A treatise concerning the use and abuse of the marriage bed: shewing ... the nature of matrimony ... the gross abuse of matrimonial chastity ... the diabolical practice of atempting to prevent child-bearing by physical preparations, etc / [Anon].

Contributors

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111 [**DEFOE** (Daniel)] A Treatise concerning the Use and Abuse of the Marriage Bed: shewing I. The Nature of Matrimony. II. The gross Abuse of Matrimonial Chastity. III. The Diabolical Practice of attempting to prevent Childbearing by Physical Preparations. IV. The fatal Consequences of clandestine or forced Marriages. V. Of Unequal Matches . . . and how such many ways, occasion a Matrimonial Whoredom. VI. How Married Persons may be guilty of Conjugal Lewdness. London, T. Warner, 1727 bought 1948 £10/10/-

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A

TREATISE

CONCERNING

The USE and ABUSE

OF THE

Marriage Bed:

SHEWING

I. The Nature of *Matrimony*, its Sacred Original, and the true Meaning of its Inſtitution.

II. The groſs Abuſe of *Matrimonial Chaſtity*, from the wrong Notions which have poſſeſſed the World, degenerating even to *Whoredom*.

III. The Diabolical Practice of attempting to prevent Child-bearing by Phyſical Preparations.

IV. The fatal Conſequences of clandeſtine or forced Marriages, thro' the Perſuaſion, Intereſt, or Influence of Parents and Relations, to wed the Perſon they have no Love *for*, but oftentimes an Averſion *to*.

V. Of unequal Matches, as to the Diſproportion of Age; and how ſuch, many ways, occaſion a *Matrimonial Whoredom*.

VI. How married Perſons may be guilty of *Conjugal Lewdneſs*, and that a Man may, *in effect*, make a *Whore of his own Wife*.

Alſo, many other Particulars of Family Concern.

Looſe Thoughts, at firſt, *like* ſubterranean *Fires*,
Burn inward, *ſmothering*, *with* unchaſte Deſires;
But getting Vent, *to* Rage *and* Fury *turn*,
Burſt in Volcanoes, *and like* Ætna *burn*;
The Heat increaſes as the Flames aſpire,
And turns the ſolid Hills *to* liquid Fire.
So, *ſenſual Flames*, *when raging in the* Soul,
Firſt vitiate all the Parts, *then fire* the Whole;
Burn up *the Bright*, *the Beauteous*, *the Sublime*,
And turn our lawful *Pleaſures into* Crime.

LONDON;
Printed for T. WARNER, at the *Black Boy* in *Pater-Noſter-Row*. M.DCC.XXVII. Price 5 *s*.

A

TREATISE

CONCERNING

The USE and ABUSE

OF THE

Marriage Bed:

SHEWING

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THE PREFACE.

I Am ſo ſenſible of the Nicety of the following Subject, and the Ill-nature of the Age, that tho' I have Introduc'd *it with all the Proteſtations of a reſolv'd Caution, and of tying my ſelf down to all poſſible Modeſty in the whole Work; and tho' I have* concluded *it with due Explanations, and a free Appeal to the moſt impartial Judges, yet I cannot but add a Word of* Preface.

THE *juſtneſs of the Satyr, the loud Calls which the Crimes (here reproved) make for Juſtice and a due Cenſure, the dreadful Ruin of the People's Morals, and the apparent Contempt of Modeſty and Decency, which grows ſo viſibly upon us by the ſhameleſs Practice of what is here reprov'd, join all together to vindicate this Undertaking, and to ſhow not the Uſefulneſs only, but the Neceſſity of it.*

IT *is almoſt thirty Years ſince the Author began this Piece: He has all that Time heard, with a juſt Concern, the Complaints of good Men upon the hateful Subject. The Grave and the Sober, the Lovers of Virtue and of Religion, have, with Grief, expreſs'd themſelves upon the growing Scandal; and they have often preſs'd him to finiſh and bring out this Reproof; and have join'd with his Opinion of the Juſtice of it.*

HI-

HITHERTO *he has been reluctant as to the publiſhing it, and partly on Account of his Years, for it was long ſince finiſhed, and partly in hopes of Reformation; but now, deſpairing of Amendment, grown* OLD, *and out of the reach of Scandal, and of all the Pretences to it;* Sincerely aiming *at the Reformation of the Guilty, and* deſpiſing *all unjuſt Reproaches from a vitious Age, he cloſes his Days with this Satyr; which he is ſo far from ſeeing Cauſe to be aſhamed of, that he hopes he ſhall not, where he is going to, Account for it.*

AT *leaſt, he can Appeal to that Judge, who he is ſoon to come before, that as he has done it with an upright Intention, for the good of Mankind, ſo he has uſed his utmoſt Endeavour to perform it, in a Manner the leaſt liable to Reflection, and, in his Judgment, the moſt likely*

likely to anſwer the true End of it, (viz.) *the Reformation of the Crime. And with this Satisfaction, he comfortably prays for its Succeſs.*



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THE

INTRODUCTION.

IT is certainly true, that Modeſty is no natural Virtue; what the *Latins* call'd *Pudor* or *Shamefacedneſs*, is the Effect of Crime, and is always occaſioned by a Conſciouſneſs of Guilt, whether it be actual Guilt, or intentional, Guilt of a Fact already committed, or Guilt of a Crime reſolv'd on, 'tis much the ſame.

BEFORE *Adam* and *Eve* knew *Evil* as well as *Good*, before they were conſcious of Offence, they went naked, and bluſh'd not, and 'tis moſt ſignificantly expreſs'd, *they knew not that they were naked*; they knew not that Nakedneſs was a Turpitude, an Indecency, and therefore when *Adam* gives that poor, fooliſh Excuſe for hiding himſelf from the Eyes of the infinite Author of Sight, and ſays, *becauſe he was naked*, Gen. iii. 10, 11. GOD asks him, *Who told thee that thou waſt naked.*

DOUBTLESS before the Fall, Innocence was given to Man for a Covering, and he not only knew not that he was naked, but he really *was not naked*, though he was not clothed; he knew not how to bluſh at being *naked*, much leſs why.

THE ſame Innocence is the Protection of Virtue to this Day in the untaught Savages in many Parts of the now known World, where Nakedneſs is no Offence on one ſide, no Snare, no Incentive on the other; but Cuſtom being the Judge of Decency to them, takes away all Senſe of Indecency in going uncovered, whether in whole, or in Part. See Mr. *Milton* upon that Head:

God-like Erect, with Native Honour clad
In Naked Majeſty ———
So paſs'd they Naked on, nor ſhunn'd the Sight
Of GOD *or Angel, for they thought no Ill.*
Milton, *Par. fol.* 95.

NOW the ſame Cuſtom in theſe Northern Parts having concurr'd with the Neceſſity of the Climate on one Hand, and the Laws of Religion on the other, to cloath and cover the Body; the Breach of that Cuſtom would be a Breach of Decency, and a Breach of the Laws both of God and Man.

HENCE *Modeſty* ſucceeds, whether as a Virtue in it ſelf, or as an Appendix to Virtue, we will not diſpute; but where the Rules of Decency are broken, a Senſe of Shame comes in, with as much Force as if all the Laws of God and Man were broken at once.

IT may be true, that if Man had continued in a State of unſpotted Innocence, unſhaken Virtue had been Part of it; that as his Soul had

had been untainted with ſo much as a Thought of Crime, ſo no Covering had been wanted to any Part of his Body, other than the Severities of Climate might make neceſſary; but to juſtify what has been done ſince, that I may take Notice of the Manner, and put you in Mind of the Authority of it too, we may obſerve that as his Guilt made him *naked*, GOD himſelf covered him with his own Hand, *Gen.* iii. 21, it is ſaid poſitively, that *GOD* clothed them with the Skins (we ſuppoſe) of Beaſts: *Unto Adam alſo and to his Wife did the* LORD GOD *make Coats of Skins, and clothed them.* So ſoon were the Creatures dedicated to the Convenience, as well as Life of Man.

HENCE, tho' Nakedneſs in a ſtate of Innocence had been no Offence at that time, it is otherwiſe now; and we have the Sanction of Heaven to enforce the Decency, as we have the Force of the Seaſons to urge the Neceſſity of Clothing: It were to be wiſh'd we had nothing to ſay of the Indecency even of the Clothing, and how we ſtudy to go naked in our very Clothes, and that after GOD himſelf put them on to cover us too. *But of that by it ſelf.*

GOD having then appointed, and Nature compelled Mankind to ſeek Covering, all the Pretences for going naked on that account are at an End; a meer Chimera, an Enthuſiaſtick Dream, ſeldom attempted but by a Sect of Madmen, worſe than Lunatick, who, heated with a *religious Phrenzy*, (the worſt of all Poſſeſſions) pretend to Nakedneſs as the Effect of their Innocence, at the ſame Time making it a Skreen to all Manner of Lewdneſs and Debauchery.

NATURE and Religion having thus introduc'd Decency, the ſtrict and religious regard paid to that Decency is become a *Virtue*; eſſential Virtue, and is ſo in all the requiſite Parts of *Virtue*; I mean, thoſe which are underſtood as commanded by the *Laws* of *GOD*, or by the *Laws of NATURE*; and this is MODESTY, as it is the Subject of our preſent Diſcourſe.

WE ſay that Modeſty is the guard of Virtue; and in ſome reſpects it is ſo; and were Modeſty univerſal, Virtue would need no other Defence. But as the World now ſtands, ſhe is fain to fly to other Succours, ſuch as Laws of Men, the Command of Religion, the Power of Reaſon, and, at laſt, the Protection of Governours; ſo hard is ſhe purſued by Vice and the degenerate Paſſions of Men.

MODESTY then, as I am to underſtand it here, and to diſcourſe about it, is nothing but a ſtrict regard to Decency, as Decency is a ſtrict regard to Virtue, and Virtue is a ſtrict regard to Religion; indeed they ſeem all, in ſome Senſe, to be ſynonimous, and to mean the ſame thing. It is true, Honour and Virtue may (ſpeaking ſtrictly) be ſaid in ſome Caſes to be preſerved, though Decency is not ſo much, or equally regarded: But let all that plead the poſſibility of that Diſtinction *know*, that however poſſible it may be, it is ſo far from being probable (that where Decency is given up Honour ſhould or can be preſerved) that they will find it very hard to have it be believed; as they that give up their Modeſty cannot be ſaid to preſerve Decency, ſo they that give up Decency will be hardly believed to preſerve their Virtue.

HENCE *Modeſty* is become a *Virtue* in it ſelf, and, if it be not literally and expreſsly all that is underſtood by the Word Virtue, 'tis Virtue's compleat Repreſentative, its true Image, and they are as inſeparable as the Gold and the Gliſtering.

THE Object of Modeſty reſpects three Things.

1. Modeſty in Diſcourſe.
2. Modeſty in Behaviour.
3. Modeſty in regard to Sexes.

1. BY *Modeſty in Diſcourſe* I think I muſt of Neceſſity be underſtood, a Decency of Expreſſion; particularly, as our Diſcourſe relates to Actions or Things (whether neceſſary or accidental) that are and ought to be Matters of Secreſy, Things which are to be ſpoken of with reſerve, and in Terms that may give no offence to the chaſte Ears and Minds of others, and yet perhaps are of Neceſſity to be ſpoken to. Indeed ſuch Things, with reſpect to Decency, ought never to be ſpoken of at all, but when Neceſſity urges; and it were to be wiſhed, that in a Chriſtian and Modeſt Nation, where the Laws of Decency are expreſsly admitted as Rules of Life, all immodeſt Diſcourſes were decry'd by univerſal Cuſtom; and eſpecially that Printing and Publiſhing ſuch Things as are not to be read with the like Decency, were effectually ſuppreſs'd. But as I have made that Subject a Part of this Work, I ſay no more of it here.

2. BY *Modeſty in Behaviour*, I underſtand that which we call Decorum, Diſtance and Deference in Converſation, chiefly as it reſpects the Diſtinction of Qualities in the Perſons

converſing; but that Part is not at all concerned in this Diſcourſe, our preſent Deſign looking quite another way.

The laſt of theſe, (*viz.*) *Modeſty with reſpect to Sexes*, is the Subject intended in this Tract, eſpecially as it is confined to this one Branch of it, namely, the Conjugal Part of Life; the Intercourſe between the Sexes, or the freedom of converſing between a Man and his Wife; in which many think all the Rules and Laws of Modeſty are finiſhed and at an end; a Miſtake ſo groſs, ſo full of fatal Miſchiefs to the Publick Virtue, and to the intent and meaning of Decency in general, that it is much in a Nation ſo every way Virtuous as this, and where the Rules of Virtue are enforced by wholeſome Laws, ſuch a corrupt Notion ſhould ſpread ſo far, and ſo many Abſurdities break out into Practice upon that Subject.

The Notion is, that there is no more ſuch a Thing as *Modeſty* to be named between a Man and his Wife; that as they are but one Fleſh, and indeed but one Body, there's no Nakedneſs between them: That were they alone Covering would be not only needleſs but Nonſence, if the Climate did not require it; that nothing can be indecent, nothing improper; that there's no Reſtraint, and that no Law can be broken by them, but every thing is Handſome, every thing Honeſt, and every thing Modeſt; that 'tis a full Anſwer to all Reproach in any Caſe that may be charg'd, to ſay it was my own Wife; or it was none but my own Husband; this is made the Covering to all manner of ſurfeiting Indecencies and Exceſſes; of which I am to ſpeak at large in their Order.

It is high time to combat this Error of Life, and the more, becauſe it is grown up to a heighth not only ſcandalous, but criminal and offenſive, and, in ſome things, unnatural; and ſtill the more, becauſe 'tis a Miſtake that is encreaſing, and 'tis fear'd may go higher, till at laſt it may break out into yet greater Abominations.

The Difficulty before me is, to know how to reprove with Decency offences againſt Decency; how to expoſe Modeſtly Things which 'tis hardly Modeſt ſo much as to mention, and which muſt require abundance of clean Linnen to wrap them up in; how to ſpeak of nauſeous and offenſive Things, in Terms which ſhall not give offence, and ſcourge immodeſt Actions with an unblameable Modeſty; that is, without running out into Expreſſions which ſhall offend the modeſt Ears of thoſe that read them; this, I ſay, is the only Difficulty.

I am inſulted already on this Head by the rude and ſelf-guilty World; my very Title and the bare advertiſing my Book, *they ſay*, is a Breach upon Modeſty, and it offends their Ears even before it is publiſhed. They not only tell me it will be an Obſcene and immodeſt Book, but that it is impoſſible it ſhould be otherwiſe: They ſay, I may pretend to as much reſervedneſs and darkneſs of Expreſſion as I pleaſe, and may skulk behind a Croud, or indeed a Cloud of Words; but my meaning will be reach'd, and the lewd Age will make plain *Engliſh* of it; nay, that I ſhall make plain *Engliſh* of it my ſelf, before I have gone half thro' the Work.

Others, armed with the ſame ill Nature, have their Tongues poiſoned with another kind of Venom, and they tell me it is an immodeſt

Subject; that as it cannot be handled decently, and cannot be diſcours'd of modeſtly, ſo it is not intended to be ſo, but that 'tis a meer Bait to the Curioſity of that Part of the reading World, whoſe Vices are prompted as much by a pretended reproving them as by the plaineſt Expreſſions: That it forms the ſame Ideas in their Minds, and they receive the Notions of Vice in as lively a form by the very Methods taken to expoſe and condemn the Facts, as if thoſe Facts were repreſented to the Opticks in all their ſhameleſs Nudities, with the moſt vitious and corrupt Dreſs that could be put upon them on a Stage, or in a Maſquerade.

I ſhall anſwer theſe People beſt by a Silence in my Introduction, and a ſpeaking Performance. It is my Buſineſs to let them ſee they are miſtaken, and that a truly modeſt Deſign may be purſued with the utmoſt Decency, even in treating of a Subject, in which all the vileſt Breaches made upon Decency by a wicked and hitherto unreproved Behaviour are to be cenſured and expoſed: As to a vicious Mind forming corrupt Ideas from the moſt modeſt Expreſſions, I have only this to ſay; The Crime of that Part is wholly their own, I am no way concerned in it: The healing fructifying Dews, and the gentle ſweet refreſhing Showers, which are God's Bleſſing upon the Earth, when they fall into the Sea are all turned Salt as the Ocean, ting'd with the groſs Particles of Salt which the Sea-Water is ſo full of. The ſame warm cheriſhing Beams of the Sun which raiſe thoſe ſweet Dews from the Earth, ſhining upon the ſtagnate Waters of an unwholſome Lake or Marſh, or upon a corrupted Jakes or Dunghill, exhale

exhale noxious Vapours and Poiſons, which infect the Air, breeding Contagion and Diſeaſes in thoſe that breathe in it. But the Fault is not in the Showers of refreſhing Rain, or in the wholeſome Beams of the Sun, but in the Salt, and in the Filth and Corruption of the Places where they fall. And thus it ſhall be here; Words modeſtly expreſſed can give no immodeſt Ideas, where the Minds of thoſe that read are chaſte and uncorrupted. But if a vicious Mind hears the Vice reproved, and forms pleaſing Ideas of the Crime, without taking notice of the juſt Reproof, the fault is in the Depravity of the Mind, not in the needful and juſt Reprover. I ſhall therefore take no notice of that Suggeſtion, as what I think does not deſerve the leaſt Regard, but go on to a juſt Cenſure of the Crime, in ſuch a manner, as, I hope, ſhall neither leſſen the Reproof, or expoſe the Reprover.

In order to this, I may indeed lie under ſome Reſtraints, be confined to a narrow Compaſs of Words, and the Story may want in ſome Places the Illuſtration of appoſite Similies, uſeful Arguments, and, above all, of flagrant Examples, to ſet off and ſet home the Arguments that are made uſe of; and this, to the great Loſs of the Author, in taking away thoſe Ornaments of his Diſcourſe; but where it cannot be otherwiſe the Reader muſt be content to abate it.

However, I pretend to ſay, you will not find it a dry, a dull, or a barren Subject, for all that; and though ſomething may be loſt, and much left out, to preſerve the Rules of Modeſty, which I could not reprove the Breaches of with Juſtice, if the Work was Criminal it ſelf, yet I doubt not to find you Subject of Diverſion enough,

enough, mixed with the Gravity of the Story, ſo as, I hope, not to tire you with the Reading; at the ſame time preſerving the Chaſtity of the Subject, the Authority of a Reprover, and binding my ſelf down with all poſſible Severity to the Laws of Decency, Modeſty and Virtue, which I write in the Defence of.

But now, while I am making theſe Proviſo's, pray let me be underſtood too with that juſt and neceſſary Liberty of Speech which ſhall render my Diſcourſe intelligible. I am neither going to write in an unknown Tongue, nor in an unintelligible Stile; I am to ſpeak ſo as to be underſtood, and I will not doubt but I ſhall be underſtood; and thoſe whoſe vitious Appetites are under Government, ſo as to give them leave to reliſh decent Reproof for indecent Things, may underſtand me without large Explications, eſpecially on Occaſions where they know the Caſes will not bear it.

The Scripture is the Pattern of Decency, and, (as the learned Annotator Mr. *Pool*, in his *Synopſis Criticorum*, and in his Annotations alſo obſerves) ſpeaks of all the Indecencies of Men with the utmoſt Modeſty; yet neither does the Scripture forbear to command Virtue, gives Laws and Rules of Chaſtity and modeſt Behaviour, and that in very many Places, and on all needful Occaſions: Nor does the Scripture fail to reprove the Breach of thoſe Laws in the moſt vehement manner, condemning the Facts, and cenſuring and judging the guilty Perſons with the utmoſt Rigour and Severity, as I ſhall on many Occaſions be led to obſerve as I go on. Let none therefore flatter themſelves that their Crimes ſhall avoid the Laſh

of

of a juſt Satyr in this Work, for want of Expreſſions ſuited to the Nature of the Reproof, and the Vileneſs of the Offence. We ſhall find Words to expoſe them, without giving a Blow to Decency in the Reproof; we ſhall find Ways and Means to dreſs up ſurfeiting Crimes in ſoftening Language; ſo that none but the Guilty need to bluſh, none but the Criminals be offended.

But the Crime muſt be reproved; there's a Neceſſity for the Reproof as there is a Neceſſity of a Cure in a violent Diſtemper. Do we reckon it a Breach of Modeſty for the Body to be expoſed in Anatomies, and publiſhed with learned Lectures on every Part by the Anatomiſts? Are not the vileſt and moſt unnatural of all Crimes neceſſarily brought before Courts of Juſtice, that the Criminals may be puniſhed as they deſerve? And though it may be true, that ſometimes judicial Proceedings are not managed with ſuch Decency in thoſe Caſes as others think they might, and which, however, I allow to be ſometimes unavoidable; yet notwithſtanding all that can be pretended of Immodeſty in thoſe Proceedings, the Puniſhment of the Criminal, or his being ſentenced muſt not be omitted, for the preſerving the Modeſty of the Trial; an Offender would come well off in many Offences, beſides this I am treating of, if he muſt not be brought to Juſtice, becauſe the very mention of his Crime would put criminal Ideas into the minds of thoſe that hear of it.

Let it ſuffice then in the Caſe before us; I am entring upon a juſt and needful Cenſure of prepoſterous and immodeſt Actions; I ſhall perform it in as decent and reſerved Terms as I am

able

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for once to think and look in, they may ſee themſelves touch'd to the quick, and yet the Readers hardly able to gueſs at their Crime, and not at all at their Perſons; which laſt they ought to acknowledge is a ſpecial Favour to them, whether they deſerve it or no.

So kind have I been to their Fame, and ſo careful to leave Room for their Amendment, which I would hope for in ſpite of their ſolemn Vows to the contrary.

Nor ſhall that eminent Brute of Quality paſs untouched here, whoſe Name or Titles need no other mention than what are to be ſumm'd up in this ſhort Character:

A Life of Crime, with this peculiar Fame,
Without Senſe of Guilt, and paſt Senſe of Shame.

I ſay, he ſhall ſee his moſt inimitable Way of Sinning ſtabbed to the Heart, and damn'd with an unanſwerable and unexceptionable Reproof; and yet without any Deſcription either of his Perſon or his Offence, other than as may be Read by himſelf, and thoſe that know him; though I muſt allow him to be the weakeſt and the wickedeſt Thing alive; vain of being the firſt in a Crime, and the laſt that will leave it; that bluſhes at nothing but the thoughts of Bluſhing, and thinks a Man of Wit can be aſhamed of nothing but Repentance; That Sins for the ſake of Crime without the pleaſure of it, and is got ſeven Degrees in Sin beyond the *Devil*, in that he not only boaſts of Sins which he never committed, but tells the World he FIBS, by boaſting of Sins, which all the Town knows he cannot commit.

If ſuch a Wretch on Earth ye Gods there be,
I'll die if our Sir ——— be not he.

NOR let another flagrant Example of married Lewdneſs trouble himſelf, or expreſs his Concern, leaſt he ſhould be omitted in this Work for fear of our offending the chaſt Ears of our Readers with his vile Story.

A City Sinner, nameleſs as his Crime.

Let him not doubt but he may find himſelf ſuitably reproved, ſeeing he is ſo fond of it; and ſince he deſires the Fame of being ſuperlatively Wicked, he may hear of it in a manner that ſhall make others bluſh for him, though he can't bluſh for himſelf.

BUT to paſs theſe and ſome more, for in this Age of prepoſterous Crime we ſhould never find our Way out, ſhould we enter into the Labyrinth of Characters, and bring on Regiments of Examples. Our preſent Buſineſs is with the Offence not with the Offenders, with the Crimes not the Criminals; if a juſt Satyr on the wicked Part will not reclaim us, I doubt the Liſt of the Guilty of both Sexes, though it would indeed be as numerous as our City train'd Bands; would be as uſeleſs a Muſter as that at the Artillery Ground, and find as little Reformation among them.

As it is in ordinary Crimes, that Men Sin on becauſe they ſcorn and are aſhamed to Repent, ſo in the Caſe before me, when they are launched into the moſt flagrant of all Crimes, things ſo odious that 'tis offenſive to modeſt Ears ſo much as to hear of them, and difficult

to

to a modeſt Pen ſo much as to write of them; they take hold of the helliſh Advantage, and make the greatneſs, the ſuperlative Blackneſs of their Offences be their Protection in the committing them; as if they were out of the reach of Reproof, becauſe no modeſt Pen can dip in the Dirt, or rake in the Dunghil of their Vices, without being ſullied and daub'd by them; that it would be ſcandalous for any modeſt Man ſo much as to mention what they do not think it ſcandalous to do. Thus the hardened and fearleſs *A*——— *C*———, who defies God and Man, laughs at Reproach, and threatens every Reprover, impudently ſaid to his Pariſh Miniſter that modeſtly ſpoke of his Crimes, "*You may talk to me here, Doctor*, at "home, *but you dare not ſpeak a Word of it in* "*the Pulpit*; *I am out of your reach there*; *Why*, "*all the Women would run out of the Church, and* "*they'd throw Stones at you as you go along the* "*Street if you did but mention it.*

HAPPY Criminal! that hugs himſelf in being too Vile to be reproved, or ſo much as modeſtly mentioned; that his Crimes cannot be expoſed becauſe modeſt Ears cannot bear to hear them ſpoken of. Let the Offender, who is fam'd for being Revengeful, and who is not ſo far off as not to hear of it, reſent it if he thinks fit: I am told he will ſoon hear more of it, where it may be ſpoken of without fear of his Anger.

THIS very Caſe runs parallel with what I am now engaged in; but the Age ſhall ſee the Effect ſhall not anſwer their End. Shall it be Criminal to reprove the Offence which they think it is not Criminal to commit? Muſt we Bluſh to ſpeak of what they will not Bluſh to do?

do? And muſt the moſt deteſtable Things go on in practice, becauſe we dare not go on to cry them down? God forbid we ſhould by Silence ſeem to approve that Wickedneſs, while that Silence is occaſioned only becauſe the Wickedneſs is too groſs to be reproved.

SURE our Language is not ſo barren of Words as that we cannot find out proper Expreſſions to reprehend an impudent Generation, without Breach of Decency in the Diction; or that immodeſt Actions may not be modeſtly expoſed.

IF corrupt Imaginations will riſe up, and Men will pleaſe themſelves with the Difficulty I am put to for Words; if they will turn my moſt reſerved Terms into lewd and vitious Ideas, and debauch their Thoughts while I expoſe their Debaucheries, let them go on their own Way; let them think as wickedly as they pleaſe, they ſhall owe it to themſelves, not to me; both the Fire and the Tinder are all their own. Here ſhall be no Materials to work upon, no Combuſtibles to kindle, but what they bring with them.

BUT the Work muſt be done in ſpite of the Difficulty. Shall they watch for a ſlip of my Pen, and take Advantage, if poſſible, from any miſplaced Word, to reprove me of Indecency in the neceſſary Work of reproving their ſhameleſs Immodeſty? Muſt I be aſhamed to expoſe the Crime which they are not aſhamed to be guilty of, and bluſh to mention the Things they boaſt of Doing? The Truth is, I know not why I ſhould not freely name the Men, who in the open Coffee-houſes, and in their common wicked Diſcourſes, publickly brag of the moſt immodeſt and ſhameleſs Behaviour,

haviour, and vilely name themſelves to be guilty of it, make ſport of the Crimes, and value themſelves in being the Criminals; but it ſhall not be long before I may ſpeak of it much plainer.

HOWEVER, as the Offence is flagrant, is grown ſcandalous and notorious, and that we find the Age ripening up by it to the higheſt and moſt unnatural of all Crimes, to the ſhame of Society, and to the ſcandal even of the Proteſtant Profeſſion; I have undertaken to begin the War againſt it as a Vice, and hope to make good the Charge, though I know I do make the Attempt at the riſque of all that a modeſt Writer has to hazard.

HE that undertakes a Satyr againſt an univerſal Cuſtom, ſhall be ſure to raiſe upon himſelf an univerſal Clamour; my Lord *Rocheſter* is plain in that Caſe:

" *Nor ſhall weak Truth your Reputation ſave,*
" *The Knaves will all agree to call you Knave.*

IT muſt be acknowledged the Age is ripened up in Crime to a dreadful heighth, and it is not a light, a gentle Touch, that will bring them to bluſh. The Learned and Reverend Miniſters, the Good, the Pious, who would reprove them, are forced to content themſelves to ſit ſtill, and pray for them; and, as the Scripture ſays, *to mourn in Secret for their Abominations*; they cannot foul their ſolemn Diſcourſes with the Crimes which they have to Combat with; the Pulpit is ſacred to the venerable Office of a Preacher of GOD's Word; and the Gravity of the Place, a decent Regard to the Work, and eſpecially to the Aſſembly, forbids them pol-

luting their Mouths with the filthy Behaviour of thoſe they ſee Cauſe to reprove: And this makes many a lewd and vitious Wretch go unexpoſed, at leaſt as he deſerves; and many a ſcandalous Crime, as well as the rich and powerful Criminals, go unreproved.

THE auxiliary Preſs therefore muſt come in to ſupply the deficiency; they may read, I hope, what they could not hear: Nor am I afraid of the Faces of Men, that, eminent in Wickedneſs, flagrant in Lewdneſs, and abominable in Tongue, as well as Practice, the famous and infamous in the worſt of Vices, Sir —— P——, ſhall here ſee himſelf marked out for his odious Behaviour, in defiance of his Quality or Power. He who by Office and Authority puniſhes every Day leſs Crimes than he commits, who ſins out of the reach of Reproof from the Pulpit, becauſe too vile (as well as too powerful) to be ſpoken of by a modeſt Divine, who perhaps thinks it his Duty rather to Pray for him, which he laughs at, than to Reprove him, which he would ſtorm and ſwear at; I ſay, he ſhall find what was ſaid in another Caſe:

The Preſs may reach him, who the Pulpit ſcorns,
And he whoſe flagrant Vice the B—— adorns:
The fearleſs Satyr ſhall to Rage give vent,
And teach him how to Bluſh, tho' not Repent.

IN ſhort, 'tis a ſtrange World! and we are grown up to a ſtrange heighth in our Notions of Things! we have brought our ſelves to a Condition very particular to the Day, and ſingular as I may ſay, to our ſelves; the Policy of our

Vices

Vices has got the better of Virtue, and the Criminals have managed themſelves ſo artfully, that, it ſeems, they may Sin with leſs hazard of Reputation, than the Innocent may reprove them: For Example,

THE Crime is now leſs Scandal than Repentance, and, as the Proverb ſays, 'tis a ſhame to Steal, but 'tis a double ſhame to carry Home again; ſo 'tis a ſhame to Sin, but 'tis a double ſhame to Repent; nay, we go beyond all that, 'tis no ſhame to be Wicked, but to Whine and Repent is intolerable; and, as the late Colonel *H*——— ſaid, in the flagrance of his Wit, that it might be a Fault to Whore, and Drink, and Swear, and ſome worſe Sins of his, which he reckoned up; but to Repent! to Repent! *ſays he*, (repeating the Words) nothing of a Gentleman can come into that; to be Wicked, adds he, is wicked, that's true; but to Repent, that's the *Devil.*

" *Bluſh to Repent, but never bluſh to Sin.*

BUT the *Rubicon*'s paſt, it muſt be put to the venture; and let Rage and exaſperated Luſt do its worſt, the lewd Age ſhall hear their ſhameleſs Behaviour as well expoſed as it will bear, and that without any ſhameleſs Doings in the Reproof; they will find no Levity here; no cleanſing Blurs with blotted Fingers; they ſhall have nothing to Bluſh for but that they give occaſion for ſuch a Reproof, which being engaged with them on the occaſion of their filthy Conduct, may be forced to ſpeak of it in Terms neceſſary to expreſs our deteſtation of it, but not at all adapted to encourage or recommend it.

CHAP. I.

Of MATRIMONY, *the Nature of it, its ſacred Original, and the true intent and meaning of its Inſtitution; as alſo how our Notions of it are degenerated, the Obligations of it diſregarded, and the Thing it ſelf, as a State of Life, groſly abuſed.*

BEING to diſcourſe in a particular and extraordinary Manner of the Breaches of the Matrimonial Relation, with the Diſorders which are committed under the Protection of Matrimony; and being to exhibit a Charge of very high Crimes and Miſdemeanors againſt ſome People who think themſelves very Virtuous and Modeſt, and yet give themſelves all thoſe Matrimonial Liberties: It is highly needful to explain to ſuch ſeemingly Ignorant, what the true intent and meaning of that ill-underſtood State of Life is; what it imports; and how Chriſtians ought to rate and eſteem the Obligation of it in the Conduct of a regular Life.

FOR as I find my Judgment of Things is like to differ from others, that what they think lawful I ſhall condemn as criminal, and cenſure what they think moderate and ſober, the Preliminaries ought to be ſettled as we go; that we may begin upon right Principles, leaving

ving no Room to cavil at Terms, and diſpute upon Conſtruction of Words, nicety of Expreſſion, double *Entendres*, and ſuch Trifles. I reſolve to ſpeak plainly, and would be underſtood diſtinctly.

MATRIMONY is, according to the Words in the Office appointed in our Liturgy, *GOD's Ordinance*, that I ſhall prove to you preſently; but 'tis moreover *GOD's holy Ordinance.* Now if it be a holy Ordinance, the married Life has a Sanction too, and ought to be preſerved ſacred, not be debauched with criminal Exceſſes of any kind; much leſs ſhould it be made a cover and skreen for thoſe matrimonial Intemperances which I now ſpeak of, and which I ſhall prove to be not only ſcandalous to, but unworthy of Matrimony, as a ſacred ſtate of Life.

As it is GOD's Ordinance, and an holy Ordinance, ſo 'tis an honourable State; the Apoſtle ſays, *Marriage is honourable*, *Heb.* xiii. 4. But then you are to obſerve alſo, that it is immediately added, and the *Bed undefiled.* Now this nice Term of the Bed undefiled, requires ſome Explanation, and in that perhaps we may differ. They that think the Marriage-Bed cannot be defiled but by *Adultery*, will greatly differ from me; and 'tis my Buſineſs to prove they are miſtaken, which, if I do not, I do nothing.

BUT, that I may do it with the more clearneſs, and leave no Room for Diſpute, I therefore ſet apart this firſt Chapter to conſider Matrimony in general, what it is, how we ought to underſtand it, and what the End and Deſign of GOD's Appointment in it was, and ſtill is; and by this, I think, I may make Way for a more exact Obſervation of thoſe Duties which

the matrimonial Vow is ſaid to bind us to, and expoſe the ſcandalous Miſtakes of thoſe who make it a Cloke to all Licentiouſneſs.

As ſoon as our Mother *EVE* was firſt form'd, had juſt found her ſelf in Being, and though ſhe had ſeen nothing about her, yet had a Soul as capacious of Knowledge as the Man ſhe was made for. The Text ſays, GOD *brought her to the Man*, Gen. ii. 22. that is, in ſhort, *GOD married them. Adam* himſelf expreſſes it, cap. iii. 12. *The Woman whom thou gaveſt me. N.B.* GOD gave the Bride.

HENCE I obſerve by the way, tho' with all poſſible Brevity, that they are certainly wrong who challenge the Clergy for engroſſing the Office of Marrying, as if it did not belong to them, but was a meer Civil Contract, and therefore was no Perquiſite of the Church, but the Buſineſs of the Magiſtrate.

I ſay, *'tis a Miſtake*; for as it was inſtituted immediately from the divine Authority, ſo it was ſolemnized by him who having alone Inſtituted it, had a Right to perform the Ceremony; for this Reaſon it is called *GOD's holy Ordinance*; and though I do not think it ought to be called a *Sacrament*, yet without doubt GOD himſelf put a ſacred Character upon it as he honoured it with a particular Law, the ſecond Law given in Paradiſe, namely, that the Man ſhould *leave his Father and his Mother and cleave unto his Wife*, Gen. ii. 24. after which, as GOD, who was the Father of *Eve*, gave her in Marriage, ſo the Paternal Authority preſerved the Right of Marriage ever after, as they did the Prieſthood, (for the Patriarch was the Prieſt) and had it by the ſame Authority; Hence the Parent giving the Bride is to this Day a remainder of that

Autho-

Authority. The Ceremony then being truly Religious, and an Ordinance of GOD, it goes with GOD's other Ordinances, away to the Prieſt, whoſe Buſineſs it is to exerciſe all religious Offices; and this among the reſt.

ALSO here, if you will allow me to Preach, it ſhall be againſt the Plurality of Wives: From this Pattern in Paradiſe *Poligamy* ſeems to be utterly condemned; and though in the Times of After-Ignorance many Things were practiſed, which, as the Text ſays, *GOD winked at*, yet in the Beginning it was not ſo; and we may as well Argue for marrying two Siſters, as *Jacob*, and perhaps ſeveral others did, till it was eſpecially prohibited, as for marrying many Wives at once, which 'tis evident our Saviour forbids, and the Argument againſt them are alike, as I ſaid above, (*viz.*) *That in the Beginning it was not ſo.*

I know 'tis alledged, that the encreaſe of Mankind, in thoſe early Ages of Time, made it neceſſary; but might it not be much more a Reaſon in *Adam*'s Caſe when he was alone? And why did not GOD, for the immediate Propagation of the kind, and encreaſe of the World, make his Rib into half a dozen Wives for *Adam*, or as many as he had pleas'd.

BUT 'tis evident, one Wife to one Husband was thought beſt by his Maker, who knew what was beſt, and moſt calculated for his temporal Felicity; as to the encreaſe of People, 'twas evident the Race ſoon multiplied; and, after the Interruption of the firſt Growth, and the Diſaſter of *Abel*'s Death, the long Life of the Antediluvians alſo conſidered, the Numbers of People ſoon encreaſed, and that in a prodigious manner; for, if you will believe the learned

Author of the *Theory of the Earth*, 'tis probable there were much greater Numbers of People alive at the Deluge than ever were in the World at any one time ſince, or than are now; tho' the World is thought to be more populous now than ever it has been ſince the Deluge.

THE Argument for the encreaſe of People could not be greater ſince, than it was in Paradiſe; and had GOD approved of it, or thought it reaſonable, he would certainly have given *Adam* more Wives than one at firſt. Beſides, one Wife was given him as a *Help meet*; by which it is evident the Original underſtands it a Help ſufficient to him, intimating, that they were in every Thing ſufficient to one another; and not to enter into that Part of it which reſpect their Sexes, which my lewder Readers will perhaps look for; 'Tis evident, that a ſingle handed Matrimony is many Ways adapted to the Felicity of human Life more than a ſtate of Poligamy; the Effect of a Plurality of Wives having always been Family-Strife, Envying, and Quarrelling, between the Women eſpecially, no Part of which could much add to the Felicity of the Husband, and often did embark the Husband in the Breach, as in the Examples of *Sarah* and *Hagar*, *Leah* and *Rachel*, *Hannah* and *Penninah*, and many others.

ON the other hand, we ſee the moſt eminent of the Patriarchs had but one Wife, at leaſt we read of no more; even *Abraham*, except in the Caſe of *Hagar*, who was but a Concubine at moſt, had but one Wife at a Time; *Iſaac* had never any but *Rebecca*, *Joſeph*, *Moſes*, *Aaron*, and ſeveral others; the groſſer Uſe of Women came in with *David*, as the ſetting up a Seraglio of Whores did with King *Solomon*; but,

but, to repeat our Saviour's Words again, in the Beginning it was not ſo.

But I ſhall ſpeak of that Part again in its Courſe. What I have now ſaid is but a Digreſſion made neceſſary as an Obſervation on the manner of the firſt Wedding; the Man and the Woman, as I have ſaid, were ſingle and ſeparate, but God made them to aſſociate together, ſo he *brought the Woman to him*, and gave her to be with him, that is, as above, *GOD married them.*

God having thus ordained Matrimony, and ſolemnized the firſt Nuptials in Paradiſe, it cannot be denied to be, as our Office of Matrimony declares it, *GOD's holy Ordinance.* How our Notions of it are degenerated, the Bonds of it diſregarded, and the whole Inſtitution abuſed, is the Subject of this whole Undertaking, but eſpecially of this Chapter.

What the true intent and meaning of Matrimony, in its firſt Inſtitution, was, and what the Nature of that Contract points at, I ſhall leave in better Hands; the learned Fathers of the Church have, in all Ages, taken Pains to explain thoſe Things to you: Nor am I going about to Preach, as a Reverend Divine lately did to the ſurprize of his Auditory, on *Gen.* iv. ver. 1. *Adam knew his Wife Eve.* But there are a great many Civil Views in the Inſtitution of Matrimony, which the propagating of the kind has little or no Concern in, and the Ordinance of Matrimony ſuffers as much by our ſcandalous Notions of it, *as a State of Life*, as it does in any other Part.

Nor is the ſubordination any Part of the Caſe I am upon; I am ſo little a Friend to that which they call Government and Obedience

between

between the Man and his Wife, eſpecially as ſome People would have it be underſtood, and as the common Talk is managed when ſuch Things come in our way; that the Ladies will take no Offence at me, I dare ſay. I don't take the State of Matrimony to be deſigned as that of Apprentices who are bound to the Family, and that the Wife is to be us'd only as the upper Servant in the Houſe. The great Duty between the Man and his Wife, I take to conſiſt in that of Love, in the Government of Affection, and the Obedience of a complaiſant, kind, obliging Temper; the Obligation is reciprocal, 'tis drawing in an equal Yoke; Love knows no ſuperior or inferior, no imperious Command on one hand, no reluctant Subjection on the other; the End of both ſhould be the well-ordering their Family, the good-guiding their Houſhold and Children, educating, inſtructing and managing them with a mutual Endeavour, and giving reſpectively good Examples to them, directing others in their Duty by doing their own well, guiding themſelves in every Relation, in order to the well guiding all that are under them; filling up Life with an equal Regard to thoſe above them, and thoſe below them, ſo as to be Exemplar to all.

This is Matrimony in its juſt appointed meaning, whatever Notions our faſhionable People may have of it. What Import elſe can thoſe Words have in them, which we find ſo carefully placed, and ſo openly repeated in the Office at the Time of Marriage, *Wilt thou love her, live with her, comfort her, honour, keep her*, and again, *to love and to cheriſh*, and afterward 'tis added, that you will do all this *according*

to

to GOD's holy Ordinance; which, if I may expound in very plain Words, is, according to the true intent and meaning of the firſt Inſtitution, and that is in the Senſe of GOD himſelf, to be a *Help meet* to one another.

UPON the whole, the Matrimonial Duty is all reciprocal; 'tis founded in Love, 'tis performed in the heighth of Affection; its moſt perfect Accompliſhment conſiſts not in the Union of the Sexes, but in the Union of the Souls; uniting their Deſires, their Ends, and conſequently their Endeavours, for compleating their mutual Felicity.

ALL the ſubjection and ſubordination in the World, without this mutual Affection, cannot give one Dram of Satisfaction or Enjoyment. How remote our Notions of Marriage in general are to theſe Things, and how little the preſent Age ſeems to underſtand them, or at leaſt to regard them, I need not enquire; 'tis too viſible in almoſt every Family: Nor indeed can it be otherwiſe, except by ſome rare Example of Virtue and good Humour meeting on both Sides, which, as Marriages are now made, is very unlikely to happen; 'tis a Lottery of a thouſand Blanks to a Prize.

NOT one in five hundred of thoſe that now marry, really underſtand what they marry for; I cannot give the detail of their general Account, and of the Anſwers they would give to the Queſtion without Bluſhes, not *at them*, but *for them*; I do not mean Bluſhing in the Senſe that I generally take the Word in this Book, but I mean bluſhing for the Folly and Ignorance of the People.

ASK the Ladies why they marry, they tell you 'tis for a good Settlement; tho' they had

their

their own Fortunes to ſettle on themſelves before. Ask the Men why they marry, it is for the Money. How few Matches have any other Motive except ſuch as I muſt mention hereafter, and indeed will hardly bear any mention at all, for many known Reaſons. How little is regarded of that one eſſential and abſolutely neceſſary Part of the Compoſition, called Love, without which the matrimonial State is, I think, hardly lawful, I am ſure is not rational, and, I think, can never be happy.

HENCE it follows, that we have ſuch few happy and ſucceſsful Matches. How much Matrimony, how little Love; how many Coupled, how few Join'd; in a word, how much Marriage, how little Friendſhip. O Friendſhip! thou exalted Felicity of Life, thou glorious Incorporation of Souls, thou heavenly Image, thou poliſher and finiſher of the brighteſt Part of Mankind, how much art thou talked of, how little underſtood, how much pretended to, how little endeavoured for! Where does the kind expecting Husband find a ſincere Friend in his Boſom? How ſeldom does the tender affectionate Wife take a Friend into her Arms, even though ſhe does take the Perſon, ſhe takes the Man without the Husband, and the Huſband without the Friend? Not Virtue, not Fidelity to the Marriage Bed, not Conſcience of the Conjugal Duty, not Religion, will do it; *no not RELIGION!* How many Husbands and Wives will go to Heaven from the Arms of the Wives and Husbands they had no Friendſhip for?

How miſerably do the Pious and the Devout, the Religious and the Conſciencious live together! the Husbands here, the Wives there, by jarring

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People who, though the World calls them Chriſtians, can hardly, without bluſhing, call themſelves ſo, I muſt be forced to ſpeak as plainly as the Laws of Decency will allow, in reproving their Conduct, I refer to the Particulars in the following Tract, where they who are guilty may find Room to bluſh.

It were to be wiſhed, that all People that marry were to be ask'd before-hand if they really underſtood what Matrimony meant, and what the true intent of a married Life was, as well in its Inſtitution, as in the grand Deſign of Family-Felicity; the married Couple are young, their Blood warm; the Youth, fir'd with the blooming Beauty of his Bride, thinks of little all the while the *Apparatus* of the Wedding is in hand, nay, perhaps all the while he is (*feigning*) I ſhould ſay making, Love to her, as we weakly call his Courting her, I think we ſhould rather call it, all the while he is talking in Jeſt to her; I ſay, all this while he is thinking of little but getting to Bed to her. What engages her Thoughts I ſay nothing to, for Reaſons given already.

Thus, coming together without Thought, we are not to wonder they go on without Conduct, that they act a thouſand weak and wild Things afterwards, ſuch as they often live to be aſhamed of, and to bluſh at. As they allowed themſelves to think no farther than the wedding Week, ſo how awkwardly do they behave when they come to the graver Part of Life? Matrimony is not a Branch of Life only, but 'tis a State, 'tis a ſettled Eſtabliſhment of Life, and an Eſtabliſhment for a continuance at leaſt of the Life of one of the two. How unhappy are thoſe married People, who raſhly coming together, as I

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that they ſhould look before they take this Leap in the Dark, that they ſhould conſider all the Circumſtances that are before them, that they may have no Reaſon to repent when they ſhall be ſure to have no Room for it.

Now, it is not the Matrimony, but the abuſe of Matrimony, which is our preſent Subject, nor let the Ladies be offended, as if I was perſwading Folks not to marry at all; it is not refuſing Matrimony that I perſuade to in order to prevent thoſe Abuſes, but a conſidering and weighing the Circumſtances of Matrimony before it is conſummated. I agree with the Maids Catechiſe, where the firſt Queſtion is, *What is the chief End of a Maid?* and the Anſwer is, *To be married.* But I am Arguing to remove the Occaſion of thoſe Abuſes which make the Matrimony ruinous, and a Diſaſter both to the Man and to the Maid.

This would ſecure the Affection of the Parties before they marry; they would be united before they were joined, they would be married even before they were wedded, the Love would be poſſeſs'd before the Perſons, and they would have exchanged Hearts before they exchanged the Words of, I, *N.* take thee *N*; in ſhort, Matrimony without Love is the Cart before the Horſe, and Love without Matrimony is the Horſe without any Cart at all.

Marrying is not ſuch a frightful Thing that we ſhould be terrified at the Thoughts of it, yet it is far from being ſuch a trifling Thing either that we ſhould run Headlong or Blindfold into it, without ſo much as looking before us. 'Twas a prudent Saying of a young Lady, who wanted neither Wit or Fortune to recommend her, that marrying on the Woman's Side

was

was like a Horſe ruſhing into the Battle, who depending upon the Hand that rules him, has no Weapon of his own, either offenſive or defenſive; whereas, on the Man's ſide, like the Soldier, he has both Armour to preſerve himſelf, and Weapons to make him be fear'd by his Adverſary.

I know not by what degeneracy in our Manners, or corruption of Principles, it is come to paſs, but 'tis too general in practice, that Matrimony is now looked upon only as a politick Opportunity to gratify a vitious Appetite: The Form, how ſacred ſoever graver Heads may pretend it is in its Inſtitution, is now become our Jeſt, and not only ridiculed and bantered in our Diſcourſe, for that might be born with, but 'tis become a Jeſt in practice; all the ſolemn Part is dropt out of our Thoughts, the Money and the Maidenhead is the Subject of our Meditations; not only the divine Inſtitution is made a Stalking-horſe to the brutal Appetite, but indeed the beſt of Women are betrayed by it into the hands of the vileſt of Men, and in the groſſeſt manner abus'd; nay, which is ſtill worſe, this is done with a Banter and a Jeſt, all the ſacred Obligations, the indiſſolvable Bands of Religion and Virtue, are trampled under foot; the modeſt and moſt virtuous Lady is impudently defloured, and the Night's Enjoyment boaſted of the next Day in the Arms of a Strumpet; the innocent Bride is poiſoned with a Diſeaſe, and the deteſtable Wretch is a Bridegroom, and an Adulterer, in the firſt four and twenty Hours of his Engagement.

A——— *B*——— was a Gentleman of Figure and Fortune; in his Coach and four, and

with a ſuitable Equipage: He made his Addreſſes to a wealthy Citizen, and Propoſals of ſuitable Settlement, for his Conſent to court his Daughter. Nothing appeared but what was fair and honourable; he is accepted; the young Lady, virtuous, modeſt, beautiful, finely bred, in the Bloom of her Youth, wheedled with his Tongue, and deceived with the appearance of a fine Gentleman, and a Lover, yields to the Propoſals, and throws her ſelf into the Arms of the worſt of Monſters.

THE very firſt Moments of his embraces fright her with ſomething inexpreſſibly nauſeous about him; yet Innocence and Virtue had no Power to make a Judgment of Things; but, like the chaſt *Roman* Lady, whoſe Huſband had a ſtinking Breath, innocently anſwered, That ſhe thought all Men were ſo.

IN ſhort, the Lady is ruined the firſt Night; the V..... boaſted among his viler Companions, that he had given her ſomething that would ſoon diſpoſe of her; and it was too true; in leſs than a Month ſhe was in a Condition not fit to be deſcribed, in about two more the ableſt Phyſicians ſhook their Heads, and voted her Incurable, in eight Months ſhe was a deplorable Object, and, in leſs than a Year, lodg'd in her Grave; the Murtherer, for he can be no other, putting on Black for a ſhew; but when charged home by the Friends of the ruin'd Lady, anſwered with a kind of a laugh, that he thought he had been cured.

IF this unhappy Story were a Romance, a Fiction, contrived to illuſtrate the Subject, I ſhould give it you with all its abhorred Particulars, as far as decency of Language would permit; that the abuſe of Matrimony, which is the

Subject

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ſat upon his always pleaſant Countenance! What Torment ſwell'd his Breaſt, when, within the compaſs of half a Year, he finds the virtuous Charmer, the Miſtreſs of his chaſt Affections, not only with Child, but not able any longer to conceal, that by the unalterable Laws of Nature it could not be his.

He is ſurprized, he charges her with it, ſhe confeſſes it with the utmoſt Teſtimonies of penitence and regret for the Injury done him, and, with the force of an inimitable Conduct, reingages him; he forgives her, but finds out the Man, fights him, wounds him, and is killed himſelf in the unequal Quarrel. Miſerable Effect of abus'd Matrimony!

But even all this is not the great Point aim'd at in this Work: Our View is the criminal uſe of the lawful Liberties of Matrimony, and that I ſhall come to in its Place.

Among theſe however this is not the leaſt, and therefore proper to this Place, *viz.* That we find wrong Notions of the matrimonial Vow, wrong Thoughts of the conjugal Obligation have poſſeſs'd the Minds of both Men and Women, and they marry now meerly to gratify the ſenſual Part, without the Views which the Nature of the Thing, called Matrimony, ought to give them. This is what I call making a jeſt of the Inſtitution, that marry in ſport, and, like the little Children, who not knowing what they are doing, ſay to one another, Come, *Let us Play* at Man and Wife.

They that make a jeſt of marrying, generally live to be the Jeſt both of the married and unmarried World; when they marry in jeſt they come to mourn in earneſt; they tie themſelves

ſelves in Bonds, reſolving not to be bound by the Obligation; and where is the Honeſty and Juſtice of this? They that have no Senſe of the matrimonial Obligation can have no Senſe of the conjugal Duty; they marry to lie together; and they ſatisfy the Appetite in the Pleaſures of the Marriage Bed. But when that's over, all the reſt, which they had no View of before, is a Force, a Bondage; and they as heartily hate the ſtate of Life as a Slave does his Lot in *Algier* or *Tunis*.

LET me go on a little then to furniſh the growing World with better Notions of the Thing; I ſay, let me take up a little of this Work in the needful Enquiry of what Matrimony is, and how we ought to underſtand it.

THE Ladies indeed run the greateſt Riſque in marrying, but the Men cannot be ſaid to run no hazard, or to have nothing to loſe; a little Conſideration before-hand would leſſen the hazard on both Sides, and not only remove the Dangers but prepare the Minds of the marrying Couple to act their Parts wiſely and prudently, and to ſuit themſelves to the particular Circumſtances of the Condition which is before them.

THIS due preparation of the Mind for the married State, would prevent all the Abuſes of it which I complain of in this Book.

WHEN they come together affectionately, they will live together affectionately, at leaſt they will not abandon all Affection to one another afterwards, or not ſo ſoon; nor will it be ſo likely that they ſhould declare open War againſt one another ſo ſoon, as when they came together without any previous Kindneſs, except only from the Lips outward.

WHEN they come together deliberately, they will keep together deliberately; they will not be ſo ready to curſe the raſhneſs and hurry of their Marriage, or be ſo eaſily diſappointed in one another.

AGAIN, and which is eſpecially to the Purpoſes mentioned hereafter in this Work, when they come together *Coolly* and *Modeſtly*, they will not be ſo apt, by immoderate and furious Exceſſes, to diſhonour the Marriage Bed, and abuſe one another, as too many do.

MATRIMONY is a ſolemn Work, 'tis propoſed as a ſacred Inſtitution, and the conjugal State is, upon all Occaſions, look'd upon, by thoſe that conſider and underſtand it, as a kind of Civil Eſtabliſhment in life; to engage in it Raſhly, and without Conſideration, is perfectly inconſiſtent with the Nature of the Thing, and with all that is propoſed in it, or expected from it, at leaſt by wiſe and ſober People.

I cannot enter here upon a Deſcription of all the ſeveral Incidents which render a married Life happy or miſerable; they are innumerable, and too long to meddle with in a Work ſo ſhort as this. But as I am moving all thoſe (young People eſpecially) who deſign to marry, to conſider ſedately and calmly, and weigh well the Circumſtances, and all the Particulars of what they are going to engage in, as well of Perſons as Things; ſo I muſt add, that let the Circumſtances of the married Couple be what they will, I believe it will be univerſally true, that thoſe Matches ſucceed beſt which are entered into with the moſt ſerious and thorough Deliberation; duly debating all the Particulars of the Perſons; ſeriouſly engaging the Affections on both Sides, by mutual reciprocal Endearments,

and

and unfeigned ſincere Love, founded on real Merit, Suitability and Virtue. Theſe confirm the Felicity, if they may not be ſaid really to conſtitute it: Nor, in a word, is there one Match in fifty happy and ſucceſsful without it.

Now, to come to the laſt Clauſe in the Title of this Chapter; it is for want of theſe calm deliberate Proceedings in the *Apparatus* of Matrimony, for want of weighing Circumſtances, and ſuiting Perſons to one another, that Matrimony is ſo often abuſed; ſuitability of Perſons is one of the greateſt and moſt important Difficulties that lie before the marrying Couple for their Conſideration. The Temper of the Perſon is not eaſily diſcovered, nor does it require a little Judgment and Diſcretion to dive into the Diſpoſition of the Perſon; looking too narrowly for Defects (ſince all Tempers may have Failings) may be injurious on one hand; as covering the Infirmities which diſcover themſelves too evidently, may be injurious on another.

I knew a certain Lady in the critical Time of Courtſhip, mighty inquiſitive about the Qualifications, the Temper, and the Merit of the Gentleman; and it was thought ſhe ſhewed abundance of Prudence and Caution in her Obſervation of his Conduct, and her Enquiries into his Character. It happened, one particular Perſon, who was very intimate in the Family of the Gentleman, and knew him more particularly than moſt did, had ſo much Integrity as to inform the Lady's Friend who ſhe ſent to enquire about him, that he was a hard Drinker, and that particularly he was very ill-humoured and quarrelſome when in drink; tho'

'twas allowed that he was very well tempered when ſober, and, in general, had the Character of a good-humoured Man.

It ſeems no Body elſe was ſo kind, or ſo juſt to her, or ſo well acquainted with his Humour, as to acquaint her of this Part, but that one Perſon; and the Lady either liking the Man, or having particularly a mind to be married, or what elſe over-ruled her, I know not, but ſhe took this Account, which was the only faithful and ſincere one that ſhe had given her, to be malicious and falſe; ſo ſhe went on with her Affair, as before, giving no heed to what ſhe had been ſo kindly inform'd of.

But a little while after, as if Providence had directed it for her more effectual Information, and particularly that ſhe might have no excuſe, and none to blame but her ſelf; I ſay, a little after this, he happens to be very Drunk, and, in his drink, he not only takes care to give the Lady a Viſit, but goes from her to the Houſe of one of her neareſt Relations, and ſhows himſelf there too.

The Lady ſurpriſed, not at his Viſit, but at ſeeing him in that Condition, as ſoon as ſhe could decently diſmiſs him, went big with her diſcovery, and greatly exaſperated as well as diſappointed, to make her Complaint, and give her Paſſions vent at her Relations, who I mentioned above. But if ſhe was vexed and diſappointed before, ſhe was both angry and aſhamed now, to find he had ſo little Diſcretion in his Wine, as to go and ſhow and expoſe himſelf there, ſo that when ſhe ſaw it, ſhe could not forbear reproaching him with it, and that in the bittereſt Terms imaginable.

THE Gentleman ſtood pretty patiently a good while, and bore it all, better than they that knew him expected he ſhould, conſidering he was very drunk, till the Lady giving her Paſſions a full vent, fell upon him in a downright ſcold, and ended it with a forbidding him to wait upon her any more, that is to ſay, bad him give himſelf no farther trouble about her, for ſhe had enough of him, and the like.

THUS far, *I ſay*, he held it very well, conſidering his Condition: But when ſhe came to that Part, he looked ſteadily at her, and with a ſmiling pleaſant Countenance, contrary to his uſual Cuſtom when he had been drinking, he turns to her, Ha Madam! *ſays he*, are you ſo hot and in ſuch a rage! *Pray, have you been drinking too?* That put her quite mad; and ſhe reviled him, told him ſhe ſcorn'd him, and his Queſtion too, that ſhe would have him be informed ſhe was no ſuch Perſon, and a great deal more. No Madam! *ſays he*, are you not in drink, and yet can be in ſuch a Rage? Are you ſo Paſſionate as this when you are ſober? whereas, you ſee, I can be ſuch a patient Dog when I am drunk; why then, Madam, ſays he, in good Faith, I'll take you at your word, for you are not fit to make a Wife for me. So he takes a Glaſs of Wine, and drinks to her better Fortune, bad her good buy, and immediately, paying his Reſpects to the Gentleman of the Houſe, he walks out, and goes away.

IF ſhe was angry before, ſhe was calm, perfectly calm, and ſurprized to the laſt degree, to ſee her ſelf treated ſo ſoberly by a Man that was hardly himſelf; and that ſhe was rejected in earneſt, whereas ſhe had rejected him but in

a kind

a kind of a Paſſion, and did not intend to be taken at her word.

HOWEVER, notwithſtanding all this, and notwithſtanding ſhe ſaw him in drink ſeveral times after that, and ſometimes when he did not preſerve his Temper, as he did then, yet this Lady married him after it all; *And what followed?* As ſhe had reaſon to expect, ſo it prov'd; ſhe was as compleatly miſerable in a Husband as a married Life could well make any Woman be; for he proved not only drunken, but a paſſionate outragious Wretch in his drink, and that to her in particular.

IT is true, he was very obliging and good-tempered out of his Exceſſes; but then, as he grew older, the Vice encreaſed upon him; till at laſt, ſo little made him drunk, and he was ſo ſeldom ſober, that ſhe had the moſt Vexations, and the leaſt Intervals of Quiet that ever Lady had; and all this for want of obeying not only the intelligence of her faithful Friend, but even the kind diſcovery which Providence made to her, as it were, on purpoſe, and paſt her being able to doubt the truth of it; ſo that indeed ſhe had no Body to blame.

BUT to return to the Caſe, and not to inſiſt upon the drunkenneſs of a particular Perſon, here or there, which may be ſaid to be an Accident to the Temper; but without this, the diſcording Tempers of the Party is as great, and as effectual a Cauſe of the abuſe of the matrimonial Peace, as any thing elſe can be.

I have mentioned the ſad Conſequences of diſcording Conſtitutions, in a Chapter by it ſelf, and which often occaſions a great abuſe of the matrimonial Duty, and particularly of the Marriage Bed; but that is not the Point I

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How impoſſible do we make this to our ſelves, when we invert the great End and Deſign even of GOD himſelf, who inſtituted and appointed it; and when we make the ſacred Ordinance a retreat for Crime, a cover for our Exceſſes, and a protection to the moſt abominable Practices.

THIS is what I call abuſing the ſtate of Matrimony as well as diſhonouring the Contract. Matrimony is not a ſingle Act, but it is a Condition of Life, and therefore when People are new-married, they are ſaid to have altered their Condition; it is a Series of Unity contracted by, and ſhould be made up of agreeing Habits; where the Harmony is broken, the ſtate of Life is abuſed; when the Parties ceaſe to be united, and to be united too in that which is right, the Life is no more matrimonial; 'tis a Jargon of Speech, a Word without ſignification, to call it a matrimonial Life.

IN the Contract the Parties bind themſelves to live in this Harmony and ſtate of Union; what elſe is underſtood by living *according to GOD's holy Ordinance.* How do they live according to a holy Ordinance, whoſe Converſation even towards one another, and with one another, pollutes and defiles the ſtate of Life, and would the very Ordinance too, if that were poſſible?

How the Converſation between a Man and his Wife may and does pollute and defile the matrimonial State, (however ſtrange ſuch a thing may be) is the Subject of the following Chapters, where the Affirmative will, I doubt not, be clearly made out.

CHAP.

CHAP. II.

Of MATRIMONIAL CHASTITY, *what is to be underſtood by the Word; a Proof of its being required by the Laws of* GOD *and* Nature, *and that wrong Notions of it have poſſeſs'd the World. Dr.* Taylor's *Authority quoted about it.*

I Am yet ſettling Preliminaries; the Work I am upon will have ſo many Oppoſers, ſuch Cavillings and Quarrellings, as well at the Subject, as at the Manner of of handling it, that I am obliged to provide my Defences in time againſt all the Batteries of the Enemy.

I have this to boaſt of for Encouragement, (*viz.*) that I know my Argument to be invulnerable; all the Arts of Hell cannot evade the force of it; if there is the leaſt Defect, it muſt be in the weakneſs of the Performance. Good Weapons may be rendred uſeleſs or inſufficient in an unskilful Hand; but as no Man elſe has ever undertaken it, I muſt venture, I'll manage it as well as I can.

IN the former Chapter I have explained the matrimonial Obligation, what I mean by the

the word Matrimony, how it ſhould be underſtood, and in what ſenſe I underſtand it in the following Work. I repeat nothing.

I am now to explain another Term equally ſignificant, tho' little taken notice of among us, a Word thought to be difficult, but is not difficult; abſolutely neceſſary to be underſtood towards the right reading this Book, and particularly uſeful to its explanation, I mean MATRIMONIAL CHASTITY; 'tis the Breach of this Chaſtity that is the Subject of the whole Work, and 'tis therefore, I ſay, abſolutely neceſſary to underſtand what it is.

THE exerciſe of lawful Enjoyments is one of the greateſt Snares of Life; where Men ſeem to be left to their own Latitudes, 'tis too natural to think they are not obliged to any Reſtraint; but 'tis a great Miſtake: Chriſtian Limitation is the true meaſure of human Liberty; where Heaven has had the goodneſs to leave us without a limitation, he expects we ſhould limit our ſelves with the more exactneſs; and perhaps 'tis the intent and meaning of that ſeeming unlimited Liberty (for 'tis no more) that our Virtue may have a fair Field for its trial, and that we may more eminently ſhew our Chriſtian Temperance, in uſing thoſe Liberties with the ſame Moderation where we have no poſitive Reſtraints impoſed, as we would others, where we are under a direct and abſolute Command.

BEING therefore about to reprehend the Breaches of this Moderation, and, in a word, to combat the Exorbitances of unlimited Life, 'tis abſolutely neceſſary to know what they are; and to lay down, with the utmoſt plainneſs

that

that decency will permit, what it is I am to engage againſt, and for what Reaſons.

CHASTITY is a Virtue much talked of, little practiſed; a great Noiſe is made with the word *Chaſtity*, and, on many Occaſions, where little true regard is had to the thing, and perhaps where 'tis little underſtood; 'tis taken among us for a meer Regulation of Manners, and a kind of Government of Life. But the definition is infinitely ſhort of the thing it ſelf, which is of a high and ſuperior kind; it is a rectitude of Nature, an inherent Brightneſs of the Soul, I'll give you a better deſcription of it preſently, and a better deſcriber alſo, for I muſt ſpeak with Authority, if poſſible, where I have ſo much to ſay, and which you will like ſo little.

IF *Chaſtity* in general be ſo little underſtood, the *Chaſtity* I ſpeak of is infinitely more out of the way of your ordinary thinking: *Matrimonial Chaſtity!* 'tis a new ſtrange Term, ſaid one of my critical Obſervers before I publiſhed this Work; you muſt be ſure to tell us what you mean by it, or it will not be intelligible: What, *ſays he*, are you going to lay down Rules and Laws for the Marriage Bed! Are you going to encloſe what Heaven has left free, and pretending to ſhew us the deficiency of GOD's Laws, ſupply that deficiency with ſome wiſer Rules of your own? 'Tis againſt Nature, as well as againſt Heaven. But this Reproof is miſplaced, and the Reprover miſtaken. I am far from adding to the Reſtraints that Nature, and the GOD of Nature have laid upon us, but am for ſhewing you what Reſtraints they are; and particularly to let you ſee, there are ſome Reſtraints

ſtraints where you ſuggeſt, and perhaps believe, there are really none.

YOU acknowledge, that *Chaſtity* in general is a Virtue, and a Chriſtian Duty; and I affirm there is a particular *Chaſtity*, that is to ſay, a limited Liberty, which is to be obſerved and ſtrictly ſubmitted to in the conjugal State; This I call *Matrimonial Chaſtity*, and the Breach of this I call, as in my Title, matrimonial Whoredom; let others call it what they will, I can give it no other Name than what I think it deſerves.

'Tho' they're called Miſſes which lewd Men adore,
'I cannot guild their Crimes, a Whore's a Whore.

HAVING thus entered upon the difficult Task of reproving thoſe criminal Practices of Men, which are acted under the ſhelter of ſuppoſed lawful Liberty, I muſt ſtate the due Bounds and Extent of that Liberty, that we may the better ground our future Cenſures, and be able to juſtify the Reproof from the Rules eſtabliſhed in the Foundation.

NOW, that I may do this with the better Authority. I begin with quoting the late Pious and Reverend Dr. *Taylor*; in his Book of *Holy Living*, he has a whole Chapter upon this very Subject, I mean of *Chaſtity*, and I cannot take my Arguments from a better Beginning.

" Chaſtity, ſays the Doctor, is the Circumci-
" ſion of the Heart, the ſuppreſſing all irregu-
" lar Deſires in the Matter of carnal and ſen-
" ſual Pleaſures.

HERE the Doctor has made a Proviſion to encounter the merry Diſputants of this Age, as pungent and as natural, as if he had been now alive,

alive, and knew the highth to which the corrupt Imaginations of Men have carried thoſe irregular Deſires: What do you pretend to call Irregular, ſaid a cavilling favourer of Vice to me once, alſo before this Book was thought of? What can be Irregular between a Man and his Wife?

I ſhall have more to ſay to that Queſtion in the next Chapters, and doubt not to ſpeak to the Conviction of reaſonable Creatures: As to human Brutes I am not looking towards them, much leſs talking to them in a Diſcourſe of *Chaſtity*; let them alone to their *irregular Deſires*, and let the ſucceſs of thoſe gratify'd Deſires be their reprover; they generally end in Repentance, or, which is worſe, Self-reproaches. But I come back to Dr. *Taylor*.

" I call all thoſe Deſires irregular, ſays the " Reverend Doctor.

" 1. THAT are not within the *holy Inſti-* " *tution*, or within the Protection of *Mar-* " *riage*.

" 2. THAT are not within the Order of Na- " ture.

" 3. THAT are not within the Moderation " of Chriſtian Modeſty.

IN this laſt Head he includes (to uſe his own Words) *all immoderate uſe of permitted Beds*, which is exactly to the purpoſe that I am ſpeaking of, and upon which Subject the ſecond Chapter of this Book is chiefly employ'd.

" CONCERNING which, *ſays the ſame worthy* " *Author*, Judgment is to be made as concern- " ing Meats and Drinks, there being no certain " degree of frequency or intention preſcribed to

" any Perſon, but it is to be ruled as the other
" Actions of Man's Life are ruled, *viz.*

" 1. By the Proportion to the End.
" 2. By the Dignity of the Perſon as a
" Chriſtian.
" 3. By the other Particulars, of which he
" ſpeaks afterwards.

" Chastity (ſays he) is the Grace which
" forbids and reſtrains all theſe, keeping both
" the Body and the Soul pure, in the ſtate God
" has placed it, whether of a ſingle or married
" Life, 1 *Theſſ.* iv. 3, 4, 5.

And now having quoted ſo eminent an Author as Dr. *Taylor*, whoſe Works are ſo well known, let me put all my good Friends, *who watch for my halting*, in mind, that the Doctor having this very Article upon his Hands, and being reſolved to ſpeak critically, and yet fully, to it, he takes all due caution in the doing it, juſt as I have done. *Firſt*, He cautions the Reader againſt unjuſt Cenſure and Reproach. (2.) He then fortifies himſelf againſt the Fears of it: And, *Laſtly*, ſpeaks boldly and plainly where Duty calls upon him to do ſo. Juſt in this manner you may expect me to act, in that critical Article of Liberty which is before me.

The Doctor, it appears, knew how the World was vitiated, and the Minds of Men corrupted, even in his Day, and that it was a moſt dangerous thing to ſpeak of ſuch things as theſe in the Ears of a lewd Set of People, which the World was then full of; That they would corrupt the moſt ſanctified Advice, and inſult the Adviſer, and therefore as I have done here, ſo the

the devout Doctor gives caution, and enters his Proteſt againſt miſconſtruction and miſunderſtanding of what he was to ſay; this he does with infinite Modeſty and Reſerve, but ventures for all that upon the Reproof as a neceſſary Work; his Example is highly uſeful to me in this equally neceſſary Work, of laying open the Crimes of the preſent Age; which, it muſt be acknowledged, is much farther advanced in Wickedneſs than the Times the Doctor lived in. His Words are theſe:

Dr. Taylor's *Preamble to his Chapter upon the Subject of* CHASTITY.

" READER, ſtay, *ſays he*, and read not the " Advices of the following Section, unleſs that " thou haſt a chaſt Spirit; *and in another Place* " *he ſays*, unleſs thou haſt a chaſt Spirit, and " unleſs thou art deſirous of being chaſt, or at " leaſt art apt to conſider whether thou oughteſt " or not. For there are ſome Spirits ſo *Atheiſti-* " *cal*, and ſome ſo wholly poſſeſs'd with the " Spirit of uncleanneſs, that they turn the " moſt prudent and chaſt Diſcourſes into " dirty and filthy Apprehenſions; like cho- " lerick Stomachs, changing their very Cor- " dials and Medicines into bitterneſs, and, in " a literal ſenſe, *turning the Grace of God into* " *Wantonneſs.*

" THESE Men ſtudy Caſes of Conſcience in " the Matter of carnal Sins, not to avoid them, " but to learn Ways how to offend GOD, and pol- " lute their own Spirits; ſearching their Houſes " with a Sun-beam, that they may be inform'd " of all the Corners of Naſtineſs.

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ſtrange a Man ſhould be afraid to expoſe a Crime for fear of encreaſing it, as if the very Shame ſhould excite to the Sin.

But I muſt keep to the Point, and to which I reſolve to confine my ſelf. *Chaſtity* is no popular Subject, 'tis ſo broken into upon all Hands, and with ſuch a Guſt of general deſire, that to rake into the Filth muſt be diſagreeable to the generality of People; and tho' I do not let it alone for that Reaſon, being not at all reluctant to an attack upon a Crime, becauſe grown flagrant and univerſal, yet at preſent I am upon another Subject; I am attacking a Crime equally odious, but which is not equally acknowledged to be a Crime, a Wickedneſs which even ſome that pretend to Purity of Life will not allow to be wicked.

So much more is the Danger, when Men walk among Barrels of Gunpowder, and know it not to be Gunpowder, who ſhall be cautious of his Candle? It is not ſo hard to perſuade ſuch Men to ſhun the Evil, as to convince them that it is an Evil; they cavil at the very Title of this Chapter *Matrimonial Chaſtity*, 'tis Nonſence, they ſay, in the Nature of the thing; Virgin Chaſtity indeed, and Chaſtity of a ſingle Perſon, is ſomething, and would bear to be exhorted to; but married Chaſtity is what they will by no means underſtand, or bear a Reproof about.

But becauſe I have, as I ſaid above, a whole Chapter upon this very Subject, and only mention it here with reſpect to Opinions of good Men about it, give me leave to quote the Reverend Perſon juſt now nam'd upon the ſame Subject, and refer you afterward to my own Opinion in the following Diſcourſe.

Dr. *Taylor*, in his Diſcourſe of *Chaſtity* mentioned above, after having ſpoken of Virgin Chaſtity and Vidual Chaſtity, comes of courſe to mention the very Thing I am now upon, and in the very ſame Terms, *viz.*

MATRIMONIAL CHASTITY.

And I chooſe to give it you in his own Words, becauſe, before I remembered that the Doctor had mentioned this Caſe, I had finiſhed the next Chapters, *viz.* of the Bounds and Limitations which Modeſty and Decency had placed to the Liberties of the Marriage Bed, and which the Doctor's Opinion ſo far confirms, that I could not but ſubjoin his Thoughts after my own was gone to the Preſs. The Doctor's Rules for married Perſons are thus expreſs'd:

'Concerning married Perſons, beſides 'the keeping their mutual Faith and Contract 'with each other, theſe Particulars are uſeful 'to be obſerved.

'1. Although their mutual Endearments 'are ſafe within the Protection of Marriage, 'yet they that have Wives or Husbands, muſt 'be as tho' they had them not; that is, they 'muſt have an Affection greater to each other 'than they have to any Perſon in the World, 'but not greater than they have to God: but 'that they be ready to part with all Intereſt in 'each other's Perſon, rather than ſin againſt 'God.

'In their Permiſſion and Licence, they muſt 'be ſure to obſerve the Order of Nature, and 'the Ends of God. *He is an ill Husband, that 'uſes his Wife as a Man treats a Harlot*, having 'no other End but Pleaſure. Concerning

'which

'which our beſt Rule is, that although in this, 'as in eating and drinking, there is an Appe-'tite to be ſatisfied, which cannot be done 'without pleaſing that deſire; yet ſince that 'deſire and ſatisfaction was intended by Nature 'for other Ends, they ſhould never be ſeparate 'from thoſe Ends, but always be joined with all 'or one of thoſe Ends, *with a deſire of Children, 'or to avoid Fornication, or to lighten and eaſe 'the cares and ſadneſſes of Houſhold-affair, or to 'endear each other*; but never with a purpoſe, 'either in act or deſire to ſeparate the ſenſua-'lity from theſe Ends which hallow it. *Onan* 'did ſeparate his Act from its proper End, and 'ſo ordered his Embraces that his Wife ſhould 'not conceive, and GOD puniſhed him.

'3. MARRIED Perſons muſt keep ſuch mo-'deſty and decency of treating each other, that 'they never force themſelves into high and 'violent Luſts, with arts and misbecoming de-'vices: always remembring that thoſe Mix-'tures are moſt innocent which are *moſt ſimple* 'and *moſt natural, moſt orderly* and *moſt ſafe.*

'4. IT is a duty of matrimonial Chaſtity to 'be reſtrained and temperate in the uſe of 'their lawful Pleaſures: Concerning which, 'although no univerſal Rule can antecedently 'be given to all Perſons, any more than to all 'Bodies one proportion of Meat and Drink; 'yet married Perſons are to eſtimate the degree 'of their Licence according to the following 'Proportions. 1. That it be moderate, ſo as to 'conſiſt with Health. 2. That it be ſo ordered 'as not to be too extenſive of Time, that pre-'cious opportunity of working out our Sal-'vation. 3. That when Duty is demanded it 'be always payed (ſo far as in our Powers and

'Election) according to the foregoing Measures.
'4. That it be with a temperate Affection,
'without violent transporting Desires, or too
'sensual Applications. Concerning which a
'Man is to make Judgment by proportion to
'other Actions, and the Severities of his Reli-
'gion, and the Sentences of sober and wise
'Persons; always remembring, that Marriage
'is a Provision for supply of the natural Ne-
'cessities of the Body, not for the artificial and
'procured Appetites of the Mind. And it is
'a sad truth, that many married Persons think-
'ing that the Flood-gates of Liberty are set
'wide open without Measures or Restraints (so
'they sail in that Channel) have felt the final
'Rewards of their Intemperance and Lust, by
'their unlawful using of lawful Permissions.
'Only therefore let each of them be temperate,
'and both of them be modest.

THUS far the Reverend Doctor, a Man whose Character gave him an undoubted Right to the Title of a true spiritual Guide, thorowly qualified in his time for a Teacher of *Holy Living*.

I add nothing, only that here is a Confirmation indeed unexpected of all the Principles which I have advanced in this Work.

HERE is a full Concession to the real occasion and even necessity of my present Undertaking; the Doctor grants, that married Persons even at that time thought the Flood-gates of Liberty were set open to them, and that (as I said) Modesty and Decency was at an End after Marriage, and there was no more Restraint between a Man and his Wife.

BUT you will find the Doctor quite of another Opinion, as I also am; and I am very glad to have so unquestioned an Authority for my Opinion.

CHAP.

CHAP. III.

Of the End and Reaſon of MATRIMONY, *and that there is a needful Modeſty and Decency requiſite even between a Man and his Wife after Marriage, the Breaches of which make the firſt Branch of Matrimonial Whoredom.*

THE Ends and Reaſon of Matrimony are aſſigned by our Church in the Office, or Introduction to the Office for marrying ſuch Perſons as may be lawfully join'd together; if I repeat them, I hope no Reproof can lie againſt me there; the moſt modeſt Virgin ſubmits to be told, that the Reaſon of joining her ſelf to a Man, is principally for the Procreation of Children; 'tis the Law of Generation given both to the Man and to the Woman at firſt; 'tis twiſted with their very Natures, and placed among the firſt Principles of Life; and 'tis alſo the Law of GOD, given to Man imperatively at the ſame time that he joined to it his Bleſſing, *Gen.* i. 28. *And GOD bleſſed them, and GOD ſaid unto them, be fruitful, and multiply, and repleniſh the Earth.*

In this great Law of Matrimony is founded the utmoſt Intercourſe and familiarity of the Sexes, by which all that Shyneſs, that modeſt Reſerve and Reſtraint, all that which is called ſhamefacedneſs and bluſhing, even in the moſt modeſt and chaſt Virgin, is taken away; that is to ſay, ſo far only, and no farther, as reſpects her immediate Intimacy and Converſation with her own Husband; ſhe freely ſtrips off her Cloths in the Room with him; and whereas ſhe would not have ſhew'd him her Foot before, without her Shoe and Stocking on, ſhe now, without the leaſt Breach of Modeſty, goes into what we call the naked Bed to him, and with him; lies in his Arms, and in his Boſom, and ſleeps ſafely, *and with ſecurity to her Virtue* with him, all the Night: And this is her Place, her Property, her Privilege, excluſive of all others, for he is her own, and ſhe is his; he is the *covering of the Eyes to her*, and ſhe is called, in the ſacred Text, the *Wife of his Boſom*; ſhe has the only right to lodge there; it is her Retreat, the Repoſitory of her Cares, as well as of her Delight, and of her Affection.

And if it is not thus with both or either of them, nay, if it was not thus before they married, let them flatter themſelves as they pleaſe with the formal Marriage, or the formality of Matrimony, I inſiſt they have violated the Laws of God and Man, in their coming together; violated their ſolemn Oath and Covenant to one another after coming together; and whatever they are in the Senſe of the Law, they are really no Man and Wife at all in the Senſe which I am giving of Things: Whether I am in the right or no, I refer to the Judgment of the impartial Part of ſober Mankind.

HAVING ſaid thus much by way of advance, I think 'tis neceſſary to take notice here how juſt it is, and indiſpenſibly, nay, abſolutely neceſſary to the Happineſs of a married Life, that the Perſons marrying ſhould have not only an Acquainiance with one another before Marriage, but that they ſhould be engaged to each other by a ſolid and durable Affection, profeſſing to love, and not only profeſſing but ſincerely loving one another, above all other Perſons; chooſing and being the real choice of each other: This is not a ſmall and trifling thing, it is the chief Article of Matrimony, tho' not included and aſſerted in the Contract, 'tis a thing of the utmoſt Conſequence to the future Happineſs of the Parties. However, as I purpoſe to ſpeak to it again fully and at large, in a Part by it ſelf, I only leave it here as a Memorandum proper to the Place, and reſerve the reſt to what ſhall come after. I return now to the Caſe of Matrimonial Liberty.

HAVING advanced thus much in favour of the utmoſt Freedoms between Man and Wife, and which I might enlarge upon, but that I believe there is really no Occaſion; I think I grant as much in it as I need to do, in Condeſcenſion to the Propoſition mentioned in the Introduction, namely, that there can be no Offence between a Man and his Wife, that Modeſty is at an End, that 'tis cancelled by the very nature of the Thing, that all Things are Decent, all Things modeſt, all Things lawful between a Man and his Wife; all which, in a few Words, I deny, and inſiſt, that there are ſeveral Things yet remaining, which ſtand as Boundaries and Limits to the Freedoms and Intimacies that are otherwiſe to be allowed between a Man and his Wife.

And firſt, I inſiſt that theſe limitations of the conjugal Liberties are placed in the open View of both the Man and his Wife, by the Laws of Nature; ſo that both of them are furniſhed with Principles of Reluctance and Averſion, ſufficient, if duly liſten'd to, and if the Laws of Nature are obeyed, to arm them againſt any Breaches of thoſe Laws. It is evident in many Caſes, too many, had it not pleaſed God to ſuffer it to be ſo, that the Laws of Nature have a much ſtronger Influence upon us than the Laws of our Maker; and this is eſpecially remarkable in thoſe Caſes, where the Laws of Nature ſeem to give ſome Latitudes which the Laws of God, and Inſtitutions of his Providence, have thought fit to limit and reſtrain. *For example*;

The Laws of Nature dictate the propagation of Kind by the intercourſe of Sexes; the Laws of God ſubſequent to thoſe of Nature, limit and reſtrain the Particulars of this Propagation, namely, that the Man (by Man there is to be underſtood Man or Woman) ſhould be allowed but one Woman at a time, that they be bound together by the ſacred Bonds of Matrimony indiſſolvable, after once engaged in, and therefore ſacred, and to be inviolably adhered to, and preſerved by both Parties.

It is true, that there is a corrupt Principle inbred and indwelling, taking a kind of Poſſeſſion, too much in Man's Nature, degenerated as it is by the Fall; this corrupt Principle dictates the Propagation of the Kind, that is, as a Law of Nature, but does it without regard to the limitations impoſed by Heaven upon the Branches; that is to ſay, without entring into the Engagements of Matrimony,

and

and this makes thoſe Actions criminal, which otherwiſe would have been lawful; makes the Man commit a Crime in that very Action, which done under due Regulations and Limitations, that is to ſay, in Wedlock, would not only be lawful, but his commanded Duty.

It is the ſame afterwards; *for example*, when thoſe Limitations are obeyed and ſubmitted to, I mean, the Limitations of Matrimony, there are (as I have obſerved) yet farther Limitations, which the Laws of Nature concur with the Laws of God in, and which the Man is obliged to obſerve, tho' this corrupt Principle would fain evade and avoid them; theſe are ſuch as I hinted to be contained in the Words *Decency* and *Modeſty*: Now tho' much of the Obligation is taken off by the allowed Intimacies between a Man and his Wife, and a full and free Intercourſe of Sexes is granted; yet I muſt be pardoned the liberty of ſaying, there are Bounds and Limitations of Decency, Modeſty and Moderation, which ſtand as a Pale about even their matrimonial Liberties, and ſay to them both, in the midſt of their greateſt Endearments, Hitherto ſhall you go, *and no farther*.

As I am ſpeaking to the married Perſons only, in this Part, I need explain my ſelf no farther than to ſay, there are Bounds and Meaſures, Times and Seaſons, which Nature and Decency always will dictate to them, and will regulate too, and teach them to regulate between themſelves their moſt intimate conjugal Delights and Embraces: Theſe nothing but an Appetite criminally immoderate, and under no Government, no not of Reaſon, Religion,

Philo-

Philoſophy, or common Senſe, will treſpaſs or break through.

I hope I have hitherto kept the Bounds of Decency, and given no Offence, though I am reproving one of the moſt notorious Breaches of conjugal Modeſty; a thing even Nature her ſelf abhors, tho' Nature vitiated may be ſaid to be the Occaſion of it; I ſay, Nature, under any juſt Regulation of Senſe, Nature, abſtracted from criminal Habits, abhors it; and, which is more, Nature ſpeaks plainer in her Reproofs of that Crime than I dare do, while the Product of thoſe impure and unlawful, however matrimonial Liberties, carry the indelible Marks of their Parents unhappy Exceſſes and Intemperances in their Faces, and on the blotch'd and bladdred Skin of their Poſterity for many Years, nay, to their dying Days. As if Nature had declared to them, that ſhe was able to ſhew her Reſentment for the Breach of her tacit and ſecret Inhibitions; and that though they broke in upon her in ſecret by the power of an inflamed and vitiated Appetite, and thought themſelves out of the reach of Puniſhment, yet that ſhe was able to do her ſelf Juſtice upon them, in a manner that they could not eſcape, and which ſhould fix a laſting Infamy upon both the Offence and the Offender, by a Puniſhment which they ſhould neither be able to avoid or to conceal.

I need explain my ſelf no farther, Nature does it for me; and I have, by her Indulgence, a full liberty to touch this tender Part with the ſtricteſt Obſervation of my own Rules, ſince ſhe has ſpoken it aloud, and has made the Crime of the Parent flagrant in the very Pictures of their Poſterity.

How do ſuch Children call upon their Parents to bluſh, every time they ſee the ſcrophulous Humours break out, in Scabs and Bliſters upon the poor innocent Lamb's Faces? making them bear the unhappy Reproach of their Fathers and Mothers *Conjugal Lewdneſs?*

I need ſay no more to this, but to remind thoſe that are guilty, that the more modeſt Brutes of the Foreſt, who obey the Laws of Senſe, and follow the Dictates of meer Nature, do not act thus: The *Wild Aſs*, which the Scripture repreſents as the moſt vitiated ungoverned of all the Foreſt, yet the Text ſays, *in her Months you ſhall find her*; ſhe has her Seaſons, and ſo have all the reſt of the beaſtly Creatures, and they all obſerve them ſtrictly and ſuitably to the Reaſons of Nature, Man and Woman only excepted.

This I call, and I think juſtly too, as it reſpects one Part only, a Branch of *Matrimonial Whoredom*, and thus I keep cloſe to my Title.

I could load this Part with a throng of Examples, a cloud of ſelf-condemned Witneſſes, and ſome whoſe Stories I can the leſs bear to relate without bluſhing, becauſe they are arrived to ſuch a Pitch of Wickedneſs as to make it publick themſelves without ſhame. But, as I ſaid above, Nature has printed upon the tainted poiſoned Faces of their Poſterities, ſuch indelible Spots, has branded them with ſuch Marks of Infamy, that I may ſay of them as was ſaid in another Caſe, *What need any farther Witneſſes?* Let *L*—— *D*—— of St. *A*——'s, the beautiful Lady ——— of ———, the modeſt and better taught *Abr*———, and more I could name, go home and ſee what ha-

vock

vock this conjugal Lewdneſs has made among their otherwiſe pretty Families; I ſpare Names, becauſe I deſire the Reproof may be Matter of Reflection to themſelves, rather than Scandal.

As to ſome others, who I could mention too both Chriſtian and Sirname, and who richly deſerve it; who are ſo far from Shame, that they make it every Day the boaſts of their Coffee-houſe-chat, their Table-talk, and ordinary Converſation; I leave them to the diſmal Time of Reproach, when thoſe unhappy Children which they now are not aſhamed to ſhow one another as the Examples of their Wickedneſs, ſhall again remind them of it, and curſe them to their Faces.

The Caſe indeed will not bear entering farther into Particulars; nor will it ſo much as allow the neceſſary Expoſtulations which I ſhould otherwiſe make here with thoſe married Chriſtians, (for ſuch I am talking to) who I would perſuade to reflect upon it; 'tis hard, that neither the Caſe itſelf will bear an enquiring into, nor the Perſons guilty bear to be talked to. How can any Perſons who are really guilty of this conjugal Uncleanneſs, reproach an Author for the Sin of naming what they are not aſhamed of doing? I look upon the Crime with Abhorrence, and I could refer you to the Scripture, where it is branded with a Title that deſerves it; as I ſay, I look on the Crime with Abhorrence, ſo I add, that I look on the Perſons with ſomething beyond it, and can only add this of them, that as they were not to be touch'd under the Law, ſo they are not to be named under the Goſpel. God would not take them for *Jews* till they were waſh'd, and I

ſhall

ſhall never take them for Chriſtians till they reform; let them read their Reproof at large in *Levit.* xv. to which I refer.

I cannot quit this Part without making ſome Reflections upon parallel Caſes. I have heard ſome ſerious and learned Divines ſay, that it is a worſe Crime, and deſerves a ſeverer Cenſure from Man, (obſerve they did not ſpeak of what either of them merited above) for a Man and Woman under Promiſes of Marriage to lie together before the Marriage is compleated, than a ſimple or ſingle Fornication between two who have no deſign of Matrimony, that is in ſhort, between what we ordinarily call a Whore and a Rogue; and I confeſs, though at firſt I heſitated a little at it, I am fully ſatisfied it is ſo; and the Reaſons the ſaid ſerious Divines gave me confirm me in that Opinion.

For a Man to commit a ſingle Fornication, *ſay they*, he Sins againſt God, and his own Soul, there is no Room to deny that; the Scripture is clear, and the Laws of God and Man concur in the Cenſure, as they do in the Prohibition: But for a Man to make a Whore of the very Woman who he intends and really deſigns to make his Wife, or, in plain *Engliſh*, to make a Whore of his Wife; he defiles his own Bed, pollutes his own Seed, ſpreads Baſtardy in his own Race, and ſhews a moſt wicked vitiated Appetite, that could not with-hold himſelf from her *meerly as a Woman*, till the Performance of a lawful Marriage might make it ſeaſonable, as well as lawful; ſuch a Man ſatisfies the brutal Part at the expence of his Wife's Fame, his Child's Legitimacy, and to the ſcandal and offence of all good People that ſhall hear it,

and who cannot name it without pity, or abhorrence, on account of the Circumſtances.

THIS is the Caſe indeed, where a Man acts ſuch a wicked and ſcandalous Part; he apparently expoſes and diſhonours his Wife, as well as himſelf; nor is it ſufficient to ſay, that the Woman diſhonours her ſelf too, or that there is much more of the Blame lies on him than on her; for as ſhe ſufficiently bears her Share of the Reproach, ſo ſhe bears more of the Scandal, than the Man; nay, ſhe expoſes her ſelf, not to the World only, but to her Husband afterward; and much might be ſaid to that: Nor is it out of the queſtion, for it is indeed a Matrimonial Whoredom in the literal Senſe.

BUT as ſuch I ſhall ſpeak of it again. I am now naming it as it is a parallel Caſe to that I had been juſt now ſpeaking of, wherein there is a juſt equality, and a proportion of Particulars very appoſite to one another; for here is a horrid Complication of the like Crimes, the Man defiles his own Bed, expoſes his own Wife, contaminates and corrupts his own Blood, ſpreads Diſtempers and Poiſon upon his own Race, and all this from one of the groſſeſt Pieces of Immodeſty, and worſt of Brutality, that can be expreſs'd in Words; an infamous kind of eagerneſs or appetite, ungovernable by his Reaſon, being unable (or pretending to be ſo at leaſt) to with-hold himſelf from her till other Particulars might take off the little Reſtraints, and leave him at liberty.

LET ſuch Men go not to the Foreſt and the Beaſts only, for they act from a much better Motion, but to the more rational, more moderate and better governed Savages of the *Indies*, *Eaſt* or *Weſt*, to the Negroes of *Africa*, the

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Potiguara's of *Braſile*, nay, to the very *Hottentots* of *Monomotapa*, and the Cape of *Good Hope*; they will find Reaſon and Nature too prevails among them to act quite otherwiſe, and that while Reaſon and Nature concur in arming them againſt it, ſo they more punctually obey the command of both, and have this horrid Practice in the greateſt deteſtation. But here, let us bluſh, and ſay no more, for no modeſt Language can fully expreſs it.

I return to the Principle, which is the Propoſition in this Chapter, That there is a needful Modeſty and Decency requiſite even between a Man and his Wife after Marriage, and not deſtroyed by their Matrimony. Certainly People do not by Matrimony ceaſe to be Men and Women, nor do the Man and Woman ceaſe to be rational Creatures, much leſs do they ceaſe to be Chriſtians; let every marry'd Couple remember thoſe three Things, and I am fully aſſured they will take care not to deſerve the Reproof of this Chapter.

THIS is then that Circumſtance in the married State, where, I ſay, a Reſerve is placed between the Sexes, even between the Man and his Wife; where that which we call Modeſty remains as an indelible Bond upon them both, even after Marriage: They that ſay there is no Modeſty to be named after Matrimony, but that there is a perfect unlimited and unbounded Liberty on both Sides, either do not know, or do not rightly conſider the Laws of Nature, the Conſtitution Bonds, which, as Matrimony does not remove from the Sexes, ſo neither does it remove the Obligation from either Sex to regard them. One would think indeed the Power of Nature ſhould be ſuch, and the Senſe of theſe things

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Modeſty to Men of Modeſty; the great Law of Matrimony is a ſtrict Union of the Perſons; this Union extends to many other Things, as well as to the Union of Sexes, and, among the reſt, there is, or ſhould be, a Union of Kindneſs moving to a gentle and tender uſing one another in Matters of Civility and Courteſy, as well as in Matters of Modeſty. Certainly the Rules of Civility are not aboliſhed by Matrimony; Should not the Man and his Wife be civil and juſt to one another, becauſe they may be free? That's a ſtrange Freedom that obliges us to be rude and diſobliging.

Now theſe Rules of Decency which, I ſay, are not deſtroyed by Matrimony, extend to many things even between a Man and his Wife, which I have not yet mentioned, and which I have with regret obſerved to be broken into by ſome who had been better taught, and who ought to have known by the Laws of good Manners how to have acted after another ſort; the Branches I point at now may be touch'd more cloſely, and will admit of ſpeaking plainer *Engliſh* than thoſe I have juſt now mentioned; and though the Immodeſty may in many Things be as great, and that it comes from the ſame corrupt, vicious Original, either in the Man or the Woman, yet they are not expreſs'd in ſo open and ſo ſcandalous and offenſive Terms.

The *firſt Caſe is*, when either the Man or Woman make injurious Reproaches upon one another for natural or accidental Infirmities, incapacitating them to anſwer and ſatisfy mutual Expectation; that is to ſay, to anſwer conjugal Duties; and this more eſpecially when thoſe Infirmities have not been Ante-matrimo-

nial, not before Marriage, but occaſioned by Diſtemper or Diſaſter afterward, and thoſe Diſtempers or Diſaſters ſuch as are truly caſual, and to be honeſtly accounted for. There muſt certainly be a great defect of Modeſty in the Man or the Woman, who can reproach the Wife or the Husband in ſuch a Caſe as this.

A Lady, whoſe Name I reflect on with diſdain, but conceal it in Charity, after having had five fine Children by her Husband, having, tho' with Civility too, been deny'd ſomething which ſhe deſired, and which he thought a little too expenſive for his Circumſtances, after ſome warm Words, but leſs criminal, turned from him with ſcorn, and told him, he might let it alone ſince he was grown ſo ſaving ſhe would not accept of it now, *he might keep it for his next Child.*

THE Gentleman had about two Years before had a Fit of Sickneſs, which had brought him very low, and by which he was grown a little Paralitick, how it affected his natural Powers, could not perhaps be underſtood ſo well by any Body as by his Wife: But ſuppoſing the worſt, it was not without the utmoſt Breach of Decency and Modeſty, ſuppoſing none to have been preſent but themſelves, that ſhe could reproach him with that Part of it in ſuch a manner; but it was infinitely more ſo, and ſhe was inexcuſably guilty, that ſhe did it in the hearing of others, and with ſome kind of Additions of Banter and Raillery too, which ſat very ill upon her Tongue at that time.

IT is true, the Folly of it retorted exceedingly upon her Fame, and ſoon got into the Mouths of ſome of her ſatyrical Neighbours, who failed not to make her very angry, I had rather

rather I could have ſaid aſhamed, upon hearing of it again : But it had no Effect upon her as to her Conduct to him, nor could ſhe refrain doubling her Reproaches between themſelves, which her Husband, being a Man of Spirit, reſented to the higheſt Degree: This put an end to all conjugal Kindneſs between them, and ruined their Family-Peace, till ſhe at length made him her Jeſt, and that in Company too; yet ſhe got nothing by him this Way neither; for he taking the Jeſt with a ſmile of Contempt, as indeed it deſerved, frequently anſwered, that he would hire her a Journeyman, ſince ſhe took ſuch Care to let every Body know ſhe had Occaſion for one, that if one was not enough for her, as he thought it would not, he would provide her two or three, that, if it were poſſible, ſhe might be ſatisfied, though he very much doubted it. This was very bitter upon her, 'tis true, but ſhe extorted it from him; indeed till he took this Courſe with her, he could by no Perſuaſions, by no Arguments, nor by any Ways that he could uſe, prevail with her to hold her Tongue, nor indeed did thoſe Reproaches, however ſevere, put an End to it, but they went on continually bantering and making a Jeſt of one another, and ſuch like undecent and unkind Things as theſe paſs'd ſo openly, and ſo often between them, that at length it occaſioned a Separation for a time, and the Husband being too hard for her, it ruined her Character and Reputation, and though it did not her Virtue, as thoſe believed who had Charity for the Lady, and I, among the reſt, yet ſhe retained the Blot of it almoſt as much as if ſhe had had the guilt, and that as long as ſhe lived.

THESE are ſome of the Things which Modeſty and Decency forbids between a Man and his Wife; the contrary is a Debt to conjugal Affection on one hand, and to Laws of Decency and good Manners on the other, both which no matrimonial Familiarities or Intimacies can deſtroy.

AND here give me leave to obſerve, though not with the ſame Reflection, and without any Satyr upon the Thing as Criminal and Immodeſt; that, however the matrimonial Intimacies between a Man and his Wife, may diſcharge them of much of the Bondage of Ceremony in their Converſation, yet I can by no means agree, that becauſe a Woman has given her ſelf up to him without any reſerve, all tenderneſs and regard to her as a Woman, and all diſtinction in Company ſhould be taken away; that ſhe ſhould have no reſpect ſhown to her in whatever Circumſtances ſhe is conſidered, but, on the contrary, that therefore her Husband ſhould treat her with Rudeneſs and Indecency, want of Manners, and even of Reſpects ever after. There are ſome remains certainly of the firſt Civilities due to the Wife after Marriage, which were paid to her in her diſtant Circumſtances, as a Maid, before, and in the time of Courtſhip; and unleſs the Wife her ſelf forfeit them by any brutiſh diſobliging Things on her Side, they are not entirely obliterated by Matrimony, no not to the laſt.

ON this Account, though I cannot ſay that a Life of Ceremony between Man and Wife ſhould be recommended, yet certainly a Life of Civility ſhould; they ſay that Ceremony deſtroys Affection, and, in ſome reſpects, I don't know but it may, and when we ſee a Man and his

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Wife to act; that her Husband was wrong in it, and ſometimes that would fetch ſome Tears from her: But ſhe would not imitate that in Practice which ſhe thought ſo ill became her Husband, ſo ſhe bore it all as an Affliction.

I had in Friendſhip ſeveral times gently hinted to Mr. *M*———, that I thought he was too hard upon his Lady, that he knew ſhe was a Woman of good Breeding, and had an uncommon ſhare both of Wit and good Humour; but he might eaſily ſee ſhe was not pleaſed with it, and that he ſeemed really to oppreſs her with it.

HOWEVER, he went on, and putting one time very hard upon ſomething in her Behaviour, which he pretended not to like, though really without Cauſe; ſhe coloured at his Words, which ſhew'd ſhe reſented them, and was mov'd; but ſhe immediately recovered her ſelf, and keeping back all her Reſentment, ſhe, with an inexpreſſible Goodneſs in her Face, and a Smile, ſaid to him, *My Dear, you would like it in any Body but your Wife.*

I was indeed ſurprized at it, but her Husband much more; and after the Converſation was over, he came to me eager to ſpeak: Well, *ſays he*, you heard what a Blow my Wife gave me; I acknowledge ſhe has conquered me; I ſhould have really liked it if it had been any one elſe, and I was entirely wrong; but I'll take your Advice, a Man ſhould never make a common Jeſt of his Wife, and I'll do it no more I aſſure you.

I was mightily pleaſed to ſee the Effect it had upon him; for this Humour of jeſting with his Wife, or rather making her the conſtant Subject

ject of Ridicule and Jeſt, came up to this at laſt, that ſhe could do nothing that would pleaſe him; but, in ſhort, every thing that his Wife did was to be laught at, becauſe his Wife was to be laught at.

THIS is the familiarity which the Proverb ſays breed Contempt, and it does ſo; for Men preſently jeſt away their Reſpect for their Wives, and after that their Affection; though Ceremony between Man and Wife leſſens Affection, or rather ſhews it was wanting before, yet Affection does by no means leſſen Civility, Ceremony may leſſen Affection, but Diſreſpect murthers it, ſtrangles it. A Man can never pretend to love his Wife and have no Reſpect for her at the ſame time; that would be to love her, and not to love her altogether, which is incongruous in its Nature.

MIRTH between a Husband and Wife is the heighth of Affection, but that's no Mirth that is always running down, bantering and playing the Buffoon with his Wife; a chearful Affection is the Beauty of a conjugal State; but what Chearfulneſs is there in making a Banter and Jeſt of one another, what Mirth when they make game, not with one another only, but at one another.

IT is really an odd kind of Converſation between a Man and his Wife, when they come into publick Company, to have them turn their Drollery one upon another, and run out in Banters againſt themſelves; the World will not fail to make a Jeſt of thoſe who firſt make a Jeſt of themſelves, and to take all the Jokes, Turns and Returns which they paſs upon one another, to be founded upon Fact, and that every Jeſt ſo rais'd is a true Jeſt; in ſhort, 'tis a

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moſt prepoſterous Piece of Folly, and deſerves more Satyr than I have Room to beſtow upon it here; I may ſpeak of it again in its Place.

I knew a Couple of married Wits who frequently jeſted thus with one another till they quarrelled, and indeed, it generally ended in a Quarrel; when it was come up to its highth, they went to their ſeparate Apartments, and perhaps did not ſee one another for ſeveral Weeks, one living at one End of the Houſe, and the other at t'other End; half a dozen times a Day, or more, they would ſend Letters to one another, filled with bantering bitter Sarcaſms and Satyrs, ſometimes in Verſe, in Song and in Diſtichs, other times in Proſe, with ſcandalous Reproaches, filled with immodeſt Expreſſions of the vileſt Sort, and not fit to be repeated, unleſs I ſhould break the Rules I have preſcribed both to my ſelf and others.

In this manner they would ſometimes live for a Month or two together, never ſparing to give the utmoſt Provocation, and to receive it with the extreameſt Indignation, till they run one another out of Breath with their ill Uſage; and then, as Storms, when they have ſpent their Strength, and their Fury is abated, it would gradually wear off, the Fire and Brimſtone being exhauſted, they would begin to cool again, and ſo come with as little Ceremony to an Accommodation, as they had with little Decency fallen out.

What need is there of abundance of Diſcretion as well as Affection between a Man and Wife, to preſerve the Rules of Decency, and to keep up the Bounds of Modeſty in their Family

Family-Converſation? This is a Reaſon why it is ſo eſſential to Matrimony, that the Perſons ſhould be Lovers as well as Relatives, that there ſhould be an engaged aſſured Affection before there be a Political Union between them: Without this 'tis very difficult to render the married State a Scene of happy Circumſtances, and a Condition truly calculated for humane Society; but of that alſo in its Order, for I muſt give you a whole Chapter upon that Head.

JUSTICE is another of the Particulars which Decency ſtill requires between a Man and his Wife; he is far from acting decently with a Wife that will not on all Occaſions do her Juſtice: To be injurious to a Wife deſtroys all Family-Peace between them; and whether this Injuſtice be occaſioned by and relating to Matters of Property, or Matters of Duty, 'tis all the ſame; there is no Decency can be preſerved where Juſtice is not done; if the Wife be oppreſſed, if her Right and Allowances expreſly capitulated for are unjuſtly detained from her, or if ſhe be any way ſtript, either of her Ornaments, or of her Settlements, theſe are injurious things which deſtroy Affection, and the deſtroying of Affection ruins the Peace of the Family.

BUT I am a little gone beyond my Subject, which relates only to perſonal Virtue, and the Reſerves which Modeſty ſtill makes neceſſary between a Man and his Wife; and there are ſome Things even of that kind which ſtill remain. It is true, ſome of them are ſuch as cannot bear the mentioning without Breach of the Modeſty which I am ſpeaking to protect, and breaking into thoſe Bounds which I re-

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ſolve not to offend againſt: Other Things may be ſo explained as to be underſtood by thoſe, eſpecially to whom they belong, for the guilty will ſee the Arrow ſhot at them which others cannot perceive.

THE Indecencies and Immodeſties of the Tongue deſerve a Place here, and I inſiſt that, even between a Man and his Wife, there are due Bounds to be obſerved in both theſe, eſpecially when they ſpeak not only to, but of one another in the hearing of others.

THERE is a Modeſty of the Tongue which never forſakes a Woman of Virtue, no not in her moſt intimate converſing with her own Husband, but much more at other times; all Breaches of this kind touch even her Virtue it ſelf, and are Branches of that which I call conjugal Lewdneſs, which is to be carefully avoided among Chriſtians.

NOR is the Man exempted from this Modeſty of the Tongue, not only with his Wife, but eſpecially when of or to his Wife before Company: Nothing is more unworthy a modeſt and Chriſtian Man than to talk lewdly of, or to his Wife before Company; a Man ought never to force Bluſhes from his Wife on account of their own Privacies and Intimacies; this is to make thoſe Things criminal which in themſelves are lawful. I know not any one Thing that ſits worſe upon a Man's Tongue than to laugh at, jeer, and flout his Wife with what had paſs'd between them in their retired Converſations, and this before other People; 'tis the moſt odious, hateful, and, to a modeſt Ear, nauſeous, of all Diſcourſe, and yet nothing is more frequent, and even among People of Figure too, which, I muſt confeſs, I have often wondered

wondered at, conſidering the Pretences we now make to polite Converſation.

Besides, 'tis a Breach of Decency as it reſpects his Wife of the vileſt and moſt ſcandalous kind, and if ſhe is a modeſt and virtuous Woman, as well as a good Wife, is ſufficient to make her abhor his Society, and to refuſe to appear in Company with him, even in his own Houſe, nay, and if continued, will not fail in time to make her hate him, which is the worſt Condition an honeſt Man can ever wiſh to be in with a Wife.

It muſt be confeſſed 'tis a wiſe Man's Buſineſs after Matrimony, by all means poſſible to preſerve the Affection of his Wife entire, to engroſs her to him, and to make and keep himſelf the ſingle and entire Object of her beſt Thoughts. If ſhe is once brought to hate him, to have an averſion to him, to loath and abhor him, ſhe muſt have an uncommon Stock of Virtue, and be more a Chriſtian than he ought to expect of her, if ſhe does not ſingle out ſome other Object of her Affection; and can a Man think his Wife, who is thus every Day diſobliged, in the groſſeſt manner ill uſed, and, in ſpite of her Reſentments, expoſed to be laught at by him, will long preſerve an inviolable Affection to him; but I may touch this again.

I return to the Subject. There are yet greater Offences againſt Modeſty than theſe; As I ſaid above, that giving unjuſt Retorts, and making unkind and indecent Reproaches in caſe of caſual or accidental Weakneſs and Impotence, are ſcandalous Breaches of Modeſty between a Man and his Wife. So beſides this, there are yet a numberleſs Variety

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of Violences, as I may call them, committed, likes Rapes upon Nature, in which nothing is more frequent than for a Husband to preſs a Wife to ſuch and ſuch Things as Morality and Modeſty forbids.

This is highly injurious to the conjugal Affection, and expoſes the Perſon guilty to a juſt Cenſure, nay, even to the Cenſure mentioned of *Matrimonial Whoredom*. Whether theſe Exceſſes or Violences conſiſt in Negatives, or in Affirmatives, they are in their kind equally criminal.

It muſt be confeſſed that Language is wanting here, and Words cannot fully expreſs the meaning, ſo as to preſerve the Decency I profeſs; and I may be asked what I mean when I cannot explain it, not for want of knowing my own meaning, but for want of Words to expreſs it; and therefore, as above, I chooſe to be ſilent, I'll come as near the Caſe as I can without giving offence, and what cannot be ſaid with Decency muſt be omitted; I had ſaid, that perſonal Weakneſſes and Infirmities on either Side ought not to be retorted between a Man and his Wife, much leſs expoſed, ſo I now ſay, they much leſs ought to be oppreſs'd on that Account.

N. B. I am ſpeaking now, not of natural and original Impotencies, which, being before Marriage, ought to have been diſcovered, and which our Law makes ſufficient to diſſolve the Contract, and ſeparate the Perſons.

There has been foul Work enough made with theſe Things in print by particular, lewd, and obſcene Publications, which modeſt Ears are ſick of, and the Nation mourns for the Offence of it; but my Diſcourſe looks quite another Way.

BESIDES, our Office of Matrimony ſolemnly charges and adjures the Perſons who come to be joined together, that if they know any ſuch Impediments they ſhould declare them at that time; and, in a manner, proteſts againſt the Validity of the Marriage in Caſe of a failure, and therefore and from that very Proteſt, ſuch Marriages are afterwards frequently made void by Parliament.

BUT as the Subject of my Obſervation is more nice, ſo it is alſo more modeſt, and may with more decency be conſidered of. The Infirmities on either Side which human Body is ſubject to are many; I diſtinguiſh them not here, only that I profeſs to mean ſuch Infirmities as regard the Sexes only, Phyſicians, *Acouchers* or Surgeons, and Anatomiſts underſtand, and can deſcribe them; 'tis none of my Buſineſs, much leſs my Deſign.

IT frequently does, or at leaſt may happen, that when a young Couple come together their Conſtitutions may, as too often their Tempers may and do, differ from one another, with reſpect to theſe Things, to the greateſt Extreme; *one* is weak, faint, the Spirits low, Nature unable to anſwer what is expected; *another* perhaps is reduced by Child-bearing, too thick and and too long together, by Accidents in often hard and difficult Travels, Injuries received by unskilful Hands, or many other Incidents and Circumſtances not to be named; by theſe, I ſay, the Perſon is reduced, debilitated, and render'd unfit to give the Satisfaction which has formerly been found: On the other hand, the Man is reduced by a tedious, lingring decay, which Phyſicians call a Conſumption; or by other acute Diſtempers, which he can, as is

ſaid before, account for without Scandal; and to which Men are as frequently ſubject, and as much diſabled by them, as Women are in the Caſes mentioned juſt now; ſuch as Stone, Gout, Palſies, Epilepſies, Rheumaticks, Dropſies, and ſuch like.

If either or any of theſe Circumſtances in Man or Woman happens, where they are joined reſpectively to another that is ſtrong, robuſt, in perfect vigour, the Spirits high, the Blood hot, and perhaps boiling; Nature forward, and craving Deſire unſatisfied; I need go no farther to explain it; What wretched Work does this cauſe between the ill-match'd Couple? I can openly ſay I know a beautiful young Lady after bringing her Husband ſeveral Children, yet actually deſtroyed, I might have ſaid murthered, by theſe conjugal Violences, to ſay no worſe of them; and I make no difference 'tis the ſame on the other Side; many a Man ſinks under the Weight of his own Deficiencies; he is aſhamed to decline the Duty of the Marriage-bed, diſdains to be thought unable to ſatisfy, *&c.*

I can go no farther, and the Reader will excuſe the Interruption. I refer you to a ſtated and acknowledged Declaration in the Caſe, and which is direct to my purpoſe; and tho' it is among the *Turks*, yet the reaſon of the Practice is not the leſs or the more. The *Turks* think this very Caſe, whether of the Man's Side or the Woman's, to be ſo weighty, as that it deſerves the interpoſition of Authority; The Grand Viſier in Perſon, where he can be applied to, and in more extraordinary Caſes hears the Cauſes himſelf; in other Caſes the graver *Kadeleſchers*, and Judges determine it,

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they would break in upon me in the grand Difficulty, and offend the Reader; except a Sort who I am not at this time about to pleaſe. Here therefore you muſt allow me to omit a large and, in its kind, uſeful Part of the Deſign it ſelf, namely, the Reproof of ſcandalous Violences on both Sides even in the Marriage Intimacies, which cannot be ſpoken of with Decency, and therefore muſt go unreproved. One would hope it is a ſufficient Reproof to thoſe who underſtand what I mean.

We are but too forward to ſay, that no one ought to prohibit what God has not prohibited; that what is lawful may lawfully be done, where Nature dictates, *ſay they*, and Heaven has not forbid, what can be pretended, that the Rule of Modeſty is expreſs'd by Mr. *Dryden* thus:

" *By Nature prompted, by no Law deny'd,*

That all things within that Compaſs are to be allowed, and to reſtrain farther, is to bind heavy Burthens, which we will not bear our ſelves.

But my anſwer is ſhort, where-ever an unreſtrained Liberty ſeems to be given, yet we ought to remember that God gave his Laws to us as to reaſonable Creatures, not as to Brutes; that we are to act in no Caſes out of the Bounds of Reaſon and Juſtice, no nor of Modeſty and Decency; if the Circumſtances of it ſeem to be left to our Diſcretion, that Diſcretion ſhould be limited by our reaſoning Powers; if the Man or Woman, for I ſpeak of, and to both, will tell me, that in the Extaſies of their Paſſion, or Affection, or Appetite, or call it what you will, they are at liberty to

lay

lay aſide the uſe of Reaſon, and act unlike a Man, or a Chriſtian, or even a Brute; that he is to be a Fury, outrageous, unſatisfied, and entirely out even of his own Government; That he or ſhe is to lay aſide all Conſiderations for the *ſhe* or *he* they are concerned withal; all compaſſion for Circumſtances, Infirmities, Weakneſs, *&c.* of whatſoever kind, or proceeding from whatſoever Cauſe; that they are at liberty thus to be furious, and to act meerly in gratification of their own Pleaſures, without any other or better Conſideration, and to do whatever they think fit in the purſuit of their preſent guſt of Appetite, even to the ruin and deſtruction of the Husband or Wife; I ſay, if this can be made appear to be juſt, then I am anſwered.

But if not, then Reaſon, and Modeſty, and Virtue ought to be liſtened to; and the cravings of Nature, if they are extravagant, ſhould be governed by the Rules which Nature is ſubjected to. The thing is a Diſeaſe and a Diſtemper in it ſelf; and though it may be called Conſtitution and Nature, 'tis a miſtake; 'tis not Conſtitution, but a Plague in the Conſtitution; 'tis a kind of Fever or Calenture in the Blood; 'tis, in a word, to carry it no farther, a Frenzy in the Creature; whether in the Head or elſewhere, is not to the purpoſe, but ſuch it is; and they ought to apply to Art, I mean Phyſick, to abate the Acrimony of their Blood, reſtrain the Exceſſes of high feeding, hard drinking, and luxurious living; reducing themſelves at leaſt ſo, as to bring under the Fleſh; bring Nature under the Government of Reaſon, and, in ſhort, bring the Body under the

command of the Soul, for that is the whole Case.

I might give some Examples of this Moderation as it has been happily practised among Christians in our Age, and that even among Men of the highest Rank, and above the Restraint of Laws. Take one particular Relation which I had from an unquestionable Author, that is to say, from a grave Minister who had been conversant in the very Houshold, and the Truth of whose Relation I cannot doubt. "There "was a certain reigning Prince not long ago "alive in the World; I do not say there are "many such left, who after having had five "Sons, and most of them Men of Fame as "well as high Birth, and still living, had this "particular Circumstance attending his Mar-"riage-bed; his Princess was reduced to such "Weakness, by frequent Child-bearing, that "she was not able to receive the Embraces of "her Lord without the utmost Extremity of "Pain and Disorder; and it went so far, that "she was *at last* obliged to discover it to him, "but did it with so much Modesty and Goodness, "that she offered him to consent to his tak-"ing any other Lady, which he might approve "of to supply her Place.

"She insisted upon the reasonableness of "it, and that she believed her consenting to it, "and from such evident necessity, might make "it lawful; nay, she press'd the Prince to it "very earnestly, offering her self to find out "an agreeable Person for him, and to bring "her to him.

"The generous Prince received her first De-"claration, intimating her own Weakness and

"Infir-

" Infirmity, with a concern of Pity and Af-
" fection as became a tender Husband, which
" he always had been to her, and aſſured her
" he would not oppreſs her, or offer any thing
" to injure or diſorder her. He ſmiled at her
" Propoſal, but told her, No; ſince Providence
" had thought fit to deny him the ſatisfaction
" he uſed to have in the Embraces of his own
" Wife, he hoped he was ſo much of a Chri-
" ſtian as not to break GOD's Laws to gratify
" natural Deſires; and that he had ſo much
" the Government of himſelf alſo as not to
" let his Appetite get the Maſtery of his Rea-
" ſon; and with this noble Reſolution declined
" the Offer his Wife made him of another
" Lady, and kept himſelf ſingle, *as it may be*
" *called*, to the laſt.

I give this, among many Examples, wherein conjugal Modeſty has been preſerved, and the Example is moving. The Prince I mention was in the highth of his Strength, the prime of his Age, between the Age of thirty and forty; ſtrong, vigorous, full of Fire in the Field, and, in proportion, elſewhere; the Thing was an Accident, and to Nature was doubtleſs a Diſappointment; but the Chriſtian prevailed above the Youth; Reaſon conquered Nature, and that Reaſon had the Government of all his Inclinations.

CERTAINLY we are to act according to our Reaſon and our Underſtanding in all Caſes, where the Laws either of GOD or Man leave us at liberty; nay, thoſe Laws ſeeming to leave us at full liberty, give the ſtronger Force to the Government of our Reaſon; They ſeem not to ſay you are in this left to what your own Will directs, but the Language of the

Law of Nature it ſelf, and of the ſubſequent Laws of GOD in the ſame Caſe is. Here you are left to act as Reaſon and Religion ſhall direct, and as the Circumſtances that may happen ſhall make reaſonable.

THE Exceſſes and Extremes of our Paſſions are in almoſt all Caſes the ſcandal of the rational Life, the principal Cauſe of which is, becauſe Reaſon is given to Man as a guard to him againſt all the Exorbitances of Nature. Reaſon is the Rule of Life to a Man, as Religion is to Chriſtians; he that is not guided by the laſt is an Infidel, as he that is not governed by the firſt is a Brute. 'Tis a ſhame to a Man that wears about him a Soul, to ſay, that he is not guided by his Reaſon; as 'tis a ſhame to a Chriſtian to ſay, he is not guided by the Principles and Dictates of Religion.

As Reaſon therefore is our guide in Matters ſubjected to its Laws, ſo in this more particularly, namely, in governing and directing our Affections, our Appetites, our Paſſions, and our Deſires: Take it in more indifferent and ordinary Caſes, we are allowed to Eat and Drink, GOD gave the Bleſſings and Encreaſe of the Field to Man; He is, under his Maker, the Lord of the World, and he is left at full liberty not only to ſupply his Neceſſity, his Hunger and Thirſt, but he is at liberty to ſolace himſelf with his Food, and eat or drink what is moſt agreeable to his Palate: But as Reaſon is the guide of his Appetite, ſo far as to direct him how much to eat or drink upon all Occaſions, ſo he that gorges himſelf beyond what is reaſonable, expoſes himſelf to the juſt Cenſure of a brutal Appetite; thus, in all *other Caſes*, a Man out

of

of the government of his Reaſon is, in a word, a Monſter rather than a Man.

METHINKS the modeſt Reader may take this as it is intended, *viz.* to extend to the Exerciſe of a brutal ungoverned Appetite, in any other Caſe, to which this of eating and drinking is appoſite, and may apply it ſuitably, though Decency forbids me to do it.

WE ſhould all bluſh to be told, in other Caſes, that we had no Government of our ſelves; that we were inſatiably Covetous, or unboundedly Ambitious, or Vain, and much more ſhould we have reaſon to bluſh, as being inſatiable in any other Appetite.

DECENCY alſo puts another Difficulty upon me here, *viz.* it obliges me to ſpeak of this Article, as if the Man was the only guilty Perſon, and that the Modeſty of the Woman was a ſufficient reſtraint to her upon all Occaſions: Nor will I make ſo much as an attempt in Prejudice of that Charity; if it happen otherwiſe on any Occaſion 'tis ſo much the worſe, becauſe, I think, of the two, the Extream on that Side is the moſt fatal, as well as ſhameful.

THERE is a Part of this Circumſtance, which, as it is neceſſary to be mentioned, ſo it may be mentioned without Offence, tho' it regards even the niceſt Branch of the Argument; and that is, How fatal this Exorbitance is, when it meets, not as it were in a kind of Conjunction, as where neither the Man or the Woman have the Government of themſelves; but where the Extream is on one Side only, with a coldneſs and indifferency equally extream on the other; I ſay, this may be mentioned without offence, becauſe it muſt not be deny'd but there is an

Error

Error both ways, of which Reaſon as well as Duty and Affection, are to be the Directors and Guides: It is, no doubt, a Duty on both Sides to yield, to pleaſe, and oblige one another, where no juſt Objections are to be made; and thoſe Husbands or Wives who decline one another criminally, ought to conſider the matrimonial Vow and Duty in all its Particulars; but eſpecially upon the ill Conſequences which ſuch a Coldneſs may produce; which, though not juſtifiable at all in the Perſon that may ſo fly out, yet 'tis what we ought to avoid, as we are not to lead one another into Temptations; and this is one of the Things which, as I ſaid, thoſe Courts of particular Juſtice take cogniſance of among the *Turks*. But of this more at large in its Order. I am now chiefly talking of the Extreams of the firſt kind, and of an unreſtrained Brutality.

I bury all the hateful Particulars which theſe Reproofs are pointed at, in the reſpect I preſerve for decency of Expreſſion; and conclude with ſaying, that thoſe Branches of conjugal Diſorder are the ſcandal of the Marriage Bed; every Chriſtian, as well as every prudent and wiſe Man, will be aſhamed, to think he ſhould want a hint to reſtrain himſelf. As to the brutal World; Men and Women who give a looſe to their Deſires, of whatever kind, and hate all Mortifications; who deſpiſe Reſtraint and Rules; that ſcorn to think they want Advice, and are above Reproof; I have one Hint more for ſuch, and that is this, let them go on and act with a full Guſt; let them ſtrain Nature to the utmoſt; and let them ſee whether if the Laws of God or Man do not reſtrain them or puniſh them, Nature her ſelf will not complain, openly

expoſe them, and make them confeſs the Crime when it is to be read in their Puniſhment.

WHENCE come Palſies and Epilepſies, Falling-Sickneſs, trembling of the Joints, pale dejected Aſpects, Leanneſs, and at laſt Rottenneſs, and other filthy and loathſome Diſtempers, but from the criminal Exceſſes of their younger times? 'Tis not enough to ſay that it was lawful, and they made uſe of none but their own Wives; the natural Courſe of things go on their own way; Nature's Streams flow all in the ſame Channels; if the Fountain is drawn dry, if the Vitals are exhauſted, the Engines of Nature worked with unreaſonable Violence, the Parts feel the ſame unreaſonable Force, and the Conſequences will be the ſame, whether the Facts were juſtifiable, and lawful in themſelves or not.

THUS, as above, 'tis lawful to eat and drink; and the Kinds and Quantities of Food which we are to eat are perfectly left to our own Diſcretion; nay, we are left, as I have ſaid, even to regale and divert our ſelves both with Eating and Drinking. But the Epicure, who gives himſelf all manner of Liberties, that gives a looſe to the guſt of his Appetite, that gorges his Stomach with rich Sauces and ſurfeiting Dainties, that rather devours than feeds upon what is before him, and knows no Bounds to his eating but the meer mathematical Dimenſions of his Bowels: What comes of him? He ſwells up with Fat, is over-run with Rheums, Catarrhs, and all ſcorbutick Diſtempers, and at laſt ſinks under the Weight of his own Bulk, is choaked with the very Food he eats, and dies in the middle of his dainty Meats: and the Drunkard, gorged with Wine, does the ſame.

THUS they deſtroy themſelves in the uſe of lawful Things, or, if you pleaſe, in the abuſe of them; and while they pleaſe themſelves with having been doing nothing but what it was lawful to do, they periſh in the Exceſſes of it, and murther themſelves by the unlawful doing of lawful Actions.

IN the ſame manner, thoſe Men who pretend there are no limitations of Modeſty between a Man and his Wife, that their Reaſon is not needful to be called in to the Government of their Appetite, but that they are at liberty to act in all Things as meer ungoverned Nature, however vitiated, ſhall direct. What Effects do they ordinarily find of it, and where does it end? How do we find them loaded with Diſeaſes, contract early Infirmities? How does exhauſted Nature feel the ſecret Defects, and how hard do they find it to recover the Vigour and Strength which they have puſh'd to the utmoſt, in a thoughtleſs Exceſs?

NAY, How often does the boiling Blood ferment into Fevers, Ulcers, and the moſt incurable Diſeaſes? How do the vital Parts feel the Wound, till the Dart ſtrike through the Liver, as *Solomon* moſt excellently deſcribes it; and the diſmal Conſequences ſeldom End but in the Grave? Nor is that all, but the tottering Head, the Rheums, Catarrhs, the Fluxes, Inflammations, and all the fatal Conſequences of an ungoverned vitiated Youth, how often and generally do they appear ſo openly, that'tis eaſy, eſpecially to Men of Judgment, to read the Cauſe in the Conſequences, the Sin in the Puniſhments? nay, ſome will tell you, that even the foul Diſeaſe it ſelf, has been the Effect of immoderate Heats and Surfeitings of the Blood, without

what

what we call Contamination or Infection from others, and where none other has been concerned but the Man and his Wife ſingly and alone.

If I were at liberty to explain myſelf upon this nauſeous Subject, I could, from clear and rational Conſequences, convince the ungoverned Criminal, how he lays the Foundation of the ruin of his Conſtitution, how he poiſons his Blood, and ſpreads the corrupt Seeds of Diſeaſe into the very Veins of his Poſterity; but the Occaſion is too foul for my Pen: Let it ſuffice to admoniſh Chriſtians, and Men of Senſe, that they ſhould remember they are ſo; that they have reaſoning Powers to aſſiſt them in ſubduing their inordinate Heats; that they ſhould ſummon Virtue and Modeſty, Reaſon and Chriſtianity to their aid, and act in all Things agreeable to reaſonable Beings, not like enraged Lunaticks, though they are not under the reſtraint of Laws.

They are greatly miſtaken likewiſe who expect I ſhould give Rules here, and preſcribe to them what I mean by Modeſty and Moderation in ſuch Things as theſe; in ſhort, ſuch would pleaſe themſelves if they could bring me to enter into Particulars of any kind, on one Side or other, for they love to dwell upon the Story. But *Verb. Sap. Sat.* 'Tis enough; I have pointed out the Crime as far as Decency will permit, the Bounds are eaſily preſcribed, ſo as a common Underſtanding may reach them; Reaſon will tell you where the Limits are to be placed between lawful and unlawful; *as follows*, namely,

No Violences upon Nature on one Side or another; no puſhing the Conſtitution to Extremities, no earneſt Importunities, no immodeſt

Prompt-

Promptings; let all that Nature dictates be free, ſpontaneous, voluntary and temperate; ſo Vigour is preſerved, Affection encreaſed, and Abilities too, for it was a ſignificant Expreſſion of the Duke of *Buckingham*'s, in a Poem of his call'd *The Enjoyment*,

"*Love makes Men able as their Hearts are kind.*

'Tis certain, all Intemperance, all outrageous Exceſſes, debilitate and exhauſt the Spirits; weaken Nature, and render the Perſon unfit for many of the Offices of Life, beſides the ſame Article; whereas a moderate uſe of Nature's Liberties have quite contrary Effects.

CHAP.

CHAP. IV.

Of the abſolute Neceſſity of a mutual Affection before MATRIMONY, *in order to the Happineſs of a married State, and of the Scandal of marrying without it.*

MARRIAGE is a ſtate of Union, and the ſtricteſt of its Kind that can not only be found, but that can be conceived of among Men. *Adam* emphatically expreſſes it, when GOD brought the Woman to him; *This is now Bone of my Bone, and Fleſh of my Fleſh*, Gen. xi. 23. and again, verſe 24. *and they ſhall be one Fleſh.*

So ſolemn the Inſtitution, ſo ſimple the Conſtruction, ſo faſt the Bond, ſo looſe the Perſons bound! It would be much too ſerious for the reading of theſe Times to enter into a Diſſertation upon the ſolemn Engagement, and upon the Weight and Significance of the Obligation on both Sides, how firm the Bond, how indiſſolvible the mutual Ties, and how important to the Felicity of Life it is that they ſhould be religiouſly obſerved.

I know too well who I am talking to, and at what Time of Day; how the Subordination

tion of one Sex is laughed at and bantered, and the Dominion of the other abuſed and turned into Tyranny and Oppreſſion; how the Women, inſtead of Submiſſion, reign; and the Men, inſtead of a Government in Love, and a ſuperiority of Affection, in which that Government ſhould chiefly conſiſt, inſult and oppreſs their Wives; how the Obligation of forſaking all other, is ridiculed and made a Jeſt of, and that of keeping your ſelf only unto her, declared to be a meer Church Impoſition, a Piece of Prieſtcraft, and unreaſonable.

Do you think, ſays bluſhing *G*——, to his poor ſubjected but modeſt Wife, Do you think that ever I intended to meddle with no more than one Woman? No, no, I never promis'd any ſuch Thing; if I did I never intended to keep to it, then he turns and ſings a ſcandalous Song out of *Rocheſter*, too groſs to repeat:

But to live with her all a Man's Life,
Till ſhe grows —— ——
Good faith, Mr. Parſon, *I thank you for that,*
I thank ye for that.

And whence comes this Contempt? I ſay, it does not proceed ſo much from the Wickedneſs, as from the Ignorance of the Age; Ignorance of the real Felicity of their very Kind; how all that can be called happy in the Life of Man, is ſumm'd up in the ſtate of Marriage; that it is the Center to which all the leſſer Delights of Life tend, as a Point in the Circle; that, in ſhort, all the extraordinary Enjoyments of Life are temporary and trifling, and conſiſt chiefly in the ſtrange and uncouth Pleaſure

ſure which, ſome Men ſay, they find in doing what they ought not to do; which, at beſt, laſts but till they are wiſe, and learn to know what it is to repent. But the Pleaſure of a married State conſiſts wholly in the Beauty of the Union, the ſharing Comforts, the doubling all Enjoyments; 'tis the Settlement of Life; the Ship is always in a Storm till it finds this ſafe Road, and here it comes to an Anchor: 'Tis the want of a taſte of Life makes Men deſpiſe that Part of it which Heaven at firſt conſtituted to compleat the Happineſs of his Creatures.

To argue againſt Marriage, becauſe ſo many Matches are unhappy, and ſo few exemplify the Caſe as it ought to be, is only arguing the Ignorance and Corruption of Mankind, which as it is the Cauſe, ſo it is fully diſcovered by this unhappy Conſequence. Did Men expect Happineſs in a married Condition, they would Begin and End it after another manner, prepare for it beforehand with more nicety, and take much greater Thought about it before they engaged in it.

POLITICK Matches are Weddings for Princes, and for Perſons of high Birth, where the meer Intereſts of the Families are the Conſideration of the Alliance, and where it is not eſſential to the Match, whether the Perſons love one another or no, at leaſt not ſo eſſential as in Perſons of a meaner degree.

BUT as the Perſons of a lower Station are, generally ſpeaking, much more happy in their Marrriages, than Princes and Perſons of Diſtinction; ſo I take much of it, if not all of it, to conſiſt in the Advantage they have to chooſe and refuſe.

MARRIAGES of Princes and Perſons of Rank, are rather Leagues and Treaties of Alliance and Confederacy than Weddings, and they are tranſacted accordingly; the Lady is courted at a Diſtance, viewed in Effigy by her Picture ſet with Diamonds, contracted by Envoys Extraordinary, married by Proxy, and then travels a thouſand Miles perhaps, or ſomething leſs, to find out her Husband.

THUS indeed *Abraham* ſent the Steward of his Houſhold to fetch his Son *Iſaac* a Wife, about three or four hundred Miles off, and ſhe came with the Meſſenger: But the Caſe was plain there; *Rebecca* ſaw the viſible Finger of GOD in it, and the Words of *Laban* her Brother, though himſelf an Idolater, confeſſed it, *Gen.* xxiv. 50. *then Laban and Bethuel anſwered, and ſaid, the thing proceedeth from the* LORD, *we cannot ſpeak unto thee bad or good*; and upon this Foundation the Lady ventured to go with the Meſſenger.

BUT yet even *Rebeccah* herſelf, when ſhe acted the like Part for her Son, and deſired to take a Wife for *Jacob* from the ſame Country; ſhe ſent no Servant of the Errand, but made him go in Perſon, and chooſe for himſelf, and he did ſo, and pitched upon his well-favoured beautiful *Rachel*, had not *Laban* cheated him, and laid a blear-eyed *Leah* in her Place.

AS Marriage is a ſtate of Life in which ſo much of humane Felicity is really placed, and in which Men may be ſo compleatly happy or miſerable, it ſeems to me the moſt rational thing in the World, that the Parties themſelves, and them alone, ſhould give the laſt Strokes to its Concluſion; that they only ſhould be left to determine it, and that with all poſſible Freedom,

that

that they might be able to ſay to one another, and that with the utmoſt Sincerity, at reciting the Office of Matrimony, not *I take thee*, but *I chooſe thee*; thou art my Choice; that the Man may be able to ſay, not only ſhe is the Wife of my Youth, but ſhe is the Wife of my Affection; and the Woman the ſame.

How little is this which is the eſſential Part underſtood in the World, how little of Love is there to be found in Matrimony, as 'tis now managed; and what is the Conſequence but unfaithful performing the Marriage Covenants; diſloyalty, breach of Faith and Honour, and the worſt Sort of Perjury on both Sides? for as the Marriage Covenant is a ſolemn Oath, and perhaps the moſt ſolemn of all Engagements upon Earth, ſo breaking it is the worſt of Perjury, and ought indeed to be puniſhed as ſuch.

Where there is no Pre-engagement of the Affection before Marriage, what can be expected after it? And what do we find comes after it, but *at beſt* continued Jars, Quarrellings, Scolding, and perhaps Fighting? never to be abated, never to be altered, no not by length of Time, not forty Years wedlock has been ſufficient to tire out the jangling, ill-matched Tempers; but the Evil takes Root with Time, till the Hatred grows riveted, and becomes natural, they even die with the perpetual Diſguſt upon them, and carry their Feuds, as it were, along with them to the Grave, as if they reſolved to renew the Strife in the next World.

It was a miſerable Example of this which a near Relation of mine was an Eye-witneſs to in the Town of *Sherborn* in *Dorſetſhire*, or very

near it. A Man and his Wife had lived a wretched, continued Life of Contention for almoſt fifty Years; at length the Woman fell ſick and died; while ſhe lay on her Death-bed her Husband came up into the Chamber to ſee her, as a good Husband ought; the Woman fretful, though ſick, found fault with him upon ſome Occaſion of no great moment, and grew angry. Pray, my Dear, ſays the Man, don't quarrel to your laſt Moment. The Woman flew into a Paſſion that he ſhould ſuggeſt it was her laſt Moment, which, ſhe ſaid, *he did not know.* This put the Man into a Paſſion too, and he ſaid, *raſhly enough*, that if it was not her laſt Moment he wiſhed it was, or it would be happy for him if it was, or to that purpoſe. What! ſays ſhe, do you Inſult me with that, depend upon it you ſhall be at no Quiet on that Account, for if ever the Dead can come to the Quick, I'll be with thee again.

WHETHER ſhe kept her Word with him or no, I know not; but 'tis certain ſhe died in two or three Days after, nor did the Man venture to go up to viſit her any more. This was indeed carrying on what we may call an eternal Feud; it was a mortal Breach indeed, for nothing ever cur'd it, and yet the Couple were not ſo exaſperated againſt one another, but that they lived together, were People of good Subſtance, and ſome Senſe, and even too much Wit; but married, it ſeems, without the grand conſtituting Article called mutual Affection, which is indeed, in my Opinion, the eſſential Part of the Contract; the Woman profeſs'd ſhe never loved him, and yet ſhe married him; the Man declared he never asked her to love him, or cared one Farthing whether ſhe did or no,

ſo

ſo he had but her Money, which was, it ſeems, what he took her for. Now, was this Matrimony? No, no, it might be Marriage, but I deny that it was Matrimony; here was nothing of *GOD's holy Ordinance*, or taking one another according to that Ordinance; it was all a contradiction of the main Deſign; in ſhort, it was a ſomething that wants a Name; and what can be ſaid to contradict me if I ſhould call it a *Matrimonial Whoredom?*

WELL might this Couple anſwer or ſay after the Parſon, I *N.* TAKE thee *N.* But they could never have been married if the Office had run, I *N.* chooſe thee *N.* out of my ſincere Affection to thee, and for that Reaſon take thee, *&c.* What would have become of us all if this had been the ſolemn Part or Oath of the Marriage Covenant, and that it had been taken upon Pain of Perjury? How few are there that would dare to be married upon that Foot?

SOME are of the Opinion, prudential Matches, as they call them, are beſt. They tell us, 'tis the Parents buſineſs to chooſe Wives for their Sons, and Husbands for their Daughters; that let them be tied together firſt, they will toy together till they love afterwards; that Property begets Affection, and that if all other Things hit, they may run the riſque of the Love with leſs inconvenience.

BUT I muſt enter my Proteſt here: I think they that make a Toy of the Affection, will make a Toy of the Matrimony; they ſeem to know little of the Miſery of thoſe Matches who think they are to be toyed into Love after Conſummation: how often are they cloyed with one another's Company before the Affection comes in? How little Force has the ſport of Mar-

riage, (ſo a wiſe Favourer of thoſe prudential Matches was pleaſed to call it) in it to contract Affection? I have ſeen enough of it, to make me venture ſaying, there is not One in Ten of thoſe Kinds of Marriages that ſucceeds.

Nor is the Surface-Love, which takes ſo much in the World at this time, any part of the pure, the ſolid, the rivetted Affection, which, I inſiſt, is ſo eſſential to the Felicity of a married Life. Where is the Union of the whole Deſire, or even of the Soul of Deſire, that which Mr. *Milton* ſo very nobly expatiates upon from *Adam*'s Words, *They ſhall be one Fleſh*, Gen. xi. 24.

"*And they ſhall be one Fleſh, one Heart, one Soul.*

Is this to be obtained after Marriage, and that Marriage made perhaps by the choice and at the imperious arbitrary Command of Superiors? If not, as indeed I think it not rational to imagine, is it ſo ſlight a Matter, and of ſo little Conſequence, as that Matrimony ſhould be ventured on without a due Proviſion for ſuch a Union? Certainly, if any Action of Life is of Conſequence, 'tis that which determines the Man for Happineſs or Miſery: And ſuch is this of Matrimony; for I think I may affirm, Marriage without Love, is the compleateſt Miſery in Life. Beſides, I muſt ſay, it is to me utterly unlawful, and entails a Curſe upon the Perſons, as being wilfully perjured, invoking the Name of God to a Falſhood, which is one of the moſt provoking Crimes that Mankind can commit. He or ſhe who, with that ſlight and ſuperficial Affection, ventures into the matrimonial Vow, are to me little more than legal

Proſti-

Proſtitutes: Political Views may make a Marriage, but, in the Senſe of GOD and Nature, 'tis my Opinion they make no Matrimony.

NOR does all this outſide, skin-deep Affection, which ſuch Matches at firſt appear with, protect them againſt the Deficiencies of their own Tempers, and the Eruptions of their Paſſion; it fortifies none againſt Family-Breaches, ſupplies no Forces againſt the Attacks of the Paſſions, and the Unkindneſſes which innumerable Circumſtances introduce in the ſubſequent Conduct of both Parties.

THESE Matches indeed generally produce a great ſhow of Affection, and the Fondneſs of the Honey-Moon hangs about them a great while, on ſome more, ſome leſs. This I call the Pageantry of Matrimony, and the Cavalcade of Love. But the Strife breaks out inſenſibly; the Contention, the Contradiction, and all the little Thwartings and Waſpiſhneſſes, which lay the Foundation of eternal Diſcord; theſe all, like Weeds, grow and ſpread under the decaying Plant called Love, till at laſt they check and ſmother it entirely, and leave the Family a kind of Hell in Miniature.

A late Poet expreſſes himſelf upon this Subject with great Elegancy and Affluence of Wit; whether he ſpake feelingly or not, I cannot ſay:

Thus a ſeeming happy Pair,
Who Hymen's *early Fetters wear;*
In Publick fond as Turtles are.

The unwed with Envy their Careſſes view,
But, Oh! what would the amaz'd Beholders do?
If as they ſee their open Loves, their private
Feuds they knew.

And whence proceeds all this, and ten thouſand times more than Heart can conceive, or Pen ſet down, but from the want of a ſincere rivetted Affection between them before Matrimony? The Man that marries without it muſt be a Knave; the Woman that marries without it muſt be a Fool; and let me not give hard Words neither, without a ſufficient Authority for it; but I'll make it out immediately.

I ſay, that Man muſt be *a Knave:* No honeſt Man will promiſe and engage, nay, ſwear to do a Thing, which he is fully reſolved not to do; or which he is not ſure he is able to perform, and does not ſincerely intend to perform.

In the Terms of the Marriage Vow, the Miniſter asks the Man theſe conciſe Queſtions:

Wilt thou have this Woman to be thy wedded *Wife?* He anſwers, *I Will.*

Wilt thou love her? *I Will.*

Wilt thou live with her? *I Will.*

The Interrogation *Wilt thou*, is underſtood as much as if the Miniſter repeated it every time; and though he anſwers with but one *I Will*, 'tis as effectually underſtood to mean a particular Anſwer to every Interrogation, as if it was repeated to them all, and the meaning is the ſame; the Man can by no means come off of it; no, nor the Woman either, for her Engagement is equally firm and binding.

This *I Will* is not only a Promiſe obligatory, a ſolemn Engagement and Vow, but 'tis done under the Sanction of Religion, and of an Ordinance of God; it is a ſacred *Oath*, 'tis what the Scripture calls the *Oath of* God, and the married Man may juſtly ſay, the *Oath of* God

is upon him; in ſhort, every time he ſays, *I Will*, 'tis the ſame thing, pardon the Expreſſion, as to ſay, BY GOD I WILL. He that takes this ſolemn Oath, without being ſure he can ſincerely love the Woman, and ſo perform the Oath, muſt be a Knave, he cannot be an honeſt Man; And how can he be certain, if he did not really and ſincerely love her before? I think the Caſe is plain, and anſwers for it ſelf.

AGAIN, take the Woman's Obligation; her Anſwers are the ſame to Queſtions not much differing; and when the Queſtions are ſumm'd up, (I need not repeat them here) ſhe anſwers, and ſays, or, if you will, ſhe anſwers and ſwears, as above,

I Will.

YOU will! What will you do, Madam? Will you live with a Man, and lie with a Man you don't love? As I ſaid before, that ſuch a Lady muſt be *a Fool*, I ſay now 'tis worſe; 'tis but a kind of legal Proſtitution, in the plain *Engliſh* of it, too groſs and wicked to expreſs. We muſt not ſay ſhe is a *Whore*, becauſe the Law makes it a literal Contract and Marriage. But GOD forbid I ſhould ever ſay 'twill paſs for Matrimony in Heaven; the young Lady, in ſhort, is willing, or has a mind, or deſires, (call it what you pleaſe) to lie with a Man; and ſhe takes a Fellow that is juſt in the ſame Condition, under the Influence of ſome lewd Appetite, and he deſires to lie with a Woman. They are both willing to gratify their vitious Part in the formality of a legal Appointment, and ſo they agree to marry in form, and they are called Man and Wife; as ſuch ſhe throws off the Mask of Modeſty, goes into the naked Bed to him, or

ſuffers him to come to Bed to her; and as they came together upon the meer Principles of Deſire, as above, ſo they act the ſeveral Exceſſes, and all the conjugal Madneſſes, Chamberings and Wantonneſſes, mentioned or pointed at above, and all this while not one Ounce of Affection, not a Grain of original, chaſt, and rivetted Love, the Glory of a Chriſtian Matrimony, and the eſſential Happineſs of Life, is to be found between them.

Is this Matrimony! Is this a Marriage made in Heaven! Is this being joined together according to GOD's holy Ordinance! Forbid it, O Heaven! that I ſhould call it by that honourable and religious Title: On the contrary, it merits, if I may be allowed to give my Judgment, nothing leſs or more than the Title of a Matrimonial Whoredom, or, at leaſt, of a Matrimonial Proſtitution.

IT would make a Story too long for the preſent Work, and a little too groſs for my reſolved Way of writing; if I ſhould enter into a Deſcription of the conjugal Converſation of two Perſons, coming together upon this Foot; *that is to ſay*, of meer Nature, and the promptings of the Sexes, without any previous and perſonal Affection; I ſay, to deſcribe the manner of their Converſation after the firſt Principles of their Conjunction are evaporated or exhaled, after the Fire is out, and the combuſtible Matter that kindled it is conſumed; when the Vapour is exhaled, the airy Part ſpent and evaporated, and the humid Part fully condenſed; how coldly they meet? How they look at one another, as a ſurfeited, cloyed Stomach reliſhes a full-ſpread Table? How they nauſeate one another as a ſick Body that is

gorged

gorged with Phyſick, or a conſumptive Perſon ſick of his Cordials.

How their very Mirth is dull and inſipid, and they are ſo far from diverting one another, that their Happineſs conſiſts very unhappily in being as much abſent from one another as they can. Unwarily talking once to a Gentlewoman of my particular Acquaintance, whoſe Circumſtances in Matrimony, tho' very good, have yet a Defect of this kind at the Bottom. Madam, *ſaid I*, you are very happy in ſo kind a Husband, ſo tender, ſo obliging; pray let us have his Company; the Gentleman was but in the next Room; and I was for calling him in. *Let him alone*, ſays ſhe very coldly, *let him alone, you han't ſo much of his Company as I have*; I had rather be without him; he would have made any Woman in *England* a good Husband but me.

Why Madam, ſaid I, does not he make you a good Husband? We are all of Opinion he is an extraordinary good Husband. I don't know, *ſays ſhe*, it may be I an't ſo good a Wife as I ſhould be. O Madam, ſaid I, don't ſay ſo; I believe you are a very good Wife. Indeed, ſays ſhe, I an't ſo good a Wife as I ſhould be; we married young, and the main Ingredient was wanting: We did as we were bid, but we were never troubled much with the Thing called LOVE; and I find, by ſad Experience, Wedlock is a miſerable Thing without it.

Why, Madam, ſays I, your Circumſtances are good, and you live very eaſy on both Sides.

That's true, ſaid ſhe; but I tell you, the main Ingredient is wanting. I never lov'd him; and I always thought he never could love me; for indeed, I never did go about to

oblige

oblige him, becauſe I had never any real Value for him.

THAT's a very unhappy Caſe indeed, Madam, ſaid I.

So unhappy, ſays ſhe, that I would never adviſe any Body to marry without they know on both Sides, how things ſtand as to Love; for 'tis all nothing but a Banter to talk of Happineſs without it; they that don't love before they marry, will never be happy when they are married.

BUT, Madam, you have been long married, ſaid I; methinks kind and good Uſage on both Sides ſhould have made Love by this time.

I don't know how it may do in other Folks, *ſays ſhe*, but 'tis not ſo with me; Mr. *W*—— is as kind and tender of me as I can deſire, and yet I don't know what ails me, I never did, and I never can love him; it won't do; I would adviſe no Body to marry before they Love; let them depend upon it, if they don't Love before-hand they will never love afterward; it is not to be done; I have found it by ſad Experience.

WHY, Madam, ſays I, the World thinks you are a mighty happy Couple.

WHY then we have cheated the World, *ſays ſhe*, as we did one another; for, I can aſſure you, as I ſpeak to you in Confidence, we are a very unhappy Couple.

WHY, Madam, you don't Quarrel, *ſays I.*

NO, ſays ſhe, never; good Manners, and good Breeding keep us from that: But what are all thoſe Negatives to make a Couple happy? There's no Happineſs without Love, and that on both Sides. Oh! ſays ſhe with a Sigh, and ſo concluded the Diſcourſe, let no Body marry and come together without Love; 'tis nothing

but

but what is not fit to name without it; 'tis all ſcandalous and ſhameful; and ſo we called up other Diſcourſe; for I had enough of it, and the Lady fell into Tears, and yet ſhe confeſs'd all the Fault was her own too.

And what generally ſpeaking is the End of ſuch prepoſterous Conjunctions as this was, but a Birth of Monſters? Pardon me, I don't mean that the Children born between them ſhall be Monſters in ſhape, imperfect, unfiniſh'd, wanting their Limbs, or with more Limbs than Nature directs, as in many monſtrous Births is the Caſe; though I could ſay ſome pertinent Things upon that Subject too, if the Age could bear it: But my meaning is, theſe Conjunctions generally break out in monſtrous Conſequences; Family Confuſions, violent Contentions, unſufferable Paſſions, raging at one another in vile Language, Quarrels, Feuds, Fightings, or at leaſt Inſultings of one another; in all which they act Furious, as in their original Guſts of another kind, reproaching themſelves with that very criminal Part which brought them together, upbraiding one another with the very Things which threw them precipitantly into one another's Arms, from whence proceeded the Ruin they bear. Theſe, and a thouſand monſtrous Paſſions, ungoverned like the Fire of their early, blind and haſty Deſires, are the Effects of that prepoſterous Matrimony that is contracted upon ſuch Foundations as theſe.

How is it poſſible any thing but this, or ſuch as this, can be the Iſſue, ſince when the firſt Deſires are gratified, Diſlikes and Averſions, hateful Regret and Repentings, as naturally ſucceed ſuch corrupt and half-born Love;

Love; as Hatred ſucceeded the ſame kind of Affection in *Ammon*, when he had raviſhed his Siſter, and which made him, *as it were*, kick her down Stairs.

A true Affection can never be the Product of a vitious Inclination, any more than an evil Tree can bring forth good Fruit, 'tis contrary to the Nature of the Work; a chaſt, affectionate Embrace is quite another Thing; the one is from Heaven formed in the Soul for the good of Mankind, by the glorious Hand of a beneficent Power, and directed for the Propagation of a chaſt and virtuous Breed, fitted with inbred original Modeſty and Principles of Virtue, as it were, convey'd by Blood to the Honour of the very Ordinance of Matrimony it ſelf, and of the primitive Inſtitution of it in Paradiſe: Shall we conſtitute a vitious or vitiated Deſire in the room of Love, and a corrupt Combination of two enflamed Pieces of Pollution under the ſhelter of legal Forms, and call this Matrimony? It can produce nothing but Miſchief and Confuſion, the Nature of the Thing dictates no other.

To ſay Love is not eſſential to the Form of a Marriage, is true; but to ſay it is not eſſential to the Felicity of a married State, and conſequently to that which I call Matrimony, is not true; and you may as truly ſay, that Peace is not eſſential to the good of a Family; as that the Harmony and Conjunction of Souls are not eſſential to the Happineſs of the Perſons joyn'd together.

If the Man or Woman that is to marry do not value whether they are Happy or no, or whether they live with the Perſon they are to marry in a ſtate of War or Peace, always Jarring,

ring, Fighting and Contending, or always Agreeing, Uniting and Joyning in their Deſires and Deſigns: If it is indifferent whether they are as Doves always brooding under one another's Wings, or *Serpents* hiſſing at and ſtinging one another, ſuch may marry *Blindfold*, and expect the Conſequences; ſuch a Woman may take a Man as the *Sow* takes the *Boar* in her Seaſon, meerly to raiſe a Litter, meerly to gratify her brutal Part; and when that is gratify'd, and he or ſhe perhaps ſurfeited with the Perſon, may run away to an adulterous Bargain with another, for the meer guſt of Variety, as is often the Caſe; In ſhort, what is Marrying, and what is the meeting of the Sexes, where Love and an original Affection is not concerned? 'tis too wicked to mention, too vile to name; to deſcribe it would run me into the worſt Sort of Levity; and I muſt talk as vitiouſly as they act that do ſo.

CONCEIVE of it then in the groſſeſt Terms you can, in Terms ſuited to the beaſtly Part, in Terms fitted to give your Thoughts the greateſt Diſguſt, and to fill you with Deteſtation; for, in a word, there is nothing of Decency or Modeſty, nothing Chaſt or Virtuous, can be ſaid about it. It is true, every Body that does marry in this manner does not conſult the Reaſon of the thing, and do not perhaps conſider what they are doing.

THEY do not look into the Scandal of it, or weigh the Conſequences; they deſire a Man; that is indeed the Fact; 'tis in the Nature of the Thing, and cannot be denied: But the Lady does not conſider what Conſequences attend its being deſired in ſuch a manner; ſhe takes the Thing as it appears; the Man offers

to

to her upon honourable Terms, as they are corruptly called, that is, he will marry her; ſhe neither enquires of her ſelf whether he is the Man of her Choice, whether ſhe loves him, and upon what Reaſon and Foundation the Love ſubſiſts, whether upon his Perſon as a Man, or his Merit as a Man of Virtue and Senſe. But ſhe ignorantly paſſes over theſe Things, and does not ſee that ſhe lies open to all the Cenſure, which, I ſay, is juſtly due to ſuch a kind of Matrimony.

This is ſaying as much in her Favour as the Caſe will admit, as much as indeed it is poſſible to ſay for her: But let her ſtrip the Caſe naked of all the falſe Gloſſes which 'tis perhaps covered with, and then look upon it; or let her look into it after a Year or two, worn out in the odd, uncouth, retrograde Wedlock that ſhe is engaged in, and then ſhe will ſee with other Eyes; then ſhe'll ſee ſhe wedded a worthleſs, ſenſeleſs, vain and empty ſhadow of a Man, in gratification of the Humour which ſhe was at that time in for a Bedfellow; that ſhe has the Man, and no more, and that now all the reſt is wanting; that ſhe has the Man but not the Husband, not the Companion, not the obliging, affectionate Relative that ſhe ought to have looked for, and to have fixed her Choice upon; and what bitter Reproaches does ſhe load her ſelf with when ſhe ſees her ſelf in the Arms of a Fool inſtead of a Man of Senſe; of a Brute and a Boar inſtead of a Man of Breeding and Behavour; of a Churl and a Fury inſtead of a Man of Humour and Temper; and all this occaſioned by her following blindly and raſhly that young wanton Inclination, which ſhe knew not how to govern.

This

THIS is treating the Crime with tenderneſs, and the Criminal with pity, that muſt be confeſs'd, and I am very willing to do ſo in Compaſſion to human Infirmity. But when all that is done, I muſt be allowed to ſay, the Fact deſerves the ſevereſt Reflection, let the Ignorance or Raſhneſs, or whatever other Infirmity of the Perſons, be pleaded in their Excuſe.

IT may be farther ſuggeſted, that ſometimes theſe unhappy Conſequences do not follow, or, if you pleaſe, it is not always ſo bad. But this argues nothing in favour of the falſe Step taken, or the groſs Conduct ſpoken of. Providence may, in Compaſſion to the Infirmities of his Creatures, deal with them better than they deſerve, and may mercifully ſpare the Puniſhments which they ought to expect; but this Mercy is far from a Reaſon why they ſhould offend; on the contrary, it is the Reaſon why they ſhould not.

ON the other hand: Now view but the Felicity of a married Couple, engaged before Marriage, by a mutual, a ſincere, and well-grounded Affection; who Love, and know why they do ſo; love upon the ſolid Foundation of real Merit, perſonal Virtue, ſimilitude of Tempers, mutual Delights; that ſee good Senſe, good Humour, Wit, and agreeable Temper in one another, and know it when they ſee it, and how to judge of it; that make each the Object of a reciprocal Choice, and fix all the View of their future Felicity in the Poſſeſſion of the Perſon ſo loved; whoſe Affection is founded in Honour and Virtue, their Intentions modeſt, their Deſires chaſt, and their Deſigns equally ſincere.

When theſe come together, there's Matrimony in its Perfection; if they marry, they can anſwer the Miniſter, when he asks them, Will you love him? Will you love her? The Man can ſay, I will, becauſe I do; I will, and ſhe is aſſured I will; I will, for ſhe highly merits all my Affection.

It would call for a Volume, not a Page, to deſcribe the Happineſs of this Couple. Poſſeſſion does not leſſen, but highten their Enjoyments; the Flame does not exhauſt it ſelf by burning, but encreaſes by its continuance; 'tis young in its remoteſt Age; Time makes no Abatement; they are never ſurfeited, never ſatiated; they enjoy all the Delights of Love without the criminal Exceſſes; Modeſty and Decency guide their Actions, and ſet Bounds, not only to their Motions, but to their Deſires; and, as Mr. *Milton* emphatically expreſſes it:

" ——— *Shall to his Wife adhere,*
" *And they ſhall be one Fleſh, one Heart, one Soul.*
Milt. Par. lib. 8. fol. 214.

Nothing criminal can creep in between, or among the Pleaſures they enjoy; their Delights are full, yet they are chaſt, temperate, conſtant, and, in a word, durable.

Their Children are like their Parents, as Streams are from Fountains, formed in the Mould of Virtue and Modeſty; not Furies and little Devils, that partake of the Rage they were form'd in, with their Blood boiling before it comes to the conſiſtency of its due Vigour; but they hand down Virtue to their Poſterity by the due Courſe of Nature, and the Conſequence

quence of due Calmneſs and Serenity in their own Spirits; for it is certain, that Humour and Temper deſcend in the Line of Families as well as Diſeaſes and Diſtemper; 'tis a juſt Encouragement to Virtue that it is ſo, and 'tis juſt to let ſuch know it for the Encouragement of their good Conduct.

How bleſt is the Houſe where ſuch a Couple inhabit? and all this Difference flows meerly from this one Branch, *viz.* Love before Marriage; Love is the conſtituting Quality of their Matrimony, the Reaſon of it, the Foundation on which it was built, and the Support of it after it was built. Such Families are happy by the meer natural Conſequence of Life; their Tempers have nothing in them to form any Diſcord or Strife from; they cannot Differ, Contend, Rage, Quarrel, Reflect, Reproach, Provoke, it is not in them; Nature has no ſuch thwart Lines drawn over their Conſtitution; they are united in Good, and can never be united in Evil too; theſe Contraries would not illuſtrate, but deſtroy one another; in a word, they are all Love, and becauſe they are all Love, therefore their Behaviour is all Peace; the Calm is in the Soul, and when it is ſo, there can never be a Storm in the Mind; Love is not in them a Paſſion but a Quality; 'tis rooted and riveted in their very Beings, they have a Diſpoſition to it in their very Nature.

This being a ſettled Principle in them, both natural and habitual, it comes of courſe to exert it ſelf in the Article of Matrimony. 1. They reſolve not to marry but where they are ſure and fully ſatisfy'd they can Love, that is to ſay, that as they reſolve it to be a Duty, ſo they reſolve to practice it. 2. In order to this,

Prudence directs them to reject every Offer where Love does not concur with the other Circumſtances, and make the Perſon perfectly not agreeable only, but the Object of their ſincere and compleat Affection, and that upon good Foundations too.

When theſe Things happen, then they marry; if the Perſon thus marry'd meets with a Diſappointment, as how often is the ſincereſt Affection abuſed, be it that the Lady marries a bad Husband, is miſtaken in the Object, fixes her Mind upon an unworthy Fellow that feigned Love, and Honour, and Vertue, in his Addreſſes, and proves a Hypocrite in them all; what is the Conſequence? She is made miſerable indeed, and wretchedly ſo; But we do not ſee the Houſe made a *Bedlam*; it is not Fire on one Side and Tinder on the other; it is not Sulphur and Nitre, which meeting makes Thunder; the Brute behaves as Brutes will; but the poor Lady mourns, ſees her ſelf made miſerable by the Man ſhe loves; bears it as Chriſtians bear remedileſs Sorrows, perhaps pines under it and dies, as is the fate of many a faithful, tender, affectionate Wife: And 'tis the ſame thing in the Man, he takes a Lady, in appearance good; ſhe is to him the Wife of his Youth, of his Affection, of his firſt and pureſt Love, whom he made his Choice before Marriage, and places his Delight in afterward: But as none can ſee the Inſide and Soul of the Object, ſhe proves a Piece of Froth and Vanity; is idle, luxurious, expenſive, thoughtleſs in her Affairs, cold and indifferent in her Affection, and, at laſt, looſe and light; and, in a word, any thing, or every thing, that is fooliſh and wicked.

It is not eaſy to deſcribe the anguiſh of his Soul at the diſappointment: He had fixed his Love with a firm and riveted Force as a wiſe Man would and ought, long before he married her, nay, perhaps before he courted her; he had choſen her from the beautiful, the wealthy, the virtuous, and the good-humoured, among whom his Circumſtances being good, he had room to chooſe.

As he loved before Marriage, he reſolved to love her afterwards, becauſe he was ſure he ſhould; and thus he reſolved to make her happy, and make himſelf happy, in having her. But how is he diſappointed when he finds a Traitor in his Boſom, a Fury in his Bed, a Serpent in his Arms, that neither loves, values or regards him? That, after a few Years, or perhaps Days, forgets all her Matrimonial Vows, the ſtrongeſt Ties of the ſolemneſt Oath; thinks of nothing but Pleaſure and Folly, deſpiſes the Entreaties of her Husband, and at laſt himſelf, as a Husband; and, it may be, cloſes all with running away from him, or with ruining him, breaking both his Heart and his Fortunes together.

These are ſome of the Diſaſters where the Love is on one Side without the other. What muſt then be the Conſequences where it is of neither Side? How miſerable, how diſtracted a Family does it make! And in what wretched Doings does it frequently End? To marry without Affection! It ſeems to be like two Bulls chained together, that being tied ſo cloſe as that they cannot gore and kill one another, yet are always ſtriving to do it, wiſhing to do it; and, if they break the Bonds, never fail to bring it to paſs.

I cannot think, and have ſo many Reaſons for my Opinion, I believe I ſhall never alter it; I ſay, I cannot think the Marriage can be lawful where there was not a reſolved ſettled Affection, ſincerely embraced before the Matrimony was contracted. I will not follow Mr. *Milton*, and carry it up to this, that it may be diſſolved again upon that ſingle Account: No, no, I ſhall open no Doors to the vitiated Wiſhes of the Times; where Men would have Marriage be a ſtated Contract; where as the Parties agreement made the Bargain, ſo the ſame mutual Agreement might diſſolve it; where as inſincere Love joined them, a ſincere and perfect Hatred ſhould part them again. This would fill the World with Confuſion, would pollute the Ordinance of Matrimony inſtead of keeping it ſacred as GOD's holy Ordinance; 'twould make Marriage a Stale, a Convenience, to gratify the ſenſual Part, and to be made uſe of as a thing not to be named; and when that worſt Part of the Affections was ſatiated, the Parties be left to pleaſe and gratify their wicked Appetite with Variety.

THIS is not talking like Chriſtians, or like Men of Virtue, no, not like Men guided by human Prudence, or by civil Polity, much leſs Reaſon; for this would corrupt the Blood of Families, level Mankind with one another, confound Order, and, in a word, would fill the World with Whoredom.

NO, no; if you will ruſh like the Horſe into the Battle; if you will be mad, and follow raſhly, and without Conſideration, the raging heat of corrupt Inclination only, and go hoodwinked and blinded, you muſt take the Conſequences to your ſelves; if you will wed without

out Affection, you muſt be content to live without Affection; if you come madly together, you muſt expect to live madly together; as King *Charles* ſaid to his Brother, the Duke of *York*, when he had married the Lord Chancellor's Daughter in private, and would have diſowned her in publick, you muſt *Drink as you Brew*; in ſhort, the Bond is too ſacred to be broken at pleaſure; the Chain too ſtrong for the two Bulls to break; as you are once bound you muſt remain in Bonds; once in *Algier*, and ever a Slave; nothing releaſes you but a Redemption by Death, on one Side or other.

How fooliſh then, as well as wicked and unlawful, is it to marry before you love? To ruſh into a ſtate of irrecoverable Life without the only Article that can make it tolerable? They that marry without Affection go to Sea without a Rudder; launch into the moſt dangerous Ocean without a Pilot, and without a Compaſs: Love is the only Pilot of a married State; without it there is nothing but Danger in the Attempt, nothing but Ruin in the Conſequence.

The dirty Part of it I have mentioned; and I ſtill inſiſt upon it, that it is not a Matrimony of a right kind; to me it is no Matrimony at all, but a corrupt, raſh, hot-headed (and worſe) Bargain, made to gratify the worſt Part of the Man or Woman, to pleaſe the groſſeſt Part of his Conſtitution, and for nothing elſe. Let a modeſt Woman, *if ſuch ſhe can be*, ſtand forth, and anſwer this one ſhort Queſtion:

Pray, Madam, what do you marry this Gentleman for?

She cannot ſay, ſhe marries him to take care of her Affairs, as is generally the Plea of

the young forward Widows, for ſhe is a maiden Lady, and has no Affairs.

SHE cannot ſay, ſhe marries for Maintenance, for ſhe is rich, and has a plentiful Eſtate.

SHE cannot ſay, ſhe marries for Affection, for ſhe declares ſhe don't love him.

SHE cannot ſay, 'tis to have Children, for ſhe ſays ſomething elſe to that, of which our next Chapter ſhall ſpeak more fully.

PRAY then, what do you marry this Man for? Her Anſwer, if ſhe will ſpeak Truth, muſt be this: Truly, becauſe I want to lie with a Man. Horrid Plea! Is this a juſt Reaſon for Matrimony! And can it be honeſtly called Matrimony; whatever it may be called in the Senſe of legal Forms, can it be called ſo in the Senſe of Conſcience and of Honour? Is it not much more proper to ſay, 'tis a Matrimonial Whoredom?

I ſee but one Anſwer that can be given to this Argument, or be made a Plea for this kind of Matrimony, and this is a coarſe one for either Party, I confeſs; but much more ſo for the Ladies, *viz.* That Marriage is ſaid to be appointed to prevent Fornication; and that 'tis a Scripture direction to marry, rather than to burn. Let them that marry upon this Foundation acknowledge it then, and tell one another ſo before-hand, and ſee how the Tale will ſit upon the Tongue of a young Gentleman, when he courts a Lady, and begins to addreſs her thus:

MADAM, I have a great deſire to marry you.

PRAY Sir, *ſays ſhe*, what do you deſire me for? You don't love me, I hear.

WHY

WHY, no truly, *says he*, I can't say I have much love for you, or for any Body else.

WHY then do you marry, pray? *says she.*

WHY, Madam, to tell you the truth, *says he*, I want a Woman, and I am loth to go to a Whore; so I will supply my self in a lawful way.

THIS would be very Impudent, you'll say, it may be; but I must add, 'tis honest, and much honester, than to swear he loves her above all the World, damns himself over and over if he don't; tells her a thousand Lies to draw her in, and when he is married, tells her the Truth in a Brutish and insolent manner, that he never cared one Farthing for her; that he wanted a Woman, and took her for his Convenience; and that now he has had his fill of her, she would greatly oblige him if she would dispose of her self out of his way, offering her one of his Garters for the Occasion.

IT would lead me into the grand Error of Language, which I have profess'd to avoid, if I should pretend to give this wicked, vile Part, a full Delineation; 'tis difficult to express such a dirty Subject in clean Words; and therefore I avoid giving the Ladies the Anatomy of a Couple come together without a previous Affection; or the Discourses that pass between them when perhaps, one Side or other are disappointed in the grand Expectation. It would surfeit the Reader to hear a certain Tradesman's Lady call her Husband —— Dog, and ask him what he thinks she married him for? Nor should I mention so foul a Story, did not Mrs. —— —— give all her Neighbours leave to hear her say a thousand Things, in plainer *English*, to him every Day, of a grosser kind.

IF

If the Ladies will ſpeak, the Boys and Girls in the Street will never hold their Tongues. When the Secrets of the Bed-Chamber become no longer Secrets, and the Wife ſhall publiſh her own Shame, who can ſhe think will conceal it? When ſhe ceaſes to Bluſh, who will Bluſh for her?

But 'tis enough; let us touch this vile Part with as light a Stroke as poſſible, and you muſt be content to go without the modeſt Lady *S*——*B*——'s Story; as alſo the diverting Complaint of Madam *Arab.* —— with that of the new-married Alderman ——'s Lady, and ſeveral more of the diſcontented Part of this modeſt Town, unleſs you pleaſe to get an Account of them from their own Mouths, which they are moſt ready to do on all Occaſions, as publick as you pleaſe, Men, Boys and Midwives, being preſent.

This is the Effect of marrying without Affection, without a ſerious, preingaged Soul, without mutual and unfeigned Complaiſance and Delight one in another; in a word, this is what I call *Matrimonial Whoredom*; if I miſcal it, let me be convinced by the better Behaviour of the Perſons, that I ſlander the ſtate of Life thus entered into, and then I ſhall acknowledge my Error; and it cannot be reaſonably expected of me before.

CHAP.

CHAP. V.

Of Marrying, and then publickly profeſſing to deſire they may have no CHILDREN, *and of uſing Means phyſical or diabolical, to prevent Conception.*

THAT Matrimony was inſtituted for the regular Propagation of Kind, I have noted already, and need repeat no Part of it; I only add, that the preſent vitiated Humour of the Times has brought up our modern Wits to cavil at the Words *regular Propagation.* They will allow it to be proper for the Regularity; but not eſſential to the Propagation, and ſo they would have Matrimony be only taken for civil Regulation of Government, appointed meerly by humane Polity, and the Contrivance of Stateſmen, to keep the People in a kind of formal Subjection to Conſtitutions and Government, and to make the Lawyers Work, to order Inheritances and Succeſſions, as they think fit.

FOR, ſay they, in the Beginning it was not ſo; and then they bring us the Story of *Abraham* and his Maid *Hagar*, *Jacob* marrying two Siſters, and then lying with both their Maids, and the like. Theſe Examples, they ſay, prove that

Pro-

Propagation, being a general Work, ought not to be brought into Bondage, and under the Subjection of theſe Conſtitution-Regularities, but that Succeſſions and Inheritances ſhould be wholly Patriarchal, the Father dividing his Subſtance among his Children, as he thinks fit; and then they add Mr. *Dryden*, a leud Poet, upon that Subject:

" *When Man on many multiply'd his Kind,*
" *'Ere one to one was curſedly confin'd.*

If I was upon the Subject of *Poligamy* in this Chapter, I ſhould, perhaps ſeaſonably too, anſwer this corrupt Way of Reaſoning here; but it may come in its Place; at preſent my Thoughts and Applications are another Way.

The Laws of our Country, and the acknowledged Principles of the Chriſtian Religion which we profeſs, have united their Force to lay us under Subjection to this Part of Conſtitution-Government, *as thoſe Men call it*; and be it right or wrong in its own Nature, be it better or worſe in it ſelf, and in its Circumſtances, we are under this Regulation, born in the reach of it, the Laws of God and of our Country bind us to it, and there is no room to make that a Pretence; the Cavil can have no force among us in this Nation.

Let me explain a little upon this Subject, and if it be too grave, I ſhall be the ſhorter, but it is abſolutely neceſſary to be underſtood: It is plain, whatever Silence we may pretend the Scripture has ſhewn, our Laws have determined it to be fixed faſt upon us; no Man may have two Wives at a time here.

1. Be-

1. BECAUSE the Laws of the Land forbid it, and make it criminal.

2. BECAUSE both the Man and the Woman bind themſelves againſt it by mutual Agreement, and marry poſitively upon that Condition.

Firſt, THE Laws of the Land. Every Law is, as I may ſay, of our own making: Every Man is bound by the Laws of his Country, he is bound to the Obligation, that is, to obey and ſubject himſelf to them; and he conſents in the making to ſubmit to the Puniſhment in Caſe of a Breach of theſe Laws: The Parliament is a true Repreſentative of the whole Country; every Subject is preſent at the making every Law that paſſes, though not perſonally, yet he is preſent repreſentatively in his Repreſentative, and actually makes every Law that paſſes; he conſents to it, and ſubmits, or promiſes to ſubmit to it; and this makes his Puniſhment juſt and rational too, if he breaks the Law, becauſe he firſt yielded to be governed by it.

NOW the Laws of our Country are of two Kinds in this Caſe; the Common or Statute Law, and the Divine Law, which we call Conſcience; the firſt makes what we call Conſtitution, and is founded upon what our Legiſlature ſuppoſed to be the meaning and deſign of the Laws of GOD; for the legiſlative Authority of our Country never are intended to contradict either the Law of Nature or the Divine Law.

AS then the Laws of our Country enjoin it.

As theſe Laws of our Country are conſonant to, or at leaſt are ſuppoſed to be founded upon the Laws of GOD, and the Laws of Nature.

AND as we are all bound, as Members of the Conſtitution, to ſubmit to, and be governed by the Laws of our Country.

AND, laſtly, we are bound by the Laws of GOD, to obey the lawful Authority of that Government and Country we live under.

So by all theſe Obligations we are obliged againſt Poligamy, and it would be a ſinful Excurſion for us to come into it.

Secondly, Becauſe both the Man and the Woman bind themſelves againſt it by mutual Agreement, and marry poſitively upon that Condition.

WHAT we are mutually engaged by Contract to perform, and which it is lawful to perform, it is unlawful for us not to perform. It is a Vulgar, but well-founded Proverb or proverbial Saying, Every honeſt Man is as good as his Word. Certainly a mutual Compact is mutually obliging; nor can it be pretended, that there is any Force in it, for the Man knows he marries upon that Condition; if not, let him but tell his Wife he will, notwithſtanding his Agreement, marry another while ſhe is living; and let him ſee who will take him upon thoſe Terms; if the Lady conſents to it, that's another Caſe. I ſhall then ſay this only, (*viz.*) that he does not offend her; he commits no Breach, no Treſpaſs upon her; as to his diſobeying and breaking the Laws of GOD and of his Country; let him anſwer for that where thoſe Things are to be anſwered for: But as to

his

his Wife, he does her no Wrong, if he takes ten Wives together, becauſe ſhe conſented to it, and took him under the expreſs Condition.

THIS, I think, is a true ſtate of the Caſe, and confirms this Point; that let us pretend to what Excuſe we will for Poligamy, from the pretended Silence of the Scripture, yet we are effectually prohibited and fore-cloſed by the Laws of the Land, and, by our voluntary Conſent, expreſſed in the ſolemneſt of all Oath, the Marriage Contract.

BEING then under the Obligation of ſingle-handed Matrimony, let us talk of it as it lies, and go back to where we left off: This Matrimony is at leaſt the only, lawful, eſtabliſhed and regular Means of Propagation of the Species. All Births out of this Circle are, as it was in the old *Jewiſh* Conſtitution, out of GOD's Congregation, for a Baſtard was excluded to the fourth Generation; and all our Births *extra* Matrimonial, or, as the *Scots* call it, on *the wrong Side of the Blankets*, are ſpurious, illegitimate, and given up to the Reproach of Baſtardy, eſteemed Corrupt in Blood, and carry the Blot or Blend in the Eſcutcheon to the End of Time, ſo that the Brand is indelible; no Time, no Merit of Perſons, no Purchaſe of Honours or Titles, can wipe out the remembrance of it.

THIS then being the Caſe, I need not tell the Ladies that this is the only Way by which they are allowed, with Honour and Reputation, to bring forth Children; 'tis the only Protection to their Characters when they are with Child, *viz.* That they have a Father for it; that it was born in Wedlock; ſuch a young Lady is big with Child, there Scandal begins to open its Mouth: Well, what then, ſhe is married! There's

There's an immediate Anſwer that ſtops every body's Mouth; and the Virtue of the Lady is no more ſtruck at, nor can be; for 'tis the Road of Nature, joined with the direction and limitation of the Law, and that as well the Laws of GOD and Man; of which at large in its Place.

BUT how then comes it to paſs that People marry that would have no Offspring? And from what Principles do theſe People act who marry, and tell us, they hope they ſhall have no Children? This is to me one of the moſt unwarrantable and prepoſterous Things that I can think of in all the Articles of Matrimony; nor can I make out; if I were to ſet up to defend it, I ſay, I could not for my Life make it out, that there is the leaſt pretence in it to Honeſty, or to Modeſty, nay, I would not undertake to juſtify the Morality of it.

BUT let us firſt ſee if it can be reconciled to *Modeſty*; for that is the particular Point I am upon, and whether it does not come juſtly under the Reproach of the Matrimonial Whoredom that I am ſpeaking of.

IF you ſhould come to a Lady of the greateſt Modeſty and Virtue in the World, and put it cloſe to her upon any weighty Part of the Subject, as about Settlements, inheriting Eſtates, and the like, ſhe would not ſcruple, tho' perhaps with ſome little Reluctance, at that Kind of the Queſtion, that ſhe expects to have Children when the Gentlemen and ſhe comes together: Modeſty obliges the Lady to ſhun and avoid the Diſcourſe as much as ſhe can; but ſhe tacitly owns ſhe is to be underſtood ſo in the very Nature of the Thing; and if ſhe is talked to among her own Sex, where ſhe could be free, and they were ſo weak as to ask her ſuch a

Queſtion,

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Man did not pretend to marry; and ſo far he was in the right; his Conduct was congruous, and conſiſtent with it ſelf, and he was all of a Piece.

N. B. But then pray note, *by the way*, this Man married afterwards, and then he was ready to hang himſelf that he had no Children; that he was not like other Families; that he look'd like a Houſe that Heaven had blaſted; that others had Children enough, and ſome more than they could keep, but he that had a plentiful Fortune, a beautiful Woman to his Wife, and both of them in Health, and Years ſuitable, ſhould be barren.

After ſome time, that, as if to puniſh his unjuſt Averſions, his Wife was with-held Childbearing, ſhe brought him two Sons at a Birth; the Man was over-joyed and thankful for them, and the fondeſt Father in the World: Thus he ſtood reproved for his former Error, and was a living Witneſs againſt himſelf.

The firſt Part of his Conduct was ſcandalouſly wrong, as I have ſaid; the averſion to Children was unnatural; but then he acted the rational Part ſo far, that he did not marry. But for a Man or Woman to marry, and then ſay, they deſire to have no Children, that is a Piece of prepoſterous Nonſence, next to Lunacy.

If *A. G.* a grave Jeſter at Matrimony, who tells us, 'tis the only Reaſon he does not marry, that boaſts the Ladies are every Day dying for him, and that he would marry but that he hates Children; I ſay, if he will pleaſe to have one of thoſe modern witted Ladies that deſires to marry, but would have no Children, they may certainly marry, and yet reſolve upon the wholeſome Negative between them for a certain

tain Space of Time, *viz.* to Number fifty, or thereabouts; and 'tis great odds but they may obtain the ſeeming Anſwer to their Requeſt, and go barren to the Grave.

But if any doubt the Sincerity of the Ladies who make thoſe Pretences, let the Gentlemen who has a mind to try them effectually, and who profeſſes to love a pretty Lady's Converſation, but hates this fooliſh thing called Coition, as *Religio Medici* calls it; I ſay, let him put *(Origin)* upon himſelf, and then Court one of thoſe chaſt Wou'd-be-barren Ladies, and ſee if any One of them will take him. My Word for them, and no venture neither, not one of them would care to be ſeen in his Company.

Sir *Roger l'Eſtrange* in his *Æſop*, in the Moral of one of his Fables, has this ſhort Story very well to my Purpoſe: "Well! I am undone, *ſays a certain grave Widow Lady*, to another Lady of her Intimacy; I am undone, I ſay, for want of a good honeſt underſtanding ſober Man, to look after my Affairs. Every Body cheats me, no Body will pay me; Mr. —— has left me in good Circumſtances, but 'tis all abroad in Debts and Accounts; and I am but a Woman, and every Body impoſes upon me; What ſhall I do? I think verily, if I could but find ſuch a Perſon as I really want, I ſhould be almoſt tempted to Matrimony. But then that ugly nauſeous Buſineſs of a Husband and a Bedfellow, and the reſt of it. I profeſs my Stomach turns at the Thoughts of it; the very mention of it makes me Sick; it puts me quite off all my Thoughts again, ſo that, in ſhort, I ſhall be ruin'd, I know not what to do.

WELL! however, as ſhe had told her Mind to the other Lady, and bid her think of it, and find out ſuch a Man for her, if ſhe met with any thing ſuitable to her Circumſtances, the Lady comes to her one Day full of Joy, and big with the Diſcovery.

"Oh Child, ſays ſhe, I have thought of "what you told me the other Day about your "Circumſtances, I have found a Man that will "fit you every way to a tittle; ſo grave, ſo "ſober, ſo honeſt, you can never put your ſelf "into better Hands; he is a Maſter of Buſi-"neſs, and Bred to it; he underſtands Ac-"compts, making Leaſes, letting Farms, knows "every Thing, and, in ſhort, you can never "have ſuch an Opportunity while you live; "for he will ſuit your other Propoſal too, about "that uſual Affair of Matrimony; you under-"ſtand me, Madam; I can aſſure you, he will "never diſturb you that Way, he has no "Thoughts of that Kind, nor is he in a Condi-"tion for it.

THE Lady heard her with Smiles till ſhe comes to the very laſt Words, when ſhe turns up her Noſe with a ſnuff. Away! away! ſays ſhe, I thought you had known better than that too; *I love the Virtue*, as I told you, *but I hate the Infirmity.*

NOW when I ſhall ſee any one of thoſe Ladies who are for marrying, but ſay, they hope they ſhall have no Children; I ſay, when I ſhall ſee them marry an *Origin*, or ſuch a Man as this Lady recommended to her Friend, and, *knowing him to be ſuch*, then I ſhall no longer doubt their Sincerity.

OR when one of thoſe Ladies, profeſſing an Averſion to Children, ſhall alſo maintain an

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Averſion to Matrimony becauſe of it, and ſhall reject all the beſt Offers, the handſomeſt Gentlemen, ſuitable Settlements, agreeable Figures, and the like, and reſolve the Celibacy of her Life, purely becauſe ſhe would have no Children; this indeed, however it may reflect upon her Senſe, and her Wiſdom, will yet reflect nothing upon her Virtue, or upon her Sincerity, becauſe ſhe acts according to her profeſs'd Sentiments; and all her Conduct is of a Piece.

But to pretend to all this Averſion for Children, to nauſeate the Nurſing, the Watching, the Squaling, the fatigue of bringing up Children, which, as they call it, makes a Woman a Slave and a Drudge all her Days; to be perpetually exclaiming againſt this, and then MARRY, what muſt we call this?

For a young, handſome and agreeable Lady, with all the Bluſhes and Modeſty of her Virgin Years about her, and under the beſt of Education, to marry, go naked to Bed, and receive the Man, as it were, in her Arms, and then ſay, ſhe hopes ſhe ſhall have no Children, and ſhe deſires to have no Children, this is a Language I cannot underſtand; it will bear no modeſt Conſtruction in my Thoughts, and, in a word, is neither more or leſs than acknowledging that ſhe would have the Pleaſure of lying with a Man, but would not have the leaſt Interruption from her uſual Company keeping; the Jollitry and Mirth of her younger Years; that ſhe would not abate her Pleaſures, ſhe would not be confined at home, or loaded with the Cares of being a Mother.

In a word, ſhe would have the Uſe of the Man, but ſhe would not act the Part of the Woman; ſhe would have him be the Huſ-

band, but ſhe would not be a Wife, and, if you bear the blunt Stile that ſome People put it into, ſhe would only keep a St——n.

THERE is indeed no diſſembling the Matter, 'tis neither better or worſe; ſhe would pleaſe her Appetite with the bare brutal Part, but would be freed from that which ſhe calls the trouble of Matrimony *Child-bearing*; which, by the way, the moſt virtuous, modeſt, chaſt and valuable Ladies in the World, have, in all Ages, eſteemed to be the Bleſſing of a married Life.

I remember there was an Example of a Lady in a certain neighbouring Country, who married a Perſon of Quality, but conditioned with him not to cohabit for a certain Time, I think it was for a Year or two; and the Reaſon ſhe gave for it was, that ſhe would not ſpoil her Shape; but then, as above, ſhe conditioned not to cohabit, and yet when ſhe did cohabit, her Lord did not find her ſo chaſt, or that her Virtue was of ſo much value to her as her Beauty; and ſhe ventured, if Fame lies not, the ſpoiling her Shapes, in an extraordinary manner, when ſhe declined the Enjoyment of her own Husband, and ran the riſque of her ſmall Waſte in the ordinary way. But that Part is not to the preſent Caſe.

IN all the Examples I have met with, where the Conduct of the Perſon has been juſtifiable, they have joined to their Averſions for Childbearing the proper Remedies, namely, abſtinence from the Men; if the Lady that deſires to be no Breeder, keeps her ſelf ſingle and chaſt; if ſhe preſerves her Virtue, and remains unmarried, I have no more to ſay, let it be to her as ſhe deſires; no doubt ſhe will not be

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troubled with Children if ſhe *knows not a Man*; if ſhe with-holds the Means, Nature will certainly with-hold the End, and if ſhe dies Virtuous, I warrant her ſhe dies Barren.

But here is a farther, and yet more fatal Miſchief attending, and which, if the Wiſh is real, as I am to ſuppoſe it is, I ſee no room to forbear ſuggeſting, that ſhe will certainly uſe ſome Means to prevent it. The Truth is, there is not much Senſe in the Diſcourſe without it, as there is no Honeſty with it: For what can a Woman ſay to her ſelf that lies with a Man every Night, and yet really wiſhes and deſires to have no Children? 'Tis moſt natural to ſay, why I muſt either take ſome Method or other with my ſelf, or I ſhall certainly be with Child.

A certain Lady, not a hundred Miles from St. *Ann*'s ——, and who was one of the merry Club, called, *The Aſſembly of Barren Does*, had an unpleaſant Dialogue with a Friend of hers, who ſhe thought to be a Privy-Councellor of Hell, but proved not quite wicked enough for her, upon this very Subject; another Lady being preſent, who proteſted againſt the Propoſals, though ſhe was not averſe to the Thing, for which they were propoſed.

Lady. O Couſin, ſays the firſt Lady that was newly married, I am glad to ſee you, for I want ſadly to talk with you a little.

Couſin. Well, Child, what is the Matter, are you with Child yet?

Lady. No, thank God, I an't, but I am ready to die with the Thoughts of it.

Cou. Why ſo frighted, Child; what's the Matter?

Lady. O! I would not be with Child for all the World.

Cou. Not with Child, and not for all the World. What do you mean?

Lady. I mean as I ſay; if I am with Child, I am undone.

Cou. Why, what are you afraid of? I warrant, you have a Notion that you ſhall die with the firſt Child, han't you? Why all the young married Women fancy ſo.

Lady. No, no, I don't trouble my ſelf with that, I might do as well as other Women for that; but 'tis an odious, hateful Thing, I abhor the Thoughts of it.

Cou. I never heard the like. Why, what did you marry for?

Lady. Nay, that's true; but every Woman that marries an't with Child preſently.

Cou. No not preſently, no more are you. Why, you have been this half Year almoſt?

Lady. Yes, ſeven Months.

Cou. And not with Child! Why, what have you been doing all this while? Why, it may be, you will never have any?

Lady. Oh! if that could but happen, I ſhould be happy then.

Cou. What do you mean? Are you in earneſt?

Lady. Yes, I am in earneſt; I would give five hundred Pounds if I could be ſure never to have any.

Cou. I could have given you an infallible Method to have prevented it a little while ago.

Lady. What was it, Couſin? Law! you would oblige me infinitely; It is not too late yet, is it?

Cou. My Method was this, Child, not to have been married.

Lady. Phoo, that's ſaying nothing; beſides, you know I had a mind to marry.

Cou. Ay, Couſin, I know you had, and to be with Child too, as well as other Women. Why not?

Lady. No, I vow and ſwear to you, I always had an Averſion to the very Thoughts of Children.

Cou. Nay, then you ſhould never have married.

Lady. Well; but I could not help that: I tell you, I had a mind to have a Huſband.

Cou. I don't know what to ſay to you, Couſin. Why, if you had a mind to lie with a Man, you might be ſure you would be with Child? Prithee don't talk ſo ſimply; why you make a Child of your ſelf, as if you underſtood nothing.

Lady. But, Couſin, is there no way to prevent it now?

Cou. To prevent it now! Let me ſee, you ſay you are ſure you are not with Child yet.

Lady. Yes, I am ſure I an't.

Cou. Why then, I'll tell you how you ſhall prevent it.

Lady. Oh how, Couſin! Do, tell me that valuable Secret.

Cou. Why don't let Mr. ——— come to you any more, Child.

Lady. Pſhaw, that —— that won't do. How can I help it?

Cou. Why can't you pretend Indiſpoſition, and lie away from him.

Lady. Ay, that's true, but that is not the Thing, I can't abide that neither; that would be

be parting Beds: No, I can't think of that neither; I can't abide to lie away from him.

Cou. You are a pretty Gentlewoman indeed; you would not be with Child, and yet you would lie with a Man every Night. Is not that the Caſe now?

Lady. Why, truly, I can't ſay but it is a little of the Caſe. But what can I do?

Cou. Nay, I don't know; you muſt e'en run the Venture, as, I ſuppoſe, you do, and as other Women do.

Lady. Then I ſhall certainly be with Child: And what will become of me then?

Cou. Become of you. Why, you will be brought to Bed, have a fine Boy, and half a dozen more after that, and do bravely, as your Neighbours do, and as your Mother did before you, Child.

Lady. Law——! Couſin, you diſtreſs my very Soul; I cannot bear the Thoughts of it.

Cou. There's no help for it, Child.

Lady. Sure there is, Couſin; ſomething may be done: I heard of one Mrs. *Pleaſ . . . t* that did.

Cou. Why, you little Devil, you would not take Phyſick to kill the Child, would you, as, they ſay, ſhe did?

Lady. No; but there may be Things to prevent Conception; an't there?

Cou. Why, look you, let me ſee, I don't know *.

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* *Here ſhe muſes, as if to conſider of it, and that ſhe knew of ſome Meaſures that might be taken to anſwer.*

Lady.

Lady. Do, Couſin, if it be poſſible.

Cou. Nay, ſince you are ſo much in earneſt.

Lady. Indeed, I am in earneſt.

Cou. Why, there are Things to be taken to——

Lady. What! to make Folks miſcarry. Oh! I would not do that neither; I dare not do that.

Cou. What! you mean to prevent your being with Child, I ſuppoſe.

Lady. Ay, ay, I do mean that; but I wou'd not take Things to deſtroy the Child, that wou'd be murther. I wou'd not do that by no means, Couſin.

Cou. Why look ye, Child, I would not deceive you, 'tis the ſame Thing.

Lady. What do you mean?

Cou. Why, I mean as I ſay; I tell you, 'tis the ſame Thing, Child.

Lady. What! the ſame Thing to prevent a Conception as to deſtroy the Child after it is conceived: Is that the ſame Thing?

Cou. Yes, I ſay, 'tis the ſame Thing.

Lady. Explain your ſelf, Couſin, for I don't underſtand you, indeed; it does not ſeem the ſame Thing to me.

Cou. Why, in the firſt place, you would prevent your having any Children, though you married according to GOD's holy Ordinance; which Ordinance, as the Office of Matrimony tells you, was appointed for that very End; to take Medicines therefore to prevent, or to deſtroy that Conception, are equally wicked in their Intention, and it is the End of every thing, that makes it Good or Evil; the reſt differs only in the degree.

Lady.

Lady. I cannot underſtand your Niceties; I would not be with Child, that's all; there's no harm in that, I hope.

Cou. That is not all the Caſe, Child; though I do not grant that there is no harm. Now you have, as I ſaid, married a Man, and he, no doubt, deſires and expects Children by you.

Lady. Yes, Mr. *C*——— is mighty deſirous to have Children.

Cou. And what do ye think he would ſay to, or think of you, if he knew you would be taking Phyſick, to prevent your being with Child.

Lady. He would be very angry, I believe indeed, very angry.

Cou. Ay, and have very ill Thoughts of you, I venture to ſay that to you, Child; therefore be cautious, and act very warily in what you do.

Lady. Well, Couſin, and ſo I will, but that is not the Caſe, I don't fear his knowing it; but as to what you were ſaying before.

Cou. Why, as I ſaid before, I ſay again, your taking Phyſick before-hand to prevent your being with Child is wilful Murther, as eſſentially and as effectually, as your deſtroying the Child after it was formed in your Womb.

Lady. How can that be? when there is nothing to deſtroy, I can deſtroy nothing.

Cou. The Difference, as I ſaid before, lies only in the degree; *for Example.*

Lady. Ay, pray let me have an Example; for I do not reach it indeed.

Cou. Why thus; you was with Mr. ——— your Husband laſt Night; I'll ſuppoſe then, that if you do nothing to injure it, and though you were

were never to lie with him more, you would be with Child.

Lady. Oh! you hurt me but with ſuppoſing it.

Cou. I underſtand you, Child, but don't interrupt me.

Lady. Well, I won't; tho' you wound * me deep every Word you ſay; but pray go on.

Cou. I muſt ſuppoſe, as before then, that you conceived as lately as you can imagine; whenever ſuch a Thing happens, it muſt take its Beginning ſome where or other.

Lady. Well, what then?

Cou. Why then, if you take a Medicine to prevent it after 'tis done, is not that deſtroying it?

Lady. You fright me, Couſin.

Cou. I can't help that, I had rather fright you than deceive you; the Difference is only here, that by this Medicine you deſtroy a younger Conception than you would do in the other Caſe; but it is no leſs a real and an effectual Child in Embrio, than the other.

Lady. And is not that a Difference?

Cou. What Difference in Murther, whether the Perſon killed be a Man grown, or a little Boy?

Lady. What muſt I do then? Couſin.

Cou. What muſt you do? Why, be quiet and eaſy, Child, and take your Lot in the World, as other Women do.

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* *Here ſhe cries, fearing ſhe is with Child, and dreading to hear that it is not lawful to deſtroy it.*

Lady.

Lady. Oh! I can't bear the Thoughts of Children.

Cou. Then you ſhould not have married, Child. Why, did ever any Woman marry, and not wiſh for Children?

Lady. Yes, yes; I know ſeveral that married, and reſolved to have none, if they could help it.

Cou. Why then you know ſeveral Monſters of Women? why 'tis prepoſterous.

Lady. Well, I know two in particular, and they took Things to prevent it, as I would fain do.

Cou. Then they ſhould have taken them before Marriage, and honeſtly told the Man ſo, and ſee if any honeſt Man would have meddled with them.

Lady. But, dear Couſin, go on with your Diſcourſe: Why may I not take ſomething to prevent my being with Child now, when, as I tell you, I am ſure I am not with Child, except for a Night only? And why ſhould I be with Child juſt now more than all this while?

HERE the Diſcourſe ſtopt a-while; and the Couſin, though ſhe had ſaid it was againſt her Conſcience and Judgment, was prevailed with to tell her of a Medicine, and a deviliſh one it was, if ſhe had ſet down all the Particulars. *N. B.* You are to note, that it was a Medicine indeed for the wicked Purpoſe; but the other Lady that gave it her kept out the main and moſt dangerous Ingredients, and gave her, as appeared afterwards, nothing but what, if ſhe had been with Child, ſhe might have taken with the greateſt Safety in the World. However, the other having believed ſhe had taken

other

other Things, her Imagination made it work other Effects than it would have done.

When ſhe had taken the Medicine it made her very ſick, and, in a word, ſet her a Vomiting and Purging moſt violently, and that threw her into a high Fever.

In her Fever ſhe was exceedingly ſtruck in her Conſcience with the Fact; and I could give a very pleaſing Account from her own Mouth, of her after Reflections upon the criminal Part, which ſhe was then convinced of, and began to be penitent for. But that Part is too ſerious for this Time of Day, and few of the Readers of our Times may be grave enough to reliſh it.

But the Story turns upon another Part, being extremely afflicted at what ſhe had done, and having no Body to give vent to her Mind about it, her Couſin, who had unhappily given her the Direction, being gone into the Country; I ſay, the want of her to vent her Thoughts, and eaſe her Mind to, joined to the Fever, made her delirious or light-headed; and in one of her Fits of Talking ſhe knew not what, ſhe unhappily betrayed the Secret, told what ſhe had done to the Nurſe that tended her, and ſhe had Diſcretion little enough to tell it to her Husband's Mother, and ſhe to her Son, the Lady's Husband.

It moved him with a variety of Paſſions, as in particular, an Indignation at the horrid Fact, Anger at his Wife, who, though he loved to an Extreme, and had never ſhewn the leaſt Unkindneſs to her before, yet he could not refrain, *ſick as ſhe was*, and even at Death's Door, to reproach her with it, and that in the bittereſt Terms, which put her into a violent Agony,

ſo

ſo that every one about her thought he had killed her; and then he was as Angry with himſelf at the impatience of his Temper.

HOWEVER, to make out the ſhort Hiſtory in a few Words, the Lady recovered, the Fever went off, and ſhe was reſtored to health, but that was not all, ſhe was reſtored to her Senſes in the Point in which ſhe had treſpaſſed, as I ſaid, upon her Modeſty. But ſhe ſuffered ſome Affliction in that very Article, that ſhe had been blamed for; ſhe lived near two Years more with her Husband, and never was with Child; and all the while ſhe was under the greateſt Affliction for not being with Child, much more than ſhe was before for fear of it, and indeed with much more Foundation.

HER Apprehenſions now were, that her Huſband ſhould ſuppoſe either that ſhe ſtill uſed Art with her ſelf to prevent her being with Child, or to deſtroy a Conception after it had taken place, or that ſhe had injured her ſelf ſome Way or other, by what ſhe had formerly done in ſuch a manner, that now it was probable ſhe might never be with Child at all; and theſe Thoughts, eſpecially the laſt, did really make ſuch an Impreſſion upon her Huſband, before ſhe could eaſily perceive a great alteration in his Conduct and Carriage to her, that he was colder, and, as ſhe thought, very much changed in his Affection to her, carried it with indifference and ſlight, looked upon himſelf as greatly injured and abuſed by her; frequently talked as if he thought the Ends of Matrimony being really unjuſtly deſtroyed by her with deſign, and wilfully, their Marriage was void in Law, and ought to be diſſolved in form; and once or twice, if not oftner, intimated

inated to her, that he thought of bringing it into Parliament, in order to obtain a diſſolution of their Marriage.

THIS terrified her to the laſt Degree; ſhe behaved her ſelf to him with great ſubmiſſion, and indeed, more than he deſired; frequently, and on all Occaſions, proteſted to him with all poſſible ſolemnity, that ſhe had not taken the leaſt Step, or entertained a Thought of doing ſo, towards any thing of that kind, ſince her late Fever; aſſured him of her being fully ſatisfied that it was unlawful, and that ſhe had committed a great Crime in what ſhe had done before; that it was a Sin againſt her Huſband; that ſhe had injured him in it, diſhonoured her ſelf, and offended againſt the Laws both of GOD and Man. He could not ſay more to her than ſhe did to load her ſelf, and managed ſo well, ſo humble, upon the main Subject, and ſo obliging to him, that ſhe convinced him of her Sincerity, and he became fully ſatisfied of that Part, as indeed he had great Reaſon to be upon many Accounts.

BUT for what was paſs'd, there was no Anſwer to be given to it; ſhe hardly knew what ſhe had done, and what ſhe had not done; ſhe did not know what ſhe had taken, except the Names of ſome of the Drugs, what Effect they might have had, ſhe was as ill able to know, as any Body elſe was to tell her; ſhe might have ſpoiled her ſelf for ought ſhe knew; nor was ſhe able to give him any Aſſurance that it was not ſo.

THIS left him very uneaſy, and, as I ſaid above, he did not fail to let her know it, which extremely afflicted her; for though, as above, he was a very kind Husband yet it

was a Thing ſo very diſobliging, and ſhewed ſuch a Contempt of him, when he was by all poſſible means endearing himſelf to her, ſo that he reſented it exceedingly.

UNDER this diſtreſſed Circumſtance of her Affairs, and dreading the being expoſed, as above, by her Husband's bringing it before the Parliament, though he was ſoon ſatisfied the Houſe would not have engaged in it one Way or other, unleſs it had been to vote it ſcandalous, which would have done him no ſervice at all; I ſay, in this Diſtreſs her Couſin came to Town, and ſhe no ſooner heard of it, but ſhe flies to her; and their firſt Meeting produced the following Diſcourſe:

Lady. Oh! Couſin, now I am undone indeed; I am compleatly miſerable *.

Cou. What is the Matter, Child, what is it? pray tell me, Are you with Child?

Lady. Oh! miſerable to the laſt Degree; I can't deſcribe it to you *.

Cou. What is it, Couſin? I entreat you compoſe your ſelf.

Lady. Oh! that curſed Doſe of Phyſick you gave me.

Cou. Nay, Child, don't ſay I gave it you.

Lady. No, you did not give it me; nor I did not follow your Directions in it.

Cou. Why? Did you take it when you were with Child?

Lady. I don't know, I am afraid I did.

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* *She could ſay no more for Crying, nor could ſhe ſpeak a good while.*

† *Cries again vehemently.*

Cou.

Cou. Nay, then you made mad Work with your ſelf indeed; I am ſure I directed you juſt the contrary. But to tell you the Truth, if you took nothing but my Directions, it was a very innocent thing; it would have done you neither good nor harm.

Lady. Ay, but it purged and vomited my Life away almoſt, and threw me into a † violent Fever.

Cou. Why, you were certainly with Child then, and the fright put you into that Condition.

Lady. I believe it did; for I had no ſooner ſwallowed it down, but I was in the greateſt Agony imaginable, at the Thoughts of what I had done; I was ſtruck as if an Arrow had been ſhot thro' me; I was all horror and diſorder, Soul and Body.

Cou. Ay, you frighted your ſelf Sick: I am ſure what I gave you Directions to take would have done you no hurt, if you had been with Child.

Lady. Are you ſure of it?

Cou. Don't you remember how earneſtly I perſuaded you againſt the Thing it ſelf.

Lady. Yes, very well.

Cou. And how I argued with you, that it was as much Murther as if the Child had been grown to its maturity in your Womb.

Lady. Yes, yes, I remember it particularly.

Cou. Well, Couſin; And do you think then I would have given you a Doſe to kill the Child

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† *Here ſhe tells her the whole Story as it happened, and as related above.*

within you, when you know how I urged you againſt it ſo earneſtly, and told you 'twas wilful Murther?

Lady. Well, but you did give me the Directions.

Cou. Ay, ay, let any Phyſician ſee it; I'll appeal to the beſt of them; I gave it you to put a Stop to your doing worſe, and for nothing elſe.

Lady. And could it do me no harm?

Cou. No, I'll anſwer for it, if you took nothing but what I directed.

Lady. Nay, I neither added or diminiſhed, I can aſſure you.

Cou. Then let any Body ſhew the Receipt to the Doctor, and I'll ſtand by it, that as I gave it you to be rid of your importunate wicked Deſign, ſo I gave it you to prevent your taking ſomething worſe of ſome Body elſe.

Lady. Oh! Couſin, if that could be made out, I wiſh Mr. ——— knew it, for he is diſobliged ſo by it, that I believe he will never be reconciled to me; I believe he will expoſe me for it, and we ſhall ſeparate about it *.

Cou. It is a lamentable Story indeed, Couſin, and Things have been very ill managed among you.

Lady. But, dear Couſin, what ſhall I do? Are you ſo ſure of what you ſay, that I may depend upon it I have received no Damage?

Cou. I will go to any Phyſician with you, and convince you.

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* *Here ſhe tells the whole Story of her Deliriums, and of her Husband's being told of it, as before.*

Lady.

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tell him all this Story would but lay the Weight heavy upon her ſelf, ſo ſhe reſolved to let it reſt where it was, and wait the Iſſue. And thus ſhe wore out, as I ſaid, above two Years, tho' with many hard Struggles and frequent Reproaches from her Husband, who was extreamly ſoured in his Temper by it, and did not ſtick to uſe her hardly enough about it upon all Occaſions.

At laſt, to her particular ſatisfaction, and his too, ſhe proved with Child indeed, and that put an End to it all, for it removed the grand ſuſpicion, that ſhe had poiſoned or vitiated her Womb, ſo that ſhe could never conceive, and ſhe ſtill wiſhed to have no Children, which indeed was the reverſe of her Caſe now; for ſhe earneſtly deſired to be with Child, to put an End to all theſe Diſſatisfactions. And thus ended this melancholy Affair.

From the whole Story, uſeful Obſervations may be made very appoſite to the Caſe before us. The wretched Humour of deſiring not to be with Child, appears here in its proper light. How direct a Crime it is in its ſelf, is proved from the Office of Matrimony, which is God's holy Ordinance, appointed and inſtituted by himſelf for the regular Propagation of the Species.

The Argument againſt taking Medicines to prevent or deſtroy Conception, which is the ſame thing, is very juſt; ſince, in the Nature of the Crime, it is as much a real Murther to deſtroy the one as the other, as it is as much a real Murther to kill a little Boy as a full grown Man.

WHAT then are thoſe People doing who talk of Phyſick to prevent their being with Child? It is, in ſhort, neither more or leſs than a ſtated, premeditated Murther; and let thoſe that act ſo conſider of it, and come off of the Charge of Murtherers, if they can.

I could illuſtrate this by ſeveral other Stories or Relations of Matters of Fact, but I have not room to ſpare on that Head. A certain Lady of noted Fame, is, I hear, making her ſelf more than ordinarily remarkable upon this very Principle, and aſſures the World, that ſhe not only thinks it lawful to wiſh ſhe ſhould have no Children, but to uſe all poſſible Means to prevent it; nay, ſhe declares, as I am told, that ſhe not only thinks it no Injury to any Body; but that it is far from being a Crime to deſtroy the Birth or Embrio conceived within her, and that ſhe has frequently done it.

HERE ſhe learnedly enlarges in her Diſcourſe, (for ſhe is open enough upon that Subject) and diſputes upon the Queſtion, Whether it is a Sin to kill any Thing which has not a Soul? And when ſhe thinks ſhe has conquered the Difficulty, and has proved that every Creature may be deſtroyed by Man, that has not in it a human Soul, ſhe brings it down to the Caſe in hand: She ſays, that it is no Offence to GOD or Man, to deſtroy a Cat, or Dog, or any other ſuch Creature, tho' it be not for Food, and tho' it be done arbitrarily, without any provocation given or hurt done by the Creature, but even if it were in ſport.

THEN, I ſay, bringing it down to the preſent Affair of a Child conceived in a Womb, ſhe begins a new Enquiry, which the learned Anatomiſts, and the moſt skilled in the Pro-

ductions and Operations of Nature, have not yet been able to determine, namely, When, and after what particular Time, and in what Manner the Embrio or Body of a Child conceived in a Woman, receives the addition of a Soul? How the Union is made? And when the Infuſion of Soul is appointed.

THIS ſhe determines to be at a certain Time, and deſcants critically upon it, in order to eſtabliſh the curſed Hypotheſis of her own Invention, *viz.* that all the while the *Fœtus* is forming, and the Embrio or Conception is proceeding, even to the Moment that the Soul is infuſed, ſo long it is abſolutely not in her Power only, but in her Right, to kill or keep alive, ſave, or deſtroy the Thing ſhe goes with, ſhe won't call it Child; and that therefore till then ſhe reſolves to uſe all manner of Art; nay, ſhe does not confine her ſelf to human Art, to the help of Drugs and Phyſicians, whether Aſtringents, Diureticks, Emeticks, or of whatever kind, nay, even to Purgations, Potions, Poiſons, or any thing that Apothecaries or Druggiſts can ſupply: But ſhe goes farther, and joins with the Poet, nay, ſhe has the Words at her Tongue's End from that famed Author, tho' in another Caſe,

Acheronta Movebo.

IN *Engliſh* ſhe tells them plainly, if Drugs and Medicine fail her, ſhe will call to the Devil for help, and if Spells, Filtres, Charms, Witchcraft, or all the Powers of Hell would bring it about for her, ſhe would not ſcruple to make uſe of them for her reſolved Purpoſe; highly approving of that known *Spaniſh* Proverb, ſuited to the ordinary Occaſions only

of

of uſing dangerous Medicines from Quacks and unpractiſed, unacquainted Hands; I ſay, the *Spaniſh* Proverb, (*viz.*)

Let the Cure be wrought, though the Devil *be the Doctor.*

Now this is an Example flagrant, and, as I ſaid, notorious, her Practice comes up to the heighth of it, or elſe ſhe is leſs a *Devil* than ſhe pretends to be, and boaſts of being much wickeder than ſhe really is; in which Caſe, I muſt own my ſelf to be of the Opinion of the learned and witty Dr. *Fuller*, *viz.* that he that openly profeſſes to be wickeder than he really is in fact, is really and eſſentially, whether in fact or no, as wicked as he profeſſes to be.'

But, not to diſpute with this She-murtherer, for it is not my Buſineſs here to decide either of her Queſtions, Either when the Soul is infuſed into the Embrio in the Womb of her that is with Child, or whether it is leſs criminal to deſtroy one than the other; I ſay, not to diſpute with a Murtherer, I am to go on with the Relation, *viz.* that ſhe profeſſes the lawfulneſs, and owns ſhe practiſes it, though not the laſt ſo freely as the firſt. Let us enter a little into the Circumſtances and Character of a Woman that does thus; that the Picture being ſet in a fair View, thoſe whoſe Blood is leſs inflamed with the Rage of Hell, may look a little before them, and conſider, before they act the inhuman Part with themſelves, what they are doing or going to do, and what they may reaſonably ſuppoſe to be the Conſequence.

First,

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'N°. 2. If ſhe is quick with Child, and de-
'ſires to miſcarry, take two Papers of the Pow-
'der here encloſed, Night and Morning, infuſed
'in the Draught contained in the Bottle ——;
'taking it twice, ſhall bring away the Concep-
'tion.

'N°. 3. If the Party be a Man, and he would
'have the Child the Woman goes with preſerved
'againſt her Will, let her take the Decoction
'here directed every Morning for three Weeks,
'and one of the Pills every Night; but when
'her Travail approaches, leave off the De-
'coction, and let her take three of the Pills, the
'Child ſhall certainly be brought into the
'World alive, though it may be ſome danger to
'the Mother.

That was, in ſhort, he would kill the Woman, and ſave the Child.

There were likewiſe *Recipe's*, with theſe Directions: If the Party only fears ſhe is with Child, but is not certain, take theſe Powders Night and Morning, as directed, her Fears ſhall be over in four times taking.

If the Party is not with Child, and would not conceive, take one Paper of the Powders in a Glaſs of warm Ale, every Morning after the Man has been with her, and ſhe ſhall be out of danger.

I need give no Vouchers for this Account; there are People ſtill living, who ſent ſeveral poor Servants to him, pretending this or that Part to be their Caſe, and craving his learned Advice, and ſo have had his helliſh Preparations, and given him his Fee or Rate for them,

and

and ſo brought them away, in order to have him proſecuted and puniſhed.

But I leave the Mountebank, my Buſineſs is with the unhappy Ladies, who venture upon theſe dark Doings, in purſuit of the wicked Deſign againſt Child-bearing; they run great riſques in taking ſuch Medicines; and 'tis great odds but that, firſt or laſt, they Ruin themſelves by it. This Wretch of a Quack could, it ſeems, kill the Child or the Mother, which he pleaſed; and you may, by a wrong Application, do both, kill the Child and the Mother both at once, and ſo be a Self-murther, and a murtherer of your own Offspring both together; at leaſt, 'tis an Article worth a little of the Lady's Thought when ſhe goes about ſuch a doubtful Piece of Work as this is; and if ſhe ſhould come to a Miſchance, ſhe would perhaps ſupport the Reproach of it but very hardly; I mean, if ſhe has any reſerves of Conſcience and Reflection about her.

Again: If it does not reach her Life, it goes another length without Remedy; ſhe poiſons her Body, ſhe locks up Nature, ſhe damns her ſelf to a certain and eternal Barrenneſs for the Time to come; and as boldly, as ſhe ſays, ſhe deſires it to be ſo, does not value it, and the like. She might conſider, that it may ſo happen that ſhe may alter her Mind; nay, ſhe may come to the Extream the other Way, and I have more than once, nay, very often, known it to be ſo.

Nor is it improbable but that her Mind may be the moſt likely to alter, when ſhe knows ſhe is brought to an impoſſibility of altering it. Nothing is more frequent than for a Woman to reject what ſhe may have, when ſhe may

have it, and long and wiſh for it when it can be no more obtained; the deſires (of that Kind eſpecially) are generally very impetuous; the Stream runs rapid and furious; and if ſhe ſhould come to be as deſirous of Children as ſhe may be now to deſtroy them, 'tis odds but the violence of that Deſire turns a Diſtemper, and that to ſuch a degree, as may be very troubleſome as well as dangerous, and often proves mortal.

SOLOMON ſays of the Grave and the Barren Womb, *that they are never ſatisfied*; they never ſay, it is enough: And what an Object will ſuch a Woman be, and, under ſuch Reflections, either by her ſelf, or by others, that torments her ſelf, and perhaps ſome Body elſe, to be with Child, after ſhe has already dried up the Juices, ſtagnated the Blood, and fettered Nature, ſo as that no ſuch Powers are left by which the Operation can be performed.

THE Lady I mention indeed, laughs at all theſe Things, and bids defiance even to GOD and Nature, contemns Conſequences, and ſcorns the ſuppoſition of a change of Mind, and a return of Deſires; from whence I infer only this, *viz.* That ſhe knows little what Nature means; what the various Extreams are Nature is ſubject to; and in that abundant Ignorance ſhe muſt go on till ſhe comes to be her own Puniſhment, her own Tormentor, and to expoſe her ſelf as much in one Extream as ſhe does now in another; and if that ſhould never happen, it will be only ſaid of her as it has been of many a Criminal of a worſe kind, *viz.* that ſhe died impenitent.

BUT to go back from the Perſon to the Thing, for Examples import nothing, but as they

they confirm the ſubject, the Story may pleaſe, but 'tis the improvement of the Story, that fixes the Truth of the Argument, which it is brought to ſupport: This horrid Practice, I mean, of applying to extraordinary Means to deſtroy the Conception, has yet many Things to be ſaid to it.

As it poiſons the Body, and, as I have ſaid, locks up Nature; ſo let me remind the Ladies whoſe Vanity prompts them to the Practice, eſpecially too if they have any ſuch thing as Religion about them, that 'tis a kind of curſing their own Bodies, 'tis Blaſting themſelves; and as they take upon them to do it themſelves, how juſt would it be, if Heaven, taking them at their Words, lays it home farther than they would wiſh or intend it? And that ſeeing they deſire to bear no Fruit, Heaven ſhould ſay, in the Words of our Saviour to the Fig-Tree, *No Fruit grow on thee henceforward for ever.*

It muſt be a Temper unuſually hardened, that could bear ſuch a Blaſt from above without ſome Horror: Let any Lady, I mean Chriſtian Lady, for I direct my Speech now to ſuch, though they may be ignorantly or raſhly puſhed on by the Folly of their Circumſtances; I ſay, let any Chriſtian Lady tell me, if ſhe ſhould hear thoſe Words really and audibly pronounced from Heaven to her, could ſhe look up with ſatisfaction, take it for a Bleſſing, and ſay, *Amen?* I cannot but hope we have very few of the moſt audacious Atheiſts among us, could go the length.

And now I have accidentally named that Word *look up*, that is to ſay, *look up to Heaven*, for ſo I underſtand it, however, that Lan-

guage

guage is pretty much unknown among us, I could almoſt venture to put in a grave Word to the Ladies that marry, and would have no Children; thoſe prepoſterous, not unthinking but ill-thinking Ladies, I ſay, that will marry but would have no Children; as 'tis moſt certain that they expoſe their Modeſty in it, ſo they likewiſe expoſe their Chriſtianity; and let me ask them but this ſhort Queſtion; Pray, Madam, what Religion are you of?

By asking after the Lady's Religion, I do not mean whether Proteſtant or Papiſt, Church of *England* or *Presbyterian*, but whether *Chriſtian* or *Pagan*, a worſhipper of God, or of the Devil; of one God or a thouſand Gods, nominal Gods; in a word, have you, Madam, any ſuch Thing as Religion about you? It is indeed a Queſtion, which, in a Chriſtian Nation, ſhould paſs for an Affront; but when People act counter to Principle, and counter to Profeſſion, they open the Door to the Queſtion, nay, they make it rational and neceſſary.

But I will ſuppoſe the Lady ſhall anſwer, I am a Chriſtian, and a Proteſtant.

Well, Madam, then you will allow me to ſay, that ſometimes you pray to God, or, to give it you in the Language of the Moderns, you ſay your Prayers.

Yes I do, *ſays the Lady*; and what then?

Why then, Madam, you ſuppoſe, or grant, that God can hear you, when you ſay your Prayers?

Yes, I know he can, *ſays ſhe*; what then?

Why then, Madam, you believe he will anſwer your Prayers too, and grant your Requeſts alſo, becauſe he has promiſed he will, if what we ask be agreeable to his Will, 1 *John* v. 14.

Well

WELL —— ! And what do you gather from all this? *ſays the Lady.*

GATHER, Madam; why, I gather this, that as you are a married Woman, and would fain be Barren, and have no Children, never give your ſelf any trouble about Phyſick, and taking Drugs to prevent Conception; but kneel down, and very humbly and ſincerely pray to GOD to curſe you with Barrenneſs: Tell him, that you are one of his Creatures who HE, at HIS firſt Bleſſing Mankind, had allowed to encreaſe and multiply, but that you deſire no ſhare in that Bleſſing; and ſo beg, that he would be graciouſly pleaſed to blaſt the Child you go with, if you are with Child, and ſhut up your Womb, if you are not; for that you deſire none of his Bleſſings of that Kind.

IF the Lady I have been ſpeaking to above, is, as ſhe ſays, a Chriſtian, and prays to GOD at any time; if ſhe knows and believes that GOD knows her Thoughts, can hear her Prayers, and will grant her Requeſt, if it be *according to his Will*; let her, I ſay, if ſhe can do thus without trembling at the Thoughts of it, go to her Knees, and pray devoutly that ſhe may have no more Children, or no Children.

IF GOD is ſo merciful to her, as to deny the vile, wicked Requeſt, ſhe ought to be very thankful that her Prayers are not heard; but if it ſhould be granted, ſhe muſt and ought, with the ſame humility, to acknowledge 'tis righteous and juſt, and that the Judgment, for ſuch it muſt be, is of her own procuring.

THIS would be putting the Matter to a ſhort Iſſue; and we ſhould ſee whether the Ladies are ſerious enough to carry their Folly to ſuch a highth, or no.

BUT

But there is another Length that ſome of theſe Ladies go, and this indeed carries Things beyond all the ſuggeſtions of my Title; inſtead of Matrimonial Whoredom it ſhould be called Matrimonial Witchcraft; the Truth is, I dare not enter into Examples here, no not where I may have ſome Reaſon to ſuſpect, nay, to believe, nay, where I have been informed it has been ſo, becauſe I would not point out any One as Criminal to ſuch a degree, unleſs the Fact was as plain, as admitted a Conviction in the way of Juſtice.

Nay, when my Friend *M*—— *R*—— aſſured me, that his next Neighbour Mrs. *G*—— *W*—— boaſted in Publick, that ſhe intended to do ſo and ſo, nay, though I heard her own ſhe had done it; yet, as the Witches in *New England* went ſo far in acknowledging their own Guilt, and their familiarity with the *Devil*, that at laſt they could not obtain to be Hanged, no not upon their own Evidence, or be believed upon their own Confeſſion; ſo I cannot perſuade my ſelf to tell you, that I believe Madam *W*—— really guilty of ſo much Wickedneſs as ſhe pretends to, or that ſhe deſerves the Gallows ſo eminently as ſhe boaſts ſhe does.

To go to the Devil to prevent God's Bleſſing! I muſt confeſs 'tis very audacious; and if Providence takes no particular Notice of ſuch, and gives no publick Teſtimony of Reſentment, it would ſeem very ſtrange to me; I ſhould only ſay, there is the more behind, the Wretches have the more to expect; let 'em think of it.

Some will tell us, there is nothing in it; that really the Devil has no Power to do any thing in it, one way or other, and that all the No-

tions of Charm, Spell, Filtres, Magick Knots, *&c.* are Jugglers Tricks, and have nothing in them; they reach the Fancy indeed, and affect the Imaginations of weak, vapouriſh People; but that really theſe Things are out of the Devil's way, and that he knows nothing of the Matter, and can do nothing to help or hinder; that the Devil has no skill in Midwifry, and can neither tell a Woman when ſhe is with Child, or when ſhe is not; he can no more make her Miſcarry, unleſs it is by frighting her, than he can make her Conceive; that 'tis all a Cheat, contrived by a Gang of artful Knaves to get Money, pick Pockets, and deceive the ignorant Women.

How far this may be true or not, I leave to thoſe that are well enough acquainted with the *Devil*, to know how, and to what Degree, he can or does act in theſe Caſes. But the Crime of thoſe People that go to him for his help, is the ſame, whether he can aſſiſt them or not; with the addition of Fool, if he cannot.

I might ask here, whether this Practice is conſiſtent with Honeſty? As for Religion, Modeſty and Reputation, that I think I have mentioned to ſatisfaction; but as to the Honeſty of it, there is ſomething more to be ſaid: *Firſt*, as I ſaid above; to a Husband it cannot be honeſt by any means: We'll ſuppoſe the Man to be an honeſt, ſober and religious Husband; he married, no doubt, as Men of honeſt Principles, and of the utmoſt Modeſty, do, that is, in view of raiſing up a Family as well to inherit his Eſtate, ſuppoſing that Part to be ſufficient, as to preſerve a Name and a Poſterity, as other Gentlemen do.

FINDING his Wife barren, at firſt he prays heartily, as he may do lawfully, that he may be fruitful, and have Children. Mark the Harmony! he prays for having Children, and ſhe prays againſt any; he looks up to Heaven to entreat he may be bleſs'd and encreas'd; ſhe goes to the Devil for help, that his Prayers may be fruſtrated; he marries in expectation of Children; ſhe marries him, but endeavours by all the helliſh, diabolick Arts and Tricks ſhe can to prevent it, and diſappoint him. And where is the Honeſty of all this, pray? At leaſt, how is ſhe juſt to her Husband?

IF ſhe had told him of it before Marriage, it had altered the Caſe; or if ſhe had acquainted him with it when ſhe did thus, and he had conſented, it had been another Thing; at leaſt, as it regarded him, there had been no Injuſtice in it, becauſe of his voluntary aſſent to it: But then it is fooliſh to ſuggeſt, for no Man in his Senſes would ever agree to ſuch a ridiculous Propoſal, and therefore 'tis highly diſhoneſt and unjuſt to her Husband.

IT is likewiſe an immoral Action in it ſelf, as it is inconſiſtent with the Reaſon and Nature of Things, and claſhes with ſeveral ſtated Rules of Life, which are of divine Inſtitution. But that is not, as I ſaid before, the proper View of this Diſcourſe.

AS it is not honeſt or moral, ſo, on the other hand, it ſeems not to conſiſt with the Character of a modeſt and virtuous Woman: If a Whore acted thus, I ſhould not wonder at all; for her Buſineſs is to conceal her immodeſt, criminal Converſation, and, if poſſible, to hide her Shame; for her to apply to Phyſicians and Apothecaries, take Drops and Draughts, and

Phyſick her ſelf from Day to Day, I ſhould make no Wonder at it; 'tis what her Circumſtances make not rational only but neceſſary.

But for an honeſt Woman! openly and lawfully married! whoſe Husband is publickly known; who lives with, and acknowledges her to be his Wife, and Beds with her, as we call it, every Night; for this Woman to deſire to be Barren, much more to endeavour to prevent, or, which is the ſame Thing, to deſtroy the Conception, blaſt the Fruit of her own Body, poiſon her Blood, and ruin her Conſtitution, that ſhe may have no Children! This can have nothing in it but Witchcraft and the Devil; 'tis ſcandalous to the laſt Degree; 'tis ſeeking the Man meerly as ſuch, meerly for the *frailer Part*, as my Lord *Rocheſter* calls it, and that brings it down to my Subject, (*viz.*) the Lewdneſs of it, which entitles it, in my Opinion, to that I call Matrimonial Whoredom.

They may gild it over with what Pretences they will; they may uſe their Female Rhetorick to ſet it off, and to cover it; ſuch as fear of the Dangers and Pains of a hard Travail, weakneſs of Conſtitution, hereditary Miſcarriages, and ſuch like. But thoſe Things are all anſwered with a Queſtion, Why then, Madam, did you marry? Seeing all this was known before, they were as ſolid Reaſons for not marrying, as they can be now for not breeding. But the Lady, as above, would venture all to have the uſe of the Man; and as for her Reaſons why ſhe would have no Children, ſhe muſt account for them another Way.

Had the Lady been with Child, and had a dangerous Travail; had ſhe been frequently

with

with Child, but always ſubject to Abortions, or conſtant and dangerous Miſcarriages; had ſhe received any hurt in the Delivery of her former Children, which threatned Dangers if ſhe came again; or had ſeveral other Circumſtances attended her, leſs proper to mention than thoſe; had ſhe been abuſed by Midwives, or weaken'd by Diſtempers or Diſaſters, this would alter the Caſe.

But the Circumſtance I inſiſt upon is, when the Woman marries, takes a Man to Bed to her, with all the Circumſtances that are to be underſtood, without obliging us to expreſs them; lives with him, and lies with him every Night, and yet profeſſes to deſire ſhe may have no Children: Theſe are the Circumſtances I inſiſt upon, the Aggravations of which admit no abatement, and for which I do not know one modeſt Word of Excuſe can be ſaid. This is what I call *Conjugal Lewdneſs*, nor can I ſee any thing elſe in it; 'twas the plain End of her marrying; 'tis in vain to call it by other Names, and cover it with other Excuſes; 'tis nothing but Whoring under the ſhelter or cover of the Law, we may paint it out, and dreſs it up as we will.

CHAP. VI.

Of being Over-rul'd by Perſwaſion, Intereſt, Influence of Friends, Force, and the like, to take the Perſon they have no Love for, and forſake the Perſon they really lov'd.

THE Subject of this Chapter is very particular, and the Effects of it ſometimes very diſmal; one would think it was hardly to be named among Chriſtians, that in a Country where we pretend ſo much to perſonal, as well as national Liberty, any ſuch Violences could be offered, or at leaſt be ſuffered.

As Matrimony ſhould be the Effect of a free and previous Choice in the Perſons marrying, ſo the breaking in by Violence upon the Choice and Affection of the Parties, I take to be the worſt kind of *Rape*; whether the Violence be the Violence of Perſwaſion or of Authority; I mean, ſuch as that of Paternal Authority, or otherwiſe; for as to legal Authority, there is nothing of that can interpoſe in it; the Laws leave it where it ought to be left, and the Laws of Matrimony, in particular, leave it all upon the Choice

Choice of the Perſon, and in the Power of their Will; and therefore, as by the Office of Matrimony appears, it does not ſay to the Perſon, Thou ſhalt take this Man, or thou ſhalt take this Woman, but *Wilt thou* take this Man, and *Wilt thou* take this Woman? and unleſs the Perſon ſays, *I WILL*, which is a Declaration of free Conſent, and indeed ſtrongly implies a free Choice, there can be no Matrimony.

HENCE I might enter into a long Diſcourſe of the Juſtice of young People on either Side, reſiſting the Perſwaſions, nay, indeed the Commands of thoſe who otherwiſe they ought to obey, in a Caſe of this moment. I ſhould be very loth to ſay any thing here to encourage Breach of Duty in Children to Parents; but as in this Caſe the Command ſeems exorbitant, ſo the Obedience ſeems to be more limited than in any other, and therefore I may go farther here than I would do in any of the Points of Subordination in other Caſes.

IT is a Maxim in Law as well as in Reaſon, there is no Duty in Obeying where there is no Authority to Command; or, if you will, thus: There is no Obligation to Obey where there is no Right to Command; the Parent has, no queſtion, a right to Command, nay, to govern and over-rule the Child in all lawful Things: But if the Parent commands the Child to do an unlawful Action, the Child may decline it; for a Thing cannot be lawful and unlawful at the ſame time.

IT is evident in the Caſe before me, if the Parent commands his Child to marry ſuch or ſuch a Perſon, and the Child either cannot love the Perſon, or at the ſame time declares he or ſhe is engaged in Affection to another, the

Command of the Parent cannot be lawfully obeyed, becauſe it is unlawful for the Child to marry any Perſon he or ſhe cannot love; nay, the very doing it is deſtructive of Matrimony, and they muſt either lie one way or other, or elſe they cannot obey it, for they cannot be married: For example,

A Father ſays to his Son, I would have you marry ſuch a young Lady.

Oh! Sir, ſays the Son, I beg of you don't deſire of it me, ſhe is a Woman that of all the Women in the World, I would not marry upon any Account whatever.

Don't tell me you will not marry her, ſays the Father, I have good Reaſons for your having her.

But, Sir, ſays the Son, I hope you won't inſiſt upon it; for I can't do it.

What do you mean? You can't do it, ſays the Father angrily.

Why, Sir, *ſays the Son*, I can't love her.

O, well; you muſt venture that, ſays the Father, marry her firſt, and you'll love her afterwards.

Indeed, I can't marry upon that Foot Sir, *ſays the Son*, but reſpectfully, it would be a Sin to marry a Woman I can't love.

I tell you, *ſays the Father*, I have ſingled her out for you, and I expect you ſhould have her.

I am ſorry, Sir, you ſhould chooſe a Wife for me, *ſays the Son*, and never let me know it.

I think 'tis your Duty to ſubmit, *ſays the Father*, as long as I think ſhe is a ſuitable Match for you, and for the Family.

BUT, Sir, *ſays the Son*, 'tis impoſſible: I can never be married to her; no Clergyman dares marry me to her.

WHAT d'ye mean by that? *ſays his Father.*

WHY, Sir, *ſays the Son*, either I muſt Lie and be Forſworn, or he can't marry me, and I hope you would not deſire me either to Lie, or to be Perjured.

DON'T tell me of Lying and Perjury, ſays the paſſionate Father, I don't enquire into your impertinent Cavils, I tell you, ſhe will make a very good Wife for you, and, I ſay, you ſhall have her.

WELL, Sir, ſays the Son, if you can make any Miniſter marry me to her.

WHAT is it you mean, ſays the Father, to offer ſuch Stuff to me? If you don't take her, it ſhall be worſe for you; I tell you, you ſhall have her.

WHY, Sir, ſays the Son, when he asks me, if I will take her? I may anſwer, *I Will:* But when he comes to ſay, *Wilt thou love her?* I muſt ſay, *I Will not*; I muſt lie, if I ſhould ſay, *I Will*; and if he can marry me ſo, let him.

I don't make a Jeſt of it Son, *ſays the Father*, I expect you go and wait upon her, for I will have you marry her, I tell you.

THUS the Father laid it upon him hard; he put it off with this a great while, that he could not love her; but the Father inſiſted upon it, and threatened to diſinherit him; and ſo he wickedly complied, married the Woman he hated, and forſook a young Lady that loved him, and that he was in love with; and he was unhappy, and curſed his Marriage to his dying Day; and ſo was the Woman he married

alſo.

alſo. Indeed, he did not go ſo far as the Son did in the Example I gave you before; he did not marry them both, but he was very unhappy.

The Limits of a Parent's Authority, in this Caſe of Matrimony, either with Son or Daughter, I think, ſtands thus: The Negative, I think, is theirs, eſpecially with a Daughter; but, I think, the Poſitive is the Childrens.

If the Child looks Retrograde, and would throw her ſelf away upon a Scoundrel, upon her Father's Coachman, or Book-keeper, or upon any thing unworthy of the Family and Fortune of the Lady, much more if the Perſon ſhe inclines to marry is ſcandalous, a Man of Vice, a Man of an ill Character, a Drunkard, a Gameſter, a Rake, or what elſe is to be called ſcandalous, the Father, or Mother, or next Parent or Guardian may, I believe with Juſtice, interpoſe their Authority, and may command her not to take ſuch or ſuch a Perſon, the Father may put the Negative upon her; nor is it ſufficient for her to ſay, ſhe loves the Man, or is in love with the Man.

But when the ſame Father or Parent comes and directs her the ſaid Daughter, and ſays poſitively, you ſhall marry ſuch or ſuch a Man whether you love him or not; there, I think, the Caſe fers extreamly; and the young Lady telling them, ſhe does not like the Man, that ſhe cannot love him, and won't marry him for that Reaſon, is a juſtifiable Reaſon, and ſhe ought not to be forced: Or, if ſhe ſays, that ſhe is in love with another, and that other is not yet diſcovered, 'tis nevertheleſs a ſufficient Reaſon, and ſhe ought not to be forced; nor can the Command of a Father or Mother, bind her to

marry

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jury had been at an End; but here ſhe is abuſed daily, the Crime is renewed, and ſhe is made unhappy to the End of her Life.

THIS marrying without Affection, or contrary to Inclination, has a variety of complicated Miſchiefs attending it, and eſpecially conſidering that, upon the leaſt diſagreeableneſs between the Perſons married, former Objects, and former Thoughts revive in the Mind; they are always comparing their Condition with what it might have been, with what others are, and with what, at leaſt, they fancy others are; ever repining at what is, ever wiſhing what can never be. Every thing they have is diſagreeable and unpleaſant; they look on their Life as a Slave at *Algier* looks upon his Chains, they fancy themſelves as Perſons only bought and ſold, as Perſons committed by Warrant, and made Priſoners for Life.

THE State they are in is imbittered by every Circumſtance, and every Circumſtance imbittered by the want of Affection, the Thing is bad in it ſelf, and want of Affection makes every Part of it worſe.

NOR is it probable that ſuch a Marriage ſhould iſſue otherwiſe; I had almoſt ſaid it is not poſſible: But the Nature of the thing directs it, and the diſagreeableneſs can hardly fail to happen, becauſe there is not only no Fund of Affection to build upon, but a kind of a pre-ingaged Averſion, which is certain to aſſiſt and to render every thing worſe, rather than better.

I could give a long Hiſtory of a Family, within the compaſs of my own Obſervation, where both the Man and the Woman were thus ſtated; that is to ſay, brought together by the Allure-

Allurement of good Circumſtances, and the over-ruling Directions of their immediate Governors and Friends; when, on both Sides, their Choice and Affections were guided, at leaſt againſt the reſpective Object, if not to other Objects; and though perhaps thoſe other Objects were not indeed ſo ſuitable as to Birth and Fortune, for this Breach happened in a Family of ſome Figure, and among that we call Quality, yet the Choice they had made for themſelves had certainly been more ſuitable to them as Man and Woman, and had tended infinitely more to their ſatisfaction.

It ſeems they had had frequently Ruffings and Rencounters, as they might be called, upon the Subject before; and as they went upon an old Mob Rule, *That few Words among Friends* were *beſt*, and *thoſe very ſpiteful*; ſo if they did fall out, it was ſhort, but bitter; and this Battle, which I happened to have the following Account of, and which was one of the worſt they ever had, may paſs for a Specimen:

It happened to be at Supper, and the Gentleman had drank to his Lady with a kind of a ſnear and a bow, and *My Service to your Ladyſhip* (for ſhe was a Lady). *Ay, ay*, ſays ſhe, *Service! Service!* repeating the Word two or three times; it's well where there is no Love there can be a little good Manners; and ſo the Battle was begun.

Knight. Love! Love! nay, the D..l take your Ladyſhip, you know I never lov'd you in my life.

Lady. Nay, I was pretty even with Sir *Thomas*, for I hated you heartily from the firſt Hour I ſaw you.

Knight.

Knight. Equally yoked! Madam, that's true, *equally yoked!* *

Lady. Ay, ay! a Yoke indeed, and two Beaſts to draw in it.

Knight. Good Words, Madam, why didn't you ſay *Whore* and *Rogue?*

Lady. And if I had, it had been but plain *Engliſh.*

Knight. And plain Truth, you mean, I ſuppoſe.

Lady. Nay, what was Sir *Thomas*, to marry a Woman that he could ſwear he never loved in his life?

Knight. And pray, what was *my Lady*, to go to Bed to a Man ſhe hated moſt heartily?

Lady. The more innocent of the two, for I was never married.

Knight. Not married! Why, what have you been doing then all this while? What's the *Engliſh* of that, Madam?

Lady. The *Engliſh* of what? I could make it ſpeak *Engliſh* if I would; but good Manners, rather than regard to the Perſon, ſtops my Mouth.

Knight. Nay, let it come out, Madam; there can be no loſs of good Language between you and I: I have lain with a Woman I did not love, and you have lain with a Man theſe four Years, and were never married. What will my Lady call her ſelf next?

Lady. Not a Whore for all that; ſo I have the better of Sir *Thomas* ſtill.

Knight. What can it be then? No Magick, I doubt, will bring your Ladyſhip off.

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* *To that he added an Oath or two.*

Lady.

Lady. *Yes, yes*; I ſhall bring my ſelf off fairly; I ſay, 'twas no Marriage, 'twas all *Force*, a *Rape* upon Innocence and Virtue.

Knight. A Rape! Didn't you go to Church and repeat the Words, and ſay, *I Will?*

Lady. Go to Church; No, no; you may ſay indeed, I was dragged to Church, I did not go; I tell you, 'twas no Matrimony, tho' 'twas a Marriage; I was raviſhed, and nothing elſe.

Knight. But who forced you, and who dragged you to Church; I'm ſure I went to Church with as ill a Will as you.

Lady. I don't know what you did; but I went like a Bear haul'd to a Stake, I know.

Knight. And I think you have been a Bear ever ſince; I ſuppoſe that made you ſo.

Lady. Whether I have been a Bear or no, I have been baited like a Bear; that's true enough.

Knight. Well, your Ladyſhip's even with me there indeed, you give me the Dog for the Bear.

Lady. You muſt drink as you brew, Sir *Thomas*; you know that 'twas you began it.

Knight. It is juſt upon me indeed; I broke my Faith and Honour with the *Angel* I lov'd; for the curs'd Thirſt of Money: My Father knew not what he did, when he perſwaded me to it: But I muſt marry a Fortune!

Lady. Yes, and I muſt be tickled with a Feather, and wheedled up with being *a Lady*. If I had taken the Man I loved, I had had that which few Ladies enjoy; I had had the Man that loved me, and he had had the Woman that loved him, and both been happy; and now, here's the *Baronet* and the *Lady*, as wretched as a Foot Soldier and his Trull.

Knight.

Knight. I ſaw nothing in you at firſt to make a Man happy.

Lady. And I deſired no Happineſs ſo much, when I went to Church, as to have been delivered from you.

Knight. I was bewitched with the Money indeed, but never with the Lady, I aſſure you.

Lady. And my Mother was fond of the *Knighthood* indeed; I'm ſure I was never fond of the *Knight.*

Knight. I might have had as much Money, it may be, ſomewhere elſe.

Lady. And I might have made the Man I loved a Knight with my Money, whenever I pleas'd; but my Mother had her Failings.

Knight. If I had had leſs Money, I might have had a better Wife.

Lady. And I could never have had a worſe Husband.

Knight. Well, I'll find ſome Way to put an End to it, I'll warrant you: At worſt a Piſtol and half an Ounce of Lead, will deliver me at once.

Lady. The ſooner the better, Sir *Thomas.* Heaven keep you in the mind.

In ſhort, the Lady had the better of him, and put him in a Rage, and then he left her, and went out of the Room; but about the uſual time of going to Bed, they came a little to themſelves again, and were preparing to go to Bed, when a few Words riſing the Wind, it blew up into another Storm, and they fell out more furiouſly than before.

She told him, ſhe had had but two Children, and ſhe thanked God they were both dead.

He told her, he desired no more of the Breed.

She replied, she desired all the World to take notice, that if ever she was with Child again, it would be a Bastard, and none of his.

He turned round from her, and bad her turn her back to him.

She said, with all her Heart, and did so.

Now curse your self, said he, if ever you turn your Face to me again.

She said, she knew a better Way for it than that; so she called her Maid, took her leave of him, and went to Bed by her self.

The next Day she took her Coach, and went to a Relation's House, took some Jewels with her, and sent for her Cloaths. And thus ended a *Mother-Made Match* on one hand, and a *Money-Made* match on the other hand; On both hands without Affection, and where they had been mutually pre-ingaged to other Objects: And what was all this, pray, but a Matrimonial Whoredom!

It would take up too much of this Work, to give the short History of the remaining Life of these two passionate married Enemies, for such they were. As they were People of good Fashion and Figure, they might have quarrelled with some reserve to good Manners; but, on the contrary, she pursued him with all the spite and rage of her Tongue that it was possible for a Woman to invent; said all the Bitter and disdainful Things of him that Ill-nature could inspire her with; scorned all the Motions of Friends towards a Reconciliation to him, which at first he was not averse to; and, at last, gave out, that he kept a Whore, and that she intended to sue him to a Divorce.

In return, after he found her obſtinate, he put all the Contempt upon her he was able, and in all Company where he could poſſibly come at her; made Ballads and Songs of her; and, in a word, they took all poſſible Ways on both Sides to make it impoſſible they ſhould ever come together again.

After ſome Time, he went abroad into *France*, when he did the ſpitefulleſt Thing that it was poſſible for him to do, or that, I think, a Man could ever do by a Wife: Being, (as he had given out) at *Paris*, he caus'd a Rumour to be rais'd that he was very Sick, and a little after that he was Dead. This he carried ſo far, that his Servants and Dependents, who he left at his Houſe, were all put into Mourning, and the Lady was firmly convinced that he was Dead; nay, he employed a ſubtle, managing Fellow, to come to the Houſe where the Lady lodged, to give an Account of his Death, and that he was at the Funeral.

In a word, Things were carried ſo far, that the Lady was courted by another Gentleman, and, at length, conſented to be married; but all things being prepared for the Wedding; Settlements made, the very Day come, and her Friends about her, he ſends a Meſſenger to tell her, that he was coming to the Church to ſee her married, that he would have remained in his Grave a little longer, but that he was reſolved ſhe ſhould not have ſo much Pleaſure as that of one Day's Deluſion; and that he would not do the Gentleman the Injury, of letting him ignorantly marry a She-Devil, as he had done.

This was managed ſo wickedly, and with ſuch a keenneſs and ſeverity of Spight, that it almoſt

almoſt coſt the Lady her Life; and it might have gone farther, for the Gentleman was affronted ſo, that he demanded Satisfaction of him, and it went up to a Challenge; but ſome Friends interpoſed, ſo that they did not fight.

THE enraged Lady fell ſick with Diſdain; and the Fury that this Piece of Management put her in was ſuch, that ſhe continued languiſhing near two Years, but then recovered. A great many Friends interpoſed, if poſſible, to reconcile them; but there was no room for that, it was gone too far.

AT length they brought it to a Truce, tho' they could not bring it to a Peace; they brought them to an Agreement of Civility, *viz.* not to Inſult or Affront one another any more; and this was all they could ever be brought to; nor was it eaſy to bring them to that, ſo exaſperated were they on both Sides, ſo irreconcileably provoked, eſpecially the Woman.

THIS is one Example of a Marriage by force of Friends, and by motives of Avarice and Pride, where the Parties were pre-ingaged by their Affection to other Objects. I could give many Inſtances in their degree equally unhappy, though perhaps not carried on to ſuch an extravagant Length, but all ſerve to convince us, how fatal it is for Men or Women to engage their Perſons one Way, and their Affections another.

CERTAINLY thoſe People who have the leaſt value for their own Eaſe, that expect any Felicity in a married Life, ſhould think before they take this Leap in the Dark; I ſay, they ſhould think a little, how, in the Nature of the thing, they can expect Happineſs in a Woman they do not love; and in a Woman who they

ſhall be tied to live with while they Love another, and ſhall be Night and Day wiſhing their beloved *Rachel* were in their Arms inſtead of the blear-eyed *Leah*, which they have taken in her Place.

BUT thus it is, and that too frequently to wonder at, that Men love the Perſon they do not marry, and marry the Perſon they cannot love.

Tell me, ye ſacred Powers, which Rule on high,
If Love's a Heaven-born Paſſion, Tell me why,
Do Mortals love, and Heaven ſo oft deny?

Unhappy Man! by Laws unequal tye,
Bound to poſſeſs the Object he would fly;
And left to Love what he cannot enjoy.

CHAP. VII.

Of Marrying one Perſon, and at the ſame time owning themſelves to be in Love with another.

TO Love and not to Marry, is Nature's Averſion; to Marry and not to Love, is Nature's Corruption; the firſt is Hateful, the laſt is really Criminal; and, as has been ſaid in its Place, it is, in ſome Reſpects, both Murther and Robbery; it makes a Man *Felo de ſe*, with reſpect to all the Comforts of his Life; and it makes him a Robber to his Wife, if ſhe be a Woman that has the misfortune to Love him. And this I have ſpoken to at large in the laſt Chapter.

BUT to marry one Woman and love another, to marry one Man and be in love with another, this is yet worſe, tenfold worſe, if that be poſſible! 'tis, in its kind, a meer Piece of Witchcraft; it is a kind of civil, legal *Adultery*, nay, it makes the Man or Woman be committing Adultery in their Hearts every Day of their lives; and can I be wrong therefore to ſay, that it may be very well called a Matrimonial Whoredom? if I may judge, it is one of the worſt Kinds of it too.

It is (firſt) a plain downright Crime in the beginning of it; if both the Man and the Woman are in it, they indeed cheat one another; firſt the Man thinks the Woman has the worſt of it, and that he only cheats her; ſhe fancies he has the worſt of it, and that ſhe cheats him; but, in ſhort, 'tis a mutual Fraud, wherein both are Cheats and both Cheated, both Deceivers and both Deceived.

When they come to the Book to marry, they mutually engage what was engaged before, like a Knave that borrows Money upon an Eſtate which he had mortgaged already. Mark what a Complication of Crimes meet together in the Church; when they come up to the Altar, the Man plights her his Troth or Truth, that he will love her; when he knows he cannot do it, for that he loves another already before her.

The Woman plights him her Troth, that ſhe will love him, when, as the Lady juſt now mentioned, told Sir *Thomas* ——, ſhe heartily hated him from the firſt time ſhe ever ſaw him. Here is mutual pledging the Troth to a Falſhood, which is, in ſhort, a premeditated Lye; like a cold Blood murther, 'tis intended to be done long before it is done. Here's alſo a ſtated, calm, intended Perjury; a ſwearing to do what they own they not only did not intend to do, but knew beforehand they could not do.

How many kinds of Diſhoneſty are here mixt together? Take it in the very firſt Words of the Miniſter, being as an Introduction to the Office of Matrimony; the Miniſter adjures them, as they will anſwer it at the great and dreadful Day, *&c.* when the Secrets of all Hearts ſhall be revealed, that if they know any

any lawful Hindrance or Impediment why they ſhould not be lawfully joyned together, they ſhould then declare it, proteſting againſt even the Validity of the Marriage, in caſe they fail.

I Require and charge you both, (as ye will anſwer at the dreadful Day of Judgment, when the Secrets of all Hearts ſhall be diſcloſed) that if either of you know any Impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than GOD's *Word doth allow, are not joyned together by* GOD, *neither is their Matrimony lawful.*

HEREUPON the Miniſter giving them time to anſwer, they are Silent; that is to ſay, they declare no Impediment, which is a tacit declaring that they know of none; and yet, at the ſame time, they know that in Conſcience they have ſettled their Love and Affection upon another Perſon; and the Man or Woman they now marry they cannot love, and ought not on that Account to marry, becauſe they Promiſe what they know they ſhall not perform.

How many times alſo does the Secret come out afterwards, either unawares by themſelves, or in delirious Fits, extremities of Diſtempers, Dreams, talking in the Sleep, and ſuch other Ways, which prove however fatal to the Peace of the Family, yet unavoidable?

SUCH Perſons have great Reaſon to be ſure that they do not talk in their Sleep; for what the Mind bears ſuch a Weight of upon it, which indeed it is not equal to, and is not poſſible to be ſupported, though by a vigilant guarding the

Tongue in the Day-time it ſhall be kept in, yet how often will it break out in a Dream, and the Tongue betray it ſelf in its ſleep?

How miſerable is the Lady, frequently wiſhing ſhe was in the Arms of the Man ſhe loves inſtead of his Arms, who ſhe is unhappily tyed to? Thoſe ardent Wiſhes prompting her Deſires, ſhe falls into a Slumber, and dreams that it is really ſo, as ſhe wiſhed it might be.

In the tranſports of her Imagination her waking Soul commands her Tongue, tho' the whole Organick Body be laid aſleep; I ſay, commands the Tongue to tell the dangerous Truth; ſhe cries out, as in an Extaſy, diſcovers the Affection, and unhappily names the Man: The fair ———, the Toaſt of the Town, the Beauty of the Beauties, had Admirers enough, was beloved to Madneſs and Diſtraction by a throng of Admirers; at laſt, for the ſake of a Settlement, a little more than ordinary large, ſhe quits the generous *Ca*——, the Lord of her Affections, the only Man in the World that had found the Way into her Heart, and to whom ſhe had made innumerable Vows of Fidelity; I ſay, quits him with the utmoſt Rudeneſs, and throws her ſelf at the Importunities and Commands of her avaritious Parents; I ſay, throws her ſelf into the Arms of a mean, a courſe, an unbred, half-taught Citizen, the Son of a rich overgrown Tradeſman, himſelf a Clown, only that he was a Boor of Fortune, can keep her fine, and cauſe her to ride in a Coach: And what then?

She marries this Lump of unpoliſhed, ſimple Stuff, and they live Tolerably well for a Time, when one Night, in a Dream, ſhe fancied

cied her ſelf in the Arms of her former Lover pleas'd to a Rapture with what ſhe had ſo long Reaſon to know ſhe could never enjoy; ſhe flies out even in her Dream to talking aloud; and not only to talk aloud, tho' faſt aſleep, but gives her Tongue a looſe into all the moſt dangerous Expreſſions, that Love to the real Maſter of her Heart, and the utmoſt Contempt of her Jaylor, as ſhe call'd him, meaning her Husband, could inſpire her with: Nor was this all; for where will Misfortunes End! but in the highth of her Extaſies and with a wicked, tho' but fancied Liberty, ſhe calls her former Lover by his Name, and ſo betrays her ſelf to her Husband, who hears himſelf accuſed of the worſt of Crimes, treated with the worſt Contempt, and the greateſt of Indignity put upon him, in Words at length, that can be thought of.

Her Husband was not at firſt well awake, and ſo, perhaps, was not let into the firſt Part of it; nor was he preſently capable of underſtanding what it all meant: But when he heard himſelf abuſed in ſo groſs a manner, it put him into a Paſſion, and he replied raſhly to her, not thinking ſhe had been aſleep.

This replying to her, unhappily waked her, or, at leaſt ſo much, as to put a ſtop to her talking aloud. Her Husband was preſently aware that his Wife was not awake, and vexed that he waked her; he lies ſtill a little, till Sleep overcoming her, and the pleaſing Ideas of her paſt Loves ſet her to talking again; when her Husband ſubtilly managing himſelf, ſpoke ſoftly at her Ear ſeveral Words agreeable to what ſhe had ſaid, and brought her by that means (as is not impracticable) to anſwer ſeveral

veral Queſtions, and that in ſuch a manner, as his Patience would bear it no longer.

This want of Temper was perhaps her Felicity ſo far, as that ſhe diſcovered no more to him, though ſhe had diſcovered ſo much already, as made an irreconcileable Breach between them: And firſt, as he was exaſperated to the higheſt Degree by what he had heard, and waked her in a kind of a Paſſion; he asked her, what ſhe had been dreaming of?

She was not preſently come to her ſelf enough to recollect that it was all a Dream, ſo that ſhe made him no Anſwer for a while; but he repeating the Queſtion, it ſoon came into her Thoughts, that ſhe had dreamed ſomething not fit to tell him of; ſo ſhe anſwered, ſhe had dreamed of nothing; but he preſſing her with the Queſtion, ſhe ſaid, Did ſhe Dream? why, if ſhe did, ſhe could not remember it. But what Confuſion was ſhe in, when ſhe heard him tell her all the Particulars of her Dream, as fairly (almoſt) as if ſhe had told them her ſelf?

However, ſhe inſiſted that ſhe knew nothing of it; that if ſhe did dream, nothing was more frequent than for People to dream, and forget what they dreamt of, and ſo might ſhe; for that ſhe knew nothing of it, at the ſame time little thinking, nay, not ſuſpecting what had happened, (*viz.*) that ſhe had been talking in her Sleep to her former Lover, with all poſſible Endearments, and had ſpoken to him of her Huſband with the utmoſt Contempt; and ſhe was confounded again to have her Husband repeat the very Words which ſhe knew ſhe had dreamed of.

But her Husband, whoſe Paſſion drove him beyond all Bounds, was not ſatisfied with upbraiding

braiding her with the Particulars, but told her, that ſhe had revealed them all her ſelf in her Sleep, and that ſhe had ſaid ſo and ſo to him, upon his making little ſhort Anſwers to her; and offering ſome Queſtions, and that, in ſhort, ſhe had betrayed her own Intrigues; from whence, he charged her openly with being Diſhoneſt, and with that Perſon alſo, and that before her Marriage to him as well as after, alledging that it appeared from her own Mouth. Nor was he prudent enough to conceal the Thing, and to let it lie as a private Feud between themſelves; but he told it openly and publickly among the Neighbours, and in almoſt all Company. But he had the worſt of the Quarrel, though he had the better of the Fact, and that by his want of Conduct too.

THE Women's Wit, they ſay, never fails them at a Pinch; 'tis eaſy to imagine, that his Wife was in the utmoſt Confuſion at the diſcovery of the Thing as it was, and eſpecially while ſhe was at a loſs to know which way he came by his Information; for though ſhe might eaſily have ſuppoſed that ſhe muſt have ſpoke aloud in her Sleep, yet as ſhe had never known her ſelf to do ſo before, ſhe did not think of it at firſt, but thought he had dealt with the Devil, and that he muſt have been with ſome Conjurer, who, as ſhe had been told, could, by the help of the Devil, firſt make People dream of what they thought fit to inject into their Thoughts, and then tell of it to whom they thought fit.

THIS filled her with Indignation at her Huſband, for having, as ſhe affirmed, bewitched her, and employed the Devil to betray her into Miſchief, and then betray that Miſchief; and

ſhe

ſhe reſolved to give him a home Charge upon the Subject, and threaten to bring him upon the publick Stage for Inchantment and Sorcery.

But he put a better Invention into her Head; for unwarily he threw it out, that he heard her talk in her Sleep, and that he ask'd her ſuch and ſuch Queſtions, by whiſpering in her Ear, and that ſhe anſwered ſo and ſo.

It immediately occurred to her, that if this was all he had for it, he was but one Affirmative, and no Witneſs in his own Caſe, and that her Negative might go as far as his Affirmative; that ſhe had no more to do but to deny the Fact; that as to the Story of whiſpering Queſtions, and her anſwering them, the Pretence was a Novelty; and ſo ſtrange, that tho' it might be true, no Body would believe it, eſpecially if ſhe firmly denied it.

Upon this ſhe began with him; told him, ſhe had perceived a good while his jealous and uneaſy Humour, and that he had laid a great many Plots and Deſigns to attack her Reputation, and all to find an Excuſe to juſtify his ill Uſage of her; but that her Conduct was ſuch before the whole World, that no Body would believe him; and that now he had dreſs'd up a Story between the Devil and him, to fix ſomething upon her, if poſſible; but that it was an evident Forgery of his own, with the help of his Witchcraft: And as the Story was it ſelf improbable, and next to impoſſible, ſo ſhe declared it was a Lie, and ſhe defied the Devil and him, they might both do their worſt.

She gave him this ſo Roundly, and with ſuch Aſſurance, and told it alſo ſo publickly, (as he did his Story) that the Man began to find ſhe had

had the better of him; that People began to think her ill uſed; that he was only jealous of her, and that he had made this Story to blaſt her Character, and to juſtify his own Jealouſies; then as to the whiſpering Story, every Body ſaid it looked like a Forgery indeed, and no Body believed a Word of it, for it ſeemed improbable; ſo that the Husband began to talk leſs of the Matter than before, and was ſenſible that ſhe was too hard for him.

But the more he began to give out, the more furiouſly ſhe followed her Blow; for ſhe not only told her Tale, as above, but ſhe employed two or three Emiſſaries to hand it about among the Ladies at the Tea Table, and among the Goſſips; and the Man, in a word, got ſuch an ill Name, that he was the Contempt of all his Neighbours.

Nor did ſhe End here; but ſhe added her former Deſign to the latter: And, firſt, ſhe ſeparated from him at home, or, as'tis uſually expreſs'd, they parted Beds; in ſhort, ſhe told him, that it was reported there were Magicians and Fellows that dealt with the *Devil*, who, they ſaid, by the help of Evil Spirits, could cauſe People to dream what and when they pleaſed, and to talk in their Sheep, and that ſhe underſtood her Husband had been converſing with ſome of thoſe cunning Men, as they call'd them, in order to make the Experiment upon her, by whiſpering Things in her Ear while ſhe was aſleep, and ſo making her Dream ſo and ſo, and then report, that ſhe talked of thoſe Things in her ſleep, in order to expoſe her.

That therefore ſhe would lie by her ſelf, for ſhe would not lie in Bed with one that would bring the Devil into the Room, to ex-

poſe

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adapted to the Argument which it is brought to confirm, (*viz.*) that to love one Perſon, be it Man or Woman, and then marry another, is neither honeſt to the Perſon quitted, or to the Perſon married, but eſpecially not to the laſt, and more eſpecially not honeſt to the Perſon herſelf or himſelf; in a word, it is not an honeſt Marriage; for the engaged Affection is a juſt Impediment, and ought to have been declared and diſcovered at the Book, upon the Declaration appointed to be made by the Miniſter, as above, or before they came ſo far.

As for the Succeſs of ſuch Marriages, the Bleſſing attending them, and what Happineſs is to be expected from them, it ſeems to be laid open in Part, in the little Hiſtory juſt recited; but 'tis really viſible to common Experience in almoſt every Age and Place in the World, I mean our *Engliſh* World.

What Delight, what Complaiſance can there be in that Matrimony, where the Heart did not go with the Hand? where the Marriage may be ſaid to be made from the Teeth outward, and no more? where the Love is fixed in one Place, and the Bed made in another? What is this but a fraudulent Contract, a Proteſtation, with a deſign to deceive, which, by the Way, is the very Eſſence of a Lye, and one of the worſt Kind too?

What Complaiſance or Pleaſure in their Enjoyments of any kind, between the unhappy Couple, and how can it be called a fair Marriage? Two ſwear to love, and at the ſame time both know they neither do or can; that they neither deſire it or intend it, and they come to the Book, two Carcaſſes without Souls, without aſſent or conſent, but in meer ſubjection to

Circum-

Circumſtances enter into a horrid Slavery; the Woman dragged by her old Grandmother, or her thundering and threatning Parent, becauſe the Miſer can give her a Portion, or not give it her, as he pleaſes; can make her a Fortune or a Chamber-maid, a Lady or a Shoemaker's Wife. Under theſe Terrors and Obligations, ſhe does as ſhe's bid, and marries any Body they pleaſe, let him have Wit, Senſe and Manners, or neither Wit, Senſe or Manners: As ſhe is pre-engaged, and her Affections look quite another Way, the thoughts of this Marriage are her Abhorrence, her Averſion, and yet ſhe marries him. What muſt we call this? Is it Matrimony? No, no; it has nothing of Matrimony in it but the Form; 'tis all a Cheat; they lie to one another when they repeat the Words; and they both know they do ſo, nay, they intend to do ſo; as to the Conſequence, you have it before, between Sir *Thomas*, and my Lady ——— But as to the Fact, 'tis horrid in its Nature; they are but two Victims, I cannot indeed, in one Senſe, call them Proſtitutes; but they are proſtituted by the governing Relations, brought together by the arbitrary Authority of thoſe that have the Influence over them: Here, ſays the old Father with a lordly Air to his Son, take this young Woman to Church, and marry her; perhaps the Debate has been between them before about loving her or not loving her, and the young Man has told him poſitively, he hates her, or that he can't love her. But 'tis all one, the old Man likes the Settlement, and tells him in ſo many Words, that if he won't take her, his Brother ſhall, and ſhall have his Eſtate too.

I could name ſo many Examples of this kind, and give you an Account of ſo many Families ruined by it, that it would tire you in the reading. But give me leave to ſingle out one for your Remark, which, though the Caſe was nearer home, you muſt allow me to place at ſome Diſtance, that the particular Families may not be marked out and expoſed. Suppoſe then the Scene in *France*, not far from a great City, not the greateſt but the greateſt City but one in the Kingdom: A certain rich Merchant had two Sons, and though he had a very great Eſtate, it was of his own Purchaſing, ſo that there was no Entail upon it, and he was therefore at liberty to give it to which of his Sons he pleaſed.

His eldeſt Son was a young Gentleman of good Senſe, and a very agreeable Perſon, and his Father had beſtowed ſome Charge upon his Education, had given him learning and good Breeding, to qualify him, as he ſaid, for the Life of a Gentleman, and, as he uſually expreſſed it, to make him know how to live agreeable to the Fortune he was able to give him; but withal, the Father kept him pretty much in Subjection; and the more, by making him always ſenſible how much it was in his Power to make him a Gentleman or a Beggar, that is to ſay, to give him an Eſtate, and make him live like a Gentleman, or turn him looſe in the World to ſeek his Fortune.

Particularly, the Father was often repeating to his Son, how he expected that he ſhould conform himſelf to his Meaſures in taking a Wife, and that if he did not, he would abſolutely diſinherit him, and give his Eſtate to his younger Brother.

WHETHER this abſolute Declaration of the Father, did not, in ſome manner, influence the Son, ſo as to create, with the averſion to the Tyranny of it, a kind of diſlike to every thing the Father could propoſe, I cannot ſay; perhaps there might be ſomething of that kind in it too, for Nature abhors Violence in Love.

BUT however it was, this is certain, that when his Father propoſed a Match to him, he did it with an Air of Authority; told him, he had pitched upon ſuch a Family, where he knew there was a ſuitable Fortune; that it was a very advantagious Alliance, and that he had already diſcourſed with the Lady's Father, and he found Things were very well, and that every Thing would be to his mind, and therefore he would have him think of marrying her.

BUT, Sir, *ſays the Son*, you will pleaſe to let me ſee the Lady, I hope.

WHY, *ſays the Father*, what if you ſhould not ſee her till afterwards, there's no great Matter in that? I ſuppoſe you know it is in ſuch a Province, and ſhe will be ſent to *Paris*, (*London*) after the Contract is ſigned, and there you may marry her.

Son. What, muſt I marry her unſight, unſeen.

Father. Why, didn't the King marry the Queen ſo? Did not the Prince of —— marry the Lady ——— ſo? Sure, you are not above ſuch People.

Son. But, SIR, they did not love them the better for that.

Father. What's that to the purpoſe? Do they not live glorioufly together?

Son.

Son. I cannot think, SIR, of marrying by Proxy.

Father. You are willing, I find, to give me more trouble than you need. What, muſt I bring the Lady up to Town on purpoſe for you to ſee her, and ſee whether you like her? What Occaſion is there for that? I aſſure you, like her, or not like her, you are like to take her, or you and I ſhall differ upon an Article that will be very diſagreeable to you.

Son. No, Sir, I'll not give you or the Lady that trouble; I'll go down into the Country, if you pleaſe, and ſee her there.

Father. And what then?

Son. Then, Sir, I'll give you my Anſwer.

Father. Anſwer; what d'ye mean by that? I aſſure you, I ſhall not come into your Notions, (*viz.*) of giving you a negative Voice; The Settlements are agreed on, and are ſufficient to make you both happy, and to make you live like a Gentleman all your Days. Do you think theſe are not infinitely of more Conſequence than what you call pleaſing your looſe Fancy? I hope my eldeſt Son won't be a Fool.

Son. Nay, Sir, if you will not give me a negative Voice.

Father. If I will not, what then? Why, I will not, for I cannot; 'tis ridiculous for you to pretend to diſlike, where ſuch a Fortune is ſettled on † you.

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† *Here the Father began to be angry, and added ſome Threatnings to him, and particularly that his ſecond Brother ſhould have her, and all his Eſtate, ſo the young Gentleman complied.*

Son. Nay, Sir, I cannot tell what to ſay; if you will have it be ſo, it muſt be ſo; then I need not go indeed.

UPON this, the young Man yielded, and the Contracts being finiſhed, they were married by Proxy, as great Men are; but the Conſequence was, that he went to another Lady whom he loved, and had been in love with for ſome Years and letting her know the Diſtreſs he was in, they conſulted together what to do; and the reſult was this, they went together, and were privately married, and the Marriage fairly conſummated, at leaſt a Month before the other, and confirmed by good and ſubſtantial Witneſſes.

BUT concealing it entirely from his Father, he wickedly went and married the other Lady too, in publick; by which indeed, he obtained an irreverſible Settlement of his Father's Eſtate; ſo that when it came to a diſcovery, his Father could not take it away again, or diſinherit him, the Eſtate being fully and fairly ſettled.

THE Lady was indeed groſly injured and abuſed, for though ſhe was fairly married, yet he was not; and upon a long, and to him, ſhameful Hearing, in a Court of Juſtice, the firſt Woman was declared his lawful Wife, only the other being left to take her Remedy againſt him at Law, which yet ſhe would not do.

BUT the Conſequence did not End here; for the Gentleman carried it ſo obligingly to her who he had not loved, and managed ſo dextrouſly, with her who he had both loved and married, that he brought them to conſent to Poligamy, and they both lived with him, and

that

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Murther; it is a wilful Violence upon the Mind, and that, I think, equal or ſuperior to a Violence upon the Body; it is a formal Raviſhment upon Virtue, and that in ſo much the worſe a manner, as it is done under the Form of Juſtice and Law, and is ſtill made worſe, in that it is without a Remedy.

If Violence is offered to the Chaſtity of a Woman, ſhe has her recourſe to the Law, and ſhe will be redreſs'd as far as redreſs can be obtained. Where the Fact is irretrievable, the Man ſhould be puniſhed, and the Woman is protected by the Law from any farther Force upon her for the future. But here the Woman is put to Bed to the Man by a kind of forced Authority of Friends; 'tis a Rape upon the Mind; her Soul, her brighteſt Faculties, her Will, her Affections are raviſhed, and ſhe is left without redreſs, ſhe is left in the Poſſeſſion of the Raviſher, or of him, who, by their Order, ſhe was delivered up to, and ſhe is bound in the Chains of the ſame Violence for her whole life.

Horrid abuſe! Here is a ſacred Inſtitution violated, and, as I may ſay, prophaned; an unjuſt Violence offered to Chaſtity and Modeſty on one hand, and to Honeſty on the other; who marries by the importuning Authority of the Parent, contrary to ſolemn and ſecret Engagements paſs'd to another, contrary to Inclination, and contrary to pre-ingaged Affections, and, at laſt, contrary to Law.

Is not here a Matrimonial Whoredom? I think, if it allows any alteration in the Word, it is for the worſe, and it ſhould rather be called a Matrimonial Adultery. Nor is it very unuſual for theſe Sorts of Matches to be pleaded as

Excuſes

Excuſes for all the wicked Excurſions which are made after Marriage, either by one Side or other: The Man hangs about the Woman he loved before, follows her even after he is married to another; tells her, ſhe is the *Wife of his Affection*, the other is only his *Wife in Law*, and by Form; that he is ſtill faithful, and has reſerved his Heart for her, though he has given his Hand to the other, who he is cruelly bound to call Wife.

It is not long ſince we had a publick Example of this, and that in the higheſt Claſs of Dignity, and where the Lady inſiſted upon her being as lawful a Wife, and as ſtrictly Virtuous as the fairly and openly married Poſſeſſor; and even in the very Article of Death, refuſed to acknowledge it a Crime. But I would not, I ſay, bring Examples too near home, where they are publickly known, nor revive the Miſtakes, which ſhould rather be buried in the Grave with the Perſons miſtaken.

Forcing to marry, is, in the plain Conſequences, not only a forcing to Crime, but furniſhing an Excuſe to Crime; I do not ſay, 'tis a juſt Excuſe, for nothing can be a juſt Excuſe for an unjuſt Action; but 'tis furniſhing a plauſible Pretence, to ſuch Perſons eſpecially, who were but indifferently furniſhed with Virtue before, to juſtify the Excurſions of their Vice: Now as a Man who is forced by any undue Reſtraint to enter into Obligations of Debt, give Bonds, Judgments, and ſuch like Acknowledgments, meerly to obtain his Liberty, ſhall plead that Force in Bar of any Proſecution upon thoſe Obligations; and the Law will allow the Plea, eſpecially where the Debt alſo is juſt; ſo theſe Men plead the Breach made up-

on their Inclinations to juſtify the Breaches they make upon the lawful Reſtraints both of Human or Divine Laws, but with not the like Juſtice in the Plea.

It was a very unhappy Dialogue between a young Gentleman, and a neighbouring Clergyman, which I lately came to the knowledge of upon this very Subject, and which being much to the ſame Purpoſe as my preſent Argument points out, may not be improper here.

The young Gentleman had been dragged into ſuch a Marriage, *as I have juſt now mentioned*, by the poſitive Command and Authority of *a rich Uncle*, who had a great Eſtate to give, and who had fixed upon his Nephew as his next Heir, being his Brother's only Son; it ſeems this Uncle had declared, he would make the young Man his Heir, if he married to his Mind.

The young Gentleman was too wiſe not to oblige his Uncle in every thing he could; but in this of Love he was very unkindly croſs'd by the old Man, and indeed very unjuſtly too. The Caſe, as I received the Account, was as follows:

There was a young Lady in the Neighbourhood, who the old Man had propoſed to his Nephew to marry; and her Friends being content to treat about it, the Terms of Eſtate and Settlements were agreed between them, and the Writings were ordered to be drawn; for that Lady had no inconſiderable Fortune neither; in the mean time, the Gentleman was admitted to wait upon the young Lady, (and, which does not often fall out indeed, where the Choice is made firſt by Grandfathers and Uncles, as was the Caſe here) they agreed; liked one another mighty well, and it went on even to loving one another,

another, and that violently. In the mean time ſomething preſented it ſelf with more Fortune, and the Uncle takes upon him to change his Mind, impoſing the change too upon his Nephew, and ſo breaks off the Match; obliging him to go and wait upon a new Miſtreſs, and this without ſo much as a Pretence of any other Objection, than that of a larger Portion offering in another. The young Gentleman was exceedingly diſguſted at the Propoſal, and uſed all poſſible Arguments with his Uncle, and employed all his Friends to perſuade him to let the firſt Match go forward, as it had been carried on ſuch a length, that he could not go off with Honour or Satisfaction to himſelf, the young Lady and he being mutually engaged in Affections as well as Intereſts.

But the old Man was inflexible and arbitrary, would not hear of any Reaſons, but would be obeyed; and as for Affections, and ſuch trifles as theſe, he ſlighted them to the laſt Degree, as things of no Conſequence at all in the Caſe: Well, the young Gentleman had no Remedy; he was obliged, though with infinite Reluctance, to abandon his Miſtreſs, a Lady of Merit and Beauty, Fortune and good Breeding, and every thing agreeable to him; and turn his Eyes where his Uncle directed, without any regard to all theſe, or to his own Inclination. But he did not do this without acquainting the Lady with the Force that was put upon him, and letting her know his unhappy Circumſtances; offering to relinquiſh all the hopes of his Uncle's Fortune and Favour, and take her at all Hazards. But her Friends would not agree to that; nor would ſhe conſent without her Father, for then they might

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Man hates her when he takes her, could expect: For being thus tyed to the four Apple Tree, married to his Averſion, and ſeparated from the Object of his Affection, he abandoned himſelf to Company, to Wine, to Play, and at laſt to Women, and all kinds of Exceſs.

A Pious and Reverend Miniſter, not of his Pariſh, but of a neighbouring Pariſh, and of which the Gentleman was Patron, frequently took Opportunities to talk ſeriouſly to him upon the ſad Subject of his extravagant Life, and with a Chriſtian plainneſs, tho' with decency and reſpect too, eſpecially as he was his Patron, he often preſs'd him to take up, to reform, and, at leaſt, to regulate his Morals.

The Gentleman took all his Admonitions in good Part; but told him in ſo many Words, 'twas his Uncle had ruined him, Soul and Body; that he had a ſober Education, and was as promiſing a young Fellow as any in the Country, till his Uncle ruined him, by forcing him to marry againſt his Will; Forcing him to abandon a Lady that he loved, and whoſe very Example added to the Influence ſhe would have had upon his Affections, was enough to have kept him within Bounds all his Days; and then he related all the Circumſtances of his Match, as I have related them above.

In vain the good Miniſter urged the Chriſtian Arguments of Duty, the Command of God, the Scandal to his Perſon, the Ruin of his Fortunes, and all the other Arguments which Religion and Reaſon furniſh ſo fully on ſuch Occaſions. His Anſwer was, What can I do; I have no Retreat, my Family is a *Bedlam*; I have no Body there to receive me but a She-Devil, always raving, and always quarrelling; that

that is neither quiet with Maſter or Servants, or even with her ſelf; that has not one good Feature to render her agreeable, or one good Humour to render her tolerable? To be at home, ſays he, is odious to me, but to dwell there is intolerable; the Family is to me an Hoſpital to look into, but would be a Jayl to be confined to. Had I married the Woman I loved, ſaid he, I had been as ſober as I had been happy.

BUT, Sir, ſays the *good Man*, Religion is not to depend upon relative Circumſtances, and we are not to ſerve GOD, as we have, or have not a comfortable Family.

THAT's true, *ſays the Gentleman.* But who can be religious in Hell? Who can think of GOD, or any thing that is good, when he is bound to Converſe with every thing that's bad?

SUCH things are very afflicting indeed, *ſays the grave Divine*; but Afflictions ſhould rather guide us to Heaven, than drive us from it. I have heard it ſpoken of in jeſt, That a bad Wife will lead a Man to Heaven.

AND I ſpeak of it in earneſt, *ſays the Gentleman*, that mine will drive me to the Devil.

O, Sir, *ſays the Miniſter, being greatly troubled to hear him talk at that rate*, do not ſay ſo, I beſeech you; you ought rather to conſider it as an Affliction, and humble your Mind under it. But running out into Crime is heaping up Miſery, and making bad worſe.

WHY, what can I do, Sir? *ſays he.* Who can tye himſelf down to his mortal Averſion?

THERE are many Chriſtian Methods, *ſays the Miniſter*, which you may apply your ſelf to,

Sir,

Sir, to make the Burthen lighter to you than it ſeems to be now.

WHAT are they, *ſays the Gentleman*; I don't ſee into it; 'tis impoſſible to help me, unleſs ſome Miracle would intervene to deliver me.

YES, yes, *ſays the heavenly Counſellor*, there are Ways: Pray to GOD, as you do at Church for your Enemies, that he would turn her Heart.

TURN her! ſays the Gentlemen. Pray to GOD to give me Courage to turn her out of Doors, and take in that bleſſed Creature I lov'd.

THAT can't be now, Sir, *ſaid the Miniſter*, you muſt not pray to GOD to allow you to Sin againſt him.

WHY then, *ſays he*, laughing, ſhall I pray to GOD to ſend the Devil for her.

THE good Man could hardly forbear ſmiling at the Expreſſion, but recovered himſelf, and ſaid, Your ſmile tells me, Sir, you are ſpeaking in Jeſt; ſo, I ſuppoſe, you don't expect I ſhould anſwer that Queſtion.

I know not what to ſay, it's half in Jeſt, half in Earneſt. If it ſhould be ſo, I don't know how I ſhould be Hypocrite enough to cry for her.

SIR, *ſays the Miniſter*, I beg of you let us talk of nothing Prophane; you know we are to pray for our worſt Enemies.

NAY, ſhe's my worſt Enemy, that's true, *ſays he*; but I can't promiſe to pray for her, and I'm ſure I can never forgive her.

WHY ſo, Sir, *ſays the Divine*, you are ſtrictly commanded to forgive.

BUT not to forgive her, *ſays he*, becauſe ſhe never ſays, *I repent*, as the Scripture ſays, my Brother muſt do, or elſe I am not bound to forgive him.

BUT, Sir, *ſays the Divine*, you miſtake the Text; you are bound to forgive your Enemies upon the Penalty of not being forgiven, and in the Command the Condition of his Repentance is not included.

I don't know, *ſays the Gentleman*, your Doctrine may be good, but I can't promiſe that I can obſerve the Rule; 'tis not in the Power of Nature to bear the Weight; it is unſufferable.

BUT, Sir, *ſays the Miniſter*, there is no need to run out to Exceſſes and Immoralities, becauſe of a diſagreeable Wife.

SIR, *ſays the Gentleman*, there's need to go abroad, when a Man can't ſtay at home.

I beg, Sir, *ſays the good Reprover*, you'll conſider whether reforming your ſelf would not reform your Wife.

I don't know as to that, *ſays the Gentleman*; but what if it ſhould, I ſhould be perhaps a little more quiet, but not at all more happy.

How do you mean? Sir, *ſays the Miniſter*, I don't underſtand that.

WHY, what ſignifies reforming her, *ſays the Gentleman*; I hate her. If ſhe was as religious as a Nun, and as holy as an Angel, it would be the ſame thing; ſhe is my Averſion.

NOW you have diſcovered the Matter, *ſays the Miniſter*, and the Truth is out; you muſt then change your Work, and inſtead of praying for your Wife, pray for your ſelf.

WHAT can I pray for, *ſays the Gentleman.*

SAYS the *good Director*, pray to GOD to turn your Averſions into a juſt Affection to your Wife.

WHAT, *ſays the Gentleman*, muſt I pray to GOD to make me love the Devil.

NO, Sir, but to make you love your Wife; and if you lov'd her as you do her you loſt, you would not ſee half ſo many Faults in her as you do now.

IT is not to be done, *ſays the Gentleman*, 'tis againſt Nature. Was ever any Gentleman in love with a Monſter? I might pray to GOD, indeed, to metamorphoſe her, to turn the Devil into an Angel, Deformity into Beauty, Black into White; but I have no Rule ſet me to authorize ſuch a Petition.

YOU are ſadly exaſperated, Sir, againſt your Wife, ſays the good Man with a melancholy Air. Why! I have ſeen your Lady; ſhe is no Monſter, no deformed Perſon, no Blackmoor; 'tis very ſad to hear you talk thus.

NO, no; though ſhe's far from a Beauty, *ſays the Gentleman*, yet ſhe's no Monſter, I don't mean ſo; but ſhe's a Monſter in her Condition; ſhe has a deformed Mind, a black Soul; there's nothing in her but what would oblige a Man to hate her.

YOU don't love her, *ſays the Miniſter*, that's the greateſt Misforuune of it all.

NO, no, that's true, I don't love her to be ſure, *ſays the Gentleman*, who could?

IT is a dreadful thing, *ſays the ſerious good Man*, you ſhould marry a Lady of Fortune, and have ſuch an Averſion to her. You muſt of neceſſity, Sir, repent of it, and reform it, or it may Ruin you for ever.

NAY,

NAY, Sir, *ſays the Gentleman*, I have repented enough, if that will help me; I have repented from the firſt Moment. But as to reforming, I don't know what to ſay to that.

WHY then, *ſays the Miniſter*, you have ruined your ſelf; GOD help you, and aſſiſt you to change your Thoughts.

NO, no, Sir, *replies he*, 'twas my Uncle ruined me; he knows it by this time; he murthered me; he ſuffers for it, I doubt not, before now. I am undone indeed, but I had no hand in it my ſelf.

BUT, Sir, *ſays the Miniſter*, be pleaſed to conſider the manner of Life you lead now. Theſe Things are ſad, and I lament your Condition heartily. But a bad Wife is no excuſe for a bad Life.

I tell you, *ſays the Gentleman*, there's no living a good Life with her, ſo I ſhould be damn'd if I ſtayed at home; for I muſt be always fighting and raging; I muſt live as ſome Drunkards do, with their Heads always hot. Who can ſtay at home with the Devil?

BUT, Sir, *ſays the Miniſter*, even living abroad, as you call it, you need not live an immoral Life; there are Gentlemen who have diſagreeable Families, that do not preſently run out into Exceſſes of Vice and Immorality.

WHAT, *ſays the Gentleman*, about Women, you mean, I ſuppoſe that's all.

BUT that is Adultery, Sir, *ſays the Miniſter*, which is a dreadful thing to be thought of.

WHY as to that, *ſays the Gentleman*, my Uncle muſt anſwer for it; he made me commit Adultery, I could not help it.

I don't underſtand how that can be, Sir, *ſays the good Miniſter.*

WHY, 'twas all Adultery; the very Marriage was but a civil Whoring; 'twas all Adultery from the beginning; I was a married Man before.

AY, Sir, *ſays the Miniſter*, there muſt be more in that then by a great deal than ever I underſtood before.

NO, nothing more than you knew too; I ſay, 'twas a Civil Adultery, a Matrimonial Whoredom, to marry this Woman; for I belonged to another Woman, our Souls were married; we were united by the ſtricteſt Bonds of Faith and Honour; 'twas all breaking into the Rules of Juſtice, and the ſtricteſt Obligations that it was poſſible to lay upon one another; 'twas all Perjury and Adultery of the worſt Sort. That old Wretch, my Uncle, made me an Adulterer, and 'tis but the ſame Sin continued in.

YOU really fright me, Sir, *ſays the Miniſter.* Why, this is a terrible Caſe: How could your Uncle force you? And why did not you declare at the Book, as you ought to have done, that you knew a lawful Impediment why you ſhould not be joined together, for that you were firmly engaged to another, and the other to you; I dare ſay no Divine of our Church would have married you.

O, Sir, there was a Reaſon for that too, *ſays the Gentleman*, a Reaſon that no Body could withſtand; a Reaſon enforced with an Eſtate of two thouſand Pounds a Year; and the Reaſon all in the Power of a Tyrant, deaf to all Reaſonings but that of Money; in ſhort, there's the Reaſon that has undone me, and that made

an Adulterer of me. What ſignifies it what I do now?

'Tis a diſmal Caſe, Sir, *ſays the Miniſter*; but I beſeech you to conſider the Crime is not to be continued in and encreaſed; and if you ſinned in Marrying, you have the leſs need to ſin after Marriage. All evil Courſes are to be repented of, and broken off.

Here the Miniſter, went on ſerious, like himſelf, and made very earneſt Applications to him to change his Courſe of Life. But as that Part is remote from our preſent Purpoſe, I omit the repetition. Thus far is ſuited to the Caſe before me, *namely*, the miſerable Conſequences of Marriages entered into contrary to pre-ingaged Affections; forced Matches made by Relations, for the meer ſake of Money, without regard to the Obligations that may be ſubſiſting at the ſame time, and without regard to the Affection and Inclination of the Parties concerned. Who can call ſuch Matches lawful Marriages? And what is the ſubmitting to them leſs than a Matrimonial Whoredom?

As to the Matrimony that paſſes among Princes, Kings, Emperors, and ſuch like, as I ſaid at firſt, they ſeem to me to be rather Alliances and Political Agreements than Marriages, in which the Conjugal Affection is not conſidered as a material, or not as the moſt material Part. The Love of Princes is managed in a higher and ſuperior Way; it ſeems to be a Conſequence of that Marriage, not a Cauſe or Reaſon of it; and, for ought I know, as it is not often ſo extraordinary as in private Perſons, ſo it is not ſo very often quite wanting; the Dignity and Quality of the Perſon has a great Influence upon their Behaviour, and, if they really

ally have not abundance of Love, they often carry it as if they had an Exceſs of good Humour and Complaiſance, which makes up a ſomething almoſt equivalent to Love; and they are not ſo miſerable in the deficiency as meaner People are.

HOWEVER, they have their Unhappineſſes too, and as they are not without their Uneaſineſſes, when the want of a mutual Affection breaks out, and gets the maſtery of their Civilities; ſo, on the other hand, where an entire agreeing Affection meets in Perſons of that high Rank, how ſuperior is their Felicity to that of other People! How glorious is their Peace! How beautiful the conjugal Figure! How happy is the Life of ſuch a Pair! So great an Addition is a mutual Affection to the happineſs of Life, even in Perſons of the higheſt Rank; it adds a Luſtre to their Glory, and is, notwithſtanding all other good Circumſtances, the brighteſt Beam in all their illuſtrious Enjoyments. Such was the Life of two glorious Siſters, the late Queen *Mary*, and Queen *Anne*, of whom it is ſaid, and I never heard it contradicted, that they were entire Miſtreſſes of their Royal Conſorts Affections, Queens of their Hearts, enjoyed a compleat conjugal Felicity, and furniſhed back the ſame Joy, making full Returns in kind. Nor is it the leaſt Part of their Fame. But then it may be added to both thoſe happy Couples, and which yet confirms what I am arguing upon, that they ſaw and loved before they married. They neither courted by Pictures, or married by Proxy; their Princes came over hither to view, chuſe, and approve, and then married the Perſons they choſe; they courted in Perſon, and ſo,

I think, all ſhould do that expect to enjoy in Perſon.

How happy is it, and how good has Providence been, in directing human Affairs, that Matrimonial Love is a common Bleſſing! that the moſt perfect Enjoyment, and that which alone compleats all Enjoyments, and finiſhes the Happineſs of Life, is an Encloſure laid open by the merciful Diſpoſition of Heaven, for all his Creatures to ſhare of; and the meaneſt honeſt Man, who is not preſs'd with Poverty, is oftentimes as compleatly happy, and always as capable of being ſo, as the greateſt Prince, I mean, as to his conjugal Happineſs.

SUITABLE Society is a heavenly Life. Take a view of Family Diſorders; Houſhold Strife and Contention, and join but to theſe the Matrimonial Vices I ſpeak of, and you make the Houſe a Hell, where Rage and Crime conſtitute the Place, and where the Flame burns without conſuming, though not without encreaſing; and where the Offences encreaſe the Puniſhment, and the Puniſhment encreaſes the Offence. But we muſt proceed.

CHAP.

CHAP. VIII.

Of unequal, unſuitable, and prepoſterous MARRIAGES, *and the unhappy Conſequences of them. Of the Effects they have upon the Family Converſation. How they occaſion a Matrimonial Whoredom many Ways. Alſo ſomething of the Marriage Covenant and Oath; and how all the Breaches of it are a Political and Matrimonial Whoredom, if not a Literal Whoredom; with ſeveral Examples.*

THE Contract between a Man and Woman, which we call the Marriage Covenant, is mutual and reciprocal, the Obligations on either Side are equal, and the Weight they carry with them is equally obligatory. What Inequalities there are in the coming together, ought to be conſidered before-hand; and the want of conſidering thoſe Inequalities before-hand, is that of which I complain: Theſe Inequalities, in ſome meaſure,

ſure, deſtroy the End of Matrimony; and if they do not make it void, yet they rob the Parties of the ſocial Comfort of a married Life; and ſome indeed entirely deſtroy thoſe Comforts themſelves.

If any Man ſhall tell me, thoſe Inequalities may be made up by prudent Conduct on both Sides; that no Man muſt expect a Life of perfect ſuitability; that Tempers, Opinions, Paſſions, Deſires, Averſions, Ends and Aims, ſhould all agree; and, above all, that even where they claſh and diſagree, yet there is no abſolute neceſſity that they ſhould interrupt the felicity of Life, make Matrimony a kind of Damnation, the Houſe a *Bedlam*, and the Converſation a Hell, a State of Strife, Rage, Fury, and eternal Contention. All this I grant.

But if they ſhall add, that therefore theſe things are Trifles, are of no Moment; that they are not worth interrupting the other Views of Matrimony, and that they are to be referred to after Diſcretion on both Sides. He that ſhall talk thus ſeriouſly, all I can ſay to him is, I am ſorry for his Head. It is true, that Prudence will go a great Way towards reconciling unſuitable Things; and Chriſtians will learn by the Chriſtian Law to abate on both Sides, *forbearing one another in love.*

Nay, I'll go farther: Continual Jarrings in Families ſometimes find a Time of Truce, and the Husband and Wife, like two Combatants, wearied with Blows, lie ſtill and take Breath. But alas, what is this! 'tis but to recover Strength for a more furious Rencounter; the lucid Intervals being over, the Fire rekindles; the Paſſions break out and burn with the more Force, the Rage is redoubled; and we may ſay

of

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Diſorders, that the Paſſions are in a general Diſorder on both Sides, by mutual Provocations. (And how is it poſſible to be otherwiſe.) How then can it be, but that they muſt Sin together, muſt provoke one another to all thoſe Offences which naturally attend an enraged Mind, an envenom'd Spirit, and a Soul imbitter'd by outrageous Uſage.

HENCE proceed vile and provoking Words, bitter and cutting Reproaches, undue and indecent Reflections, horrid Wiſhes, Imprecations, Railing and Curſing; till, in ſhort, they puſh one another on to the Gates of Hell, and need no Devil but their own ungoverned Rage, to thruſt them in.

ALL this, and more, if more can be thought of, is the Product of Inequalities in Matrimony, unſuitable Matches, a joyning Things together that will not, and cannot joyn; as I ſaid, they may be tyed together, but cannot be joyned, joyned but cannot be united. Such Marriages are to me little leſs than a Sentence of Condemnation to a perpetual State of Miſery. The Man or Woman thus married, is ſentenced as the *Romans* ſentenced *Nero* to die, *More Majorum*, that was, to have his Head put into a Collar of Iron, or kind of Pillory, and to be ſcourged to Death; they are condemned to be tyed together, and to be worry'd to Death.

To marry two Perſons together that are of contrary Diſpoſitions, unſuitable Tempers, diſproportioned Years, and the like, is like the Way of puniſhing Malefactors in *Perſia*, *viz.* tying the living Body to a dead Corpſe, till the rotting Carcaſs poiſoned the living, and then they rotted together.

LET

LET thoſe then that eſteem thoſe Inequalities to be Trifles, and that think the hazard nothing but what may be ventured upon; let them, I ſay, ruſh on like the Horſe into the Battle: But let them remember 'tis with *Solomon*'s Fool, *Tanquam Boves*, like an Ox to the Slaughter, and knows not that it is for his Life.

HOUSHOLD Strife is a terreſtrial Hell, at leaſt, 'tis an Emblem of real Hell; 'tis a Life of Torment, and without Redemption. Matrimony is an irreverſible Decree; 'tis a Grave from whence there is no return; nothing but the King of Terrors can open the Jayl; and 'tis then but an even lay between the Man and his Wife, who goes out firſt; and if when the Jaylor comes, the Devil comes with him, 'tis but one to one who he calls for, nay, if they have lived the Life I ſpeak of, as is very probable, they may even do what they never did, that is to ſay, agree for a Moment, and go together.

WHAT then can the Man or Woman be ſaid to be doing, that ventures upon Matrimony without ſtudiouſly conſidering and conſulting the Suitabilities that offer in the Caſe, without ſitting down and judging ſedately, at leaſt from what is apparent, what may probably be the Caſe afterwards? If they are ſenſible of their own Infirmities, let them calculate for themſelves, as doubtleſs any Man or Woman might do, what will be their Caſe: As every one that looks into his own Conſcience may, if he will be impartial to himſelf, make a Judgment of his eternal State, ſo every one that will look into their own Temper, and impartially compare it with the Circumſtances and Diſpoſition of

the

the Perſon they are to be married to, may make a tolerable Judgment of what their Condition will be after Marriage; and accordingly they may and ought to venture, or not to venture: A venture it is at beſt, becauſe after you have done your utmoſt, you may be miſtaken, may be deceived, and, after the utmoſt Caution, ſome unſuitable Things muſt be expected: You muſt expect Difficulties, and to have many Things to ſtruggle with, an Exerciſe for all your Virtue, all your Self-denial, all your Temper; as long as Fleſh and Blood is a Compoſition of Contraries and inconſiſtent Humours, there will be ſomething always left to try your Patience, to try your Chriſtianity, and which, being conſidered, makes it the more needful to uſe the utmoſt Precaution in the Choice.

I am not going to give Directions here how to ſearch into theſe unſuitable Things, how to judge of them, and how to diſtinguiſh Tempers; that would be a Work too voluminous for this Place: But one general Caution may, for ought I know, if well followed, be as good as a hundred Sheets of Paper filled with Words of leſs Signification. The Caution is ſhort, and eaſy to be underſtood; whether it be eaſy to be put in Practice or no, that you muſt judge from your ſelves. It is, in few Words, this: *Study well your own Temper firſt.*

How ſhall any Man or Woman know whether the Temper of the Woman or Man they are about to marry be ſuitable to them, and may concur to their future Felicity, if they do not firſt know their own? I remember a Gentleman of Quality and Fortune who courted a Lady a long while, and their Fortunes and

all

all other Circumſtances agreeing, they were at laſt married; while the Matrimony was depending, he happened to be talking with another Gentleman, who was his Intimate, and who knew the Lady; and he was congratulating himſelf, if I may be allowed ſuch an Expreſſion, upon the good Proſpect of his Affairs, and the Felicity which he promiſed himſelf in his Match; the Fortune, the Wit, the Beauty, the good Humour of the Lady he was Courting; to all which the other Gentleman gave the Aſſent of his own Opinion, from a long Acquaintance in the Lady's Family, and with her Perſon.

BUT, after all, ſays the Gentleman who courted this Lady, there's one main Thing remains which I cannot come at, and upon which almoſt all the reſt depends.

WHAT can that be, *ſays the other Gentleman*; I think there's nothing in the Lady but what may make any Gentleman happy.

WHY, *ſays the firſt Gentleman*, I cannot learn any thing of her Temper.

O, *ſays the other*, ſhe is of a very good Temper.

AY, *ſays the firſt*, when ſhe is Pleas'd, ſo, they ſay, is ſomebody elſe; but I want to ſee her Angry. Pray, did you ever ſee her Angry?

YES, I have ſeen her Angry too, *ſays his Friend.*

WELL, and how was ſhe then, *ſays he.* Is ſhe a furious little Devil when ſhe's provoked?

NAY, *ſays his Friend*, that's according as the Provocation is. Every Body is ſubject to Provocation, and all People have Paſſions.

AY,

AY, *ſays the courting Gentleman*, but is ſhe not apt to be angry, ſoon provoked, a little Pot ſoon hot.

WHY, *ſays his Friend*, if ſhe were, ſhe is ſoon cold again, that I can aſſure you, and the good Humour returns again immediately.

WELL, *ſays the firſt*, with a Sigh, pray GOD ſhe be not a paſſionate Creature, for if ſhe is, we ſhall be the unhappieſt Couple that ever came together.

WHY ſo, *ſays his Friend.*

WHY, *ſays the firſt Gentleman*, becauſe I know my own Temper too.

YOUR own Temper, *ſays his Friend*; why, what is your own Temper? I ſee nothing in your Temper but what the Lady may be very happy in.

IT may be you don't, *ſays the Gentleman*, but I do; I tell you, I am a paſſionate fiery Dog, and I can't help it; a Word awry, the leaſt unkind or provoking ſets me all in a Flame immediately, like the Lineſtock to the Cannon; I fire off as ſoon as I am touch'd, and make a Deviliſh noiſe.

YOU jeſt with your ſelf, *ſays his Friend*; but I don't take you to be ſo bad as you repreſent your ſelf.

THAT's becauſe you don't know me ſo well as I know my ſelf, *ſays the Gentleman.*

WELL, well, *ſays his Friend*, if you are hot together, you will cool together.

THAT's ſmall ſatisfaction to me, *ſays the Gentleman*, becauſe I can't promiſe it of my Side.

BUT I'll promiſe you on her Side, *ſays his Friend*, that one kind Word will cool her again

again immediately, and then ſhe's all Goodneſs and Sweetneſs in a Moment.

Ay, ſo a Word or two will cool me, *ſays the Gentleman.* But who will yield to give the cooling Word firſt, there's the Difficulty.

Why you muſt, *ſays his Friend*, 'tis your Place; 'tis the Man's Place you know, always to ſubmit to his Wife.

I can't anſwer for my ſelf, *ſays he*, I know I am apt to be very hot.

And what will you do then? *ſays his Friend*; you ſhould have conſidered this before.

Nay, *ſays he*, I muſt venture now, 'tis too late to go back.

So, upon the whole, they did venture; and two Pieces of Wild-fire they were; and, in a very few Months after their Marriage, the Effects of it appeared in a manner hardly fit to be repeated; and all this only, becauſe when it was conſulted and diſcourſed about, it was too late to go back, ſo that, in a word, the Gentleman had as good not have conſidered it at all; for conſidering after 'tis done, is no conſidering.

It is remarkable, however, in the Diſcourſe above, that the Gentleman's Concern about the Temper of the Lady he was going to marry, was occaſioned chiefly from a conſcious Knowledge of his own; and this was the Reaſon of my telling his Story. For if we would make a right Judgment of our own Diſpoſition firſt, we ſhould the ſooner ſee whether we ſhould be ſuitably match'd to the Perſon propos'd; it is not indeed the eaſieſt thing in the World to know the Humour and Diſpoſition of one another, eſpecially not in a Month or two, of a courting Converſation; yet as all Judgment of that

that kind ſhould take its Riſe from the Knowledge of our own Diſpoſition firſt, it becomes every one to ſtudy well their own Temper, and to learn to judge impartially of themſelves, which, by the Way, is not the eaſieſt Thing in the World to do.

You may know whether you are of a complying, yielding, abating Temper or no; whether you can bear Provocations, and make no return till the Heat is over, and then admoniſh Calmly; or whether you are full of Reſentment, Furious, apt to take Fire, and long a quenching; whether you are Rough or Smooth, Tender or Harſh; in a word, whether your Temper is fit for another to bear, or able to bear with another as unfit to be born with as your own: From our own Tempers thus impartially judged of, we might very often, I do not ſay always, determine and chooſe for our ſelves with Succeſs.

But now, to bring this down to the Caſe before me. What muſt we ſay of that Matrimony, which is concluded in ſpite of all the Knowledge and Diſcovery, either of the other Perſons Temper, or of our own? That is carried on by Appetite, by the Guſt of Inclination, by a View of the Outſide only, without conſulting any thing but the Face; without inquiring into the Qualifications, the Temper, the Humour, the Capacities, or any of the Decorations of the Mind. What is all this but a meer vitiated Deſire, a Corruption, and, I may ſay, a depravity of the Judgment, without Senſe of Virtue, or value for the Accompliſhments of the Soul; in a word, what is it but a Matrimonial Whoredom?

And what are the Conſequences? And how do theſe Conſequences prove the thing? namely, that when the corrupted Guſt is ſatiated, when the firſt Heats are over, and Souls begin to converſe together, then they begin to Repent and Repine, they ſee an End of their Happineſs juſt where other People find the Beginning of theirs. In a word, the Man and the Woman remains, but the Husband and Wife are loſt; the Conjunction holds, but the Union is loſt; the Marriage is fixed and faſt, but the Matrimony is gone; in a word, there's the Whoredom without the Matrimony, the vitious Part without the virtuous, the humid without the ſublime; there's the married Couple without their Souls; their Affections are no more united than the Poles, and like the living and the dead Body I mentioned juſt now, they are only Bound to one another, that at laſt they may Rot together.

Horrid Matrimony! horrid diſcording Tempers, raging Paſſions, outrageous Words, hot fiery Breakings out of ill-natured, bitter and ſcandalous Reflections; theſe ſum up the Family Converſation between them: Theſe form the Felicity that they have to expect: Theſe are the Productions of hot-headed, unſuitable Wedlock; of marrying without Thought, taking a Woman purely for a Woman, or a Man meerly to have a Man; in a word, ſuch marrying is, in my Senſe, no better or worſe than a Matrimonial Whoredom.

Now, as I ſaid in the Beginning of this Chapter, the Obligations of the Marriage Covenant or Vow are mutual and reciprocal; the Band is equal, the Burthen is equally divided: And this is it that makes the diſcording Tempers, the unſuitable Circumſtances of which I

am now entring upon the Particulars of, ſo fatal, Marriage is a Yoke, ſo it is very well repreſented, in which the Creatures yoked are to draw together. If they are unequally yoked, what is the Conſequence? the Plough goes not forward, the weak Horſe draws all the Load, and is oppreſs'd, and, at length, both ſink together; the Family is confuſed; the Affairs of it are at a Stand; the Family-Peace is deſtroyed; the Intereſt of it neglected; and, in a word, all goes wrong, till at laſt Ruin breaks in, and both the unhappy Creatures are loſt and deſtroyed together.

THIS being the Caſe, the Inequalities and Unſuitables of Matrimony are far from being Trifles, that are to be diſregarded and ventured on, unleſs by ſuch People to whom it is indifferent, whether they live happy or no, and that can be as happy with an unſuitable Match as with a ſuitable one. I know there are ſuch Kinds of People in the World, whoſe very Souls are indolent and aſleep; who receive no Impreſſions of Grief or Joy, Pain or Pleaſure, and whoſe Minds are, as it were, perfectly paſſive in Life; unconcerned in whatever happens to them, that neither look before them or behind them, one Way or t'other, but riſe in the Morning to go to Bed at Night, riſe up on purpoſe to ſit down again, and ſit down only to riſe up. Theſe are indeed fit to marry in this manner; they are the Family of the Eaſy Ones, and to them 'tis all one to be happy or unhappy, bleſs'd or unbleſs'd, quiet or unquiet; Frowns are all one to them as Smiles, and bad Words as good; they neither Taſte the ſour or the ſweet; the Muſick of the Viol, or the Scraping of a Kettle, is alike to them, and

they

they diſtinguiſh not between Good and Evil. All I can ſay to ſuch, is only this, that at preſent I am not talking of them, or to them; I am rather directing my Speech to the rational Part of Mankind, who aim at a Happineſs in this Life, and underſtand what it means; who deſire to live like Men, and like Chriſtians, and know how to do ſo; and, for this very Reaſon would match themſelves with ſuch, and ſuch only, as have the like juſt Notions, and underſtand what a Life of Enjoyment means, as well as themſelves.

To theſe, I ſay again, that all Inequalities in a ſtate of Marriage, are as ſo many Wounds in the Body, which, if left to Nature, will feſter and inflame, and, at length, mortify, and be fatal; at beſt they require a great deal of Surgery, Plaiſtering, and, perhaps, Opening and Inciſion, to cure and reſtore them; but are abundantly better and eaſier prevented than cured, be the Skill ever ſo great: In ſhort, all Inequalities are Diſeaſes in Marriage, and all Diſeaſes are beſt cured by Anticipation; for, as the Learned ſay, Errors in the firſt Concoction are not remedied in the ſecond; but the ill Digeſture affects all the natural Operations, till at laſt it reaches the Blood and animal Spirits, and there contracts Capital Diſeaſes.

To conclude: Let all thoſe that expect Felicity in the married Life, that have the leaſt View beyond the ſenſuality of the Brutes, and look on any thing in Marriage beyond the bridal Bed; I ſay, let them ſtudy to Match with proper and equal Circumſtances; with Perſons, as near as poſſible, ſuitable to themſelves, and that in all the Particulars, of which

I ſhall give the detail in the next Chapter. Whether my Advice be of Weight or not, I refer to what follows.

I am told, in the very Moment of writing this Head, that to talk of Inequalities and Unſuitable Things in marrying, is too general; that 'tis an Amuſement only, and gives no light into my Meaning. A young Man marries a Wife, his Thoughts are to be ſure upon having a ſuitable Bedfellow, a pleaſant, agreeable, handſome Woman, to divert himſelf, and to ſport with. What do we tell him of Inequalities and Unſuitableneſs? he knows nothing of it; I muſt explain my ſelf.

In obedience to the Ignorance of the Objector, and ſuppoſing it the Senſe of the Times, I ſhall explain my ſelf accordingly: And firſt, I grant, that young Gentlemen now act juſt as the Objection is ſtated; they marry, get a Fortune and a Bedfellow, and that is all they trouble themſelves about. The Caſe is excellently well expreſs'd by my Lord *Rocheſter*:

" *With an Eſtate, no Wit, and a young Wife,*
" *The ſolid Comforts of a Coxcomb's Life.*
Roch. Art. to Clo.

I grant, I ſay, that this is much of the Caſe before me; and this is that makes ſo much Matrimonial Whoredom in the World: This is the very Eſſence of the Crime I am reproving, namely, that the married People look to the *Coxcomb's Comforts*, not to the real Comforts of a married Life, to the Enjoyments of the Night, not the Enjoyments of the Day; to what's preſent, not what's to come; and while they do ſo, no wonder we have ſuch dreadful Family-Doings as we have

in

in the World. Such Strife, such Breaches, such Family-Wickedneſs! While the End for which they marry, and that kind of vitious Love which brought them together laſts, they run out in their wicked Midnight Exceſſes one Way; and when that Love is cool'd, the vitious Flame quenched, the Fire extinguiſhed, there being no ſolid Affection founded upon Virtue and true Merit; they run out into their Day-light Exceſſes another Way; I mean, jarring, ſcandalous Contention and Diſcord. Thus the firſt Part of Life is Matrimonial Whoredom, and the laſt Part Matrimonial Madneſs.

By all this, I think, 'tis apparent that, next to Virtue and Religion, Suitability is the only ſolid Foundation on which the Conjugal Felicity is grounded; and unſuitable Matches ought to be avoided with our utmoſt Care. And that I may explain my ſelf at large, and becauſe theſe unſuitable Things are too many, and have too great Obſtructions attending them to be contained in a general Definition, and more than at firſt Sight ſeems probable, take them in the following Particulars, all of them really inconſiſtent with the Felicity of Marriage.

1. Unſuitable Years.
2. Unſuitable in Quality.
3. Unſuitable Eſtates.
4. Unſuitable Tempers.
5. Unſuitable Principles of Religion.

Of all theſe I ſhould ſpeak diſtinctly, and employ diſtant Chapters upon ſome of them; nor would it be remote to the Deſign of this Work to

do ſo upon all of them; but I ſtudy brevity; and I am very far from having a barren Subject before me; I have rather more Matter than can be brought into the Compaſs I have preſcribed to my ſelf; yet Things muſt be explained as I go, and eſpecially becauſe they all tend to make the married Life unhappy, though they may not be all equally fatal. I'll run them over therefore, in a ſummary Way, for the preſent, the Perſons guilty will have room enough to enlarge in their own Reflections ſeparately, and as it ſuits their Caſe; for the ſcandalous Inequalities of ſuch Marriages as I aim at, are too many; no Man will ſay, there is a want of Examples.

NOR are the Inequalities of Matching, as they are now managed, eſpecially by the Ladies, of ſo light a Conſequence, and ſo inſignificant as ſome would make them; and let but the Ladies reflect a little upon the melancholy Circumſtances of ſome of their Sex, who warm'd thus by the ſecret Heats of Nature, which they have afterwards been ſenſible of, they have thrown themſelves away in the ſcandalous manner I have mentioned, with what Self-Reproaches have they loaded themſelves, when they have ſeen themſelves in the Arms of Scoundrels and Brutes, who, at other times, they would have loathed the Thoughts of, and who they live to abhor with as compleat an Averſion, after theſe unhappy Heats are cool'd, as ever they did before. But of this in its Place.

CHAP.

CHAP. IX.

Of Marrying at Unſuitable Years.

IT is true, that the Laws of Matrimony have not preſcribed us to Years, except in the Caſe of Infancy and Childhood, and the Reaſons for that are obvious; but, as is mentioned before, where the Laws are Silent, there the general Rules of Reaſon and Religion take Place, and are Laws to Chriſtians and to Men of Reaſon, as is the Caſe of our Limitations in Meats and Drinks. We are not limited or directed to what, when, or how much we ſhall eat or drink; but all Exceſſes in either are ſinful; and ſo all ſcandalous and indecent Things among Chriſtians are ſinful and unlawful; and the Rules of Decency and Sobriety have certainly the Force of Laws to thoſe who profeſs themſelves Chriſtians, as much as if they were expreſsly mentioned in the Decalogue it ſelf.

Now to judge of Decency with reſpect to the diſparity of Years in Perſons marrying, I think we need go no farther than to bring it down to the original Word, Modeſty, of which I took notice in the Introduction; and, I think, this may paſs for a Maxim, that what can't be Modeſt is not Decent; or, if you will, tranſpoſe the Particles *is* and *can*, and read it thus:

That what is not Modeſt cannot be Decent. If then Chriſtians are to do Things of good Report, certainly Things not Decent and not Modeſt, are forbidden them. How the Practice of our modern Chriſtians in this particular Article are either Modeſt, Decent, or of good Report, enquire within, and you ſhall know farther.

It is the Opinion of ſome, that after there is no more room to expect Children, it is not lawful to marry. Nor are the People who are of this Opinion, the looſer or weaker Part of Mankind; but the ſerious, ſolid and religious, as alſo Perſons of Judgment and Learning, and they ground it upon this very Text, *Phil.* iv. 8. *of good Report*; and upon comparing this with what is expreſsly mentioned in the Office of Matrimony, namely, that the principal End of Matrimony, as an Ordinance or Inſtitution of God, is for the lawful Procreation of Children. Now to what End then, ſay they, is Matrimony, when the Perſon, that is, the Woman in particular, is paſt Child-bearing? All the reſt can be nothing but what is not fit to name. The Office of Matrimony indeeds adds, that another Reaſon of Matrimony is to prevent Fornication, *Remed. Amoris.*

Now if the married Couple are paſt Children, one would think too, it ſhould be time for them to quit the other Plea; and then let them tell us, if they can without Bluſhes, whether they have any Plea for Matrimony, that does not come within my Title, *viz. Conjugal Lewdneſs*, or Matrimonial Whoredom? There are many ſcandalous Things might be ſaid upon this Subject, but I turn it all another Way, and had rather mention it by Way of Queſtion; let

let the Parties anſwer it, if they can, without Breach of Decency. I dare ſay they will find it difficult; and yet there may be more Modeſty in the Anſwer, than there is in the Thing it ſelf too.

SUPPOSE the Lady to be about Five and fifty; and the Queſtion is firſt put to her, Whether ſhe has any room to expect Children, or whether ſhe thinks it poſſible, in the ordinary Uſage or Courſe of Nature, that ſhe ſhould have any Children? And this Lady marries, whether a younger Perſon than her ſelf, or not, tho' that is ordinarily the Caſe; but ſuppoſe, for the preſent, not a young Man, becauſe I ſhall ſpeak of that Part by it ſelf. Now what can be a lawful or modeſt Reaſon for this Matrimony? or if we ſhould ſay to this Lady, *Pray*, Madam, *why did you marry?* what could ſhe ſay.

To ſay ſhe married in hopes of Children, that could not be; 'tis foreclоſed in the Beginning of the Queſtion.

To ſay ſhe married for one to look after her Affairs, that could not be; that's foreclоſed too, by ſuppoſing her to be in good Circumſtances, and to have her Eſtate all ſettled and firm.

To ſay ſhe does it to avoid Fornication, Modeſty, if ſhe is Miſtreſs of any, will forbid her talking in that manner.

SHE has, indeed, nothing to ſay, but to Bluſh and look down; to acknowledge that ſhe did it to gratify (as the Poet expreſſes it modeſtly) a *frailer Part*; in ſhort, ſhe ought to ſay, that ſhe married meerly to *lie with a MAN*. And is not this Matrimonial Whoredom? If not, what then muſt it be called, and by what Words, that will not be Criminal in themſelves, can we expreſs it?

SUPPOSE the Lady to have no Occaſion to better her Fortune, her Circumſtances being very good, and indeed, in ſuch Caſes they ſeldom better their Fortunes, but worſt them.

SUPPOSE her to have no want of a Steward or Manager, her Eſtate being a Jointure or Fee-Farm Rent, paid her Quaterly, or Intereſts of Stocks, or any other Certainty that takes thoſe Excuſes from her.

SUPPOSE her to have no Occaſion for advancing her Equipages or Retinue, or her ſplendid Way of Living; for theſe, and ſuch as theſe, are uſually made Excuſes for all thoſe ſcandalous Things, and much dirty Pains are taken by the guilty Ladies, to cover the Action from the juſt Reflections which the World caſts upon them. But when they are examined to the Bottom, 'tis evident, that, as the Prophet *Iſaiah* ſays, *the Covering is too narrow, and the Nakedneſs will appear.*

BUT to come cloſer to the Caſe. Here is a Lady of fifty or ſixty Years of Age, ſhe has had Children in her younger Years, but has left Bearing for ten or twenty Years, and is paſt not the Probability only, but even the Poſſibilty, according to Nature, of Bearing any more. But this Woman caſting her vitiated Eyes upon a young Fellow of twenty-five or thirty Years old, perhaps her Servant, her Book-keeper, or her late Husband's Steward, or ſome meaner Perſon, ſhe preſently takes Care to let him know, that he may be admitted, if he will puſh at it. The young Fellow takes the Occaſion, and, making his eaſy Intereſt, ſhe marries him.

IF any Man is diſpleaſed at my calling this by the Name of Matrimonial Whoredom, let

him

him find a better Name for it, if he can, and tell me, what I ſhall call it, that is ſuitable to the Thing it ſelf. If it is not lewd and ſcandalous, nay, open declared Lewdneſs, what elſe muſt it be? what elſe can it be? I remember the Excuſe a certain antient Lady gave for ſuch a Marriage, had more Craft in it, tho' perhaps more Truth too, conſidering it Allegorically, than moſt of the lame Extenuations I generally meet with.

DEAR Madam, ſays a neighbouring Gentlewoman, her Relation, to her, I hear your Ladyſhip is reſolved to marry; I cannot ſay I believed it, for indeed I did not.

WHY, Couſin, *ſays the Lady*, for ſuch ſhe was, why ſhould you not believe it?

NAY, Madam, *ſays ſhe*, becauſe for your own ſake. I would not have it be true.

WHY, Couſin, *ſays the Lady*, why would you not have it be true?

O, Madam, *ſays the Couſin*, you live ſo purely; to be ſo eaſy, ſo happy, ſo free, as you are, methinks you cannot think of coming into Fetters again.

BUT, Couſin, *ſays the Lady*, I am not ſo eaſy as you think I am.

DEAR Madam, *ſays the Couſin*, what can be more happy? why, you have nothing to trouble you, and no Body to controul you.

WELL, Couſin, *ſays the Lady*, no more I won't, if I marry; for I am reſolved to take a young Man, that has his Dependence upon me, and I am ſure to preſerve my Authority with him.

O, Madam, *ſays the Couſin*, pray GOD you don't find your ſelf miſtaken.

How

How can I be miſtaken, Couſin? *ſays the Lady*; why, I take him with nothing; I ſhall make a Gentleman of him.

Ay, Madam, though you do, *ſays the Couſin*, I have known ſo many underling Fellows turn Tyrants, and domineer and inſult their Benefactreſſes, that I can never think of any thing, but of being betrayed and ill treated, when I hear of ſuch Matches.

What, *ſays the Lady*, when one raiſes them from a Beggar, Couſin.

'Tis all one, Madam, *ſays the Couſin*, when once they get to Bed to their Miſtreſſes, they never know themſelves after it; they know no Benefactors.

Well, I muſt venture it, I think; why, I can't live thus, *ſays the Lady*.

Live thus! Madam, *ſays the Couſin*; why, don't you live as happy as a Queen?

Alas, Couſin, you don't know my Caſe, *ſays the Lady*; I am frighted to Death.

Frighted, Madam, with what? *ſays the Couſin*.

I don't know what, *ſays the Lady*, 'tis the Devil, I think; ever ſince Sir *William* died almoſt, I have been diſturbed in my Sleep, either with Apparitions or Dreams, I know not which. They haunt me to Death almoſt.

Why, Madam, *ſays the Couſin*, I hope Sir *William* don't Walk.

No, I think not: But, I think, I ſee him every now and then, *ſays the Lady*, and ſometimes another Shape; 'tis Sir *William*, I think, in another Dreſs.

What does he ſay to your Ladyſhip? Does he offer to ſpeak? *ſays the Couſin*.

No,

NO, *ſays the Lady*, Sir *William* did not, but the other Appearance ſpoke to me, and frighted me to Death: Why, he asked me, to let him come to Bed to me; and, I thought, he offered to open the Bed, which waked me, and I was e'en dead with the Fright.

O, Madam, *ſays the Couſin*, then it was but a Dream, it ſeems; it was not the Devil.

NO, it was a Dream; but it was the Devil, to be ſure, *ſays the Lady*, for all that.

WELL, but Madam, *ſays the Couſin*, if it was the Devil, what will a Husband ſignify?

WHY, *ſays the Lady*, I can't bear to be alone in the Night, and be thus terrified.

WHY, Madam, *ſays the Couſin*, will a Huſband, and ſuch a one as you propoſe, be able to drive the Devil away? I ſuppoſe your Woman lies with you; ſhe is as able as he for ſuch a Thing; that is to ſay, ſhe will be with you, and call for help, if need be; and he can do no more.

I do not know what to do, Couſin, not I, *ſays the Lady*, but, I think, I muſt have him; my Mind is ſo diſtracted I ſhall never be eaſy.

NAY, Madam, *ſays the Couſin*, then 'tis that makes you Dream ſo, it may be.

NO, no, Couſin, *ſays the Lady*, don't have ſuch Thoughts on me, pray.

UPON the whole, her Couſin found what Devil it was haunted her Ladyſhip; ſo ſhe confeſſed, at laſt, that the Lady had good Reaſons for marrying; but then ſhe argued warmly againſt her taking the young Fellow; and after reckoning up a great many Gentlemen in the Neighbourhood, ſhe preſs'd her earneſtly not to marry below her ſelf.

WHY,

WHY, Madam, *ſays the Couſin*, a Gentleman will always be a Gentleman, and will treat you as you deſerve, like a Lady, and like a Perſon of Diſtinction; but a Scoundrel knows not how to uſe a Lady well, when he has her.

WELL, but Couſin, who would lay you out for me then? *ſays the Lady.*

WHY, Madam, *ſays the Couſin*, there's your Neighbour, Sir *Adam* ——

FIE, Couſin, *ſays the Lady*, how can you talk ſo? Why, he's an old Man; I'll never take a Man older than my ſelf.

WHY, Madam, *ſays the Couſin*, when we are young, we always ſay, the Man ſhould be at leaſt, ten Years older than the Woman.

AY, then; *Then* was *Then*, but *Now*'s *Now*, Couſin. Why, ſure, you don't think ——. What ſhould I do with an old Man almoſt ſeventy?

NAY, Madam, *ſays the Couſin*, I don't know what your Ladyſhip ſhould take any Man, old or young, for; I think you are perfectly happy as you are; but if you don't like him, there's Sir *John* ——, he is younger than your Ladyſhip by ten Years.

I wonder at you, Couſin, *ſays the Lady*; why, he is a ſickly, decaying Gentleman; he is troubled with I know not how many Diſtempers.

No Diſtemper, Madam, *ſays the Couſin*, but the Gout.

WELL, the Gout, *ſays the Lady*, that's enough; I have no mind to be a Nurſe, I aſſure you.

WELL, Madam, and will your Ladyſhip have this young Fellow then? I profeſs, 'tis ſcandalous.

WHY, I think I muſt, Couſin: He is a handſome, jolly, brisk Fellow' *ſays my Lady*; I cannot ſay but I like him.

NAY, if you want a brisk young Fellow, *ſays the Couſin.*

I don't ſay, I want him for that. But what would you have me take, a Skeleton?

THERE is a long Part of the Dialogue ſtill behind, in which the old Lady confeſs'd ſome Things, in Confidence to her Couſin, which, though extraordinary well to my Purpoſe, will not ſo well bear reading; and therefore I omit them. But, in a word, the Lady took this young Fellow, and ſhe was as Unhappy with him as could be imagined; ſhe ſettled Two hundred Pounds a Year upon him for his Life; and, in a word, he broke her Heart; and he lived upon it afterward, till he anticipated the Income of it, ſold his Life in it, ſpent the Money, and died in Jail; all which he richly deſerved, for he was a Brute to her, however brutal her marrying of him was.

NOW what was all this but Matrimonial Whoredom? ſhe married him for nothing more or leſs but the meer Thing called a Bedfellow; and he took her to be her Servant, to give it no worſe a Name, and to have a Settlement of Two hundred Pounds a Year for his Pains.

BUT we have groſſer Examples than this, and that near our own Days, and within our own Knowledge. A certain Lady, and of a great Fortune too, at the Age of ſixty-four, not many Days ago, took into her Service, as I may very juſtly call it, a young Clergyman of four and twenty, a handſom, jolly Gentleman, who might have had Wives enough, and ſuitable

able to himſelf, and ſuch as might have made him happy, having a tolerable Benefice, which he lived comfortably upon.

But Avarice, and the View of enjoying ſeven hundred Pounds a Year, a Coach and four, with all the *Addenda* that a Man of Senſe knew well how to Comfort himſelf with, prevailed with him to tye himſelf down to the ſour Apple Tree, and he ſubmits to the ſervile Drudgery, and marries her.

And here the Conſequence fell hard on the Man's Side. Firſt, ſhe grew unſufferably Covetous, and ſo Narrow, that, keeping her Revenue in her own Hands, ſhe hardly allowed him Expences for his daily Subſiſtence: In the next Place, ſhe was jealous of him to a kind of Madneſs and Diſtraction; and, in a word, he was forced to threaten to leave her, and turn her off again, before he could obtain any tolerable Uſage.

Now what did this Lady marry for? What Pretence could ſhe poſſibly make for it, but this Matrimonial Whoredom that I ſpeak of? It is hardly poſſible to aſſign any other Reaſon, at leaſt, that will ſupport it ſelf, or that any one can defend. She lived perfectly eaſy, had her Friends about her, the Eſtate was in her own hand, and ſhe wanted no help to look after her Rents; for it's apparent, after her Marriage, ſhe did it without him.

In ſhort, 'tis evident the End of that ſcandalous Match was viſible to the World; there could not be one modeſt Word ſaid for it; at leaſt, that could carry any Weight in it; and the Town have uſed her accordingly; for ſhe is the Reproach of all Company, the Scorn and Scandal of her Sex, the Talk of all the

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Tea-Tables and Aſſemblies round about; the poor Drudge, who ſhe has taken into pay, is pitied by every Body; and the Town where he lives, it is doubted, will make a Bonfire, when ſhe is pleaſed to walk off, and congratulate him by all the Methods ſuitable to the Senſe of his Deliverance.

When an old Man of ſeventy or eighty marries a young Girl of twenty, we have generally ſome Game among the common People about it. But here there may not be ſo much room for Scandal, becauſe it has often happened, that Men have had Children at a very great Age; and there may be extraordinary Reaſons for them to deſire Children; as particularly for the enjoying Eſtates, to which they have no Heirs. But be the Reaſons what they will, the Thing is unqueſtioned becauſe lawful, and the having Children is poſſible; ſo that the great End and Reaſon of Matrimony is not deſtroyed.

But what ſhall we ſay when two antient People, the Woman paſt Children, and the Man alſo: What do theſe join together for? And which of the Ends of Matrimony are to be anſwered in their Conjunctions? I obſerve, the World are generally reconciled to thoſe Matches becauſe of the Parity of Circumſtances; and they ordinarily expreſs themſelves thus: Well, let them marry, there's no great diſproportion in their Age; ay, ay, why ſhould they not marry? they are very well match'd, the Man's almoſt Threeſcore, and the Woman is not much leſs, they'll do very well together; ſo there's little or no Scandal rais'd here, I mean, in the Mouths of the common Cenſurers of ſuch Things.

But I differ from the common Opinion here exceedingly; and I muſt ſay, that, in my Opinion, this is as much or more, a Matrimonial Whoredom than the other. The Reaſon is the ſame; the Occaſion of Matrimony is the ſame, with this difference notwithſtanding, and to the Diſadvantage of the latter Caſe; for that, in the firſt Caſe, the lewd Part lay wholly upon the Woman, here it lies upon them both: where the old Lady married the young Man, the Matrimonial Whoredom could lye only on her Side; but here the equality of Years makes an equality of Guilt; there was a ſingle Shame, here a double; and I am much miſtaken, if two being guilty makes the Offence leſs than one.

What can two People at thoſe Years ſay for marrying, ſeeing they know they can have no Children? It muſt be for the frailer Part, which it is not my Buſineſs to name; and 'tis only contrived, in a manner, leſs expoſed to the common Scandal of the Times; the Woman has her wanton Ends anſwered, without the Reproach of taking a young Fellow to Bed to her, on the Account mentioned before, and only is content to ſleep with an older Bedfellow, to avoid the Scandal.

But there is a worſe Caſe in this ſcandalous Matrimony yet behind, and this is on the Man's Part; a flagrant Example of which take as follows: *A* —— *B* ——, a grave Citizen, and in the flouriſhing Part of his Years, though not in his Prime, not a Youth, being about Forty, buries his Wife; he has three or four Children by his former Lady, and cares not to have the Charge of any more, or, to uſe his Words, would not wrong his Children, but has a kind

a kind of an Occaſion, which ſhall be nameleſs, and he muſt marry.

To anſwer both theſe Ends, and to join the Wiſe and the Wicked together, he will, in the abundance of his Prudentials, take a Wife that ſhall be ſure to be paſs'd Children; ſo gratifying the Beaſt and the Chriſtian both at once. Upon this, he ſingles out a grave motherly Widow, who he took to be about Five and fifty, and indeed, by her Face, ſhe ſeemed to be no leſs.

The Lady had as much Occaſion for a Huſband as Mr. *B*——— had for a Wife; whether it was upon the ſame Motive, Hiſtory is ſilent in that Part, and ſo am I; but, it ſeems, ſhe had been given to underſtand what Foot it was Mr. *B*——— married upon; and not being willing to diſappoint him, or rather, not willing to loſe him, ſhe call'd her ſelf an old Woman, and her Beauty concurring, admitted what few Widows are pleas'd to ſtoop to, (*viz.*) that ſhe was, as above, near Five and fifty.

Being thus happily married, and Mr. *B*——— wrapt up in his Enjoyments, lo, to his great diſappointment, the Lady proves with Child, and, in the due Courſe of Time, brings him Twins, a fine Boy and Girl; and after all this, as I ſay, in the due Courſe of Time, three more.

This unlook'd-for, undeſired Fruitfulneſs, moves him to enquire a little farther; and, ſearching the Regiſter at the Birth of his Twins, he finds, to his ſurprize, that truly Fame, and a courſe Countenance, had wronged his Wife about ten Years, and that, inſtead of being Five and fifty, ſhe was not much above Four and forty.

UNDER this Diſappointment, his Continence betrayed the Occaſion of his Marriage; for, as above, he had no leſs than five Children by her, which, her Fortune being not extraordinary, ruined the Fortunes of his firſt Children, who he pretended to have ſo much Concern for. This was the End of Matrimonial Whoring with Mr. *B*——. And now he is aſhamed to talk publickly of his own Shame, as well the Reaſons of his Marriage, as the Management of it, in which he has indeed this Advantage of the Satyr, that his Diſcoveries are too groſs to be deſcribed, as his Language is to be repeated; ſo he muſt paſs unreproved for the Reaſons given in Page 9.

I meet with ſo many of theſe Sorts of lewd Marriages, that I can hardly refrain giving a Liſt of them, ſaving, that they come ſo near home, and the Perſons will ſo neceſſarily be pointed out by the Deſcriptions, that I am loth to draw Pictures that every Body muſt know. But ſomething muſt be ſaid to ſhew the Variety.

THERE lived an eminent City Gentleman, if that Language may be allowed to be good in Heraldry, not a Mile from St. *Mary A*——, who having loſt a good Wife, went a Fortune-hunting for another; but openly declared, he muſt have an additional Qualification too, *viz.* ſhe muſt be paſs'd Children.

N. B. He had a Houſe full of Children already, and but a moderate Fortune; ſo he pretended to marry again, to better the Fortunes of his Children.

AN intimate grave Friend of his, and a real Friend to his Fame, as well as to his Family, took the freedom to expoſtulate upon this Sub-

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ject with him very freely, and it occaſioned the following ſhort Diſcourſe, according to the old *Engliſh* Cuſtom, which Foreigners laugh at us for, and which we have little to ſay; for their Salutes were *Jack* and *Tom*, though Men in Years, and Men of Figure, one almoſt an Alderman.

Says *Tom*, his grave Friend, to *Jack*, Pr'ythee, *Jack*, what's all this I hear of you? Why, you make all your Friends bluſh for you.

Jack. Bluſh for me! What do you mean? I don't bluſh for my ſelf, what need they bluſh for me?

Tom. Why, you run to every Hole and Corner, to every Church and Meeting-houſe, Ball, and Aſſembly, a Wife-hunting, and, as they ſay, a Fortune-hunting too; that's worſe.

Jack. Nay, that's falſe too; I have indeed talk'd of marrying, but not like that neither.

Tom. But, what need you talk ſo much of it? There are Women enough; 'tis but Ask and Have, Pick and Chooſe; the Market's on our Side; you know the Ladies have the worſt of it. You may have a Wife any where.

Jack. I don't find it ſo, I aſſure you.

Tom. Why ſo it ſhould ſeem; but how can that be, *Jack?* A Man in your Circumſtances can't want a Wife.

Jack. Not ſuch good Circumſtances neither. Han't I got a Houſe full of Children?

Tom. Well, and what then? And an't you reckoned a Ten thouſand Pound Man, an Alderman's Fellow?

Jack. Ay, but I am, perhaps, a little too nice in chooſing too: I'm not ſo eaſily pleaſed, it may be, as you imagine.

Tom. What, you want another young Wife, as pretty and as pleaſant as that you loſt. One would think you ſhould be paſt that, *Jack.* Why, you are turn'd of Forty.

Jack. Only that you happen to be quite miſtaken; and that I look juſt the contrary Way.

Tom. What do you mean by that? Explain your ſelf, what is it you drive at?

Jack. Why, to be plain with you, the Caſe is this: Money I would have, that's the firſt thing; but then I have Children enough.

Tom. What! grown Miſer already. What, would you marry an old ugly overgrown Widow of Seventy, only for her Money? Han't you Money enough?

Jack. No, no. Look ye, *Tom,* I an't the Man the World takes me for; I am well enough, but I am far from rich; and I have ſeven Children, you know; and that's enough to make a rich Man die poor.

Tom. Don't Halt before you're Lame; you are worth Ten thouſand Pounds, at leaſt; every Body knows that; and a thriving Man too.

Jack. No, no, I an't ſo rich; but if I was, what's that to be divided into ſeven Parts? And what muſt the eldeſt Son do? Muſt he have nothing more than the youngeſt Sifter? You know I'm a Freeman.

Tom. Well, ſo you want a Wife with a Fortune, that her Money may go to your Children. What old Fool muſt that be?

Jack. Well, that is the Fool I want; however, *Tom,* you know I am a Father.

Tom.

Tom. But, what if ſhe ſhould have more Children of her own, *Jack?* What then?

Jack. No, no, *ware Hawk*; that's my Buſineſs? I'll take care of that.

Tom. What, you will have a Wife paſs'd Children then. Is that it?

Jack. Yes, yes, that's it indeed. But I would not have a very Old one, neither.

Tom. I don't think that's a lawful Marriage, *Jack.*

Jack. Why ſo? pray.

Tom. Why, where do you read, that any of the Ends and Reaſons of Matrimony is to pick out a Wife, only for her Money? that is not taking a Wife, *Jack*, 'tis Matrimonial Plunder, 'tis robbing a Woman, only within the Pale of the Church.

Jack. Well, but to tell you the Truth, *Tom*, I care not a Farthing whether I have much Money with her, or no, if I like the Woman.

Tom. Well, now you ſpeak Bravely and Gallantly; I like that. But, hark ye, *Jack*, what's come of the Story of the ſeven poor Children? And where's the Father you talk'd of?

Jack. Why, yes, I'm the Father ſtill; for I ſtick by the Point. I am reſolved to have no more Children.

Tom. So you'll have the old Hag, without the Money; nay, that's worſe than all the reſt. What! an old Woman, and no Money! that's the Devil, *Jack.* You won't be ſuch a Fool, I'm ſure.

Jack. Why, you talk madly. I think I may have a Woman paſt Child-bearing, and not have an old Hag, I hope.

Tom. Pr'ythee, tell me, what will pleaſe you; and then a Body may look out for you.

Jack. Why, a good jolly handſome well-bred Woman, about Forty-eight to Fifty.

Tom. A Widow, I ſuppoſe; there's no venturing upon a Maid under Fifty, not in your Caſe.

Jack. No, I would have her be a Widow that has Children, but has done Childing for ſeven or eight Years.

Tom. And ſhe muſt be Jolly and Handſome, you ſay.

Jack. I would not have her Old and Ugly too, *Tom*, that's too hard.

Tom. Well, I believe I know what you want, and what you mean. But, pr'ythee, *Jack*, be honeſt; methinks you are all wrong: What ſhould you marry for?

Jack. Why not? pray.

Tom. I'll tell you why not, if you are willing to be ſerious. You had a fine charming Lady, almoſt twenty Years; ſhe brought you a good Fortune, and has left you ſeven fine charming Children; your two eldeſt Daughters are fine beautiful young Ladies, and Marriageable; 'twould look very hard to bring a Mother-in-law among them all. It will make a ſad Houſe, *Jack*; it will ruin your Children.

Jack. Not at all. My two eldeſt Sons are in Buſineſs. One I have placed out to an *Italian* Merchant; and one's in my own Counting-houſe: And my two Daughters will go to their Aunt, their Mother's Siſter, who will be glad to have them.

Tom. And what muſt the three young Ones do?

Jack.

Jack. O, they'll do well enough till they grow up.

Tom. But, where's the Father, now? *Jack.* What's come of the Father you talked of?

Jack. Why, what's the Matter?

Tom. Why, take home a Mother-in-law, diſperſe your Family, and turn your Children out of Doors, as they grow up; and all this for a new Wife. Is this like a Father? *Jack.*

Jack. No, no; I won't turn them out of Doors for her, neither.

Tom. That's a Jeſt, you know better; you muſt turn them out of Doors, or they'll turn her out of Doors, that you may depend upon; and the laſt would be hard too.

Jack. But what Neceſſity is there for either of them?

Tom. The beſt Anſwer to that, *Jack*, is; what Neceſſity can you have to marry at all?

Jack. I don't know; I have no Neceſſity indeed; but I am alone, without a Wife: I want One to guide my Houſe, and govern the Family.

Tom. How can that be? when you have two young Ladies, Women grown, that are perfectly fit for it, and ſhew you, that they very well underſtand it.

Jack. That's very true; but they won't be always with me; they'll marry. One of them is beſpoke already.

Tom. Well, 'tis time enough then: And, beſides, perhaps, before they are both gone, your two youngeſt may be grown up.

Jack. That's true. But 'tis not like the government of a Wife in a Family; there's no Authority.

Tom. How d'ye mean? You would not give the Authority over your Children to a Wife; and you muſt do that, or turn them out of Doors, or, as I ſaid above, you muſt give the Children Authority over your Wife; and that will never do; ſo, in ſhort, your Houſe will be a *Bedlam*, and you will be undone: For if once the Family-Peace is gone, the Man's undone; that I take for granted.

Jack. Well, I muſt venture it, I think; for I muſt have a Wife to direct Things; there muſt be Converſation and Confidence, and abundance of Things which a Family requires, that make a Wife abſolutely neceſſary.

Tom. Come, Couſin, *Jack*, don't mince the Matter. You don't want a Wife, but you want a *Woman.*

Jack. You are quite out, *Tom*; you miſtake the Matter.

Tom. Well, well, you may call it what you will; but you'll never make the World underſtand you any otherwiſe.

Jack. I can't help that; I am to underſtand for my ſelf. I don't value the World. I tell you, that Part is not ſo much as in my Head.

Tom. Well, if it is not in your Head, 'tis ſomewhere elſe then, I tell you; no Body can, nor ought to take it any otherwiſe; 'tis a prepoſterous Thing; 'tis againſt the Laws of GOD and *Nature.*

Jack. What do you mean by that? What Law is it againſt? pray.

Tom. Why, you force me to be ſerious with you, whether I will or no. I tell you, the Marriage you propoſe, though it is not againſt the expreſs Letter of the Law, 'tis againſt the intent

tent and meaning of it; 'tis all Vice and Wickedneſs, and, I am ſure, that is againſt the meaning of all Law or Rule that a Chriſtian ought to walk by.

Jack. You ſurprize me. Pray, explain your ſelf.

Tom. Why, the Thing explains it ſelf: To marry a Wife on purpoſe to have no Children! Why, any Body knows the meaning of that. I am plain, and I explain my ſelf thus: As to marry her, to give your Children her Money, was a Matrimonial Plunder; ſo to marry her, to have no Children at all, is a *Matrimonial Lewdneſs*; 'tis only a kind of legal Whoring, *Jack*, you may call it what you will; I tell you, it's Vice, under the Protection of the Church, as I ſaid, t'other was Robbery.

Jack. You are very plain with me, that's true. But, I tell you, there is no ſuch Thing in my Thoughts.

Tom. And, I tell you, whatever you may perſuade me to, you will never make any Man elſe believe it. The Notion of directing your Houſe, governing your Family, Converſing, Confidence, and ſuch Stuff as that; all theſe are Pretences, and no more; the Thing is a *Woman*, a *Woman*, I tell you, and nothing elſe.

Jack. Nay, if you will make it be ſo whether I will or no, I can't help that.

Tom. Why then take a Wife in the ordinary Way of ſuitable Years, like a Chriſtian.

Jack. What, and fill the Houſe again with a new Family? No, that won't do at all.

Tom. Why, if you won't marry like a Chriſtian, then live unmarried like a Chriſtian. Pr'ythee be a Chriſtian one Way or t'other.

But

But to marry, and yet reſolve to make it impoſſible to have Children; there's nothing of the Chriſtian in that; any more than you may call your ſelf a Chriſtian, and live like a Heathen.

Jack. You are very ſevere, *Tom*; very rigid.

Tom. I love plain Dealing; I am for your doing honeſtly, either one Way or t'other. If you are in a ſtreight for a Woman, take one in the Name of God, and in the Way which God has appointed. But to pretend a thouſand Things, and then marry with Views contrary, and inconſiſtent with the Ordinance it ſelf, that's all Grimace; the viſible Occaſion is Lewdneſs; ſcandalous Lewdneſs, and you cannot carry it off, let your Pretences be what they will.

This Diſcourſe ended ſoon after this. But the Citizen was not ſo convinced of the Juſtice of his Friend's Reaſoning, as to guide him to the wiſer Medium, and not to marry at all: But, on the contrary, he purſued the brutal Part, took the Woman, gratified his groſſer Appetite, in ſpite of Argument. In a word, he committed the Matrimonial Abomination I am ſo juſtly expoſing. And he felt the Conſequences of it many Ways: As, (1.) He deſtroyed his Conſtitution, ruin'd his Health. (2.) He was Blaſted, as it were, from Heaven; for he got a Woman of an unquiet furious Temper, that haraſs'd him with her Tongue, made a *Bedlam* of his Houſe, and broke the Peace of his Family. (3.) Endeavouring to oblige One that knew not how to be obliged, he diſobliged all his Children; proved an unkind Father, and that drove them from him, ſome one Way, ſome another;

another; and, in a word, he ruined the whole Comfort of his Life; and ſuch is the Fruit of Matrimonial Whoredom.

To conclude. This is frequently the Occaſion of great Miſchiefs in Families where it happens; it creates conſtant Feuds, and, above all things, Jealouſy, indeed it has a direct tendency to it; 'tis as natural for an old Man to be jealous of a young Wife, and an old Woman to be jealous of a young Husband, as it is for People to be afraid of Fire or Thieves, where there is no Body left at home to look after the Houſe. Nor are ſuch People at all beholden to the World's Good-will. Nothing is more frequent than for the People, by their common Diſcourſe, Flouts, Jeers, and Gibing, to promote thoſe Jealouſies, and (if the married Couple have no more Wit) to raiſe and encreaſe them.

CHAP. X.

Of marrying with Inequality of Blood.

INEQUALITY *of Blood:* This is an Article in Matrimony which they, who would be thought to expect any Felicity in a married Life, ought very carefully to avoid, eſpecially if it relates to Families alſo. How ſcandalouſly have I known a Lady treated in a Family, though her Fortune has been the very raiſing, or at leaſt, reſtoring the Circumſtances of the Perſon who has taken her, only becauſe ſhe has been beneath them in Degree? That ſhe has not been of noble Blood, or of what they call an antient Family; that ſhe has not been what they call a Gentlewoman, and yet they have not found any Defect either in her Education or Behaviour? How has ſhe been ſcorned by the Relations, and the Title been hardly granted her, which the Lord of Neceſſity gives her? And all becauſe of what they call Mechanick Original. Again, Sir *G*—— *W*—— has married a Lady out of a noble Family. Sir *G*—— is Maſter of a vaſt Fortune, has about ſeven thouſand Pounds a Year Eſtate, and Caſh enough in ready Money to purchaſe as much more. But, alas! he is of no Family; his Father was a Citizen, and purchaſed a Coat of Arms with his Money, but hardly can tell who his Grandfather

was;

was; and the Lady is taught to deſpiſe him at that rate, that it is hardly reconcileable to her Senſe, that ſhe ſhould ever entertain him in the Quality of a Husband. It is true, that ſhe had but a mean Fortune, *viz.* five thouſand Pounds. What then? ſhe had much rather have married a *Scotch* Nobleman, as ſhe could have done, the Earl of ——, though he had not above a thouſand Pounds a Year. But then ſhe had had a Man of Quality, and ſhe had had a Coronet upon her Coach; ſhe had match'd like her ſelf, and mingled with noble Blood, as ſhe ought to have done. But now ſhe is Debaſed and Diſhonoured, ſhe is levelled with the Canail; the old Counteſs, her Lady-Mother, conſidered nothing but the Money; and d—— it, ſhe had rather have been King *Ch*——'s Whore, and then ſhe might have been a Ducheſs, and her Children had been Dukes of courſe, and had had noble Blood in their Veins by the loweſt degree, and royal Blood on the other Side; whereas now, in ſhort, ſhe looks upon her ſelf to be little better than Proſtituted, and that meerly for an Eſtate.

With this Elevation of Pride, concerning Blood and Family, ſhe treats her Husband with the utmoſt Diſdain: She will have her Equipage by her ſelf; ſhe will not ſo much as give his Liveries, but the Livery of her own Family; ſhe won't have his Coat of Arms painted upon her Coach, or engraven upon her Plate; much leſs will ſhe ſuffer her Coat of Arms to be quartered with his, if ſhe could help it, on any Occaſion; and 'tis a great Mortification to her, that her eldeſt Son, attach'd to his Father, and honouring his Perſon, learns not to copy after her; and is not aſhamed of the Blood of

his

his Paternal Line, by whom he inherits ſo fair an Eſtate.

My Lady carries on her Reſentment ſo far, that ſhe won't viſit her Husband's Siſter, tho' ſhe has married an Earl, becauſe ſhe diſdains to rank below her; and as to all the reſt of Sir *G*——'s Relations, they are looked upon as not worth making a Bow to them, other than ſhe would do to a Country Farmer, that comes to her Ladyſhip to pay his Rent.

Among her Intimates, ſhe laments her Miſfortune that ſhe ſhould be ſo diſhonoured in her Match; wonders at her ſelf, how ſhe ſubmitted to let ſuch a Fellow come to Bed to her, and is horridly provoked that ſhe has had any Children; for the preſent ſhe has parted Beds with him a great while; ſo long, that ſhe thanks God ſhe has forgot him in that relation; ſhe made a Political Quarrel with him three Years before, and ſhe ſwore to him, he ſhould have no more to do with her that Way, ſhe would as ſoon lie with her Coachman; and ſhe has kept her Vow moſt ſacred: And was it not for ſome Conveniences of her Way of Living, Equipages, the Manſion Houſe, which is new and fine, and coſt fifty thouſand Pounds building, and the like, ſhe would feign another Quarrel, and ſtep out of his Houſe too, and then ſhe ſhould be my Lord ——'s Daughter again, not my Lady ——, the Wife of a City Knight, which is much at one to her, as if ſhe had been Mrs. ——, the Shop-keeper's Wife at *Wincheſter*, or Mrs. Any-Body; or eſpecially it had been much more honourable to the Family, to have been *Lady Mayoreſs*; then, at leaſt, ſhe had been Quality for a Year; and her good

Man

Man had been once *a Lord*, though his Father had been *the Lord knows who.*

When ſhe talks to his Servants, that is to ſay, thoſe that are his Servants too, ſhe taunts them with ſuch an Air of Haughtineſs, as if they were Dogs, not Servants; while ſhe treats her own Servants with a difference, as if they were as much ſuperior to his, as ſhe thinks ſhe is to their Maſter.

The honeſt Gentleman her Husband, is a Man of Senſe and Breeding, and particularly of abundance of Good-humour: He thought at firſt he ſhould have been very happy in a Wife, and he choſe her for what he thought ſhe had, (but ſhe had it not) namely, good Temper, Senſe and Sincerity. He could have bettered his Fortune in a Wife, by thirty or forty thouſand Pounds, whenever he had pleaſed; ſo that he neither married her for her Family, or her Fortune. Tho' he was not a Lord, he was able to buy a Lord when he pleaſed; and as much deſpiſed a Title, unleſs it had been by Blood, or obtained by ſpecial Merit, as ſhe adored it, only for the meer Equipage of it. His diſappointment in her Temper was a great Affliction to him; and he did not fail to expoſtulate it with her, tho' with the utmoſt Civility. But Pride had gotten the aſcendant ſo much over her Temper, that ſhe was reſolved to ruin her Family-Peace, as it were, in meer revenge, for her falſe Step, as ſhe called it, in marrying beneath her Quality; tho' ſhe really revenged it only upon her ſelf.

Again; her Pride was attended with ſuch unhappy Circumſtances, that it expoſed her very much, and made her the common Jeſt of all the Families of Gentry, and even Nobility alſo,

alſo, of which there are a great many in the Country where ſhe lives: As I have ſaid, that Sir *G*— was a well-bred Gentleman, and a Man of Senſe, he was acceptable to every Body; kept the beſt Company, and was very well received in all Places; nor, however the Lady acted, did the Nobility, even of the firſt Rank, think it below them, both to Converſe with him, and even to Viſit him; which reliſhed ſo ill with her Ladyſhip, that ſhe could hardly refrain her little Sarcaſms, even before them; reflecting on Perſons of Quality keeping Company below themſelves, as ſhe call'd it, and of the antient Nobility debaſing their Blood, by mingling with Mechanicks; that their Anceſtors ſcorned to intermarry with the Commonalty, and kept the Honour of their Families entire and untainted.

She was roundly anſwered once, at her own Table, by a certain noble Lord of an antient Family, who told her:

Madam, *ſays he*, your Ladyſhip very much miſtakes the Caſe. In former Days, the Nobility poſſeſs'd great Eſtates, and had powerful Dependencies; the Landed Intereſt was theirs, and almoſt all the Poſſeſſion was their own; the Commons held under them either in Vaſſalage or Villainage, either as Vaſſals, Tenants, Cottagers, or Servants; and then it was indeed beneath a Man of Quality to match among the Vaſſals.

But then two Things are to be obſerved, which have happened in *England* ſince that Time.

1. The Commons have grown rich by Induſtry and Commerce.

2. The

2. THE Nobility are become poor, or at leaſt poorer; be it by Sloth and Luxury, I do not determine.

THE Conſequence is this, that the Nobility ſell their Eſtates, and the Commons buy them: And ſo the Landed Intereſt is ſeparated; and the Commons poſſeſs, I believe, ten Parts of twelve, hardly leaving the other two Parts of twelve to the better guided Nobility.

THEN, Madam, of theſe whom we ſtill call the Commons, great Numbers of them are of noble Families; for the Gentry bringing their Sons up to Induſtry and Trade, they have found the Sweets of Commerce in ſuch a manner, that they have raiſed innumerable Families out of nothing; by which means it now is come to paſs, that many of our beſt Gentry are embarked in Trade; and there are ſome as good Families among the Tradeſmen, as moſt, out of that Claſs; we often go into the City to get Fortunes for our Sons; and many noble Families, ſunk by the Folly and Luxury of their Predeceſſors, are reſtored, by marrying into the Families of thoſe that you call Mechanicks; and, Madam, (added his Lordſhip) the Children of thoſe Families, thus raiſed by their Merit, are not eaſily diſtinguiſhed from ſome of the beſt Houſes in the Kingdom.

HERE his Lordſhip thought he had pleaſed the Lady, becauſe ſhe had three Sons, very fine young Gentlemen, by Sir *G*——. But, far from being pleaſed with his Diſcourſe, ſhe could not forbear being almoſt rude to his Lordſhip, and told him, ſhe thought the Nobility could not Match ſo among the Commons, without corrupting their Blood; and that thoſe that had done ſo ought to be no more e-

ſteemed Gentlemen, or to rank among the antient Families.

His Lordſhip ſmiled. Well, Madam, ſays his Lordſhip, then you muſt let the Tradeſmen keep their Money too, as well as keep their Daughters; and we ſhall continue to decline and become poor, by our riotous and extravagant Living; and ſo, in a few Ages more, the Wealth of the Nation may be almoſt all in the Hands of the trading Part of the People; and the decayed Nobility may be as Deſpicable as they may be Poor. Pray, *added he*, what would all our noble Blood do for us without our Eſtates? And pray, Madam, ſays he, be pleaſed to look into Things, and ſee how many noble Families are, at this time, the Offspring of Trade; we do not find, that their Poſterity are leſs valued among the Nobility, or leſs deſerve it. Two Dukes, adds his Lordſhip, are, at this time, the Grandſons, and one Nobleman, the Son of Sir *Joſiah Child*, who was but a Tradeſman; and the noble Families of *Exceſter*, of *Onſlow*, of *Ar*——, of many more, are married to the Daughters of Tradeſmen; and, on the other hand, the Sons of Sir *James Bateman*, Sir *Thomas Scawen*, and ſeveral others, are married to the Daughters of our Nobility.

His Lordſhip was going on; but ſhe begg'd him to ſay no more of that, fearing he would have brought it down to her ſelf at laſt; and ſo the Diſcourſe went off. But the Lady was handſomely reproved.

These are ſome of the Fruits of unequal Marriages, and in which much of this Matrimonial Whoredom may be committed; and I call it ſo, becauſe the ſubmitting to lie with a Man, only on the Account of a Settlement or Fortune;

Fortune; at the ſame time deſpiſing, and, in the vileſt manner, contemning the Man; is a meer ſelling the Perſon for a Slave, or, though the Words are ſomething harſh, proſtituting the Perſon for the ſake of the Money. And what is that more or leſs, according to my Notion, than Matrimonial Whoredom?

The next Article is that of *Unſuitable Eſtates.* This is of the ſame Kind with the laſt, and, in its Degree, is equally deſtructive; and therefore I join them together in the ſame Chapter; the only Difference is, that the firſt reſpects a Perſon of Quality marrying a Mechanick, a Patrician, or one of the Blood of the *Patricii*, marrying a *Plebeian:* But this latter looks a Stage lower, and reſpects only the Difference of Eſtates, where the Blood may be the ſame; which Difference, however, is carried on by ſome to greater Reſentments than among the Nobility. This happens frequently among Tradeſmen, and is diſtinguiſhed by many People, very much to their Diſadvantage. Sir *M*—— *G*—— was a City Baronet, that is, the Son of a Money Baronet; he married a Lady, the Daughter of a rich Citizen, not in the Bloom of her Youth, far from Beautiful; but then he had a vaſt Fortune with her; all this was well of his Side. But, what is ſhe? Why, in the firſt Place, bringing her to a level with himſelf, ſhe has a great deal of Money, that is true, and he has little or Nothing; he has a great deal of good Manners, and good Humour, ſhe very little of either; he is Handſome, ſhe next Door to Frightful: She inſults him upon the Inequality of her Fortune. What does he ſay to her in return? Has he nothing to anſwer on his Side? Truly, no, not at firſt.

But being a Man of Breeding, as I ſaid above, he took it quietly, and was eaſy; gave her all manner of Liberties, made no reply, gave her not one ill Word; till, at length, being provoked beyond all poſſible Degrees of human Patience, he reſolved to make her a terrible Return; and, indeed, he was ſorely provoked, that he was. He firſt begg'd of her to be eaſy and quiet, and to uſe him better, and manage her ſelf better. She provoked him ſo much with her vile Reproaches and Reflections, upon his being a Beggar, as ſhe call'd it, and making a Figure with her Money, that one Day it broke out into a Flame that could not be quenched. But it was his particular good Fortune to have ſeveral of her own Friends to be Witneſſes of the Provocation, and ſo far to juſtify him, as, at leaſt, to witneſs in his Behalf, that her Language was unſufferable.

Nor is it to be wondered at, that when he did break out, he did it with ſuch a Fury that conquered all her Reſiſtance, and that put a full check to her Clamour; for it touch'd her in the moſt ſenſible Part, namely, her Character as to Modeſty.

He gave her this, even the very firſt time, in a full broad Side, as the Sailors call it, and when, as I ſay, her own Relations were preſent. But he did not do it, till ſhe had long and very often provoked him, by reproaching him with her Fortune, and his want of a Fortune, and that with ſo much Bitterneſs, that even ſome of thoſe Relations of her's begg'd her to forbear, and have done with it; and he, perceiving that Relation inclined to ſpeak, withdrew, to give her an Opportunity, which ſhe improved, and earneſtly entreated her to forbear;

bear; told her, it was now too late to reflect upon thoſe Things; that they had Money enough to make them both happy; and that, let it be whoſe it would before, it was a Stock in common now, and ſhe ſhould never make their Lives unhappy now about the fooliſh Queſtion, who brought it? She told her, ſhe might eaſily ſee her Husband was exceedingly moved with what ſhe had ſaid already; and that ſhe would certainly provoke him by ſuch outrageous Uſage, to make her ſome bitter return; that ſhe ought to conſider ſhe was a Wife, and that it is always in a Husband's Power to make a Woman's Life uneaſy to her, eſpecially when he has Juſtice on his Side.

She was ſo far from being prevailed upon by this calm and cool Reaſoning, that ſhe flew out into a Paſſion againſt her Husband, though he was not in the Room; reviled him over and over with his living gay upon her Fortune, while he was but a Beggar himſelf, and the like; ſo that the poor Lady, who had talked ſo calmly to her, had not room to put in a Word.

In the highth of this Feud the Husband came in again, and calmly deſired her to have done, and be quiet, and, at leaſt, to talk no more of it then, when ſhe ſeemed to be in a Paſſion. But 'twas all one; ſhe run on till, in a word, ſhe was out of Breath, and began to have done, meerly for want of Strength, not Rage. To proceed:

Well, Madam, ſays he, now, I hope, 'tis my turn to ſpeak a little; then, turning his Speech to the Lady that had ſpoken in his Abſence, and to her other Relations, he gave them a brief Account how long ſhe had treated him in this Manner; how little Occaſion he had

given her for it; and with what Patience he had born it: How juſt it was for him to ſay, that he could bear it no longer, and that he was reſolved to uſe her as ſhe deſerved. Then, turning to his Wife, who ſtill upbraided him with marrying her for her Money: He ſaid, 'tis very true, Madam, I did ſo; and who the Devil would have married you for any thing elſe? He added, that if ſhe would find any One to take his Bargain off of his Hands, he would return all the Money again, to be rid of her: And if ſhe could not, ſince ſhe had taken him, and he was unhappily bound to ſtand to the Agreement, he inſiſted, ſhe ſhould act the Part of a Wife, not of a Termagant; of a Gentlewoman, not a *Billinſgate*; and that, ſince ſhe had taken him, let her Fortune be what it will, he expected to be uſed as well, as if he had taken her upon an equal Foot, otherwiſe he is ſold to her for a Slave, which he did not underſtand to be in the Contract.

She revil'd him upon this, with his taking her Money with deſign to Abuſe her; he reproaches her with giving him her Money and her Perſon too, upon a worſe Occaſion; he tells her, he could have lived without her Money better than ſhe could live without a Man; that he only hired himſelf out to her to be her Servant, (he called it by a harder Name) and that he had earned all her Money by lying with her, which a Porter would hardly have done cheaper.

It is true, this was Bitter: But there were two Misfortunes, on her Side, attending it.

1. That ſhe extorted it from him. And,

2. That

2. THAT it was true; both theſe joined to excuſe the Knight, who otherwiſe, and as I ſaid, till by long and unſufferable Taunts and ill Uſage, he was put a little out of himſelf, was a Perſon of all poſſible Temper and Manners.

THIS alſo brings it home to my Point, namely, that theſe lewd ill-principled Matches are often as Miſerable as they are Scandalous, as Unhappy as they are Unſeemly; and as they begin in Wickedneſs, they end in Weakneſs; for Crime and Shame follow one another.

I ſhall, perhaps, be asked here, What this Unſuitable and Unequal marrying relates to my Title, and to the Subject I am upon, (*viz.*) of Matrimonial Whoredom? And why I ramble from my Text? But I ſhall make it out, that I am not gone from my Subject at all; becauſe almoſt all thoſe Inequalities and Unſuitable Things, which I complain of as the Bane of Matrimony, are generally the Conſequences of thoſe Marriages, which are guided by the Tail rather than the Head; forced on by the Inclination rather than the Underſtanding, puſhed by the Impetuoſity of the corrupt Part, not guided by the ſteddy Reſults of Reaſon; the Fruit of Deſire not Judgment, and with a View to ſenſual Pleaſure, not ſolid Enjoyments.

THESE are the great Moving-Wheels in the Machines of raſh and unguided Love; the Paſſion of Love, not the Quality, is the Weight that makes them move; it is the Fuel of Love, not the Flame; the Flame would be pure, were the Materials that feed it pure: But

when the Combuſtibles are nauſeous, the Burning ſcatters noxious Vapours; like the Stink-Pots, which the *Turks* uſed to throw into Ships when they Boarded them, which would poiſon the poor Men out of their cloſe Quarters, and make them run out, though they were ſure to be killed.

SECRET, lewd and ungoverned Deſires, make theſe open and ſcandalous Doings ſo frequent; were it all done in a criminal Way, I ſhould take notice of it in Lump, as a Breach of the Laws of GOD and Man; and, as the Text ſpeaks, *an Iniquity to be puniſhed by the Judge*, Job xxii. 28. But it is quite otherwiſe here; the Fire is covered, the Stench is concealed, and we have all the criminal filthy Part acted under the diſguiſe of Virtue, and the Protection of Law. This is the Offence, this is the Grievance complained of; and this the Reaſon why I give it the new and, perhaps, a little ſhocking Title of Matrimonial Whoredom.

THE meaning is plain; 'tis a Breach of Law under the Protection of the Law; 'tis a Crime, thro' the Policy of Hell, plac'd out of the reach of Juſtice; 'tis a Sin againſt the meaning of Matrimony, but within the Letter of it; 'tis a Wickedneſs couch'd under the Name of Virtue; 'tis, in ſhort, a Devil in Maſquerade, whoring in the Vizor of Matrimony; a Sinner dreſs'd up for a Saint, a foul Diſeaſe under the Term of a Decay; 'tis Idolatry under the Cover of true Worſhip, and, as I ſaid above, Lewdneſs under the Protection of the Church.

WHAT Excuſe can it be to ſay, that the Law cannot reach it? Are there not many Sins which the Commands of GOD prohibits and forbids, which,

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Advantage, for he's no Fool: I'll anſwer for *Satan* ſo far, he can hardly be ever charg'd with miſſing his Opportunities, or not ſeeing his Times and Seaſons; he never fails to break in at every weak Place, and always knows where thoſe weak Places are.

We cannot doubt but the Devil, if you will grant there is ſuch a Thing, takes all the Advantage that can be of this Part; he ſhews the Law protecting; and perſuades you, that 'tis therefore juſtifying the Fact, a Fallacy as black as himſelf; he prompts the vitious Appetite, and then ſhews you how 'tis lawful to gratify it; he quotes *Dryden* upon you, and ſhews the Caſe of King *David*, and the Polygamiſts, for a Parallel.

What can be more ſpecious, what more eaſily gilded over? Inclination calls for it, and the Law allows it. Under this Pretence, all the criminal Things which the Marriage-Bed is capable of, are juſtified.

But was the true intent and meaning of the Laws of God or Man impartially judged of, or enquired into, the Caſe would be quite otherwiſe. God *forbid*, we ſhould dare to ſay, that the Inſtitution of Matrimony, which was Pure, as the Inſtitutor was Holy, could be deſigned for a Pandor to our impure and corrupt Inclinations! or that God's holy Ordinance can be made a Plea for any of our unholy and vitious Practices; and, above all, that they ſhould be made a Cover and Protection for them.

All the Heats and Fires, rais'd within us by the Acrimony of the Blood, by the Inflamation of the Spirits and Animal Salts, are kindled from Hell, ſet on Fire by the Devil, and made to rage and boil up in the Veins, by the in-

flaming

flaming vitiated Thoughts and Imagination, that Imagination which GOD himſelf ſays is Evil, and only Evil, and that continually; and whatever the juſt and ſerious Reaſonings are which we ſhould uſe upon this, and the Conſequences we ſhould draw; ſurely they are not that we ſhould apply our ſelves to quench this Fire in the Lakes of *Sodom*, (I do not mean literally as to *Sodom*) that we ſhould ſtudy Ways to ſatiate and gratify thoſe impure Deſires; and then finding ſome artful Method, give a looſe to our Appetite under the Cover of a legal Protection, ſheltering our Wickedneſs under the Letter of the Law.

ON the other hand; if I was to enter into the Affirmative or Poſitive Part, and tell you what you ought to do, I ſhould ſay, theſe are the Deeds of the Body, which you ſhould mortify, if you will expect to live, *Rom.* viii. 4. the *Thorns in the Fleſh*, which you ſhould pray againſt, 2 *Cor.* xii. 7. the Enemies you ſhould ſtruggle with; and this is what the Scripture means, when it ſpeaks of our *crucifying the Fleſh, with its Affections and Luſts*, Gal. v. 24. But I muſt not Preach. To talk Scripture to a Man when he has a Woman in his Head, is talking Goſpel to a Kettle Drum; the Noiſe is too great; the Clamour of his Vices is too loud; and he will anſwer coldly, as the Wiſe Men of *Athens* anſwered St. *Paul*, *We will hear thee again of this Matter*, Acts xxvii. 32. or to put it into a kind of a Paraphraſe; We will hear thee again, ſome time or other, when we have nothing elſe to do.

I come therefore to ſearch the Crime, and fully to expoſe it. Your own Reaſon, and, if you have any, your Religion, will inſtruct you

to

to reform it. Theſe unſuitable Matches are generally derived from theſe corrupt and depraved Principles; and theſe vile Appetites are the Things that carry us on to break into all Rules, Religious and Moral, in the purſuit of Women.

When the Appetite governs the Man, he breaks all the Fences, and leaps over all the Bars that Reaſon and Religion have fixed in his Way; and if he can but juſtify himſelf, by pretence of keeping within the Bounds of the Law, tho' it be only the Letter of it, he troubles not himſelf with the intent and meaning of it.

Hence all the Matrimonial Inequalities, the marrying at unſuitable Years, with unſuitable Fortunes, and all the indecent and ridiculous, not inceſtuous, Matches, which we ſee daily among us; ſo that to ſpeak of unſuitable Matches, is far from being out of the Way of my Buſineſs, or remote from my Subject; they are, generally ſpeaking, from the ſame impure and corrupt Originals, impure Streams, from the ſame poiſoned and corrupted Fountain.

The Man is eager, urged by the Importunities of his vitiated Appetite; his Head is full of it; he runs from Place to Place to find an Object. To ſay his Eyes are blinded with the Fumes and Vapours of his fermented Blood, is to ſpeak according to Nature, it cannot be otherwiſe; as we ſay Love is blind, and ſees no Faults, ſo 'tis undoubted, the Paſſion is blind, the Rage of the Appetite blinds the Eyes, and he is not capable of ſeeing even the Defects of Nature, much leſs to diſtinguiſh the unſuitableneſs of Objects, and the inequalities of Circumſtances; he is ſtill farther off from ſeeing

the Defects of the Mind, the Unſuitableneſs of the ſuperiour Parts; 'tis all out of his Way.

As 'tis in the more vitious Part Men often abandon handſome and beautiful Ladies, their lawful Wives, and take up with the fouleſt, uglieſt, and moſt diſagreeable Creatures, to make their Whores; ſo in this Humour of marrying, meerly to quench Deſire, the Vapour darkens the Eyes, the Vice clouds the Sight, the Man or Woman takes what Offers, making no Judgment, no Diſtinction of worthy or unworthy, ſuitable or unſuitable, young or old; 'tis the Sexes that are only concerned; 'tis the Fire that is to be quench'd; neither Reaſon, Religion or Reputation, are hardly allowed to give a Vote in the Caſe, nay, ſometimes common Senſe: And, in this Heat, I ſay, moſt of the unequal unſuitable Marriages are made; and, what is it all? what can it be called? Is this Matrimony! Is this being join'd together according to GOD's holy Ordinance, or is it Whoring under the Mask of the holy Ordinance! Is this a chaſte and honourable Marriage! Is this the *Bed undefiled*, or is it rather a meer Matrimonial Whoredom!

I might include in this ſame Chapter, the unſuitable Tempers which often come together on ſuch Occaſion; but as it is true, that this is a thing not always to be avoided, and is what too frequently happens in Marriages made with the utmoſt Conſideration; ſo I ſhall convince the Reader that I am careful not to run from the Subject in hand, by paſſing it over as a thing out of my Way at preſent. It is not always poſſible fully to diſcover the Tempers and Diſpoſitions of one another before Marri-

age;

age; and they that make the faireſt and moſt diligent Inquiry, ſhould firſt be ſure they know, and regulate their own Tempers, that the Fault be not at home while they lay it upon their Relatives. But this would require a long Diſcourſe; I have not room for it here.

UNSUITABLE Principles in Religion would alſo come in here. But, I think, the People I am deſcribing need not quarrel much about that; for all Principles, all Religion, ſeems to be burnt up in the impure Flame, and therefore all Care and Concern about them dies with it: How ſhould that Man be ſuppoſed to think of Religion, who, in ſpight of Reaſoning, and in a perfect neglect of a Family of ſeven Children, could plead Neceſſity of having a Wife; make a thouſand Shifts to turn off the ſcandalous Part, and yet inſiſt upon having ſuch a Wife as ſhould bring him no Children; that he might ſatiate his Guſt of Senſuality without the incumbrance of Procreation; contract Marriage with a Bar only to the original Reaſon of Marriage, and enjoy his corrupt Pleaſures under the diſguiſe of GOD's holy Ordinance. Could this Man be ſuppoſed to conſider the Unſuitableneſs or Inequality of any thing, much leſs the Temper or the Principles of the Woman he married.

AND the Conſequence made it appear; for happening to marry a Woman that had neither good Temper, or good Principles, he ruined the Peace of his Family, diſperſed and diſobliged his Children, thruſt them out of his immediate Care, and left their Education and Inſtruction to other Relations; in a word, he robb'd himſelf

ſelf of the Comfort of his Children, and his Children of the Comfort of a Father.

And where was the Religion of all this? In ſhort, what of Matrimony was in it all? what was it but, as I ſaid before, a poiſoned Stream from a corrupted Fountain, a diſhoneſt Flame quenched in a diſhoneſt Manner? And it can be no otherwiſe, where the Soul is governed by the Body, where the ſpiritual Part is over-ruled by the fleſhly, where the ſenſual directs the rational, as is the Caſe here exactly; I ſay, it can be no otherwiſe. The Order of Things is inverted; Nature is ſet with her Bottom upward; Heaven is out of the Mind, and Hell ſeems to have taken Poſſeſſion.

Nature inverted; the Infernal Fires
Burn inward, raging in corrupt Deſires:
Such as the ſulph'rous Lake from whence they came,
Alike the Fuel, and alike the Flame.

CHAP.

CHAP. XI.

Of going to Bed under ſolemn Promiſes of MARRIAGE, *and although thoſe Promiſes are afterwards performed; and of the Scandal of a Man's making a Whore of his own Wife.*

I Have dwelt upon the Inequalities of Matrimony the longer, becauſe of their Variety. I come now to ſingle Caſes again, and I ſhall diſpatch them in ſingle Sections as I go. I have now before me a very particular Caſe, in which Marriage is made a healing or protection to a ſcandalous Crime. Promiſe of Marriage is Marriage in the Abſtract, ſay our Advocates for Lewdneſs; and therefore for the Parties to lie together is no Sin, provided they ſincerely intend to marry afterwards, and faithfully perform it.

THIS is, in ſhort, a ſcandalous Defence of a ſcandalous Offence; 'tis the weakeſt Way of arguing that any Point of ſuch Moment was ever ſupported by. It is ſo far from covering the Offence againſt GOD, that it does not recompence the Perſonal Injury done to Man. I have

have hinted at it already in the Chapter; and given you there the Opinion of the beſt of Men, and particularly the Cenſure of the Proteſtant Churches upon it, in which, as I ſaid, they are more ſtrict, and puniſh with more Severity, than in Caſes of ſimple Fornication.

It may be true, that Promiſe of Marriage is Marriage, but it is not marrying; it may be called Marriage, or rather a Species of Marriage; and therefore our Law will oblige ſuch Perſons to marry afterwards, as well in Caſes where they have not conſummated the Agreement, as where they have; and will give Damages, and that very conſiderable, in proportion to the Circumſtances of the Parties, where theſe Promiſes are broken; eſpecially where the Perſon makes the Breach, by marrying another purely in Contravention of thoſe Promiſes. And this is all the Remedy the injured Perſon can obtain.

Also ſuch a Promiſe, eſpecially if made before Witneſs, will be, and frequently is admitted as a lawful Obſtacle or Impediment, why a Perſon under ſuch an Obligation ſhould not be allowed to marry any other; nay farther, the Perſon claiming by Virtue of ſuch a Promiſe, may forbid *the Bans*, as we call it; or may ſtand forth, and ſhew it as a Cauſe, even at the very Book, why the two Perſons coming to the Book may not be lawfully joined together; and the Miniſter cannot proceed, if ſuch a Cauſe is declared, till the Matter is decided before the proper Judges of ſuch Caſes.

But all this does not reach the Caſe propos'd at all; for were Promiſes of Marriage thus allowed, and lying together upon ſuch Promiſes

lawful, you would have no more Occaſion of a fair and formal Eſpouſal, and we ſhould have very little open Marrying among us. And what Confuſion would this make in the World? How would the ſacred Obligations of Marriage be enforced, Claim of Inheritances ſecur'd, Legitimacy of Children clear'd up, and Obligation of Maintenance be preſerv'd? How and where would theſe Promiſes be recorded, when denied and revoked? How would they be brought into Evidence, and the Offender againſt them be convicted? In a word, what Confuſion would ſuch looſe coming together make in Families, and in Succeſſions, in dividing the Patrimonies and Effects of Inteſtate Parents; and on many other Occaſions.

Our Laws have therefore carefully provided, that Marriages ſhould not be eſteemed fair and legal, if not performed in a fair and open Manner, by a Perſon legally qualified to perform the Ceremony, and appointed to it by Office; and the Government is always concerned and careful to puniſh any Defect, in the Peformance even of thoſe qualified Perſons, when they connive at any Breach upon the Inſtitution in the Office of Matrimony; ſuch as marrying People clandeſtinely, in improper Places, at unſeaſonable Times, and without the apparent Conſent of Parties; and though the Law is very tender with reſpect to making ſuch Marriages void, yet they are much the more ſevere in fixing a Puniſhment upon the Perſon that officiates; in order, if poſſible, to prevent all clandeſtine and unlawful Matches.

The Law then requiring an open and formal coming together, as a juſt Recognition and Execution of all previous and private Engagements,

ments, and refuſing to legitimate thoſe Engagements, however ſolemn, and however atteſted, ſo as to admit them to paſs for a real and legal Marriage; at the ſame time forbidding all Conſummation of ſuch Agreements, till the open and appointed Form of Marriage, ſettled by the Legiſlature, is ſubmitted to, and mutually performed. All coming together of the Man and Woman, upon the Foot of ſuch private Engagements, Promiſes or Contracts, is thereby declared unlawful, and is certainly ſinful; 'tis no Marriage; the Children are Baſtards; the Man and Woman are guilty of Fornication; the Woman, let her Quality be what it will, is no better or other than a W——, and the Man a ——; *what you pleaſe to call him.*

But now, notwithſtanding all this, we have an Excuſe ready, which is, it ſeems, growing Popular; at leaſt, it is calculated for abatement of the Cenſure, and alleviating the Crime or the Guilt, and conſequently it is calculated to legitimate the Practice alſo; that is to ſay, they allow it is not ſtrictly legal; 'tis not a full Compliance with the Laws of the Land, and therefore they comply with that Part, and marry afterwards.

It may be ſuppoſed, the Advocates for this Practice have ranged over all the Proteſtant or even Chriſtian Nations of *Europe*, to find out ſome Allowance for this Wickedneſs in the Practice of any other Country; and I have traced them in the Enquiry, and can teſtify, that they have but one little Corner of *Europe* to fix it in, and that is, our little diminutive would-be-Kingdom, called, *The Iſle of Man.* And here Mr. *Cambden* tells us, it is a Cuſtom, or rather was a Cuſtom, that if a Woman be

with Child, and the proper Father of the Child marries the Woman within two Years after its Birth, the Child ſhall be legitimate.

Now ſuppoſing this to be ſo; 'tis to be obſerved,

1. That this was nothing but a Cuſtom, in favour of the poor innocent Child, whoſe Hardſhip was great, in ſuffering the Reproach of a Crime it was no Way concern'd in.

2. That this was only a Cuſtom in that barbarous Corner, and before the People there had received the Chriſtian Religion, or were civilized under a regular Government.

3. That it is not allowed ſo at this time, ſince the Chriſtian Religion is received, and have been reformed, no not in that Country.

The Advocates for it are therefore beaten from all their Defences; and they can find the Practice no where juſtified, no where continued. All they have left for it now is, that they will not have it be Criminal in the Sight of Heaven, no Breach upon Conſcience; in a word, no Sin: And if this can be obtained, the Practice has but one Obſtruction more to remove, in order to make it general, and that is, the riſque the Woman runs, from the Weakneſs of the Obligation of Honour, and from the Men's making light of the Promiſe, after they have obtained the favour on her Side.

Hence it ſeems the ſtrongeſt tye upon Modern Virtue, is the regard to Safety; and the Women pay a greater Homage to that Security than to the Duty; to their Intereſt than to their Virtue; to their Alimony than to their Conſcience; and to their Proſperity than to their

their Poſterity. Let us ſtate this Caſe a little clearer than it ſeems to ſtand in your preſent View, and ſee if we can bring the World to have a right Notion of it; for at preſent, I think, the generality of Mankind are greatly miſtaken about it.

1. THE Obligation we are all under to the Laws of GOD, is a Foundation-Principle, every Chriſtian muſt allow it; and that we ought not to commit any Crime againſt Heaven, that is, not to do any thing which he has forbidden. He that denies Principles is not to be diſputed with; and therefore I lay this down as a Fundamental, a Maxim, which, without begging the Queſtion, I may take for granted, while I live among Chriſtians, and am talking to ſuch.

2. THE Obligation we are under to the Laws of the Country, under whoſe Government and Protection we live, is a rational Deduction from, and is commanded by the Laws of GOD, *viz. to be ſubject to the higher Powers*, and in all Things lawful to ſubmit to Governours.

3. THE Obligation we are under to our own Character, and the regard to Reputation, are undiſputed; and we ought to do *what is of good Report*, ſeeing a good Name is better than Life.

ALL theſe three eſtabliſh the Rules of Marriage to be not only lawfully impoſed, but abſolutely neceſſary; and that they ought to be exactly complied with: And all of them make it Criminal for any Perſons, that is to ſay, Man and Woman, to lie together before they are legally married.

HAVING laid this down as a ſettled and ſtated Preliminary; it then follows, that no pre-exiſting Engagement or Promiſe between the Man and Woman, no, nor any ſubſequent Performance of the Promiſe, can be ſubſtituted in the room of Marriage, or make the coming together (which is ſo, as above, forbidden) be lawful or juſtifiable.

NOR can any ſubſequent Performance, I ſay, take off the Crime or Scandal of what is paſt. It is true, a ſubſequent Marriage makes it lawful for them to come together afterward, becauſe it is not indeed unlawful for ſuch to marry. It is not unlawful for a Man to make his Whore his Wife, however fooliſh; but it is unlawful for any Man to make his Wife his Whore, however ſeemingly and intentionally Honeſt.

BUT the Promiſe, ſay they, makes the Woman his Wife. I grant it does ſo indeed, in Point of Right, but the Form alone gives the legal Poſſeſſion. Signing a Writing, and depoſiting an Earneſt, or part of the Money, gives a Man a Right to the Eſtate he has thus purchaſed, and he may fairly be ſaid to have bought the Eſtate; but he muſt have the Deeds fairly executed, ſign'd, ſeal'd and delivered, and Livery and Seiſin given in Form, before he can receive the Rents, and before he can take Poſſeſſion of the Land, or the Tenants own him for their Landlord.

UNDER the old *Jewiſh* Inſtitution, which, it muſt be allowed, was critically juſt in every Part, being inſtituted immediately from Heaven, a Woman betrothed or eſpouſed to a Man, was called his Wife, yet he never *knew her* till ſhe

ſhe was openly and lawfully married; that is, till he took her in Form.

THE Virgin *Mary* was eſpouſed to *Joſeph*, but ſhe was not married, or, as the Word is, there uſed, he had not *taken her to him*; yet ſhe is called his Wife, and he is called her Husband, *Matth.* i. 15. his Mother *Mary* was *eſpouſed*—— But *before they came together*——*ſhe was found with Child*—— in the next Verſe *Joſeph* is call'd her Husband, ver. 19. *Joſeph her Husband being a juſt Man*——

AGAIN, ver. 20. *The Angel of the* LORD *appeared to* Joſeph *in a Dream, ſaying, Fear not to take unto thee* Mary *thy Wife:* And again, ver. 24. *He did as the Angel of the* LORD *had bidden him, and took unto him his Wife.*

THUS the Eſpouſal made the Woman a Wife. But they were not allowed to come together, until the publick Ceremony of *taking her to him*; which publick Ceremonies alſo are to be ſeen at large in the *Rites and Ceremonies of the Jewiſh Church. Vid.* Dr. *Godwin.*

IN like manner, a Man and a Woman engaged by Promiſe, are Man and Wife, *in foro Conſcientiæ*; but they are not legally Man and Wife, till they are legally and publickly married in due Form, as the Law requires.

ALL this Preliminary is made needful by the wicked Pretence of being Man and Wife, as they call it, in the Sight of GOD, which is a Miſtake: They really are not Man and Wife in the Sight of GOD, any other than as eſpouſed; ſo indeed they are and cannot be lawfully ſeparated, much leſs joined to any other Perſon, but they are not effectual Man and Wife in the Sight of GOD, till they are ſo alſo in the Sight of Man; till the Publick Marriage,

which is a Part of the Ordinance it ſelf, is performed, whereby the Eſpouſals are recognized, and the Law ſatisfied.

And what is this Promiſe they generally ſpeak of in ſuch Caſes? Is it not expreſsly ſo made, and do they not call it, *a Promiſe of Marriage?* Is not the Woman's Excuſe or Plea delivered always in thoſe very Words, *He promiſed to marry me*; at leaſt theſe are the Promiſes we mean, and that I am now ſpeaking of. As to thoſe wicked Promiſes between two, ſo to take one another, and to live as Man and Wife without the Ceremony, it may be called an Agreement, but it is not a Promiſe of Marriage, and ſo does not relate to our preſent Diſcourſe.

But now, to bring it down to the Caſe in hand. Suppoſe here are two young People, a Man and Woman, they treat of Marriage, the Woman agrees, and the Man ſolemnly promiſes to marry her: But, in the mean time, the Fellow (Hell prompting, and his own Wickedneſs tempting) preſſes this Woman to let him lie with her. His Arguments are ſmooth and ſubtle; *Why ſhould you refuſe?* ſays he: *We are fairly Man and Wife already* by Agreement, (and, in the Sight of God, the Intention is the ſame thing as the Action) *there is nothing more to be done* but *juſt a few Words of the Parſon, and the formality of repeating it in the Church, and that we will do too as ſoon as I can get the Licence down,* (ſuppoſe it to be in the Country) or as ſoon as the Asking in the Church is over; and you may take my Word, for I aſſure you again, *I will be very honeſt to you,* (and then perhaps he ſwears to it) and *How can you refuſe me? And then he kiſſes her,* and continues urging and teazing

teazing her, and wheadling her to it, and perhaps ſhe as much inclined to it as he, only more for waiting till Marriage than he; ſo that the Devil takes hold of Inclination on both Sides, to bring about the Wickedneſs.

Upon theſe Preſſings and Importunings, at laſt he prevails, and ſhe complies. And what is this to be called? The Woman will not allow her ſelf to be *a Whore*, no, by no means: The Man declares 'tis no Whoredom, he ſcorns the Thoughts of it; he abhors it. He promiſed to marry her, and he performed it, and they were married afterwards. He did lie with her indeed, and ſhe was with Child firſt. But what then? they were married before the Child was born; ſo that the Child was born in Wedlock; ſo that there's no harm done in all that.

But all this is wrong; 'tis all vile and abominable: 'Tis not only Whoring, but 'tis worſe than Whoring, or, if you pleaſe, the worſt kind of Whoring, and that many Ways.

1. On the Man's Part; here is a publick Confeſſion, that you had a wicked filthy ungovernable Inclination, that could not contain your ſelf from a Woman for a few Days, but muſt gratify your Appetite at the expence of Modeſty, Honeſty, Juſtice to your Wife, Juſtice to your own Reputation, Juſtice to the Child to be born, and beſides all, a Breach of the Laws both of God and Man. How ſcandalous a Piece of Conduct is it? How Brutiſh, unlike a Man, and unlike a Chriſtian? And all this under a Circumſtance ſo eaſily complied with, under an apparent Agreement for Marriage, and even while the Preparations are making perhaps on both Sides.

2. On

2. On the Woman's Part; to ſay nothing of the vitious and Beaſtly Part, and her want of Modeſty, in reſpect only to her Sex; yet beſides all that, here is a Teſtimony of moſt egregious Folly; a perfect neglect of her own Virtue, and of her Reputation: Abandoning the firſt to gratify the Man, and riſquing the laſt on a bare verbal Promiſe, which it is not only poſſible he may break, and probable he will break, but highly improbable that he ſhould not; nay, according to the Cuſtom of Men, according to the profeſs'd Notion, and the common Language of the Town, ſhe ought never to expect the performance of ſuch a Promiſe. He's a Rogue, ſay they, that gets a Woman with Child before Marriage; and he's a Fool that marries her afterwards: He's a Knave that promiſes to marry her; but he's a Fool that performs it.

3. To return to the Man's Part. How abſurd a Thing is it to make a Whore of his own Wife; to expoſe her for a Whore, who he propoſes to embrace as an honeſt Woman ever after; to draw her in to be expoſed, to be flouted at, to be jeſted with, and inſulted all her Days, to be the ſcorn of her Neighbours, ſlighted and ſhunned by modeſt Women, and laughed at by every Body; and all this to gratify a preſent Guſt of vitious Deſire, which, in a few Days, would be ſatisfied without the hazard of Reputation, without Reproach, and without Reproof? How ridiculous does it make the Man, and how aſhamed is he afterwards to think of it, even as long as he lives? And it may be, that very Child born, the Product of this *Matrimonial Whoredom*, ſhall live to upbraid his own Father

Father with it, or perhaps do the ſame, and juſtify it by his Father's Example.

4. AGAIN, to ſpeak of it as to the Woman's Part. How raſh, how inconſiderate? To expoſe her ſelf to the Reproach of being *a Whore*, whereas, in a few Days, ſhe might have gratify'd both her ſelf, and her Husband too, without any Scandal to her Character. Now ſhe expoſes her ſelf, not only to the Reproach of all her Neighbours, but to the Contempt of the Virtuous, and to the Jeſt of the Mob; and, which is more than all the reſt, 'tis ten to one but her Husband himſelf comes to upbraid her with it, and, perhaps, hate her for it; at leaſt he will be always telling her, how honeſt he was to perform ſuch a Promiſe, which no Body but himſelf would have made good, and no Body but a Fool, that is to ſay, no Body but her, would have truſted to; and indeed, though 'tis ungenerous and unjuſt in him to treat her in that Manner, yet 'tis what ſhe has a great deal of Reaſon to expect, and what ſhe really deſerves by her Conduct.

R—— *H*——, is a North Country Laird, which is a Title there not beneath a Man of Quality; the Lady had, it ſeems, made a Slip in his favour before Marriage, of what kind you may gueſs: However, he healed up the ſore, and married her afterwards; ſo his Character, as an honeſt Man, was ſaved alſo. But how far'd it with the Lady?

IN the firſt Place, as he carried it but very indifferently to her as to Kindneſs, ſo he never failed to upbraid her with his extraordinary Honeſty in taking her; how juſt he was, and how infinitely obliged ſhe ought to think ſhe was to him;

that it was what no Body but he would have done: And if he took any thing ill from her, though it was twenty Years after, he would not fail to tell her, she was *Ingrate*; that she ow'd him a Debt she could never pay; and so run back the whole Story upon her; and how, if he had not been honester than she was, he had never taken her, and then she had been undone.

2. To make the poor Lady compleatly unhappy, he is Jealous of her to the last degree, and treats her very hardly on that Account; and when she expostulates with him upon that Head, and appeals to him for her Conduct ever since Marriage, which has indeed been blameless, the Brute runs it all back to the first and only false Step of her Life, and, with a flout upon all her Integrity and exactness of Living, tells her, with an old *Scots* Ballad at the End of it:

Titty, Tatty, Kitty, Katty,
False to ea Man, false to au Men.

It seems, 'tis a proverbial Saying for a Man who has married a Whore, intimating, that as she was a Whore to him, so she would be a Whore to any Body else, or to every Man.

Thus she is all her Life subject to the Reproach; not forty Years Wedlock, and an unblameable Life, will make it up; the Debt is never paid, and yet always a paying; and all this for a shameful yielding her self up a few Days before the Form would have sanctified the Action.

Nor is it sufficient to plead, no not to himself, that he importuned her, or surprized her,

her, or drew her in; thoſe Things are all forgot; or, if remember'd, amount to no Excuſe. The Breach in the Woman's Virtue being once made, he muſt be a Man of uncommon Temper, and of a great deal of good Humour, that does not one time or other throw it in her Face, and load her with the Reproach of it.

In the next Place, the hazard on the Woman's Part is unequal, extremely unequal; for ſhe runs the hazard of Mortality. Suppoſe the Man would be juſt to her, and marry her; but then, as I once knew to be the Caſe, ſuppoſe he falls ſick and dies; the Woman is undone, ſhe is left with Child; ſhe cannot claim the Man, nor the Child inherit from him as a Father; ſhe has not only no right to any Thing he has left, but, for want of a Power to make ſuch a Claim, ſhe diſcovers that ſhe is not a legal Wife, but was his Whore; and this in ſpight of ten thouſand Promiſes of Marriage; ay, though there were ten thouſand Witneſſes of thoſe Promiſes. So certain is it, that no Promiſes of Matrimony make a Marriage, and that a Woman cannot expoſe her ſelf with greater Diſadvantage, than to take Matrimony upon truſt; that all the Aſſurance that it is poſſible for a Man to give her, cannot be an equivalent to the ſacrifice of her Virtue, beſides the riſque of Mortality, *as above*, in which Caſe ſhe is inevitably ruin'd.

And after all, what Pretence is there for the thing, ſince Matrimony is the Matter treated of? Why is not the Treaty finiſhed? and if the Treaty is finiſhed, why in ſuch haſte for the Conſummation? or why the Conſummation without the Ceremony, or before it? Horrid unreſtrained Appetite! Why muſt the brutal Part

be

be gratified at the Woman's Expence, and that at an Expence ſo very great, that nothing can make amends for it?

I knew a Diſaſter happen on the very ſame Caſe as this, when Mortality interpos'd; Death ſnatch'd away the Man, in the very critical Moment.

THE Caſe was thus: A young Man courted a neighbouring Maid; the Girl had a very good Character, was not a Servant, liv'd with her Mother, and liv'd tolerably well; but his Circumſtances were the better of the two; ſo that it was thought to be a very good Match for her.

THEIR Marriage was agreed on; and the young Woman, at his Requeſt, took a Lodging in the Town where he liv'd; ſeveral Things for a time prevented their marrying, and particularly the want of a Licence; but he being, after ſome time, obliged to go to *London*, on ſome particular Occaſion, he promis'd his Miſtreſs to bring a Licence down with him to marry her.

HOWEVER, in this Interval it unhappily appeared that he had prevailed with her to let him Lie with her, and the Girl proved with Child. He was ſo juſt to her, that when he came back from *London*, where he had ſtaid ſome time, he brought the Licence with him, and twice they went together to a neighbouring Miniſter to be married; but ſtill one Thing or other intervened; as once they came too late, the Canonical Hour being paſt, the ſcrupulous Gentleman refuſed, and would not; and the next time the Miniſter was really very ill, and could not, but appointed them to come the next *Thurſday*, that being *Tueſday*, and

he

he would not fail, GOD willing, to marry them.

ON the Evening of the *Wedneſday*, the young Man was taken ſick, which proved to be the Small-Pox, and, in a few Days, he died. He declared upon his Death-bed, that ſhe was, as he called it, his betrothed Wife; own'd the Child to be his, obliged his Mother to take Care of the young Woman, and of the Child, which was as much as Providence allowed him time to do.

BUT this took Wind; the young Woman was known to be with Child, and known to be unmarried; and ſome maliciouſly informed the Pariſh Officers of it, and they the Juſtices of the Peace, on pretence of ſecuring the Pariſh. But the young Man's Mother anſwered preſently to the ſatisfaction of the Pariſh; and the Miniſter teſtify'd for both the young Man and the young Woman alſo, that they were twice with him to be married; ſo that the honeſty of Intention was on both Sides apparent; yet the young Woman was expoſed by it to the laſt degree.

WHAT Folly, as well as Wickedneſs, was here? A young well-meaning Woman prevail'd with, on the weak Pretence of being eſſentially though not formally married; I ſay, prevail'd with, to gratify the Man at the hazard, and, as it proved, at the coſt or price of her Virtue and of her Reputation; forced to acknowledge her ſelf a Whore, and to bring a Baſtard into the World; when, upon only waiting a few Days, all the Scandal, all the Reproach, and, which is more, the Crime alſo had been avoided.

HERE was Whoredom under the Protection, or in the Colour and Diſguiſe of Matrimony! He told her, they were married in the Sight of Heaven; he called her his Wife, and 'twas too evident he us'd her as ſuch; and Heaven, in Juſtice, brought her to Shame for it. What was this but a Matrimonial Whoredom? and that of a fatal Kind; a Kind that has ſo many weak and vile Pretences for it, but yet ſo fair and ſpecious, that many (till then) innocent Women, have been impoſed upon by them, and ruined.

BUT that which is ſtill unaccountable in it, is, that the Hazard is ſo great, and the Benefit, the Gratification, or what other ugly thing we may call it, is ſo very ſmall: 'Tis like a Man and Woman on Horſeback, venturing to ford, or rather ſwim, a deep and rapid River, when the Ferry-boat is juſt ready on the other Side, and may be called to them in a few Minutes, to carry them over ſafe. There is no common Senſe, no rational Argument, in their favour. But the Brutal Part prevails; the Woman, abuſed with fine Promiſes, proſtitutes her Honour, her Virtue, her Religion, and her Poſterity, on the lighteſt and moſt ſcandalous Pretences that can be imagined; and when ſhe has done, has nothing to ſay but old *Eve*'s Plea, *The Serpent beguiled me.*

I know nothing that can be ſaid for the Man; nothing but what is too vile for me to mention, too groſs for my Pen; and, as I ſaid in another Place, the Crime muſt go without its juſt Cenſure, only becauſe it is too groſs to be named. The Motives to it are ſo wicked, the Pretences for it ſo foul, and there is ſo little to be ſaid in Defence of it, that, in ſhort,

the

the beſt Thing I can add, is to ſay, 'tis the worſt Piece of Matrimonial Wickedneſs that can be practiſed; I call it Matrimonial, becauſe committed under the Shelter of that ſacred Covering; the holy Ordinance is made the diſguiſe for it, the Woman is beguiled, under the Maſque, and on the Pretence of its being no Crime.

THE Man is the Deceiver; he acts the Devil's Part every Way, he is the Tempter, and is a Party to the Crime: As for himſelf, his Reaſon muſt be ſubjected, or he could never ſubmit to ſo ſordid an Action; he muſt be degenerated into ſomething below a Man; his Appetite muſt be all brutal and raging, perfectly out of the government of his Underſtanding; in a word, he muſt be out of himſelf; the thing is ſo contrary to Reaſon, that it is indeed contrary to Nature, and to common Senſe, for a Man to defile his own Bed, corrupt his own Race, make a Whore of his own Wife; nothing can be more inconſiſtent with Nature, and, as I ſay, with common Senſe; not to ſay a Word about Religion, or the Laws of GOD; Theſe, to the People I am ſpeaking of, are not to be mentioned, or, in the leaſt, ſuppoſed to have been thought of.

WHAT muſt the Man or the Woman think of themſelves, when, after Marriage, they come to reflect upon this Part? What Reproaches will they caſt upon one another? What Comfort, as the Scripture ſays, can they have *in thoſe Things whereof they are now aſhamed?* Granting for once what, however, very ſeldom happens, that they do not come to Reproach one another, and Revile one another; ſuppoſe the Man good-humour'd enough not to abuſe his Wife for her eaſy complying,

or to be jealous of her doing the ſame for others, according to the *Scots* Song mentioned above: On the other hand, ſuppoſe the Woman does not upbraid the Man with deluding her, making a thouſand ſcurrilous Reflections upon him, for drawing her in by his fair Promiſes, his horrid Oaths and ſolemn Proteſtations, and now to upbraid her with yielding. Suppoſe, I ſay, the Man and the Woman both, not ſo ill-humour'd as to Reproach one another with the Crime; yet they will deeply Reproach themſelves, for laying themſelves ſo open to publick Scandal, for the ſatisfying a meer Guſt, and the prevailing Importunities of their corrupted Appetite, when ſo ſmall a Time of forbearance would have made all ſafe on both Sides.

In the mean time, let the Self-Reproaches on either Side be ever ſo ſevere; let the Repentance be as ſincere and as publick as you pleaſe to imagine it, the Fact is the ſame; and I cannot call the Thing it ſelf any thing more or leſs than, according to my Title, a Matrimonial Whoredom, and that in the courſeſt Degree.

Perhaps ſome may think my Cenſure too hard on the other Side; I mean, as to the Man's marrying the Woman afterwards; and that while I exclaim ſo loudly againſt the Offence of lying together, though under ſacred Promiſes of Matrimony, I encourage the Men to break thoſe Promiſes, pretending, that the Offence being already ſo great, they can be no worſe; for ſince it does not leſſen the Crime, ſay they, what ſhould they marry the Woman for? If ſhe muſt be counted a Whore all her Days, and he a Criminal, though he is ſo honeſt as to marry her, what ſignifies the Honeſty? He can be no

no worſe if he lets it alone? And thus my Reproof, they ſay, will do more hurt than good.'

To this I anſwer: Let the Woman then provide againſt that; for I ſhall never think Pity due to any Woman after this, who, being thus warn'd, will let a Man lie with her upon Promiſes of After-Marriage; there can be no wrong done to the Woman, ſeeing ſhe may avoid the Danger by avoiding the Crime; and yet the Man is greatly miſtaken too, who pretends, that to break his Engagement with the Woman does not encreaſe the Offence. If this were true, and that by performing the Promiſe the Perſon was not the leſs Criminal, the Offender would always take care not to perform the Obligation; and ſo we ſhould have a continual Complaint. But, I ſay, let it be ſo; nay, let the Woman take it for granted, *I am ſure ſhe ought to do ſo*, that whenever ſhe yields on ſuch Terms, ſhe will be left in the lurch, and expoſed; and this, if any thing, would ſhut the Door againſt her complying.

Nay, I muſt needs ſay, the common Uſage is ſo much againſt her, that one would wonder any Woman ſhould be ſo weak to yield upon thoſe Conditions; and, to me, it argues neceſſarily one of theſe two Things.

1. Great neglect of the Conſequences of Things; great Indifference not only as to her being with Child or not with Child, taken or refuſed, married or not married; and ſo alſo with reſpect to her Fame and Character, whether Honeſt or a Whore. But,

2. It argues likewiſe a perfect Indifference as to the Crime; and as to its being an Offence, againſt God or Man; and ſuch a Woman ought not to be ſuppoſed to value the Sin of being a Whore, any more than the Scandal of it.

Indeed; to be utterly thoughtleſs of the Conſequence, and every Way as wicked as the Man, ſeems to be juſt the Character of the Woman in this particular Caſe: And I muſt leave it upon her, that ſhe who thus complies, declares her ſelf, by the very Fact, to be utterly unconcerned about her Character, whether as a Woman of Virtue, or as a Chriſtian; and if ever ſhe is brought to her Senſes again, ſhe muſt be convinced, that ſhe deſerves to be ſo underſtood.

CHAP. XII.

Of a Husband knowing his Wife after Conception, or after she is known to be with Child. Of the Reasonableness and of the Lawfulness of it. And whether this may not come under the just Denomination of MATRIMONIAL WHOREDOM.

AS the Procreation of Children is the only, or at least the chief Reason of Matrimony; so when the Woman has once conceived, it is the Opinion of the learned and modest World, her Husband ought to *know her no more* till she has brought forth, and is delivered of her Burthen.

SOME will have this be called a rigid Law; that there is nothing in the Laws of GOD to direct such a Restraint, and that therefore 'tis what the Text calls binding *heavy Burthens*; like the *Pharisees* imposing Severities on others, which they would not be bound by themselves; and, as the same Text hints, would not *touch them with one of their Fingers*, that is to say, would not observe, or be under the Obligation of

thoſe Laws which they preached up the Neceſſity and Duty of to the People.

The Queſtion before me, at preſent, is not who does, or does not obey and obſerve the Rules of Modeſty, which we lay open to be their Duty; but whether thoſe Rules are juſt, and ſuch as ought to be obſerved, yea or no? If they who dictate Laws do not obey the ſame Laws, be that double Guilt to themſelves, and be theirs the Repentance; the Debt is no leſs a Debt for its not being paid, but 'tis doubly a Debt upon thoſe that inſtruct others to pay it. However, that's a Subject to be entered upon by it ſelf, our preſent Buſineſs is to ſpeak of the Thing as it lies before us.

The Article I have now mentioned, is not ſo much a Rule of Decency, as it is a Law of Nature; the Obligation to it, is therefore back'd with a ſuperior Authority: It is not founded in Cuſtom and Habit; it is not the Effect of the Curſe, or brought in as Modeſty is, as the Fruit of the Fall. Shame and Bluſhing may be the Conſequence of Sin; but the Seaſons, and the Laws of Generation, are the Offſpring of Nature; the great Parent of Life is the director and guide of Life, and has appointed the Laws of it as a general Head of Conſtitutions, by which all the Creatures are directed, and generally ſpeaking, all the Creatures are willingly, becauſe naturally ſatisfied with thoſe Conſtitutions, and freely obey them.

The Brutes obey the Laws of Nature; 'tis not a ſubmiſſion, not a ſubjection, but a meer Conſequence of their Life; and 'tis the manner in which their natural Powers are directed; 'tis the Channel in which they flow;

they

they know their Seaſons, and they follow as Nature leads; chaſte and reſerved when the Streams of Nature abate, hot and furious when the Animal Spirits return; in a word, they come when Nature calls, and not before.

But Man! ungoverned Man! neither influenced by the Laws of God, or of Nature, gives himſelf a looſe to his corrupted Deſires, and ſubjects Nature, Reaſon, and even Religion it ſelf, to his Appetite; in ſhort, to a corrupted and depraved Appetite, a furious outrageous Guſt; his Will governs his Underſtanding, and his Vice governs his Will; the brutal Part tyrannizes over the Man, and his Reaſon is over-ruled by his Senſe.

It is obſerved of the Deer, that whereas it is a mild, quiet, gentle Creature; tame, even by its own Diſpoſition, pleaſant and inoffenſive, and this through almoſt all the Seaſons of the Year; yet, in its Seaſon, that is what they call its Rutting-time, they are the moſt furious of all Creatures; and though they do not, like the ravenous and voracous Kinds, ſuch as the Lyon or Bear, fall upon other Creatures for their Food, and to ſatisfy their Hunger, which, as is obſerved, is a Reaſon for their being ſo dangerous: Yet, on the other hand, the Stag, or the Buck, at that particular time, flies upon Man or Beaſt, and will kill and trample under its Feet whatever comes near him, or, at leaſt, offers to come near its Female.

No Park-Keepers, Rangers of Foreſts, or others, how bold and daring, or however familiar among them, will dare to come near them in their Rutting-time, unleſs very well armed and attended; that is, with Dogs and Guns;

even the Dogs themſelves, though they are their Terror at another time, except it be the whole Pack together, will not meddle with them if they can help it.

NATURALISTS tell us, that the Blood of the Creature at that time, is boiling hot; and though it be not in a *Fever*, which, they ſay, in a Dog is Madneſs; or in Cats, and ſome other Creatures, becauſe it does not lie in the Head, as it does in Dogs, and ſuch other Creatures as are ſubject to Madneſs, yet that the Spirits are in as high a ferment in theſe, as thoſe are.

BE that as it will, 'tis certain this is the Work of Nature, not a Diſeaſe upon Nature; and when the End, which is Generation and Propagation of the Kind, is anſwered; when the Seaſon is over, the Creature returns to its natural calm and quiet; to a Diſpoſition familiar and domeſtick; will come up to the Keeper, feed out of his hand, and be as tame again as before.

THIS fury of the Blood, however raging in the Buck, I ſay abates with the Seaſon, and he returns to be the ſame gentle pleaſant Creature he was before. But it is not ſo with the Man; when the fury of his Appetite, prompted by the youth of his Spirit, riſes to a highth a little more than common, it continues there; 'tis not ſlacked by the Evacuations natural to the Caſe, but he continues a Madman ſtill, and knows no Bounds.

IN vain is Reaſon given him, and intended by the Giver to be the guide and the governer of his Life; to be his Director, and to command his Paſſions and Affections; his Appetite getting once the government, like a hard-mouth'd

mouth'd Horſe, he feels no Curb, knows no Reſtraint, and is guided by no Reins but thoſe of his enraged Will.

I can deſcribe the Article I am upon by no Mediums but thoſe of Simily and Allegory. Decency forbids me ſpeaking plainer than this. The Man is a Fury, and knows no limits to the Rage of his Inclination; but, puſhed on by the Heat of ungoverned Nature, and ſuppoſing an unlimited Liberty is given him by the Marriage-Licence, which, by the way, is a miſtake, he acts all the immodeſt Things imaginable with a ſuggeſted Impunity.

HENCE Sodomy it ſelf has been not only acted, but even juſtify'd in the Marriage-Bed; and indeed, one may be expected as well as the other; for why may we not look for one unnatural Exceſs, as well as another.

THE *Turks*, 'tis a little hard I muſt be forced to leave the Practice of Chriſtians, and go look among the *Turks* and Infidels for Examples of Modeſty and Decency, but ſo it is; the *Turks*, I ſay, have brought this very Offence which I complain of, under the Government of their Laws; and, as I ſaid before, it is remarkable, and a Pattern for Chriſtians, that they try thoſe Cauſes in a manner much more awful and grave than we do.

NOR is the Woman under that Reſtraint, which they are here, where, tho' ſhe is perhaps groſly injured, ſhe cannot do her ſelf Juſtice, becauſe Modeſty forbids her Tongue expreſſing the Particulars, and deſcribing the Fact. But there, if any unlawful Violence is offered to a Woman by her Husband, under the Liberties of the Marriage-Bed, and ſhe finds her ſelf ſo

aggrieved

aggrieved, as that ſhe is obliged to ſeek redreſs, ſhe proceeds thus :

1. SHE goes to the proper Officer, and demands a Summons for her Husband to appear before the Grand Vizier, to anſwer to her Complaint.

2. WHEN he appears, and ſhe is call'd in to juſtify her Charge, ſhe ſays not a Word ; nor is her Face unveiled, till ſhe comes to what we call taking her Oath : But then, unveiling her Face, ſhe ſtoops down, takes off her Slipper in the Face of the Court, and holds it up to the Judge (the Grand Vizier) turning it the wrong Side upward.

THIS is enough to the Court, who underſtand her diſtinctly, namely, that ſhe ſwears upon the *Alchoran* that her Husband offers unnatural Violences to her, and that ſhe cannot live with him upon that Account. She needs ſay no more ; but upon this Proceſs ſhe obtains a Divorce againſt him, unleſs he can do one or both of the following Things :

1. CLEAR himſelf of the Charge ; or,

2. GIVE ſufficient Security for not offering the like to her again.

THERE is no need to demand a farther Explanation of theſe Things, or to ask me, what is meant by offering unnatural Violences to a Wife ? Thoſe Queſtions aim evidently at what I have from the Beginning proteſted againſt ; and any juſt and modeſt Reader will underſtand what I mean by that.

It is enough to tell you, that the very Thing I complain of in the Head of this Chapter is one of them: It is enough, that the Woman has conceived, and is with Child. What can be desired of her more, is, in the Language of *Mahometan* Modesty, a Violence, nay, an unnatural Violence; and the Woman complains of it as highly injurious.

The Woman has indeed a strong and unanswerable Argument against the Man in case of this Complaint, which, 'tis true, we cannot plead here; namely, that she holds up two, or three Sticks, which are given her by the Officers, intimating, that her Husband can plead no Necessity for his using her in that manner, for that he has one, two or three Wives besides her, according to the Number of Sticks which she exposes, or holds up, and that therefore he ought to let her alone to go on in her Pregnancy, that she may bring forth a Man Child without danger of Miscarriage, which, 'tis suggested, might otherwise happen to her by that Violence.

I very much doubt this will be called a new Doctrine here; and I have been told already (by a Man of Modesty too) upon reading it in the Manuscript, that I shall never persuade Christians to believe it Criminal, whatever the *Turks* may do. But why should I suspect this, where, as I said before, it is not the Law of Matrimony, or the Law of *Turks* and *Pagans* that I am mentioning, but the Law of Nature; though Custom may be argued to be a Law, or as a Law, and that in many Things. Custom is a Tyrant; Nature is a just and limited Government. Custom is Anarchy and Confusion;

Nature

Nature is a regulated Monarchy, and a well-eſtabliſhed Conſtitution.

But, to go farther; the Law I am ſpeaking of, is Nature, ſupported by Reaſon; or, if you pleaſe, Reaſon ſupported by Nature. Reaſon thinks it juſt to follow where Nature leads, and where there is no juſt and rational Objection againſt her Dictates, becauſe Nature is certainly judge of her own Conſtitutions, and beſt knows her own Actings; her Influences run in ſecret Channels, which no Force ought to obſtruct, and, when they do not ſwell beyond Bounds, ought not to be check'd and ſtop'd up.

There are many Arguments in Philoſophy, as well as in Medicine or Phyſick, why the Courſe of Nature ſhould not be obſtructed and interrupted; and except where her Exorbitances ſeem to break out into Offence, ſhe ought not to be reſtrained, and even there but gently and with good Reaſon, and in its proper Time.

But Cuſtom pretends to govern Nature with a kind of abſolute Dominion, and to tyrannize over all the Laws of Reaſon and of Nature too.

" *Cuſtom, which all Mankind to Slav'ry brings,*
" *That dull Excuſe for doing ſilly Things.*

Now if Cuſtom has ſet up a vitious Practice, in contradiction to Nature and Reaſon too, ſhall this be a received Law among us, who pretend to know and practiſe ſo well? Beſides, as the Devil ſaid to the Sons of *Sceva*, Nature we know, Reaſon we know, but who are you? You, Cuſtom, you are an Invader and an Uſurper;

per; an Invader of Nature, and an Uſurper of the Throne of Reaſon, that ſets up for a Judge of Convenience, and a Judge of Right and Wrong, to which you have no more Claim than you have to judge of Truth and Religion.

In all ſuch Caſes, it is but a juſt Enquiry to make here, What is this Cuſtom derived from? And I am ſure, in this Caſe, it muſt be anſwered, this Cuſtom is begun in Crime; it is derived from an Offence; and, as is the Tree, ſuch is the Fruit, offenſive; for this Evil Tree cannot bring forth good Fruit; it derives from vitiated and corrupt Affections, heated Blood, and debauch'd ſuppreſs'd Reaſon.

Do Men gather Grapes of theſe Thorns? Can good come out of this Evil? Corrupt Appetite, unreſtrained Will, break out in corrupt Actions, and continued in, grow up to corrupt Habits, and this we call Cuſtom; when it is grown up to that Name, Cuſtom, it immediately begins to Tyrannize, and make it ſelf an Excuſe for its own Errors. In a word, Men go on in a Cuſtom, becauſe it is a Cuſtom; ſo it gets Years on its Side, and then 'tis called an old Cuſtom, an antient Cuſtom, which adds Veneration to it, and, at laſt, an immemorial Cuſtom, or, as we vulgarly expreſs it, *a Cuſtom, Time out of mind*; which is ſufficient to make a Law of it.

This Corruption uſurped upon Nature, and, turned into Cuſtom, is the Thing we have to combat with in the Article before us, in which we have this lawful Plea to bring againſt it; (*viz.*) That Cuſtom in Crime is juſt as much a Defence for it, as Antiquity, in Error, and is indeed the ſame thing; and ſo, in the Caſe

before

before me; for a Man to ſay, I have always done ſo, you ſtartle me a little, 'tis true, I did not examine into the thing, but I never made any heſitation about it; 'tis a Cuſtom, and, I believe, every Body does it as well as we; and therefore I cannot think 'tis a Crime; you muſt preach it down in general; when it comes to be chang'd by other People, I'll think of it, but, I believe, every Body does ſo, as well as I.

THESE are really dangerous, as well as unjuſt Arguings, and the more ſo, becauſe they are too true, and too real. But what is then to be done? Muſt Cuſtom, founded upon the moſt ſcandalous Miſtake, take Place? It was, in its very original, an Encroachment upon Nature, upon Modeſty, and upon Temperance, and ſhall we plead its Antiquity, which is ſo far from an Excuſe, that it is an addition to its Crime; this is as if a convicted Highwaymen ſhould plead for Mercy, becauſe he had been forty Years in the Trade, an old Offender, and long practis'd in the Crime.

IF the Cuſtom is wicked; if it is, in its original, a Treaſon againſt Virtue, and an Encroachment upon Nature; will any Man plead for the Practice, becauſe their Anceſtors were guilty of it before them.

THERE is indeed a happy Article in this Argument, (*viz.*) that there is not one Word of Excuſe for it, but this fooliſh Plea of its being a Cuſtom; all other Arguments are againſt it; 'tis evidently a Pollution in Nature, a Scandal to its Purity, to its Virtue, to its Moderation, and to all that can be called Prudent and Wiſe.

PROCREATION of the Species, and the Generation of Mankind, is the juſt End of Matrimony; 'tis expreſs'd ſo in the Office of Matrimony, and in the ſacred Text, in many Places; Now when the Woman is with Child, the End of Matrimony is anſwered; the Demand is at an End till ſhe is light again (as the Women call it). Some would fain plead a progreſſive Conception, and that there is a Supply wanting to compleat the Formation of the *Fœtus*, and a great deal more of that Kind.

BUT this is evidently a Miſtake, and the contrary is manifeſt; the Work of Conception is hit off at once; the Materials being furniſhed, Nature being ſet on Work, all the forming Parts are engaged together; they may, indeed, be hindered and interrupted in their Operation by future Agreſſions, and by the very Offence which I complain of; but that any addition can be made to the Work of Nature, eſpecially in the manner, and at the diſtance of Time that we ſpeak of, is groſly abſurd, and contrary to Nature.

THE limitation of Time when, as I ſay, the Man ſhould know his Wife no more, is plac'd at ſo convenient a diſtance, as that of her being known to be with Child. If there were any ſuch Thing as a ſecond Conception, or additions to the Work of Conception, auxiliar to Nature; I ſay, if there were any ſuch thing, as I can by no means grant, tho' I do not diſpute it here; yet 'tis evident it muſt be at or about the Beginning of the Conception, not at four or five Months diſtance of Time, for then a Woman might go with two or more Children at once, and bring them forth four or five Months after one another; nay, a Woman might be always

always Conceiving, always Breeding, and always Bearing or Bringing forth.

WHETHER muſt theſe groſs Ideas lead us? And into what Abſurdities muſt we run in our Thoughts of them? Let thoſe that can conceive thus of ſuch Matters, enter into a Deciſion of the Controverſy; I think, our preſent Subject is no farther concerned to anſwer them, than only to appeal to Reaſon and Experience, and to all the learned Anatomiſts and *Accouchers*, to judge of it.

I obſerve, when I hint the Modeſty of *Mahometan* Nations, and other People, who, as I have ſaid, abſtain from their Wives as ſoon as they have Conceived, or, to put it right, as ſoon as they know they are with Child; I am anſwered with a kind of eagerneſs, that it is eaſy to them, becauſe having Plurality of Women, or being allowed as many Wives as they will, they can lay by one, and take another as they pleaſe; ſo that they are never without a Wife; but as ſoon as one is with Child, ſhe withdraws to her Apartment, and he knows her no more. But then he calls another to his Bed; and as ſhe may continue four or five Months before he can be ſure ſhe is with Child, by that time the firſt is ſure to be delivered, and be ready for his Bed again; and ſo of all the Wives in their Turn. And thus the Man is never without a Woman for his Convenience.

IF this be ſo, all that can be ſaid for it is, that this is a kind of Argument in favour of Poligamy, that is to ſay, that we make uſe of it as ſuch. But the *Turks* are very far from giving this as a Reaſon for their Poligamy: The Reaſon of that Practice is taken from the

Cuſtom

Cuſtom of the Patriarchs, and is made a Part of *Mahomet*'s Law; and if they were not ſo allowed the uſe of many Women promiſcuouſly, it is certain they would ſtill abſtain from their Wives, during the time of their being with Child.

It is looked upon as a prepoſterous Thing, a Pollution and Impurity; nay, they take it to be nauſeous and unnatural; the ſober Men among them ſpeak of it with deteſtation, and upbraid the Chriſtians with it as acting more than Beaſtial, for that very few of the brute Creatures practiſe it; and, if you conſider it with exactneſs, you will not find any of the Brutes that will admit, much leſs ſeek the Conjunction of their Sexes after Conception: However eager when Nature prompted, and however loud the Female calls the Male, yet, after the Fire of Nature is quenched, ſhe fights him, and flies at him if he attacks her.

It would be an unpleaſant Task, and unſuitable to the juſt Reſtraint which I have put upon my ſelf in the firſt Undertaking of this difficult Work, if I ſhould pretend to enter here into a Philoſophical or Anatomical Deſcription of the Reaſon and Nature of the brutal Appetites; their Seaſons, their Conduct in them, and their punctual obſerving the Laws of Nature in the various Circumſtances of thoſe Seaſons; their Conception; their bringing forth their young; their ſuckling and nouriſhing them afterwards; how regular, how exact, and how punctual the Creatures are to thoſe Seaſons; and how modeſt and unconcerned with one another when thoſe Seaſons are paſt, or in the due Intervals of them.

I ſay, it would be an improper Search under the Limitations which I am otherwiſe bound by; the Enquiry would be very improving, critical and curious; and ſuch a Thing may not be unprofitable in Surgery and Anatomy: But, at preſent, our Subject points another Way; and I am rather diſcourſing the Morality, as well as the Modeſty of it, the rational, not phyſical Foundation of it; and ſearching into the Reaſon why we give our ſelves ſuch Liberties which the Savages, and undirected Part of Mankind, do not take.

As to the weak Excuſe, that the *Mahometan* and *Pagan* Nations have a Plurality of Women, ſo that they ſupply Nature's demands another Way, 'tis a moſt ſcandalous Confeſſion, that the vitious Part of the Man is the only occaſion of the Practice; and that this is done, not that it is ſuppoſed to be right, but becauſe the Power of the Vice prevails, and the Appetite rules the Man, the Reaſon, and Nature is ſubjected to Deſire, and the pure Flame is overborn by the impure eruption of Salt and Sulphur.

And where's the Chriſtian all this while? Where are the neceſſary Mortifications of a holy Life? Where do ſuch mortify the Deeds of the Body? *Rom.* viii. 13. How have they *crucified the Fleſh with its Affections and Luſts?* Gal. v. 24.

Shall Chriſtians, that pretend to walk by the pure Pattern of their Saviour and his Apoſtles, and by the perfect Rule of the Scripture, at the ſame time plead a neceſſity of Polluting themſelves, and that in a filthy and loathſome manner; a manner which they cannot ſpeak of without Bluſhes; ſhall theſe plead a ſupply of the Demands

Demands of Nature, and a neceſſity for want of a Plurality of Women?

How ought ſuch rather to remember, that they are Chriſtians, and that the double Obligation lies upon them to abſtain from ſuch Things, by how much they pretend to a greater Aſſiſtance in their Mortifications from ſuperior and inviſible Helps of Religion? How do we ſee the Clergy of the *Roman* Church devote themſelves to a perpetual Celibacy, and enter into ſolemn Vows of Chaſtity, and perform them too; for tho' ſome may offend, we cannot, with common Juſtice, charge it upon the whole Body of the Clergy, and of the Religious People?

And ſhall Proteſtants only pretend to a neceſſity of Crime, and that they cannot reſtrain themſelves from ſecret Lewdneſs, or keep themſelves from ſhameful Pollutions, but that they muſt allow themſelves to act againſt Nature, and againſt Virtue, and even againſt the Stomach? This is the groſſeſt Piece of confeſs'd Frailty that one can meet with any where, and nothing that I know in Story can come up to it.

As to the Abſtinence of thoſe who, in ſome Countries, are allowed a Plurality of Wives, we are aſſured that ſome, yea, many of them, after having had the Knowledge of one of their Women, they knew her no more, till they have an Aſſurance that ſhe has not conceived, and that ſhe is not with Child. The Grand Seignior, 'tis certain, acts thus among the Ladies of the *Seraglio*; and, if we may believe ſome who pretend to know, lives a much more temperate Life, and acts with a great deal more Moderation among three or four hundred Ladies, all at

his Command, than the Gentlemen I am ſpeaking of do, with one Wife, and no more.

In a word; among thoſe People, for a Man to know a Woman after ſhe was already with Child, would be deteſtable, it would be an abomination to them; the Woman would refuſe it with as much Reſolution as ſhe would a Raviſher, and the Man muſt be abandoned to all that was counted brutiſh and unclean, that ſhould offer it.

Whether it be ſo among us, or how it is received and practiſed among us Chriſtians, I leave to the general Opinion, and to private Experience, not meddling with that Part, as too groſs for me; though I might give Examples too notorious, from the Mouths of our flagrant Friends of the unbluſhing Club at *Tony*'s ——, and from the Teſtimony and Confeſſion of abundance of the modeſt Society at ——'s, beſides ſome of the Ladies who have intermeddled ſo lately, I do not ſay ſo decently, in the Affair, as to be partly the occaſion of this very Chapter, and of all the Parts of it; of whom my wonderful Concern for their Fame, gives me leave to ſay no more. It were to be wiſhed, that they would, for the future, be as careful of their own Characters, as I am.

I am ſorry, after all I have ſaid upon this filthy Subject, to obſerve, that here are yet no want of Advocates to defend the Practice; though I muſt add, that there is a perfect ſterility of Argument, or, at leaſt, reaſonable Arguments, to ſupport their Defence of it.

What they ſay amounts to ſo little, and that little is ſo ſcandalous in its Nature, and

ſits ſo ill upon the Tongues of Men of Virtue and Moderation, much leſs Men of Chriſtianity and Religion, that I bluſh for them, and conceal it. Nothing requires a more juſt and ſevere Cenſure, except it be the Action they would defend by it.

To ſay they cannot refrain, is to confeſs a frailty which Papiſts and Popiſh Votaries deſpiſe, and pretend to make ſlight of, nay, which *Pagans* and *Mahometans* overcome by the Power of their Religion. The *Nuns* dedicated to *Chriſt*, and to ſuch and ſuch Saints, undertake to preſerve an entire Chaſtity; and the Religious Orders of Monks and Friars do the ſame; the Clergy univerſally make no Difficulty of it, and this for the length of their whole Lives. And ſhall Proteſtants not be aſhamed to ſay they cannot —— for ſo little a Time, and ſo juſt an Occaſion? 'Tis a moſt ſhameful Neceſſity they are under; if the Fact be true, they ought, as I ſaid in another Caſe, take Phyſick, uſe Medicine, and ſtrive by juſtifiable Methods, to abate the Acrimony of their Blood, bringing themſelves into a Rule or Regimen of Diet, that they may remove the Cauſe, and enable them to command their raging Deſires, by weakening the Deſire it ſelf.

NOTHING is more certain, than that luxurious living, eating and drinking, what we call rich Diet, high Sauces, ſtrong Wines, and other Incentives, are great Occaſions of Vice; are Provocatives, and Raiſers of other and more ſcandalous Appetites; the Blood is heated and fired, and the Spirits are inflamed; Nature is elevated and prompted, and then we Plead and Argue what we ought to be aſhamed ſo much

to name, and would Bluſh to do it it another time.

This Luxury is not only a Sin in its own Nature, but it is a ſtrong Motive to other Sins; 'tis the *Devil* at the Elbow, prompting and exciting, and we ought to avoid the Cauſe as we would obey the Scripture, which ſays, *Flee youthful Luſts*; the Reaſon is given in the very ſame Verſe, for they *War againſt the Soul*; they raiſe a Tumult in the Man, they arm his Vices againſt his Reaſon, and procure him Enemies, even from within, that are too hard for him; in ſhort, they raiſe the Devil, which he cannot lay.

It is an undeniable Maxim, that a luxurious Appetite in eating and drinking raiſes an ungoverned Appetite in other Pleaſures; Nature obeys its own Laws: Great takings in muſt have great goings out; groſs feeding, and ſtrong rich taking in of Diet, muſt have Evacuations in proportion; if there is an Acrimony in the Blood, there is a phyſical Application neceſſary in its Courſe; great Digeſtures muſt have ſtrong Emeticks; there muſt be Evacuations of one Sort or other.

Now a vitiated Appetite of one kind is the Effect of a vitiated gorging the Appetite on the other; and the groſs feeding occaſions groſs Deſires; on the other hand, to reſtrain and limit the Appetite in eating and drinking, is the only Way to get a compleat Victory over our own Corruption.

A mortified Mind therefore, a Soul reſolv'd not to be overcome, or be *drawn aſide of its own Luſts, and enticed*, but reſolved to mortify the Fleſh, with its Affections and Luſts, would reſtrain it ſelf voluntarily, and ſubdue all the Occaſions

caſions of the Crime. Certainly high feeding is the Original of high Vices, and brings the worſt Inconveniences of this kind upon the Man. Hence Faſtings were introduced in the primitive Churches, and Mortifications, in order to bring under the Body, and bring the Fleſh into Subjection; and they are practis'd among the moſt devout of the Popiſh Recluſes to this time, in order to enable them to reſtrain natural Inclination, and they do find them effectual; the abating the quantity of Animal Food, the pungent Particles of which ſharpen the Blood, preſs upon the Nerves, and give an ungoverned Vigour to the Spirits, is certainly the Way, and an effectual Way to reduce the Corruptions to the Government both of Reaſon and Religion.

If this Devil cannot be caſt out but by *Prayer* and *Faſting*, then *Prayer* and *Faſting* muſt be practis'd; for the Evil Spirit muſt be caſt out, and the ſtrong Man muſt be diſpoſſeſs'd.

Nor is it neceſſary upon a religious Account only, and to reduce us to the Rank of Chriſtians; but indeed, 'tis neceſſary in the Caſe before us, to bring us to a due Exerciſe of our Reaſon, and to act like Men, that we may not live like human Beaſts, without all Government, and without any Subjection to the Dominion of our Reaſon.

This then is the true Way to take off that pitious Plea, (*viz.*) That they cannot reſtrain themſelves. To act reaſonably would be to reſtrain our ſelves; and thoſe that really cannot ſo reſtrain themſelves, grant, that they have not the exerciſe of their Reaſon. If due Mortifications were practiſed, the difficulty of reſtraining themſelves would be taken away; in

the particular Caſe I am ſpeaking of, and the Inclination would not be able to conquer the Averſion; for there muſt certainly be ſomething ſhocking to Nature in the Thing it ſelf; and there wants nothing but a decay of the Ferment in the Blood to make the Victory eaſy, and to bring the Enemy to be ſubdued.

And to add to this Phyſical Reſolution the Methods of Diet, why ſhould not both Men and Women tie themſelves by ſolemn Vows, Promiſes and religious Reſolutions, to keep themſelves within Bounds? Perhaps then they would aſſiſt one another in the Performance. Why do not *Proteſtants*, as well as *Papiſts*, enter into Vows of Continence? No doubt if they would be aſſiſtant to one another to break thoſe Charms of Hell, thoſe Filtres and Bewitchings, which are certainly the Attacks of the Devil, they might break them.

Did they do this, they would fortify one another in the Ways of Virtue; and it would not be ſo eaſy to be drawn into Crime; a threefold Cord is not eaſily broken, and here is a threefold Help: As, (1.) A Conviction that you ought to perform it. (2.) A ſolemn Vow to engage the Performance. And, (3.) Mutual Aſſiſtance both in the Vow and in the Reſolution, to pay it.

I would hope, that this vile Practice is carried on among us, rather for want of knowing how offenſive it is, than for want of Power to reſolve a Performance, and to engage the Mind in it. Cuſtom has made the Vice, however odious in it ſelf, ſo natural to us, that there are thouſands of People among us at this time, who, if you ſhould ask about it, would readily

readily anſwer with a ſurprize, *I profeſs I never thought it had been an Offence.*

MEN go into it eager, without Conſideration. Nature gives faint checks to the Mind; for even Nature, left entirely to it ſelf, would yet have ſome Reluctance, and would a little recoil at the unnatural Action. But the Men are us'd to it; there is no expreſs Law againſt it; they ſee no notice taken of it in the Scripture, or in any ſubſequent Inſtitutions; they are under no Reſtraints of that kind; and where ſhould they then be reſtrained, and by what?

IGNORANCE then of the nature of the Offence, renders the Man in danger of committing it. The Cuſtom of the Country he lives in is a terrible Plea, and he is too apt to cleave to it, and venture upon the Cuſtom; he knows no Law againſt it, and therefore ſees no Crime, no Breach of any Law in the committing it.

How weak is corrupted Nature not to ſee the Scandal of ſo really odious and filthy a Practice? And how far is this Ignorance from being an Excuſe? It is indeed a Sin of Ignorance, but then it is a criminal Ignorance too, and ſo it makes no excuſe for, but aggravates the Charge, as Murther committed in Drunkenneſs is an aggravated Murther.

To be ignorant of a thing that Nature dictates, is ſhutting the Eyes againſt natural Light; reſiſting the moſt powerful Motive that can be found oppoſing it. Why do not ſuch People open their Eyes? Nature aſſiſts them to do it; but the debauched Inclination will fully cloſe them; ſo that the Ignorance is really as criminal as the Action.

SAINT

SAINT *Francis*, if you will believe the Writers of his Hiſtory, was particularly perſecuted with wicked and raging Inclinations to Women; and the Devil, who, by the way, knows how to prompt us in that particular Article, where Nature is weakeſt and moſt inclined to yield, often laid Snares for him, and would appear to him in the ſhape of a beautiful Lady, or in the appearance of lewd and indecent Geſtures. But to reſiſt him, and keep down the rebelling Vice in his Blood, he would fall upon his Body, with the Scourge and the Diſcipline. Ha! Brother Aſs, ſays he, *that was the beſt Title he could give his Carkaſs*, do you want Correction? Is your Blood ſo hot ſtill? Then he would faſt forty Hours, and all the while whip and tear himſelf with a Wire Scourge, till he made the Blood come.

BE the Hiſtory true or not, the Moral is good. The unmortified pampered Carkaſs is the real Fund of all theſe raging, tyrannizing Inclinations, which we make our ſimple Excuſes for doing ſordid Things; and though I do not preſcribe Diſciplines and Faſtings, by way of meritorious Mortification in this Caſe, as the Papiſts do; yet I muſt tell my guilty Reader, they are abſolutely neceſſary in the Caſe, to reduce the (Carkaſs) Body into a due Subjection to (the Soul) Reaſon; and he that cannot otherwiſe conquer an outrageous Appetite, ought, and muſt uſe the proper Methods to reduce it; the Cauſe muſt be taken away that the Effect may ceaſe.

A Man who not only has a rational Soul, but has the Powers and Faculties of it, (*viz.*) His Underſtanding and Will in their due Exerciſe, ſhould be aſhamed to ſay, he cannot reſtrain

ſtrain this or that corrupt Affection; the Affections are certainly regimented in a ſubordinate Station in the Soul, and are placed in ſubjection to the Underſtanding. He that gives them leave to advance beyond their Appointment, ſuffers his Soul to be hurry'd down the Stream of the Affections, is ſo far diveſted of himſelf, and out of his own Government, and ought to uſe rational Means to recover the Exerciſe of his Reaſon, and to give thoſe upſtart tumultuous Things, called the Affections, a due and ſevere Check.

This Doctrine of Diſcipline and Mortification, how much ſoever it may look like Popery, is notwithſtanding a moſt abſolutely neceſſary thing in the Life of a Man of Senſe; and tho' I am not talking of it here as a religious Exerciſe, at leaſt not in the Manner and on the Principle of Merit, as the *Papiſts* practiſe it; yet I muſt own, 'tis the moſt effectual Means to anſwer the End in ſuch Caſes as theſe.

If it be true, that the Affections, which are the groſſeſt Part of the Man, are up in Arms; if this Mob is rais'd in his Soul, for ſuch it is, the Militia muſt be rais'd to ſuppreſs them; Violence muſt be ſuppreſs'd by Violence; the Torrent muſt be check'd, and the Man be reduced to the Government of himſelf, and brought into good Order by proper Powers; for as it is (in ſhort) a Tumult in his Soul, and a Rebellion againſt the juſt Dominion of his Reaſon, ſo he muſt uſe the means Nature has put into his hand to quaſh and ſuppreſs the Rebellion, and chain them down like Galley-Slaves to the Oar, to humble and mortify them.

THE Allegory is good; it is the highth of the Animal Spirits which Occaſions all the Exorbitances in the Affections, and thoſe Heats are to be abated by Auſterities and Diſcipline. Nature calls for it, whether Religion calls for it or no; it is a Political, as well as a Phyſical Method; Prudence will direct; and any Phyſician, if you were honeſtly to tell him your Caſe, would take it as a Diſeaſe in the Blood, an Inflammation and Fever in the Head, or elſewhere, and would preſcribe you juſt ſuch Phyſick, ſuch Abſtinence, and ſuch Mortifications as I mention, as the beſt Medicine for it as a Diſtemper.

I am the longer upon this Subject of Abſtinence and Mortification in this Place, becauſe the Pretence in this Article is, the Strength of Inclination is too great; and that we CANNOT compleat it, tho' it ought rather to be ſaid, WILL NOT. Now were it really true, that they could not reduce and conquer the Inclination by the force of ordinary Reſolution, then the reducing the Principle of it is the next ſure and effectual Method. Water may, if the Quantity be ſufficient, conquer and put out a Fire; but removing the Combuſtibles, taking away the Fewel, is a never-failing Method; the firſt may do it, but the laſt muſt do it. No Fire burns upon it ſelf; that which we call Burning, is nothing but penetrating and dividing the Particles of Matter; if the Matter be removed, there is nothing to ſeparate, nothing to operate upon, and the Fire goes out of courſe.

THE like Plea for Mortifications holds good in moſt of the other Caſes I have mentioned in this Work; for ſhould we trace all the raging

Exceſſes

Exceſſes which I have touch'd at in the former Part of this Work to their true Original, we ſhould find much of it owing to the Extravagances of our Living in *England*; I mean, as to eating and drinking. What is the Reaſon we have ſo many People die of Fevers here more than in any other Part of the World? and that, every Year or two, we have what we call a new Diſtemper, which carries off ſo many, that at thoſe Seaſons the Weekly Bills in *London* riſe up to ſix hundred or ſeven hundred a Week? Why is the Small-Pox ſo fatal, and particularly among the Gentry and Perſons of Diſtinction, but becauſe of the Exceſſes of eating and drinking, in which, as well as in the Nature of what we eat and drink, we go beyond the reſt of Mankind?

THE ſame Reaſon is to be given for other Things; the ſame Exceſſes ferment the Blood, raiſe the Spirits, and produce all the immoderate ſcandalous Things which I have been complaining of, and which there is ſo much Reaſon to complain of among us; in which the *Turks* and Savages appear to act more like Men of Reaſon than we do.

THEIR Way of Living is not ſo high; their Blood does not boil with the ſame intemperate Heats, conſequently their Abſtinence is not ſo much a Virtue; but I muſt add too, that our Incontinence is the more a Vice; 'tis a Crime occaſioned by a Crime; and we ought to uſe Temperance firſt in our Diet, and then we ſhall, with the more eaſe, practice Temperance in other Things.

THE Crime of *Sodom*, however unnatural the Vices are which they practiſed, is laid all upon a Cauſe, which was of the ſame Kind with

ours,

ours, Pride and Idleneſs, and Fulneſs of Bread. By which I underſtand, that their laſcivious Wickedneſs proceeded from their luxurious Diet; Sloth and Gluttony enraged their Blood; and they ſat upon the high Places to do Evil.

Our fulneſs of Bread muſt be acknowledg'd to be a great Aſſiſtant to our immoderate Appetite another Way; for this high Feeding gives high Spirits, and theſe prompt to all exorbitant Crimes. Exceſs of the Animal Spirits fill and fire the Blood, and when thoſe heats rage, then the Head contrives Wickedneſs. I need not ſpeak it plainer, the Caſe is eaſily underſtood. Nothing can bring us to a Life of Moderation in our Pleaſures, like a Life of Temperance and Moderation in eating and drinking.

But I come from the Cauſe to the Crime; and muſt ſay a Word or two more to that.

Among all the brutiſh Circumſtances of it, this is one, that 'tis an Action ſtript of all modeſt Pretences, all tolerable Excuſes; as it is a meer Act of Pollution, ſo there is not one Word to be ſaid to extenuate it; the Man can only ſay, that he does it as an Excurſion of meer ſenſuality, or a gratification to the Fleſh. There can be no End in it, or Reaſon for it, that can be ſo much as named without Bluſhing. The Woman is with Child, that's ſuppoſed. It is known, and ſhe acknowledges it. What then can be ſaid on that Side? The End of the conjugal Act is already anſwered; Wherefore does he come near her? 'Tis only to ſatisfy the cravings of his Vice, only to gratify his fraileſt Part, to pleaſe himſelf, or, as the Scripture ſays, to fulfil the Luſts of the Fleſh.

THIS is an End ſo baſe, ſo mean, ſo abſurd, that no Chriſtian Man can plead it in Excuſe; and yet, at the ſame time, 'tis impoſſible to find any other Excuſe for it: In ſhort, it is a meer ſhameleſs uſe of a Woman, to abate the heat of his Spirits, and cool his Blood; 'tis making a *Neceſſary-Houſe* of his Wife, and nothing more or leſs; and that indeed is a ſordid Thing, ſo much as in the ſuggeſtion of it; 'tis adding Scandal to the Crime, covering it without a Cover; there's no Excuſe can be made for it, no tolerable Name be given to it (that I can find at leaſt) but this of Matrimonial Whoredom, according to my Title.

LET us then think of reforming this ſcandalous Practice; let us look at it in a due Perſpective, in a clear open Light. If any one thing can with Modeſty be ſaid in Defence of it, let us hear it; if not, if it is to be only confeſs'd as a Crime, let it be forſaken as a Crime. What cannot be defended, ought to be reformed: What every one is aſhamed to ſpeak for, none ſhould be aſhamed to forſake.

I could offer ſome Examples upon this Subject, but they are of ſuch a courſe kind, that it is too foul to mention; there's no entring into the Particulars; it would offend the Ears of all thoſe that have the leaſt Pretence to Modeſty. Some of our worthy Neighbours will indeed, on this very Score, paſs unreproved, and the filthy Circumſtances not be animadverted upon, becauſe they cannot be mentioned; but it is ſo, it cannot be helped, ſo they muſt eſcape.

I have the Honour to converſe with ſome Gentlemen ſo abſtenious, that they are able to clear themſelves of this Charge; and 'tis to their

their Honour that I mention it; though, but in general, Sir *W*—— *G*——, and his Lady, have treated one another always with ſuch Juſtice, and with ſuch Reſerve in this Caſe, that as ſoon as ever the Lady has found her ſelf with Child, ſhe always lodged in Apartments by her ſelf, till ſhe was delivered, and the like at other Seaſons; that no Occaſion might offer, where there was ſo much Love, to have any exceſs.

Nor has this modeſt Cuſtom been ſo much a Stranger to our Anceſtors, as it ſeems to have been to us; a Truth not at all to our Advantage; this was, without doubt, the Original of that good Cuſtom among Perſons of Quality, and of any tolerable Fortunes, to have ſeparate Apartments, the Gentleman's Lodgings and the Lady's being ſeparate, ſo that, when Decency required, they went from one another for a while, till proper Times returned, and made Lodging together reaſonable again.

It is true, middling Families have not this Convenience, and cannot keep ſeparate Lodgings furniſhed for one another; it may be ſaid of ſuch indeed, that they have the greater exerciſe for their Virtue, becauſe they are obliged always to lodge together. But how great ſoever the Exerciſe is, and how difficult ſoever to be put in Practice, ſtill, as it is a Virtue, it ought to be ſtrictly obſerved; nor, in my Opinion, can any Man be ſaid to live a Life of Virtue that neglects it.

The reſt is all Proſtitution; nay, 'tis worſe, 'tis unnatural, 'tis a kind of leſſer *Sodomy*; for, I doubt not, but *Sodom*'s Sins, the Foundation of which was laid, as I have obſerved, in high feeding, emphatically expreſs'd in the ſacred

Text

Text by *Fulneſs of Bread*, ſo the Conſequences broke out in divers other Exceſſes, beſides that one deteſtable Crime, which bears the Name and Reproach of the Place to this Day. Their gorged Stomachs diſcovered themſelves, no doubt, in all the Exceſſes of a provoked Appetite, and an inflamed Blood; and it is ſo, in like Caſes, to this Day.

We have a Teſtimony of this in all Places, and, I may ſay, in all Ages of the World: The high Feeders are the high Livers; exceſs of Wine is deſcribed in Scripture to produce exceſs of Vice, and the Fire of Nature burns in proportion to the Fewel. Hence the *Italians*, a Nation who revel in all the Varieties of Luxury, ſuch as rich Wines, luſcious Fruits, high Sauces, Pickles, Preſerves, Sweet-meats, and Perfumes, to an Exceſs. How do the helliſh Fires rage in them? How do they run out to all the Extremes of criminal Riot, even to that Fury of Love, called Jealouſy, and this often ending in Blood? How do they dwell in Wantonneſs and Laſciviouſneſs, and carry it on to all the moſt unnatural Extremes of the dead Lake it ſelf, and this not only now, but in the *Romans* Time alſo it was the like.

At the ſame time the more moderate feeding Nations round them, are in proportion, leſs outrageous in their Vice, and whether it be from any Principle of Virtue or no, they are ſo by the meer Conſequence of Things; they live more ſparingly, and their Blood is kept lower, not always inflamed (as is the Caſe in *Italy*, and other Parts of the World); they are forbid Wine, which to theſe Northern Climates is the Fewel of outrageous Actions, and leads to innumerable Crimes.

How eaſily then is this ſcandalous Exceſs to be cured? They have very little regard to Modeſty, to the demands of their Reaſon or of Religion, who will not reduce themſelves to a moderate Degree of Heat, in order to mortify ſuch criminal Deſires as theſe; if a little abatement of Wine, or of ſtrong nouriſhing and rich Diets, and feeding more ſparingly, would do it, they muſt have no deſire to live within Bounds, like Chriſtians, and like Men, who will not abate a little at the Trencher, that they may be able to abate in another Place.

GLUTTONY and Drunkenneſs are too near a-kin to the Debaucheries of Love, as they may well be ſtiled, not to be called the Parents of the Vice. If you reſtrain the Original, you cut off the ſequent Crime; if the Springs are cut off, the Streams will ſoon fail; if the Fountains are ſtopt, the Rivers will ſoon be dry; and they that will not ſuffer ſo ſmall a Mortification as the denying themſelves a little in the exceſſes of the Table and the Bottle, in order to abate ſome of the more criminal Exceſſes in the other Place, loudly tells us, they are in love with the Crime, that they are pleas'd with the Vice; and that it is not that they cannot reſtrain themſelves, but that, delighting in the vile Part, they don't deſire to reſtrain themſelves, or to be reſtrained; that they will not remove the Fewel, leſt the Fire ſhould abate: Thus one Exceſs follows another; a Debauchery of one kind follows the Debauchery of another; the Matrimonial Whoredom follows the Drunkenneſs and the Gluttony, by the ſame Neceſſity, and as naturally as the Conſequence follows the Cauſe; the Influx occaſions the Efflux, and the Man is but the ſame;

ſame; he is a Voluntier in both, a willing Servant to the Devil, and deſires not to be delivered from the pleaſing neceſſity.

I am the longer upon it here, as I ſaid before, becauſe indeed 'tis the ſame thing in all the other wicked things I have mentioned in this Work. Whence comes all the indecent lawful Things we have been talking of, but from this Sin of *Sodom*, (*viz.*) *Fulneſs of Bread?* while the Stomach is gorged with animal Food, of which no Nation in the World feeds like us; while the Blood is filled with theſe pungent Particles, and the Veins ſwelled with animal Spirits, no wonder the ſeminal Veſſels are over full, and ſummon the Man to a Diſmiſſion or Evacuation, even at the Price of his Virtue, of his Conſcience, and of his Reaſon.

LET them that are truly deſirous to prevent this unhappy eruption of Conſequences, begin in the right Place; abate the firſt Miſchief; let them remove the cauſing Evil, and the conſequent Evil will die of courſe.

A Mortification of the Palate would be an effectual Reformation upon the Life; by a due Regimen of Diet we might bring our ſelves to be a reformed regular Nation; and I ſee no other Way ever to bring it to paſs.

WE are ruined in our Morals by lawful Things; the Exceſſes in our lawful Enjoyments make them criminal; even our needful Supplies of Life are the ruin of Life. We not only dig our Graves with our Teeth, by mingling our Diſeaſes with our Food, nouriſhing Diſtemper and Life together, but we even eat our Way into Eternity, and damn our Souls with our Teeth; gnawing our Way through the Doors of the Devil's Caſtle

with our Teeth. In a word, the Drunkard may be well ſaid to drink himſelf to the Devil; the nice eating Glutton feeds and fattens himſelf up for the Devil's Slaughter-houſe; becauſe one Vice feeds another till they are made ripe for Hell, by the diſtracted Uſe of lawful and laudable Things; making lawful and even neceſſary Things criminal, and ſowing the Seeds of Vice in the ordinary Ploughings of meer Nature.

How uſefully might we apply this to our particular Friends, of whom ſo many will ſtrive to Bluſh, when they read it. *A*—— *L*—— Eſq; had never been a Whore-maſter if he had not din'd ſo often at *Puntack*'s; nor had good and grave Sir *L*—— *W*——, viſited *Tabby R*——, by Moon-light, if he had not dwelt ſo many dark Evenings at *Brown*'s; ſo he goes from the Bottle to the Bawdy-houſe; in which the Man may be ſaid only to act Nature, and purſue, as all the World does, the direct Courſe of Cauſe and Conſequence.

If *G*—— *W*—— will ceaſe to make his Houſe a Stews, his Marriage-Bed a Pollution, and bring his modeſt Wife to a neceſſity of turning her Slipper the wrong Side upward at him, if he will be able to give a better Excuſe for his Matrimonial Whoredom, than that he can't help it; let him ceaſe to eat three Hours together at Breakfaſt; let him not gorge *at Noon* till he falls aſleep at the Table, or drink *at Night* till he lies under it; let him read *Cornaro* of *Venice*, and live upon two Ounces and five Drams a Day, and half a Pint of Wine in three Days; I'll anſwer for it, his Wife ſhall not lock her ſelf up for fear of coming to Bed to a Fury, nor ſwear the Peace againſt him to

get him bound to the Behaviour of a Chriſtian, for fear of being murthered in the lawful Method of Man and Wife.

MADMEN by Day will be Madmen by Night; they that have no government of themſelves one Way, how ſhould they have it another Way? I expect it will be objected here, that the Nations which I have named, ſuch as the *Turks* and *Moors*, though they drink no Wine, and do not feed, as we do, upon Fleſh, yet are as wicked and vitious as other People.

THAT thoſe Nations are vitious, may be true; and having no Laws of Conſcience or Religion to reſtrain them, they are, no doubt, much the worſe. But yet I deny one Part, (*viz.*) that they are ſo privately wicked, ſo *(lawfully Lewd)* as I call it, *as we are*; they have their many Wives, as they will, but not ſo much conjugal Lewdneſs as, I believe, we have; and I have many Reaſons to think ſo.

THE Subject of this Chapter is indeed ONE, but have I not given twenty Inſtances of Matrimonial Whoredom in the compaſs of this Work? Is not the common ordinary Courſe of our married *looſe Ones*, a Series of moſt ſcandalous Doings; ſuch and of ſuch a Kind, as the *Mahometans* and *Savages*, who have no guide but Nature, no check but the averſions of common Senſe, would abhor?

OF the ſame Nature with this, is that of a Man coming to his Wife after Child-bearing, and before her Body be ſufficiently cleanſed from its natural Impurities; before the Seaſons ſet apart for her proper Purgations are finiſhed. This is an Article to be lightly touch'd too, becauſe (forſooth) we will not bear to be ſpoken plainly to, of

the Things, which we yet are openly and ſhameleſly guilty of.

THIS is one of the Breaches Mankind make in their ordinary Practice, not upon the Laws of Decency only, but upon the Law of Nature; for the Separation is evidently directed by the Law of Nature; 'tis dictated from the firſt Principles of that Knowledge which the moſt Ignorant are furniſhed with of themſelves.

THE Women indeed ought to be the Conſervators of this Law; and as they ſeem to have a kind of abſolute Power over themſelves during their ordinary Separations, they ſeem to be the moſt chargeable with the Breach of it; becauſe they are not altogether ſo Paſſive at this time as at another.

IF there is a Breach of Modeſty here, 'tis on her Side chiefly, and therefore the Reproof is to her, and ought to be ſo taken; for it is as notorious a Charge upon her, as that of admitting a Man, upon Promiſe of Matrimony, before it was formed into a Marriage; which indeed, tho' the aggreſſing was chargeable upon the Man, yet the yielding or conſenting which was wholly upon the Woman's Side, and in her Power, plainly makes her chargeable with the Offence, makes it all her own Act and Deed; ſo it is here; and therefore it is true, that the Crime is her's, and the Reproof is upon her, and upon her only.

THE Law of GOD, in the publick Inſtitution of the *Jewiſh* OEconomy, ſtates this Caſe with reſpect to the Woman's Separation after Child-bearing in ſuch a manner, as that tho' the *Jewiſh* Conſtitutions, being aboliſhed, do not ſeem to be binding to us, yet they are certainly

tainly a juſt Rule for us to ſtate a Chriſtian Regimen or Government from; they are a good Standard to meaſure Decency and the Laws of good Order by: They were certainly formed upon the moſt perfect Model of Juſtice and Equity, perfectly ſuited to the Nature of the Thing, and are binding in Decency, if they are not abſolutely ſo in Conſcience, and under the uſual Penalties, as the reſt of GOD's Law at that time was.

MOST of the ſacred Conſtitutions of the *Jewiſh* State were enjoyn'd upon the ſevereſt Penalty, generally of Death; being cut off from the Congregation of the LORD, *&c.* and amongſt thoſe Things to which thoſe Severities were annexed, thoſe which reſpected Uncleanneſs, and natural or accidental Pollutions, were ſome of the chief; ſuch as having the Diſeaſe of the Leproſy, Iſſues of Blood, nay, even eating leavened Bread in the ſeven Days of the Paſſover; counterfeiting the ſacred Oil and the ſacred Perfume, were puniſhed with Death, *that Soul was to be cut off*, &c. the Reaſon was, becauſe it was a deſpiſing the Legiſlator. But when he comes to enjoyn the needful Purifications, and the particular Uncleanneſſes which were to be purg'd by waſhings and ſeparations, as alſo for the eating of Blood, the Reaſons are given in plain Words; GOD ſpeaks them himſelf, *I have ſeparated you from other People that ye ſhould be mine, and ye ſhall be holy unto me*; as in *Exodus*, chap. xii. and *Leviticus*, chap. xv. and xvii. and ſeveral other Places.

NOW if theſe legal Purifications were appointed only that the People might be a more exactly clean and ſanctified People, than the other Nations about them, the Reaſon holds,

tho' the Sanction of that particular Conſtitution is ceas'd, as in other Caſes; for example, the Law for the Man who had treſpaſs'd upon his Neighbour, cheated or deceived him, was made to appoint a Sacrifice to attone for the Crime, and reſtitution for the Treſpaſs; the Crime is ſtill the ſame, though the manner of making an atonement for it is ceaſed.

The Uncleanneſs is the ſame, whether the Law be in force or no. By the *Moſaick* Inſtitution, the Woman was to perform her Separation, or, what was then called a Purification, a certain time; upon her bringing forth a Male Child, ſhe performed an exact *Quarentine*, *viz.* three and thirty Days, and ſeven Days; and for a Female Child ſhe was obliged to perform a double *Quarentine*, namely, ſixty and ſix Days, and fourteen Days; during which time the Man was not to be ſuffered to come near her, or ſo much as to touch her, upon the ſevereſt Penalties, as above.

Now, not to inſiſt upon the legal Purifications of that ſtrict Law, enjoyned from above, and which had ſuch ſolid Reaſons given for it; yet the Law of Nature, upon which all that Part is originally founded, is the ſame. You may ſay, the neglect of it is not a mortal Sin, or that deſerves Death. But you cannot ſay it is not a *Pudor*, a ſhameful, an immodeſt Thing, or that it is not loathſome and odious, even in its own Nature; for the Regulation of clean and unclean, like right and wrong, is ſtill the ſame, ſettled and unalterable, as Things eſtabliſhed in the Law of Nature, which are not altered by Cuſtoms and Habits, whether good or evil.

It is true, that our Uſage has reduced theſe Separations and Purgations of the Sex to a Month

Month or thirty Days, which the Law of GOD had fixed at ſix Weeks; and has made no difference in the time of the Separation between the Circumſtances of a Male or Female Birth; for all which we give phyſical Reaſons, ſuch as generally ſatisfy our Scruples in thoſe Affairs; nor is it my Buſineſs to diſpute here the Reaſon and Nature of the Alteration, and whether it is ſufficiently grounded. Our Phyſicians and Anatomiſts are beſt able to anſwer for that Part, and, I ſuppoſe, can do it.

BUT even, with all the abatement of Days, and I doubt not 'tis reduced as low as it can be, yet, *I ſay*, with that abatement we find it is not obſerved; our Libertine Age breaks thro' it all, and, if it were a Fortnight, would perhaps do the ſame; and this is the Thing I complain of; and for want of which Decency, or Duty rather, People of this Age may be juſtly ſaid to deſerve the Cenſure which a Wiſe and good Man put lately upon them, namely, that we have not leſs Holineſs than our Anceſtors, nor leſs Honeſty, but much more; only that he thought the Holineſs and the Honeſty of the Days differed, and that ſome Things would paſs now for Holineſs and for Honeſty with us, which would not paſs for ſuch with our Anceſtors.

THIS indeed may alter the Caſe very much, and the Ages may differ in the Species when they do not differ in the Name of the Things; the Standard of Virtue may alter as the Standard of our Coins frequently do; but the real thing, the Silver, and its intrinſick Rate or Value alters not, 'tis always the ſame, and ever will be.

To bring it down to the Caſe in hand. Virtue and Modeſty were Things our Anceſtors had to value themſelves upon in a particular manner; and indeed they had a great Share of them, ſuch as they might juſtly value themſelves upon. Now we may boaſt, I hope, of Virtue and Honeſty, in Quantity, as much as they, and, I believe, we do talk as loudly of it as ever they did; but whether our Virtue and our Honeſty are of as fine a Standard or not, I dare not enter upon a nice enquiry into that Part, for ſundry good Reaſons, not ſo fit perhaps to mention, as we might wiſh they were.

Sometimes I am afraid there is a baſer Alloy among us, and that the Species is a little altered (in theſe Ages of Mirth and good Feeding); I won't venture to ſay it is not ſo. But even in the Particular before me, I have been told, our Forefathers were ſtricter in their adhering to the Laws of Nature than we think our ſelves obliged to be; that they abhorred the Pollutions that I complain of, and that they left us their Poſterity, much a ſounder and healthier Generation for that very thing, perhaps, than we may leave thoſe that are to come after us.

It is a very unhappy Caſe, that theſe Practices ſhould affect Poſterity ſo much as they ſay they do, becauſe whether we conſider it ſo much as we might do or not; I cannot doubt but our Children will be touch'd in their Health and Conſtitution a little, if it be but a little, by the corrupt Practices of this lewd Age. What we bring upon our ſelves is nothing but to our ſelves, and we might be apt to ſay, we alone ſhould ſuffer for it; and it were well if it were no otherwiſe.

BUT to forfeit for our Poſterity, to entail Diſeaſes upon the Blood of our Succeſſors, to ſend them into the World with aching Heads, rheumatick Joints, entailed Diſeaſes, inflamed Blood, and affected Nerves, and cauſe them, *as we may ſay*, to come WEEPING into the World, and go GROANING out of it; this would give a conſidering Mind a Pang of Remorſe, and make us anticipate our Children's Sorrows a little, by ſighing for them ſometimes before they are born.

LIFE at beſt brings Sorrows enough with it, and we need not ſeem to be concerned leſt our Children ſhould not have their ſhare of them; they will bring Evils of that kind enough (and faſt enough too) upon themſelves; we have no need to ſend them into time with an Inheritance of crippled Joints, and aching Bones, and take care to give them cauſe to curſe their Fathers and Mothers, as many do every Day.

I make no doubt but the Intemperance and Exceſſes I have ſpoken of in this Chapter, have ſometimes deſcended from Line to Line to the third and fourth Generation; and that many of the Miſeries of Life are owing to the infected Blood of thoſe that went before them: And let ſuch People reflect ſeriouſly upon the Number of Children born into the World in this luxurious, intemperate vitious Age, and in this City in particular, who die in the very Infancy of their Life, who coming into the World loaded with Diſtempers, the effect of their Parents Intemperance and unnatural Exceſſes, ſtruggle a few Days with the unequal Burthen of Life, and expire under the Weight of it.

It is but within a few Days that I have ſeen Examples of this kind, in Families within the reach of a little enquiry. One has four Children left out of twenty-four; another two out of eighteen; another three out of twenty-two; and ſo of many more; whereas *T*—— *C*——, a Man of Virtue and Temperance, within the reach of my own Acquaintance, has had thirteen Children, and never buried one; but at ninety Years of Age ſees them all grown Men and Women, healthy, ſtrong, fruitful, and full of Children of their own.

G—— *D*——, another antient, grave, and religious Gentleman, had but four Children, his Wife dying young, and himſelf living ſingle afterwards to a great Age, ſaw thoſe four, being all Daughters, bring forth juſt eighty Children, and had at one time One hundred and thirteen of his Children, Grand-Children and Great Grand-Children, dining with him at his Table.

These are ſome of the Examples of Temperance and Modeſty, which aſſiſt to a ſtrong Conſtitution, whoſe Vigour extended in the Courſe of Nature, multiplies much more than the Heats of an outrageous Flame, and leaves a Tincture of Health and vigorous Spirits upon their Poſterity; whereas a tainted Soul, corrupting the Maſs of Blood with Vice and Lewdneſs, brings a Generation of diſeaſed and diſtempered Animals, fit to be ſent to an Hoſpital, Cradle and all; and calling for Phyſicians, and the help of Art, even before they can be fairly ſaid to live.

It is true, I do not place this all to the Account of the two particular Branches of Intemperance and Exceſs only, which are mentioned

in

in this Chapter, but to the whole practice of immodeſt and indecent Actions, the product of extravagant Deſires, mentioned in the Chapters foregoing; for being now at the cloſe of the Account, (and 'tis time I were, for it is a black Account indeed) the Application refers to the whole, (*viz.*) the general Immodeſty of the Day, as practiſed among married People, and pleaded for, vindicated and defended, under the cover and protection of the ſacred Office, and under the pretence of being lawful, becauſe within the Bounds of Matrimony.

Nor do I pretend that I have yet gone through all the Branches of this dirty Practice; the Wickedneſs is diſperſed among a vaſt variety of Cauſes and Circumſtances, as it is among abundance of People; not a Back-door, but the corrupt Blood, the Offspring of a corrupt Race ſally out at, and which Way ſoever you look, you may ſee daily new Indecencies, not only acted but contrived, ſtudied and found out, in order to gratify the Vice, and lay us open to the Scourge of the Satyr.

It is time to combat an Evil that is thus growing upon us, and that encroaches under the Protection of ſo many ſpecious and plauſible Outſides: One pleads Nature, another Law, another Neceſſity, all of them Things that have their additional Pretences as hard to anſwer as the Offenders pretend they are to reſiſt. It is not eaſie to perſuade them that they offend; and if they ſeem to be convinced that they do, 'tis yet with ſuch Extenuations, ſuch Excuſes, and ſuch apparent Inclinations to continue the Practice, that there is ſcarce room to hope for any Amendment.

Cou'd we but conquer the avow'd open defending theſe Practices, it would be a great Point gain'd; Men would ceaſe to inſiſt upon the Juſtification of it, or to boaſt in the Facts: Could we but perſuade them not to publiſh their own Shame, but to ceaſe valuing themſelves upon what they ought to bluſh at, this would give ſome room to hope for a Reformation of the Practice; we might promiſe our ſelves, that what they were once aſhamed of they might perhaps, in time, think of reforming; at leaſt, it wou'd be a Step towards it. But how ſhall we ſuppoſe *L*—— *G*——, of ——*ſhire*, Eſq; or his eminent Neighbour the J——ce, ſhould quit the Crimes which they meet without fail twice a Week to contemplate of, committing them over again in Imagination, leaſt they ſhould not be guilty enough, and forming an accumulated Guilt in their Souls, a Guilt which few People are wicked enough to underſtand, (*viz.*) once in the Fact, and again in the Reflection; inſtead of Repentance, committing the Crime again in the Mind, by thinking it over with Delight.

These are Proficients in the Art of Sinning, that knowing how to offend in the moſt exquiſite manner, are ſo far from Repentance, that, if they have any regret at all, it is that they know not how to be wickeder than they are, but rejoyce over the Opportunities they have, and wiſh for more.

Rather than not be wicked, they will run lawful Things up to a criminal Exceſs, and make themſelves Offenders when they need not.

THIS is such a kind of pleasure in Crime, such a fondness of doing Evil, that I am persuaded the Devil does not come up to; the Devil does not commit Sin as a pleasure, but with other and farther Views, such as affronting GOD his supreme Governor, and who he hates on innumerable Accounts; ruining Man, the subject of his Envy; lessening the Authority of Heaven, and counteracting divine Providence; and such other hellish Ends and Reasons, for which he exerts himself in Crime to the utmost; and the Pleasure the Devil takes in Crime is no otherwise, but more or less, as it answers some of these hellish Designs, and aims at more.

BUT my accurate Friend the 'Squire ——, pleases himself in the meer Crime, laughs in the Satisfaction he finds in the very Enjoyment of Vice; like a Man that would Blow up a House, and the whole Family in it, for the meer Satisfaction of hearing the Bounce; and please himself with it afterward, upon the meer Pleasure of seeing the innocent Wife and Children fly up in the Air, and be dash'd in Pieces with the Fall.

THE Fact is not so bloody and cruel indeed, but the Principle is the same; he that can look back upon a hundred Adulteries, and act them all over again in his Imagination, with the same Pleasure as before, wishing for Occasions to commit a hundred more. I appeal to the learned Divines, who know what the meaning of that Text is, *has committed Adultery with her already in his Heart*, Matth. v. 28. whether such a Man is not really, tho' not actually, guilty of three hundred Adulteries, putting them all together.

IT is a particular Snare to these Men, in the Case I am upon, that they say the Crime they

they are thus daily committing is no Crime, much leſs Adultery, and that it has a Cover for it, which they make their Refuge, and under the Protection of which, they run out into all theſe Extravagancies with a kind of quietneſs and ſatisfaction upon their Soul, that is not eaſily to be deſcribed; this Covering is the Article of Marriage, the very Thing I am upon, and 'tis upon this very Account that this whole Book is written.

It is under the Cover of Marriage, that theſe Exceſſes and Immodeſties are committed. But under what Protection are they committed over again with the Tongue, boaſting and talking lewdly of the Extravagancies they have committed? Of which I have this double Charge to lay againſt them, *(viz.)* In the firſt they ſinn'd with their Wives; in the ſecond without their Wives; nay, to carry it farther, in the firſt they ſinn'd againſt Heaven, in the ſecond againſt the ſacred Ordinance of Marriage, and againſt the Wife alſo.

And not to leave them room to Cavil at the Expreſſion, I explain and inſiſt upon it, that a decent concealing the conjugal Freedoms between a Man and his Wife, is a Debt due to Modeſty as a Virtue, and to the Wife as ſhe is a Woman. He that expoſes thoſe Things deſerves no more the Name of a rational Creature, much leſs of a Man of Modeſty, nay, hardly of a Man. In a word, he Sins againſt his Wife, and expoſes himſelf, and the laſt moſt abominably.

Nor will his Marriage cover either of theſe Crimes, but rather aggravate them, for, as I ſaid, he Sins againſt the very Marriage it ſelf: Marriage is a Contract of Liberty to lawful

Things

Things; but Marriage is no Protection for Crime; Marriage covers the Bed undefiled, and makes it pure and honourable. But the Man may pollute even his Marriage-Bed, and when he does ſo, he makes that criminal which would otherwiſe be lawful.

THUS unnatural Crimes may be acted in the Marriage-Bed; and will any Man ſay, it is no Sin becauſe it is under the Cover of Marriage; the Woman may be raviſh'd in the Marriage-Bed, and the Man deſerve the Gallows for Crimes offer'd to his own Wife. Let ſuch conſider of it, leſt the Woman *turn the Slipper up againſt them*, and leaſt they be expoſed as they deſerve.

AS Matrimony is no Protection for unnatural Vices, ſo neither is it for indecent Exceſſes and Immodeſties; and as for the Pleaſure they take in the contemplation of what was criminal in the committing, as it is doubling the Offence, ſo it is with the addition of ſomething unnatural in it alſo. In a word, talking Lewdly, according to a known Author, is infamous, but talking lewdly of conjugal Actions is unnatural and odious; 'tis a kind of a *Sodomy* of the Tongue; 'tis a Crime that wants a Name, but 'tis great pity it ſhould want a Puniſhment.

CHAP. XIII.

Of indecent and untimely Marriages, whether as to the Years of the Perſons, marrying Infants and Children, or marrying immediately after the Death of the Husband or Wife that went before.

THOUGH every Indecency is not equally criminal, yet every Thing ſcandalous and offenſive is really Criminal, as that which exceeds it in Degree; and therefore the Article I am now upon, though it may not be ſo odious ſingly, and in it ſelf ſeparately, though it is not ſo much a Matrimonial Whoredom as the paſt Heads I have mentioned, yet it is Part of the Crime, and in the Intent and Meaning, the Perſons are as really guilty as in any of the other.

EVERY thing comes within the Compaſs of what I call Matrimonial Whoredom, wherein the Marriage is made the meer Cover for a wicked, ungoverned ſenſual Deſire. Marriage is the Reſult of a pure Flame; 'tis entring into a ſacred Relation with the Ends and Views which conform to the immediate End and Reaſon of the Inſtitution it ſelf.

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As it is an Ordinance of God, its original is Divine, the reaſon of it good, the nature of it ſacred; and it ought to be preſerved in its Purity, not debauched by the corrupt Inclinations of Men, and made a Tool to a vitious ungoverned Appetite.

This is the Caſe when any Excurſions are made out of the ordinary Road of thoſe two obligatory Articles, which I mentioned at firſt, (*viz.*) Decency and Modeſty.

To ruſh into Matrimony as a Horſe ruſhes into the Battle, intimates a Fury, not a rational ſober Chriſtian Proceeding; in a word, it detects the Perſon of the Crime I have mentioned ſo often, (*viz.*) a raging inflamed Appetite; let it lie ever ſo deep, covered with whatſoever Pretences, guilded over however ſmooth and ſhining, let the outſide be as ſpecious as you will, the Poiſon is lodg'd within, the Venom of it works in a ſecret manner, till it breaks out in Scandal and Crime.

Take it in which Sex you will, the Offence is the ſame; nor do I always yield that it is worſe in the Woman than in the Man; the Crime is the ſame, and the Obligation to Decency is equal; we may load the Woman the harder, becauſe we pretend Modeſty is ever peculiar, at leaſt ought to be ſo, but I do not grant it at all. Men indeed make the boldeſt Sallies, and the Men have brought themſelves to a kind of allowing themſelves in Crime by the Authority of Cuſtom; but I deny that in the Original it ought to be ſo.

A Man ought no more to ſwear and be drunk, quarrel and commit murther in his Rage than a Woman; and the Offence is as great when he does it. Cuſtom only has given Crime

a more odious Title, where the Woman is the guilty Perſon, becauſe it is not expected from her ſo much. But is there any Law that ſhows us, the Man has more indecent Liberties allowed him than the Woman? Not at all; the Obligation is the ſame, and the Offence the ſame.

ALL indecent Matrimony is mutual, and the Crime is mutual, the Scandal affects both; the Woman is as guilty as the Man, and the Man as the Woman. Suppoſe, for example, a Man having buried his Wife, goes the next Week, or next Month, or next Day (for 'tis much alike) to court another Woman. This is not unlawful, that's true, but 'tis highly indecent; and where lies the Crime? In the Man, ſays Cuſtom, becauſe he is the Aggreſſor: But I deny that there is the leaſt Difference in that Part, for the Woman knows it, and ſhe knows 'tis ſcandalous; Why then does ſhe come into it? The Crime is hers as much as his. Nay, if a Breach of Modeſty is greater in the Woman than in the Man, as ſome pretend, then ſhe is the greateſt Offender here too, for the Indecency on her Side is utterly inexcuſable.

BUT a Queſtion or two returns upon us here: What is the Indecency that you ſhould bring it into the Rank of Matrimonial Whoredom, or that the Woman ſhould be charged with it? The Indecency is a want of reſpect to the Memory of the Dead, and pray what is the Woman concerned in that? Perhaps ſhe did not ſo much as know her, or had ever ſeen her in her Life; what then is the Memory of her to her that comes after?

THE next Queſtion is this, Breach of Decency is an invaſion of Cuſtom only, and this

Cuſtom,

Cuſtom is a meer Thing of Nothing, an Original of no Authority. Matrimony as an Ordinance of God, and as a ſacred Inſtitution, Cuſtom can have nothing to do with that; it is not binding at all in Law, neither the Laws of God or Man, and what have we to do with that? The Man is ſingle, and the Woman is dead; ſhe is as really dead as if ſhe had been in her Grave ſeven Years; nor is there the leaſt Injury or Injuſtice done to her; all the reſt is a meer Homage paid to Cuſtom, and which is not at all its due.

I give this the greater Length becauſe 'tis a popular Argument, and often brought to defend theſe ſudden, haſty and indecent Marriages I ſpeak of; and likewiſe to let you ſee, that though I ſhould grant every Word of it, yet my Objection againſt the Practice of ſuch haſty Marriages ſtands good, and the Reproach is the ſame.

For, 1. My Objection is not ſo much againſt the Breach of a Cuſtom, as it is againſt a Breach of Modeſty; and if Cuſtom only has made it ſo, for Cuſtom or Crime made Modeſty a Virtue at firſt, yet ſince it is ſo we are bound by it ſo far, as we are to do every thing which is of good Report, to avoid every thing that gives offence, and is an occaſion of Reproach, though it may in it ſelf be literally lawful.

2. But my Objection lies chiefly another Way, and points at another thing; the haſty and untimely, or unſeaſonable Marriages which I complain of, and which, I ſay, are ſcandalous and criminal, are ſo, as they diſcover themſelves to be the Effect of a raging, ungoverned Appetite, a furious immodeſt Guſt of

Senſuality, a Flame of immoderate Deſires.

As theſe are Things which ſhould be mortified and reſtrained, not indulged and gratified, ſo every indecent untimely Step taken in purſuit of this corrupt and vitiated Flame, is a Crime; and therefore I think a Marriage founded upon this Foot is neither more or leſs than a Matrimonial Whoredom, or at leaſt a Degree of it. 'Tis a criminal Guſt, giving Beginning to a ſcandalous and indecent Action, which by that means becomes criminal too, though otherwiſe literally lawful; that is, it becomes Matter of Scandal, and gives offence to others, which is what, by the Scripture Rule, Chriſtians ought induſtriouſly to avoid.

Now when a Woman, within a Month or two after her Husband's Death, ſhall receive the Addreſſes of another, or a Man within ſuch, or ſometimes a ſhorter Time, ſhall apply himſelf to a Woman for Matrimony; can this be ſuppoſed to be from a modeſt Foundation, or within the compaſs of religious Regards? It cannot be.

MATRIMONY, though it is not ſo regarded, is really a religious, ſacred and divine Inſtitution; it ought to be taken as ſuch, and never undertaken without Regard to its religious Foundation: So far as it is made a ſtalking Horſe to a corrupt and baſer Deſire, ſo far as it is made uſe of as a Pretence to cover the vitiated Appetite, give it what fine Words you will, and guild it over with as many fair Outſides as you will, 'tis ſo far turned into a Matrimonial Whoredom: The Vice is at the Bottom, the Matrimony is enter'd upon meerly to gratify it, and to pleaſe the Appetite under

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the Cover of Liberty, and under the Plea of Law.

In a Word, all ſuch Marriages, or ſuch Motions to Marriage, where the ſenſual Part is the eſſential Part, are ſo far liable to this Charge; when the Vice, I ſay, is the moving Cauſe, and the Ceremony is the Tool to introduce and colour it; that's what I call legal Wickedneſs; when the Law of Matrimony is made a Key to the Union of the Bodies more than of the Souls, opening the Door to the inſatiate Appetite, and covering the Fire of Vice under the legal Inſtitution. This I call Matrimonial Whoredom, and, I think, it merits the Name very well.

Matrimony is a chaſt and modeſt Scheme of Living; 'tis a State, not a Circumſtance of Life; the End and Meaning of it is the raiſing Families, procreating Children, to be brought up religiouſly; 'tis an Eſtabliſhment contracted, or at leaſt ought to be ſo, as an Appointment of Heaven; and for ſolid and ſubſtantial Enjoyments; it is durable as Life, and bounded only by the Duration of Life. If it be enter'd into upon other Foundations, and ſo far as it is ſo engaged in, ſo far 'tis abuſed; ſuch are joined together indeed, but not according to God's *holy Ordinance*; 'tis debauching the Ordinance, corrupting the propoſed End; 'tis a good Means made uſe for a bad End; and as 'tis purſued with wicked Deſigns, 'tis ſo far a wicked Engagement: Such do not come together like Man and Wife, but like W—— and R——; in ſhort, they come together to take their Fill of Crime, and that, made a Crime by the Manner of it, tho' not in the Letter of it.

As when a Set of Gentlemen make an Appointment for what they call a Drinking-bout, they make their Agreement to meet at ſuch a Tavern on purpoſe: 'Tis certainly and literally lawful for them to meet. Society, and even Society for diverſion, is lawful and good; but this is a Meeting meerly to be drunk, meerly to ſatisfy the Appetite or Thirſt of Wine, and with an Intention, nay, with a reſolved Purpoſe of being Drunk; and what is to be ſaid then of the Meeting it ſelf? It was a Wickedneſs in it ſelf; 'twas a purpoſe to gratify a vitious Appetite; and ſo far the very Meeting it ſelf was a Crime; 'twas an Act of Debauchery; 'twas founded on a thirſt of Wine, and a Thirſt not to be quenched but by Exceſs and Intemperance.

The Parallel is exactly juſt, the Matrimony contracted in the manner I ſpeak of is juſt the ſame; 'tis founded in Crime, the ſenſual Part is the Foundation and Original of it; and the Matrimony is only the help, the convenience to bring it to paſs lawfully, as two reſolving to go over a River to commit a Theft; the paſſing the River, and the Robbery, is the Intent; the Ferry-Boat is only the lawful Aſſiſtant to an unlawful Purpoſe.

But neither is this all, for it is criminal to abuſe the Ordinance, to turn the ſacred Appointment of Heaven to a corrupt and vile Uſe, making it the aſſiſtant to Senſuality, and to gratifying the Fleſh, to quenching a diſhonourable Flame, which was very far from the meaning or deſign of the Inſtitution. That was all pure and upright, ſingly and ſimply, honeſt and clean in every Part and Branch of it, and cannot without a Crime be turned,

turned, and applied to gratify unchaſt Deſires.

It is greatly wanted that our Governours and conſtituted Powers ſhould take notice of ſuch Things, and, as far as lies in them, prevent the turning and inverting the End of theſe nice Inſtitutions, that they may not be apply'd to wrong Purpoſes, or debauched by Men of vitious Inclinations, to ſuch Ends as are ſcandalous to Religion, and to humane Society.

'Tis true, it would be hard to make a Regulation which ſhould ſuit to every Circumſtance which might happen, and to the nature of the Thing too; yet ſomething might be done; for Example, I think there might be a Law made which ſhould limit the Rule of Decency in the Caſe of ſecond Marriages, binding the Parties ſurviving to a certain Time, in which it ſhould not be lawful for the Man or the Woman to marry after the Death of the Wife or Husband that went before; and if any did marry within that Time, it ſhould be eſteemed not only unlawful but ſhameful and odious, done in meer ſenſuality, and to gratify the worſt Part, not the Chriſtian Part; it ſhould, in ſhort, be a Brand of Infamy on the Perſon, whether Man or Woman, either to marry, or even to treat of, or about Marriage, within that Time.

Such a Law would, at leaſt, diſtinguiſh People one from another; they would be known and mark'd out; and if that Law was duly and exactly executed, the Offence would, in time, grow out of uſe, be really ſcandalous, no Body would be guilty of it that had

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any Value for their own Character, becauſe it would expoſe the Crime, as well as the Fact.

I grant, that the Reſpect to the Dead is not the thing that makes the Crime, but that Reſpect being a Debt of Decency, why is it not paid? Let the Reaſon be enquired into, the Anſwer muſt be natural, becauſe the Party has a ſecret Inclination to gratify, and which is to be obliged in ſpight of that Pretence. Now all Matrimony that is meerly enter'd into to gratify the Inclination, that is undertaken meerly for the ſenſual Part, is, in my Senſe, a debauched Matrimony, becauſe Senſuality is not the true End and Deſign of the Ordinance of Matrimony, but a Corruption of it, and an Abuſe.

It is for the Honour of Matrimony, and to dignify the Ordinance in a due Manner, that thoſe Things ſhould be avoided which bring Scandal upon it, tho' it be but in the Circumſtances, not the eſſential Part: To ſee a Couple come together meerly and openly to gratify the vitious and Brutal Part, and ſatisfy their Senſuality, and then take the ſacred Name of God in their Mouths, and tell us, they do come together *according to* God's *holy Ordinance.* This is making, not a Jeſt of Religion only, but 'tis Prophaneneſs, 'tis turning ſacred Things to debauched Purpoſes, 'tis giving religious Titles to corrupt Undertakings, and ſanctifying Crimes by the Mask of Innocence.

Let Proteſtants and Chriſtians, or thoſe who would be eſteemed ſuch, look back upon the Purity which they profeſs, and no longer ſtudy to cover and conceal Crime under the Appearance of Religion, but honeſtly explode the vitious Part, and diſtinguiſh rightly between

Things

Things ſincere, and Things ſhameful and hypocritical.

WHERE Matrimony is pretended, let it be as it ought to be, according to its Inſtitution, *according to* GOD's *holy Ordinance*; and as after joining Chriſtians are ſtill bound by the Laws of Decency and Modeſty, let their coming together be ſo too; let it be without the Reproach of Crime, without the Brand of Indecent and Immodeſt, which are the Offspring of a moſt infamous Principle. They that fix the Blame upon themſelves thus at firſt, may depend that the Brand of it, like burning in the Hand, will be *Indelible*, the Blot never wears out; whatever their Characters are afterward, the Hiſtory is told with this Heſitation, *But He* or *But She* did *ſo or ſo*, married in a moſt ſcandalous Way, immediately after the Death of the former Wife or Husband; and with this Reproach they muſt be content to go on to their Graves.

HOW eaſily may People avoid theſe Reproaches? And how much is it every Chriſtian Man's Duty to avoid them, if poſſible? A little mortifying of the Fleſh, *with its Affections and Luſts*, would do it, eſpecially as to the religious Part; a little Prudence in reſtraining their Inclination; a little Government of the corrupt Flame; a little Concern for Reputation, for Character, and for the Honour of Poſterity, would ſmooth the Way; that's the civil Part.

BUT wretched Conduct! How are all theſe Things laugh'd at? How are all the Obligations of Decency and Modeſty forgot? When the Vice prompts, when the ſenſual Part ſtirs, the Voice of Reaſon is drown'd and ſtill'd by the Clamour

Clamour of the Senſes; Nature rebels againſt Principle, Vice gets the better of Virtue, and the wicked Appetite ſinks all the Reſolutions of Abſtinence and Moderation.

And what is all this Scandal heap'd up for? How mean, how ſordid a Thing, if it be conſider'd, abſtracted from that ſpecious Pretence? And what is the Difference betwixt this and Whoring, if there was not this Refuge of a ſcandalous Marriage? Would ſuch Men ſcruple quenching the Flame a more irregular Way? How long would Virtue reſtrain them, if Modeſty and Decency will not? How long will they be afraid of Crime, that are not afraid Scandal?

The Man, outrageous in his Appetite, muſt have a Relief, his ſenſual Part teazes and importunes him: How long would he hold out againſt it, if there was not this Relief under the Colour of Law? As if the Letter of the Law would defend him, where the Eſſence, the intent and meaning of the Law is againſt him.

I can never hope for ſuch a Man, that he would reſtrain himſelf for fear of the Sin, who will not for fear of the Scandal; eſpecially where the Scandal brings Crime along with it too: 'Tis a Crime upon himſelf; 'tis a Sin againſt himſelf, againſt his Fame, and againſt his Family and Poſterity; it lays an indelible Blot upon them, and he Brands himſelf with ſuch a Mark of Infamy, that not only his Children after him ſhall bear a Share of, but ſuch as his Children themſelves ſhall reproach him with in their Turn, and when 'twill be too late for him to Bluſh, if it ſhould not be too late for him to Repent of it.

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NOTHING that I know of, at leaſt nothing of the Kind, can be a worſe Blot upon the Character of a Chriſtian, than this of an unbounded, ungoverned Senſuality, and of doing ſcandalous Things from ſuch a vile Principle. The Man himſelf, or the Woman either, will be as much aſhamed of it, and as much reproach themſelves afterwards as any Body elſe, unleſs the Crime it ſelf hardens them againſt Shame.

CAPTAIN —— *H*——, was a noted Offender of this kind, he was a Commander of a good Ship, and his Name is now a ſtanding Precedent, both of the Crime I am ſpeaking of, and the Penitence; he buried a virtuous, ſober, beautiful Wife, and with a Face of unconcerned Levity, looks immediately round him for another, even before his firſt Wife was buried. As the Thought was ſurprizing and impudent, ſo he could not expect any Woman of Modeſty would talk with him upon that Subject; and as he found he was abhorr'd and ſcorn'd upon the very mention of it, he ſeeks out where he thought he ſhould not be refuſed; and that Way he anſwered his wicked Deſign immediately; for he married in two Days after his Wife was buried.

IN an ill Hour, purſuing his vitious Appetite, he ſingles out a Woman, *Fool as I was*, (ſaid he afterwards). What need I have ask'd her to marry? If it had been t'other Queſtion, I need not have fear'd a Denial.

IN a word, he marry'd her, lov'd her, lay with her, and hated her, and all within the compaſs of a Fortnight; in another Fortnight he went to Sea and left her, and, in two Months more, was caſt away, drown'd, and ſaw her no more;

more; and the Woman marry'd again the next Day after ſhe heard of it.

THE Man was always (before this Step) lov'd and eſteem'd among his Friends; he paſs'd till that time for a Man of Virtue and Sobriety; and, had he thought fit to have ſubdued his vitious Appetite but one Year, or perhaps half a Year, he had preſerved that Character, and might have had his Choice of a Wife among the Ladies in his Neighbourhood; very few would have refus'd him. And this he acknowledged in the hearing of the Perſon from whom I had the Relation.

BUT overjoy'd with the Liberty he had upon the change of his Circumſtances; quitting a ſick Companion, and left to range the World for another, he ſacrificed his Fame to his Senſuality, and could not prevail with himſelf to ſtay, no not a Week; which Precipitation made him the ſcorn of all about him; and, as I ſaid, in leſs than a Month he could have hang'd himſelf with the ſame ſatisfaction, compar'd to what he had in the prepoſterous Step he had taken: But it was too late to look back; he could never retrieve it. He was indeed a Penitent, as to the Folly of it; and own'd to me perſonally, that it was nothing but meer Matrimonial Whoredom. I uſe his own Words; and it was the very firſt Caſe that put the Purpoſe of reproving it in this manner, into my Thoughts.

THE Tragedy of this poor Gentleman was enough to fill any Man's Mind with a juſt Indignation at the Practice; and though we ſee it often done, where perhaps the Conſequence is not ſo fatal, yet the particular Scandal of it is not at all leſſen'd: Had he not found that favourable

vourable Paſſage out of Life, whether in Judgment or in Mercy, God alone knows, I know not what might have been his Fate; for it was ſuch a mortification to him to ſee himſelf ſo univerſally deſpis'd upon this ſcandalous Occaſion, and, as he himſelf ſaid, to deſerve it too; whereas he was, on the contrary, ſo generally beloved before, that it was more than all the Philoſophy he was Maſter of could ſupport.

He was indeed a *Memento* to his Friends, and a Warning againſt Matrimonial Whoredom to all that knew him. I ſay nothing of the Creature he took; ſhe is below our Conſideration in the Caſe, becauſe ſhe had no Character, no Virtue to expoſe.

All the Argument this unfortunate Perſon had to excuſe himſelf was, that he was loth to go to a Whore; but he was horribly aſham'd to mention it; nor did he ſpeak ſo but to his very intimate Friends, of whom I was one. But he repented heartily of that Caution, and own'd to us, that he believ'd his Sin was as great, and eſpecially, as he ſaid, the Scandal was greater. Nor did he think himſelf leſs guilty of Whoredom for the formality of the Marriage; and I am to acknowledge that it was from this Man, and from his Penitentials, that, as above, I had the very Words which I make the Title of this Work, and which I have on ſo many Occaſions repeated, (*viz.*) Matrimonial Whoredom.

From this ſad Hiſtory in a Man, whom I eſteemed as a Man of Worth, and for that Reaſon eſteemed his Story as conſiderable, I might proceed to give flagrant Examples of the like ſcandalous Matches, and from the like unjuſtifiable Principle, but without the like penitent

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Acknowledgment; ſuch is the famous *B*——*B*——, of wanton Fame, who married five Husbands in leſs than four Years; and impudently declares, ſhe reſolves never to ſtay above a Fortnight unmarry'd at a time. But theſe Examples are too mean for our mention; the telling a ſcandalous Story of a ſcandalous Perſon is no Novelty, there's no Inſtruction in it, nothing elſe is to be expected. But the practice of ſuch things where Men pretend to underſtand themſelves, to have a Senſe of Reputation, of Virtue, Prudence, and, above all, of Religion; this indeed has ſomething wonderful in it, and is worth recording.

ANOTHER ſcandalous Piece of Matrimonial Whoredom, and which I call untimely Marriages, is that of marrying Infants and Perſons not of Ages fit for Marriage, or, as we ſay, not marriageable. This has ſomething extreamly ſhocking and ſurfeiting in it, and, indeed, will leſs bear a repetition, than any thing we have ſpoken of yet; and I am harder put to it to expreſs the juſt Deteſtation of it, eſpecially in the Caſes which repreſent themſelves on the Particular before me, becauſe the Particulars, and the Motives of them, can hardly be modeſtly mentioned.

J—— *M*——, liv'd not twenty Miles off of *Highgate*, he had two young Ladies in his Houſe, and who were bred up by him, or under him, his own Daughter, and a little Couſin his Child's Play-fellow; his Wife died, that was the firſt opening to his Wickedneſs; they were both young, his Daughter about eleven Years old, the Couſin between eleven and twelve, from his little Couſins, being his Daughter's Play-fellow, he wants to make her his own,

and

and, in about two Years, made himſelf ſo familiar with her, (to deſcribe it no nearer) that he diveſted her of all Modeſty alſo; but that he might not make it a Piece of Debauchery, as he called it, he gets a profligate Parſon, and marries the Girl, himſelf upwards of Forty, and the Child a little above Thirteen, which he alledged was a marriageable Age, and before ſhe was Fourteen ſhe was with Child by him. Whether ſhe died in Child-bed or no, I do not remember; but this I have heard for Truth, that a few Years after he was under Proſecution, or at laſt fled the Country for a more criminal Converſation with the t'other Child, (*viz.*) his own Daughter, when, to palliate the Matter, he would have marry'd her too; but the Deſign was happily prevented. I hope no Body would deny, but that whatever the firſt was, the laſt was not Matrimonial Whoredom only, but Matrimonial Inceſt.

It is true, the laſt is a ſuperlative in Wickedneſs, and is needful to our Caſe; but the firſt I take to merit very juſtly the Title of Matrimonial Whoredom, and to come within the reach of my Text.

I could give a Counter-example to this in a Woman upwards of Forty, who, having bred up a Youth almoſt in Charity in her Family, and being her ſelf left a Widow, married the little Boy, ſo I call him, and did it with Circumſtances ſcandalous enough: The Particulars indeed I have not at large, but at his Thirteenth Year ſhe married him, and before he was Fifteen Years old, had a Child by him, and after that three more.

I cannot enter into the Detail of her Story, no not ſo much as I have had an Account of;

'tis too foul; I have indeed no Words for it; the *Engliſh* Language is not able to cover ſuch dirty Work, ſo I muſt leave it, as I am forced to do ſeveral others; but you may depend upon it, if there is ſuch a thing in Nature as that I call Matrimonial Whoredom; it was here in its higheſt Extent, and in the extreme of Indecency and Immodeſty.

It is true, theſe ought to have belonged to the Chapter of *Marriages in unſuitable Years*; but I rather place them here, becauſe I treat theſe particular Articles as really criminal in themſelves, and in the Nature of them; the other might be unhappy, occaſioned by the unſuitable Circumſtances; but theſe were, as I ſay, criminal; as *Job* ſays, they ought to have been puniſhed by the Judge, they ſtink in the Noſtrils of all modeſt People, and are hateful and odious in the Sight both of God and Man.

To bring it to the Caſe in hand: Here was the Eſſence of Matrimonial Whoredom; the meer incentive to this Marriage muſt be the wicked Part, the ſatisfying the brutal ſenſual Appetite. What can it be leſs? The Office of Matrimony was made but the Introduction, I had almoſt ſaid the Uſher, to the Whoredom; only that indeed the Matrimony is a paſſive Circumſtance, not a voluntary Act; in a word, Matrimony is abuſed, and brought into it unjuſtly; and therefore, I think, they are right in foreign Countries, where, in ſuch Caſes, the Perſons are liable to Puniſhment, not for the vitious Part only, which it is hard to come at there, as well as here; but they are liable, I ſay, to Puniſhment, for abuſing the holy Sacrament, ſo they call Matrimony, and making it to be a Tool to hand them on to commit the Crime;

this

this they call Inſulting the Church, and, indeed, ſo I think it is; and they have their Eccleſiaſtick Conſtitutions, by which it is puniſhable, and the Prieſt is puniſhed alſo that officiates in ſuch a Marriage.

But to quit this nauſeous Part as ſoon as we can; untimely Marriages are certainly ſcandalous in their Nature, eſpecially where the Age is unequal, where one, being young, and ſcarce Ripe, by the ordinary Courſe of Nature, for the Marriage Bed, the other is of full Age; 'tis not a Matrimonial Whoredom only; 'tis, in my Opinion, a kind of a Matrimonial Rape, becauſe it has ſomething of Violence offered to Nature in it on one Side, and ſomething odiouſly and criminally Immodeſt, on the other.

It is true, and 'tis objected againſt me here, that in other Countries it is ordinary for the Children, eſpecially of great Families, to come together young, and they have a uſual Saying, that like Fruit gathered green, and laid up, they will ripen together; upon this Foot they frequently marry very early, the Ladies at eleven to twelve, and the Gentlemen at thirteen or fourteen; and, as it is the practice of the Country, there's no Scandal in it.

I have little to ſay to this Practice abroad; I know it is ſo in *Spain*, *Portugal*, and ſome other Places in the World; and there may be natural Reaſons to be given in juſtification of the Practice; ſome taken from the Conſtitution of the People, ſome from the Climate, ſome from one Cauſe, ſome from another. Naturaliſts can ſay more to it than is needful here. Man and Woman have a Vegetative, as well as a ſenſitive and rational Life; and there may

be a phyſical Reaſon given why Nature may be riper in one Part of the World than in another, and in ſome People ſooner than in others; as it is evident the Seaſon for the production of the ſame Fruits differ in one Place, and in one Country from another, the Vintage and the Corn-harveſt, differ in one Country from another; here they gather in *Auguſt*, there in *October*; and it may be the like in other Things, and in Men and Women, as well as in other Creatures, for, *as I ſaid*, the vegetative Life obeys the Law of Nature in them, as well as in Plants and Trees.

But 'tis enough that this is not the Cuſtom in our Country, neither, perhaps, has Nature prepared Things to have it be ſo; and though ſometimes we may ſee Exceptions here too, and Contracts may be made ſooner, yet at ſooneſt the Lady ſhould be fourteen to fifteen, and the Gentleman ſixteen to ſeventeen, and even this would be thought very ſoon too.

I know, as above, it may be otherwiſe ſometimes; but it is not looked upon as Modeſt or Decent. I hear of an Inſtance at this time of a young Lady that is big with Child, at a little above thirteen. But 'tis ill thought on; 'tis made a Jeſt of; 'tis call'd a Child with Child; the Mother of the Girl is look'd awry upon, and ſpoken ill of, for ſuffering it; the young Thing, is looked at as People look at a Sight or Show, and as ſomething monſtrous.

But what is this to the Caſe in hand, where the Couple is equal, the Matter is the leſs; and if there be a Fault any where, it ſeems to lie upon the Parents, or the Guardians, or whoever had the Conduct of the young People. But this does not relate to the Caſe that I am upon;

on; the two wretched Examples I have given, and which were both within the narrow Compaſs of my own Knowledge, are not at all juſtified by the practice of other Nations; we are, as Chriſtians, to be bound by the Laws of Decency and Modeſty, and, as Subjects of a juſt Government, by the Laws practis'd and receiv'd in our own Country. It is the Cuſtom in ſome Nations to go naked, and in others they cloath ſo light, that it is, as we ſay, next Door to going naked; their Cloaths being ſo thin and light, that all the Parts of the Body are, as it were, deſcribed to the Eye, by the Garments ſetting ſo cloſe to them; as in *Italy*, in *Turkey* and *Barbary*, and other hot Countries: But ſuch a Practice, though 'tis thought nothing of there, would be thought immodeſt here to the laſt Degree, and indeed ſcandalous; and Chriſtians are to cleave ſo far to the Cuſtom of the Place, as to do all Things that are of good Report.

But I return to the Caſe of untimely Marriages, and I ſhall cloſe it with a Story which I have very good Authority for the Truth of, where, though I cannot ſay there was any thing of Immodeſty in the Deſign or Intention, nor any thing Immodeſt practis'd, or intended to be practis'd, yet Heaven ſeem'd to make it an Unhappineſs to the Party, at leaſt it was a ſurprizing Diſappointment.

A certain antient Widow, having a tolerable good Eſtate, but no Children, and being upwards of ſixty Years of Age, had fixed her Thoughts upon two young Women, which were her Relations (Nieces I think) to leave what Eſtate ſhe had to, and which, divided between the two, would have made them tolerable good Fortunes.

As ſhe intended them this good Luck, ſo 'tis likely ſhe gave them ſome tolerable Additions while ſhe was alive, as to their Education, and perhaps to their Equipage.

HOWEVER, the fooliſh young Girls, ſuppoſing their Aunt had no Body elſe to give her Eſtate to, and not perhaps ſenſible of the Kindneſs ſhew'd them, at leaſt not ſo ſenſible of it as they ought to have been, carry'd it but very indifferently to the old Lady; not only ſlighting her, and neglecting her on many Occaſions, but ſometimes took upon them to be ſaucy to her; and, in a word, at length they too plainly diſcovered that they looked upon the Eſtate to be, as it were, their right, and as if the old Lady lived too long for them; they would be frequently talking to one another, or to others, what they would do, and how they would live when they came to the Eſtate, if the old Woman was but out of the Way.

EITHER ſome officious People, perhaps Servants, had ſpite enough to report this to the old Lady, or the Nieces had the Indiſcretion to let her hear ſome of it; the latter not very unlikely; or ſhe gathered from the whole Tenour of their Conduct, that they ſlighted her; that they only waited the good Hour, that what little Reſpect they ſhew'd her, was evidently for what they were to get by her, and no otherwiſe, and that they waited with impatience when ſhe would be pleaſed to walk off; all which was indeed true in Fact.

AFTER the old Lady had thus taken notice of their Conduct ſome time, ſhe once took Occaſion more particularly to let them know it: She told them what ſhe had obſerved,

how

how unkindly they treated her, how perfectly at liberty ſhe was to give her Eſtate to whom ſhe pleaſed, and that ſhe was not ſo old, and come to doat ſo much, as to give what ſhe had to thoſe that did not think it worth their while to deſerve it, or that could not afford to be Civil to her; that ſhe found they only gap'd for her Death, and that ſhe ſhould take care, if they did not alter their Conduct, they ſhould have little enough to expect from her.

This alarm'd them a little; and if they had been any thing but thoughtleſs Girls, they would have chang'd their Methods a little. But it wore off in a little time, and they went on juſt as they did before.

At length the old Lady, thoroughly provoked by their ill Uſage, and her Reſentment being quickened by ſome particular extraordinary Carriage, takes a ſudden Reſolution to change her way of living, leave off Houſe-keeping, and retire into the Country, to end her Days, as ſhe called it, in Peace, and do good with what ſhe had.

Her Nieces ſoon found they had loſt themſelves ſo much with her, that they had not Intereſt enough to alter her Reſolutions, though they hung about her then with Tears and Entreaties, ſo they employ'd other Relations to intercede with her. But ſhe ſoon ſtopt their Mouths, with letting them know how her Nieces had treated her, and what fair Warning ſhe had given them, adding ſome particular Unkindneſſes which ſhe had met with from them, and ſome Speeches which they had been weak enough to let her overhear; upon which, in ſhort, ſhe was unalterably reſolved either to give away her Eſtate to charitable Uſes, or

otherwiſe to diſpoſe of it, ſo that they ſhould never be at all the better for it; and that it was too late now to perſuade her, for ſhe was fixed in her Meaſures; and the Reaſons being ſuch as could not be anſwered, her Neices had nothing to do but to conſider of ſome other Ways to maintain themſelves, for ſhe had no more to ſay to them.

THIS was diſmal News to the two Girls; but they had no Remedy, ſo they ſhifted as they could; we have no more to ſay about them.

THE old Lady, according to her Reſolution, as above, put off her Houſe, and went into the Country where her Eſtate lay, and dwelt with one of her Tenants in the Country; here ſhe liv'd perfectly retir'd, and attended only with one Servant; and by this Time ſhe was about ſixty-five Years old, but of a ſound, hail Conſtitution, a chearful, eaſy Diſpoſition, calm Temper, and all the happy Tokens of long Life.

IT happened one Day, talking ſeriouſly with her Tenant, a good honeſt plain Man, but a Man of Senſe, and particularly of abundance of religious Knowledge, ſhe made her Complaint to him, how unkindly ſhe had been treated by her Nieces, and how ſhe had reſented it, and was reſolved, as above, that none of them ſhould be the better for her.

THE good Man exhorted and perſuaded her to forgive the young Women, to conſider they were young and gay, and wanted Diſcretion, and that, no doubt, they would carry it otherwiſe to her now, if ſhe would receive them again; he added the Command of our Saviour, *to forgive Enemies, and our offending Brother*; and ſo pleaded often with her for the two poor

Caſt-off

Caſt-off Girls. But he found the old Lady inflexible; ſhe had taken Things ſo ill that ſhe could not go back; ſhe would forgive them, ſhe ſaid, and pray for them, but ſhe would never give her Eſtate to them; that ſhe ſaid ſhe was not bound to do upon any Account whatever. In a word, the good Man found there was no room to ſay any thing farther upon that Subject, unleſs he would utterly diſoblige her, which it was not his Buſineſs to do; ſo he meddled no more with it.

After ſome time, the old Lady tells her Tenant, ſhe wanted to ſpeak with him, and his Wife and Daughter together; the Daughter was, it ſeems, a young married Woman, but a ſober, grave and religious Body, like her Father; and alſo of a Judgment above her Years; and this, it ſeems, made the old Lady take her into the Council; the Tenant had alſo a Son, but he was but a little Boy of about nine or ten Years old.

At this Meeting the old Lady tells them, that as ſhe was now in Years, and could not expect to live much longer, ſhe thought it was time to ſettle her Affairs in the World, and to diſpoſe of what Eſtate ſhe had to leave behind her; that they all know how ſhe had been treated by thoſe to whom ſhe had been ſo kind, and to whom ſhe had purpoſed to be ſtill ſo much kinder; That they likewiſe knew what her Reſolutions were with reſpect to that; that at his Importunity however, ſhe had ſo far forgiven them, as to reſolve to give each of them a Legacy of One hundred Pounds to help to ſupport them, and to teſtify her Charity, notwithſtanding the ill Uſage they had

had been pleaſed to give her; but that now it was time for her to ſettle the reſt.

AFTER this Diſcourſe, ſhe told them, that ſhe had been ſtudying all poſſible Ways how ſhe might diſpoſe of her Eſtate moſt to her ſatisfaction; and that, upon the whole, ſhe was reſolved to marry. The Tenant, a grave, and, as I ſaid, good Man, ſeem'd to be greatly diſtaſted at that kind of Propoſal for ſettling her Eſtate, and the Tenant's Wife and Daughter, both began to diſcover their ſurprize at it, and a kind of nauſeating the Propoſal.

BUT hold, ſays ſhe, hear what I have farther to ſay before you give your Opinion. My Propoſal of marrying ſhall have no Scandal in it, I'll promiſe you; I ſhall leave no room for Reproach; and you will ſay ſo, when you hear who I have pitch'd upon for my Husband. In ſhort, there is a little Boy in your Town whom I have choſen for a Husband, and upon whom I will ſettle my Eſtate; and he is ſo young, that no Body can raiſe any Objection againſt it; for, to be ſure, I ſhall be in my Grave before he will be grown up to Man's Eſtate; and, giving them no time to anſwer, ſhe added, this little Boy is your Son. I think, ſays ſhe, you ſay he is not above nine or ten Years old, and I am almoſt ſeventy; and, if you give your Conſent, I'll put him to School; and after that, if I ſhould live ſo long, I'll put him to 'Prentice at *London* to a good Trade, and give One hundred Pounds with him, and, to be ſure, I ſhall be dead before he will be out of his Time; and then, ſelling Part of the Eſtate, he will have a good Stock to ſet up with, and the remainder will make a good Jointure for a Wife.

THE Tenant was ſtrangely ſurprized with the Propoſal, and indeed was embaraſs'd with it. As for the Women, they were quite ſilenc'd. But the good Man told her, that indeed the Propoſal ſhe had made of marrying a Child, would take away all the Scandal which he was before concerned about on her Account; but that it would be a ſad Blow to her own Relations; and tho' he knew not what to ſay as to his Child, whom he would be very tender of hurting, ſeeing ſhe had ſuch kind Thoughts about him, as to Deſign him her Eſtate, yet he could not ſtill but beg of her to conſider very well before ſhe Diſinherited her two Nieces, and, at leaſt, to do ſomething more for them. But, in ſhort, ſhe was immoveable as to that Part; and, after ſome other Difficulties which the old Tenant ſtarted, for he did not ſeem to come very willingly into it, no not to the laſt, it was however agreed on, and ſhe was married to the Boy.

ACCORDING to her Propoſal, ſhe put him to School, and had him made a very good Scholar; and ſhe liv'd not only to ſee him come home from the School, but to be big enough to go 'Prentice, and alſo to ſee him come out of his Time; by which time he was about twenty-two Years of Age.

BUT, as I ſaid, even this unſuitable Match did not prove ſo ſatisfactory as might have been expected; for it pleaſed GOD this Woman liv'd to ſuch a prodigious Age, that the little Boy was ſeventy-two Years of Age when he follow'd her to the Church to bury her, and ſhe was One hundred twenty-ſeven Years old.

THIS Story I had atteſted to me by a Perſon of an unqueſtion'd Veracity, who told me, he

was

was himſelf at her Funeral: She was ſixty-five when ſhe marry'd him, and liv'd ſixty-two Years with him; ſhe indeed made him ſome Amends for the diſparity of Years by this, that ſhe was a moſt excellent Perſon, of an inimitable Diſpoſition, preſerv'd the Youth of her Temper, and the Strength of her Underſtanding, Memory and Eye-ſight to the laſt; and, which was particularly remarkable, ſhe bred a whole new Set of Teeth, as white as Ivory, and as even as a Youth, after ſhe was ninety Years old.

HERE was a Diſparity, 'tis true; but here was none of the corrupt Part, which I have made the Mark of my Reproof, and ſo juſtly too. Here was no Vice, no ſenſual Part, to be ſo much as thought of; and yet, I ſay, it could not but be a diſappointment to the young Man; and ſhe would often complain to him of the Injury ſhe did him in living ſo long. But I did not hear that it gave him any Uneaſineſs; her extraordinary good Temper making him ſo much amends for it.

THERE is a Cuſtom of marrying Children one to another by the Compact of their Parents, while the ſaid Children are very young; as has been the Practice abroad, and as we had lately an Example of in the *French* and *Spaniſh* Courts, tho' not very encouraging neither by its Succeſs, or fitted much for an Example.

THIS has its Inconveniencies in it on many Accounts; but as they do not come within the reach of the criminal Part, I do not ſay they are concerned in the Reproof of this Satyr; nor am I ſpeaking of ſuch.

BUT ſince I am taking notice of the various Sorts of untimely Marriages, and I have mentioned

tioned this; I ſhould do Juſtice to the Practice of our own Country in thoſe Caſes, namely, that in ſuch Compacts of Parents they are generally made thus, upon Condition that the young People like one another when they are grown up, and fit to come together.

THIS has both Reaſon and Religion in it, and ſeems to be founded upon the great Principle of Liberty, both Civil and Eccleſiaſtick, which this Nation are happy in the Enjoyment of.

INDEED, it ſeems a kind of Tyranny over our Children, which we have no Power to exerciſe, to anticipate their Affections, and oblige them in their Infancy to take up with an Object they have no liking to, and bind them down here or there before-hand. I will not ſay, but it may indeed be a kind of beſpeaking their Diſlike from the natural Averſion which Men commonly have to every Thing which is impoſed upon them, and to that irkſome Thing call'd, *Being Impoſed upon.*

CHAP.

CHAP. XIV.

Of Clandeſtine, Forcible and Treacherous MARRIAGES.

IT is with a great deal of Reaſon and Juſtice, that our Laws have made ſtealing of Ladies criminal; I mean a Capital Criminal. It ſeemed a little hard, that a Gentleman might have the ſatisfaction of hanging a Thief that ſtole an old Horſe from him, but could have no Juſtice againſt a Rogue for ſtealing his Daughter.

THE Arts and Tricks made uſe of to Trapan, and, as it were, Kidnap young Women away into the Hands of Brutes and Sharpers, were very ſcandalous, and it became almoſt dangerous for any one to leave a Fortune to the diſpoſal of the Perſon that was to enjoy it, and where it was ſo left, the young Lady went always in Danger of her Life, ſhe was watch'd, laid in wait for, and, as it were, beſieged by a continual Gang of Rogues, Cheats, Gameſters, and ſuch like ſtarving Crew, ſo that ſhe was obliged to confine her ſelf like a Priſoner to her Chamber, be lock'd, and barr'd, and bolted in, and have her Eyes every Moment upon the Door, as if ſhe was afraid of Bayliffs and Officers to arreſt her; or elſe ſhe was ſnatch'd up, ſeized upon, hurry'd up into a Coach

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THESE Matches, however, come within the reach of our Complaint, and are but with too much Juſtice branded with the Charge of Matrimonial Whoredom. It is true, in theſe Caſes it is the Money more then the Senſuality, the Fortune more than the Woman; and ſo it might be called Matrimonial Avarice. But as the knowing of the Woman is the eſſential finiſhing Part of the Work, and the Title or Claim to the Eſtate is fix'd upon a full Poſſeſſion, which they call a Conſummation of the Marriage; the Word Whoredom is not foreign to the Charge, at leaſt on the Man's Side, becauſe he lies with the Woman, not as a wedded Wife, according to GOD's holy Ordinance, but meerly to entitle him to her Eſtate, which, in ſhort, is perfecting the End of Matrimony; and no Man can ſay, it is a legal Marriage in the Sight of Him whoſe appointment only can make Matrimony lawful.

MARRYING Women by force, can never be called marrying according to GOD's holy Ordinance; for all Violence is unjuſt, and all Injuſtice is inconſiſtent with Holineſs. For an impure and righteous Deſign can never be comprehended in a holy and pure Inſtitution; it is determined by almoſt all the Laws of Matrimony in the World, that Marriage ought to be the Act and Deed of both the Parties, the Act and Deed not of their meer Compliance, and ſubmiſſion by Neceſſity, but the Act of their Minds, their free and unconſtrained Choice; and if it be not ſo, it is not really a lawful Marriage. Marriage by conſtraint is like a Bond given in Priſon, the Party is not bound to the Payment: To be marry'd by force is not to be Married, but to be taken Captive

and

and raviſhed, as the *Turks* take Slaves, and then chuſing them for their Beauty, ſingle them out for the Seraglio, to be lain with by the Emperor, or by the Baſha or Grand Vizier, whoſe Serail they are encloſed in, whenever he pleaſes to demand them.

In a word, a forc'd Marriage is a Contradiction in Speech, the Terms are inconſiſtent; 'tis no Marriage at all, or, if you will call it a Marriage, 'tis no Matrimony. How are the Women ſo us'd, ſaid to take ſuch a Man to be their wedded Husband? The very meaning of the Word Matrimony, in ſeveral Languages, ſignifies chuſing: Can a Woman be ſaid to chuſe the Man, when ſhe is dragg'd to his Bed as a Malefactor is dragg'd to Execution, or, as we expreſs it, as a Bear to the Stake? *that is to ſay*, to the Place where he is to be Baited with Dogs, and which he knows is to be his Caſe, and therefore hangs back till he is haul'd along by the Ring in his Noſe, and cannot reſiſt it.

Bring this back to our former Teſt: Every Marriage where the pure and ſimple End of the Matrimony is not ſuch as agrees with the religious End of the Inſtitution, is, in my Senſe, a Matrimonial Whoredom, and no other, and, among all the reſt, this of forcing a Woman to be marry'd, is one of the worſt.

I muſt be allow'd here to except Political State Marriages, made for the Intereſt of Nations, forming Alliances and Friendſhips, binding or engaging Confederacies and Leagues, between Princes and People.

Also Family-Marriages for the preſerving Eſtates in the Lines and Blood of Houſes, keeping up the Names and Relations, and the like

prudent Ends; in which Caſe, though Violence is not uſed, yet 'tis generally expected the Women ſhould comply, and they do comply, I may ſay they do always comply indeed. I ſcarce remember an Inſtance in Hiſtory of any that have refuſed.

If there is any thing in theſe Matches to the diſlike of the Parties, they muſt take it as an Accident to the Dignity of their Birth, and go through it as well as they can; they have generally the State and Honour of their Birth and Families, and the Titles they poſſeſs, to make up the Deficiencies, and to be Equivalents for the loſs of their perſonal Endearments; ſo we have nothing to ſay to thoſe Things. If Princes and great Perſons are content to marry on thoſe Conditions, they muſt do as they pleaſe, the Conſequence is to themſelves. We are not ſpeaking here of People under the Influence of Politick Government, and who move this Way or that, by Reaſons of State; but of People within the Circle of Equality with our ſelves, and under the Government of Laws both of Juſtice and Reaſon, and alſo of the Conſtitution; and to ſuch, I think, what I have obſerved, is juſt. Matrimony is a Law of Decency, binding to Chriſtians, and to People who pretend to live and act as Chriſtians do, or ſhould do; and thoſe who do not proceed in it with a due regard to Decency and Chriſtianity too, ſhould lay aſide the Name of Chriſtian, and pretend to it no more.

It is true, there are various Sorts of forced Marriages. Thoſe which I have named, *viz.* taking a Woman away by Strength, and terrifying her afterward into Compliance, our Laws, as I have

have ſaid, have declared againſt; ſo that I need ſay nothing more to them.

THERE is alſo a violence of Importunity, and a violence of Authority; both theſe alſo I have ſpoken to at length, as well as the Violence occaſioned by the Perſon having it in his or her Power to give or with-hold the Fortunes and Portions of the Perſons.

BUT there is yet a violence of Treachery; and this is alſo a Crime which indeed ought to be puniſhed by the Judge. This is generally practis'd upon the Ladies indeed, but ſometimes both Sides are engag'd, and it is done with the utmoſt Cunning and Artifice: *Firſt*, a Spy, or ſecret Agent is plac'd in the Family, (or as near it as may be) where the Perſon lives, and who inſinuating into the Acquaintance of the Lady, and perhaps into her Confidence and Favour, fails not to encroach gradually ſo far, as to bring the Perſon who deſires her Aſſiſtance, or employs her for that Purpoſe, into the Lady's Company; recommends him, gives his Character, ſets other People to give his Character; and thus, in a word, the Lady is SET, as a Rook ſets a Cully, for a Sharper, that is to ſay; for, *&c.*

PERHAPS my Readers may be too ſober to underſtand the *Newgate* Language, that is ſuitable to this wicked Work; namely, that the Cully is an innocent or ignorant Perſon, who a Sharper, that is a Gameſter, wants to draw in to Play.

THE *Rook* is a third Perſon, who ſets him, as they call it, that is, gets into his Company, inſinuates into his Society, ſcrapes Acquaintance with him, and ſo gets him to an Alehouſe or Tavern, where the Gameſter is ſure to lie

ready, and ſo draw the poor ignorant Man in to play, and cheat him of his Money.

In like manner the *Sharper* here employs the *Rook* too, and who, in theſe Caſes, is always a Woman. She is ſure to get acquainted with the Lady; and, after ſome time, and getting into her Confidence, takes care to let the Lady know, that ſhe underſtands that a certain Gentleman, who lodges in ſuch a Place, is in Love with her; that ſhe came to underſtand it by a very odd Accident; and then ſhe tells her a formal Story, that being at ſuch a Place a viſiting, and ſome Company coming in that were Strangers, they all ſat down to drink Tea; that there was a young Gentleman, a pretty modeſt kind of Gentleman among them, which the Lady of the Houſe call'd Couſin, and that accidentally riſing up to make Room for more Company, the Gentleman, ſays the Spy, happened to be plac'd to ſit next to me; upon which, ſays ſhe, I puſh'd my Chair back to ſit farther off.

But what do you mean, ſays the Lady, (perhaps willing enough to hear of the Thing) of being in Love with me, when he was a Stranger to you?

Law, *my Dear*, ſays ſhe, I never ſaw the Gentleman before in my Life. But——

But what——What makes you talk ſuch Stuff? ſays the Lady; ſtill nettled with what ſhe had ſaid ſubtilly and ſlily before.

Well, he's a clever handſome Gentleman, that I muſt needs ſay; and ſo ſhe paſſes it off, and talks of ſomething elſe to ſee how the Lady would take it.

As ſhe thought, ſo it was; the Lady was touch'd with the firſt Piece of the Tale, and ſtill

kept

kept her original Speech in her Thoughts, that the Gentleman was in Love with her; but being reſolved to put her to the Neceſſity of asking her again, ſhe kept back a great while; at laſt the Lady brought it about again, and ask'd, Who this Gentleman was?

She anſwered nimbly, ſhe did not know him; but, it ſeems, he was one of her Admirers.

What do you mean by that? *ſays ſhe*, I don't know him.

'Tis no matter for that, *ſays ſhe*, he knows you.

How do you know that? *ſays the Lady*, when you ſay you don't know the Man.

O, Madam, *ſays ſhe*, I know it for all that.

And thus ſhe led her on Artfully, till ſhe found ſhe had raiſed her Expectation a little; and then ſhe told her Story thus:

Why, Madam, *ſays ſhe*, as I told you, I thruſt my Chair back to ſit farther off, the Gentleman being like to ſit next me; but Madam ——, meaning the Lady at whoſe Houſe they were, came, and thruſting the Gentleman's Chair next to mine; Come, Sir, ſays ſhe to him, pray ſit next to this Gentlewoman, ſhe lodges in the ſame Houſe where the Lady lives that is your particular Favourite.

Say you ſo, *ſays the Gentleman*, with all my Heart; I honour every Thing that is but known to Madam ——, meaning your ſelf; and ſo he ſat down.

Who can that be? *ſays the Lady.*

Nay, indeed, *ſays ſhe*, I don't know that; but he is a very fine Gentleman, I aſſure you; ſo fine a Carriage, ſo modeſt, and talks ſo fine.

THEN you talk'd with him, it ſeems, *ſays the Lady.*

THE Company were very merry, *ſays ſhe*, and every Body talk'd. But he has a World of Wit, that's certain.

NAY, I know you are a good Judge, *ſays the Lady.*

NO, Madam, *ſays ſhe*, that don't follow; but all the Company ſaid ſo, as well as I.

NOT to his Face, I hope.

NO, Madam; but he went away. My Lord —— fetch'd him away in his Coach and ſix.

THIS touch'd her again; and the cunning Manager could perceive it plain enough. So ſhe dropp'd the Diſcourſe again, and run on upon other Things; but upon ſeveral Turns the Lady brought it about again: At laſt, ſhe was ſimple enough to ask her, If ſhe thought there was any Thing in it? Which was all the Creature wanted.

SHE anſwered, yes, indeed, ſhe believed there was, for ſhe could perceive the Gentleman was mightily pleaſed when any Body did but ſpeak of her.

BUT who, *ſays the Lady*, could pretend to name me to him.

O, Madam, *ſays ſhe*, I doubt not he had given Occaſion enough for that before.

I hope you took no notice that you knew me, *ſays the Lady.*

NAY, Madam, how could I help that, *ſays ſhe*, when they all told him I lodged in the ſame Houſe.

WHY, that's true indeed, *ſays the Lady*, I didn't think of that.

WELL, Madam, you need not be concern'd, *ſays ſhe*, I ſaid nothing to your Diſadvantage, I aſſure you.

THEN

THEN ſhe began to enquire into the Diſcourſe; and the ſubtil Creature took care to tell her a thouſand fine Things of him, which he never ſaid; how he toaſted her Health, and what fine Things he ſaid of her, when, perhaps, not a Word was ever mentioned. But ſhe ſaw it work'd as ſhe would have it, till, in ſhort, ſhe brought her to be in Love with the Gentleman too, and that before ſhe had ſeen him.

TIME brought Things about; and the young Lady was weak enough to go and viſit the Lady at the Houſe where this Gentleman had been ſeen, and which, it ſeems, was but a few Doors off; and the Spy had ſo much Knowledge of it, as to give the Gentleman notice, who found Ways to get into the Company, and to make his Acquaintance with her. And thus it began.

FROM this Beginning, the Manager carry'd on all the reſt. The Gentleman was repreſented as an Heir to a great Eſtate, but not quite of Age, and that if ſhe had him ſhe might depend upon a thouſand a Year Jointure; and, in a word, ſhe drew the unwary Lady into a private Marriage, and ſo to throw herſelf away upon a young Fellow, without a Shilling in his Pocket, and a good-for-nothing empty-headed Fellow to boot. As good hap was, he was not a Rake, and ſo ſhe was leſs ruined than ſhe would otherwiſe have been; but ſtill ſhe was ſo far undone, as to be able to make no Proviſion for her ſelf but what he pleaſed to do in good Nature, which was about One hundred Pounds a Year; and was all ſhe could ſave out of about Thirteen thouſand Pounds.

I could fill up this Account with ſuch Matrimonial Frauds as this, and ſome much more tragical; but there is no Room for it: This

may ſuffice to ſhew the Meaning of the thing; 'tis not ſo remote from the Deſign as may be ſuggeſted. Trapanning of Women is not much better than Whoring. It is true, the Woman is innocent, the Whoredom is on the Man's Side only, but on his Side it is evidently ſo, and no otherwiſe; 'tis a Complication of Crime; 'tis a double Robbery, for they plunder the innocent Lady of her Honour and of her Eſtate, both at once; not only her Money is ſeiz'd on, and immediately waſted, ſquander'd, perhaps gam'd away, or worſe, but ſhe is expoſed to the utmoſt Contempt and Diſgrace.

FIRST, expecting that ſhe is received into the Arms of a Gentleman, and that ſhe takes into her Embraces and to her Affection, a Man of Honour and Fortune, ſhe is proſtituted to a Scoundrel, a Mechanick, or, which is infinitely worſe, a Rake, a debauch'd infected Carkaſe, who at once deſpoils her of her ſelf, ſo we may juſtly call it, and communicates to her the worſt of all Contagion, a Poiſon in her Blood, an impure and loathſome Plague, ſo that ſhe is ruin'd at once in Life and Eſtate.

THIS is worſe than Matrimonial Whoredom, for it is Matrimonial Murther, and the poor Lady is undone; ſhe is Beggar'd on one hand, and ruin'd on the other, and is ſoon tranſpos'd from a fine furniſhed Houſe to an Hoſpital, and from thence to the Grave, and perhaps ſtarv'd too, to make her Miſeries more compleat.

THIS is a Miſchief we yet want a Law for; and, indeed, 'tis wonderful to me that we ſhould do ſo. It ſeems to me, that a Man in ſuch Circumſtances merits as much the Gallows for an attempt of that Nature, as it is poſſible for him to do by any other Crime he can commit. I

would

would humbly recommend it to the Legiſlature to think of proper Remedies for ſo dreadful a Miſchief.

It is not for me to dictate Meaſures in ſuch Caſes; 'tis enough that I repreſent the Crime, that I endeavour to dreſs it up in ſuch Cloaths as are proper to ſet it forth in. All that is due to a Robber, a Raviſher, and a Murtherer, ſeems to be due to the Perſon that is thus guilty; for he manifeſtly commits all theſe Crimes, and that in the moſt intenſe Degree. 1. He is a Robber, for he veſts himſelf with a legal Claim to the Lady's Eſtate, by a fraudulent, ſurreptitious and deceitful Attack, a Feint and Diſguiſe, making himſelf appear to be what he is not, and taking Poſſeſſion as a Robber; being quite another Perſon than him he was ſuppoſed to be.

2. He is a Raviſher of the worſt Kind, becauſe he poſſeſſes the Perſon and Honour of the Lady by Fraud, and in a Circumſtance, which if ſhe was acquainted with, ſhe would never ſubmit to, but by the utmoſt Violence, and perhaps would much rather chuſe to be murthered than to be ſo uſed.

3. To conclude: He is a Murtherer, and that in the moſt horrid Method of Murther that can be imagined. I need go no farther to deſcribe the Caſe, than is done in an Example given in this very Work, *Page* 177. where the Tragedy was lamentable indeed.

What now can be eſteemed a Puniſhment equal to this Crime? And why might it not be called a righteous Law to puniſh with Death a Man, that, deceiving a Woman in Marriage, ſhould bring to her a Body infected with the foul Diſeaſe, and give it his Wife, it being known

known that he contracted the Diſtemper before Marriage.

Nor would it be ſo hard to prove the Fact as ſome may imagine; I mean, that it would not be difficult to ſtate in the Terms of ſuch a Law, certain and publick Clauſes, by which the Fact ſhould be both enquired into, and admit a fair Proof; for ſuch is the Nature of the Contagion, that it is not eaſily concealed, and the Evidences may be made very clear; as particularly the Perſon's having been under Cure before his Marriage; ſuch a Man ought never to dare to marry, except with the Whore who infected him; and there indeed he ought to go, that they may Rot together.

But for ſuch a Man to apply to a Woman of Virtue and Modeſty; ſound in Body, and and upright in her Intention, come to her with a Contagion in his Vitals, and abuſe her in ſuch a vile, odious and abominable Kind! As the Crime is not to be named without Abhorrence and Execration, ſo the Criminal merits to be turn'd out of humane Society, that he may abuſe no more, and may be a Terror to others.

Certainly this deſerves Death as much as ſeveral Crimes, which are at this time puniſhed with it, and particularly as much as Highway-Robbery, for the Plunder is attended with infinitely worſe Circumſtances, and has many worſe Aggravations attending it.

I add no more. I cannot doubt but the fatal Conſequences, and the frequency of this horrible Crime, (and that in theſe Days, I believe, more than ever) will at length awaken Juſtice; and we ſhall, one time or other, have a ſuitable Law to puniſh it; and this, I believe, would be the only Way to prevent it for the future.

THE

THE CONCLUSION.

I am now come to the Concluſion of this Work; I had Thoughts to have given a longer Preface to it, intimating the true End and Deſign of it: But I think 'tis better in the Form of a Concluſion: For when can a Work be better explain'd than after it is done?

I can find but two Objections that can lie againſt this Undertaking, or the Performance of it; after the ſtricteſt Inquiry into every Part of it, and, as Author, I think my ſelf pretty clear in them Both. Of which the impartial Reader is to be the Judge.

1. WHETHER the Satyr be Juſt.
2. WHETHER the Manner be Juſtifiable.

IF indeed the Satyr is not juſt, the Author has done nothing, and can have nothing to ſay why he ſhould not lie under the worſt of Cenſure; but he is under no Care upon that Subject: Even the moſt Innocent will hardly enter upon the Point with me, or venture to ſay, that

that tho' they may be clear of it themſelves, that therefore no Body is guilty; and as for the reſt, tho' they are harden'd againſt Bluſhing at it, I don't find any of them harden'd enough to deny it.

We are come to an Age, wherein 'tis not the Mode to acknowledge and reform a Miſtake, but to add a Front to the Fact, and Triumph in the Crimes, which they ſhould be aſhamed of: It ſeems below them to vindicate their Character, they'll rather illuſtrate it with the Fault they ſhould wipe off, and count the Shame of it their Glory.

This happy Cuſtom is the Author's Vindication in this Work; for now ſcorning to deny the Charge, or enter into an Enquiry in form, whether *guilty* or not *guilty*; they are for giving the Matter of Fact in Evidence, and inſiſting that there is no Crime in it. And thus we join Iſſue upon the Merit of the Cauſe.

If it be ſo; if there is no ſuch thing as Immodeſty after Matrimony, and that nothing can be indecent or unlawful between a Man and his Wife; if Matrimonial Liberties are without Bounds, and there are no Limitations to that conjugal Freedom, neither by the Laws of God or of Nature.

If the Man cannot ſin againſt his Wife, or the Wife againſt her Husband; if no Exceſſes can be complained of, and nothing can be either out of Meaſure, or out of Seaſon; if no unnatural Violences can be offered, and the Woman can have no reaſon to *turn her Slipper the wrong Side upward againſt her Husband.*

If the Laws of Matrimony cannot be broken, the Ends of Matrimony not defeated, the Reaſon of Matrimony not be miſtaken, and a Marriage cannot be made a Maſque to a Crime.

In a word, if all the Complaints of this kind are cauſeleſs and needleſs, and there are neither the Crimes or the Criminals to be found, or to be heard of among us, then indeed the Satyr cannot be juſt, and the Author deſerves the Cenſure of a falſe Accuſer. Let him be try'd by God, and his Country; and let the abuſed Perſons who are without the Sin, throw the firſt Stone at him.

But if the Fact is to be prov'd, if the Guilt is notorious, if he not only has pointed out the Crime, but is ready, if called upon in a lawful way, to point out the Criminals too, and to convict them upon their own Evidence, and out of their own Mouths; if they not only daily commit thoſe Things, but daily boaſt of them; if the Coffee-houſes are witneſſes on one Side, and the Tea-Tables bluſh on the other, and lewd Dialogues on that wicked Subject circulate from one to t'other; if the differing Sexes are united in the guilt, tho' in a differing way, and the odious Facts are become flagrant, 'tis then high time to combate the Vice, and endeavour by any poſſible Ways to bring the World to bluſh for them, ſince they are paſt bluſhing for themſelves.

As the Guilt thus legitimates the Satyr, ſo the Circumſtances of it, and the unhappy ſtate of Things juſtifies the Author in the Method of attacking it. The Law cannot reach it; the Fact is not cogniſable in a way of Juſtice; no criminal Proceſs can lie in the Caſe, 'tis one of the Offences that are too vile to be hid, and yet too ſecret, and too much hid, to be laid hold of. They ſeem to be fenced and protected by thoſe very Laws that ſhould cenſure and expoſe them; and tho' they frequently ſally out,

and

and make criminal Excurſions, yet when they are attack'd, they retreat behind the Fences and Fortifications of the conjugal Laws, and the Letter of Matrimony is turn'd againſt the Meaning of it, as the Cannon of a Baſtion, when the Work is taken, are turn'd againſt the Town which they were mounted to defend.

SATYR can ſcourge where the Laſh of the Law cannot; the Teeth and Talons of the Pen will bite and tear; and the Satyr has a Sting which is made for the Correction of ſuch Offences and ſuch Offenders as bully Juſtice, and think themſelves out of the reach of Priſons and Puniſhments; as ſmall Arms are of uſe in Battle where the Cannon and Mortars cannot play, and the Point of the Lance can wound where the Balls cannot fly.

IF Men are fenc'd againſt one Thing, they may not be fenc'd againſt another, and the ſenſe of Shame may reſtrain where even a ſenſe of Puniſhment will not. There are Crimes which a laſh of the Pen reach'd when a laſh at the Cart's-tail would not; and a time when Men that have laugh'd at the Law, and ridiculed all its Powers, have yet been laugh'd out of their Crimes by a juſt Satyr, and brought to the neceſſity of hanging themſelves for Shame, or reforming to prevent it.

IF then the Crime be evident, and yet the Law impotent, who will contend that the Satyr is not juſt? 'Tis the only unexceptionable Caſe in which not the Juſtice only, but the Neceſſity of a Satyr, is to be inſiſted on.

SOME will ſay, and in this particular Caſe I think they are right, that there is no ſuch thing as an unjuſt Satyr; that a Satyr is never wrong, nor can be ſo; for that,

1. IF

1. If the Fact be not true, 'tis no more a Satyr but a Slander; 'tis a LIE, and merits the Correction of the Law.

2. If the Fact be true, but is in it ſelf no Crime, the Satyr has no Teeth, no Claws, it can neither Bite or Sting; and then again 'tis no more a Satyr; it has only a kind of cloſe par'd Nails with which it can ſcratch its own Face, and can hurt no Body elſe; ſo that 'tis no more a Satyr, nor will it bear to be call'd by that Name. But this is out of the Way here.

We inſiſt upon the Juſtice of the Satyr, as well from the Nature of the Charge it brings, as from the certainty of the Fact proved by the Confeſſion of the guilty Offenders, and the general Teſtimony of the Times, as above.

It remains then to ſpeak of the Manner of the Performance, and enter upon the Vindication of it, a thing much more properly undertaken, now 'tis finiſh'd, than it cou'd be before it was begun.

The only Objections which can lie againſt the manner, I think, come into theſe two. (1.) The neceſſity of ſpeaking a Language that is unpleaſant to hear, and which, at leaſt, ſeems to tread on the brink of the ſame Indecency which it reproves; And which alſo the Author has ſufficiently expreſs'd his dread of. Or, (2.) The deficiency of the Reproof from an over-reſtraint, and declining to expreſs Things fully on that very Account, for fear of offending one Way, offending too much the other.

I have, with the utmoſt Care, avoided the firſt of theſe; I have ſtudied to ſhun all Indecency of Expreſſion, or ſaying any thing that might

might offend the chaſteſt Mind, and the moſt modeſt Ear, allowing but juſt room to mention the Crime that is reproved, and hardly that in ſome Places ſufficient to have it underſtood.

If I have given the leaſt Cauſe of Complaint, I profeſs it to be unſeen and undeſigned; nor upon reviſing the whole Work, do I yet ſee any Reaſon for altering or wiping out any thing on that Account.

The Scripture it ſelf, the ſacred Pattern of Modeſty in Expreſſion, and which I have all along kept in my Eye as a Director in that particular Point, has, in many Places, been obliged to ſpeak plainer than I have done in the like Caſes.

But when the Cenſure is to be paſs'd, there muſt be ſo much ſaid at leaſt, as may let the Reader underſtand what it is we reprove, or elſe we ſpeak of nothing, and to no purpoſe; yet I have ſtudied with the utmoſt Care to do it, ſo as to leave no room for Reproach. None can find Occaſion to bluſh here but thoſe that are guilty; let them bluſh and reform, then the End of the Satyr is anſwered.

As to the ſecond Caſe; I cannot but lament the neceſſity I have been under to omit ſeveral flagrant Stories, with Names and Sirnames too attending them, good Evidence of Fact ready, which yet I have not been able to find Words to expreſs with Decency enough to bear reading, or to preſerve the Purity of the Deſign, and the Dignity of a juſt Satyr.

What vile and perhaps unheard-of Practices could I have expoſed, could I have found Words to dreſs up the Relation in? And what inimitable Examples have I ready to produce to ſupport

port the Truth of the Facts, would the Stories but bear telling.

I confeſs, 'tis ſomething hard that Men ſhou'd ſin on, only becauſe they cannot be modeſtly reproved; that they ſhou'd go on in ſuperlative Wickedneſs, with an Impunity only owing to the horrid exorbitance of their Crime, too dirty to be ſpoken of, too nauſeous to be mentioned. Why has not our fruitful Inventions added ſome Signals, ſome Figures, to ſerve inſtead of Speech, (as I have obſerved the *Turks* do, by turning up the Slipper) by which Signals or Figures the filthy Part might be expreſſed, without fouling the Mouth, or affronting the Ears of others.

But it is not to be done, and therefore, as above, I have choſen to leave out many long Hiſtories of inexpreſſible Lewdneſs, particularly under the Matrimonial Cover, and which would have given a keener Edge to the Satyr, and have confirmed the Neceſſity of the Reproof in this Caſe, more than all that has been expreſs'd. But, I ſay, it is not to be done.

Where I have been neceſſitated to come to the very Brink of the Fact, and to go as far as Language would ſuffer me; certainly I hope for ſo much Charity in the Reader, as to acknowledge the Juſtice and Neceſſity of going ſo far, at the ſame time giving the true Reaſon of my going no farther.

'Tis a hardſhip an Author is ſeldom put to, to be obliged to break off in the middle of his Evidence; to omit and drop all the Illuſtrations of his Story, and ſcarce give you enough of the Generals to gueſs at the Particulars by; but this is my Caſe, and all in obedience to that

Modeſty, the treſpaſſing upon which is the ground of the whole Complaint. If theſe Men could be talked to in their own Language; if the odious Expreſſions they uſe in their ordinary Diſcourſe could be thrown in their Faces, and they could be daub'd with their own Dirt, it would deſcribe them in a more effectual manner, they would be painted in the moſt ſuitable Colours, and dreſs'd up in the Robes that would beſt become them; and, in one reſpect, it ought to be ſo, that every Crime might be ſhown as it really is.

It was a Practice in ſome of the Nations in the Eaſtern Countries, that if a Woman was convicted of Adultery, ſhe was ſtript ſtark naked, and led about the City, that ſhe might be expoſed in the ſame Nakedneſs in which ſhe had voluntarily expoſed her ſelf, and ſo be puniſhed in the very kind of her Offence.

But this would not do in a Chriſtian Country; it would be it ſelf an Offence againſt Decency, and a Breach of the very Modeſty which it was intended to puniſh, and therefore it cannot be done; in like manner the Crime I am reproving, cannot be expos'd in the lively manner that other Offences are expos'd in; becauſe, as I may ſay, we cannot ſpeak the Language: The Dialect theſe People talk is a great part of the Crime; and as it is not to be made uſe of for their Reproof, ſo we are ſtraiten'd exceedingly in Reproving; and they triumph over me in this very Part, that I talk in the dark, and reprove by Allegory and Metaphor, that People may know, or not know what I mean, juſt as it may happen.

This may, in ſome Senſe, indeed be true, as I have ſaid above; but the Hardſhip riſes from

from the black Circumſtances attending the Crimes they commit; and, of all People, they ſhould be the laſt to boaſt of that Advantage, ſeeing they muſt own at the ſame time, 'tis becauſe their Behaviour is ſo much too vile to be reproved, that it cannot be mentioned; the Language of it is ſo foul, that it will not read; modeſt Tongues cannot ſpeak it; modeſt Ears cannot hear it; like ſome particular Trials in our Courts of Juſtice, when they are obliged to deſire of the Women to withdraw, becauſe they may be obliged to uſe ſuch Expreſſions as it is not decent to mention before them, or modeſt in them to be in the hearing of; and yet, without which Words ſpoken in the groſſeſt and plaineſt manner, the Cauſe cannot be tried, the Evidence be taken, or the Offender convicted.

THIS is exactly the Caſe; and under this Difficulty the whole Work labours in almoſt every Part. But I have taken the Part that, I think, Religion and Decency directs; that is, to go as far as I can, and leave Conſcience to work the reſt its own way. I have painted out the Crime as fairly as juſtifiable Language will allow; and where it will not, I content my ſelf with leaving the Guilty to judge themſelves by the general Hints given them. The ſilent Needle in the Compaſs points to the *Pole*, but ſays no more; yet the Pilot, which knows its meaning, ſteers by that Direction, and brings the Ship ſafe into Port.

THE Facts are indeed notorious, and the leſs plain *Engliſh* will ſerve; the Things I reprove are not ſo very abſtruſe; there are few married People but will underſtand me; and all the guilty, I am ſure, will read their Crimes plain

enough, they will need no Explanations; if they pretend to it, they will be too eaſily confuted, by referring them to their own Practice.

It is true, there are ſtill ſome ill Uſages among theſe People, ſome Matrimonial Whoredoms which are wholly omitted, which it is impoſſible to mention, no not at the greateſt diſtance, no not by Simily, Allegory, or any other Repreſentation. They are too wicked to admit the leaſt Suggeſtion about them, or ſo much as to guide the Reader to gueſs at them. Nor are they a few Things which I am thus obliged to overlook. But there is no doing it; they muſt be buried in Silence if they cannot be reprov'd, becauſe they cannot be mentioned. Let the Offenders, the guilty Perſons, conſider, Heaven can find out Ways to puniſh them, tho' we cannot find out Words to reprove them.

That Juſtice, that brings to light the hidden Works of Darkneſs, can make the Crime publick in the Puniſhment; and there it may be read with Terror by every one that looks on it, when their Ears will not be offended with the Deſcription. Nor is it an unuſual Method; Providence often thinks fit to do ſo. Drunkenneſs, tho' in ſecret, is made publick by *Solomon*'s Signals, *Who has redneſs of eyes, who hath wounds without cauſe? they that tarry long at the Wine*, &c. Prov. xxiii. 29.

Thus it may be ſaid again, who hath leanneſs of Countenance, who hath rottenneſs of Bones, who hath loathſome Diſeaſes? Are they not the People I ſpeak of? Let them take heed; 'tis not the Whoremaſter and the Strumpet alone that contract Filthineſs and Diſtempers; and 'twill be a dreadful Rebuke for a pretender

to

to lawful Things, and no more, to ſee himſelf brought to the ſame Diſtreſs by his Exceſſes, that others are reduc'd by their Vices and open Wickedneſſes, and loaded with thoſe Diſeaſes, which ſo ſtrongly intimate another kind of Guilt, that no Body will believe him Innocent, tho' he really be ſo.

I leave it to Phyſicians to explain what I ſay, and to tell whether there are not many ſcandalous Diſeaſes which People bring upon themſelves by their Intemperances and Exceſſes, which are ſo near the main Contagion, that no People will believe they are Innocent that have them, and that yet may befal thoſe who have never been guilty out of the Marriage Bed.

Let ſuch People reflect upon the Grief it will be to them, to be univerſally condemn'd where they are not guilty; and to bear the reproach of a Crime they have not committed for the Crime which none imagine, and which they have dwelt unreprov'd in ſo many Years, till they come to be a Reproof to themſelves, and a Reproach to all about them.

I could give Examples of ſeveral who have fatally ſuffered in this Manner, under the Weight of their own immoderate Practices, to ſay no worſe of them; and I could, I believe, find ſome Inſtances of thoſe who have periſhed under the Miſery, rather than diſcover the Grief they lay under, leaſt they ſhould be ſuppoſed guilty of what they abhorred ſo much as to think of.

But how juſt is divine Vengeance thus to reprove thoſe Intemperances in his own Way, which were otherwiſe out of the reach of human Laws, and indeed of human Eyes? And

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to drink away our Senſe, our Underſtanding and our Life, as many daily do.

I would conclude this with an earneſt and ſerious Monition to all the conſidering, rational Part of Mankind, who call themſelves Chriſtians, and would be called ſo, who are willing to act as ſuch, and to anſwer to themſelves, not ſuppoſing they had any other Account to give for all their Behaviour; I ſay, I would move them to enter ſo far into the Government of themſelves, as becomes Men of Senſe and of Virtue, to put a due Reſtraint upon themſelves in the uſe of lawful Liberties, and to act, not like Madmen and Furies, but like Men of Underſtanding, to act in ſuch a Manner, as they may not reproach themſelves hereafter with waſting their Youth and Strength, and bringing Age and Weakneſs upon themſelves before their Time.

Certainly, God Almighty, who form'd the Man, and who committed him, in a great Meaſure, to the Government of himſelf, did not do ſo with a general leave to live how he pleaſed; did not leave him to the guſt of his Appetite, without giving the leaſt Limits to himſelf by his Reaſon, but as he gave him ſuperior Faculties, ſo he gave thoſe Faculties, and placed them in a ſuperiority one to another, that they might be a Check to the ſeparate Motions and Operations, and keep the whole Machine in order.

If the Man breaks this Order; if he inverts Nature; if he gives himſelf Liberties that God and Nature intended him not, and ſuch as are inconſiſtent with the good Order of the Machine, he will put the whole Fabrick out of Tune; nor can he expect the reſt of the Motions can perform as they would otherwiſe do.

If the Spring of a Watch be over-ſtrained, it will ceaſe to Draw; if the Ballance be over-loaded, the Motion ſtops. It is the like in all other natural Motions, and 'tis ſo in this of the Man. He that will put Nature out of her proper Courſe, and upon Extreams which ſhe has not equal Powers to perform, will ruin thoſe Powers which ſhe has, and, in a word, ruin the whole Fabrick.

If the Man is himſelf; if he is Maſter of his Reaſon, and ſound Argument can make any due Impreſſion upon him, he will conſider this Part for his own ſake; abſtracted from its being an Offence againſt his Superior, the Governor of his Life, to whom he muſt Account; if, I ſay, he would only conſider himſelf, act like a rational Creature, and ſtudy his own Intereſt, it muſt move him to behave himſelf prudently.

I know nothing, no not one Inſtance in Life, wherein Virtue may be more truly ſaid to be its own Reward, than in this Particular: Take the Caſe inverted, who has length of Days, who ſound Conſtitution? who has ſtrength of Body, agility of Limbs, who enjoys an uninterrupted Health, but the Temperate, the Moderate, and the Virtuous? Their Vitals are not exhauſted; Nature is not oppreſs'd; the Vigour of the Spirits expended, and the Marrow of their Bones waſted: Their Youth has not robbed their old Age; or their untimely Vice diverted the Channels of Nature, and turn'd the Water from the Mill.

The Modeſt, the Chaſt, the temperate Youth, is the hail, the chearful, and the healthy old Man: He that lives too faſt, goes to his Grave too ſoon; 'tis a courſe, but ſignificant Expreſſion, He that lives *a Gallop*, goes to the Devil *a Trot*.

Trot. The meaning is plain; exceſs in Youth anticipates old Age; they that will tear themſelves in Pieces, who can patch them up? 'Tis in vain to fly to Art; Phyſick may cleanſe the Blood, correct the noxious Humour, clear the Stomach, and help the Digeſture; but Phyſick cannot make the Body anew; Phyſick cannot give a new Fund of Life, and form Nature upon a new Foundation. Phyſick cannot reſtore when the Liver is waſted, when the Lungs are ſpit out of the Mouth by early Catarrhs, when *the Wheel is broken at the Ciſtern:* when, as *Job* ſays, *the Reins are conſumed within us*, what can Phyſick do for us? Art may aſſiſt Nature; but Art cannot give Youth, nor reſtore that Vigour which Vice has exhauſted. When the *Dart is ſtruck through the Liver*, when the Heart ceaſes to beat Time to the Pendulum, 'tis in vain to talk to Phyſicians: As you have put your ſelves in the Devil's ſtead to deſtroy, Phyſicians cannot put themſelves in GOD's ſtead to *Create*: Who ſhall ſupply in Age what the Spendthrift, the Extravagant has waſted in Youth? A frugal Uſe of an Eſtate preſerves it for the Heirs; whereas he that cuts the Timber down young, ſhall have no large high Trees to leave behind him; and he that, without manuring and good Husbandry, leaves the Land to be beggar'd, and plough'd out of Heart, ſhall be ſure not to keep up the Rent; but the Eſtate will decay, and the Heir be reduc'd.

IN a Word, Temperance and Moderation keeps Nature in a due ſtate of Health, and lays in an early Proviſion for Time, a Stock for old Age to live upon, hands on Vigour with the Years, and makes Age triumph in the goodneſs

of

of the Conſtitution: Whereas Vice leaves Youth groaning and mourning under Aches, Rheumaticks and Hydrophicks before its Time, the Joints trembling cannot ſupport the Body, the Nerves are innervated, the Sinews ſhrunk; in a Word, the Blood is poiſon'd, the Spirit exhauſted, and the whole Maſs corrupted; thus the Fabrick ſinks like a Noble opulent City ſwallow'd up in an Earthquake, there it ſtands a ſad Monument of the devouring Teeth of Crime, and a Sacrifice to Debauchery.

Whence is it, that the Number of Phyſicians, Apothecaries and Surgeons, are ſo encreas'd among us, and eſpecially the latter, beſides the innumerable Throng of Quacks, Pretenders and Dealers in Plaiſters and Doſes? If Diſeaſes were not multiply'd, the Remedies would not crowd in upon us as they do; 'tis the Stench of Carcaſes that brings the *Vultures* about us and our Families: As the Groans and Cries of dying and decaying Bodies are loud among us; ſo Phyſick is grown noiſy and clamorous.

How many Doctors and Surgeons, nay Apothecaries, ride about in their Coaches? Perhaps, as one cunningly alledg'd, not for the Vanity of the Equipage, but for Expedition, and that he might be able to make more Viſits in a Day; otherwiſe he could not diſpatch his Buſineſs, or ſee all his Patients ſo often as they deſir'd him.

As our Yearly Bills are encreaſed, the Phyſicians grown Rich, their Number more than doubled, and their Equipages advanc'd in ſuch a Manner, Whence is it all? It cannot be all meerly by the Encreaſe of People about us; tho' that I know is alledged; there muſt be ſomething elſe; and the Reaſon is evident, our Luxury is encreaſed; and with our Luxury, our

Vices,

Vices, and other Extravagances, our Lasciviousness, Sensuality, and, in a Word, our Impudence, and with all these our Distempers: These enrich the Doctors, these call the Surgeons and Apothecaries about us, like the Crows about the Carcase; and they Bombard us with the Gallipots and Glasses, as the *Algerines* assault a Ship with Carcases and Stinking Pots.

If the Numbers of People are encreas'd about *London*, that may be something, though 'tis begging the Question most egregiously to say so, as we do by Lump, that this is the only encrease of the Mortality. Some suggest such an Encrease as amounts to a third Part of the whole; and others will go so far as to tell us they are doubled; and this they gather (as they say) not from the excessive Numbers of Buildings only, but from the Throngs of People which are to be seen in the Streets upon all publick Occasions. I will readily grant both these, particularly, that there are great Numbers of new Buildings, Streets and Squares added to the Town, and in all the extreme Parts of it, indeed an innumerable Number, such as no City in the World can show the like, as at St. *Giles*'s, *Tyburn-Road*, *Ormond-Street*, *Hockley*, *Finsbury*, *Spittle-Fields*, *Wapping*, *Rotherhith*, &c. Nor is this all, but I allow that there is also a prodigious Encrease in the Villages adjacent to *London*, which, as they say, and in that indeed they say true, are not only doubled, but some of them encreased to several Times as many People as formerly, such as at the new Docks near *Deptford*, and at the Town of *Deptford*; also at *Greenwich*, *Clapham*, *Camberwell*, *Chelsea*, *Kensington*, *Hampstead*, *Newington*, *Tottenham*, *Edmonton*, *Endfield*, *Bromley*, *Stratford*, *West Ham*, *Wanstead*,

Wanſtead, *Walthamſtow*, *Low-Layton*, and abundance more, all whoſe Pariſhes are out of the Bills of Mortality; and were their Numbers added to the laſt yearly Bill, would make up the Mortalities at leaſt to Five and thirty thouſand.

Now tho' all this were true, and more, yet it does not at all account for the Grievance in our Morals, which I have complained of; or for the Depredations made upon Nature, and upon Health, by our intemperate and luxurious Living, our immoderate and ſcandalous Exceſſes in otherwiſe lawful and allowed Pleaſures. But let thoſe that queſtion it, look back into the Book of Nature; and let them tell me, whether the Numbers of the Sick too are not encreaſed in proportion, and indeed more than in proportion, to the Number of the Dead? And if they will not take my Opinion, let them know the late famous Dr. *Radcliffe*, and ſeveral other Phyſicians, gave the ſame Judgment. And I am very willing to appeal to the Learned, whether theſe Exceſſes I have now mentioned, have not contributed at leaſt to making the Age leſs found in Life, if not ſhorter liv'd than their Anceſtors.

I will not attempt to abridge the Sovereignty of Providence in its Government of the Earth; or to ſay, that Heaven has not appointed and limited the Time of Life to all his Creatures: Yet I am not ſo much a Predeſtinarian neither, as to pretend that Men cannot ſhorten their Days by Luxury and Intemperance, Gluttony, Drunkenneſs, and other worſe and more criminal Exceſſes; why ſhould we not think that ſuch Crimes as theſe entail Heaven's Curſe upon us, and blaſt our Breath, and ſhorten our Time, as well as Diſobedience to Parents? I

will

will not presume to say, in the Words of the Command, be *Temperate*, be *Virtuous*, be *Moderate*, *that thy Days may be long in the Land*. I acknowledge, that I have no direct Authority to add a Promise to the Exhortation; but I may take more freedom, I believe, in the alternative, and say, be not Intemperate, be not Vicious, Luxurious, Immoderate and Brutal, and add, with the Wise Man, *Why should'st thou dye before thy Time?* Eccles. vii. 17.

WITHOUT question, Life may be shortned by our Wickedness. How many do we see, in almost every weekly Bill, dead of excessive Drinking, others Duelling and Fighting; some by one vile Excess, some by another? Shall any Man dare to say, these did not shorten their own Lives! Shall we say, they *lived out half their Days!* Psal. lv. 23. I think it would be affronting the Justice of Providence, to say, they were not slain by their own Crime, cut off by untimely Vice, or that, with *David*'s wicked Men, they do not live out half their Days.

BUT, not to enter into Disputes of Things remote to the Case; if Life is or is not, can or cannot be shorten'd by our Intemperance and Vice, the Comfort of Life may be lessen'd. Life may be made a Burthen, loathsome and uncomfortable, by loading it with Diseases and Sorrows, and by bringing complicated Miseries upon our selves in the Room of Health and Vigour, which would otherwise be the Lot.

A bright Countenance, a sprightly and brisk Eye, a constant Smile, a nimble agile Body, a clear Head, a strong Memory, and clean Limbs, these are Nature's Furniture to a Man of an untainted Race. But how often are all these

original

original Beauties, the native Attendants upon Youth and a good Conſtitution, made to droop and flag, while Paleneſs and Leanneſs come into the Face, Heavineſs into the Heart, and Dulneſs into the Head? How is the ſhining ſparkling of the Eye eclipſed, the Underſtanding loſt, the Memory decay'd, and the Genius partaking of the Contagion, entirely altered?

THE *Glory of a young Man is his Strength*, ſays *Solomon*, Prov. xx. 29. and one of his firſt Advices after that Expreſſion, is, *give not thy Strength unto Women*; it is true, *Solomon* there means to a ſtrange Woman, that is to ſay, *a Whore*. But with ſome abatement for the Perſon only, and for the Circumſtances ſpoken to here, the Thing is (otherwiſe) the ſame, and the Exceſſes are in their Degree, tho' perhaps not every way as fatal.

IT was a late learned Phyſician who ſaid, that the Women wearing Hoops would make the next Age all Cripples; that drinking Tea would make them Rheumatick; that taking Snuff would make them Lunatick: To which it was ſaid, by way of Repartee, the Doctor being a little of a Libertine, that the Levity of the preſent Times will make the next Age Atheiſts; the Cavilling at Scripture, (which is now the grand Mode) make them Hereticks; and the talking Nonſenſe make them all Fools: And now, I think, I may with equal Propriety add, that the Vice of this Age will make the next Age rotten.

CRIME has an unhappy propagating Quality; 'tis always in progreſſion. If one Age talks Hereſy, the next Age talks Blaſphemy: If one Age talks Faction, the next Age talks Treaſon;

Treaſon: If one Age talks Fooliſh, the next Age talks Mad. So, in the Caſe before me, if one Generation are Immoderate, the next are Extravagant. If one Age runs to exceſs in Things lawful, the next purſues the like exceſſes in Things unlawful, or make thoſe lawful Things Crimes, by thoſe exceſſes: If one Age are Beaſts, the next Age are Devils: To-day Matrimonial Whoredom, To-morrow Unbounded Whoredom. As Vice leads, Fools follow; and where muſt it end but in Deſtruction?

It is the like in the Contamination of Blood; the fatal Progreſſion ſhows it ſelf there, as well as in other Parts. Exceſſes weaken the Body, ſink Nature, darken the Countenance, ſtupify the Brain; To-day they reach the Body, To-morrow the Soul, and, in the next Age, the Race.

The lawful Things of this Age will make the next Age lawleſs; their Fathers conveyed Blood, and they convey Poyſon; our Parents handed on Health, and we Diſeaſes; our Children are born in Palaces, and are like to die in Hoſpitals. Debauchery is the Parent of Diſtemper; Fire in the Blood makes a Froſt in the Brain; and be the Pleaſures lawful or unlawful, the effect of Folly is to leave a Generation of Fools.

It would be happy, if after having ſaid thus much in general, and after having enter'd ſo ſeriouſly into all the Particulars by which a lewd Generation defile and pollute the Marriage Bed, and ruin both themſelves and their Poſterity, I could propoſe ſome effectual Method for the ſuppreſſing the wicked Practices,

and

and bring Mankind to live, at leaſt like reaſonable Creatures, if not as Chriſtians.

THE Anſwer to this would be direct, if Laws and Government were concerned in it. But as we complain of an Evil which the ſenſe of GOD's Laws, nor the force of human Laws, will not reach, nothing of Force, nothing of putting Statutes in execution, nothing of the Hand of the Magiſtrate can be thought of uſe, or, if it be, will be equally laugh'd at. Indeed, how ſhould they that can Argue themſelves out of all the Reſtraints of Virtue and Religion, be expected to be under any Reſtraints, except thoſe of Power?

AND this makes me have recourſe to Satyr, and the Reproofs and Laſhes of the Pen. Theſe are the proper Weapons to combat this Adverſary: Where the Laws of GOD or Man have no Effect, the Satyr has been ſometimes known to reach the Affections and Paſſions of Men; as they run in ſeveral Channels, ſo they are to be come at by ſeveral Methods; Ways and Means for one Thing will not be always Ways and Means for another; as Men are wrought upon, ſome by one Thing, ſome by another, according to the ſeveral Tempers and Diſpoſitions which govern them, and in which they act; ſo, in general, they are mov'd, ſome in one Way, ſome in another.

NATIONAL Miſtakes, vulgar Errors, and even a general Practice, have been reform'd by a juſt Satyr. None of our Countrymen have been known to boaſt of being *True-Born Engliſh-Men*, or ſo much as to uſe the Word as a Title or Appellation ever ſince a late

Satyr

Satyr upon that National Folly was publiſh'd, tho' almoſt Forty Years ago. Nothing was more frequent in our Mouths *before* that, nothing ſo univerſally Bluſh'd for and laugh'd at *ſince*. The Time, I believe, is yet to come, that any Author printed it, or that any Man of Senſe ſpoke it in earneſt; whereas, before you had it in the beſt Writers, and in the moſt florid Speeches, before the moſt auguſt Aſſemblies, upon the moſt ſolemn Occaſions.

COULD the Practice complain'd of in this Work, ten thouſand times more ſcandalous, grown up to be odious and ſhameleſs; to wiſe Men hateful, and to good Men horrid, I mean that of talking lewdly, be hiſs'd out of the World by a juſt Satyr; could it be laſh'd off the Stage of Life by the Pen, happy would the Author be that could boaſt of ſuch Succeſs.

COULD all the *Third* Chapter, and the *Fourth* Chapter, and the *Fifth*, and *Seventh*, and *Ninth*, and *Eleventh* Chapter-Crimes, be met with in the ſame Manner, and with the ſame Succeſs, I ſhould think this, however difficult, the beſt and happieſt Undertaking that ever came into, or went out of my Hands.

I cannot deſire a greater Scope in any Subject, that calls for Cenſure among Men; I think I may ſay, I muſt have all the Wiſe, the Religious, the modeſt Part of Mankind with me, in the Reproof. The Crimes I attack are not only Offences againſt Heaven, but againſt all good Men, againſt Society, againſt Humanity, againſt Virtue, againſt Reaſon, and, in ſome Things, againſt Nature; Crimes that modeſt Words cannot (without great difficulty) explain, modeſt Tongues

expreſs, nor modeſt Ears, without bluſhing, hear mentioned.

As no ſober Mind can receive the Ideas of them, without entertaining the utmoſt Averſion to the Facts; ſo none that ever I met with, that had any common ſhare of Breeding and Manners, could bear the mention of them, eſpecially in the common Dialect of thoſe I call the Criminals.

None but a Set of People with Faces of Steel, who can triumph in their Victory over Religion, Conſcience, and the Thoughts of Eternity, that have got the Better both of Education, and of all Manner of Principles. Theſe may Glory indeed in their Shame; and theſe are the People our Satyr deſires to expoſe.

As to their Perſons, nothing but univerſal Contempt of them can have any Effect; nothing can aſſiſt them to Bluſh but a general Hiſs from Mankind, and being thruſt off the Stage by the very worſt of Men. I have heard it was the Foundation of a very ſcandalous vicious Perſon's Reformation, when another more notorious Fellow than himſelf, reprov'd him in this Manner; *Fie*, Jack, *why thou art worſe than I am.*

There are ſo many Lives of Crime, which yet come ſhort of theſe lawful Sinners, that a Thief, a Drunkard, a Swearer, a Profligate, may come to a Man talking ——————, as I have mentioned, and ſay, Fie, Mr. *G*——————, Fie, Mr. *H*——————, Fie, Mr. *L*——————, *Why, you are worſe than I am.*

Why may we not hope to ſee the Time, when the worſt of common Offenders ſhall ſtop

their

their Ears at the Wickedneſs of theſe, and when the very Scandals of the Times ſhall Bluſh for, and reprove them. This univerſal Contempt of them; this general Averſion, if any Thing on Earth can work upon them, will have ſome Effect; there are few guilty Men harden'd againſt the Battery of general Clamour; it ſeems to be an Aſſault to be reſiſted only by Innocence; Crime muſt certainly fall under it; Innocence may hold up the Head in ſuch a Storm; but Guilt will certainly and ſoon founder, and ſuffer Shipwreck.

INDEED, there ſeems to be ſome affinity in Crime, between the People who We are now Cenſuring, and another horrid modern Generation too vile to name, and yet who ſeems to be ſeeking Protection under theſe. There may be indeed an eſſential Difference; but in what ſmall and minute Articles does it exiſt? But as the Particulars will not admit a nearer Enquiry, I think the better Way is to reject both with Contempt, with an Abhorrence ſuitable to the vileneſs of the Facts, and caſt them out together.

THIS will aid the modeſt Part of the World in their juſt Oppoſition to all Indecency; and if we did nothing elſe, our Work would recommend itſelf to that Part of Mankind which are really moſt valuable; and as for the reſt, let them act as they pleaſe, their Approbation will add no Credit to the Cauſe.

I have now done. I have ſaid not all I had to ſay, but all I have Room to ſay here; and having brought the very Concluſion to a Cloſe, I would only add one Thing by

way of Challenge to that Part of Mankind, who I may have touch'd in this Satyr, and who, for ought I know, may be angry; for, indeed, they have nothing elſe left for it, but to be angry, and rail at the Reproof; according to a known Diſtich uſed upon a like Occaſion:

That Diſputants, when Reaſons fail,
Have one ſure Refuge left, and that's to Rail.

Now in this Caſe, I ſay, I have a fair Offer to make to thoſe Gentlemen in a few Words, *viz.*

1. LET them prove that the Fact here reprehended is not in being; that 'tis all a Fiction or Shadow, a Man of Straw; that there's nothing in it, and that I am in the wrong. Or,

2. THAT if it is in being, that tho' the Fact is true, and tho' ſuch Things are done, they merit no Satyr, that they ought not to be reproved or expoſed; I ſay, let them do this, and then they ſhall Rail their fill, and treat Me, and the Work which I have juſt now finiſhed, in as ſcandalous a manner as they pleaſe. Or,

3. Which I had much rather they ſhould do, let them REFORM; take the hint, fall under the Reproof, and at once ſink the Crime.

I confeſs, it ſeems rational that one or other of theſe ſhould be done: The two firſt, which are in ſome reſpect the ſame, I am out of fear of; the laſt ſeems a Debt; 'tis juſt I ſhould demand it; let them repel the Charge, or reform the Practice.

If they cannot do the firſt, and yet contemn the laſt, I declare War againſt them; and if I live to appear again in the Field, let them expect no Quarter; for the Satyr has not ſpent all its Artillery, or ſhot all its Shafts. My next Attack ſhall be perſonal, and I may come to Black Liſts, Hiſtories of Facts, Regiſters of Time, with Name and Sirname; for no Man ſure, in a Chriſtian Government, as this is, need be afraid of laying Hell open, or drawing the Pictures of Men when they are turn'd Devils.

I might ſay a Word or two more with reſpect to Style. I think I can have given no Offence in Decency of Expreſſion: If any Thing has, notwithſtanding the utmoſt Care, ſlipt my Pen, let it be a Defence, that I profeſs it is undeſign'd; the whole Tenour of the Work is calculated to bear down Vice, vitious Practiſes and vitious Language; and, I think, I may claim a favourable Conſtruction where there ſeems a Fault, if it were really a ſlip of the Pen: I may claim it as a Debt due to a modeſt Intention; declaring again, there is not one Word willingly paſs'd over that can be Cenſured, as evidently leading to or encouraging Indecency, no not in Thought. An evil Mind may corrupt the chaſteſt Deſign; as in reading the explanation of the Words *I WILL*, in the Marriage Covenant, which, I ſay, is a ſolemn Oath, and that as plain as if it had been expreſs'd, as ſwearing by the Name of God. Sure none can be offended as if I put the ſacred Name of God into the Mouths of the Readers upon a light Occaſion, making them take the Name of God in vain, or making them repeat an Oath in the moſt vulgar and courſeſt way. But if any Man

ſhould

ſhould be ſo weak, not to ſay malicious, let them know, that I think the Expreſſion carries with it a due reverence of the Name of GOD; and that the Occaſion is awful and ſolemn; and if I had ſaid, *So help me*, GOD, it had been the ſame thing: The meaning is, to convince Men that how ſlight however they paſs over the Marriage Covenant, it is a ſolemn Appeal to GOD for the Truth of the Intention; and a ſolemn binding themſelves in his Name and Preſence, to a ſtrict Performance of the Conditions; and that he that breaks them breaks a moſt ſacred Oath, and is as much Perjured as if he had been ſo in the ordinary Form.

F I N I S.

ERRATA.

PAg. 353. line 13. for *or at* read *and at*. line 17. for *the* read *that*. line 22. for *is needful* read *is not needful*. P. 354. lin. 15. for *as I* read *I*. P. 355. lin. 29. for *and ſome* read *and perhaps in ſome*. P. 366. lin. 7. for *Criminal* read *Crime*. P. 368. lin. 25. for *righteous* read *unrighteous*.

A

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The USE and ABUSE

OF THE

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Burn inward, *ſmothering*, *with* unchaſte Deſires;
But getting Vent, to Rage *and* Fury *turn*,
Burſt in Volcanoes, *and like* Ætna *burn*;
The Heat increaſes as the Flames aſpire,
And turns the ſolid Hills *to* liquid Fire.
So, *ſenſual Flames*, *when raging in the* Soul,
Firſt vitiate all the Parts, *then fire the* Whole;
Burn up *the Bright*, *the Beauteous*, *the Sublime*,
And turn our lawful *Pleaſures into* Crime.

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