

## STAGE II.

### Dunton's *Life and Errors,* *through his Seven Years Ap-* *prentiship.*

**M**Y *Fifteenth* Year was now well advanc'd, when my Father, after a variety of Thoughts and Cares concerning me, came at last to this Resolution ; that seeing my Inclinations did not lead me to Learning, he wou'd put me out an Aprentice. The next difficulty that occur'd, was to single out some Trade, that might both be honourable, and suit the *Peculiarity* of my own *Genius* ; and in short that of a *Bookseller* was pitch'd upon : By this Means he thought to make it my interest to be at least a *Friend to Learning and the Muses*, if I wou'd not join my self to 'em, by some nearer Affinity. Upon these Thoughts, my Father made Enquiries, to whom he might safely commit the Charge of his Son, and in this Affair, I'am sure the least Regard he had, was to Seculars ; for he was sensible enough, that the Management and Discipline of my *Young Years*, wou'd have a swaying Influence on my *After-Life*.

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In this Extremity, and in Regard, there were so many Miscarriages in this Matter; my Father made Application to his very intimate Friend Mr. *Saw*, who recommended Mr. *The. Parkhurst* as a Religious and a Just Man: Upon this Information, my (Father after giving me his *Blessing*) sent me to *London*. Thus thro' Imprudence, and the Mercury of my own Brain, I bid a *joyful Farewel* to *Letters*; tho' indeed all the *Acquaintance* I had with them, cou'd scarce require the Civility. I was now only to Traffick with the *outside*, the Shell and the Casks of Learning; tho' had I taken other Measures, my Shop might have been a Library, and my Mind the richer, and the better furnish'd of the two.

*Thus Fields from ATHENS into AEGYPT go,  
Or FIELDS of Science change for those of Snow.*

Upon my Arrival at *London*, I was very kindly received by my *Near Master*, which was sufficient Encouragement, both to my Father, and my self. I was not fasten'd for good and all, at this Time, but my Master and my self were left to make the Experiment, how we cou'd approve each other: but alas, tho' Mr. *Parkhurst* shew'd me all the kind Civilities, and tender Regards that were possible for him, yet I cou'd not reconcile my Mind to Confinement; so that in the Compass of a few Days, I was resolv'd to make a Journey of it home again, having satisfi'd my Curiosity; I acquainted my Master with the Fit that was then upon me, and he gave me very reasonable Advice about it, and desir'd

desir'd me to write to my Father upon it, before I shou'd venture to leave the Town, and run the Risque of his Displeasure; but I Thought this wou'd spend too much Time, and perhaps disappoint me of my Journey; so Headstrong and Impatient was I at those Years, if any Project my Thoughts, ran upon, did not take effect almost the next Minute. However not to give the Reader the same Impatience, which was then my unhappyness, I took Horse for *Aston Clinton*; but I pass'd the Road with a World of Solitude how my Father wou'd receive me. I made my first Appearance to my Friends, and so was introduc'd at *Second Hand*, to take off the Dint of Displeasure; but after all, the first Sight my Father had of me, gave him very great surprize. The World might judge it impertinent, if I shou'd here tell 'em all that pass'd betwixt us. His Resentment was soon over; and he took the Opportunity, at that time, to commuicate this Pious Council to his Children in General, the substance of it was,—*That we shou'd live in Peace, and Love one another, That we shou'd take Care, in the first Place, to prepare for Death, and make sure of an Interest in Jesus. He recommended a Christian Humility to us all, and bid us never expect any great share of happiness and satisfaction in this Life; 'twou'd be sufficient for us, he said, tho' we were never so mean in this World, if we cou'd but meet together in Heaven, and be for ever Happy together in a Life to come.*

This Advice has often sunk with weight upon my Conscience, when I have reflected how ungrateful I have been to the gracious Care of so good a Father, and that I have never liv'd up to his *Christian Admonitions*.

When this Discourse of my Fathers was finish'd, he gave me several Letters that were written by my own Mother, and desir'd me to peruse 'em frequently; and keep 'em as a Memorial of so dear a Mother. I shall give the Reader an *Abstract* of 'em for his Service, as well as my own.

In a Letter to her Brother Benjamin; she tells him—*The Concern she had for his future Happiness, was as sincere and earnest, as that which she had for her own. This Life is short and uncertain; Man dies, AND WHERE IS HE? Oh that amazing Question! WHERE IS HE? I am the meanest of all those that wou'd fain get to Heaven; but DEAR BROTHER, I'd have you grow in Religion like a tall Cedar, and stand as a Pillar in the Church of GOD. I wish I could bring ETERNITY close to your Thoughts. ETERNITY! Oh! there's Amazement in the Sound; 'tis soon pronounc'd yet 'twill last for ever: 'Tis but a little Word, yet 'tis of infinite Concern. I wou'd recommend nothing to your Study but a CRUCIFIED JESUS; for there's nothing else that is worth a Thought. I wou'd wish no more for you, but that you may so run, as to obtain an Immortal Crown.*

In her Letter to her Brother Jeremiah, she tells him, with a World of Tenderness,—*What Affection she had for him as a Brother but her Affection wou'd*  
be

be much dearer and more refin'd, if he were but a Brother in Christ! She desires him to devote himself to G O D, and to fly those Sins, that the Heat of Youth might expose him to; and then Requests it of him, that he'd make the Returns of Praise and Thankfulness, for the Mercies of Providence Towards the Conclusion, she begs of him to make Religion and Practical Christianity his greatest Concern; that he, with the rest of their Pious Relations, might sit down with Jesus Christ in the heavenly Places.

In a Letter to her Sister Child, she writes thus.—You are a Mother, 'tis a Blessing; and yet but an Earthly One; for Children are certain Cares, and very uncertain Comforts. That you may Experience the Love of Jesus, which is far above the Affection of a Mother to her Child; that you may always enjoy the Smiles of God's Countenance; That your Conversation may be an Ornament to the Gospel of Jesus Christ; That you may gradually be sanctify'd and refin'd by the Spirit of Grace, and that you may at last be caught up in the Clouds with all the Saints, to meet the Lord in the Air, is the Constant and fervent Prayer of Your

*Affectionate Sister.*

In a Letter to her Aunt, Child, She writes to this Effect:—'Tis the greatest Satisfaction I can receive, to hear that Religion meets with Encouragement amongst you. I have, indeed, more Necessity to learn of you who have attain'd to the Maturity, I hope, both of Grace and Age; yet I can't forbear to tell you that God expects a Tribute of Glory and of Praise from us, in Regard, he has, thro' In-

finite Grace, Translated us from the Kingdom of Darkness into that of Light. Oh the Dying Love of Jesus Christ! What Returns of Gratitude, of Duty and Obedience, does it exact at our Hands. Let us give all Diligence, to make our Conversion and our Election sure. My continual Prayer is, that we may grow in Grace, and prove good Proficients in the School of Christ.

The last of these Letters was written to her Sister Desbrow, and runs thus—That we shou'd help one another forward in our Way to Heaven, is a very passionate Exhortation in Scripture; and I heartily wish it may be Engraved on your Heart, and mine. We are both of us enter'd upon the Stage of this World, but may we have an Abundant Entrance into the Kingdom of Joy. May we with Mary, make that good Choice, and Increase daily in the Knowledge of our Dear Jesus. May the Love of GOD remain always warm and flaming in our Hearts, that it may Purge and Refine us into his own Image. May we learn Christ, love and live Christ, that at last we may attain to the Resurrection of the Dead, is the restless Desire of

Your Loving Sister.

My Father now endeavour'd to make me sensible of my Folly in leaving London and my good Master, after so Childish a Manner; telling me I must go back again for my Pains; upon this he writ a very Friendly Letter to Mr. Parkhurst, which for the Reader's Satisfaction, I'll transcribe.

Mr. Parkhurst,

I have return'd you my Son, whom I desire you'd receive as my self, and as my own Bowels. I own that he may justly have given you Offence, for which you might very reasonably refuse him; but I hope he comes again to your greater Satisfaction, and to do you better Service. I resign him entirely to you; for I know there's none will take a more Friendly and Christian Care of him, than yourself, both with Respect to this and another World. I will never encourage him to take the same Liberty for the Future, and you know I was ignorant of his coming Home; however, I hope you'll Pardon him, which I shall acknowledge as done to myself, and which will for ever oblige your real

Friend and Servant,

J. Dunton.

With this Letter, I return'd for London, where I found a very Kind Wellcome from Mr. Parkhurst; but Another, (a) in my Absence, had step'd into my Room upon Tryal, so that I could not be receiv'd again till that Matter was brought to some Issue; and in the mean Time, I was forc'd to take up with my Cousin, Mr. John Child, a Grocer in Stocks-Market. I had not lodg'd a Week there, when I was visited with the Small Pox, which were so severe upon me, that 'twas almost a Miracle I surviv'd 'em; my

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(a) John Laurence, Son to the Reverend Mr. Edward Laurence.

Eyes were clos'd Seven Days, and whilst the Blindness remain'd with me, I heard the Voice of *William Briggensham*, whom my Father had sent to visit me; this gave me such a Transport of Joy, that 'twas thought, I shou'd have expired in the Excess of it.

So soon as this Indisposition was worn off, and my Health restor'd, (tho' I shall carry the *Pits*, and the *Signatures* of that Distemper, to my Grave) I went upon a Second Tryal to Mr. *Parkurst*, and 'twas my good Fortune to please him; for from that very Time, I began to love Books to the *same Excess that I had hated them before*. When a Month was expir'd, I was bound his Apprentice for Seven Years; and I cannot but say, that if ever an Apprenticeship was easie and agreeable, 'twas that which I serv'd; and had I not been over-born with *Head-strong Passions*, both to my own Ruine and the Loss of Time, I might have made considerable Improvements in so good a Family: My Diligence was well enough at first, of which the following Letter from my Father gives sufficient Testimony.

Dear Child,

**T**HY Master's Letter to me, last Week, gives me great Encouragement to think that (if it please G O D I live) I shall receive a great Deal of Satisfaction from thee: He writes so fully of thy *Cheerfulness, Tractableness and Industry*; and that thou art willing to learn, and obey, as also of thy *Honesty, and especially of thy Desire and Endeavour to know and serve the Lord*. This good Character



of thee, is indeed, the most comfortable Cordial that I have taken all the Time of my late and long Sickness. I pray G O D continue thy good Resolutions of living up to thy Masters Commendations of thee. Now, Dear Child, if thy Deserts answer these Praises, I shall not fear, but I shall meet thee in Heaven hereafter, tho' thro' my Weakness and Indisposition, I may see thy Face no more on Earth: There thou wilt meet thy Mother, who died Praying so earnestly for thy Eternal Happiness; but I must subscribe in haste, (being much indispos'd with a Cold which the last Lord's Days Preaching gave me) Your loving Father, still Praying for the Welfare of your Soul and Body,

John Dunton.

May 10.  
1675.

These Praises will stand recorded against me, like the *lasting Monuments of Shame*. Soon after I forfeited all their great and their good Opinions of me; for almost from the very Receipt of my Father's Letter, I may Date the Errors and Mistakes of my *Apprentiship*, my Thoughts, my Time, and all began now to be taken up with the soft *Intrigues of Love*. I fell into my first *Amour*, like a *Knight Errant*, being purely sham'd into't, and the Manner of it was thus; L—B—ly, my fellow-Apprentice had forg'd the following Letter, in the Name of S—f—ab S—ing, a Young Virgin, and then a Boarder with Mr. Parkhurst.

Dear

Dear Sir,

**W**E have liv'd some Time together in the same Family, and your **DISTANT CONVERSATION** has given me a little Impatience to be better acquainted with you. I hope your good Nature won't put any Constructions upon this Innocent Address to my Disadvantage; and shou'd you discover it, 'twou'd certainly expose your self at the Expence of Your

S—f—ab S—ing.

I was strangely surpriz'd at this *Billet Deux*, and more in Regard the *Lady* had all the little and the Charming *Prettinesses* both of Wit and Beauty, that might easily have gain'd her as many Conquests as she pleas'd; in short, so licentious and extravagant was my Folly, that I gave her a *Billet* the same Day, in which I made an Appointment to meet her in *Grocers Garden* the next Evening, where we both attended; but so soon as I reveal'd the Occasion, she told me she was ignorant of it: However this *Romantick Courtship* gave both of us a real Passion, but my *Master* making a timely Discovery of it, sent the *Lady* into the Country, and Absence cool'd our Passions for us, and by little and little we both of us regain'd our Liberty.

Not long after, my Father was visited with a severe Fit of Sicknes, when I ask'd Leave of *Mr. Parkhurst* to go and visit him, which he gave me with his usual Freedom, for he never deny'd me any Request that was reasonable. I found my Father very weak, tho' he had no Symp-

toms

toms upon him of an immediate Death: However, lest he shou'd never have the Opportunity to speak with me and admonish me any more; he gave me his *dying Council* before my Return for *London*. The Words were taken as they drop'd from his Tongue by my self which I'll insert in this Place for the service of the Reader.

*Concerning your Soul.*

1. **A**S you have been a Son of many *Prayers* and *Tears*, being a long Time earnestly begg'd of GOD, and against all *Humane Hope* being brought forth into the World by GOD's special Hand of Providence, and being wonderfully restor'd to Life again, after some Hours seeming Death, which immediately insued after your Birth; and being likewise as signally deliver'd from the nearest Hazard, and Likelyhood of Death, when you had the *Small Pox*; I do therefore exhort and charge you, in the Presence of the All-seeing GOD, and as you will answer it before Jesus Christ, the Judge of the *Quick and Dead*, that you make it your Primary and Principal Care, and endeavour to *Know, Fear, Love, Obey and Serve GOD*, your Creator and Deliverer, as he hath reveal'd himself, through his Son, by the Spirit in his Holy Word.

2. I do likewise counsel you, to read GOD's Holy Word, both in the *Latin and English Bible*, as often as you have Opportunity; and I also council you to read over *Wollebius's Compendium of Theology* in *Latin and English*, till you well under-

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understand both, at such Seasons as you may most conveniently do it.

I do likewise counsel you, constantly every *Morning* and *Evening*, to Pray unto GOD for his Direction, Protection, and Benediction in all that you do, and that with an *Audible* Voice, when you may conveniently do it, or at least *Mentally*, expressing all possible Reverence, Affection, Joy and Thankfulness to GOD through Christ therein.

4. I counsel you likewise manfully to resist all *Extreams*, sinful sadness and despondency of Spirit, and to exercise Faith, Cheerfulness and Delight in the Remembrance of all GOD'S Mercies and Deliverances.

5. I do likewise counsel you, to shun all *Evil Company*, with all Temptations and Occasions of Evil.

6. I do likewise counsel you to be *Dutiful* to your *Mother*, *Loving* to your *Brother* and *Sisters*, *Obedient* to your *Master*, diligently and faithfully to serve the Lord in all Relations and Conditions, as he requireth.

### *Concerning your Body.*

I Counsel you to use moderate *Exercise*, and lawful Recreations for the necessary Health of your Body, being always moderate in your *Eating*, *Drinking*, and *Sleeping*; Never spend too much Time or Cost, in any Exercise or Recreation.

*Concerning your Estate.*

1. **I** Do counsel you, never to *desert your Trade, or Calling,* which you have by GOD's special Providence been call'd unto.
2. I do counsel you to serve your *full Time* with Chearfulness and Delight, endeavouring to acquaint your self with all the *Mysteries and Improvements of your Trade*; and, if you find not convincing Reasons to the Contray, to serve as *Journey-Man* for one Year; because I judge by that means. you may gain more Acquaintance and Interest, and a farther Insight into your Trade.
3. I do counsel you not to *Marry* before you be Twenty Five Years of Age, unless some Remarkable Providence shall induce you thereunto.
4. I do likewise counsel you to use all possible Prudence in *your choice of a Wife*; that she be truly Religious, or at least eminently Vertuous; that is born of *Honest Parents*, and who is of *Age and Estate*, suitable to your self.
5. I do likewise counsel you not to *sell any Part* of your Estate in Land, if either your Wife's Portion, or your borrowing of *Money* upon Interest, may conveniently serve to set up your Trade.
6. I do likewise counsel you, to have a convenient Shop, in a convenient Place, at your own Charge, which will very much facilitate, and make way for your suitable and *Comfortable Marriage*; yet if you shall by some Remarkable Provi-

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Providence meet with a *Wife* of a considerable Estate. you may by her Portion, set up your Trade without Mortgaging of your Land.

7. *Lastly*, I likewise counsel you in *all Things* and in *all Times*, so to *Think*, and *Speak*, and *Act*, as you may be willing to appear before G O D at Death and Judgment.

December 25. Anno Domini. 1675.

Thus has all my Life been fill'd up with *Mercy and special Providence* ; And New Opportunities constantly thrown in my way, that the Remembrance, at least, of my Duty, and my Obligations to Heaven cou'd never be lost ; but alas ! all prov'd too little to reform my Life, and to fix the *Preheminence* of my *Affections* upon *Jesus Christ*. I was always taken up with the fresh Pursuits of vanity, and the Fooleries of Youth, and I know not what Account I can give in at the *Bar* of GOD'S *Tribunal* for the Mispence of those Years. My Score will certainly be enhaunc'd, because there has been such an Expence of Goodness and gracious Care all lost upon me. Wou'd but others avoid those Rocks where I have split, and learn early to Husband their Time, and their Opportunities, that neither the just Expectations of Heaven, nor the Hopes of Parents, may suffer a Disappointment ; This wou'd be a very sensible satisfaction to my self, and the best Improvement they can make of my Youthful Errors. But above all things, I wou'd Caution Children how they  
slight

flight the Councils and Admonitions of Dying Parents; I'm sure my own Transgression in this Case, will Torment my Thoughts, and sit heavy upon my Spirits till I die.

To Return, when I had receiv'd this *dying* Counsel, I took a long Farewel of my Father, and came back to Town.

At this Time, indeed, I had some Sense of Religion upon my Mind, which, and I blush to own it, lead me, thro' the Artifice of *Satan* and my own vicious Inclinations, into almost the greatest Error of my Life. The Business was this. I never thought my self at Ease, but when I sat under the powerful Ministry of Mr. *D—le*, his Sermons, methought, were preach'd with that Energy and Concern, which at once gave me a wonderful Pleasure, and yet wounded my Conscience. Mr. *Parkurst* endeavour'd to dissuade me from going there, telling me I broke the Order and the Harmony of his Family, but all his careful Remonstrances cou'd not bring me off. One Lord's Day, and I remember it with sorrow, I was to hear the Revernd Mr. *D—le*, and 'twas then, and there, that the *Beautiful Rachel Seaton* gave me that fatal Wound; I have more Charity to her Piety, than to think she design'd it; however, this I am sure of, *that I was made a Conquest.*

*Thus, round the A L T A R Satan lays his Gin,  
And turns Religion into Snares and Sin.  
Devotion cools, when grosser Objects please,  
And Conscience stifled, we transgress at Ease.*

If I shou'd here publish to the World all the Extravagance of this Amour, how much Time was stolen from my Master's Business at Mr. Dawson's Dancing School, in Visits, Letters and fond Intrigues, 'twou'd almost be to commit the same Error over again; I shall therefore leave this Amour on the *Wheel*, and return to my Father. I had now dreamt three Nights successively of his Death, before I had the least Information of it, but the *Visions* of the Night prov'd true, and Circumstances of his Exit were the same to a very Nicety, with these I had seen in Sleep. This *supernatural* Intimation has inclin'd me to think, there's more in *Dreams* than is commonly suppos'd; and I'm of Opinion, that Two important Truths may either be deduc'd from 'em, or at least may be disentangled of Abundance of Doubts and Difficulties. First, That the Humane Mind is *immaterial*, and in her own Nature independant of the Body, because she can act so briskly when all that's Gross about us, lies dormant and unactive. Second, That when the Body sleeps, and upon Occasion, there's a free Commerce and Intercourse betwixt the Invisible World, and the Mind of Man; but these Reflections are a little Forreign to the Business.

To return, *My Father dy'd of the Stone, Nov. 24th 1676, An Ætat. 48. and was interr'd in Aston Chancel.*



## His ELIGY.

**T**hose Shapes of Fortune, which to view in Paint,  
 Wou'd make another faint,  
 He did endure in true Reality,  
 And Feel what they cou'd hardly bear to see :  
 His Soul so willing from his Body went,  
 As if both parted by Consent ;  
 No Murmur, no Complaining, no Delay ;  
 Only a Sigh, Ah John, Ah Anne ; and so away.

With Reference to his Character, some may think me too near related to be impartial ; However, it is well known, he was wonderfully fitted out by Nature, and furnish'd with Acquirements for all the great ends of an *Useful Life*, and what Impression the Gospel of a Crucifi'd *Jesus* had made upon his own Mind, was the best known to those who had the greatest Intimacy with him. His Moderation to *Dissenters*, and his Charity to the Poor, will, I doubt not, make the two brightest Jewels in his Crown of Glory. His Funeral Sermon was preach'd by the Reverend Mr. Hayes, Minister of *Chester*.

I shall now return with my Reader, and finish the Black History of my *Apprenticeship*. You have had the Account of my *Amours*, and from these my Mercury hurried me upon another Extream, which took up the greatest Part both of my Time and Thoughts. There was now a Faction on Foot, betwixt the *Tory* and the

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*Whig-Apprentices*, which made a great Noise. The Tory part presented an *Address (a)* to the King against the *Petitioning for Parliaments*. The *Dissenting Party* made their *Remonstrances* to the former *Address*, in another they presented to Sir *Patience Ward*, who was then *Lord Mayor*.

Myself and my self were the first that mov'd in this Affair; but the thing ripen'd at such a Rate, that in a small Time there were 300 Apprentices engag'd in it, that had their frequent Meeting at *Russel's House* in *Iron-Monger-Lane*, Mr. *B—leyb* was chosen *Speaker* of this grave Society, and my self made *Treasurer*.

The Tory Apprentices had gather'd Five Thousand Names to their *Address*, but *Ours*, I speak modestly, had at least Thirty Thousand. There were Twenty of us elected to present the *Address*. Mr. *Firman* introduc'd us, and we were well receiv'd by my *Lord Mayor*, who promis'd he would acquaint the King with our *Address*, and then bid us return Home, and mind the Business of our Respective Masters; however, before we dispers'd, we regal'd our selves very plentifully at *Russel's House*.

My Apprentiship was now just upon expiring when I invited a Hundred Apprentices to celebrate a *Dinner* for it, tho' 'twas no more than a Youthful Piece of Vanity; for all such Entertainments are expensive, and they are soon forgotten. Thus have I liv'd over Seven years

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(a) This is the Tory *Address*, a certain Renegado compos'd by *Pe—* and *War Horns*.

more of my short Life-Time, and you see they have been fool'd away in Error and Mistake, and nothing to purpose is yet done towards the Glory of G O D, the great End of my Being, or my own Happiness in his Favour in another Life. 'Twill be necessary before I give you any farther Account of my Life, to shew you how I'd reform the Errors of these Seven years, and how I'd Think, and Speak, and Act, might I but have the Opportunity to live them once again.

A N  
I D E A  
O F A  
N E W L I F E,  
O R,

The manner how I'd Think, and  
Speak, and Act, might I live o-  
ver again these Seven years of  
*A P P R E N T I S H I P.*

*S*TILL as I write, the Time streams swiftly by,  
And gives near Prospects of Eternity.  
Let Heaven regard those fervent Prayers and Tears,  
Accept the Amendment of my latest years.

The former Part of this *Idea* has made Pro-  
vision against all the Excess of Pride and impa-  
tient Desire, and upon that Bottom, Obedience  
to my Parents was secur'd. A short Account  
was given there of my Studies, as they refer  
either to the *Languages*, or to the *Arts* and  
*Sciences*, which make up the *Humane* and the  
more

more *Reasonable Part of Learning.* Lastly, An Attempt was made towards an *early Conversion to GOD and Piety, from the great and the general Apostacy.*

I am now enter'd upon a new *Stage of Life,* and shall proceed to an *Ideal Reformation* of it, in this Method.

*First,* I'll shew 'what my Conduct shou'd be under the Notion of an *Apprentice.*

*Secondly,* How I'd avoid all the Foolish Extravagance of *Love and Courtship.*

*Thirdly,* I'll lay down some short stricture of my *Christianity,* both as to *Principle and Practice.*

These Three Heads will make a compleat Idea for this Stage.

To begin, My first great Care under the Relation of Apprentiship shou'd be *Diligence*; for no sooner does an Apprentice drop his Diligence, but he's on the high Road to every Irregularity; he's expos'd to every Vice, lies open to Temptation, and I may venture to say it, always associates with the worst of Companions. Were I to prescribe to all the Apprentices in Town, I'd do it in this one Word DILIGENCE. 'Tis the want of Industry that ruins Thousands in a Year; for it presently sets a Man a thinking how to entertain his Fancy, and to divert himself with Pleasure. Youth is too active to lye idle, and when the Business of *common Life* is unregarded, the Projects of Mischief and Wickedness are constantly carried on. 'Twou'd be needless to enlarge on this Head, the whole

World, will say this part of my *New Idea* is very reasonable.

The Second Rule for my Conduct under this Relation, shou'd be the **Strictest Justice**; and perhaps the Management of my *Real Life*, may allow me to wind up this Head to the highest pitch; and were I to live over my Years a new, I wou'd make *Justice* the *great Essential* of my Life, as it refers to Commerce among Men. Ever since *Property* was establish'd in the World, Theft has been the usual and the sullen Method to make Inroads upon it; and both the *Divine* and the *Humane Constitution* have taken all imaginable Caution to prevent it, tho' they're, both of 'em, insufficient to restrain, where Men won't abridge their Inclinations after more than their own. But to bring this down to the purpose; Apprentices, as they've the greatest Temptations to steal, and to wrong their Masters, so they may do most Mischief that way; for 'tis but labour in vain, for a Master to form Projects, to break his sleep, and to stretch his Brains upon Tenter-Hooks, and all this to secure a subsistence for his Life-Time, while some Thieving Apprentice consumes him insensibly, and eats out the very vitals of every Contrivance. And as this Practice brings Ruin upon the Master, so the Apprentice is no gainer in the Issue; for, besides the ill Habit and the Sin, which yet are Considerations black enough to terrify, 'tis great odds but he's overtaken in his Measures. There are Methods enough to find out the most secret Sinner of this kind; which I have practic'd with very  
good

good Success; and, but that the Hints are I hope grown Common, I'd transcribe 'em, that Apprentices might see how obnoxious they lye to be discover'd.

But as I'd be just in every Instance, so I'd never over-reach a Customer to enrich my Master, this is an unaccountable Piece of Folly, and commonly unrequir'd, unless the Master take greater Liberties in Sin, than he'd allow his Apprentices, in any other Case; besides 'twere very imprudent if the Master intends to keep up the Reputation of his Trade, and indeed 'twas my Happiness to be link'd with a Master who had more Prudence, and a better Conscience than this comes to.

With Reference to my Behaviour in the Family where I'm thrown, it shou'd be always gentle and obliging; I'd reckon my Master and Mistress as another Father and Mother, and be as tender and loving towards the Children, as if they were my Brothers and my Sisters. There's no way but this to win Respect, and to make the Chains of a Seven Years Bondage sit easily without galling: And I'm sure there's not an Apprentice but might make a Pleasant Seven years of it, were he always thus *Diligent* and *Just*, and *Behav'd* at this Rate in the Family, where he lives. I have only one Thing more to add with Respect to my own Advantage, and that is, I'd endeavour to penetrate as far as possible into the Mysteries of my Trade; for unless a Man look well into the Nature of his Business, and see every Reference that it Bears, he'll scarce make any thing of it,



when he begins to depend upon his own Bottom.

A Man should be well furnish'd with an honest Policy, if he intends to set out in the World now a Days; and this is no less necessary in a *Bookseller*, than in any other Tradesman, for in that way there are Plots and Counterplots, and a whole Army of *Hackney-Authors* that keep their Grinders moving by the Travel of their Pens. These Gormandizers will eat you the very Life out of a Copy so soon as ever it Appears; for as the Times go, *Original* and *Abridgement* are almost reckon'd as necessary as Man and Wife, so that I am really afraid that a *Bookseller* and a *Good Conscience* will shortly grow some *Strange Thing* in the *Earth*. I shan't carry the Reflection any farther, but only make this Single Remark, That he who designs to be the best Christian, must dip himself the least in Business.

Thus I have given you a short *Idea*, what my Conduct shou'd be under the Notion of an *Apprentice*.

The Method obliges me in the next Place to show how I'd endeavour to avoid all the fond Extravagance of *Love and Courtship*.

Man, tis true, is naturally an *amorous Creature*; which is an Argument of his *Poverty*, and that he cannot thrust himself out of his own Being, with the Happiness which he wants. The *Fund of Humane Nature* runs low, and cannot supply its own Capacities, which is the very Reason why we have any Tendency beyond our selves. But tis not here, lies our Unhappiness, that we

point the Love of our Natures the wrong way, and spend that among the Creatures; which was design'd to carry us up to Heaven and Happiness: Now this can never do, for you may joyn Emptiness to Emptiness as long as you please; 'tis certain that nothing more than Emptiness will be the Result of all, and this is the very Case so long as our *Love* remains *Sensual*, which was design'd to be *Seraphick*. But this way of reasoning is not half so powerful upon Men, as the Allurements of Sense. My Business is not preaching to others, 'tis only the Reformation of my self; However I may have Liberty to tell the World what Provision I would make to secure my self from this Common Danger. And the

*First* method I wou'd take, shou'd be to *turn off my Affections from so low Trifles, by an early Direction of 'em to the LAST GOOD.* When once a *Heart* is affectionately devoted to its *GOD*, and effectually touched with *Seraphick Love*, 'twill, like the *Needle*, be always pointing that way; direct it to what Point of the Compass you please, propose to it the Enjoyment of any Creature, 'twill but tremble and be restless, till it turns again towards *GOD* and its final Happiness, and there it will fix and centre.

But alas! when grosser Flames take hold of any *Heart*, that's disinclin'd and undevoted to its *GOD*; there's sacrilege, for the present against the Deity, and there will be certain Disappointment in the Issue. How miserable must such a *Gallant* be, who has no Interest in any higher Happiness than what a Mistress can afford

afford him? Besides, he's in danger to Engage the rest of his Affections, and to spend 'em upon an Object that can never make any answerable returns.

For my own part, I have reason to know the Folly and the Sin of such a Choice; and might my years be unravell'd, my GOD should have the first warm Sally of my Love; and by this Method, there would be the less Danger of spending that strength and heat of Affection upon the false Appearance of Happiness in any Creature, which is only due to the *last*, and the *Chieftest Good*. I shou'd never reckon that either the *Frowns* or *Smiles* of the most *flaming Beauty*, cou'd either make me happy or miserable; for only a lawful Degree of Love being engag'd, a Disappointment wou'd not give me that uneasiness which it might, had the whole Stream of my *Affections* run that way.

Shou'd a Mistress prove unkind, how little wou'd that affect me? Whilst my GOD, the Author of all Harmony, has the greatest share of my *Affection*; and is forming me by the gracious Influence of his Spirit, into a living Temple for himself, and whilst I know his Design is nothing less, than to fit me for an Eternal Intercourse of Love, and Joy, and Satisfaction, in the other World. This great Transaction of wonder wou'd so engage my Thoughts, that those *lower* Disappointments wou'd vanish out of sight

I see so much in this first Method to keep my *Affections* unengag'd with any Creature, that were it but really work'd and impress'd upon my Mind, 'twou'd be sufficient to secure me.

However

However there's a second Consideration, that were it but sedately weighed, wou'd have a mighty Influence to preserve me; and it is *the Ruine and the Unhappiness, that other Apprentices have run 'emselves into, by a too early Engagement in the Affairs of Love.* There was an Ingenious Apprentice, a Friend of mine, and I remember it with Sorrow, who by a secret Marriage, unknown to his Master, and without the Consent of Parents, has made himself an Eminent Instance of this kind; The Project was conceal'd till his Wife being with Child, made the Discovery of the whole; the young Gentleman, being conscious of his Folly and Disgrace, thro' a constant weight of Grief upon his Mind, he pin'd away *Piece-meal* to his Grave.

There are Numbers of other Instances of the same Nature, tho' I shall rather decline to mention 'em, in regard, the Matter is so well known. How many Parents in *England* every year have their Hopes defeated, and see their Sons, upon whom they had built very large Expectations, make 'emselves the Objects of the lowest Infamy and Contempt? However, might I but return into the same Circumstances again, I'd Improve these common Errors to my own Security and Advantage; for I consider that Apprentices don't only ruin their Reputation and their *Secular Affairs* by those of Love, but they usually grow Amorous at the Expence of their *Religion* and their *Vertue*, and so give the Disappointment to all the Care of Parents in their Sober and Christian Education; by this Method they lose their Interest and their Happiness

ness both in this and another World. This is a subject of so ill Consequence, that one cou'd not possibly expose it too much in a whole *Folio* of *Reflections*.

The Third and the last Method I'd take with myself, in Order to prevent my Ruine in the *Knight-Errantry* of *Love* and *Courtship*, shou'd be to employ all the spare Hours I cou'd get, without Prejudice to my Masters Business, in *turning over the best of Books*; and the first enquiry I wou'd make shou'd be concerning the *Truth of the Christian Religion*, upon this very important Subject, I'd read over with all imaginable Care, *Grotius de Veritate Christiana Religionis*, and *Mr. Baxter's Reasons*, for I reckon that these contain the strength of all that either has, or can possibly be advanc'd upon this Head

When I had once bottom'd my self upon some certainty in this Enquiry, my next Business shou'd be to inform my self with *Systematical Divinity*; and here 'tis necessary to make a very cautious Choice, there's such a variety of *System-Writers*. *Wollebius's Pocket-System* shou'd be read with Care, for the Respect I owe to my Fathers Judgement, and the next I'd chuse shou'd be *Amesii Medulla Theologiae*, *Synopsis prioris Theologiae*, *Altingius*, and so soon as I were furnish'd for it; *Mr. Baxter's Methodus Theologiae*, with *Lawson's Theopolitica*.

As for *Thetical Divinity*, I shou'd content my self with *Le Blank*, and *Teses Salmurienses*. *Church-History*, a short view of it wou'd be very useful, and upon that Head I'd make choice

DUNTON'S Idea of a *Wise* Life. 61

of *Hornius*, both in Regard 'tis compeidous, and for the Finery of the *Scile*.

*Divine Poetry* shou'd be all I wou'd venture upon; let those turn over the *Productions* of the *Stage* that have better security of their own Innocence than my self. I shou'd always think that a *Play* and an *Apprentice*, are very wild, and very unsuitable Companions; and there are great odds, but he that takes the Liberty of that *Divertisement*, gets the *Wild-Fire* among his Passions. *Cowley's Davideis* *Milton's Paradise lost and regain'd*, are noble and innocent enough; 'tis true, I shou'd have mention'd *Mr. Wesley's Life of Christ*; but I ask his Pardon, 'tis intolerably Dull, and as often as I take it up, it rather jades, than gives Life to my Fancy.

After all, if the work I have cut out ben't enough to employ my Time, I'd venture upon *Mr. Tyrrel's History of England*, for 'tis really a shame that a Man shou'd be altogether a Novice in the History of his own Nation. (a)

I have now finish'd the Second Part of this *Idea*, and shewn how I'd prevent all the Folly and Extravagance of Love and Courtship, and leave neither Room nor Inclination for a Thought to wander that way.

My next Business, before I shut up this Stage, is to give the World some short Account of my

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(a) Shou'd the Objection be made, That these Books are fitter for the Library of some old *Divine*, than the Study of an *Apprentice*, I only make this reply; That the Improvements of my new Ideal life, are greater than can easily be imagined; and that I'd endeavour to be old in Religion and useful Learning, before I was 30 years.

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*Christianity both in PRINCIPLE and PRACTICE.*

I shall here *first run over the ARTICLES I believe*; and *Secondly, form my Practice in conformity to 'em.*

With Reference to the former of these,

*First, I really believe there's a GOD, an Independent, Necessary, Self-existent Being, the first Cause, and the last End of all Things. (a)*

*Secondly, I believe the Scriptures of the Old and New Testament to be the Revelation of his Will to Mankind, and they contain the perfect Rule both of Faith and Life.*

*Thirdly, I believe Adam, as our natural and our federal Head, by his Fall and Apostacy from GOD, expos'd all his numerous Posterity to the penal Sanction of the Divine Law; and that if there's any Hope yet for Rebellious Mankind, it neither does, nor can possibly spring from 'emselves.*

*Fourthly, I believe there's a Trinity, Father*

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*(a) Let Atheists talk against the Deity as long as they please his Being stands firm as the Mountains and the everlasting Hills 'Tis their Conscience of Guilt, and their Fears of an After Judgment, that make it the great interest of such Wretches, to wish for that which can never be. They were better stop the Course of the Sun, and argue the Universe out of Being, than say there's no GOD; he can't be left himself without Witness, and in a little Time every Eye shall see him.*

Son and Spirit, all (incomprehensibly) the same in Unity of Essence. (b).

*Fifthly*, I believe that the Eternal Son of GOD, in Pursuance of the Covenant of Redemption, betwixt his Father and Himself, was in fullness of Time, personally united to the humane Nature, in which by his Obedience and Death, he made full satisfaction to Justice ; took off the Curse of the Law, and seal'd over a new Covenant of Grace to Mankind, upon the necessary Conditions of Faith, Repentance and an Holy Life.

*Sixthly*, I believe that Faith, Repentance and every other Grace, are work'd in us by the Influence of the Blessed Spirit, and that by the meer disabled Powers of Nature, there's none can remove 'emselfes out of a State of Nature into that of Grace.

*Seventhly*, I believe that the Holy Jesus, as the Judge of the World, at the end of Time,

(b) You may call 'em Persons, Substances, Somethings, or what you please, if the Notion of 'em be the same ; for the Spirit speaks to us in a popular way, and not in the Terms of Art. However the best Notion I cou'd ever form of a Divine Person, or you may call it any other Name, is the Divine Essence under a Personal Character ; tho' I'm not superstitious of any Term, you may call a Distinct, or an Incommunicable Character, 'tis all one to me: The Three Distinct Characters, as I take 'em, are to beget, to be begotten, and to proceed from the Father and the Son ; or in other Terms, Generation, Filiation, Procession or Spiration.



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shall make his Second Descent into this lower World, both to Reward and Doom, according to the Different States of Men.

This is a short Summary of my Faith ; and it either has in exprefs words, or implies the whole of Christianity. But seeing all this is no more than what I believe ; I shall in the next place make it my Business to acquaint the Reader how I'd form my Practice upon this *Creed*, might I but live over those Days again.

*First*, If GOD be the *first Cause* of all Things, and has given me this *Being*, which is an Effect both of Infinite Power and of Infinite Goodness ; then the Inference is plain, that I'm oblig'd to pay him Homage, to the utmost of my Capacity ; and seeing I'm made a reasonable Creature, and capable of GOD's Moral Government, 'Tis certain my Happiness or Misery depends upon the good or ill Management of my Faculties ; so that I can never lose by Obedience, or make the least Advantage of Sin.

*Secondly*, If GOD be my last End, it follows by strong Consequence, that I shou'd Love him as my Happiness ; for *Happiness* and *Last End*, are convertible Terms, and carry in 'em the same *Idea*. 'Twou'd be a gross *Solecism* in Morality, for a Creature to know where its Happiness is lodg'd, and yet to disregard and have no Affection for it. How sad a Spectacle is it, to see a Man, whom GOD has rais'd into being, always drunkard, and disaffected to his Maker, who upon that very Account, must of necessity be his Happiness and his Last End ; but on the  
contrary



Search 'em with Care and Diligence ; to fear the Threatnings, to pay Obedience to the Precepts, and to draw Encouragement from the Promises ; in regard they are the great *Charter* of my Peace and Hopes in this Life, and of my Eternal Safety in the other World. What greater Pleasure could I meet with, than to read over and over the Life and Sufferings of my Redeemer, the wonderful Contrivance of Man's Redemption, in him ; the curious Descriptions of the new *Jerusalem*, and of the heavenly State ? With what holy Transports shou'd I meditate upon the whole Scheme of GOD's Designs, with reference to a Set of reasonable Creatures here in this World ? My Bible wou'd inform me how many different States Man either has or shall pass thro', that when he was first set up in this World, he was made in the *State of Innocence*, but that he soon lost it, and the Favour of his GOD, by Disobedience, and so involv'd himself and his posterity in a *State of Unregeneracy* : After this, that GOD might not lose and destroy his Creature, there was a way found out for the free Exercise of Mercy, without any prejudice to infinite Justice. The Son of GOD made Attonement for Man, and by his Almighty Spirit and Grace, brings Men successively back again from their Revolt, into a *State of Grace* ; and while they continue in this State, the holy Spirit is working upon 'em the lively Character of GOD's Image ; and when their course of Gospel Obedience and Sanctification is finish'd, they are gather'd up, as they drop out of this World, into a *State of Glory*. However, those of the  
 rebellious

rebellious Race that persist in their Impenitence, and won't accept the offers of Peace and Pardon, must when this Life is over, enter upon a State of endless Unhappiness, and lie a long Eternity in Extream pain. The Scriptures wou'd inform me of all this, and much more; I'd therefore peruse them with the greatest diligence; especially in regard: I must be judg'd by 'em at the last Day.

*Fourthly,* The Throne of Grace shou'd be much frequented. My Prayers shou'd rise, as often as I cou'd ~~would~~ retire, and this wou'd be the most effectual Method to maintain a Correspondence betwixt Heaven and my own mind, and to draw down as much Grace, as wou'd carry me back again with itself, in Glory.

I don't think 'twou'd be possible for me, or any Mortal, let us start as early in Religion as we please, to convert our selves; yet I can never suppose that an unregenerate Person has no necessity upon him to pray, for tho' he can't effectually turn his own Heart, nor graciously incline his Will, yet there's ~~neither~~ a Natural nor a Moral Impossibility to hinder his Application to GOD for the Assistance and Influence of the blessed Spirit.

*Fifthly,* Divine Contemplation shou'd be my constant Exercise once or twice a Day. This great Duty lies under a general neglect. There are few Professors but can pray, and read, and sing Psalms, tho' there's scarce one among a Thousand that's well acquainted with heavenly Meditation. 'Tis great Pity that so few among mankind shou'd know how to think if they

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were turn'd apart by 'emfelves, and had some Subject appointed to employ their Thoughts upon, how aukwardly wou'd they go to work? How few thoughts cou'd they infer from it, but a reasonable Creature wou'd blush to own 'em?

*Sixthly.* My great care all along over my practise shou'd be, that one Christian Duty did not jostle out another. 'Tis true, there are some Duties within the compass of Christianity, that might possibly give me more Pleasure than I cou'd find in others; but alas! we are not to pick and Chuse; we must pay Universal Obedience to the Law of Grace.

I have now finish'd the *New Idea* for the Stage of Apprenticeship, and wish the same Measures may take with others, which shou'd govern my own Life and Practice, might I but live over these Years again.

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Stage.

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S T A G E III.

O F

B A T C H E L O U R S H I P.

*Dunton's Life and Errors from the  
Time of his Freedom, to the Day  
of his Marriage.*

**T**IS no very agreeable Engagement, I find, to make the World my Confessor, and to publish every Error and Mistake that I can possibly recollect; however, cou'd I, at my own Expence, perswade the Reader for a Conviction of his own Errors, that perhaps, may be too near a kin to mine, to fall in with my *New Ideas*, or to think out *another* for himself, agreeable to Christian Principles, and to the reasonable and religious Conduct of humane Life; cou'd I but obtain this of him, I shou'd bear with Patience all the Censure and Contempt which the less reasonable part of mankind may think fit to load me with.

My Apprenticeship being now over, and my self turn'd out into a wide World, to stand upon my own Legs, and to barter for subsistence among the rest of my fellow Creatures, the

cares of the present Life began to break in upon me; and now my Notions of things were very different from those I had entertain'd before. I began now to recollect the prudent Advice of my good Master, whose concern for me did not expire with my Apprentiship; he look'd after me, to see how my Affairs stood, and how I wou'd make the first offer to manage Matters.

The first care I had upon me, was (as my Father had advised me) to *Take a convenient Shop in a Convenient Place*; but, that I might not run the Hazzard of too large a Rent; till I found how Accounts wou'd Ballance, I took up with half a Shop, a Ware-house and a fashionable Chamber, which I had of honest Mr. *John Brown*, whose extraordinary Civilities to me I have not yet forgotten. The World and Business had now perfectly set me at ease, from all Inclination to Love and Courtship, and my Resolution was, first of all to make the Experiment, whether my Trade wou'd carry Two and then to proceed upon a safe Bottom.

*Printing* was now the uppermost in my Thoughts, and *Hackney-Authors* began to ply me with *Specimens*, as earnestly, and with as much Passion and Concern, as the *Watermen* do *Passengers* with *Oars* and *Scullers*.

I had some Acquaintance with this *Generatio* in my Apprenticeship, and had never any warm Affection for 'em; in regard, I always thought their great Concern lay more *IN HOUSE* *ATTEND A SHEET*, than in any general respect they bore to the *COMMODO-*

*WEALTH*.

*WEALTH OF LEARNING*; and indeed the Learning it self, of these Gentlemen, lies very often in as little Room as their *Honesty*; tho' they'll pretend to have studied you Six or Seven Years in the *Bodleian Library*, to have turn'd over the *Fathers*, and to have read and digested the whole Compass, both of *Humane* and *Ecclesiastick History*: When alas! they've never been able to understand a single Page of Saint *Cyprian*, and can't tell ye whether the *Fathers* liv'd before or after Christ. And as for their *Honesty*, 'tis very remarkable, they'll either perswade you to go upon another Man's Copy, to steal his Thought, or to abridge his Book, which shou'd have got him Bread for his Life-Time.

When you've engag'd 'em upon some Project or other, they'll write you off Three or Four Sheets perhaps, take up Three or Four Pounds upon an urgent Occasion, and you shall never hear of 'em more.

I have offer'd thus much, as a Character of these Scriblers, that may give the Caution to *Booksellers*, and take off a most wretched Scandal from the Trade in General.

However, tho' I have met with Temptation enough of this Nature, to grow rich by Knavery, and a learned kind of Theft, yet this I can say for my self, (and I neither have, nor shall be too lavish, in my own Praise) that I never print-ed anothers Copy, went upon his Project, or stole so much as his Title Page, or his Thought.

Having given the Reader my free Thoughts, upon this Occasion, which are really necessary,



return, with him, to the Thread of History.

The very first Copy, I wou'd venture to Print, was written by the Reverend Mr. *Doolittle*, and entituled *THE SUFFERINGS OF CHRIST*. This Book fully answer'd my End, for exchanging it, thro' the whole Trade, it furnish'd my Shop with all sorts of Books, saleable at that Time; and it also brought me acquainted with those ingenious Gentlemen, *Mr. Waters*, *Mr. Shewel*, *Mr. Clark*, *Mr. Benson*, *Mr. Wells*, and *Mr. Sanders*, who were then Students under the care of Mr. *Doolittle*.

There was a Copy of *Greek Verses* prefix'd to this Book, which occasioned a *Poetical Duel* betwixt the two private Academies of *Islington* and *Stepney*, Mr. *Wesley*, then Pupil under Mr. *Veale*, endeavour'd to ridicule the Poem, with whom, and Mr. *Kingston*, his Fellow Student, I contracted a very intimate Friendship, Mr. *Wesley* was much celebrated for his Vein at Poetry; tho' those that allow of no *second Rate* in that Art, have endeavour'd to lessen his Reputation.

The second Adventure I made in Printing, was a Copy written by Mr. *Jay*, Rector of *Chisner*, entituled *Daniel in the Den: Or, the Lord presidents Imprisonment, and Miraculous Deliverance*. 'Twas dedicated to the Lord *Shaftsbury*, and publish'd upon the Occasion of his being acquitted by an *Ignoramus Jury*. This Piece was well furnish'd with Wit, and being publish'd at the *Critical Time*, sold well.

*Books have their Time of Life as well as we ;  
They Live by CHANGE, but dye by DESTINY,  
OUR Fate is less severe, in this alone,  
That BOOKS no RESURRECTION have, WE  
[hope for one.*

This extraordinary Success in my first Attempts, gave me an ungovernable Itch to be always intriguing that way. The next Thing I printed was a Sermon preach'd by the Reverend Mr. John Shower, at the Funeral of Madam, Anne Barnardiston.

The growing Reputation of the Author made the Sermon move very well, there have been Three Editions of it, Two of my own printing and a Third by my worthy Friend Mr. John Lawrence.

When I was thus fix'd in the Trade, I resolv'd to make publick a *Collection of Funeral Discourses* preach'd by my Reverend Father, Mr. John Dunton, entituled *The House of Weeping.* The Success was well enough, but my Chief Design was to perpetuate my Fathers Name, for whose Memory I have always entertained a very great and just Veneration.

These Books I have mentioned were all I printed whilst I remain'd a *Batchelour.*

Having now, as they say, the whole World before me, and my Reputation growing with my Circumstances, which is no unusual Thing, let the Religion and the personal Deserts of the Man, be in what Condition they please ; my Friends began to persecute me with the Subject  
of

of marriage; and were now as warm upon it as I had once been before. Old Mrs. Seaton first sets upon me (whose Daughter *Rachel* had charm'd me so much out of my Senses, as you have heard) and recommends to my choice, one *Sarah Day* of *Raecliffe*; she made her appear, you may be sure, as innocent as *Eve*; one that had neither thought, nor done any Mischief since the Day she was Born. Her Fortune was considerable, and lay so and so; besides, she was extremely Pretty, well Bred, and the best natur'd Creature in the whole World. This Description made me a little Addle, I confess and while the Frenzy was upon me, I fell to Rhiming:

*Sarah Day,*

Anagr.

*D. Has a Ray.*

But before this Project had made any deep Impression upon me; there came a second Proposa which put me quite out of Humour with the former: There's *Sarah Doolittle*, says another Person, will make a better Wife for you by Ten Degrees, and then you'll have her *Fathers Copy* for nothing, and his *Book on the Sacrament*, you know, has sold to the Twentieth Edition, which would have bin an Estate for a *Bookseller*. This Design was quite lost in the Novelty of another, and *Sam. C* — *k* being too fortunate a Rival, I wou'd not so much as attempt the Matter. But then *Sarah Briscon* of *Uxbridge*, was recom-

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mended with all imaginable Concern ; She was Handsom, and Rich, and Religious, and there were more *Topics* about her to argue from, than ever *Scheibler* cou'd invent.

My Patience wou'd scarce last me to give these sollicitations and fine Stories the hearing, and if they happen'd to move me a little for the present, so soon as they were gone, I lost all the Impressions they had made, and grew hard hearted again.

However, that I may not jade the Reader with a Length of Dullness upon these Matters for tho' they may be of great Importance in Life, yet they appear but of small Moment in Print, I shall proceed to the real Business of Courtship, and make as short work of it as the Circumstances will admit.

One Lords Day (and I'm very sensible of the Sin) I was strolling about just as my Fancy led me, and stepping into Dr. *Annesly's* Meeting-Place, where instead of engaging my Attention to what the Dr. said, I suffer'd both my Mind and my Eyes to run at Random, and 'tis very rare but Satan can throw in a Temptation when the Sinner lies empty for it. I soon singled out a Young Lady that almost charm'd me Dead ; but having made my Inquiries I found to my Sorrow she was pre-engage'd : However, my Friends, to keep up the Humour I was in, advis'd me to make an Experiment upon her Elder Sister, (they both being the Daughters of the Reverend Dr. *Annesley*) and the Hint they gave me, as Providence would have it, made a deeper Impression upon me than all the Recommendation

dations they had given me before. I dispos'd all Matters to carry on the Design with all possible dispatch. But I steer'd by another Compass than I had done in all my former Amours, and was resolv'd in Regard the Reverend Dr. *Annesley* was a Man of so much sincerity and Religious Prudence, to mention the Matter first of all to him; and taking Mr. *Isaac Brinly* along with me, and Mr. *Obadiah Mariat* to second the Proposal; the Dr. sent for Mr. *Parkhurst*, who gave me a Character that was favourable enough; so that having receiv'd all reasonable satisfaction of that Nature, the Dr. told me I had his free consent, if I cou'd prevail upon his Daughter for her's; which was more than Mr. *COCKERIL* (deceas'd) cou'd e'er obtain, after a long Courtship.

I shan't now take the Liberty to acquaint the Reader with all the Advances I made in the Courtship; they'd be too tedious, and perhaps might not well bear the perusal, tho' innocent enough in their Kind. However, at length, I was so fortunate as to gain her Consent, which was the Beginning of the greatest Happiness I have as yet met with in this Life. (a)

The mutual satisfactions we enjoy'd in an Intimate Friendship (which we design'd shou'd shortly lose it self in a nearer Union) were now a little interrupted; *Fair IRIS* being oblig'd to

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(a) The Reader must not imagine, that this Affair was so soon adjust'd, as 'tis here Related; the Golden Fleece was well guarded, you know; and Happiness lyes often among the greatest Difficulties. *Veritas per Ardua ducit.*

attend her Reverend Father to Tunbridge, where I sent her this Letter.

Dear Madam!

I Hope there's not so much Infidelity in your Nature as to make any new Protestations necessary; you have made me so much and so intirely yours, that I dare not claim the least Property in my self. Absence, 'tis true, has a World of Unkindness in it to those that Love to such an Excess as I, however, 'tis much beyond its power to steal away your Dear Image, as it has done the Original. I shou'd have nothing left to keep me from Despair, were not my Imagination and my Hopes very kind to me. Shall I yet say, Fair Conqueror, that 'tis in your Power to make me unbappy; I won't Fancy so at least, out of Mercy to, my self and for fear I should wrong your good Nature. I intend to see you shortly at Tunbridge, for this Impatience of Love is not to be endur'd. Humble service to your Reverend Father. I am in all sincerity,

Your Affectionate;

London May 26. 1682.

Philaret.

Two or Three Days after, I went down to Tunbridge, and staid there some Time with Fair Iris, till my Occasions brought me back to Town.

Among

Among the other Letters to Dear Iris at Tunbridge, after my return to London, I have yet preserv'd a Copy of the following Letter, sent with a Ring, which had this Inscription.

*I seek to be,  
Not Thine, but thee.*

Dear Captive !

**A**ND why mayn't I call you so? 'Tis all the satisfaction your Absence will afford me, to think you mine, and there's no Ingratitude on my Part, for I was long since yours. I have often since my return dream'd over every Passage, and every single Circumstance, every word you spoke, and every smile you were pleas'd to allow me in our Journey to the Top of Crowborough; where we had every way so pleasant and so wide a Prospect. Our Landlady Perke, and only as an Appendage of your self in the Train of Thought, comes often in my Mind, who inhabits the Top of that wild Mountain in a homely Cott, and has her Dining Room, Dressing and withdrawing Room, Hall, Parlor, Bed-Chamber and Kitchen, all (for Convenience as one may say) lying in one common Apartment; where she has no society with other Mortals, one wou'd think her Provisions must out of pure necessity drop from the Heavens by Miracle, considering her Neighbourhood to 'em, and the Difficulty of Access from this World to that Place. This, you'll say, is but a barren subject for my Thoughts to work upon, and where's the Relief on't? Why, Madam, methinks I cou'd be content to spend a Life-Time with you

*in such a solitude, where our Happiness would run smooth, and never be disturb'd with the Folly and Impertinence of other Mortals.*

Where, while our Lives wou'd last, I'd ever be  
 Not thine alone, but ev'n the same with thee;  
 Scarce Death thou'd part us, for we'd Hand  
   [*in Hand,*  
 Leap o'er Life's Barriers to the promis'd Land,  
 From dull Mortality we'd soar above,  
 And change our sensual for seraphick Love.  
 There our dear JESUS, we'll for ever view.  
 And plunge in Joys and Blisse ever new.

*I cou'd almost enlarge for ever, when Religion, and my Love to Iris, are the Themes. Why won't you write a long Letter? Nay, Lovely Iris, let me have one from you as large as a Folio, nothing can drop from your Pen, but will give poor languishing Philaret all the Transports that a Lover can Imagine; especially don't forget to tell me when you intend to return, for my Happiness turns all upon that Hinge. My Humble service to your good Father, I return him Thanks for all the Kindnesses I receiv'd at Tunbridge. I am with as much sincerity as one wou'd wish,*

Your Affectionate

London, July 6th, 1682.

*Philaret.*

I R I S.



## IRIS to PHILARET.

Dear Sir,

I Have received your Letters, but being obliged to take a small Journey from Tunbridge with my Father, I had no Opportunity to make you any Answer. You seem impatient at my silence, but 'tis only a Matter of Course; tho' were your Impatience represented with less of Fancy, I should be disposed to believe you sooner. But all Courtships must, at one Time or other, have a little Knight Errantry in them, otherwise, the Lover is reckoned to be something Dull; however, you have said enough that way to secure you from any such Imputation, and I'd have you express your self in no warmer Terms, than a primitive simplicity may admit of. One that loves till he loses his Reason, will make but an odd Figure, for a Husband: You'll say, perhaps, I'm preaching up passive Obedience, but we shall agree upon that Point afterwards. At present please to deny your self a little Luxuriance in your Letters, lest my Father should find them, and be offended with them. I suppose we may Return for London, July 21. My Sisters Judith and Sarah send you their service.

I am yours, &c.

Tunbridge, July 9th 1682.

IRIS.

At

At their return, I gave 'em the meeting on the Road. I shan't here trouble the Reader with the Preparations that were made for the Marriage, and my Extravagances in Treats, &c. only 'twill be necessary to take Notice, That for the Convenience of Trade, I took a large Shop in *Princes-street*.

The Day to solemnize the Marriage was agreed to be on *Aug. 3d. 1682*.

I shall here, for my own, and the Readers satisfaction, insert the Character of *Fair Iris*, before she was married, written by *Arsinda*.

*The Character of Iris.*

*Iris* is tall, of a good Aspect, her Hair of a light Chestnut Colour, Dark Eyes, her Eye-Brows Dark and Even, her Mouth little and sufficiently Sweet, her Air something Melancholy, Sweet and agreeable, her Neck long and graceful, White Hands, a well shap'd Body, her Complexion very Fair. But to hasten to that which I think most deserves Commendation, I mean, her *Piety*, which considering her Youth, can scarce be parallell'd; her Wit is solid, she has enough of that Quick Wit, so much in Fashion, to render her Conversation very desirable. She is severely modest, and has all kinds of Vertues. *She never yet, I dare venture to say, gave any one an ill word when absent, never when present commends them.* Her Humour is good to a Miracle. She's an agreeable Acquaintance, a trusty Friend; and to conclude, she is *pleasant, Witty and Vertuous*; and is Mistress of all those Graces that can be desired to make a Compleat Woman. G I shall