

among Batchelours, we commonly call them *Rivals* or *Corrivals*, a similitude having its Original from a River, *Rivales a Rivo*; for as a River divides a common ground betwixt Two Men, and both participate of it: So is a Woman indifferent betwixt Two Suitors, both likely to enjoy her; and thence cometh this emulation, which breaks out many times into Tempestuous Storms, and produceth lamentable effects.

*It is Resistance that Inflames Desire  
Sharpen's the Darts of Love, and blows his Fire.*

*Love with Jealousy, and a Madman, are Cousins-germans in Understanding; for questionless immoderate Love is a Madness, and then had Bellam need be a great and spacious House; for he that never was in that Predicament, is either Blind or Mad.*

This Consuming Fever blemisheth and corrupteth all that otherwise is good and lovely in them. But as the most firm in Religion, may have doubts; so the most confident in Love, are capable of suspicion.

*For all those false Alarms of Strife  
Between the Husband and the Wife  
Such Little Quarrels often prove  
To be but new Recruits of Love:  
When those who're always kind, or Coy,  
In time must either ire, or Cloy  
In all Amours a Lover burns  
With Frowns, as well as Smiles, by turns  
And Hearts have been as oft with sullen,  
As Charming Looks, surpris'd and stollen.*

*Then why should more bewitching Clamour  
Some Lovers not as much enamour?*

*For Discords make the sweetest Airs—*

*And Curses are a kind of Prayers.—Hudibras*

Next time you see a *Jealous Lover*, do but mark him, and you shall see (without a pair of Spectacles) how he misinterprets every thing is either said or done, most apt to mistake or misconster; he peeps into every corner, follows close, observes to an hair all the postures and actions of his Mistress, he will sometimes Sigh, Weep, and Sob for Anger, Swear, Slander, and Believe any Man; sometimes he will use obsequious and Flattering Speeches, and ask Forgiveness, Condemning his Rashness and Folly; and then immediately again, he is as impatient and furious as ever he was: Therefore we wish (young Ladies) to beware of such *Infidels*, who wax and wane an Hundred times in an Hour, as tho' they were born in the change of the *Moon*: The Lover pries on all sides, nicely observing on whom his Mistress looks, and who looks on her. *Argus* did not so keep his *Cow*, the watchful *Dragon* the *Golden Fleece*, or *Cerberus Hell-gates*, as he does her, toying and wasting away himself in pursuit of so concealed a Mystery, and so obscure a Truth. If he see her Discourse familiarly with another, if by Nod, Wink, Smile or Message, he thinks she hankers after another, at which he is instantly Tormented; none so Dejected as he is, he thinks himself utterly undone.

Now as touching Women, They have the Symptoms of this Passion more Vehemently than  
Men,

Men. But how can they moderate their Passions? How can they but be Jealous, when they see themselves manifestly Neglected, Contemned, Loathed, unhandfomly used, and their Unkind Lovers Court Ladies to their Faces? There is a Tree in *Mexicana* which is so exceedingly tender, that a Man cannot touch any of its Branches, but it withers presently; so Women are so subject to this Passion, that (like Tinder) they will take Fire at the least spark of Suspicion, and a small touch will Wound and Kill their Love.

*The Greater care, the higher Passion shews;  
We hold that dearest, we most fear to lose,  
Distract in Lovers is 100 wars a SUN;  
But yet 'tis Night in Love, when that is gone.*

This Passion is most predominant in Old Men, which very properly may be compar'd to *Ivy*, because that grows ordinarily upon old Heaps or Ruins.

We hope we shall not be thought Vagrants from our subject, if we tell Married Couples that suspicion of it self is able to make one fly out that was otherwise Honest. If we consider that *Jealousy* and *Cuckolds* differ no otherwise than a *City Sheriff* and *Alderman*, a little time makes the one the other, for it is as common as the Moon gives Horns twice a month to the World, for a Jealous Man to wear *Alexons* Badg.

*Jealousy* gives subtlety and craft to the dullest, and perverts the most Vertuous to seek satisfaction for the injury: It sets no bounds to invention, it brings Ruine to its Fosterer, as it did to *Procris*, Jealous of her Husband *Cephalus*.

Thus

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Thus Sir have we discover'd to you the *Mysteries* and different kinds of *Corporal Love*, and have told you what that *Wonderful something* in Love is, which whoever learns will be happy in *Wedlock*; we shall only add (for you tell us you are going to *Court a Mistress*) If you want any further advice in that *Nice Affair*, If you write to us, we'll send you the best *Directions* in the Power of

A T H E N S.

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## L E T T E R X X - X I V .

*Mr. Wem's second Letter to the Athenian Society; craving their further Advice in his Love to the Ingenious Clara.*

*Gentlemen,*

I Own my self highly oblig'd to the *Athenian Society* for discovering to me the *Mysteries*, (and different kinds) of *Corporal Love*, but (Sirs) you were pleas'd to tell me that seeing I was going to *Court a Mistress*; if I sent to *Athens* for further Advice, you'd direct me, The best you cou'd; and therefore designing the next Week to lay a *Personal Siege* to *Clara* (who is the *Wonder of the Age* for *Wit and Beauty*) I desire your best advice how I may *Court* this *Charming Creature*, so as to gain her *Heart*, and therefore wou'd desire a *Form of Courtship* according to the *newest mode of Wooing*—

I must confess *Gentlemen*, 'tis a great *Inducement* to *Love*, and a happy *Advance* to an *Amour*, to be *handsom*, *finely shap'd*, and to have a great deal of *Wit*; these are  
Charms

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Charms that subdues the Hearts of all the Fair: And one sees but very few Ladies, that can resist these good Qualities, especially in an Age so Gallant as ours; yet all this is nothing to an *Ignorant Lover that would Court his Mistress after the newest Mode*: Besides Gentlemen, the Women are not contented we should give them as much Love as they give us, (which is but reasonable) but they would compel us to *Present and Treat 'em lavishly*, till a Man hath consumed both Estate and Body in their Service. How many do we see, that are wretched examples of this Truth, and who have nothing of all they enjoyed remaining with them, but a poor *Idea* of past Pleasures; when rather the injury the Jilt has done 'em, ought to be Eternally present with 'em. *Heaven keep me from being a Woman's Property.* There are Cullies enough besides me.

Then pray Gentlemen, tell me how I may Salute and Compliment my intended Mistress, so as I may act the part of a Wife Lover, and Charm her: too at the same time. Your speedy Answer to this Letter, will be ever Acknowledged by,

Your most Humble Servant,

Charles Wem.

LETTER XXXV.

*A Form of Courtship according to the Newest Mode of Wooing—The Debates of the Athenian Society upon it.—A Graver Form drawn up and agreed to—The Batchelors Prayer for a Wife.—The Athenians direct him in his whole Amour.*

The whole inclos'd in a Letter to Mr. WEM.

Smiths Coffee-House, Oct. 20th, 1703.

*Poor Lover,*

**W**E are sorry we shou'd just go out of Town, as you arriv'd thither on account of *Courtship and Matrimony*, you tell us you want us to instruct you how you shou'd *Complement and entertain your Mistress when you wait on her*: That you may succeed in this **Nice Affair**, we here send you — a *Form of Courtship, according to the Newest Mode of Wooing* — And, (if our Society en't mistaken) if you follow the *choice Instructions* contained in it, you will gain the Reputation with the Lady of a *very accomplish'd Spark*.

And here, Mr. *Wem*, we'll give ye some few Directions for the **Choice of a WIFE**, and then proceed to the *Form of Courtship*.

1. Search not after great Riches, but for one of your own Degree: *For the Rich are Insulting, Self-conceited, and Proud.*

2. Admire no outward Imbellishments; for most Women are proud of their Beauty, and imagine themselves to be **Goddeses**, whom their Husband ought to obey.

3. Shun

3. Shun those who are much lesser then your self: For when a mean Virgin finds her self promoted by a great Match, she is much prouder and self-conceited than one of a good Extraction; and will much sooner than another indeavour to Domineer over her Husband.

4. Be not too Hasty, for a thing of this Importance, must be long and prudently considered of, before a final Conclusion can be made.

5. Follow the Advice of Understanding Friends. For (as we hinted before) to be Wise and in Love, was not given to the Gods themselves.

6. Chuse no Country Wench; for she'll want a whole Years Learning before she'll know how to dress her self, and Two Years to learn to make a Curset.

7. If you Marry arm your self with Patience. For he that bath the Yoke of Marriage upon his Shoulders, must patiently suffer and endure all the disquiets and troubles that that Estate is Subject to.

If these things be obserred by you they will much assist you in your choice, but not preserve you from being a Slave; because the Gentlewoman whom you have chosen, hath before this time had one or other ill condition, which she knew how to hide and dissemble, that you never so much as thought of, or expected from her. But however she may treat you; don't you dissemble in your Wooing of her; for Dissimulation deceives its own Master.

Cornelius Agrippa knew this in his Days, when he said Men must have and keep their Wives ev'n as it chanceth, if they be (says he) Merry Humoured, if they be Foolish, if they be Unmannerly, if they be Proud, if they be Sluttish,  
if

if they be Ugly, if they be Dishonest, or whatsoever Vice she is guilty of; that will be perceived after the Wedding, but never before.

Mr. Wem, Having given you these few Directions for the Choice of a Wife, we'll next present you with

*A Form of Courtship according to the newest Mode of Wooing.*

**Y**OU must be sure to carry a piece of *Crape* in your Pocket. to wipe the Dust from your Shoes before you approach her, and to have your *Comb* ready to adjust your *Wig*.

If you fit, be sure place your self where you may look in the *Glass*, and be very dilligent in giving the *Genteel* turn to the *Curles* of your *Perruque*, or the *Ribbons* of your *Cravat-string*, and seem not to take much notice of your *Mistress*.

Admire your own *Dress*, your own *Person* and *Parts*; for to tell her she's *Pretty*, is to make her *Proud*, and so stand off the longer.

If you don't fit, and indeed *Motion* is more natural for a *Lover*, so it be but *Graceful*, you must be continually upon the *Trip*, often visiting the *Glass*, asking your *Mistriss* how she likes this *Ribbon*, that *Cut* of the *Sleeve*, this *Stocking*, that *Cravat*, and which she thinks becomes you best. This will give her occasion to praise your *Shape*, your *Legg*, your *Face*, or some, or all the parts about you; then strike in, and tell her, they are all at her *Service*, that you are wondrously *Smitten* with her, and so the *Suit* is over.— We wish you good *Success*, which you can't fail of, if you observe these *Directions*.

Mr. Wem,



Mr. Wem, This form of Courtship, being according to the Newest Mode of Wooing: it was Read to our whole Society for their Approbation, and our Remarks upon it were these following, viz.

A pretty method (said Philaret) to win a Fair Lady! and yet this method (replied Fido) shall win more Fair Ladies than Sense and Reason. Right (said N —) it is they call an airy moonish Beat. An accomplished Gentleman (said V Velt) wanted in Dress and Mien. They best like a laughing Lover (said Field) except in a Play, or Romance, they will hate (said Bose) this, anyway, as they call it, more Natural; because (said Fido) more Senseless; which is (said V Velt) doing Business without any regard to it, or making quite another thing. I know not (said Spencer) but we are equal with them there too. Right (concluded Fell) for a noisy Coquet shall gain a Train of Admirers, and her ugly Face, when a more charming sensible Lady shall scarce have enough to keep her from leaving Apes in Hell.—— To which Cranford agreed.

After Debating concerning this Form of Courtship, &c. in a full Assembly, the Question was put by Fido, Whether it was not Light and Expeditious, to direct Wem in his intended Amour for 4 Years, and 5 Weeks.

Upon this, a greater Form of Courtship was drawn up, and (after some few Debates) was agreed to by the whole Society.

This Greater Form was divided into: FIVE SECTIONS.

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SECT. I. — How young Eucleon should behave  
himself in the business of Love, so as to  
purchase the Favour and Affections of their  
Mistress.

Whosoever undertakes the Task of Love,  
and is resolv'd manfully to fight under  
Cupid's Banner, so as to return Triumphant  
with the Spoils of Hearts and Souls of pining  
Virgins, must first study to please, and to  
frame, and accommodate himself to the Inclinations  
and Affections of them, and so comply  
with the Beck of his Mistress, as that  
all his Senses must be Vassals devoted to  
her Service; Nay, his very Soul must be her  
Slave and Lacquey: He must not be so con-  
stant to himself, but if occasion shall serve,  
must change himself into a thousand Shapes.

These are the Duties and Offices of Lov-  
ers; And indeed, what greater Happiness can  
there be, than for two Souls to be Govern'd  
by one Will?

'Tis certain Lovers adapt their studies,  
thoughts, and endeavours, to the Fancies and  
Humours of their Mistresses; if the Lover be  
so sheepish and bashful, that he is ashamed to  
speak, yet let him not fear to write; And, if he  
be wise, before he transact any such thing  
with a Woman, let him be sure that he do  
not offend in it. All Women desire to be ask'd  
and entreated, though they resolve to deny the Fa-  
vour. Now in trying whether he shall have  
a repulse or not, let him do it either by  
Word or Letter so modestly and warily, and  
withal so doubtfully, that she may have room  
and scope (if she please) to pretend and dissimble  
that

that she understands nothing of Love in the case; and so by this means, if there be any danger, he may excuse himself, and say he did it for some other end; namely, for the enjoyment of that *Correspondence and Familiarity*, which ought to be cherish'd amongst Friends; But he must not affirm it so *Religiously*, but that afterward he may deny it, if what he does be not receiv'd as a Pledge, and Testimony of his Kindness.

• S E C T. II.—For those that are too Rash,  
 • and Bold, at the first Adventure, do usually,  
 • by their *abrupt blundering into the Coy Pre-*  
 • *sence of their Mistresses*, make their Requests in-  
 • *effectual*, in regard their Impudence very  
 • much disoblige, who pretend Love without the  
 • ceremony and Preface of their officious Civility.

• *'Tis more Convenient therefore rather by Signs and*  
 • *Proofs, than by Words and Letters, to signify*  
 • *their Passion.*

• One Sigh attended with respect and awful  
 • Fear, is a more certain Token of Affection,  
 • than Curiosity of Eloquence in a Flood of  
 • Words. Besides, the Eyes are the truest  
 • *Nuncios*, which will faithfully perform an  
 • *Embassy from the Heart*; for these will kindle  
 • a Flame in the Breast of her that is so  
 • much ador'd; for the *visive Rays*, being darted  
 • into her eyes, never rest till they arrive to her  
 • Heart, where mingling themselves with the  
 • Blood and Spirit, do at length infect them,  
 • which being a little warm and assimilated to the  
 • Agent, receive the impression of the arriv'd  
 • Image.

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So that, we safely affirm, [*That the Eyes oftentimes are the Authors and Dispensers of Love*] especially; if they retain a Natural, Majestick sweetness, or Lastly, have such *piercing glances*, which dive and enter into the very *Recesses* of the Soul.

And thus you see how by this way, a Lover may *winkle out his Inclinations and Desires*, and discover the *Grumblings* of his *Gizzard* to his dear Lady. But now, if these *Betrayers of Love* are not artificially manag'd, they will be apt to blabb, by an *unward Goggle*, the *Disorders and Perturbations* of an *inamour'd Soul*, to those from whom we would have them conceal'd; *Cupid* will be likely enough to *peep out* of these *crystal Windows*.

Let a *Prudent Lover* therefore (as time and place shall require) *tye up his Looks*, and not suffer them to straggle and rove unseasonably: What though a *Prospect* of her *Beauties*, be a *Refreshment* to his Soul, yet let him divert his *Pigs-neys* from the *Luxury* of that *Look*; which may in the least proclaim the *Hankerings* of Love.

' But is it not more *Prudent* to do all things  
' openly, and in the eyes of the *World*? Is  
' it not better to *Bill in open View*, and to *Toy*  
' it in *publick*, where there is witnesses of  
' your *Friskings*, than to *smack* it in the  
' dark, and to be *jumbling* in *hugger mugger*  
' behind the door? For the *freeness* and *Pub-*  
' *lickness* of these actions, will take away the  
' suspicion of all Love, seeing 'tis not regar-  
' ded whether they are seen or not.

Besides, by denying nothing but by *pub-*  
lick

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lick professing of all, the *Folly Lover* hath the Liberty to *Bow and Complement*; to meet and chat with her without the least suspicion; whereas these Priviledges are deny'd to *Priestets in Love*.

It hath been observ'd, That where there hath not been *glowing* the least spark of Love, there hath broken out the whole Element of that Passion; which was only kindled by a bare Report. A common Report hath tickled so much the Fancy of some Women, that they have been *smitten* by *Hear-say*, Fame plays the part of an Amorous Courtier, whose Rhetorick is more prevalent than the melting Expressions of the most Passionate Lover; and she hath been more prosperous in *Wooing*, and hath kindled more Love, than their Personal Addressees.

SECT. III — *But how may Lovers always keep the Love and Favour of their Mistresses? Certainly by the same means they first obtain'd it, namely, 1. By Pleasing them. 2. By being Obsequious to them. And, 3. By offering no occasion of offence.*

'Tis hard to advise in this case, in regard those that are troubled with the *Simples*, and are not very Judicious, do fall into a thousand Errours; which, although they seem Light, and Trivial perhaps to others, yet do much exasperate and vex the Women. Those Men are most obnoxious to them, who are possess'd with greater *Ravings of Love*, than others; who, as often as they meet their *Adored-She*, do break out into such Extremities of Grief and Sorrow, as that they are always expressing it  
with

with the odd Solemnities of wringing hands, and shaking Noddles.

*Oh my Angel! Oh my Angel!* Said a young Lover, (a friend of ours) that was going to hang himself upon seeing his Mistress frown.

Others, unjustly Jealous, are so severe against those they suspect, that they will not allow their Ladies so much as to speak, and look or leer upon them: By which Madness and Folly they do not only incense the Women, but make them twitter after those, whom before they minded not.

ECT. IV. — *Let our Lover therefore have a care that he do not Revile and Disparage his Rival.*

We would not have our Lover to deal in Stratagem; nor so degenerously to Triumph over his Deceatd Rival; if he would Glory in the Frustration of his Councils, and in the overthrow of his Desigas, let him endeavour to do it, by the Offices of Love, and Achievements of Valour; by Obsequious insinuations, and by worth and merits; by the contempt of those Follies, and disingenuous Methods, which Imprudent men fall into, and do frequently use.

Some Lovers blab that inconsiderately out, which oftentimes proves Prejudicial to them, as those *Ridiculous Blockheads*, who are always saying, [*I could never find the Woman yet that Lov'd me.*] Many to render their Rivals Odious, do usually draw them in such a Character, viz. *That Fellow is the Highest Fool in the World* for though he is not endow'd with the Charms of Beauty, nor with the Gravity of Prudence, nor Resolutions of Valour, nor Enrich'd or Adorn'd with any other Excellency, yet all the Women in the Country, and af-  
ter

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ter him; and are at Cuff and Kick for the Enjoyment of him. Thus whilst they spit their Venom, and envy his good Fortune, and though he is in no wise taking, yet the Women suspect some *hidden Virue* to lye Dormant in him.

SECT. V.— *But you'll say, how may the Mysteries of Love be best Conceal'd?*

*Ans.* By avoiding all Occasions which may Discover them.

The First of which, is Affecting too great a Secrefie, so that Men will not Trust, Confide in, or give Credit to any Body, and hereby think so closely to lock up all things; whereas 'tis the ready way for the disclosing of them.

For seeing every Lover desires to have the *inward Sentiments of his Soul* to be declar'd to his *Mistress*, he is therefore upon necessity forc'd to make broader signs, than if he had committed the *Business* to a Faithful Friend; and those Tokens that proceed from a Lover breed greater *suspitions*, than those that are carry'd by a *Messenger*; and because 'tis natural, curiously to pry into others *Business*: Wheresoever there is sprung the least *Jealousie*, there will not be omitted the least opportunity of Enquiry, which when once found out, you cannot imagin how pleasant 'tis to divulge and blab it. But now these inconveniences do not happen, when the *Passion* is Communicated to a *True Friend*, who can Counsel, and Assist, and would prevent those Errors, which a *Blind Lover* would blunder upon.

In a *VVord*, all *VVomen* do covet to be follow'd, and (as it were) to have their *Tails* tag'd with a long *Train of Lovers*; altho' (like *Cupid's*

*Cupids Martyrs*) they are calcin'd into Ashes by *Amorous Heats*, yet doth that Sex wish earnestly their Resurrection, that they might again expire in the midst of Flames.

There are some *V*Women, who, if they can wheedle Men into an Opinion [*That they are Belov'd*] will, by an unequal Division of their Favour, stir up some Emulations in the Breasts of their Servants, that they fall to scuffling for the Title to an intire Inheritance of a Smile or Kindness? *V*When they have lull'd them into that Perswasion, then with their ambiguous Language do they shake their Hopes, and stagger their Belief, and wound them with the pretences of Love to others; hence follow *Quarrels, Animosities, and open Murder.*

There are others that think it not sufficient to raise Tragedies among Rivals, but after the *Pu-ling Lover* hath us'd all the Arguments imaginable of *Love, Fidelity* and *Obsequiousness*; and after he hath been encouraged by all the signs of *Mutual Kindness*; we say, after all this, there are some who will accuse him (without any reason) of Indifferency, and Coldness in the Offices of Love; invent new *Jealousies* and *Suspitions*, and thereupon are ready to kick them out of Doors; and then the *Miserable Creature* is forc'd to begin afresh with new signs, and, as if just now entering upon his slavish Servitude, he hath his daile Perambulations about the Streets; and if his Mistress chance to appear in Pubrick, he Tantonies after her, wheresoever sh. Eigs, and dare not stink so much as *the Glance*, to bestow or receive any otherways. And now behold his t'ern *Hearts* and new Face; his new Religion and his new *Perjures.*



We might enlarge, but we think the matter contain'd in these Five Sections will be enough to direct Mr. *Wem* in his *whole Amour*, and if other Batchelors imitate the same *Form*, 'tis hop'd they will gain their Mistresses.

Now, Mr. *Wem*, If it be Lawful to *Marry*, 'tis Lawful for Batchelors to *Pray for good Wives*, if they find their Inclination and Concerns in the World consistent with the end of such Society.

As to the *Form* of PRAYER, they may if they please, use the following, (being what we formerly Publish'd in the *Athenian ORACLE*) to wit, Pray for

One whose Piety and Vertue has measured  
 the Chains of Providence, and accordingly  
 makes a due estimate of all Occurrences—  
 Whose Soul is too great to be crush'd under  
 the weight of adverse Storms, and yet at the  
 same time of a soft, easie, affable Temper—  
 Who is a Stranger to Disguise, yet not so  
 free and open as to give grounds for Con-  
 tempt. One to whom Nature has been li-  
 beral in good Features and proportions of Bo-  
 dy, *but yet with a fairer Mind*; Witty without  
 Abuses, Modest without Weakness, Jealous  
 of nothing but the decrease of her Kindness  
 to you: Generous, yet not Profuse. One  
 whose Prudence can secure you from any in-  
 spection into her Family-Accounts, and di-  
 vert the Curse of trifling into Poverty. A  
 good Housewife that can appear as great in the  
 World with One Hundred Pounds a year, as  
 her Neighbours with Two. One who be-  
 lieves her Person should be a Figure, and  
 her Portion a Cypher, which added to her,  
 advances the Summ, but alone signifies no-  
 thing

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thing; rather the Heir of her own Deserts,  
than barely the Offspring of Vertuous Parents.  
— One that without the Trial of her  
Vertue, can out of a Principle of Generosity, be  
just to your Bed. — Whose Vertue, Wit and  
Modesty can rather be imitated than equal'd  
by her Neighbours. —

And if his Devotion grows cold in *Prose*, let  
him Pray in *Verse* for one that has —

*Beauty enough to raise a Frozen Love  
Yet not so great as shou'd our Wonder move:  
Fair, without Scorn; and Witty, without Pride;  
(A Bliss too often to that Sex deny'd):  
Chaste as DIANA, when her Rapes design'd;  
And where she Loves, as billing Turtles kind:  
Modest, but not Reserv'd; tho' Free, not Vain;  
Her Garb becoming, neither Gay nor Plain;  
Quiet, tho' Bold; Religious, not precise;  
With more Devotion in her Heart than Eyes,  
And when she doth her Kind Affection place,  
Makes Love, not Money, Umpire in the Case.*

In short, You must Pray for One whose  
Carriage exceeds this Character, and at-  
tains to that of the Apostle, *1 Pet. Chap. 3.* or  
that of the Wisest of Men, *Prov. 31.* from *Verse*  
*10.* to the end.

Thus, Mr. *Wem*, have we sent you a *Form*  
of *Courtship*, according to the newest method of  
*wooing*, with the Debates of our Society upon  
it; with a *Graver Form* (if the other appear too  
light) to which we all agreed; and that nothing  
might be wanting on our part to make your  
Amour prosperous, we have added — *The*  
*Bachelors; Prayer for a Wife* — We commit the  
whole to your Charitable Censure. *Athens.*

## L E T T E R XXXVI.

*The young Virgins send to the Athenian-Society to be instructed in the Mysteries and Art of Love.*

*Gentlemen,*

**L**OVE is so universal a Monarch, and his *Catholick Majesty* hath so large an Empire throughout the World, that there are scarce any but are subject to his dominion, and have felt the effects of his Tyrannick Power; so that shou'd not the *Virgins* (as well as the *Bachelors*) be wounded by his Dart, fetter'd in his Chain, and melted in his Flames, we shou'd be a wonder to the Age. But yet the Resisters of his Charms are not so *Prodigious*, as the yielders to them are miserable and unhappy; and therefore *Gentlemen* as you tell us (in your *Advertisment*) you'll direct the *Bachelors* in their whole Amour; So we hope you'll be as ready to instruct the ignorant *Virgins*, and tell us how we shou'd behave our selves during the time of *Courtship*: Unless you are thus kind, your *Form of Courtship* will make but half of the Age happy. *Gentlemen*, we desire this favour in a few days, for fear the *Bachelors* shou'd get the start of us; for, to be list'd a Soldier under *Cupid's Banner* and not to understand his *Martial Discipline*, is to be expos'd to the greatest danger, whereas a *Prudent Department* in the Camp of *Venus* may secure from Perils, and crown our *Passion* with much happiness, for either through the Wiles and stratagems of the subtle Lover, or the simplicity

and

and Innocence of the *Cretinous Mistress* either through the close Siege of the *storming Man*, or the too ealy surrender of the *yeilding Woman*, or through other miscarriages of both Parties, it mostly comes to pass that we hear of nothing but *Infelicity in the affairs of Love*, *improsperous Addresses*, *Neglects and Sights*, *Ship-wrack'd Names and Reputation*, or (at best) of unhappy Matches; whereas a *Prudent Behaviour* in all matters that attend Amours, and a discreet management of that *Passion* in all its Intreagues, will prevent mischiefs, and yeild those pleasures that ever attend happy wedlock. *Gentlemen*, for our own shares, (and we speak it as the sense of all the *Virgins in England*) we had rather be coy and shy, than basely to yeild to the slovenly Importunities of stupid Idiots, who are fitter to be entertain'd with the Circle of an *Halter* than care's'd with the Clip of a kind Embrace; but at the same time we are *Flesh and Blood* as well as you, and provided we cou'd marry so as to be made happy, we dare say there's not one of us all but wou'd be coupled the next minute: And who so fit as *Athens* to advise us; for you have ever been a *Champion to the Ladies*; and we hope you'll now give us direction for our conduct during the time of Courtship.

*Gentlemen*, when you have perform'd this present Request, we hope you'll next send us a *Map of the Kingdom of Love*; In hopes whereof, We Subscribe our Selves,

*Your Humble Servants,*  
*The Young Virgins of England.*

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 LETTER XXXVII.

*Directing the Unmarried Ladies how they shou'd behave themselves during the time of Courtship.—The Virgins Prayer for a Husband.—with modest Rules to the Bride and Bridegroom with Respect to due Benevolence, or the sensible use of the Marriage-Bed.*

*Young Virgins,*

**W**E readily own the Athenians have always bin Friends to the *Fair Sex*, but we are Sorry to find, seeing we answer'd all the *Love Questions* that you ever sent us, you are yet to seek in the *Affair of Love*; however as we have left the *Batchelors* a *Form of Courtship*, that we may shew our selves as ready to serve the *Ladies*, we will here lay down some *Rules* to demean your selves by, during the time you are *Mistresses*, and the *Objects of Love*, and *Courtship*; as,

(1.) How you should Answer, and stand affected to a sincere *Lover*.

(2.) How to Counterwork the *Wiles* and *Stratagems* of meer *Pretenders*.

(3.) We'll shew whether you should *Dissemble* the whole matter or in some sort *acknowledg* it; or,

(4.) Whether you shou'd altogether avoid and shun *Addresses*.

I. Now the First thing a Lady is to be taught, who is Besieg'd by Lovers, is to know a true Servant from the formal Disguizes, or Counterfeit Formalities of Hypocritical Pretenders; and indeed to give a true Characteristick Note, nay, probable Conjectures of a feigned Kindness; and to distinguish it from a real Affection, is a thing not very Feasible; for so great is the Subtlety and Craft of Dissembling VVoors, that they personate Grief, and (with Crocodile Tears) act a Sorrow, when they are big with Jest, and pregnant with Scoffs and Laughter. How will these Officious Ghosts (like gasty Apparitions) watch her steps, and observe her motion; and in the Church, and Theater, nay, at every corner, at once both infest and affright her with the horror of their Presence? How will they DUN for Love by the importunate style of Courting Letters? And wheedle out a Kindness by the winning and perswasive Rhetoric of obliging Presents! What Passionate Whinings! and silent Dialogues weav'd by the Amorous Entercourse of mutual Glances! How will they Dart and convey their Sentiments by an expressive Twinkle, and discover their thoughts by the silent Speech of a languishing Eye! What Insinuations into the favour of her chief Attendants, that they may corrupt, and bribe them into a close confederacy? Who must occasionally discover how cruelly they are scorch'd in the insupportable Flames of burning Love; how that they value neither Life, nor Fortune, but are ready to offer up both as a Sacrifice for the Favour and Mercy but of one Smile. If she willingly listens to such

K. 4. Discourse

Discourse as this, and the language seems not a little pleasing, then there is no difficulty, but what is already conquer'd, then false Keys and Opiates, and Ladders of Ropes, are immediately produc'd, all things are represented Facile and Easy, and appear with so good a Face and Aspect, that to consummate all, there's nothing wanting but her bare Consent. Which if she denies, and is resolv'd to stand out against the Siege, then they more vigorously attack her, reinforce their persuasions, and raise such important Batteries as will force and compel that  *execrable Fort of her Self* to surrender.

Some, when they have despair'd of Victory, have turn'd the sweetness of their soft Courtship, into the harshness and bitterness of *breaching Language*, and have pointed their Panegyrics with the sting of Satyrs. Others charm them with the *Magick of Spells and Philters*; and by an entangling Potion, have depriv'd them of that Liberty that Nature gave them.

These are the subtle Artifices that Suitors make use of to circumvent their Mistresses: And how can those *Innocent Professors of Honesty and Simplicity* avoid so many Snares in Ambuscado for them? And therefore what wonder if an harmless Virgin be entrap'd by *Cupid*, when she perceives her self to have been so long ador'd by so Passionate a young Gallant, who scruples at no Dangers to purchase her Favour?

III. But that she may not miscarry in her *Amours*, nor become a Prey to the most subtle Passion; let her be sure to observe this general Rule, viz. Not

Not too easily believe (more than is meet) that she is Belov'd.

In all Offices therefore of Civility and Dialogues of Love, let her beware of thinking, That any man admires her, because he discourses volubly of the Passion; And if he be *immodest* that talks with her, let a Blush discover her dislike of his Language: If he speaks *Obscurely*, and *Artificially* of Love, then let her pretend not to understand him; and when she hath turn'd his expressions to another sense, by an *Ingenious Sagacity*, let her decline the Subject: But if the thing be so plain, that she cannot dissemble, let her divert it with a Jest, and interpret all things candidly; for by this means she will purchase the Reputation of Wisdom and Discretion, and will not so easily be impos'd upon and deceiv'd. However let young Ladies always Remember, [*That Men make greater Professions of Love than Women.*]

But it further may be demanded, What? Must a young Lady make no returns of Kindness? Will not a Spark glowing in the Breast of her Lover kindle a Flame in her Bosom? Must she eccho back no Sighs, and make no reflexion of *Amorous Groans*? When her Lover advances, must she then retreat? What? not one *Cheering Look*? Not one *amorous glance* of a *Sheep's Eye*? No *Comfort and Refreshment* from *obliging Dimple*? No *Courteous Pressure* of *Treating Toe*? Or *private Invitation* of *Mystick Twitch*?



Now by way of Reply to this, we say, if she smile on any, let him enjoy that *Shine* of her Face, to whom she intends to resign up her Dear Self, and to Honour with the Espousals of her whole Person; so that, if sometimes she recreates him with the *Pleasure of a Glance*, or gratifies him with the Blessing of a dropt Glove, or caress him with other loosely scatter'd expressions of Kindness, we censure not her Civility; but if she be fleeing and gamesome, and too prodigal of her private Treads and Twinckles; of her *secret Queers* and Twitches, and other Love-Tokens, when no Marriage Noose is e'er intended; Her wanton Forwardness creates a suspicion of *Unlawful Desires*, and consequently eclipses the Lustre of her Fame.

But however, let her be so *Prudent* in the displays of her Civilities, and in giving signs of her Favour, as to take away even the least glimpse of *dishonest hopes*.

IV. Wherefore another Caution to be observ'd by these *Objects of Courtship*, is,

*Not to have too great a Conceit of their Hand'somness.*

'Tis an Infirmity to some of the Sex, to ascribe too much unto it; who, because they are attended with throngs of Admirers; and are honour'd with the Ceremonies of bare-heads and Bended Knees, are Ambitious of a *whole Legion of Suitors*; and by this means oftentimes take occasion to hop over, and transgress the *Bounds of Modesty*, and degenerate into Impudence.

Let not a Mistress be so Light and vain, as to draw the Eyes of all men after her. But let her be so sweet in her Conversation, so veruous in her Actions, that every Beholder may be her Votary; and then all filthy Desires, and Smutty Flames will die and vanish. Whosoever is bless'd with the Love of such a Person, let him sit down satisfied with the least HINT of her Favour; and value the happiness of one smile above all the World.

V. But perhaps it may be said, That this Doctrine of Love is somewhat severe; in regard it prescribes such Lessons of Coyness, which so confines the Speech, Looks, and Gesture, of young Ladies, as that it not only takes away all hope from their Lovers, but even drives them to the very Brink of Despair. Men desire not those things that are impossible to be obtain'd: And though some Females puff'd up with the conceit of their Imaginary Beauty, in the first encounters of Love, are Satyrical in their Expressions, yet a little familiar Converse with the sweets of that Passion, will soften their Rigours, and dissolve their Expressions into Kinder Language.

We wou'd not have Mistresses take away all Hope: But only frustrate dishonest Expectations, which a true Gentleman will never cherish. For if Beauty, and Modesty, Candour and Piety, and a numerous cluster of other Perfections, were the Incentives of his Passion, and the only Magnetisms that drew him

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him after her, then it must needs follow, that his Affections are vertuous.

VI. Mens humours differ according to the variety of Female Tempers: Some, when they observe a comely seriousness, either in a Ladies Motion, or Conversation, have such a veneration for her Person, as that they dare not offer up an obsequious Amour.

Others, to avoid the Snares of Tricks, and Fallacies, do affect those Ladies most, who in the very glance of the Eye, in every word and Action, are so transparent, as that their most inward Conceptions are Plain and Legible.

Others fancy those most Excellent, whom they find most difficult, and glory in the surrender of that Fort, which to others hath been impregnable.

These Persons too much confiding in their own Wisdom, and supposing they cannot be deceiv'd, or circumvented, do oftentimes doat on those Virgins, who by their subtle Wit, conceal a thousand Snares under an indifferent Aspect.

Lastly, There are others, so curious, who think none worthy of their Love, unless compos'd of Beauty and Eloquence; Civility and Prudence; and have in them a general Muster, or whole Rendezvous of all Perfections. Tho' Ladies may be too nice in their choice, yet their good Friends the Athenians wou'd by no means have 'em deceiv'd in their Humble Servants; and therefore to guard against all the Misfortunes of Love. We'll conclude this Letter with the following Directi-

●.75. I. Never

I. Never of your selves to Go a wooing, but with Patience expect who will come for you; this Rule must be first observed, and regard taken of him that cometh, then 'tis the time to consider, principally—— Whether he loveth you for your Money, or for your Beauty.—— Inquire whether he have a good method, or way, for the maintaining of a Family. For if he have not that to build upon, the whole Foundation will tumble.—— Search also whether he be of an honest, rather than great Extraction. For *Virtue is the greatest Gentility.*—— Inquire also whether he be a frequenter of Taverns; especially of such as are of an ill repute.

*To be a Lover of such Houses,  
Makes him to think of other Spouses.*—— Hudibras.

Again, See he be not covetous of Honour, for then he hath several other Vices.—— Hate a Gamester like the Plague; for they are Consumers of all; Nay, their very Gain is Loss.—— Abhor a Person of no employ, or one given to Idleness; for they are fit for nothing.—— If you marry, shew all Honour, Respect, and Love to your Husband. Endeavour not to Lord it over him; because Dominion both by Heaven and Nature, is given unto him.— In observing these Rules, you will have the expectation of a happy Match.

Now Ladies, when you find your *Inclinations* strong upon you to a married Life, you may (as we tell you in our *Athenian Oracle*) use the following Form, if you ben't better furnish'd—

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' From a Prophane Libertine, from one Affected-  
 ' ly Pious, from a Profuse Almoner, from an Un-  
 ' charitable Wretch, from a Wavering Religioſus;  
 ' and an Injudicious Zealot— **Deliber me!**  
 ' From one of a Starch Gravity, or of Ridiculous  
 ' Levity; from an Ambitious Statesman, from a  
 ' Reſtleſs Projector, from one that loves any thing  
 ' beſides me, but what is very Juſt and Honourable  
 ' — **Deliber me!** From an Extacy'd Poet,  
 ' from a Modern Wit, from a Baſe Coward and a  
 ' Raſh Fool, from a Pad and a Pauper— **Deliber**  
 ' **me!** From a Venus Darling, from a Bac-  
 ' chus Proſelite, from a Travelling Half, from a  
 ' Domestick Animal; from all Masculine Plagues  
 ' not yet recounted — **Deliber me!** But—

Give me one whose Love has more of Judgment  
 ' than Paſſion, who is Maſter of himſelf, or at leaſt  
 ' an Indefatigable Schollar in ſuch a Study, who  
 ' has an equal Flame, a Parallel Inclination, a  
 ' Temper and Soul ſo like mine, that as two Tallies  
 ' we may appear more Perfect by Union. — Give me  
 ' one of as Genteel an Education as a little expence of  
 ' time will permit, with an indifferent Fortune, ra-  
 ' ther independent of the ſervile Fate of Pallaces, and  
 ' yet one whose Retirement is not ſo much from the  
 ' Publick as into himſelf: One (if poſſible) above  
 ' Flattery and Affronts, and yet as careful in preven-  
 ' ting the Injury as able to repair it: One, the Beauty  
 ' of whose Mind exceeds that of his Face, yet not De-  
 ' formed ſo as to be diſtinguiſhable from others even  
 ' unto a Ridicule.— Give me one that has learnt to  
 ' live much in a little time, one that is no great Fa-  
 ' miliar in Converſe with the World, nor no little one  
 ' with himſelf: One (if Two ſuch Happineſſes may  
 ' be granted at one time to our Sex) who with theſe  
 ' uncommon endowments of Mind may (naturally)  
 ' have

‘ have a Sweet, Mild, Easie Dilposition, or at least  
‘ one who by his Practice and frequent Habit has made  
‘ himself so before he is made mine; but as the Ma-  
‘ ster-perfection and chiefest Draught, let him be  
‘ truly Virtuous and Pious; that is to say, Let me  
‘ be truly Happy in my Choice.

We shall next proceed to say something of  
the Rites attending your Nuptials.

‘ It was a Custom (says a late Author)  
‘ that those Fingers of the Wife shou’d be a-  
‘ dorned with Gold Rings, which were next  
‘ to the little Fingers of the left hand,  
‘ whence ’tis believed they are called *Ring-*  
‘ *Fingers*, that it might be a perpetual Monu-  
‘ ment before their Eyes of great love to  
‘ their Husbands; for from those Fingers (as  
‘ some Authors affirm) some particular  
‘ Nerves extend themselves to the Heart. It  
‘ was a custom that Water and Fire shou’d  
‘ be carried before the Bride, and that she  
‘ shou’d touch them both, that it might be  
‘ evident that the Wife was chiefly for the  
‘ sake of propagation of Issue: For as heat  
‘ and moisture (which excel in those Ele-  
‘ ments) are the causes of Generation; So  
‘ the union of Man and Woman is chiefly  
‘ introduc’d for the sake of propagation of Issue.

‘ Brides are wont to be careful, least they  
‘ shou’d touch their Husbands Threshold with  
‘ their Feet, but they enter, being carried  
‘ over, that they may signifie that they lose  
‘ their solicited Virginity, not voluntarily, but  
‘ in a manner by compulsion.

‘ ’Tis expedient (if our Estates will permit)  
‘ that our Marriages be splendid, neither  
‘ shou’d we deprive them of this part of  
‘ praise.

‘ Tis

'Tis most certain, that Neighbours and Kindred were invited to Marriages, both in the former, and our Age; that all, to whom either the honour or pleasure of the Nuptials shou'd extend, might rejoice with them. Solon (one of the seven wise men) instituted, that when a Wife is joined to her Husband, *she shoud eat a Quince*, that he might in a manner signifie, that the sweet voice and pleasant Speech of the Wife shou'd be approved by the Husband. A Bridegroom when he enters the Bridal-Bed, to compleat the Marriage Rites, the Brides Face is hidden under a Veil, and the Bridegroom embraces her in the dark, *Venus* being the Bride Maid; and having laid himself in his Brides Lap, expects a pleasant sleep; which we conjecture to be appointed, lest her *Virgin-like Molesty* shou'd more obstinately resist his lawful Embraces than is meet.—And now 'twill be proper in the next place to give some *Rules to the Bride and Bridegroom with respect to due Benevolence, and the seasonable use of the Marriage Bed.*

And here that the young and unexperienc'd Couple might not mistake or transgress in this *nice point*, we'll recommend 'em to the Directions of *the Learned Italian*, who tells 'em that because the union of Man and Wife was chiefly ordain'd and ought to be esteem'd for the sake of Children, they must use conjugal embraces chiefly with the hope of propagating Issue; we sufficiently understand and perceive what manner of nature there is in most Beasts, which for

this

‘ this reason hath appointed them certain  
‘ Laws of Congress, that the mortal kinds  
‘ of living Creatures might in a manner be  
‘ rend’red immortal by a perpetual successi-  
‘ on ; - wherein they may be Examples to us  
‘ to whom a more free and noble desire is  
‘ given) that we shou’d not mutually em-  
‘ brace for the sake of Pleasure ; even Beasts,  
‘ never when great with Young, but always  
‘ for the sake of Generation, they exhibite  
‘ their venereal Appetites ; but if Women  
‘ shall pass these Limits, even at least let  
‘ them govern themselves so, that they may  
‘ be accounted modest. And they shou’d so e-  
‘ vidence their Nuptial Honour and Modesty,  
‘ that in their Congress decency may accompa-  
‘ ny their embraces, lest by too much ardor  
‘ and immodesty, they be both defective in  
‘ their Honour, and also less acceptable to  
‘ their Husbands. A Wife ought at no time  
‘ to be deficient in her duty, and altho’ her  
‘ Body cannot be beheld, yet she shou’d  
‘ preserve a Modesty in all places, that she  
‘ may deservedly seem Chaste to her Hus-  
‘ band, even in the dark : Wherefore  
‘ very excellently *Commodus Caesar*, when his  
‘ Wife endeavoured to perswade him to use  
‘ unusual and disallowed Pleasures with her,  
‘ answered, *How much it is fit to obey oth:r*  
‘ *Women in these things, let them look to it ;*  
‘ *a Wife certainly is a Name of Honour, not of*  
‘ *Pleasure.* Wherefore *Cato* the Censor e-  
‘ jected *Manilius* out of the Senate, because he  
‘ kissed his Wife in the presence of his Daughter.  
‘ *Marriage is honourable in all, and the Bed*  
‘ *undefiled.* Heb. 13. 4. and the great care both  
‘ of



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of Husband and Wife shou'd be to be chaste in marriage, to abhor all wanton Speeches and unfit Invenives of Lust, and to be sober, reasonable, and regular in the use of the Marriage-Bed.

Ladies, You shou'd beware, lest you make that Ordinance which is the Remedy of impure Affections, to be the Nurse and Exciter of them—— you must not think that your Relation doth Legitimate every folly which your Husband can perpetrate, or that inordinate or immoderate Pleasures can ever agree with the Bed undefil'd, *A Man may be a Wicked Drunkard with his own Drink, and a wretched Beast in his own Marriage Bed.* We might here bring in Divines of late, Fathers of Old, yea Philosophers themselves agreeing in their Censures of these Extravagances, and telling us that the Pleasures of Marriage shou'd be Serious, Circumspect, and mixt with Severity, and that an intemperate Person in Wedlock differs little from an Adulterer.

There are Two very necessary Queries yet behind which the young Couple may be too modest to propose.

(1.) Which are the fittest Seasons of Enjoyment, and how frequently do they make Returns?

(2.) How far may our Imagination and Desires be unbridl'd upon such Occasions?

As to the former of these, there's no Universal Rule can possibly be prescrib'd; for some Constitutions may run a greater Length than others. Riverius tells you the Night for Health and the Morn for Pleasure: But Nature her self must appoint the Seasons, where such satisfactions, if thry ben't abus'd, are made Lawful by Marriage. Age and Dyet make

*Nature ran either High or Low.* But this we propose, that for the sake of Health, and upon a certain Knowledge of the Vigor or Constitution, there be *certain Seasons fix'd* for these allowable Freedoms, for unless Nature has sufficient time to ripen your Vigor and Inclination, you must expect the Off spring to be Weak, and Spiritless, and short liv'd.

As for the latter Difficulty, there's without doubt a *very lively Degree of Inclination and Desire allow'd*, which must give the very Life and Spirit to the Embrio, as indeed a *cold Inclination and Disaffection* will give certain Death. The Sacred Writings seem to hint as much as this comes to, *Be thou Ravished with her Love.* However, after all, the excess of Inclination and *the Agony of Desire* may make a Man commit Adultery with his own Wife; and as to the necessary Restraints to be fix'd here take the following advice.

*First*, Consider the Temper and Constitution of your Bodies, and in what instances you are most inclined to do your Natural Actions in an Unlawful manner, and resolve upon such means as may prevent that.

*Again*, Consider what Instances of these Natural Actions, tho' Lawful, yet tempt you to do them, rather for the pleasant sensation, than in Obedience to the Command of God.

The *Path of Vertue*, if narrow any where, it is in this Respect.

The right ordering of the Intention makes the Act acceptable, which otherwise wou'd be sinful; if we Eat because God Commands us to preserve our Lives by all Lawful means, and that we may keep our Bodies fit to do the work of God, we Eat to please God, and the Act is

acceptable; but if we do the same thing with intent only to please our Palats, we serve our selves and sin.

By the sensation in all Natural Acts, the Soul is to distinguish concerning the health of the Body, and of the fitness of the means then used to preserve it, and where the Body is in Health and fit means used to preserve that health, the use of them will be pleasant, and cause very delectable sensations, and the Mortifying these Sensations must one way or other prejudice the Health and consequently cannot be the intent of the Holy Ghost.

Yet a *Christian*, when Two things equally Healthful are present, will chose the less pleasant of the Two, to testify the *pureness of his Intention*; for as we take it, the intention of pleasing our selves in our Natural Acts, is the proper Object of Mortification.

This *due Benevolence* is a matter of very nice speculation, and the Rule might indeed be strain'd a great deal too high for the Practice; but the World may expect full satisfaction in all these, and many other Difficulties, in our *Secret Oracle* which is preparing for the Press,

Perhaps, Ladies, you'll frown upon these Directions, and think 'em more proper for the men; but we are of another opinion, for as *Modersty* is the distinguishing Character of the Fair Sex, none are so fit to teach it as Women, both in a Single and Married State.

Thus, Ladies, we have directed you the best we can, as to your *Carriage to the Batchelors* during the time of Courtship, &c. And (that you might want nothing wherein we could serve you) have added — *The Virgins Prayer for a Husband* —

If you Accept our Endeavours herein we'll send you **A Map of the Kingdom of Love** (with Directions how you shou'd Travel to it) In the mean time believe us to be

*Your most Obsequious Humble Servants,*  
*The Athenians.*

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LETTER XXXVIII.

*The Maids Petition to the Athenian Society, to provide 'em with Husbands.*

*Gentlemen,*

**W**E confess you have Treated our Sex with all the Civility and the Softness we desire ; and, if to ask New Favours, would make any suitable return, we shall soon come pretty even with you.

You have given us all the Directions we can want how to manage our selves when the fond Lovers are pursuing, (and Embracing) us ; but the Mystery of it lies in luring 'em to the Chase. To be very free, you know, Sirs, behind the Curtain, we are some of us pretty much up in Years, and find, to our Sorrow, that our Charms are less fatal then they were ; and certainly if any thing under Heaven may deserve the Names of Charity and of Merit, 'twou'd be your generous Assistance to a number of *Over-grown and Disparing Maids.*

These Wars, *Gentlemen,* we are sadly affraid, have made great Odds in the Tale of Noses between the Two Sexes, and alas shou'd we languish out our Lives thus unregarded and overlook'd

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look'd, where wou'd the satisfaction of it be? *The Work of Generation wou'd be left undone*, and we shou'd dye like Cyphers, without the Addition of substantial Characters to make us significant.

We have 'tis, true began to practice all the little Arts that Women can invent, we have made many new Editions of our Faces, which you that are acquainted with Books, must know to be very expensive *where there is no Sale*; we have now and then made some Artless Lovers begin to languish and Dye a little for *Paint and Patches*, but Alas! The Passion has lasted no longer than the Cause.

And now Sirs, under this last Extremity we apply t'ye to provide us with ——— Nay, but we shou'd blush to tell you; However, you Understand us, that's enough.

*We are your Expecting Petitioners,*

*The Virgins of England.*

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## LETTER XXXIX.

*The Athenians Answer to the Despairing Maids——The Copy of an Act to provide 'em with Husbands.—— With the Names and Characters of some Batchelors, that wou'd make Excellent Husbands.*

**R**Eally Ladies there's none of our Society undispos'd, so that there's nothing to expect from that Quarter, and we are afraid you must

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must e'en languish on to the end of the Chapter, unless some Provision cou'd be settled by *Act of Parliament*, and who knows (Ladies) what time may produce, for it may justly astonish us to consider how *Illustrious and Careful* so great and wise a State as that of *Athens* was, to promote the *Marriage* of the poorest *Virgin* among them; that of *Aristogiton's* Daughter may serve for an instance, who being a poor Girl, in a mean *Island*, and living under great *Poverty*, was by the order of the *Council* brought into *Athens*, and there Married at the *Publick* Expence

*Martin Hemskirk* on his *Death-bed* bequeathed all his *Wealth* to be distributed into equal *Dowries*, or *Portions*, wherewith to Marry a certain number of *Maids* of *Hemskirk* his *Birth-place*; yearly on this condition, that the *New-Married* Couple with all the *Wedding-Guests* shou'd *Dance* on his *Grave*.——

*In pity to your Sex this Man was sent,  
That you might Love, and yet be Innocent:  
For sure no Crime with you we can commit;  
Or if we shou'd —— your Forms excuses it.  
For, who, that gathers fairest Flowers, believes  
A Snake lies hid beneath the Fragrant Leaves?*

However, we wou'd, if we cou'd, provide you with *Husbands*, for we think 'tis hard, that only those that have *Money* are sought in *Marriage*.

Another great *Promoter* of *Weddings* was *Lycurgus*, who *Establisht* a Law which in some cases *Forbid* giving of *Dowries* with *Maidens* in *Marriage* (or if they were bestowed that they should ne'er be return'd) to the end that every *Maid* shou'd labour to endow her self with *Vertue*, for  
Love

242 *A Pacquet from Athens.*

Love whereof, and not for Riches; they shou'd be demanded in Marriage, The same Reason mov'd *Tremistocles*, when Two Men required his Daughter in Marriage; to prefer the Honest man before the Wealthy, saying, *That he had rather have a Man to his Son in Law with ut Goods, than Goods without a Man.* But this is an Age wherein if Women are Crooked, Ill-Natur'd, or meer Succubus's, they are meer Angels till the Fortunes paid, and then such Devils again, that the next News we hear is, that his Grace, or Sir Charles &c. has his Misses to attend him, (*Thanks to his Ladies Fortune.*) wherever he goes.

We do not find the *Patriarchs* chaffering for Portions: *Isaac* that was so great an Heir (as that his Father out of his own House did raise *Three Hundred and Eighteen Men born in his Service*) was at the charge of sending for a Wife without a Portion; and *Jacob* with Fourteen Years Service purchased his: As the World increased in Money, so it did in this Sin, and both united to hinder the Ordinance of God, turning the Command of Increasing and Multiplying Men, into *increase and multiply Money*; of which we may say, as it was in another case, tho' much to the same purpose, *in the Beginning it was not so.*

There are some now Living in these Kingdoms, that remember when Money was the least part considered in Marriage, when that Sum would have been thought a Fortune for a Lord, that is now despised by a Merchant; yet then there were few dyed without Posterity, and as few dyed for want, or that which is worse, lived like Beasts of Prey, on the Labours of others.

## A Pacquet from Athens. (\*1)

*Lycurgus*, among his Laws to the *Spartans*, enjoined this for one, That they who lived *Unmar-ried* and *Childless*, should be *Debarr'd* from all *Sports*, and *forced* to go *Naked* in the *Winter* about the *Market-place*; and in the *Spartan* Laws there were the same *Punishments* for *bad* *Husbands*, as for them that were *none*, both being thought equally *mischlevous* to the *Common Wealth*, and neither to be *suffered*.

*Solon* made a Law, That there should be no *Jointers*, nor *Dowers*, and that *Wives* should bring their *Husbands* but *Three Gowns*, with some other *Trifles* of *small Value*; forbidding *Portions*, which he looked upon as *Buying of Husbands*; and so making *Merchandize* of *marriage*, as of other *Trades*, contrary to the *Law of Nature*, and first design of the *Institution*, which was for the *Increase of Children*: Hence was he wont to say, That *Men and Women* should *Marry* for *Issue*, *Pleasure* and *Love*, but in no case for *Money*.

The *Romans* were so careful in this matter, that they made *Laws* vouchsafing divers *Immunities* and *Privileges* to such as had many *Children*, as we may see by that particular Law, *Fulia*, or *Papia*, which obliged all *Men* to take *Wives*, and none to be *excepted*.

And not only they, but a worse People, the *Perfians*, had in former times a Custom to *Honour* Men once a Year with some *Grainity* from their *King*, who had a *Child* that Year by his *Wife*, respecting him as a *Man* that had gained an esteem in the *Service* of his *Country*.

By the *Laws* of *Lycurgus*, Men that would not *marry*, were to be *Deem'd* *In-nous*, and to have no *Respect* paid to them; Consonant to which is that passage related by *Plutarch* of *Discilidas*,



## (2) *A Pacquet from Athens.*

who coming into Prison, where there was a Young Man, who gave him no Respect, nor even stirring from his Place; and being asked why he shew'd him no Reverence, seeing that he was a Man of Honour? Made the following Reply, Because he was not the Father of a Son, who might do hereafter as much for him.

We'll come nearer Home, and find at this Day in some parts of Germany, a Custom (formerly more Universal) Once a Year, at a General meeting in the City, or Town, to present Gifs, and to give Publick Applause with loud Acclamations to such as were married, and had Children that Year; thus Echoing out their Praises,— These are they that Replenish the World.

As to Widow-hood, 'twas Forbidden by the Romans, to have any allowance in the Common Wealth, in case they were not superannuated.

The Nestians in the East, have so vast a Veneration of Marriage, that as soon as the married Couple has a Male-Child, the Father loses his Name, and is called by that of his Eldest Son; as supposing the Fathers name Isaac, and the Son to be called Joseph, he is no more named Isaac, but Abis Joseph.

We have heard of a Custom amongst those worst of Men, the Ivish, which may teach us Charity, and that is, Before their Daughters are Thirteen Years of Age, they go about among all their Friends and Acquaintance, taking the young Girl with them, to shew that she is capable of marriage. This is accounted sufficient intimation to their Friends to understand their Design, and therefore they need do no more, but are immediately Answer'd with what they can spare, which is commonly in Cattel, for they have little money.

This

## *A Pacquet from Athens. (\*3)*

This we have heard is a frequent practice amongst them at this Day, and so General, that a poor Man, who may not be Master of six Cows himself, will commonly get Twenty for his Daughters, and make no Provision for his Sons; by which means the Daughters seldom stay till Fifteen, and the Young Men marry the earlier to get themselves a Stock of Cattel, which they are sure of with a Wife.

We find in several parts of the VVorld, as in Thrace and Assyria, that they were so possessed with an Opinion of the advantage of marriage, as occasion'd their making Laws for its Propagation.——

And here (that no *Walds* might be left Unmarried, either for want of Beauty, Money, or Vertue) we shall Add,

### *A Brief Copy of an ACT to Prohibit Maids with Husbands, which is as follows, viz.*

**T**hat a Statute might be made, Oblig-  
ing all Men, from One and Twen-  
ty Years of Age; to Marry; or in Default;  
to pay One Eighth part Annually of their  
Yearly Income, if they be Men of real E-  
states; or One Eighth Part of the interest  
of their Personal Estates, if it amount to  
One Hundred Pound per Annum of Real;  
or to Four Hundred Personal, as it shall  
be valued by Men appointed for that Affair.  
And the Act to be that none of the Male  
Sex above Thirty shou'd be Unmarried  
( K 2 ) under,

(\*4) A Pacquet from Athens.

under the Penalty of 2000 l. and all the forementioned Penalties, and the same to be paid by all single Women, who have their Fortunes in their Hands, after that they arrive to the Age of Eighteen; and the same to be paid by all Widowers and Widows; who have no Children, the Widowers not to pay after Sixty Years of Age, nor the Widows after Fifty, and all these Payments to continue as long as they are Unmarried.—— And because that Young Men are often kept from Marriage through Defaults of their Fathers, that the same Muilt shall be laid on the Fathers Estate, as if it were the Sons.— This Money so rais'd, to be dispos'd in every City and Country as they shall see fit, for Portions to Young Maids, who are under Forty Years of Age, and Care taken that it be expended every Year, so as no Bank to be kept; and that no Portion be ever given to any, who have been Debauched: With such other Rules as may be prescribed.

This method wou'd provide Men enough in Twenty Years time; but then the mischief of it wou'd be, that by that time you'd be at least Six Feet under Ground: Yet it must be acknowledged that  
there

## *A Pacquet from Athens.* (5)

these Kingdoms in their most Happy Daies never saw a Law, which made that immediate Provision for the meanest Soul in it, as this will do; for 'twill set the Captive free; whereas many are now born, who have reason to continue the Lamentation they found out at their first Entrance into the the World: Our *Greatest Charity* for the Poor, is at most but to keep them so; but this will be *Cloathing* them with *Wedding Garments*, and every Corner of the Land will rejoice with *Nuptial Songs*; and undoubtedly if it be a *Vertuous Act* to relieve the Poor, this must be greater to provide for them for the present, and to prevent it in their Posterity.

—— We're sensible that some may be apt to raise *Objections* against this *Proposal*; which to save the Trouble, both of naming and answering them, we think, this Reply may serve for all, That there can be no particular Injury done in this matter, which can stand in the least Competition with the Consideration of such a *Publick Good*, as both Reforming and Peopling of a Kingdom will necessarily amount to.

Thus (Ladies) we have sent you *A short Copy of an ACT* to provide ye all with *Husbards*; but 'tis above our Sphere to move any further in it: But if the Hints we have sent ye, is what you approve of, we advise you to carry 'em to some *able Lawyer*, and desire him to enlarge upon 'em, in such manner as may be fit for you to present to both *Houses of Parliament*.

And in the mean time we have here sent ye the *Names*, and some *short Draughts of the Characters* of some *Bachelors*, that (could you periwade 'em to Marry) we think wou'd make you *Excellent Husbands*; and we shall first *Recomm*—

(76) *A Pacquet from Athens.*

Mr. *John Wade* in the County of *Meath* —  
He is short set, rather Low than Tall, but  
of such a size that cannot be termed either —  
His *Carb* and *Gesture* is *Fine* and *Natural* —  
His *Hair* is of that lovely *Brown* which most  
sets off, and best agrees with the *Fairest*  
*Complexion* — His *Forehead* is *High*,  
*Round* and *Majestick*, and his *Eyes* *Quick* and  
*Piercing*. —

*There needs no Jewel to Enrich his Ear,*  
*For they are, Fairer then the Gem they bear:*  
*His Cheeks are neither White nor Red, but such*  
*As less of either were too little, more too much.*

In a Word, *Wade* is a most Accomplish'd *Bat-*  
*chelor* and (which doubtless will recommend  
him to *Wives* enough) is possessor of a good *E-*  
*state*.

Ladies, If you don't like Mr. *Wade* (for tho'  
he is *Rich*, he is pretty *Old*) we would next *Re-*  
*commend* Mr. *Carleton* of *Hull* —

*His Mouth is little and those Pearls within*  
*Sometimes appear, altho' but seldom seen.*

His *Mouth* is exactly proportion'd, and  
he has full *Lips* (which is exceeding *Graceful*)  
of such a *Red* that *CORAL* compar'd with it  
looks *pale*.

*Taste* *Cura* *Lips*, like *Twins* of *Cupids* *Mother*  
*Silk* *Kiss*, because in *Love* with one another.

## *A Pacquet from Athens. (77)*

These parting, discover *Two Quicksets of Polish d Ivory*, set in exact order, enclosing a *Tongue* composed of so much *Harmony*, that it's own sound is only able to declare its perfection.

Ladies, Another *Bachelor* we wou'd *Recom-*  
*mend* to your *Choice* is *Mr. Norton of Fleetstreet*.  
His *Chin* is short and *Dimpled* — His *Fea-*  
*tures* flourish in an *Oval Form* — His  
*Eyes* sparkle like any thing.

*As for his Feet, his Legs, his Back, his Thighs,*  
*And all those parts conceal'd from Mortal-Eyes,*  
*The Painters Pencil cannot mak' a Draught*  
*Of things unseen, nor dares he Paint a Thought:*  
*'Tis neither Art, nor Nature can amend them*  
*We shou'd but Wrong them, if we shou'd Commend them.*

Ladies, We need not bid you be kind to young  
*Mr. Benjamin Harris*, for he is very *Handsom*,  
and always *Neatly Attir'd* —

*He hath a Hand whose Delicacy's such*  
*Like Virgin-Wax it melts with every Touch;*  
*His Pyramid Nails are ripe for their Defence,*  
*With Gems as spotless as their Innocence;*  
*And all do Wonder at those Parts are hidden*  
*Which sure are Best, because they are Forbidden.*

The *Inhabitant* of this well built *Fabrick* is  
a *Soul* that far excels it (*like a fair Intelligence*  
*in a Glorious Planet*) it informs and directs each  
*Organ* to the exact performance of their proper  
*Functions*, (and which *Crowns* the rest) *Ben.*  
*Harris* is endu'd with an *Even Temper*, *Nice Spe-*  
*culation*, and is a great *Friend* to the *Muses*.

(8) *A Pacquet from Athens.*

Or Ladies, if you don't like Mr. *Harris*, we have much to say in behalf of Mr. *Keys* of *Katharin-Hall* in *Cambridge*: He has a Wit so pregnant that few Men can boast an Equal—— An Apprehension so ready, that the Speakers meaning is understood before he can proceed to a Period He — is blest'd with a Retentive Memory and Happy Fancy, and is a first-rate Poet. Yet tho' he is Master of these Admirable Qualities, he is not in the least puff'd up with them.——

*H. Goes, Looks, Speaks, and does all things beside,  
As far from Affectation as from Pride*——

None of his Actions carry any Symptom of *Vanity*; but are so Nobly Free in his whole Conversation that he is Admir'd of all.——

There is also Mr. *Thorncomb*, *Tobacconist*, wou'd make a most *Bare Husband*——

*What shall we say? Nor this, nor that is best,  
But all is better than can be express;  
And all Perfection is so given to all  
His Parts, that none is best, but each is all.*

But of all his Matchless Qualities, we admire at none so much as his great Skill in *Musick*—— His Voice is order'd with so much Art, that it excells all that we ever heard, and Charms us beyond what we are able to utter;——

*His Speech is Soft and Gentle, and his Breath  
Persumes the Air, and makes a Heaven on Earth.*

When

## *A Pacquet from Athens.* (\*9)

When *Thorncomb* lays his hand to the Lute, or charms with his melodious Tongue, the Musick he makes is superlatively rare, and beyond comparifon—— There are three Virgins in love with him at this time; but two are *Red hair'd*, and he loves nothing but a brown Woman——

Had we room we wou'd proceed to a larger *Catalogue of Batchelors*, &c. However as soon as these we have nam'd are marry'd, we purpose to make further discoveries of this kind, and recommend others: For, Ladies, That you may be all provided with *Good Husbands*, shall be the daily Desires of

*Your Friends*

*The Athenians.*

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## LETTER XL.

*The Batchelors Petition for a Catalogue of young Ladies, that are Free and Undispos'd.*

*Gentlemen,*

**W**E can't but acknowledge our selves very much oblig'd t'ye, you seem to be made on purpose for the service of mankind, and don't only dive into the depths of *Learning and Speculation*, but can at pleasure unbend your thoughts, and let 'em run upon  
( K 5 ) the



## (\*10) A Paquet from Athens.

the easier Subjects of Love and Wedlock. On these Topics we confess you have perform'd like your selves. As for what you've advanc'd upon the Shoulders of Plato, we like it well enough in the Idea; but as for the Practice of it, our Talent don't lie that way. We are for more sensible satisfactions, that lie within the compass of our present composition, and with reference to these you've made our way as open as we wou'd wish; you've drawn up the very Form of Courtship, so that let our Understandings run as low as they can, if our memories do but stick by us, we can't possibly miss; and really tho' we han't spent four Years at the University, and don't know how to make Addresses in Form, yet for all that, we may have as strong Inclinations, you know, and as great necessity for marriage, as other men, in regard the Degree of a Bachelor is almost as costly in a civil Respect, as it is at either Oxford or Cambridge.

However Gentlemen, (and we suppose you are sensible of it,) there's as much cheating and tricking in Marriage as at Luck in a Bag; and therefore you'd do well to make a wise Provision, to Unmarry those that have had the unhappiness to make a wrong choice: Notwithstanding, Sirs, 'tis the best way to be sure, for there's but small Transport in running one's Neck in a Halter, purely upon the hopes that if the Noose shou'd slide, some body may come by and cut it.

We therefore make it our humble Request that you'd finish your Design, and recommend such a Catalogue of young Ladies, as your Society

## *A Pacquet from Athens. (\*II)*

Society approve, and leave us to the rest; we'll be sure to file the Game home, were we but once directed in the choice. The correspondence you have had with *Ingenious Ladies* has put it in your Power to oblige us, in this Particular. Let us have their *Names*; and *some short Draughts of their Characters*, and so much as you know of their *Circumstances* mayn't be amiss. We are

*Gentlemen, your very*

*much Oblig'd, &c.*

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## LETTER XLI.

*The Athenians recommend to the choice of Batchelors a number of young Ladies that are Uningag'd, with a distinct view of their several Characters.*

*S I R S,*

**W**E have read your *Petition* in a full session of our Society, and in regard 'twas a nice Point, and without President, we resolv'd to put it to the Vote whether we shou'd answer your Request; and Gentlemen, for your satisfaction, 'twas carry'd in the *Affirmative*; but upon these conditions, that you'd make no ill use of our freedom in this matter; that you treat the *Ladies* with all the respect due to their *Merits*,