

The Case is Alter'd :
O R,
DUNTON's Re-marriage
To the same W I F E.

Being the **FIRST INSTANCE** of
that Nature that has been in *England*.

To which is Added,

The *Tender Letters* that pass'd between
this *New Bride* and *Bridegroom* ; The
History of their *Courtship*, &c.

A S A L S O

The **ARTICLES** Agreed on
F O R

The Ruling a **W I F E**, &c.

W I T H

A Poem on the *Re-marriage*.

Sent (in Letters) to those **TWO LADIES** who Pub-
lish'd **DIALOGUES** Concerning the Management
of *Husbands*.

Dedicated to *Madam Jane Nicholas* of *St. Albans*.

When our *Mis-understanding's* once remov'd, the *Bells* of
St. Albans shall ring as loud for our *Re-marriage*, as
ever they did for our *First Wedding*; neither shall the
Poor of that *Town* be forgot, that so *Heaven* may con-
tinue us a *Happy Couple*.

—Dunton's *Art of Living Incognito*, p. 206.

L O N D O N, Printed; and Sold by *A. Baldwin* in
Warwick-lane, 1701. Price *Six Pence*.

TO HIS
Honoured Mother-in-Law,
Madam JANE NICHOLAS,
Of ST. ALBANS.

MADAM,

THE Design of this Essay is to make good Acquaintance; that is, Humbly to shew my DUTY to your Self, my LOVE to your Daughter, (For what can be a higher Flight of Affection, than to propose *A Re-marriage to the same Wife?*) and to Please my SELF: And therefore, if the Case is but alter'd so far, as that it meets with your Smiles, let the rest of the World go whistle! For as to that sort of Creature call'd a Critick, I perfectly despise him; For (as the *Post-Angel* (a) observes) "with your right Cri-

(a) The Post Angel is the Name of a Journal that is Publish'd every Month, and is A Universal Entertainment for the Ingenious.

The Dedication.

“ ticks, Railing and Reading are all one with
“ them ; and so much is their Envy their pre-
“ vailing Passion, that they generally appear
“ most severe where they like best, as Lovers
“ do in the midst of Delight ; they grow in-
“ rag’d even by being pleas’d ; and the more
“ they are tickl’d, bite the deeper. But, Ma-
dam, I expect kinder Treatment from you
and your Daughter ; from you, as you
gave me an Invitation to court your Daugh-
ter ; and from her, as she has often said,
“ She had been miserable, had she married any
“ Man but DUNTON. But tho’ I slight
the Censure of others, yet (Madam) I
think it my DUTY to beg your Patron-
age to this Essay : For, *The Case being Al-*
ter’d, to whom shou’d I dedicate my **Re-**
marriage, but to your self, who not on-
ly gave Consent that I shou’d marry your
Daughter, but Honour’d us with your
Company to that *Sacred Place,* where the
Reverend Mr. Rochford join’d our Hands, I
won’t say our Hearts ; for if *our Marriage*
was made in Heaven, (as doubtless ’twas)
they were join’d long before we met in
St. Peter’s Church, to be made Man and
Wife. So that this **Dedication** is pro-
perly yours : Neither can our *Re-marriage*
(which will be the **True-Love’s-Knot**
to tie us together for ever) be Happy with-
out your **BLESSING** ; which I hope (Ma-
dam) you’ll not deny me, as I’m the *First*
Instance

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*Instance of a Re-marriage that has been in England; and I believe I shall be the last: For tho' some of late have got the **Fitch of Bacon**, by swearing they never Repented their Marriage, yet 'tis a great Question if these **Happy Men** had the Liberty of choosing of **New Wives**, Whether (like me) they'd choose the same they had marry'd before; but would rather make Trial of others? For **Honey-Moon** does not last ever: And most that Marry in hast, Repent till their Hearts ache. There is daily so many unhappy Matches, that cou'd all those Men and Women, that are unhappily Noos'd be **Un-marry'd** at their Pleasure, how wou'd the Churches be crowded, and the Clergy rewarded for Dispatch! But (Madam) the Case is so alter'd with me, that I'd be *Re-marry'd* (not *Un-marry'd*) and that to the same Wife.*

If any Object, *They can't see how the Case is Alter'd; for tho' I court Valeria for a NEW BRIDE, yet by this, how can the Case be alter'd, when your Father and Wife will part with nothing but Fine Words, (and Fine Words never yet paid a Stationer's Bill, or cancell'd a Bond of 200 l.)*

To this I answer, I'd persuade my self that the Case is alter'd; or if it be't alter'd, I'm sure 'tis time 'twere alter'd; for we have all Three a Foot in the grave: And, if we regard our Duty, the Case will alter
still

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Still more and more, 'till the Re-marriage:
And (Madam) there's nothing wanting
to perfect this **Conjugal Amour**, but
your removing (which you can with a
Word speaking) that which keeps us asun-
der; and tho' (I perceive) *I have hitherto*
taken the wrong way to oblige you, yet I hope
this Loving Proposal of *Marrying your*
Daughter a Second time, will so **Alter the**
Case, that you'll be as kind to your **New**
Son-in-law, as I wou'd to your Daugh-
ter, were we Re-marry'd. However, that
you may have no Reason to **forbid the**
Banns, if you'll choofe one Divine (I'm
willing it shou'd be the **Archdeacon** him-
self) I'll choofe another; and if, upon *read-*
ing my Case to 'em, they don't say 'tis your
Duty to **Alter** it, I'll own it **my Duty**
to Cheat my Friends; which is so
much my Aversion, that I cou'd meet even
Death it self in any Shape but that of a
CREDITOR, (especially if he's such a
B L A C K as wou'd *scram up Justice to the*
Pitch of an Injury.) But why do I talk of
a **Treaty**, when I have so often begg'd
for a **RECONCILIATION**, to no Purpose? How-
ever, that the World may know how zeal-
ous both my self and my Friends have been
for my *Re-marriage*, I'll presume so far on
my Reverend Neighbour, as to print part
of the Letter he sent you on this Subject;
and I'll print it in his very Words, which
are,

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are, viz.— “Madam Nicholas,— *Where*
“ I had read Mr. Dunton’s Case, I was a-
“ maz’d he had not let me know it before;
“ for ’till then, I was altogether ignorant of
“ what gave me so great Satisfaction, that I
“ soon let fall any Displacency I had against
“ him, and cou’d very well, without his De-
“ sire, become a Mediatour in his Behalf: But
“ seeing things are come to this height as to be
“ made Publick, What is there no Balm in
“ England to heal this Hurt? Yes, I hope
“ there is: For whosoever contributed to the
“ Hurt, Mr. Dunton, in his Letter to me,
“ (annex’d to his Printed Case) hath done it
“ to my hand, in order to a Cure; to which I
“ referr you: For in a few Lines he hath com-
“ prehended all that need to be said for a total
“ and lasting Reconciliation: So that I can
“ add nothing to it, but, that God wou’d incline
“ all your Hearts to the Council there given;
“ for then your Sorrows will be ended, and your
“ Joys reviv’d; which will be to you all a new
“ Encrease of your mutual Affections: For
“ Mr. Dunton hath been wanting a Time
“ that you might receive him for ever to
“ your former Endearments. What God
“ hath joined, no Wise Man dares put asun-
“ der. Then I hope you’ll do more than I say,
“ it being so Just and Reasonable, for
“ your own Peace, God’s Glory, and good Ex-
“ ample to others: So that I perswade myself
“ you’ll

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*“ you'll answer his Desires, altho' I was no In-
“ tereſſor therein; and that you may, is the
“ unſeigned Deſire of*

Decemb. 21.

Your Old Neighbour,

1699.

N. Blackstone.

Madam, *I know this Letter was ſent to you;*
and that 'twas follow'd by others to the
ſame Purpoſe, but they never mov'd you
to the leaſt Compaſſion; but I hope **The**
Caſe is ſitce'n by this: For without ſuch
a **Treaty** be ſet on foot as I here propoſe,
there can never be any **Way to Sanip-**
ſil; (for the *Little Thief* wou'd cheat my
Creditors) or any Hopes of a **Re-mar-**
riage; for, as Mrs. G— told you, *where*
there is a Breach, it is the way of the World
to make it wider : But certainly it is a very
ill Office for any one to meddle between
Man, and Wife, and Mother, unleſs they
cou'd make up the Breach; neither will
any but **Whores and Rogues** ſay any
thing that ſhall leſſen a Man's Love to his
Wife, or a Wife's Love to her Husband :
For the Matrimony tells ye, *Thoſe whom*
God hath join'd together, let no Man put aſun-
der : And therefore, as I propoſe this Ex-
pedient for a *Re-marriage*, if my Wife (as
you expreſs it) is **murder'd**, for want of
my Company, like Father *Sparges*, *ſhe dies*
to ſave Charges, and is plainly guilty of
Self-murder. Madam (Madam) I ask
YOUR

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your Pardon, if I plainly tell you, you are **accessory** to it: For when Differences do arise, 'tween a Man and his Wife, 'tis the **Duty of a Father** to Reconcile 'em; for when Husband and Wife quarrel, the **Devil sits laughing in the Chimney-corner**; but when they agree, it frights him out of his **Wits** (I can an Expression I lately heard from the Pulpit.) And this Reconciling of Man and Wife was esteem'd such a Duty amongst the **Romans**, that if any Difference happen'd between the **Husband and the Wife**, the Parents of both Parties met in a Temple consecrated to the Goddess **Virginea**, and there took notice of their Grievs, and also reconcil'd them. But, Madam, I ask your Pardon for so much as **doubting** your Consent to this **Re-marriage**; for considering so small a Summ as 300*l.* would **re-marry** your **Daughter to the same Husband**, I am apt to think 'twas the **wrong Advice** of **my Case** that has made you defer our **Wedding**; for we see, that just Men are often mistaken, and **Good-natur'd People** are apt to believe **Lyes**: For the nature of **True Flame** is commonly such, that as the **Flame** ever has its **Smoke**, and the **Body** its **Shadow**; so the **Brightness of Virtue** never shines, but hath **Disdain or Slander** waiting upon it, which, (with **Prejudice** and **Mis-information**) has murder'd the Reputation of many innocent Persons; and for that Reason, I never

a

judge

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*judge any Man unheard ; and if I may Have but the same Treatment, I don't fear but you'll as freely agree to our Re-marriage, as you did to our First : Or, if you don't, I shan't be surpriz'd at it; for you and your Daughter are both sickly, and dying Men grasp at all they see, while they can see any thing; but when their Senses fail, (and your Sand runs faster than my Ink) then Farewel Riches, Sampsil, Bags, and All, &c. Madam, This is calling, **A Spade! a Spade!** (For I cou'd never Flatter nor Lye for Advantage) And the several Letters I have sent to my Two Friends, (Mr. *Hiland*, and Mr. *Roice* of *St. Albans*) I suppose have convinc'd you of this; and how zealous I am to court your Daughter for a *New Wife*. Or if we must never meet (Oh killing Words!) in a *Re-marriage*; I hope we shall meet in Heaven; that we differ in our way, I hope we pardon one another: Men go to *China* both by the *Streights* and by the *Cape*. But I rather desire a *Re-marriage*, that (like *Zacharias* and *Elizabeth*) we may go hand in hand in the way to *Heaven*.—'Tis certain, Madam, I can have no other End in this *Re-marriage*, but **Buts Love** to your Daughter: For **A Promise is a Debt**; and I have more than a Promise, (*viz.* *A Letter sent by your special Order*) to give me a Title to my *Wife's Birth-right*; and for the *Houses at**

St. Albans

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St. Albans, they were given to my Wife by her **Father's Will**: So that I don't propose marrying your Daughter again, because I'd *Re-marry to your Estate*, for you paid me a **Thousand Pound** in part of my Wife's Fortune; and you may with as much Reason protest paying a due Debt to any Person that does not humour or please ye, as not perform the rest of your Contract: For I can prove (by your Attorney's hand) *you were fully satisfy'd with my Estate*; and 'tis very Unjust, after a Contract is pass'd, to bring in Conditions. So that I don't propose a *Re-marriage* to secure *Sampsil*, &c. or out of Fear of those that **Wheddle** you for your Estate; for the **Chancery** (and your Contract with me, before I marry'd your Daughter) will give me Relief against any **underhand Settlements**. Or, wou'd my *Supplacers* swear their Souls to the Devil, to wrong my Wife of her *Birth-right*, yet there is other ways (besides bringing them into *Chancery*) to do Justice to an **Injur'd Husband**; and I wish I cou'd see that Man that dares detain my Wife when I send for her, tho' it were to the middle of *Wales*; for a *Wife* must leave *Father and Mother* to be joined to her *Husband*, for they *Two* are but *One* Flesh. So that you see, **Madam**, I don't propose a **Re-marriage** out of Love to the World, but merely because **Fa** **part** of
your

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your Daughter, and can't be easie without her; neither will there be any need of a **LAW-SUIT**, if you'll inable us to *Re-marry*: And to convince you of this, if you'll be so generous as to give or lend me Five hundred Pound, (that I may pay my Debts, and have something by us in case of Sickness, Breeding, and other Accidents) *I'll never ask you for a Penny more, either in this World, or the next.* Madam, Wou'd you thus encourage our **Re-marriage**, you'd find such a Tender Carriage in me and your Daughter, as wou'd upbraid that Indifference which is found amongst Married People. 'Tis true, there had been no need of a **Re-marriage**, had my Request been granted; but *the falling out of Lovers is the renewing of Love*; and you see, Madam, by my courting your Daughter for a *Re-marriage*, that I prefer being **ONE** with her to that Noble Dowry you have **SUMM** to give her, provided she keeps her Jointure. 'Tis true, School-men dispute, *Whether a Marry'd Man dying, and be by Miracle rais'd again, must be Re-marry'd?* But we are both in Health, and heartily desire a *Re-union*; and therefore, Madam, I hope you, whose Wisdom and Age inables you to distinguish the **VALUE** of this World from the next, will *think it Lawful to make us Happy before your Death*, that so we may not only desire your Long Life,

Life,

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Life, but may pray for your Health and Happiness with the same Sincerity we pray for our own.— Then, Good Madam, take heed that no **PREJUDICE** you may have against me, on the account of my **Printed Case**, interrupt or disappoint God's Purpose in you; for in the following Sheets I have **Alter'd the Case**, and have shewn God's Purpose (in sending me Losses) is, to remove out of your Heart all such Love of the World, as might put him out of Possession of it: **He will have you entirely**; and is now, by inclining my Heart to a **Re-marriage**, going to shew you how happy you may be in your **NEW SITUATION**, if you please. And that other Parents may be as Happy in their marry'd Children, (*as a Re-marriage wou'd make your Daughter*) I wou'd advise 'em in the **MATCHING** their Children, to be govern'd by these Rules— 1. *To provide such Matches for their Children as they may have a good Ground to hope for God's Blessing upon.*— They shou'd not (as one observes) “ proceed
“ meerly for **ESTATE**, to be sure of that,
“ and venture for Religion— Some Parents
“ (for the sake of Riches) force their
“ Children to marry those they cannot
“ love; and then very gravely tell them,
“ *Love will come afterwards.* But where
“ there is not an Antecedent Union of Af-
“ fection, the Match will be very unhappy.
“ Many

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“ Many Parents think a Rich Man a suitable
“ Companion for their Daughter, tho’
“ his Religion be to choofe, and his Head
“ has little more Understanding than the
“ *Wig, and Powder* that is upon it. But
“ what a poor Consolation is it to an Inge-
“ nious Woman, to think all she has to
“ bear her up, is, that her Husband is a
“ **Rich Fool**, and all his Excellencies lies
“ in his Cloaths and Lands! What shall
“ relieve such a Wife, when she is in Trou-
“ ble, who has not a compassionate and
“ sympathizing Companion of her Life?
“ This mov’d *Themistocles*, when Two Men
“ requir’d his Daughter in Marriage, to
“ *prefer the Honest Man before the Wealthy.*
“ But ’tis seen now-a-days, that Parents,
“ in disposing of their Daughter, have
“ a greater Regard to his Estate than his
“ Understanding: They are more curious
“ to know who was his **Dancing-Master**
“ than his **Tutor**; observe more how he
“ **Bows**, than how he Talks; and *to sell*
“ *their Daughter to Misery merely for a jointure.*
“ But ’tis a lamentable thing, when
“ two Blockish People meet together, who
“ have neither Grace nor Wit; at best,
“ they are but two Slaves plying at the
“ same Oar.—— Again, *I would advise*
“ *Parents, in the matching their Children, (next*
“ *to a Religious and Discreet Person) to choose*
“ *a Pleasing Person; for Acquaintance helps to root*

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and settle Amity.— But in these things, Parents shou'd take heed of exercising Tyranny: Herein one character the good Parent to be such as draws Arguments from his Childrens Good, rather than his own Authority, accounting it a Stile too Princely, herein to Will and Command, he rather chooseth to Will and Desire: And therefore, as they that have Parents must not marry without their Consent; so I wou'd not have them marry without their own. In the Treaty of Marriage betwixt Isaac and Rebekah, when there was a good Agreement betwixt Abraham's Steward, and her Father and Brother, they wou'd not come to a Conclusion, till the Maid was call'd, and ask'd, as to her Affection and Consent: *And they said, We will call the Damself, and enquire at her Mouth. And they called Rebekah, and said unto her, Wilt thou go with this Man? And she said, I will go, (Gen. 24. 57, 58.)* Parents herein are to perswade upon good Reason; but 'tis too harsh to attempt the Compelling of Love; and for this Reason, Dr. Harris wou'd often say to his Sons, *When you are Youths, choose your Callings; when Men, choose your wives; only take me along with you, it may be Old Men may see further than you.*

And as these Rules shou'd be observ'd by Parents in the **matching** their Children; so there are Rules to be observ'd,

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as to their Carriage to 'em, after they are marry'd: As, First, They are to allow 'em a Competency, according to their Quality and Estates, to live upon. The Neglect of this Temporal Provision, argues Christian Parents worie than Infidels: Amongst the Barbarous People, they spare not Cost to provide suitably for the Fruit of their Bodies. Our Blessed Saviour takes for granted, amongst the Common Nations of Mankind, That Earthly Parents will give good Gifts unto their needy Children.— Abraham gave all he had unto Isaac, (Gen. 24. 3.) and is commended for this devoting of his Estate: And of the Children of Israel it is said, That ever, after the death of their Father's, (Numb. 30. 8.) and seven Daughters, according to that Constitution, were to be Co-partners, and inare as Co-heirs in the Inheritance.— And as Parents should provide Portions for their Children, so they should not be delatatory in supplying the Wants of their Children. They should not (says a Learned Author) defer their Supplies, till they themselves be dead, or so long, till it hath occasion'd an Entertainment of Affections in their Children. They should not (says the same Author) put them upon any shocking Tricks to supply their Wants, or keep more in their own Hands than an ordinary Reserve of Conveniences for their own Food and Raiment. It was this made Charles the Fifth, Empe-

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ror of *Germany*, resign his Kingdoms to his Son, saying, *Other Princes leave their Crowns to their Children at the Instant when they die; that is, when they are not fit to wear the Diadem any longer: But as for me, I was never willing that Death shou'd make this Present to my Son, but rather that he should receive and hold this Blessing from me; and as I was a Means to make him live, so (before I dy'd) I wou'd be a Means to make him reign, and thereby oblige him to me more entirely. Certainly, 'tis a braver thing to **QUIT Estates** for the Good of our Children, than to enjoy 'em.*

And Lastly, As **Parents** shou'd allow their Children a Competency in their Lifetime, according to their Quality and Estates; so, when they come to die, they shou'd then set their House in order, by giving or leaving such Lessons of Wisdom to their Children, as, by God's Blessing, will make a deep Impression, being utter'd by dying Persons. Thus did *Isaac* and *James*. And this last Office to Children has been perform'd by other Saints, and particularly by *Dr. Harris*, who referr'd his Wife and Children (after several Heavenly Speeches) to the Advice and Counsel he had annex'd to his Will, in which he left excellent Instructions for their Souls, Bodies, Callings, Company, Marriages, Children, Estates, and for the Publick.

The Dedication.

If these *Rules* were observ'd in the matching of Children, a **Re-marriage** (*which is my New Project to restore Love*) wou'd be found needless. 'Tis true, Madam, you know these *Rules* so well, as (*had you a Daughter to marry*) to be able to practise them: But they are so little regarded by other *Parents*, that I scarce know a Man in the World but has need of a *Re-marriage*. But for a further Account of my Sentiments in this Matter, I referr you to the following **ESSAY**; for the **Letters** inserted in it are *the same for Substance* that pass'd between me and my intended Bride; but I have **varied the Expressions** in some Places, to adapt 'em to my *Re-marriage*, which I design to Publish in **SIX Parts**, (of which this is the *First*) for a Good Wife is a **Gem of Pleasure**, *her Price is far above Rubies*, Prov. 31. 10. And for that Reason, I can't enlarge too much, or express my self too **tenderly**, when I'm seeking to find her in a *Re-marriage*; neither can I rest 'till my **Lost Rib** is restor'd, or at least 'till you believe me to be

Your most Dutiful Son-in-Law,

London,

Nov. 5.

1701.

JOHN DUNTON.

The

The Conjugal Amour :

O R,

A P O E M

O N

Mr. Dunton's Re-marriage
To the same Wife.

I.

ALL that's sweet and soft, attend ;
All that's calm, serene, and bright,
That can please, or Pleasure mend,
Or restore, or cause Delight.

II.

Golden Hymen ! Bring thy Robe,
Bring thy Torch that still inspires,
Round the Am'rous, Alter'd, Globe,
Vig'rous Flames, and Gay Desires.

III.

Little Cupids ! Come, and move
Round the Bridegroom's greedy Eyes,
Whilst the stately Queen of Love
Round the Bride her Cestus ties.

IV.

Sister-Graces ! All appear ;
Sister-Graces, come away :
Let the Heavens be bright and clear,
Let the Earth keep Holiday.

V. Wed-

A Poem on the Re-marriage.

V.

Wedded Duntou does propose
To Re-marry to his Bride ;
And the same Wife still prefers
Unto all her Sex beside.

VI.

Vertue, Wit, and Beauty, may
A **S**econd time refuse to yield ;
But at length they must obey,
And with Honour quit the Field.

VII.

Their **E**fforts in vain will prove,
To defend their **F**ree-born State :
When attack'd by **M**atrimonial Love,
They again capitulate.

VIII.

You **S**t. Alban's Virgins, who
Rail at Love, to shew your Wits ;
So did once Valeria too,
But with Joy again submits.

IX.

You **T**oo-ensvious **S**wains, who wou'd
Follow Cupid, if you might,
Like the **F**ox that gaping stood,
Discommend the Grapes for Spight.

X.

Since Experience teacheth best,
Ask, If **M**utual **L**ove has Charms,
When the Bride and Bridegroom rest
Lock'd in one another's Arms ?

T H E
C A S E
I s A L T E R ' D :

*Or, Dunton's Proposal to be Twice
Marry'd to the same Wife, &c.*

*Sent in Letters to those Two Ladies,
who Publish'd Dialogues concerning the
Management of Husbands.*

L E T T E R I.

*Giving a Brief Account of my Printed CASE,
and the Various Subjects that are handl'd
in this Essay, &c.*

L A D I E S !

NOT long since, I Publish'd a Book
which I call'd, *The CASE* of John
Dunton, with respect to his Mo-
ther in Law, and her only Child Sarah Dunton;
with the Reasons for her Husbands leaving
her,

her, &c. In this CASE I shew'd, (1.) That my Leaving my Wife, was *See my Case p. 1.* Justifiable in the sight of God and Man. (2.) That there had been a Mis-understanding between us (for that was all the Crime that parted us) from the second day of our Marriage, to the time I Embark'd for *Ireland*. (3.) That I was so Uxorious, that I could Doct on a Wife that had but one Obliging Quality. (4.) That there was a Necessity (by reason of my Losses in Trade) that I shou'd take up 500*l.* on my Wives Joynture. (5.) This being denyed by my Wife and Mother (tho' their Fortune; in Conjunction with mine, is computed at 8000*l.*) to this CASE, I added, *A word to those Gentlemen to whom I'm Engag'd*; Shewing my Aversion to be in Debt, and Promising (in a few years) they shall be all Paid to a farthing. — In this CASE was also *A Letter to my Wife*, perswading her not to make such a poor use of the World, as to hug and embrace it, that so things might be accommodated before it was too late; and to shew my sincerity in this matter, I concluded my CASE with a *Letter to the Reverend Mr. Blackstone*, (who being a Minister they both respected) I intreated him to use his Interest, with my Mother and Wife, to bring 'em to a compliance with my reasonable Request; and if he prevail'd, I told him, *I'd suppress my*

A Re-Marriage to the same Wife 3

my CASE (tho' Printed) and Burn the whole Impression: But these Letters meeting with no success, either from Mother or Daughter, I went in PERSON, to see if that wou'd move Compassion, if not in my Mother, yet at least in my Wife (which I had reason to expect) as she had often said, *She had been Miserable, had she Married any Man but Dunton*: But coming to my House (whither, some years ago, I went with such Pleasure and Delight, as being sure to be receiv'd with a thousand Welcomes) I cou'd not move either Mother or Daughter to part with a foot of Land; however (owing DUTY to one, and LOVE to the other) I Saluted 'em both, and then bid FAREWEL TO THE BLACK RAVEN, the most pleasant House that I ever dwelt in.

Soon after this, was Publish'd a Sheet, Entituled, *Reflections on Mr. Dunton's Leaving his Wife*; in which the Author (*A PERSON OF QUALITY*) was pleas'd to say, *That the (a) Reading my CASE had given him such (a) See the an Idea of my Love to Justice, Reflections on that he shou'd have a Friendship for my Case p. 1. me to the end of his Life.*

This is a brief Account of my Printed Case, as it stood in the Year 99: But THE CASE IS ALTER'D, and I'm now proposing *A Re-Marriage to the same Wife*; and therefore (*Ladies*) as you have Publish'd

4 *The CASE is Alter'd: Or,*
DIALOGUES for the Management of Huf-
bands; fo I fhall now (*being Courting my*
Spoufe for a New Bride) Publish RULES for
Managing a Wife, and hope they'll be fo
Practic'd, that our *Second Marriage* may
be a Blessing to us both; for *Re-Marriage*
is (as'twere) setting up again

What Re-
Marriage is. *with a NEW STOCK OF*
LOVE, which (by seeing where
we fail'd at first) we may Husband to greater
Advantage.

Ladies, You have all the right in the
World to this LOVING TRIFLE, as you
are able to Protect and Defend it, and 'twill
need your PATRONAGE; for there is
nothing here fitted to the Pallat of the
Times, or that will relish a fevere Reader;
but however any thing in this ESSAY may
prove to others, yet to you I'm fure it is
very unnecessary, who have already *Out-*
Done and *Out-Lib'd* all that hath been or
can be faid of the DUTIES OF WIVES; and
therefore, tho' I count my felf the moft
unworthy to obtain, even the loweft place
in your FAVOUR, yet I rank my felf
amongft the foremoft in Praifing your
VERTUE; you have fhewn there is a
PLUS ULTRA in Obliging a Husband,
which none elfe have arriv'd at; the Force
and Dexterity of your Wit, in MANA-
GING HUSBANDS, has paff the imagina-
tion of other Wives (I fhall only except
my

A Re-Marriage to the same Wife. 3

my *INTENDED BRIDE*) You at once inform and ravish the Understanding, and link together Two Things rarely Social, *SOLIDITY* and *ORNAMENT*: This Age cannot boast of a greater Felicity, than to have produc'd two Ladies that have shewn us how far *DISCRETION* and *OBEDIENCE* can Extend; but (Ladies) I had rather discourse of this subject with others than your selves, who without affecting Praise, are content only to Merit it; and when I have said that, I need not mention your other Vertues, for in my notion of *MODESTY* they are all included; and therefore whoever *Sniggers* at this *Essay* (for a *Re-Marriage* will be thought a Jest) provided it has Your Approbation, it is all I desire; for (Ladies) I wou'd learn of You, who (as appears by your Reforming your Husbands by *Pure Obedience*) are the severest Self-Deniers in the World; and the Truth is, few *Husbands* are so Bad, but the Discretion and Respect of such Wives as You, wou'd Reform them; and (to give the *Women* their due) few *Wives* are so Ill-Temper'd, but the Wisdom and Affection of a Husband wou'd make them Better, and perhaps so *ALTER THE CASE* as to make 'em desire a *RE - MARRIAGE*, that the World might see they had not Repented their Choice.

But I have said more in your *Praise* than
you

6 *The CASE is Alter'd : Or,*

you are able to bear, I shall therefore now *Take leave of your VERTUES*, to wait on my **NEW BRIDE**: And here I must tell your *Ladiships*, I am so **Transported** with the thoughts of my **RE-MARRIAGE**, that how to Begin I know not; and if I find it as difficult to End, I may possibly swell this *Essay into Six Parts*; and I am sure beforehand, it will neither have *Method* or *Sense* enough to deserve your *Answer*; however some *Method* I would willingly observe, and in order to that,

I shall First, Shew THE CASE IS ALTER'D; and whence that Saying arose.

My **Second Letter** shall shew, that if *Valeria Takes me again for Richer for Poorer*; that we are the first instance of a *Re-Marriage* that has been in *England*.

Thirdly, *Why I publish the Banns of my Re-Marriage, before 'tis agreed to on both sides; with an Account how uneasie I am till my Lost Rib is Restor'd.*

Fourthly, *That our Parting was no Crime (either in me or my Dear) but wholly owing to a Mis-understanding.*

Fifthly, *Why I'd be TWICE Marry'd to the same Wife.*

A Re-Marriage to the same Wife. 27

I shall next Relate, What Encouragement *VALERIA* gives (for being her Suitor again, so I shall call her till our *Re-Marriage*) to my *NEW-COURTSHIP*.

Why we had not our first Interveiw at *Chesham*, with the Mutual Endearments that happ'ned on that Account.

I shall next give you the History of our Courtship and First Marriage, &c. as 'twill set the Altering my *CASE* in a better light, and justify our *Re-Marriage*.

I shall continue this *Conjugal Amour* with the History of my Second Courtship, and shall prove 'tis *Manag'd* (to use your Ladies word) with the same Sincerity, Tenderness and Passion as at first.

After this, I think to insert those Letters that pass'd between my Friends, my Self and my (as 'twere) *New Bride*, relating to our Second Wedding.

Having proceeded thus far towards a *Re-Marriage*:

I shall next shew how the *Case* will be *Alter'd*, when *Mr. Rochford* (who first Married us) has again joyn'd our Hands: Ladies, If you ask me a Reason for this, I answer, *He never lov'd at all whoever makes Retreat*

8 *The CASE is Alter'd : Or,*

Retreat ; and therefore to shew we don't Repent of our First Marriage, I'd have the same *Minister* to Marry us, and the same *Father* to give us (*viz.* the Grave Mr. *Prentice*) and the same *Bride-Folks* as at first.

Being come thus near to our *Bridal-Day*, that we may Joy one another (as well as receive it from others)

I shall next shew, what will be the *Mutual Duties* of both, after our Re-Marriage ; and here I shall publish my own *Experiences* (gain'd by Marrying of Two Wives) and hope to say something on this Subject which has not been yet thought on.

Having shewn the *Mutual Duties* my Bride and I owe one to another ; I shall next shew there are *Special Duties* on the *Husbands* side, and *Special Duties* on the *Wives*.

On the Husbands side — I shall shew, by what Methods I resolve to govern my Wife and Servants : And here I shall present the World, with the Articles agreed on for the RULING a Wife.

I shall next proceed to the Special Duties Veneria owes me. — (for there be some Duties only

A Re-Marriage to the same Wife. 9

only proper to the Wife) with Directions how she may manage 'em.

Having run through all the Circumstances of my Re-Marriage, and shewn ~~the~~ ~~Case~~ ~~is~~ ~~Alter'd~~, in all the particulars I have here Recited :

I shall then send a Letter to my Honoured Mother, to ask her Consent to our Re-Marriage ;

Another to my ~~Belov'd~~ ~~Wife~~, to desire her to hasten her Wedding Cloaths, and to Fix the Day.

A Third to those ~~Wils~~ ~~Wake~~ - ~~Bates~~, who (by their Lyes and Slanders) attempted to part us,

A Fourth to my Friends in ~~St.~~ ~~Albans~~, who encourag'd this New Courtship, and have now (as 'twere) made up the Match.

A Fifth to Mr. ~~Boyce~~ (their Landlord) to desire him to provide us a *Wedding Dinner*, and a *Sack-Poffet at Night* ; and above all to order that the *Bells of St. Albains* may Ring as Loud at our *Re-Marriage*, as ever they did at our *First Wedding* ; neither shall the *Poor* of that Town be forgot, that so Heaven may continue us a Happy Couple. —

10 *The CASE is Alter'd: Or,*

Ladies, As I began my Essay, with *Rules to Parents for Matching their Children,* and for their Carriage to 'em after they are Married, so I shall conclude it with *A Word of Advice to Bachelors,* that they may Marry (or Re-Marry) so as ne'er to Repent their Bargain. —

These are the *General Heads* I shall treat of in this Essay; under which, will be brought such *Variety* of other Subjects, as perhaps may swell my *Re-Marriage* into an *Hundred Letters*; for seeing they are to direct the *Bachelor* in his whole Amour, and to contain *All the Duties the Husband and Wife owe to each other,* they'll scarce be brought into less compass.

Thus *Ladies!* You see that *The Case is Alter'd,* and that I'm resolv'd for a *Second Courtship*; but seeing I'm the first Person that ever attempted a *Re-Marriage,* I shall desire your Thoughts upon this Adventure, before I proceed any further in it; for that I am

Your most Obedient and very

Humble Servant,

John Dunton.

LETTER II.

Shewing, *The Case is Alter'd, and whence that Saying arose:*

LADIES:

IN my Last, I gave a brief Account of my *Printed Case*, and of the Various Subjects I shou'd Treat of in this Essay; I am next (according to the Method propos'd) to shew *The Case is Alter'd*, and whence that Saying arose; *The Altering my Case* is the first step to my *Re-Marriage*, and therefore as it led the way to so great a Blessing, I shall employ this Letter upon that Subject.

That *The Case is Alter'd*, is a common Expression, but whence that saying arose, is known but to few; some make this the occasion of the Proverb; *Edmund Plowden* (an Eminent Lawyer in Queen Elizabeth's time) being ask'd by a Neighbour of his, What Remedy there was in Law against his Neighbour, for some Hogs that had Trespas'd his Ground; answer'd, he might have very good Remedy, but the other replying, that they were his Hogs, *Nay then Neighbour* (quoth he) *The Case is Alter'd.*

712 *The CASE is Alter'd: Or,*

Others, more probably, make this the original of it; *Plowden* being a Roman Catholic, some Neighbour's of his, who bare him no good will, intending to intrap him, and bring him under the lash of the Law, had taken care to dress up an Altar in a certain place, and provided a Lay man in a Popish Habit, who should do Mass there at such a time; and withal notice thereof was given privately to Mr. *Plowden*, who thereupon went and was present at the Mass; for this he was presently Accused and Indicted; he at first stands upon his Defence, and would not acknowledge the thing; Witnesses are produced, and among the rest, one who deposed, that he himself performed the Mass, and saw Mr. *Plowden* there; saith *Plowden* to him, *Art thou a Priest?* Then the Fellow reply'd *No: Why then Ger I mean* (quoth he) *The Case is Alter'd; No Priest, no Mass*, which came to be a proverb and continues still in *Shropshire*, with this addition, *The Case is Alter'd* (quoth *Plowden*) *No Priest, No Mass*: This Proverb is also applyed to such Lawyers, or others, who being corrupted with larger Fees, shift sides, and pretend *The Case is Alter'd*.

Thus have I shewn the Original of that Saying — *The Case is Altered* — and how *The Case was altered with Plowden*: I am next to shew how *The Case is Altered*, with respect

respect to my *Honoured Mother*, my *Self* and the *Dear Valeria: Ladies*, To prove this, I must first acquaint you, that when I parted with my *Mother* and *Wife*, we parted in such a *Hurricane*, that I judg'd us blown the length of the *Map* asunder: *Strange!* What angry and *Malitious Comet* govern'd at this point of *Time*; for as *Hounds* many times run away with a *false Cry*, never perceiving themselves to be in a *fault*; so our *Misunderstanding* (for that was all that parted us) blew us into such a *Flame*, as cou'd not be quencht but by parting; but I can scarce give our parting so harsh a name as a *Misunderstanding*, 'twas rather a *design* for a *Re-Marriage*, that such a *matchless Endearment* might make us a *Pattern of Love* to other *Husbands* and *Wives*, &c. Had we not such a *Kind Design* at the bottom, can any imagin I'd propose a *Re-Marriage* to the same *Wife*, or that *Valeria* wou'd listen to my *New-Courtship*? But whatever parted us, we were so *Mistaken* in one another. (for the few *Hours* the *Storm* lasted) that I am apt to think, had the blood of the *Husband* and *Wife* been mixt in the same *Bowl* (as 'twas said of two angry *Brothers*) it wou'd go near to have parted. — Thus we parted, and we cou'd not tell why, except to increase our *Love* by a *Re-Marriage*; or who knows (my *Wife* being an *Heiress*) but we might (for the
sake

14 *The CASE is Alter'd: Or,*
 (Make of Variety) think it needful to quarrel
 with our Riches, and make even Happiness
 be felt to disappoint us: This seems likely to
 be our Case, for had we liv'd together to
 this minute, we had mist of the Pleasure of
 a Reconciliation (which is a sort of a *New*
Marriage) and the Tender Letters that
 pass between us since we Parted, shew
 (when that Sum that Divided us has again
 joyned our hands) we shall meet with as
 much Inclination as we did at our First Mar-
 riage; and can I doubt my Liberty, when
 I am only a Prisoner to my Wives Joynture?
 That Minute she pulls off the Shackles, I'll
 Court her for a *New Bride*, and if *She and*
None One, (to use her own Expression) she
 shou'd not let her *Head* suffer in the
 midst of a good Estate, in which she has but
 her bare Life; and that neither, till I am
 Dead and Buryed. — These are the Rea-
 sons I give for our Parting (which as harsh
 as it look'd) had such a Tendernefs in it, as
 prophecy'd our *Re-Marriage*. But however
 the case was *When*, I shall *Now* shew, that
The Case is Alter'd.

And that first with respect to my Honou-
 red Mother, for she told Mrs. G — when
 she was last in Town, That she
 made her Daughter swear to her,
 before her Marriage, that she
 would never Relinquish her
 Joynture, and that she swore to her Daughter,

In her Letter
 Datad Sep. 6.
 1701.

A Re-Marriage to the same Wife. 15

at the same time she would never give away any thing from her; and as she was so just to remember the Promise she made me before Marriage; so she was also so obliging as to tell Mr. G. — That though she had been often importun'd to make a Will, yet she would never make one, or give any thing from her Daughter: And as she has alter'd her mind, with respect to her Will (as knowing a Promise is a just (a) Debt.) so to convince me, she'll never disinherit my Wife; She has been pleas'd to say, *Son you may satisfy your Self, I will do no Unjust Thing without Just Cause;* and in the same Letter she tells me (as if Cupid wanted Arrows to shoot me) *That my Wife is still a Woman of Ten Thousand, that even Absence has not cool'd her Love;* and she concludes this Letter, with saying (as if Lovers were the blindest Creatures in Nature) *That my Wife Loves me after all that has past;* and I don't see why she should not; for I told her in my last Letter, *That I valu'd one Smile of her Daughter, above all the Estate she cou'd give her;* I confess, I cannot but deplore my misfortune that *Camelion-like,* I live only on the Idea, all the support of my frail Life having been for these Two Years; only from Imagination; and I protest (Ladies) tho' Cowley could FEAST on a kind Word, I find it but a thin Dyet: However 'tis some Refreshment

(a) Whole Duty of Man.

16 *The CASE is Alter'd: Or,*

ment that *The Case is Alter'd* with my Honoured Mother, *She has Know'd she will make no Will, &c.* So that those that wou'd wrong me of *Sampsil, &c.* will find my Mother a Juster Person than to make her Daughter a Vagabond, to enrich a parcel of Sycophants; I am not afraid to meet these Supplanters with a *brighter Weapon than a Pen* (for I know by their *GAPPE*-ing who they are) not but I cou'd Pardon these fellows with a *Drawn Sword in my hand*, for Pity never looks so bright as when it *shines in Steel*, and therefore they have nothing to fear, had they rob'd me of all; for to forgive my Enemies is so easie to me, 'tis scarce a Vertue; *Yes, Poor Fools, I Forgive ye*, for like Serpents, you have only *bit me by the heel*, and now creep into your holes again, for want of Courage to look me in the Face: But 'twas time for you to *Sneak*, for my Mother is so *Alter'd*, that she treats me with as much Tenderneſs, as if she were my own Mother Reviv'd, and (when she allows me to pay my Debts) I find I shall Love her as much. St. Paul says, *He that don't provide for his Family* (that is if he be able) *has denyed the Faith, and is worse than an Infidel*; but had my Mother forgot this Scripture, yet still *The Case is Alter'd* as we have her *Blessing* (which of it self is a Great Happiness) The Curse and Blessing of Parents is to be highly Regarded, for whom

A Re-Marriage to the Same Wife. 17

whom they Curse justly, God Curseth; and whom they Bless, God Blesseth; and for this reason the *Hebrew's Children* made more account of their *Fathers Blessing* than of their *Grandfathers Inheritance*; then let Children so behave themselves, that they may have their *Parents Blessing*, especially at their *Departure out of the World*: I so far merit my *Mothers Blessing*, as I had no respect to *Interest* in my *Marrying her Daughter* (any further than for her good) for I *Love'd her*, I *Admir'd her*, and had I a *World of my own*, I'd give it to *Live with her*: For, *Ladies* (as you well observe) *True Tenderneſs distinguishes the Lover from every thing else; takes no Notice of his Bags or Land.* —

*Love's something more than Wealth or Fame,
'Tis a Tender Something wants a Name.*

And the Truth is, Those that seek after any Happiness in Love than what is in Love it self, are justly disappointed; For Love is so Good, that were we un-body'd, we cou'd never Love too much, neither can it fail of producing Joy, when grounded on Reason; because it represents what we Love as a good belonging to us, *Virtue, Piety and Honesty* knit the Bonds of *Matrimony*, and increase as well as restore Love; Then Reader, If thou Marriest merely for Money,

18 *The CASE is Alter'd: Or,*

*The Lord have Mercy upon thee: It is no match no Wedding (except you Re-Marry to the same Person) but thou Livest in Whoredom with her all thy Life; and Mr. Seymour tells us, If the Woman Marries for Money only, she is but a Lawful Whore at best; she is no other, and has given thee a lease of her Body during Life, for a Joynture. There can be no Love in such Matches. But, say our Fortune Hunters; Think what you please of **Whiting and Scratching**, yet still Money answers all things; as thus, An Amorous Man fancies he shall be Happy in Wedlock, and those Imaginations are no Dreams, where Substance (that is Money) is the Object of his Senses; I do think (say these Men) there's more Vinegar in a Poor Condition, than in all the Sower Wry Mouths that Xantippe her Self ever made: But (Gentlemen) Tho' a Fat Sorrow is Best, and Gold a most Sweet Cordial, yet they are ever Afflicted that Marry for it; neither wou'd I (were it my hard Fate to be un-noos'd) ever Marry for Handsomness, for Beauty in a Young Woman, will not let her know her self: But say these Men, We may Marry for Piety or Good Humour, and may be deceived; for under the Sun all is Vanity, but a good Bag of Gold, and in that we are ne'er mistaken, it 'tis got honestly, told Right, and Safely Lockt up: But Gentlemen, let me ask ye, Will Avarice make a Rough Un-*

polish

'A Re-Marriage to the same Wife 19

polisht Wife, appear Pleasing and Smooth?
Yes verily 'twill, for the sight of a good
Bag of Guinea's, is able to vanish the sight
of a Man, and to make him so good hu-
mour'd, that his Wife can't but smile and
hug her **Good Boy** that loves her, for
what she has

*A just proportion every where, behold,
And Gold the cream o' th' Fest, remember Gold;
Gold! Gold! Those subtle Charms must needs*

*(prevail,
Gold! Gold! enough, had spouse nor head nor tail;
Sure this must even the flintiest heart subdue,
Those chains, those pearls, those lockets all for you;
What if no Cubbs bless the ill natur'd Joys,
Look, she's already stock'd with Yellow Boys.*

— And she

May live like Etheldreda (a) Undersil'd,

— While you

Lye with her Coin, and get her Bags with Child.

So that as Bad as a Rich Wife may prove, yet (say these Men) It is a dead sense that hath no feeling at the weight of Money; that is (Gentlemen) if the Husband Catch it; for 'tis often seen, they that

(a) This Etheldreda (would you think it?) was Marry'd to a Prince and a King, and yet by her own desire liv'd still as Pure a Virgin as ever — her Mother was when she was born. *Fuller's Ch. Hist.* p. 91.

20. *The CASE is Alter'd: Or,*
Marry for Money (especially if the Portion
e'nt to be paid till the Parents be dead)
are often disappointed, for *Dead Mens shoos*
are generally made of strong Leather. But
still (our Fortune-Hunters think) there's
a real or fancied good in Money, and that
(in a great measure) it answers all things:
They Cry, *Will Nothing Cloath me? Will*
it pay my Landlord, or can I keep house
with Nothing? 'Tis true there's your
Boots (who are the Richest of any
Men in Fancy, and as familiar with the
Gods and Goddeses, as I am with my next
Neighbour) can sing, *My Mind a Kingdom*
is, but 'tis a Kingdom wanting form and
matter. (Ladies) These are their Senti-
ments that Marry for Money; but *Valeria's*
Graces (*my Intended Bride*) are all told in
her self; when she was first propos'd for
a Wife, my Question was not, *What has*
she? but, *What is she?* I knew, where two
Persons are Marry'd that don't Love (ex-
cept for Money) that they are scarce Man
and Wife, but rather two tyed together
to make one another miserable; but as Vile
as this practice is, 'tis so very Common,
that

Wives are grown Traffick, Marriage is a Trade;
And when a Nuptial of two hearts is made,
There must of Attorneys too a Wedding be,
That Coyne as well as a Law may multiply.

But

But as your *Ladships* well observe, *Riches and Grandeur are not the Charms of Love*: To Wed for *Money* is to seek such a Marriage, as wou'd rather satisfy the Ambition than the Heart: But **The Case is Alter'd**, and 300*l.* must be paid down before we can Live together; so that **Interest** can have no hand in our *Second Marriage*, whatever it had in our First; and for that reason I believe 'twill be now Blest; for People that **Marry for Money**, can never taste that Sweet Union, nor feel the Secret Charming of Two Hearts, which (like ours) are labouring to be **United**. Those who Marry for Money, do continually sigh after better Fortune, which they believe have escap'd them: The Wife sees Husbands Richer than hers, and the Husband sees Wives Richer than his; and this (as your *Ladships* observe) begets Discord, and Discord **Separation**, or at least Contention; and for this Reason, I can't approve of those Dunghil-Passions, who only Court the Possessions of an Heiress, and fall in Love with her Money; *This is to make a Market of Women*, and prostitute the Noblest Affection of our Souls, to the fordid ends of Avarice; neither do I commend the softer aims of those, who are Wedded only to a *Beautiful Face, a Clear Skin, or a Well-Shap'd Body*; if Men were wise, if any were Old Maids, 'twou'd be chiefly the *Cry'd-up Beauties*; for 'tis an ill band of Affections to

eye

tye two Hearts together by a little Thread of red and white, such are fond of each other but at the chance of Fancy or a fit of Sicknes; and therefore he that Marries for *Beauty*, looks too low, hath Flesh and Corruption in his Heart, and may justly be thought Sensual; or if *Beauty* were a lasting thing, it serves only but to whet our Stomachs, not for meat to fill 'em, for they that Live by the view of *Beauty*, still look very Lean; and they that feed on a few Kisses go with an Hungry Belly to Bed: then why do Women Patch and Paint and Twire at this Rate; for there's no Solid Charms but Vertue; and a Vertuous Woman, were she never so Poor, Old, or Ugly, is preferable to a young Princess without it: Nay, were I to marry a fourth Wife (for my Re-Marriage to Valeria will make but my Third Wedding) I'd choose for a Homely Wife, such a one won't be Proud, for what has she to be Proud of, except of my Affections; She can't be All-Patur'd, for she has nothing but the Agreeableness of her Temper to retain my Heart; Nay, She can't be so much as Jealous, for she shall know I chose her before a *Beauty*, because I lik'd her better; and which would make our Love with her, were she never so Old and Ugly, she'll be content with any thing, because she's Humble; and (Ladies) I challenge ye to name me one *Beauty*, that ever had that Vertue; then I'd have him beg'd

beg'd for a Fool that Marries a Woman meerly because she's Handsome; 'tis only *the Vertue, Discretion, and Good Humour* of a Woman, cou'd ever captivate me, and the Wife I'm now Courting, will be so Alter'd by a *Re-Marriage*, as to Exercise all these; so that you see (Ladies) *Absence can no more cool Valeria's Love than mine*; for true Affection is always attended with Remembrance; and they that can forget were never truly in Love. my Mother seems of the same Opinion, for (*The Case is so Alter'd with her*) that she now promotes our Co-habitation; says, *My Wife is so Loving, that she keeps her Joynture for my sake, and that she is my best Friend*: and for her self, she promises, to make no *Will*, which is as much as to say she'll be so kind when she leaves the World, as not to take *Sampsil* along with her, nor give it from me.

Thus have I shewn *The Case is Alter'd* with respect to my Mother: I'm next to shew *The Case is Alter'd* with respect to my Self; and this will appear by the following Letter, which I here insert, as it contains the just *Leutship* I made to *Valeria*, after we parted: and proposes our *Re-Marriage*.
The Letter was thus, viz.

24 *The CASE is Alter'd : Or,*

My Dear :

THose whom God hath joynd together, let no man put asunder (but more especially in our Case) for there is such a sympathy between us, as methinks, you cannot be Sick or Distress'd but I must be so too; nay, I suffer more by your Absence, than I can express: My Dear, *The Case is thus Alter'd with me,* yet I find my Self still to be myself: for I never enjoy'd yet any Happiness, which served not afterward to make me so much the more Unfortunate, by losing it: Yet I grudge not to pay even so great a Price as this, for my former Comforts, and should rejoyce to Re-purchase them at any rate. Methinks, cou'd I have *Valeria's* Company, and her Mothers Blessing, 'tis all I desire: As for me, I have forgotten whatsoever I thought Unkind, either in you or your Mother; as well I may, for there is enough of Good in ye both, to preserve in my memory, which I will ever do: Protesting before God (who knows my heart) that I leave you not without extremity of Grief; a Grief, which makes me pay with interest, the Joy I once had to meet with you. But what shall I say? This *World* hath Parted our Persons, but not our Hearts; for without your Presence, I find every Room a Cell; and for that

A Re-Marriage to the same Wife. 25

that Reason I am now studying **The Art of Living Incognito.** My Dear, wanting you, I can think of nought but Melancholly: However in my busie Thoughts, I at this distance dwell with you; then don't reflect on my leaving of you:

*But prove me Absent first, and then
I'll prove you Absent from my View:
Planets are where they work, not where
they move.
I am not where I Live, but where I Love.*

We are (tho' parted) both on the Stage, and must act those Parts that are assigned to us in this Tragedy; but let us do it in the way of Tenderness, and without Personal Animosities: Or if my Edifcredit be necessary for your Defence, let me have your good Thoughts, *et cetera* what you are *pleas'd to please me*: but if I am not partial to my own Cause, you have no Occasion to reprove; for *to be reprov'd* it self is a greater Punishment than I am able to bear. For I now find by Experience that he that has a House, (or such a Cell as I'm now confin'd to) and has a Wife to govern it, comes to his House but as a Traveller to his Inn, being brought thither by Necessity, and carry'd off for want of Company that may be suitable; for Neighbours do not dwell there, and Servants,

26 *The CASE is Alter'd : Or,*

tho' they be as safe Rooms to lock up grosser Wares in, yet they are not as a Wife, **A Cabinet for Divarities**; besides, not being tied to their Masters Fortunes, they sometimes study themselves, to his Loss; but a Wife has her Aim for her Husband's Good, and being **One** with him, cannot be Easie whilst he is Distress'd. Altho' *Michal, David's Wife*, had little Religion in her, yet even Nature had taught her to prefer a Husband to a Father. Man and Wife are as the Two Branches in the Prophet *Ezekiel's* Hand, inclosed in one Bark, and so closing together, that they make but One Piece; they shou'd therefore mutually seek the *Preservation* and *Good* one of another. For my own share, *Had I the whole World, it shou'd be Thine*; Neither shou'd I think any thing too dear for the Purchase of your Company, or that wou'd give you either Ease or Quiet. Had I taken you without a Farthing, (when the Law had made you my **Wife**) I shou'd have thought it my Duty (as *Mr. Prentice* did in the like Case) presently to **Settle** you in all I had: And no Husband or Wife, that loves one another, ever delay'd things of that nature: For, as *Mr. Steel* observes, (a) *The Husband must not only provide for his Wife whilst she lives,*

(a) *Suppl. Sermon Morning Exercise, p. 305.*

A Re-Marriage to the same Wife. 27

“ but he ought to make Provision for her, as
“ far as he is able, after his Death; for so
“ did Jesus Christ for his Church. ’Tis true,
we both brought a Share of Earthly En-
joyments; but had Heaven given all to the
least deserving, (I mean my self) if you
don’t carry on Two Interests, my Inclinati-
on, as well as Duty, will make all I possess
as entirely yours, as if it had been your
Birth-right: Nay, I’m so far from asking
a Kindness I wou’d not shew, that did the
World smile, I shou’d wish something
might happen, by which I might shew the
Sincerity of my Love: For who can know
a Friend by a few Smiles, a little *glowering*
Love, or by any thing but by the *Heart* of him?
And therefore I envy you the Opportunity
you have of shewing more Love to me,
than (at present) I can shew to you.
Will you then lose such an Opportunity
as will Endear you for ever? **MISS. GENT-
WELL** (who liv’d Ten Years in my Family)
is able to prove, that I liv’d Ten Years
with my First Wife, without **WRATHING** or
GIVING one Angry Word: And (my Dear)
I hope to be as Happy in our **SECOND**
MARRIAGE; for *Re-Marriage* will trans-
form you into a **NEW CREATION**, (every one
to their Trade) more Correct and Inlarg’d:
’Twill set *Valeria* in a New Frame, (or in
Plain English) ’twill work such a Change
in you, as if you had pass’d through a **NEW**

28. *The CASE is Alter'd: Or,*

Creation: A *Re-Marriage* will so change all the Faculties of your Soul and Body, that now, instead of hoarding up Wealth for you & all know who, you will (if we *Re-Marry*) find more *Pleasure in loving your Husband*, beyond what you found in loving the World, that we shall become all the World to each other. And therefore (*my Dear*) I am much concern'd you will not part with Three hundred Pounds (out of those many Thousands you are kin to) to enable us to live together: All you can except against it, is, *my Losses in Trade*; But did we not Marry for **RICHES** for **POWER**? They rail at Providence, who abuse their Friends for not being Successful. Then let not Losses in Trade diminish your Love, for they encrease mine. Love knows no Order, Misarranges and Ill Success give him Appetite and Grace. You put **Love in the SPOCKES**, when you guide it by Art and Wisdom.

*Jointure, Portion, Gold, Estate,
Houses, Household-stuff, or Land,
(The low Conventions of Fate)
Are Greek to Lovers and a Child.*

— — — Cowley.

Then Losses to you (who are bound to a good Estate) is no disadvantage: for she that (having substance) seeks for Wealth,

A Re-Marriage to the same Wife. 29.

Wealth, is rather Covetous than Wife : So that my wanting Three hundred Pound is no Cause for a Breach ; and you'll own this, if you consider, *Fitness and a Competency is beyond Abundance alone.* When *Adam* had the World, God did not give him another with *Eve* ; it was sufficient that he had for both. 'Tis seen, by our Parting, that 'tis not *Riches that gives Contentment* : No, (*my Dear*) he is only Happy, who can square his Mind to his Fortune. 'Tis **CONCEIT** that chiefly gives *Contentment*. This made *Madam Philips* say, *I have a better Fate than Kings.* My Dear, It is not in my Nature (if I cou'd help it) to ask any thing of thee ; but *Losses in Trade* force me to tell you, That without **PROVISION** be first made for paying my small Debt, I think it our Duty to live asunder : An **OFFER** to my Land wou'd cheat my Creditors : So that except you'll part with enough to Clear me, I'm like to live **A WIDOWER** *UNWILLINGLY*, (so they call that poor disconsolate Thing, whose Wife has forsaken him) for I can't see that my Love to you will acquit me from being just to those to whom I am indebted. — Your Mother, perhaps, may think I desire this Three hundred Pound out of a Covetous Love to the World ; but I solemnly assert the Contrary. No, (*my Dear*) there is nothing my *Nature desires more than to*
be

30 *The CASE is Alter'd: Or,*

be a Slave to Silver and Gold; for tho' they carry the KING'S FACE, they shall never reign over me. I am not for laying new Foundations of Life, when I'm half way through it; neither wou'd I accept of your Mother's Estate, if I were never to use it. I can truly say, "I have found more Pleasure in dividing a small Fortune with my Friends, than in hoarding up, or enjoying the greatest Treasures without 'em. The greatest Benefit that we can receive from Riches, is their enabling us in our Life-time to do more Good than those that have less: Nay, I had almost said, The only thing valuable in Riches is the Power they give to oblige; so that 'tis Plain, I had no Covetous Design in our Parting, (or any other End but the paying my Just Debts.) 'Tis true, Not one Person that I'm indebted to, ever ask'd me for One Farthing, (and have often said that they never will) so that I make every Day by the Compter-Clack, and am in no Danger from Serjeants. But this matchless Generosity has made me more their Prisoner, than if they had put Shackles on both my Legs. Nothing inflaveth a grateful Nature like a Free Benefit: I know not that I am ever sadder, than when I am forced to accept Courtesies that I cannot requite. If ever I shou'd affect UNJUSTICE, it shou'd be in this, That I might
do

A Re-Marriage to the same Wife. 31

do Courtesies, and receive none.— I may truly say, The *Obliging Carriage* I meet with from all my Creditors, make me more Uneasie, 'till they are all paid, than if I were now *starving in Ludgate*: Neither will I be so Partial, (as they have been equally Kind) to pay any one of 'em before they are all paid; which they shall, the next Minute that God enables me; or if I die before they are paid, I've will'd, That the **Reversion** of my Estate be sold as soon as ever I am bury'd; and that my Excutor enjoy nothing, 'till my **Whole Debt is Discharg'd**: Which (wou'd your Mother consent) might be in a Month's Time. For you tell me your self, *Let Business succeed as it will, you do not value that, so that you cou'd but see me at Home*: And in another Letter you say, *I'm mightily concern'd for your Illness, which is the same with mine, for you and I are One*; and you conclude (this Letter) with saying, *You love me as your own Soul*. These are kind Expressions, (and seem to prophecy our Re-Marriage) but prithee, my Dear, strain not for Words to shew you love me, but let your Deeds make me know it; for the expressing of much Love, and shewing none, does but aggravate the Unkindness. But it can't be thought, (considering how tenderly you speak of me) but you'll part with Three or Four Acres to

make