they become more familiar to her ; they seek all Occasions to discourse further with her, and by seeking they find ; and thus it is, that her great Friend and Confessor, getting by Degrees into her Heart, he at length usurps a place which did not belong to him. I know very well, that Persons of your high Quality, ought to be secur'd against these sort of Enterprizes ; but Respect, though never so much due, is not always a sufficient Security ; we live in an Age where we Men dare undertake much, and if get never so little hold, there are but too many who are bold enough to venture farther.

24. When Divisions of this kind happen in a Married Life, a Wife must have great care in what Measures she takes in the World; for 'tis very true, there is nothing so pleasing, and so natural, as to hear ones self pity'd when one suffers. Nevertheless, in this case, Vertue obliges a Woman to bear the Burthen her self, and what Cause soever she has, she must never suffer any Man to speak ill of her Husband in her presence. In a Word, the best Course she can take in such a Conjunction, is never to admit of any such Discourse; for if she commends her Husband, when all the World knows he does not deserve it, she will pass either for a Fool, or a Hypocrite; and if she complains, who can help her? Women do not naturally love one another; their ill Politicks put them generally at Variance: and, by what I have already told you, you may easily perceive the Danger of abandoning your self to the Compassion of Men.

25. I know there are some incapable of attempting any thing in cool Blood, and upon Consideration, against your Vertue, or Honesty, but insensibly we often go farther than we intended; to Day it's no more than Compassion, to Morrow changes its Nature; and when once Compassion degenerates into *Love*, we dare no longer

longer answer for our selves. The surest way is to have no particular Intimacy with such Friends as may be suspected. Unhappy Necessity, which obliges Men and Women to mistrust one another, and to put a Bar between two Sexes, which Heaven seems to have made to be united!

26. But, for all this, I do not pretend to deprive you of such a fair *Correspondence* and *Conversation*, as we may have with our Friends; no, nor to admit sometimes even of a particular Friend that is capable of assisting you with his good Counsel. My Design is, only to make you comprehend the Care and Caution you ought to take in so delicate and nice a Matter. Our Songs themselves inform you, that *there is but one Step between Love and Friendship, [Il n'y qu'un Pas a faire.]* It is very hard for a Vertue and a Passion, which are situated so near together, long to observe and keep their due Distance. It's then very fit, that your Friend, whom you have a mind to raise to be your Confident, should be of such an advanc'd Age; and of such known Worth and Probity, that you may safely see him without giving Offence, and with all Security, to the Rules of *Decency*.

27. You may judge of the Merit of this last Quality, I mean of *Decency*, by the Esteem which even the greatest Libertines have

have for it? if we commit any thing against it, we are universally condemn'd; yet we do not find it, either in the Commandments of God, or in the Laws of the Land; and it seems to subsist only from the Relation it has to good Breeding, and from the Aversion we naturally have to whatsoever is Shocking. I know very well, that great Faults lie sometimes conceal'd under very fair Appearances, and we are then often mistaken in the Judgment which we make of 'em; but in keeping up however to this Conduct, that is, observing the Rules of *Decorum*, we secure our selves, at least, from the Noise of the World; who, not having the Secret to look into our Hearts, rest satisfied, provided we appear well in our outward Behaviour.

28. Above all things, have a care of being *in Love with your self*, and suffering it to be your weak Side, as 'tis of an infinite number of Maids and Women; they fancy, forsooth, no body can look upon them, without falling in Love with them; there's very little difference between that, and the Desire that Men should be really so; and when you are once gone so far, you are, say what you please, very near falling in Love your self. Were you never so Beautiful, have a care then you be not too credulous on that Point: Nor

P^r over

over-value your self too much, lest you lose more than you gain. I would have you also regard with Justice, the Passion of a worthy Man. Since what Honour would it be for you, to have made such an one Unhappy? For, in short, if you are Virtuous, you should not give him leave to open his Passion: On the contrary, you ought to avoid his Company, for fear, lest the Sight of an Object, which suffers for Love of you, should disturb your own Rest, and oblige you, it may be, to turn your Compassion at last into a Tenderness for him.

29. Do not object to me, that you observe but very little Distinction made between those who live more Regularly, and others who take a greater Liberty; and that in all appearance, the one are esteem'd as much as the others. It is true, that in former Times, the Women of Virtue and Honour, would have thought it a Blot on their Reputations, to have been seen but in Company with one, whose Virtue might have been never so little suspected; whereas of late, the Ladies are not near so scrupulous upon that Point. But if the first Maxim was really grounded on good Reason, and that now a days we allow perhaps a little more Liberty than is becoming, that does not yet hinder us from having still a greater Respect and Veneration

neration for the former ; and suppose we had not, has not Virtue Charms enough in her self, to oblige us to follow her, even upon her own Account ?

30. Do not go about to excuse your self from the Dangers of the *Court* ; the Courtiers, in the Age we live in, are so solicitous about making their Fortunes, and the number of those who are truly Polite and Gallant, is so inconsiderable, that there's no great Merit in a Lady's defending her self from their Addresses. It is a Mistake also, to think they are more debauch'd at Court, than elsewhere ; for, whatsoever Corruption of Manners may slip in among them, they preserve still a certain *Decorum*, which puts a kind of Veil over their Vices : If they speak ill of any Body, they take care that their Reflections become neither too publick, nor too gross ; if they make Love, they do it discreetly. It is not the same thing in other Places, where every Passion appears extravagant, without any Management to save their Reputations.

31. Among the Frailties with which we reproach your Sex, the most dangerous, in my Opinion, are those of *Curiosity* and *Revenge*. How many Superstitions and Errors are the Effect of the first ; and, of how many Crimes, and of how much Repentance is not the other the Cause ?

If a Man happens to fall under your Displeasure, you think you are not sufficient alone to revenge your self: you take care to call in some Friend to your Assistance, you tell him your Design, by which he gets an Advantage over you; by this you making him a Confident of your Weakness; and where shall we find those Men, who are so credulous, and know so little of the World, as to believe, that that Friend of yours, is to venture his Life, his Quiet, and his Fortune, without the Expectation of a certain kind of Recompence from you? Do not think to save your self by the Respect which is due to Persons of your Quality; we live in an Age wherein Criticks spare no Body. The Actions of private Persons, may be conceal'd by their own Obscurity; 'tis not so with such Persons as your self; their Elevation exposes them to the Eyes of all the World, and their Example is of so great Authority, that private People draw from thence, either their Laws, or their Excuses for doing amiss. Let not then the Violence of any Resentment transport you at any time, so far, as to give way thereby to a greater Crime, it may be, than your Revenge itself.

32. We seldom fall however into those great Disorders, if we take due care to disoblige no Body; for we only revenge
our

our selves when we think our selves affronted, and that happens very rarely, if we observe that Rule; but if there are Monsters in Nature, which she never designed to make, so there may be also some Persons capable of offending you, in spite of all your just Precautions; it is a Misfortune to which one must submit, and the best way for you to get out of it, is to despise the Injury done you. I know you must have a great deal of Vertue to gain this Victory over your self. But after all, the Ladies have no other way to help themselves; they are not made for fighting; they ought to dread the making a Noise in the World; and there is scarce any thing they should avoid more carefully.

33. As for *Curiosity*, such I mean, as busies itself about looking into Futurity (for every Curiosity is not to be absolutely condemn'd) it is not by any means to be allow'd of. Why would you go to undraw the Curtain which God has placed between you and him; when in the mean-time, you but expose your self to be trick'd out of our Money, and laugh'd at for it, by one who knows as little of your Destiny, as you of his? There are some things which we must never look after, because they are never to be found; and generally in seeking them, we lose

our selves. Would you know what will happen to you? consult your Conduct. I know, Fortune (or what is usually so call'd) prevails sometimes against Prudence; but it seldom falls out so, and most commonly our Good or Ill Management, have the greatest share in what befalls us. Live easily then under the Uncertainty of your Fate, since Providence will have it so; and never have any Acquaintance with such sort of People, whose Profession it is to gain some Advantage to themselves, from the foolish Credulity of others.

34. *Gaming* is also no less to be avoided by Ladies; it disturbs the Passions, causes violent Commotions within, over-heats the Animal Spirits. There is nothing to be more recommended to Ladies, than Affability and Moderation; it is very hard to preserve those two Qualities, when they abandon themselves to an Inclination, which is ever almost attended with Impatience and Anger. I wish a Woman could see her self when she is in such a Condition, she would easily perceive the Disorder of her Mind, by that of her Countenance; and it may be, the Concern which she has for her *Beauty*, would have a stronger Effect than her *Reason*. But suppose she hath Command enough over her self, to preserve her Temper when she

she

she is on the losing hand, what an Injury and Folly is it to run the Hazard but of losing such considerable Sums, as may bring many Inconveniencies upon her Family-Concerns? How much does she lose the Respect due to her, by bringing those Disquiets upon her, which those of the greatest Temper can hardly avoid at play? Can she imagine, that even such a Person, if he happens to have a very ill Run, can always be so much Master of himself, as never to speak a shocking or disrespectful Word, and can she her self answer so far for her own Discretion, when ill Fortune follows her to a certain Degree, so as to be Proof against a Passion, which hears or says any thing to give itself Vent? But let us grant, that she can avoid those Temptations which Play usually brings on us; yet she must own, that after she has given her self up to Gaming, she must bid farewell to all good Housewifery and good Humour; she breaks the good Settlement of her Family, and becomes even scandalous to it by her Disorders, and exposes her self to the just Reproaches of her Husband, which is the Thing in the World of which she ought to be the most sensible.

35. But can we wonder at the Mischiefs of a Passion which has so near a Relation to *Covetousness*? This is a great Defect

wheresoever it is found, but much more for Persons of your Quality ; for the Avarice of private Persons is capable of some favourable Interpretation. It may be taken for an unfortunate Situation of their Affairs which prevents them from doing Good ; but in Persons of your Rank, 'twill neither admit of any fair Interpretation, nor Excuse. Suffer not your self then to be carried away by a Passion, which is able to stop the Growth of all other Vertues. In Effect, Generosity, Goodness, Justice, Gratitude, and the Compassion which we ought to have for the Necessitous ; all these great Vertues, I say, have but a languishing Activity, when they are depress'd by the dead Weight of Avarice.

36. It is not necessary, on the other hand, that we should throw away our Mony upon undeserving Objects ; Kings themselves, as great as they are, yet may incommode their Affairs by too great a Profuseness, or by a Liberality without Measure ; and it may be there have been some Examples of it. We must know how to Give ; which Knowledge belongs only in Perfection to the Almighty, and 'tis not for every Body to pretend to it ; and we may say without Flattery, there is but *One Person in France* that possesses it.

37. All we do, which is not designed by *Reason*, is generally ill carried on: Or, if it happens to prove otherwise, we may thank our good Fortune for it. It is from this Consideration we may truly say, That those Graces which Princes and Princesses bestow, without Distinction or Choice of the Persons, are so many Marks of their ill Conduct. They ought to be govern'd in this, by the Merit of those on whom they are bestowed, or from a Principle of Generosity, moving them to assist the Unfortunate, or by the Glory which they gain by doing Actions worthy of their Birth; till they arrive farther and higher, which is to act from Principles purely Christian, and after the most perfect Standard of Honour. Magnificence itself, as Charming and Splendid as it is, is but a false Beauty, when it is only to please themselves, or raise to themselves a false Glory. This might be excuseable in a Person, whom Fortune only, contrary to all Probability, had rais'd to the Degree on which you are plac'd: But for you, M A D A M, who are born under other Circumstances, it would look but poorly; and, if I may say it, despicably. Think rather of cultivating your Soul, by adorning it every Day with some new Vertue: This Inward Magnificence, is infinitely to be preferred before the other; and it is

in this only, that a great Princess ought to glory and rejoice.

38. If you ask me what I think of *Gallantry*? I must tell you, that there are some Women indeed, whose Reputations are so well established, that they may appear Gallant, without exposing themselves; but the Number is very small, and nothing is more ticklish or dangerous than this; because, Gallantry, as we ought to understand it, is no more than an ingenious witty Conversation, for a little innocent Recreation only, in which the Heart and the Mind should have no part. But there are few that hold the Scales so right, as not to confound it, either with *Love* or *Coquetry*; and as for such Persons as your self, who have not changed your Condition by Marriage, it is not the same thing in your Case. For to engage in such a Conversation, you will be thought to understand some thing you ought to be ignorant of, or will expose your self to Censure, and be quoted as an Authority.

39. I can easily imagine, that there are some, who cannot bring themselves to comply with these Maxims, and will be ready to say, *How? What neither Learning, nor Gallantry, nor Love, what must we talk of then! Of Cornets and Petticoats!* Yes, undoubtedly, that's better. For Discourses even on those trivial Subjects, altho'

tho' no wise profitable, and full of a deal of Impertinences and Follies ; yet, were it only to avoid entring on more dangerous Matters, are not always to be accounted for mere Trifles. Nor do I apprehend for all this, you would lose the Reputation of Wit : for if you have any, it will soon appear, though you take never so much care to conceal it ; a single Smile discover'd it in *Brutus*, and it may be, *Lucretius* would have been thought to have less Wit, if he had taken pains to have made it appear greater.

40. It's pretty odd, when we consider the Capriciousness of this present Age ; want of Wit gives us a Disgust ; and too much of it does not please us better. The Cause is not very hard to be found out ; the more Wit any one is a Mistress of, the less Care ought she to take to show it. For Modesty has something in it so very insinuating, and so very soft, that Envy itself is disarm'd by it : But Presumption has not the same Effect upon us. We look on it as a Tyrant, that would ravish from us the Freedom of our Votes ; and though it be supported by never so great a Capacity and Genius, it will be at last over-power'd by the Number of its Enemies.

41. It is upon some Occasions, that you must make more use of a good Turn of
Wit,

Wis, than of the Force of your Judgment; for we cannot give any infallible Rules. Such a thing will pass at one time, which will be condemn'd at another. It's sometimes a piece of Prudence to confess ones self in the wrong, although we be really in the right; but it would be imputed as a Mark of great Weakness, should we do this very often.

42. *Judgment*, in this respect, is wonderfully to be valued, that it sets every thing in its proper Place, and doth nothing out of Time. By this you may judge, how great a Qualification it is, and how much it is your Inrereest to cultivate it by your best Reflections. Those who make no Reflections, are like those Travellers, who, after having gone four or five hundred Leagues, return home quite as Ignorant of the Places they have seen, as those who never were there.

43. Do not persuade me that a Court-Life, is of Necessity a loose Life, which allows you no time to reflect: You have time enough to retire for a quarter of an Hour, and I would not exact more from you. Would the Court-Ladies employ that short time as they ought to do, we should not see so many Faults by them committed, nor observe so many Ladies affecting to appear Young, when they are going off the Stage; nor so many young ones.

ones taking on them a Gravity, and an Air of Seriousness, which is no wise agreeable to their Age. It's by acting these contrary Parts, that so many Ladies make themselves ridiculous. Borrow'd Characters seldom succeed well; if you are young, do as young People use to do; so you do it not to excess, no Body will blame your Conduct. I would not debar you altogether a Mirth that is innocent, nor prohibit you to frequent all publick Entertainments; so you hold but the Reins of Virtue.

44. It is good, however, to have a stricter Guard upon your self, on such occasions, and to look on those Days of Publick Meetings, as certain times, when your Virtue is more than ordinarily exposed. Those who present themselves most before you, do it with a design to please you: We have all of us almost the same Thoughts, and the same Reflections; and 'tis from this mutual desire of pleasing one another, and the reciprocal Joy and Pleasure which we feel, that Love takes its beginning, which puts the Heart into disorder, and is, by Consequence, the Cause of so many Extravagances, Follies and Madnesses in the World.

45. The way to preserve your self from it, is to live in continual Defiance of an Enemy, who is by so much the more dangerous

gerous, as he has the good Fortune to please ; to make your Duty become an indispensable Law to you ; to prefer your Reputation before all things in this World, to be exceeding nice upon that Point; and to consider, with great Application, the different and dangerous Accidents which pursue us, through the whole Course of our Lives. But how shall one ever know these, if one be not at the pains to *know ones Self?*

46. Whereas, if we would but study the different Characters of others, who appear before us, we should at last arrive at the Knowledge of our selves, and discover our own Person in that of another: For in fine, let our Character be what it will, and never so extraordinary, we shall meet with the same kind in some others, and according as we hear good or bad spoken of it, we may easily regulate our Conduct by it ; but the mischief of it is, we can hardly resolve to look upon our own Fault, we are apt to turn our Eyes to that side only, which may flatter the good Opinion we have of our selves ; we live securely between Laziness and Pride, or to say better, we don't live at all, because it is a kind of Lethargy, to live after that rate.

47. What a pity it is, to see so many Ladies pass half their Lives at their Toilette, and limit their Ambition within the compass of their Faces, and this oftentimes too when their Beauty is past without hopes of ever retrieving it! Quit your pretences to Beauty, before it quits you; begin to have no more Thought of it, whilst you have yet sometime before you. I know this Counsel is anticipated by your Youth, in which your Beauty may Flourish for many Years to come; but however, You cannot accustom your self too soon to get free from the Thoughts of it; and I dare venture to say, that could your Highness be capable of being much concern'd for it, the less care you took of it, the longer it would last; and those, who may think your Beauty less than it is, will begin to persuade themselves, that you possess more than you have, if you appear the first your self to renounce it. But this doth not hold good in the Case of a clean and decent Dressing; for that is not to be dispensed withal in any Age.

48. Lose no Opportunity of *doing Good*; for it is not sufficient to possess many excellent Qualities, except they be made manifest for the good Example and Edification of others. By this means you will advance your Honour and Glory: This how-

however ought not to be your Aim. It may be, you may meet with some ungrateful Persons, but that ought not at all to discourage you; there are some Pleasures which pay and reward themselves: To do good to others, is of that Nature, and I know of none more worthy the Employment of a great Princess. Have, above all things, a just disdain for the false Admirers, who in prejudice to Truth, their Honour, and oft times their own Conscience, betray their Friends, because they think Fortune begins to abandon them. There is a certain kind of respectful Liberty which we may take in behalf of our Friends, against which Kings themselves, even the most prejudiced, cannot be justly offended: and it may be, in a little time, if not at the present, whilst you are speaking to them, they will be well enough pleased. To conclude, Remember that excellent Saying of *Titus*, that because he had past one Day without doing Good to any Body, he did not reckon he had lived that Day; forget not those great Words, and endeavour all the Days of your Life, to put them in Practice; and believe certainly, that if any one thing is capable of raising Your Highness above the degree of a Mortal, it is this so generous a Sentiment, when it shall have once made a most lively and lasting Impression on your Heart.

49. It is certain, no Princess ever shines more bright, than when she is exercis'd in Acts of a Princely Beneficence, and exciting an Heroical Charity; so doing Good unto others, and laying up thereby for her self an everlasting Treasure, and an unfadable Honour. Consider, that Generosity and Greatness of Soul, with Modesty and Humility, are the most sparkling Graces which adorn a Lady of high Birth: But nothing is more despicable than a mean beggarly Spirit, with great Rank. You ought therefore always to be upon some Good Design, and to have some brave Action (at least) in view: but then what you do, you ought to do secretly, that you may avoid all Vain-Glory. The Life of an honourable Woman, is to be inwardly adorned with all the Virtues; and to be more in the Ground of the Heart, than she outwardly seems to be. Be sure to do *Now* all the Good you can, for you know not how long you shall be here. Consider in all your Words and Works, what shall be the End thereof; and how you shall be able to appear before the Righteous Judge of the World, from whom nothing is hidden, and who is not to be corrupted or pacified with any Present. It is not sufficient that you live well, but you must learn also to die well. Death will be the crowning of your Labours; but

but then you must be instructed in the Art of it, and that before it be too late. You must be here dying Daily, that you may hereafter live Eternally: And while you appear outwardly to converse, as others do, in an Earthly Court; your Conversation must be in the Heavenly one: That so you may obtain that true Rest and Felicity, both here and hereafter, which no otherwise can ever be arrived at. For this, be sure to Preserve your Heart free and disengaged from every thing, and lifted up to God in Silent Prayer; amidst all the amusing Shadows which fill, and make up, generally, the Life of a great Lady. Be vigilant and exact in the Service of God, and be always thinking on that greater Perfection of Life, which you are called to of God, so to glorifie him in an higher Station than others, as you are raised above others by outward Birth and Quality; for all is Vanity but to serve God, and to follow Jesus Christ. And could you have lived even from the Beginning of the World to this very present Hour, in all the Honours, and in all the Pleasures, that either are, or can be imagin'd by the most Refin'd Courtier; what, I pray, would such a Life serve you, were you now to die? Verily it would do you little Good, to have past this Life with an Universal Applause, if the last Moment
that

that closes your Eyes become a Moment of Reprobation from the Presence of God, and of his Elect Angels.

50. Be wise now therefore, consider well your latter End ; let the Meditation of *Death* not be frightful or unwelcome to you, but let it be esteemed rather as a Grace and Favour. Accustom your self to a Daily Examination of, and Animadversion on, your self ; remember constantly, that the Business of Salvation is the most important Business of Life, and that none can do it for another ; and reflect with your self in earnest, what a ridiculous Choice it is to prefer a Painted Bubble before an Eternal Weight of Glory : And how absurd, to shun a short Pain, tho' upon the most valuable Considerations, and at the very same time, to slight that of whose Duration there is known no End. To conclude, look to God as the only Original and Fountain of true Nobility, and as the Crown of Travelling Souls : You are but a Stranger here, be sure to fix your Eye upon your Native Home in the Heavens, the Court of the Great King, at whose Right Haad there are Rivers of Delight without End, and in whose Presence are Joys unutterably glorious for evermore.

Instructions for a Governess, according
 this Madel of the Lord Archbishop of
 Cambray: In order to the right Edu-
 cation of a Daughter.

1. **B**E sure to study well her *Constitu-
tion* and her *Genius*.
2. Follow *Nature*, and proceed easily
and patiently.
3. Suffer not Servants to *terrifie* her with
Stories of Ghosts and Goblins.
4. Use not monstrous Fictions to *divert*
her with; but either ingenious Apologues,
or real Histories.
5. Give her a fine *pleasing* Idea of Good,
and an ugly *frightful* one of Evil.
6. Keep her to a good and *Natural* Re-
gimen of Diet.
7. Observe strictly the little Seeds of
Reason in her, and cultivate the first Ap-
pearances of it diligently.
8. Watch over her *Childish Passions* and
Prejudices, and labour sweetly to cure her
of 'em.
9. Never

9. Never use any little *Dissembling Arts*, either to pacify her, or to persuade her to any thing you would have her.

10. Win her to be in love with *Openness* in all her Acts, and Words: and fail not to instil into her an abhorrence of all *Serpentine Wit*.

11. If she be a brisk witty Child, do not *applaud* her too much.

12. If she be a dull heavy Child, do not *discourage* her at all.

13. Seem not to admire her Wit, but rather study by all means to *rectifie* her Judgment.

14. Endeavour to fortifie her *Reason* early; and be sure to avoid the inflaming of her Imagination.

15. Use her to put little *Questions*, and give her as proper and short Answers as you can.

16. Put Questions your self to her, as it were *in Play*; and encourage her to Answer you.

17. Slip no Occasion to fore-arm her well against the Vanity of *Presuming* and *Pretending*.

18. Insinuate into her the Principles of *Politeness* and true Modesty, with Christian *Humility*.

19. Permit her not to *mimick* Persons *Ridiculous*.

20. Study

20. Study well the Rules of *indirect Instruction*, and apply them solidly on every Occasion.

21. Acquaint her, in the most pretty and pleasant manner, with the *Sacred History*: Nor let it seem her *Lesson*, but her *Recreation*.

22. Instil in like manner, into her the *Principles* of true Religion, according to her Capacity, in the most familiar and diverting way.

23. Give her, or rather *draw* from her, solid and plain Proofs of the Distinction between *Soul* and *Body*, of the *Existence* and *Spirituality* of God, of his *Attributes* and *Perfections*, of the *Creation* of the World, of the *Souls Immortality*, of *Sin*; of the *Necessity* of *Grace*, of the *Covenant* in *CHRIST*, and of future *Rewards* and *Punishments*.

Set before her the Gospel in its *Simplicity* and *Purity*, and the great *Examples* of *Antiquity* *Unfornicated*.

25. Fence her prudently against *Superstition*, and the *Abuses* and *Corruptions* that are every where crept into Religion.

26. Explain to her the *Nature* and *Obligation* of the *Baptismal Vow*.

27. Prepare her in the best manner for *Confirmation*.

28. Animate her, and instruct her, for the *Holy Communion*.

29. Par-

29. Particularly inform her in the Duties of a *single* and *married* State.

30. Tutor her in all what relates to *Marriage*, as an Holy Ordinance of God for the *forming of Saints*.

31. Let her be instructed to do every thing *seasonably*, and in *order*.

32. Whatever she is set to do, let her study to do it *well*, and also peaceably and quietly.

33. Teach her to *improve* every thing, that so nothing be lost or wasted.

34. Permit her not to *hurry her self* about any thing.

35. Let her always be employ'd about what is *Profitable* or *Necessary*.

36. Let nothing of what is committed to her Care, be spoil'd thro' her Neglect.

37. Let her eat deliberately, chew well, drink in moderate Proportions, and at several times in the middle of a Meal, rather than once largely.

38. Let not her Appetite be *forc'd* with Wines, Pickles, or Sauces.

39. Let her not eat or drink *presently* after Exercise, or when she is Hot; nor let her use Exercise either of Body or Mind too soon after a Meal.

40. Let her use Exercise in the Morning, giving over a little before Dinner; and so also in the Evening before Supper.

41. Let

41. Let her please her own Fancy in it; but always secure *Decency*: Never let her be violent at it, or continue it too long.

42. Use her to rise *betimes* in the Morning; and set before her in the most winning and easy manner, an *Order* for the whole Day: Yet so as it may not appear to be a Task impos'd, but rather a *delightful* Management of Time.

43. Remonstrate to her sweetly, how absurd it is for an Immortal Spirit, of an *Heavenly* Original, to be a Drudge in the Affairs of a Body, or to sink down into the *Earth*, and the Pleasures thereof.

44. Represent to her the noble Simplicity of the Antients in their *Habits*, in their *Food*, and in their *Manners*.

45. Endeavour to inspire her with a prudent Neglect of her *outward* self, and of all things *without*.

46. Let her be acquainted with the true *value* of things, and the *Subordination* that is both in Nature and in Grace.

47. Let her learn the *Art of being serv'd*, and be perfectly well instructed in the Rules of true *Christian Oeconomy*.

48. Teach her to distinguish the Order, Composition, Ornaments, and Beauties of the *Mind*: And to give them their due place with respect to those of the *Body*, to which they are so vastly Superior.

*

49. Give

49. Give her to understand how even *outward* Beauty proceeds from an *inward* Order and Harmony; and shew her withal how both the inward and outward Beauties may be advanc'd by a proper Method.

50. See she be furnish'd well with the *true* Maxims of Nobility and Honour, and be sufficiently habituated to distinguish them from the *false* ones.

When Wisdom entretb into her Heart, and Knowledge is made pleasant, unto her Soul, Discretion shall preserve her, and Understanding shall keep her.

A Short Office for a Governesse.

LO! Wise Children are an Inheritance from the Lord: and blessed is the fruit of Womb that is led in his Truth, and is obedient to his Discipline.

Blessed is the Child, O Lord, whose Ear thou openest that it may hear thy Law: And that, receiving the Light of understanding from thee, submiteth betimes to thy easy and pleasant Yoke.

For this let me be an Instrument in thine Hands, and guide me herein with thy Spirit, that I may declare the Pleasantness of thy Ways: And shew how lovely a thing it is to walk in the Paths of thy Commandments.

So let my Soul magnifie thee, O LORD, and cause my Spirit to rejoice in thee the God of my Salvation.

Teach me to open my Mouth with Wisdom: and in my Tongue let there be the Law of Kindness.

That

That this Child [*or these Children*] may attend early into Discretion, and bow her [*their*] Ear to Understanding, that she [*they*] may not turn to the right hand, nor to the left, but may ponder betimes the Path of her [*their*] Feet; so that all her [*their*] ways may be established and ordered aright.

O may she [*they*] be ever kept and strengthened in the true Worshipping of thee, in true Righteousness and Holiness of Life: by the aid and guidance of thy holy Spirit.

And whereas many have done virtuously, may she [*these*] study ever to excel: and through thy Strength obtain the Victory over all her [*their*] Ghostly Enemies.

O Lord, open my Lips, that I may pray unto thee.

O Christ hear me.

Lord have mercy upon this *Child*.

Christ have mercy upon *this Child*.

Lord have mercy upon *this Child*.

Our Father, &c.

Enlighten, O Lord, I beseech thee, my Understanding; and let thy Grace both prevent and assist me in all the Particulars of my Duty towards this Child [*these Children*] committed to my Trust; that she [*they*] may grow up before thee, and be as one [*some*] of the polished Corners of thy spiritual Temple: And let thy good Spirit set before her [*them*] continually, and make her [*them*] to partake of the Obedience of *Sarah*, the Wisdom of *Rebecca*, the Devotion of *Hannah*, the Zeal of *Huldah*, the publick Spiritedness of *Esther*, the strict Righteousness of *Elizabeth*; and above all, the Humility of thy Handmaid *Mary*, the Mother of thy Holy Child, and our dear Redeemer, JESUS, by the overshadowing of this thy Spirit, and holy Power: And all this I beg, for the sake of his infinite Merits, to whom with thee, O Father, and the same Holy Ghost, be all Honour and Glory, with Praise and Thanksgiving, for ever, World without end. *Amen.*

II. A Prayer according to the Subject
Matter of this Treatise.

GRant, I beseech thee, Almighty God, the Fountain of all Goodness, that I, being directed and assisted by thy Grace and Wisdom, may have a right sense and understanding of my Duty under this Relation which I am made to bear, and of the great *Importance* of Education of such as are committed to my Charge; may discern clearly the *Inconveniencies* of the ordinary Methods of educating them; may understand perfectly, the first *Foundations* of a Reasonable and Christian Education; may make a true Discovery of their Temper, Genius, and Constitution; may know how to defend them from the Perils of *Imitation*; may set before them always some good and laudable *Pattern* to copy after; may without burthening or pressing them, sweetly *insinuate* into them, the Principles both of *natural* and *reveal'd Religion*; may awaken their *Attention* with pleasant and *in-*

direct Instruction, avoiding all manner of Affectation and Pedantry; may charm them with the wonderful *Chain* of Providences and marvellous Footsteps of thy Power and Wisdom, appearing not only in Divine, but Humane History; may give them an easy *Historical View*, after the most delightful manner, and with suitable Reflections, of the main Points that are to be believed by them; may cause 'em to instruct even *themselves*, by their own *natural* and innocent Answers, in the most genuine and solid Principles of Religion, either as written in Man's Heart by thy Finger, or from thee revealed by express and particular Inspiration; may give them a most lovely and ravishing Notion of the Gospel, presenting to them Jesus Christ as the very Pattern and Standard to all true Believers herein; may fully instruct them, according to this very Pattern and Divine Standard, in the Will and Commandments of their Heavenly Father, animating them to follow Christ, even to the denying and forsaking of all things; may prevail on them

them to receive heartily all the Christian Institutes, to acquaint themselves intimately with the Sacred Records of Truth, to study for themselves the Prayers and Offices of the Church, to assist at her holy Assemblies with Faith and Reverence, to attend and prepare themselves for all thy Ordinances, according to thine own Institution and Appointment, and to honour thy Priests, the Dispensers hereof, as thy Servants, and for thy sake. That so they may be preserv'd from falling into all those Faults and Errors, which are most incident to the weaker Sex, and more especially to those of Birth and Quality, from Vanity and Ostentation, from Curiosity and Impertinence, from Cunning and Dissimulation, from excessive Compliments, and fond Flatteries, from indiscreet and over-tender Friendships, and hasty inconsiderate Breaches of the same; from groundless Picques, and little Jealousies, and from all Precipitancy and Inconstancy: And that they may be perfectly instructed in all their Duties and Interests, with regard to every

Relation in the Family, so as they may make obedient Daughters, dutiful and affectionate Wives, tender and discreet Mothers, prudent and experienced Mistresses ; may order themselves lowly and reverently to all their Superiors, kindly and compassionately to all their Inferiors, peaceably and friendly to their Equals, and truly and justly to all of every Degree and Quality ; keeping both their Bodies in Temperance, Sobriety and Chastity, and their Souls in Peace, Rectitude, and Joy of the Holy Ghost, as Virgins espoused to the Son of God, Jesus Christ our Lord ; who liveth and reigneth with thee, in the Unity of the Spirit, God blessed for ever. *Amen.*

Memento

MEMENTO to be called to Mind every Day by the young Lady; and said by her, and by all other Christians.

I Renounce the Devil, and all his Works, the vain Pomp and Glory of the World, with all covetous Desires of the same; and the carnal Desires of the Flesh: So that by the Grace of God I will not follow, nor be led by any of them.

*I believe in God the Father Almighty,
&c.*

I propose, by the same Grace of God, obediently to keep his holy Will and Commandments, and to walk in the same this Day, and all the Days of my Life, following the blessed Example of my Saviour JESUS.

I. Prayers

I. Prayers for a young Lady, instructed after this Model: To be us'd by some or all, according to Discretion, or the Capacity and Age of the Person instructed.

DEfend, O Lord, me thy poor Child, with thy Heavenly Grace, that I may continue *Thine* for ever: And may daily increase in thy holy Spirit more and more, until I come unto thy Heavenly Kingdom, through the Merits and Mediation of thy dear Son Jesus Christ our Lord.
Amen.

My Help is in the Name of the Lord JESUS.

He is the Beloved of the Virgins, and I will follow him.

Blessed be the Name of the Lord Jesus, my Beloved, henceforth, and for ever.

He shall hear my Prayer, and my Cry shall come up unto him.

Our Father, &c.

Almighty

I. Almighty and Everlasting God, who workest in me both to will and to do those Things that be acceptable to thy Divine Majesty; stir up, I beseech thee, in me a poor and weak Child, subject to numberless Frailties and Infirmities, Holy Desires; and strengthen me with the daily increase of thy manifold Gifts of Graces, and with Ghostly Strength to fulfil the same; through Jesus Christ our Lord.
Amen.

II. Almighty and Everlasting God, let thy Fatherly Hand, I beseech thee, be over me; let thy Holy Spirit ever be with me, instruct me early in that Wisdom which is Above, and so lead me in the Knowledge and Obedience of thy Word, that watching for thee, and having my Lamp trimmed, in the end I may obtain everlasting Life, through our Lord Jesus Christ, who with Thee and the Holy Ghost, Liveth and Reigneth, ever one God, World without end. *Amen.*

III. Breathe, O Lord most Holy, O Lord most Wise, O Lord most Gracious, into my tender Soul the Spirit of
Wis-

Wisdom and Understanding, with the Spirit of Counsel and Holy Fear, as also the Spirit of Liberty and *true Nobility*; that in my Childhood I may learn, and as I grow further in Years may practise the Study of those things only that are agreeable to thy Laws, and are in themselves Right Honourable and Noble, through Jesus Christ our Lord. *Amen.*

IV. Grant, O God, that I may always carefully seek for the Pearl of true Wisdom; and that obtaining the same I may be number'd among the Children of thy Heavenly Wisdom, and finally arrive with them at Life Eternal, through Jesus Christ our Lord. *Amen.*

V. O Lord God, Heavenly Father, who art the Giver of all Goodness, I beseech Thee mercifully to send thy Grace to me thy poor weak Child, the weakest of the Daughters of *Israel*, that I may worship Thee, serve Thee, and obey Thee as I ought to do. And I pray Thee send me all things needful, both for Soul and Body; and be merciful unto me, and forgive me all
my

my Sins and Follies; save and defend me this Day [*or Night*] from all Dangers Ghostly and Bodily; and keep me from all Sin and Wickedness, and from my Ghostly Enemy, and from Everlasting Death: That finally I attain to the Life and Light Everlasting, among the redeemed Virgins, through Jesus Christ our Lord. *Amen.*

VI. O God, the Author and Giver of all Good Things, pour into my Heart betimes thy Heavenly Grace, that I may believe in Thee, fear Thee, and love Thee, with all my Heart, with all my Mind, with all my Soul, and with all my Strength; may worship Thee, may give Thee thanks, may put my whole trust in Thee, may call upon Thee, may honour thy Holy Name and thy Word, and may serve Thee truly all the Days of my Life; doing my Duty in that State of Life to which it shall please Thee to call me, according to thy gracious and loving Will, through Jesus Christ our Lord. *Amen.*

VII. Let thy Grace, O merciful Lord, the Father of all Mercies, always prevent, assist and follow me; making

making me continually to be given to all gracious Actions, and virtuous Deeds, according to the Dignity of my high Birth and Heavenly Extraction from thee, in comparison whereof all Earthly Nobility, how great soever, is to be esteemed as nothing; that I thereby may be enabled to love thee the Father and Fountain of my Spirit more than my self, and my Neighbour (how much soever below me here) as my self, and may do unto all in their several Degrees and Stations in this World, as I would they should do unto me; not preferring or esteeming my self above any, or taking any Advantage from my outward Birth and Quality; but humbling my self as it becometh vile Dust and Ashes, and according to the Pattern of thy Son our Lord, who made himself for me of no Reputation, taking upon him the Form of a Servant, and being made in the likeness of this our vile Flesh, that he might be obedient unto Death, even the Death of the Cross. Mercifully grant therefore, gracious Father, that I may both follow the Ex-
ample

ample of his great Humility and Patience, and also be made a Partaker of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

The Lord bless and keep me [*this Day, or Night*] The Lord bless my Relations after the Flesh [*my Father, my Mother, Brothers, Sisters, &c.*] The Lord bless all that are set over me, or about me. Bless us good Lord every one, and keep us from Evil: Lift up the Light of thy Countenance upon me and them, and give us thy Peace now and for evermore. *Amen.*

For Morning. A Collect.

VOuchsafe, O Lord, to keep me, through thy Grace, this Day without *Sin*: And defend me [with all my dear Relations, as my Parents, &c.] in the same with thy mighty Power, from running into any kind of *Danger*, for the Merits of thy Son Jesus Christ our Lord. *Amen.*

For

For Noon.

O Lord, Heavenly Father, let thy Faithfulness and thy Truth preserve me from the Arrow that flieth by Day, and from the Plague that destroyeth at Noon-day: But above all, from the Plague of my own Heart: And dispel the Darknes that is in me by the Light of thy Heavenly Doctrine, and keep me evermore in the true Knowledge and Love of Thee, and of thy Son Jesus Christ our Lord, *my Sun and my Shield*; till I arrive at the perfect Light of Eternity, where Thou with him in the Unity of the Holy Spirit, livest and reignest for ever. *Amen.*

For Evening.

Lighten the Darknes of my Mind, I beseech the O Lord: And by thy great Mercy defend me [with all my Dear Relations and Friends] from all Perils and Dangers of this Night, for the Love of thy only Son, our Saviour Jesus Christ. *Amen.*

At Bed-Time.

O Lord, Our Heavenly Father, who hast safely brought me [with my dear Relations unto the end of this Day; receive me [and them] now this Night under the Shadow of thy Wings, that I [and they] may ly down in Peace, and take the Rest of thy Beloved, for the sake of the Son of thy Love, Jesus Christ our Lord. *Amen.*

To conclude any of the former.

O Lord I beseech thee, mercifully to hear my Prayers, to bless me, and keep me this Night [or Day] to cause thy Face to shine upon me, and to be gracious unto me [*with all my good Friends*] to lift up the Light of thy Countenance upon me [*and them*] and to give us all Peace and Grace now and for evermore. *Amen.*

II. *A little Office for Two [or more] Young Ladies, under the same Governness; to be used at any time.*

A. **O** Come, let us *sing* unto the Lord:

B. *And heartily rejoyce in Strength of Jesus our Salvation.*

A. For out of the Mouth of Babes and Sucklings:

B. *Hath he ordained Strength.*

A. He then will open our Lips:

B. *And our Mouths shall shew forth his Praise.*

A. JESU, the only Thought of thee.

Fills with Delight my Memory:

But when thou dost thy Presence show,

Heaven seems into my Breast to flow.

B. No Theam so sweet for Voice can be,

Nor to the Ear such Harmony:

No Heart can Thoughts so charming
frame.

As JESUS his most precious Name.

A. JESU ! Our Hope when Sins we
grieve,
Thy Mercies all our Wants relieve:
If good to those that seek thy Grace,
What art Thou when they see thy
Face ?

B. JESU, in whom we Comfort find,
Fountain of Light, Light of our
Mind !

Thou dost our Hearts with true Joy
feed :

Our utmost Wish thy Gifts exceed.

A. No Eloquence of Tongue can
teach,

Nor Art of Pen this Secret reach :
Only th' Experienc'd Soul does
prove

What Sweets they taste who JE-
SUS Love.

B. What Sweets are these Thou dost in-
spire

Blest Object of my Souls Desire !

What

*What Heav'nly Sweets from thee destil,
My JESUS me shall ever fill.*

*A. Our JESUS is the Glorious King,
B. His Triumphs all the World shall
ring.*

*A. While Children stammer forth his
Praise :*

B. And Angels joyne with us their Lays.

*Both. Then let our Angels ever sing
The Glories of this Righteous King.*

*A. He is the King of Righteous-
ness, Hosanna !*

*B. He is the King of Glory, Hosan-
na.*

A. Hosanna to the Son of David,

*B. Blessed is he that cometh in the
Name of the Lord.*

A. Hosanna in the Highest.

*B. Hosanna ! Hosannah to the Son of
the Living God !*

*A. He is indeed the King of
Glory.*

*B. Heaven and Earth are full of his
Glory.*

*Both. Glory therefore be to God
on High, and in Earth Peace, good
Will*

Will towards Men. We praise thee, we bless thee, we worship thee, we give Thanks to thee [*together with all the Company of Heaven, and all thy faithful Children here below, who are privately or publickly Acknowledging and Adoring thee*] O Lord God, Heavenly King, God the Father Almighty. O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us [*even upon us Children of little or no Understanding.*] Thou that takest away the Sins of the World, receive our Prayer. [*Thou that givest Encouragement unto Children to cry unto thee, receive our Prayers.*] Thou that fittest at the Right Hand of God the Father have Mercy upon us. For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the Glory of God the Father. *Amen.*

A. Jesus said, suffer little Children to come unto me, and forbid them not. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein.

B. *Glory be to thee, O Christ, the Lover of Children.*

A. Let thy merciful Ears, O Lord. be open to the Prayers and Cries of us thy poor Children: And mercifully grant unto us such a measure of thy Grace, that running betimes the way of thy Commandments, and persevering to the end, we may obtain thy gracious Promises, and be made Partakers of thy Heavenly Treasure, through Jesus Christ our Lord. *Amen.*

Then may the Governesse add one or both of these following Prayers, as Occasion shall serve: Or in her Absence, the eldest Child.

HEarken to our Supplications,
 good Lord, and despise not
 little Children crying unto Thee :
 † but

but assist them [*us*] and all thy Servants with the Succours of thy Holy Spirit, give them [*us*] the Spirit of Truth, to keep them from all Error, Infidelity and Hypocrisy; the Spirit of Counsel to guide them in all Difficulties; the Spirit of sound Understanding, to direct them in all their Ways; the Spirit of Humility, to guard them against every Precipice; the Spirit of Might and holy Courage, to preserve them from all Baseness and Littleness, Cowardice and Weakness: the Spirit of Knowledge, and of the Fear of the Lord, to keep them from all Sin and Wickedness, and from the Snares of Death and Hell: Give them the Beauties of Wisdom, the Brightness of Chastity, the Health of Temperance; give them the Peace of the Meek, the Nobility of the Faithful, the Reputation and Joy of the Charitable: And finally so dispose the way of them, and of all others, who enjoy the like Benefit of a Virtuous and Religious Education, that amidst all the Vanities of this Passage and Life,

Life, they may evermore be protected by thy Aid, through Christ our Lord. *Amen.*

O Almighty God, who hast by thy Son invited us into the Arms of thy Mercy, and who even out of the Mouths of Babes and Sucklings dost ordain Strength for thy Praise, and didst make Infants to glorifie thee, in and by their Deaths; so mortifie and kill in these little ones [*us*] the Corrupt Nature wherein they [*we*] were born, and strengthen them [*us*] by thy Grace, that by the Innocency of their [*our*] Lives, and Constancy of their [*our*] Faith, even unto Death, they [*we*] may, together with their [*our*] Angels that behold thy Face, glorifie thy Holy Name, through Jesus Christ our Lord. *Amen.*

Here the Lord's Prayer may follow, and after that these Suffrages.

B. O Lord, arise, help and deliver thy Children, for thy Name Sake.

A.

A. Lord, arise, help and deliver us for thine Honour.

B. *O Son of David, have Mercy upon us.*

A. Have Mercy upon us, and deliver us from all our Sins.

B. *Confirm, and strengthen us in all Goodness.*

A. Make us to be numbred among the Children of thine Inheritance.

B. *And let our Lot be among the Virgins that follow the Lamb.*

A. Even that Lamb of God which taketh away the Sins of the World.

B. *And hath washed us in his Blood, that we may be Pure in his Sight.*

A. O Saviour of the World, who by thy Cross and precious Blood hast Redeemed us, and hast by Baptism incorporated us into thy Church, save us and help us, we humbly beseech thee, O Lord.

B. *To thy gracious Mercy and Protection we commit our selves, O Christ.*

A. Make thy Face, O Lord Christ, to shine upon us.

B. *And be ever gracious unto us.*

R

A.

A. Lift up thy Countenance upon us, good Lord.

B. *And give us Peace, both now and evermore. Amen. Amen.*

III. *Prayers for several together, or each one apart.*

A. Favour is deceitful, and Beauty is vain.

B. *But she that feareth the Lord shall be praised.*

O Lord, who never failest to help and govern them whom thou dost bring up and educate in thy steadfast Fear and Love, by the means of virtuous and godly Parents, Tutors and Governesses; keep me [*us*] I [*we*] beseech thee, always under the Protection of thy most wise and good Providence; help me [*us*] at all times when I [*we*] cry unto thee, and govern me [*us*] as a tender and watchful Mother doth her little Infant, or as a Nurse doth her sucking Child, that I [*we*] having a perpetual Fear and

and

and Love of thy holy Name, and totally depending on thee in all child-like Simplicity and Confidence, may both joyfully serve thee in all godly Quietness, and by fearing and loving thee above all things, may finally with thy chosen Virgins obtain thy Promises, which exceed all that can be desired, thro' Jesus Christ our Lord.
Amen.

GRacious Lord God, my heavenly Father, I cannot cease, but I must cry unto thee for Mercy, and for the Conduct of thy Grace and Wisdom; own me as thy Child, and cover me under thy Wings, that I may safely rest in thee; and as a true Daughter of *Abraham*, may give my self up, without wavering, to thy most wise Disposal, and may draw forth Grace and Virtue from thee, by the strong Attraction of my Child-like Faith, wrought in me by thine own Spirit, which shall never cease to cry, (as in all thine, so) in me, *Abba, my Father*, yea rather, *Our Father*, &c.

O Loving and Gracious Father, be thou the Parent and Author of my Knowledge. O Christ, be thou my Master to instruct: and let thy Wisdom be for ever my Mistress and Governess, that by her I may be gently led into all Truth.

Give me Wisdom, O Father of Lights, that sitteth by thy Throne; and reject me not from among thy Children, the true Daughters of the Bride-chamber, chosen and separated for thy Son.

Draw me, O Christ, thou Light of Light, and I will run after thee: I will be glad and rejoice in thee; and will remember thy Love more than Wine.

For with thee is the Fountain of Wisdom, and the Well-spring of Understanding, therefore do the Upright love thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

T O

THEODORA.

1.

Would'ft be Happy, Little Child,
 Be thou innocent and mild :
 Like the patient Lamb and Dove,
 Full of Meekness, full of Love.
 Modestly thy Looks compose,
 Sweet and Blushing like the Rose.

2.

When in Gardens thou dost play,
 In the pleasant Flowry *May*;
 And art driven by sudden Showers,
 From the fresh and fragrant Flowers :
 Think how short that Pleasure is,
 Which the World esteemeth Bliss.

3.

When thou seest the Rose decay,
 The Gilly-flower, the Tulip gay ;
 The Lilly lose its Snowy white,
 And other flowers their Colour bright ;
 Think all the Beauty here below,
 Is but like a passing Show.

R 3

When

4.

When the Sun makes Trees to bud,
 And give forth their sappy Blood ;
 When the Blossoms please thy Sight,
 And to pluck them, thee invite ;
 Think what withers in the Bloom,
 Cannot to Perfection come.

5.

When the Fruits are sower and green,
 Come not near them, be not seen,
 Touching, tasting, till the Sun,
 His sweet Ripening Work hath done.
 Think how harsh thy Nature is.
 Till Heaven ripen thee for Bliss.

6.

When thou art angry, sullen, sowe,
 Rose thou art not, nor sweet Flower ;
 But rough like the Thorn or Briar,
 Which belongs unto the Fire.
 Fly from such a Life as this,
 Thou art born for Paradise.

7.

When the Flowry Spring is past,
 Summer, Autumn, away haste ;
 Fruits rot, and the Cold bereaves
 Trees of their beloved Leaves ;
 Think, tho' Young, thou wilt be Old,
 Age will come, like Winter cold.

8.

Or lest thou shouldst drop away,
 Like the Leaf that fell to day;
 Still be ready to depart,
 Love thy God with all thy Heart:
 Then thou wilt ascend on high,
 From Time to Eternity.

9.

Paradise is sweeter There;
 Than the Flowers and Roses Here;
 Here's a Glimpse, and then away,
 There 'twill be for ever Day.
 Where thou ever in Heaven's Spring,
 Shalt with Saints and Angels sing.

A Dialogue between MARIETTA and
 THEODORA.

Mar. **W**Ake, *Theodora*, Pray and Rise,
 The Morn doth finely paint the Skies.
 Hark how the Nightingale doth sing,
 And welcometh the pleasant Spring.

Theo. Sweet Sister *Marietta* stay
 A little longer, 'tis scarce Day.

Sweet

Sweet *Philomel* doth sing all Night,
 And stays not for the Sun, or Light.
 Be still and silent, you and I,
 May hear her better as we lie.

Mar. Fie, *Theodora*, Love not Ease,
 Better than thy God to please.
 Think not of Nightingales before,
 We pray and do our God adore.

Theo. 'Tis true, before a Word or Thought.
 My self to God, resign I ought.
 But tell me Sister, when I say
 My Prayers over, do I pray?

Mar. No, unless with Word and Tongue;
 Your Heart and Soul do go along;
 For only a slight Childish saying,
 Good Words by Rote, is not true praying.
 Then let us pray with all our Heart,
 That God his Blessings may impart.
 Next as the Birds praise God this Spring,
 Let us a Hymn together sing.

The Hymn.

WE praise thee, Lord, who dost us keep,
 Thy Angels watch, when we do sleep.
 To guard us whilst we rest,
 From Devil, Man, or Beast;
 Thou'rt our great Shepherd, we thy Sheep.

We throw our selves into thy Arms,
 Sweet Jesus, keep us from Hell's Charms ;
 From Earths entangling Snares,
 From Pleasures vain, and Cares,
 From every Sin, or other Harms.

Make us true Children in the Spirit,
 Such as thy Glory may inherit :
 Meek, mild, and full of Love.
 As sprung from the Holy Dove.
 So form'd by Grace, not our own Merit.

Make our Minds radiant and bright,
 That in good Works we may delight :
 Not idly spend the Day,
 In foolish Sport and Play,
 But as the Children of the Light.

That we, like the industrious Bee,
 May gain a Heavenly Treasury,
 Of Gifts and Graces which,
 Will make us truly rich,
 Even in the midst of Poverty.

Mar. Now let us rise and pray once more,
 With Soul and Body to adore.
 Christ praying, oft did prostrate lye,
 To shew his deep Humility.

Theo. Dear Sister, tell me how I may,
 Be best employ'd, and spend the Day.
 Our Life and Time, they say is short,
 Should it be spent in Play and Sport?

Mar. No, too much Sport and Play is vain,
And ends in Sorrow, Grief and Pain.
Sports should be short, such as we find,
Refresh the Body, and the Mind.

Theo. Then let's go eat, and pray, and read,
And seek our Heav'nly daily Bread;
I've learn'd for Bread, we ought not pray,
Only to feed our House of Clay.

Mar. Your order *Dora*, is not right,
Read first, and let in Heavenly Light
Into thy Soul, from Scripture: then
Eat, Exercise, and Read again.

Some Slovens love to Eat before
They Wash, or Read, or God Adore.
Slovens and Sluts deserve the Rod,
And such whose Belly is their God.

Theo. Then let's go wash, and pray that we,
In Heav'nly Water's wash'd may be,
I'm taught by this. Pure Virgins know
To make their Garments white as Snow.

Mar. 'Tis true, the Garment of the Soul,
By Sin is rugged, dirty, foul.
Christ's Blood doth make it clear and bright,
More white than Snow, more clear than Light.

Theo. Being wash'd, we'll next the Scripture read.
To Heaven, I hope, it will us lead.
Pray teach me, Sister, how I may,
By reading Scripture, find the Way.

Mar. What I have learnt, I will Impart,
 Christ's Spirit must renew your Heart,
 Wisdom inspire, unvail your Face,
 And shew the Features of his Grace.

Christ by the written Word doth give,
 Rules and Examples how to Live:
 Tread in his Steps, follow the Saints,
 Fly Sin, which It so well depaints.

Theo. The Holy Men were Sinners too
 In this, like them we must not do.
 But many places Hard I find,
 Being Young, and Weak, in Age, and Mind.

Mar. Practise what's Plain, be Patient, Mild,
 Meek, Innocent, Harmless, as a Child.
 Christ bids us pray, ask, seek and knock:
 His Spirit all Secrets will unlock.

Theo. Now let us Walk before we Eat,
 Exercise is as good as Meat.
 Breakfasts should light and slender be,
 Or else, it dulls the Memory.

Mar. When thou do'st Eat, be sure to give
 Thanks to God, by whom we live.
 Not like the Fishes, Beasts and Fowls,
 Which Bodies feed, and have no Souls.

BOOKS Sold by Jonah Bowyer, at
the Rose in Ludgate-street, near St.
Paul's Church.

ALL the Books mention'd in the *Postscript* of this
Book.

Parson's Christian Directory; being a Treatise of Holy Resolutions, in two Parts; for the Instruction of the Ignorant, the Conviction of the Unbelieving, the Awakening and Reclaiming the Vicious, and for Confirming the Religious in their good Purposes. Reformed by *George Stanhope*, D. D. Dean of *Canterbury*.

The Christians Pattern: or the Imitation of *Jesus Christ*. Vol. II. being the Genuine Works of *Thomas à Kempis*. Containing four Books, viz. *First*, The Sighs of a Penitent Soul, or a Treatise of true Compunction. *Second*, A short Christian Directory. *Third*, Of Spiritual Exercises. *Fourth*, Of Spiritual Entertainments, or the Soliloquy of the Soul. Translated from the Original *Latin*, and recommended by *Dr. George Hicks*. To which is prefix'd a large Account of the Author's Life and Writings-

Just Published,

Fourteen Sermons preach'd on several Occasions, Together with a large Vindication of the Doctrine contained in the Sermon preach'd at the Funeral of *Mr. Thomas Bennet*. By *Francis Atterbury*, D. D. Dean of *Carlisle*, Preacher at the Rolls, and Chaplain in Ordinary to her Majesty.



