

# THE WOMAN'S GLORY

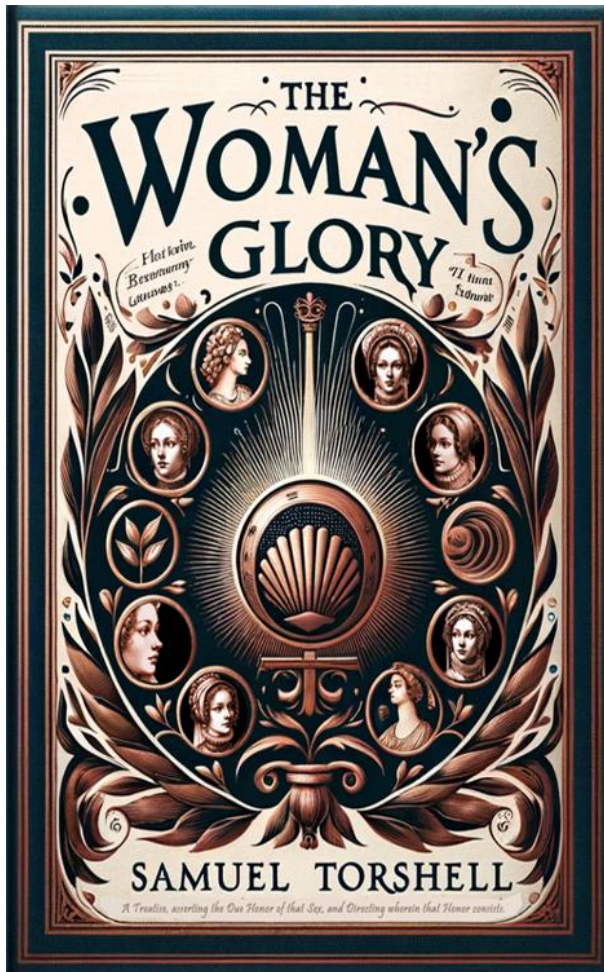
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SAMUEL TORSHELL

*A Treatise, asserting the Due Honor of that Sex, and Directing wherein that Honor consists.*



# THE WOMAN'S GLORY

A Treatise, asserting the Due Honor of that Sex, and Directing  
wherein that Honor consists.

Dedicated to the young Princess, Elizabeth her Highness.

By SAMUEL TORSHELL.

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Editor's Note - During the TCP Transcription Process, all the text was hand transcribed according to visual representation; and as such, sometimes the letters s, l, f & t are misconstrued with each other, these letters regularly being almost illegibly similar in the original facsimile script. Though it is rare for these errors to remain post-edit, unfortunately they may remain if uncaught. My apologies in advance where such errors occur. Also, the symbol <H&G> signifies omitted Hebrew & Greek. Because a majority of readers are not fluent in the original languages; it was thought best to omit, instead of possibly misconstrue; since most original languages are written in antiquated script in the original facsimiles. Lastly, some archaic words may be updated to more contemporary terminology; but changes have been kept to a bare minimum.

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## **To the Excellent Princess.**

A Lady of great hopes and Expectation Princess Elizabeth Her Highness.

Madam,

For the Honor, and for a public testimony of your more than ordinary Pregnancy and Capableness in so young and tender years, I have now dedicated to your Name, what I prepared especially for

your use, and for the service of your growing virtues. Read over again, what you heard, and in part noted with your own Pen. Strive to answer your hopeful beginnings, that you may rise to be the glory of Princesses. This shall be a Record for after years, what you were at nine years of age, that hereafter it may praise your increase, or admonish you, if it be otherwise. However it shall remain as a witness of the faithfulness of;

Your Highness's most humble Servant. SAM. TORSHELL.

## **To the Reader.**

You will please to understand, that the occasion of this Treatise was a Sermon, or Exhortation, which I made at Whitehall, the 28th of December last, which day we kept in remembrance of the birth of Princess Elizabeth, second daughter to our King; If custom, and the due respect we owe to the branches of the Royal Family had not prevailed with us, yet the great hopes and the very blossoms of virtue and other excellent parts in this Princess would have commanded from us all this Respect. I have now somewhat enlarged what I then spake, and have fitted it into a Treatise. My main end in it, is only to advance the work that is properly in my hand, to bring in some, if it may be, and to build them up in Faith and Holiness. The Lord sanctify all means to this purpose, and Crown every endeavor with success: I have purposely labored a familiar plainness, as aiming at benefit, not delight. And I shall desire of all that shall read it, to bring serious thoughts, and free from prejudice or lightness.

## CHAP. I.

Women capable of the highest improvements.

They were made after the Image of God. The Soul the same. Their bodies as organical. The whole Sex unduly reproached.

I will not detain the Candid Reader in the Porch, but let him in without ceremony into the Points, which I have undertaken, which are these two.

1. That Women are capable of the highest improvements, and the greatest glory to which man may be advanced.
2. That their highest improvement is that of the Soul, and their greatest glory is Soul-glory.

I know the Subject that I have now entertained, may become the discourse of light and vain wits; but let them know that these Points are held forth in the Sacred Scriptures, where we have the Councils and mind of God; and I shall so speak of them, as may become both the severe Majesty of Truth, and the seriousness of my own Calling and Office.

1. That women are capable of the highest improvements, and the greatest glory to which man may be advanced.

I might call in the testimonies of the wisest of the Heathens concerning this; among others I remember Plutarch one of the most learned of the Grecians, upon the death of the excellent Leontide, discoursed with his friend of the equal virtue of man and woman,

and doubts not if he might compare lives with lives, and actions with actions, to make it to appear, that as Sappho's verses were equal with Anacreon's, so Semiramis was as magnificent as Sesostris, Queen Tanaquilla as politic as King Servius, and Porcia as full of courage as Brutus. But though I will not refuse the light that is brought in by such authors, and the examples upon record in their Stories, because much of the workmanship and power of God is seen even in them. Yet I will principally build upon Scripture Grounds and Examples.

Moses from whom we receive the first and original truths, tells us that woman as well as man was created after the Image of God. God created man in his own Image, in the Image of God created he him, male and female created he them. What the Image of God is, and what the difference (if there be any) is between Image and Similitude, I am not disputing; this is it only for which I have alleged Moses, that woman hath the same prerogative of creation with man. If man were endowed (as he was) with a spiritual, rational, free, willing, immortal Soul: so was woman. If there were (as there was) a rectitude in man, so that there was in his mind a right knowledge of God's nature, will, and works; and in his will, appetites, motions, and actions, a sweet Conformity and agreement with God: So there was in woman. If man were put (as he was) into a state of dominion and happiness: so was woman. Let Divines agree it among themselves, whether all this, or more than this, were meant by the Image of God, whatsoever they shall estate upon man, the woman will also challenge by that authentic Text. By which Text also we must be guided in our interpretation of St. Paul in some passages of his in the eleventh Chap. of the first Epist. to the Corinthians. He saith, ver. 3. That the head of every man is Christ, and the head of the woman is the man. Which he speaks not putting a difference in their creation, but of that subordination which was afterwards instituted, when God said to Eve, Thy desire shall be to thy husband, and he shall rule over

thee. And in regard of this Subjection he saith further, v. 7. That man is the image and glory of God, but the woman is the glory of the man, for the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man. 'It is true that from the beginning, the woman was subjected, as in order of time she was created after man: and being intended to be an helper, she shines most, when she doth most observe that Ordinance of Subjection, for then she is the glory of the man, according to the instance of the prudent woman that Solomon speaks of, In whom the heart of her husband doth safely trust; and she being modest and industrious, Her husband is known in the gates, when he sitteth among the Elders of the Land. Yet she loseth not her first Right, of which the Apostle being tender, addeth in the eleventh verse, Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. Both were made by the same hand, and after the same Idea: so most do understand that phrase, In the Lord, which interpretation secures the point for which Moses was alleged. But if we take it as others do, that by the Lord is meant, The Lord Christ, the point will receive an improvement, that as man and woman were equal in Creation, so there is no difference between them in state of Grace. Which truth, whether it be held forth in this place or not, I will not contend; for elsewhere we have it delivered without controversy, that there is neither male nor female, no preferring of one sex before the other, but all one in Christ Jesus.

The Soul knows no difference of Sex, as neither do the Angels, and therefore it is that some learned men are of opinion, that after the Resurrection in the state of glory, there will be no more any distinction of male and female, because Christ hath said, Matth. 22:30. We shall then be as the Angels of God in heaven. And the Apostle, 1 Cor. 15:42, 43, 44. That the body being sown (in the grave) in corruption, in dishonor, in weakness, shall be raised in



incorruption, in glory, in power. The commerce of Sexes, was of necessity because of corruption and change by mortality. But the body that shall be raised, in difference from the natural body, is called A Spiritual body. The Soul then knowing no subordination because of Sex, as for the rest, the body of woman is made organical, like that of man's, as to the Soul, so that there is nothing that puts a bar to the Souls operations. There dwell in them the same Desires and Breathings, and they are endowed with the same faculties and powers. They are heirs together with men of the grace of life. They have the same right of Adoption, and are under the same benefit of purchase, and therefore are gifted by the same sanctifying Spirit.

I know that many of the Ancients have spoken much to the lessening and the reproach of the whole Sex; as that they are weak in Council, wanting in courage, extreme and inordinate in their affections, mutable and uncertain in their wills, unfit to rule and manage affairs. And accordingly not only the Parthians and Thracians accounted them and used them as slaves, but the Greeks despised them, and the Civil Romans made Laws in prejudice of their reputation, which were some of them afterwards inserted into the Edicts of the Christian Emperors; Some calling the Government of women a prevarication of nature; Some laws appointing to them Tutors and Guardians, though when of grown age, yea, even to widows.

But notwithstanding all this prejudice, the point that I have propounded, remains good upon those Scriptures that I have alleged: But we shall need no other proof of the point, then to produce some instances of women, who have been rarely accomplished, and full of glory. For the rule is, What is, may be. If some of the Sex have been so, the Proposition is firm, That the Sex is capable, and may be so.

## CHAP. II.

Some Instances of eminencies in Women.

1. Wisdom. Policy. Deliberation. Secrecy. 2. Learning.

What eminency is there to be named in men, which we have not discerned sometimes to shine even in women?

1. Is it wisdom, discretion, and policy? The wisest of men hath observed it, and spoken in their favor, in that proverb, Pro. 11:16. A gracious woman retaineth honor: and strong men retain riches. As mighty men by violence, and oppression become masters of great wealth, so women that are meek and gracious, by a more powerful and surer claim, become the mistresses of reputation, and have a prevailing and overcoming wisdom, that entitles them, Ladies of Honor. It was the character which the holy ghost hath given to Abigail, That she was a woman of good understanding and of a beautiful countenance. And her story all along, makes good the first part of that character. Her husband was a sullen churlish rich fool, and had poorly and unadvisedly thrown himself into a quarrel with David, a Prince at that time discontented, and in Arms. The Servants knowing Nabal to be incapable of found advice, for he was such a son of Belial, that a man could not speak to him; one of them therefore acquaints their Lady with the business. She presently apprehends the danger, and prevents it. She commands some of the family to attend her, and with a rich present in her hand, meets David now on the way towards Nabal's house with a purpose to destroy it. She knows so well how to frame her deportment and her language, that she softens the enraged soldier, and overcomes him who never knew what it was to be overcome. If one would learn the skill of insinuation, he need not learn any other posture then hers, as soon

as she sees David, she hastes, rather to throw herself off from her saddle, then to alight, and falls on her face, and bows herself to the ground before him, and falls at his feet. And what her behavior had spoken, She speaks over again with such words as might well have been penned by one of the greatest Masters of policy and wit. And that Woman hath a name of wisdom, though we know her by no other name, who is mentioned in the history of King David's wars. The town of Abel where this woman dwelt, had foolishly taken part with Seditious Sheba, and entertained him that was the very head of the Rebellion. Joab the Kings General lays siege to the Town, and was likely to take it by storming. Then cried this wise woman out of the city, Hear, hear, say I pray you unto Joab, come near hither, that I may speak with thee. And having obtained a parley, see how she proceeds and prevails. I am one of them (saith she) that are peaceable and faithful in Israel: Thou seekest to destroy a city and mother in Israel: Why wilt thou swallow up the Inheritance of the Lord? When the General had told her upon what terms he would raise the siege: She undertakes to persuade with the Inhabitants, and doth so: for presently they threw the head of Sheba the Rebell, over the wall, and the General is satisfied and retreats. Plutarch hath given us a parallel to this, of the wisdom of the Celtic women, who when their Country was fallen, through mis-understanding and differences, into a Civil war, would not rest, or give over their mediation, till Arms were laid down, and peace was settled thorough all their Cities and Families, which was so great a service to their Country, and so acceptable, that it grew to a custom among them, to call and admit their women to Council. And in the league which long after they made with Hannibal, this was one Article, which for the strangeness and fame of it, I will record: If the Celtan's have any matter of complaint against the Carthaginians, the Carthaginian Commanders in Spain shall judge of it: But if the Carthaginians have

anything to object against the Celtan's, it shall be brought before the Celtan women.

The Policy of Stratagem is reckoned to the family of wisdom. See what an Engine that great man Joab used to bring about the Court Design to have the popular young Prince Absalom brought back from his banishment. He suborns a woman of Tekoah, who needed not much instruction, but acts it with such closeness and seeming passion, that David though a wise and discerning Prince, had much a-do to find out the cunning; and when he found it, yet she so carried on the business, even beyond her instructions, that she fully brought about the mind of the King.

And if either Deliberation or Secrecy be necessary to wisdom, we find even these Qualities (which many think most unlikely to be found) in women. When Manoah was surprised, and thorough present consternation gave himself for a dead and lost man, because he had seen an Angel; his wife recovers herself and him out of that distemper, and deliberately reasons that with which her husband was confounded, If (saith she) the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these.

And as for Secrecy, (of the want of which we do ordinarily accuse them) behold the carriage of two women recorded in Scripture. Rahab, who not only hid Joshua's spies in her house, but also locked up their great business safely in her breast: and though she were necessarily to communicate the thing to divers friends, she doth manage it with so much privacy and silence, that nothing was discovered, but she and all her friends, were saved in the common calamity of her Country. That other is, that woman of Bahurim, who

preserved Jonathan and Ahimaaz whom David sent to gather up intelligence at Jerusalem. And I might add as a parallel, Epicharia in the Roman story, from whose breast, no threats nor tortures could force a secret that lay there concerning a conspiracy against Nero.

2. Is it Learning that gives eminency to men? In this also, women have a full share. The Ancients who delivered almost all things in Mythologies and Fables, intended this when they made Minerva an Inventress and Patronesses of Learning, as well as Apollo the Inventor and Patron. And as for Instances, they are plentiful under this head. In the Scripture, we have Huldah the Prophetess, who dwelt in the College, with whom those prime States-men, Hilkiyah, Ahikam, Achbor, Shaphan, and Asahiah, thought it no disparagement to consult. And can we judge other of Priscilla then that she was learned, being able to instruct more perfectly that rare young man Apollos, a man eloquent, (or as Hezychias paraphraseth it, A man learned in History,) and mighty in the Scripture? But besides those that have their names in sacred Record, other Histories both Ecclesiastical and Secular, ancient and modern, are plentiful in Examples. Aspatia instructed Pericles, who of a great Soldier was one of the best Orators that hath been bred in Greece. Pamphilia wrote many books of History, which when they were extant were much esteemed. Cornelia the mother of the Gracchi was such a Mistress of Eloquence, that Cicero admired some of her Letters. Athenais the daughter of a mean father, was yet thought worthy to be the wife of one of the Christian Emperors for her Wit and Learning. Eudoxia the Empress of Theodosius the younger, wrote learned Poems, and especially one very singular one concerning our Savior Jesus Christ. Gregory of Nazianzen speaks very high things of his sister Gorgonia. And so doth Jerome of divers excellent Roman Ladies. Neither have latter times wanted such ornaments. Olympia Fulvia Morata, an Italian by birth, not long after the Reformation upon the preaching of

Luther, besides her exquisite knowledge in the Latin and Greek tongues, attained to the happiness of knowing Christ, and leaving her Country for Conscience sake, marrying into Germany, she gave herself with much success to the study of the Holy Scriptures. Of our own, among many others that might be remembered, I will only name, The Lady Jane Gray (unhappy only in being forced for a while to wear a Crown) a Lady who beside the Latin and Greek, had this advantage beyond Morata, that she knew the Hebrew also, and was thereby enabled to satisfy herself in both the Originals.

But instead of more examples in this kind, I will produce that great Ornament of the Netherlands, Anna Maria van Schurman, pleading and disputing the truth of what I have now propounded, with that Learned and Reverend Divine, Andreas Rivet, that from a Woman's Pen, ye may have an Apology for through learned Pens of Women.

### **CHAP. III.**

The Letters touching this argument between Andreas Rivet, and  
Anna Maria à Schurman.

For the confirmation of the point in hand, and for the honor of that Maiden Pen, I will translate into our own tongue for the use of our English women, so much of that learned Letter as concerns this present argument, which that renowned Virgin, Anne Marie Schurman of Utrecht wrote in Latin, to the Reverend and famous French Divine, Andrew Rivet, then at Leyden, which Doctor Beverwick a learned Physician of Dort hath communicated together with a Dissertation upon the same subject by the same Lady.

D. Rivet by a Letter dated from Leyden the Kalends of March, 1632. having received some French Verses of Schurman's which he presented to the Princess of Arts and Literature, Princess Elizabeth Sister to the Illustrious Prince Palatine, from whose learned judgment they had received approbation, and having given the Noble Schurman her due praise, he lets fall these words, That her abilities were a proof to the present times and to posterity, that if many women do not the like, it is not out of defect of wit or judgment, but because they will not apply their minds to them, or cannot by reason of other lower affairs; neither is it expedient that many should choose this kind of life, only it is sufficient if some called to it by a special instinct, do shine forth.

Upon these last words she takes hold, and in a Letter dated at Utrecht, the eighth of the Ides of March, 1638. after some other Salutations and Complements in the beginning, she thus writes:

Reverend Sir,

Your letters heretofore written unto me, gave me occasion to doubt what your opinion is in whole concerning this thing, in which after you have spoken many things lovingly and honorably (as you use to do of me and my studies) thus you write: Neither haply may it be expedient that many choose this kind of life; it is sufficient if some, called to it by a special instinct, do sometimes shine forth. I easily assent, if here we mean such women as have the care of families, or others that are necessarily employed that way; but I am hardly drawn to that opinion, if it be meant of maid's endowed with wit, and of generous education, many of which this age of ours brings forth. The great admiration of Sciences or the equity of common right, enforceth me that I cannot endure, that that which in the opinion of everyone is most worthy, should be rarely found in our Sex. For

whereas wisdom is so great an ornament of human kind, so that by right it belongs to all and everyone, (so far as it agrees to every ones condition,) I see not why this Attire, the most handsome of all others, should not be fit for a Virgin, in whom we allow a care to dress and adorn herself. Neither is there any cause why the State should be jealous of this: for the glory of the learned Order no way darkens the luster of Magistrates. Yea, contrarily, all agree in this, that that State must at length be most flourishing, that shall have many subjects, obedient to wisdom, as well as to the Laws. Besides, neither Virtue, nor the learned Rank itself, shall have their due honor or dignity, unless the greater part of people be such, as are able not only blindly to admire, but by a true estimation to discern the honor and splendor of Learning. But lest I stay too long in the Porch, I enter upon the state of the controversy, which being rightly laid, the whole truth will clearly appear. The principal Question therefore is, Whether the study of Learning and Arts, be fit for a Virgin, especially in these times. They are no light Arguments that persuade me, to favor the Affirmative part. For that I may begin with the Civil Law, I remember I once read in Ulpian, That women are not to meddle with civil or public offices. But with what equity this law was made, I will not now much inquire, this at least I think may be clearly proved from thence, that the leisure in which we live is allowed and lawful. For hence we have much freedom of time, and quietness which is a friend to the Muses, but chiefly when by a special kind of Prerogative, we are not tied up by necessary occasions, nor engaged upon domestical cares and businesses. But yet truly this large and empty space of life, where it is spent loosely and negligently, where it is not laid out upon somewhat that is good, it becomes an opportunity for all vices. Basil notably, Idleness is the fountain of mischiefs. And that we may avoid this Charybdis, shall the mind by little and little grow soft, and turned into the similitude of that idleness and sloth in which it lies? What therefore is to be done? Behold, Seneca a sublime teacher



opens a way between the rocks. When (saith he) they only are at leisure (that is, do best enjoy their leisure) who are at leisure for wisdom, they only live, for they do not only look to their own time well, but make benefit of all other ages. For we must not seek leisure from the worthiest employments, but improve our leisure in them: so our calmer freedom in privacy, will make our time neither wearisome nor tedious unto us. For there are two things, (as Cicero saith) which make others dull, but sharpen a wise man, namely leisure and solitariness. But some use to object, that it is a sufficient study for women, to handle the Distaff and the Needle. I confess many think so, and the inveterate ill opinion of our times is everywhere for them. But we walk not by this Lesbian Rule, yielding to Reason, rather than to custom. For by what right, I pray, are these things fallen to our lot? By a Divine right, or Human? They shall never prove, that those limits are either fatal, or prescribed from Heaven to us, by that to lay a restraint upon us. For if we fetch witness from Antiquity, both the Examples of all ages, and also the authority of the greatest men, will evince the contrary; as that most noble ornament of the Gornaces hath showed no less pleasantly then learnedly in his little book, which he hath entitled, The Equality of men and women. But lest, as they say, I do what hath been done before, I forbear these things: I shall content myself plainly to show, that greater matters do not only become us, but also in this manner of life are expected from us. For neither will more generous inclinations endure to be curbed within such narrow bounds, nor will sharp and high wits suffer themselves to be kept under always below their natural disposition. Truly, if these severe Laws should be of force, I should not much wonder at it, if some women should sometimes be carried away with the enticements of pleasures, out of their contempt of this low employment. Besides, then we could have no hope left here, of any honor, any dignity, any reward of virtue, by which such souls as are not degenerate are wont chiefly to be encouraged, to endeavor after

things praise-worthy. In vain do we boast our Nobility which we received of our Ancestors, if presently a slothful obscurity do cloud it. Hence it is, that he that reads History, shall often in the longest tract of time discern no more the monuments of our Sex, then the path of a Ship passing thorough the Sea. But, they will say, Whence should you have glory? Whence immortal fame? Do ye expect it from your leisure? Why not? But I mean from leisure brightened with the light of learning. For it becomes us to grow famous under the presidency, not so much of the Armed, as the gowned Pallas. Moreover, where true Philosophy hath seated herself in the Throne of our understanding, no door will ever stand open to the vain or wandering motions of an inconstant mind: which also Erasmus the notable Patron of all polite Learning hath observed expressly, where he speaketh of the Education of Sir Thomas More's daughters, in these words: Nothing (saith he) doth so wholly fill the breast of a Damsel, as study. For how shall we not easily scorn the Pageantry of this world, the specious authority of examples, and the poor vanities of the times, when from the high turret of wisdom we look down upon these earthly things. Further, whereas it is no less the duty, then the happiness of all, to strive after the perfection of our primitive Original, (from which there is none of us but have fallen) we must labor, that his Image, who is the Light and the Truth, may begin more and more to shine in the highest palace of our mind. And although I deny not here, that Theology (which is that which chiefly perfects the understanding) doth all; yet I know not how, but me thinks they seem not enough to observe the Majesty of so great a Queen, who would have her go abroad alone and unattended. For when we look into the volume of natural things, who sees not how the parts of both these Sciences do agree among themselves with a beautiful harmony? How much help, how much light, the one brings to the other? Nor ought this much to trouble us, that some shut up this study into so narrow a room, thinking it doth not much concern

us, Whether this frame of the world grew together of moat's? Whether it struggled forth out of a rude Chaos? Whether some Bodies enjoy a heavenly nature, others a terrene? Whether the upper frame of the world be whirled about, and whether they be not giddy, who contend that not the heavens, but the earth turns round? Whether the Sun setting be plunged into the Ocean? Whether the Antipodes also have its light? Whether the Earth be of a square figure or round? Finally, Whether the Horizon terminate the whole world, or only our sight? If that which is vulgarly spoken to our reproach were to be heeded, they would make us to frustrate God the Creator of all his end, who brought us into this Theatre to behold, know, and magnify his most beautiful works. For nature was not such a Stepdame unto us, that she would forbid us the sight of her: else, why would she bestow that upon us, which the Philosopher affirms is planted in all men, namely, The desire of knowing? Why would she give us an erect Stature, unless we should lift up our eyes and our minds also, unto the contemplation of herself? We should be Stocks, and not of human kind; Strangers, not inhabitants of this world, if we could not bring our mind raised, and as it were inflamed with divine love, to so beautiful, so glorious things, in which the Majesty of the eternal God-head shines forth. Neither may we think that we have done our duty, if we only sometimes look at these things as it were in our passing by. For so we see them, not that we may know them, for hereby we show that we do not see, what we have no desire to know further. There is nothing under our eye, more admirable than man, nothing more beautiful than the dwelling place of the Soul: but how little is that which is judged of only by the skin, or the outward form? How miserably may we blush at those so excellent Hymns of Ethnics, in which, while they curiously pry into Nature, and by prying approach nearer to the first cause of all things, even they everywhere are wont to sing forth the praises of the high Workman. Further, as oft as we apply ourselves to follow that bright

Star of holy Scripture, who will deny but we may be obliged by so many Examples of holy men, who from hence have taken occasion to praise their God, to the return of the same thankfulness?

But, not to say anything now in general of the study of Histories, which nowadays is almost only followed in Nurseries, and in the Courts of great men, only by the way we will inquire, whether the knowledge of Public Affairs may befit every private person? I should easily grant indeed, that it confers directly to practice, and the use of the Republic: yet because of the Theory, and the peculiar fruits which thence redound to everyone, we think none are to neglect it. The holy Scriptures go before us here, and not only go before us, but lead us by the hand. There the Orders of times are knit together by the Periods of the Monarchies; There both the Originals, and decays of greatest nations, are either described, or foretold; and it is no wonder, seeing the marvelous judgments of God, which it is fit we should duly observe, appear in a more eminent matter, and seeing these universals cannot fall out within the age of one man, if God would have this study to be laid to heart by all. Shall not the contemplation of this admirable Government strike up our harps also; upon which the Kingly Psalmist wholly fastening his mind, never leaves crying out; How great are thy works, O Lord, thy thoughts are very deep?

It may be some will here object, This is no other than to commend a monastic life, or to make speculation only our whole duty. But so reason seems to require, that first we should look at ourselves, for so much as concerns our own happiness; and then to our neighbor. For in vain shall he have leisure to attend upon others, who was never yet rightly at leisure for himself. In vain doth he endeavor to help others by Counsel or fact,

who cannot help himself. In vain shall he pretend to civil conversation, or to the bond of that more sublime administration of Christians, that is a stranger at home. I pray, what rashness would it be, to think to build that whole economy of moral virtues, upon ignorance, or the vulgar opinions: Yea for the most part unless by some chance the examples of all ages do show, that no one did ever happily sacrifice to so great Deities, unless he came furnished with great and solid learning. For that is it which prepares, disposeth, and makes us fit to do well, and lifts up our minds to the attempts of famous exploit's.

Again nothing is more profitable for a virgin, nothing more necessary, then to discern what is filthy and what is honest, what hurtful and what harmless, what is fitting and what uncomely. But how much knowledge of things, how great a dexterity of judging doth that stand in need of? Seeing therefore this sort of prudence may not be learned of ourselves, neither were it safe, we must therefore have recourse to history, to dress as it were by the glass framing the life after the virtues of others. We, I say, who when any blemish is upon us, though but by a wrong suspicion, can never be reconciled again to reputation: therefore maidens ought to be careful, not only to decline evil after they have rushed upon us, but also specially to prevent them lest they do so.

Lastly, that I may now in silence pass by, the Arts and Sciences instrumental (as they call them,) which being principals do necessarily follow their Queen as handmaids, I cannot but I must needs touch in a word how much we ought to delight in many tongues, chiefly if they be attained for use, not for ostentation. For Tongues are the faithful keepers, yea the Interpreters of those things which wise Antiquity hath left unto us: which where it speaks to us in its own Idiom, it leaves in our mind a genuine image of itself, and

with a certain marvelous grace and pleasantness affects our sense, which we not without reason complain is wanting in all translations, yea though the very best. But if I would discourse to you, how pleasant it is, and how fruitful, to draw forth, explicate, and prove heavenly doctrine from the very fountains, it were no other then what is said in the proverb, To lend light to the Sun.

But that I may make an end, I will here produce one example, which always is in my thoughts. One example I say, of the Incomparable Princess, Jane Gray, to whom no nation, no age (let me speak it with the good leave of all) will yield her equal. Michael Angel a Florentine who fully and pathetically describes the history of her life and death, in that conference which she had with Fecknam the messenger of her approaching death, hath observed these things among others: that she despising those gifts, (which yet were rare ones that God had given her,) and her nobility of blood, and beauty of her shape, and flourishing youth, whereby she might have procured glory and favor to herself in this world; She pronounced with great courage, that nothing was so acceptable to her in her whole life, as that she had the knowledge of the three learned tongues as they call them. Now if the pleasure or delight, which we may have from that in this life, may come under the name of true felicity, she confessed she had it in the study of good letters, and specially of the holy Scriptures. And though many do greatly dispraise these studies in a woman, yet she herself because of the great solace of mind, which she had thence received, and still felt within her, did account their opinion to be unreasonable. Behold Swanlike notes, brought forth, not under the shade of schools, but under the last act of a most glorious Martyrdom, which I pray who would not reverence as an oracle. These things concerning no light matters, I have not doubted to prattle unto you, being confident of the indulgence of your fatherly love towards me. But I break off, lest I might seem willing to say all

that could be said, or that I were altogether unmindful of your affairs. Farewell, father, dear to me in many respects, and vouchsafe in my name to salute your beloved wife,

Utrecht 8. Id. of Wholly at your command, March 1638. Anna Maria a Schurman.

I have thought fit to do this honor to this Honorable and Learned Maid, as to translate and transcribe so much of hers touching the Argument in hand. I have taken the liberty, though precisely to observe her Conceits, yet to vary the Elegancies of her Latin Style, into such a Phrase as is most natural to our English, and I hope without any wrong to her, whom I much honor for her Pen.

## CHAP. IV.

Other Instances of women's eminencies.

3. Constancy. 4. Courage. 5. Ability to govern. 6. Piety and Religion.

That I may pursue this point a little, I will take notice of a few other particulars.

3. Constancy and Resolution is accounted a manlike virtue; and it is charged upon the other whole Sex that they are inconstant and mutable. The Emperors Dioclesian and Maximinian in a public Instrument call Women's wills Momentary. But to the contrary, how famous was Ruth even for her Constancy, who notwithstanding all assaults against it, resolved that nothing but death should separate her from her husbands mother? Intreat me not (said she to Naomi) to leave thee, or to return from following after thee; for whither thou

goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if ought but death part thee and me. She was not as Jacob said of his son Reuben, Unstable as water, and therefore he could not excel; but she strengthened herself, as the Original Phrase is, or as our Interpreters have rendered the Text, She was steadfastly minded. And if I should mention the constant Resolution of many women-martyrs, in the Primitive Persecutions, or only of that time of trial that was here in Queen Mary's days, I should easily make up a full history. Yea, Queen Mary's own sister, as she was an Example of her cruelty, so she was a rare Pattern of this virtue, who as her word was, Semper eadem, She answered it to the full in her course of life, as Sir Robert Nanton takes notice of it in his Preface before his Translation of Cambdens Elizabeth, where he compares her with, and much prefers her to K. Henry of France, for this very grace.

4. Whereas Valor and Courage have been almost appropriated to man. Histories are not wanting in the mention of even an Heroical Courage in some women. Jael the wife of Heber had the honor to rid away a great tyrant from the earth; so that both the war was called by her name, In the days of Jael (saith the Text) the high ways were unoccupied, and the travelers walked thorough byways. And Deborah sings the renown of her exploit: Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the Tent: he asked water, and she gave him milk, she brought forth butter in a lordly dish: she put her hand to the nail, and her right hand to the workman's hammer: and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his Temple. At her feet he bowed, he fell, he lay down, at her feet he bowed, he fell where he bowed, there he fell down dead. A Heroic act, set out in a Heroic strain. And that woman



of Thebez, mentioned also in the History of the Judges, seems to have been more valiant, and to have ventured more dangerously than the men that were enclosed with her in the Tower, who when nothing but threats and flames were before her, had the courage to cast a piece of a millstone upon Abimelech's head. But I most admire Queen Hesther, who forgetting her softness and delicacy, resolved to serve her people, though herself should perish in the attempt. I will go in unto the King, (saith she) which is not according to the law, and if I perish, I perish. Out of other Stories, I will add but one. When the Melians under the conduct of young Nymphaeus to disburden their own Country too full of Inhabitants, seeking a habitation elsewhere, were for a while entertained by the Carians, they had been likely to have found their tombs there by a treachery, which was covered under the fair pretext of an Invitation to a banquet. The Melians having some intelligence of the plot, returning answer that their custom was never to feast without the company of their wives, they accordingly come themselves unarmed, (to avoid suspicion,) but all their women with swords hid under their Gowns, (to provide for their safety.) About the middle of the feast, the word being given by the Carians, they endeavored to execute their treachery, but instantly every one of the Melian women delivers her sword to her husband, whereby they bravely acquitted themselves, and afterwards had leisure to admire the undauntedness of the women, who undisturbed through weakness or fear, were Actors as well as Spectators of that exploit. It would be too much to produce the many examples of their generous actions, whether for the preservation of their Countries, or for the love of their husbands, or for the maintenance of the Religion of their Ancestors. It appears then, that men have no reason to challenge Courage, as if it were alone tied to their Sex.

5. There is yet another virtue whereof men do boast, which is, The Ability to govern, and to Manage Public Affairs. Truly, that

Feminine-Rule hath not only had enemies of late, but even the ancient Times and Laws have been but too injurious to them. The Parthians and Thracians while they remained Barbarous, used their women as Slaves. And the old Nations that were accounted Civil, dealt with them little better. Because the Achaians gave them the liberty of ruling, therefore Homer disdainfully used to call them in his verses, not Achaians but Achaides. And it fell from the Pen of the wise Plutarch, That it is a Prevarication of nature, to be governed of women. The Athenians stinted them, how far they should meddle. And the Roman Laws appointed Tutors and Curators, not only in unripe years, but even in widow-hood. But all this prejudice against them among Heathen Authors, perhaps would not be much weighed; if there were not some that pretended the Scripture to say the same thing: for there are that urge that of the Prophet Isaiah, As for my people, children are their oppressors, and women rule over them. We grant, that many times women were great mischiefs to the Jews, as we see in the times of Jezebel, Maacah, and Athaliah: But it cannot be that the Spirit of God doth simply condemn their Government, seeing it hath given testimony concerning Deborah, that she was so able for public management, that the Text saith, She judged Israel, and, The children of Israel came up to her for judgment. I might give Pulcheria as a parallel, famous in the Ecclesiastical Historians, who preserved the Empire while her brother lived, and after his death governed it with great Prudence, calling Marcian to her assistance. But we that are of the English Nation, need no proof of this, whilst the memory remains of that Queen of her Subjects hearts, I mean, and everybody knows I mean Queen Elizabeth, of whom we have the testimony of an enemy, even Pope Sixtus Quintus, who though plotting against her life, yet admired her, and was wont to say, that Elizabeth of England, and Henry the fourth of France, were able to rule the whole world.

6. Hitherto, in all the particulars mentioned, men have boasted, but there is one, the main, in which they have scarce so much as pretended to outstrip them; and that is the highest improvement and glory, namely piety and Religion, unto which they have somewhat the greater advantage in regard that their Affections are ordinarily more lively and stirring. As Christ spake, the text tells us, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. As he was led to be crucified, the women wept. And when he was nailed upon the cross, there were three Mary's and but one John at the foot of it. But my business is not to prefer them before men, but only to give them their due value; that if we read grace and holiness in the lives of men, we may also take notice of holy and devout women, as the Scripture in divers places calls them, The Sarah's who were believers, the Mary's who were humble and mortified, the Elizabeth's who walked in all the Commandments of God blameless, the Dorcas's who were fruitful in works of charity and love, The Priscilla's who were heavenly and rich in discourse, The Bathsheba's, the Lois's, and Eunice's who were careful in instructing their children in the knowledge of God, and in a word, the Lydia's whose hearts God hath opened.

I have a multitude of examples in my view, but I will not name many. When the Prophet Elisha often passed thorough Shunem, A great woman there not only entertained him, but motioned to her husband the continuance, Behold now (saith she) I perceive that this is an holy man of God, let us make a little chamber, I pray thee, on the wall, and let us set for him there a bed, and a table and a stool, and a candlestick. She was not only in her own soul affected, but is an instrument to work upon her husband. According to that which the Apostle Peter tells us, that there may be such sweetness and holiness of conversation, that men who obey not the word, may be won by the

conversation of their wives, while they behold their chaste conversation joined with fear. I observe also concerning the woman of Shunem, whom I named, that she never omitted the times and opportunities of Divine worship; that speech of her husbands to her, when she desired to go to the Prophet, Wherefore wilt thou go today? It is neither new moon nor Sabbath: Implies, that she never used to omit those public days. And like to this, it seems to me that in Paul's time, the women were more frequent in prayer then men in the city of Philippi; On the Sabbath (saith St. Luke) we went out of the city by a river side, where prayer was wont to be made and we sat down, and spake unto the women which resorted thither. Yea their serviceableness in religion is not to be omitted, St. Paul speaks of women which labored with him in the Gospel. And what might not be said of particular graces, it might be easy to produce many instances out of Scripture, and to fit them with other Histories; but I forbear, as intending chiefly to speak to the next point.

## CHAP. V.

Soul glory is chiefest.

What Soul glory or Inward beauty is.

I have more briefly passed through the first point, which though it be true, and the Truth of it necessary to be known, yet may be abused by some weak spirits to Self-flattery. It is a glass into which if some do look, it maybe they may be proud. But the other glass that I am now to hold forth, I would invite All to look into, and often, for I hope it will not be without profit. The point as I propounded it in the beginning, is

II. That the highest improvement, is that of the Soul, and the greatest glory of women is Soul-glory.

It was an inward and spiritual glory that did commend the daughter of the King of Egypt, according to the expression of that holy man, whosoever he was, in King Solomon's Court, who at the time of the marriage celebration, composed a song which he fitted upon Shoshannim, those six-stringed instruments of music, which David the late King had brought into the Choir, and raised his heart to the contemplation of the sweet and heavenly Mystery of the Union betwixt our Lord Jesus Christ and his Church. This was his main design, but his ground-work, was the Praises of that incomparable Pair, King Solomon and Pharaoh's daughter, and he hath set forth those Praises with such High, and yet apt Expressions, that he hath showed himself, (who ere he were) a master in his faculty. And no doubt both the Subjects of his Pen, were very praiseworthy, as for Solomon we know who he was; and the Lady though the daughter of a stranger, yet most probably was a Proselyte, and not only converted from Gentilism to the true Profession of Religion then, but subdued powerfully and effectually to grace and holiness, which seems to be the reason of that expression, Psal. 45:13. The Kings daughter is all glorious within. I know there are some that do thus interpret it, That she was not only dressed in Gold of Ophir, and in raiment of Needlework, when she showed herself abroad, and appeared in the eye of Solomon's people, but also was richly clothed with wrought gold, when she sat within the house, to entertain the King. But I am most inclined to receive another interpretation, That as she had a goodly and beautiful presence, so she had a richer and a fairer soul, because I suppose Solomon's wise choice, would be of an excellent woman. A Princess no doubt of all inward accomplishments, of which her Sex was capable. It is not then so much a comely feature, or a graceful deportment, as the Qualification of the mind, a right frame of Spirit:

Without this, beauty itself is uncomely, according to that of the same Solomon, Prov. 11:22. As a Jewel of gold (Nezem, the Hebrew word is used both for an ear-ring, and Nose-Jewel, it is the same word, Isa. 3:21. The Nose-Jewel in use among the Jewish women, was tied with a string upon the forehead, and so hung down to the Nose:) As a Jewel of gold (saith he) in a swine's snout, so is a fair woman, which is without discretion. The sense of the Proverb is plain: As it were a very ridiculous object to behold a dirty Swine, with Diamonds or Pearls dangling at the ears, and a Pendant or Nose-Jewel hanging on the brow, tumbling itself into the next puddle, or rooting in a filthy steaming dunghill; even such a sight, and altogether as uncomely, is a woman of a pleasant shape, but otherwise ignorant, rude, and wanton. And as for Ornaments, they do not add any value to the person, nor can they commend one to God, for hear what the Apostle saith, speaking unto women chaste and holy, Your adorning, let it not be that outward, of plaiting the hair, and of wearing of gold, or of putting on of Apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. The painted Jezebel was a wretched woman, as King Jehu calls her, though she were a Kings daughter. She was vile in God's eyes, and in man's. She thought herself fine, when she had painted herself, and looked out at the window, but was indeed loathsome, as wanting this Soul-glory.

Let us then inquire, what Soul-glory, or inward beauty is.

Every son and daughter of Adam, are naturally vile and filthy. We were all polluted in our blood, and might justly have been cast out to the loathing of our persons in the day that we were borne. King David acknowledges this and therefore cries out for washing, purging, cleansing. Our parents were infected with Leprosy, and we are their unclean issue; for, Who can bring a clean thing out of an

unclean, saith Job. And his friend Eliphaz notably confirms it, What is man (saith he) that he should be clean? And he which is borne of a woman, that he should be righteous? Behold, the heavens are not clean in God's sight: How much more abominable and filthy is man, which drinketh iniquity like water? Where is then the Remedy? Or how come any to be clean? The Apostle hath opened this Mystery, writing to the Corinthians, where he speaks of those that lie in their sins, And such (saith he) were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

There is a double cleanness. 1. A washing from the guilt of sin; This is to be Justified in the name of the Lord Jesus, who is that fountain opened for sin and for uncleanness, as the Prophet Zacherie speaks, Zach. 13:1, where he useth two words to import both actual and original guiltiness, the one is hhattaath, Sin, the other is, Niddah, separation for uncleanness, alluding to the time of the woman's Separation upon the bringing forth of any child. This was the Design of Christ's coming into the world, and giving himself for the Church, that he might cleanse it, and present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish. And thus being justified by Christ's taking our guilt upon him, by his blood we are cleansed from all sin, standing clear and acquitted at the Tribunal (as if we had never been unclean by guilt) fully and perfectly. But, 2. There is a washing also from the pollution and filth of sin, being sanctified by the Spirit of our God. And this is it that I am now principally upon. This is the Renewing of the whole man, or according to S Paul's expression, A learning of Christ; which he afterwards particularly declareth to be, The putting off, concerning the former conversation, the old man which is corrupt, according to the deceitful lusts, and a being renewed in the spirit of the mind, a putting on of the new man, which

after God is created in righteousness and true holiness. This is the proper work of God's holy and Sanctifying Spirit, given unto all, to whom the Son is given. The gifts and graces of this Spirit are many, and very various, I will not now discourse of all, but only of the graces of conversation, nor of all of them, for it would require a large and diligent Treating. And therefore, whereas I might commend many Jewels fit for their luster to deck out a holy Soul, I shall only for the present make up one Jewel, of four precious Gem's, fit to be set upon the breast, or rather into the heart of a Princess or greatest Lady or other woman, where only the Spirit of God the most skillful workman can dispose it.

The four Graces of Conversation which I am commending are these;

1. Modesty.
2. Humility.
3. Discretion.
4. Piety.

## **CHAP. VI.**

Modesty proper to women.

Modesty of carriage. Of language. A censure of lewd books.

I. Modesty. This is one of the most natural and most useful Tables of the mind, wherein one may presently read, what is printed in the whole volume. It is as proper in the opinion of some, to the woman's



Sex, as flying to a bird, swimming to a fish, beauty to a flower. Certainly a good heart looks out thorough modest eyes, and gives an answer to any that asks, who is within? With modest words; and dwells not at the sign of the bush or red lattice, or painted post. A glorious soul is above dresses, and despiseth such as have no higher, or other thoughts, then what concern their gorget and their hair. The calm-constant-watchful-modest-composed-disposition, is surely the most excellent temper, and the most useful, for this governs the heart, and makes one fit and able to entertain those pleasures, by which others are lost and undone. Such a one may pledge even Circe in her cup, and yet not be transformed: for such a one will only slip, but not drink deep of pleasures lawful. This preserves in tune, and keeps the scale of affections even. This teaches a denying and preventing behavior towards temptations. 'It is much better than the Philosophers wool, to stop the car with. It is the best guardian both of the eye and ear. But let me descend to particulars.

1. Let the carriage and behavior be modest. Rebekah put on the veil, when Abraham's servant told her, that the man whom they saw coming towards them, was his masters son, to whom she was intended in marriage. Contrarily, the woman with the attire of a harlot of whom Solomon speaks, met a young man and kissed him, and with an impudent face she spake unto him. She was A confident as we may say, in the known sense of that word; for whereas all wise and good men, have accounted blushing, to be the Table of virtue in women, She (as the original Text expresseth it) did strengthen her face, as if she resolved to forget the blush, and to banish away the color of shame.

I profess against courtship, and I know that I know little of Behavior, yet this I know that the Holy Ghost doth call the modest behavior, neat: for so the original word signifies, in that place, 1 Tim. 3:2,

implying that such a one who is modest, is of a clean or neat behavior. Princesses and great women have their teachers of behavior; This is not the work of Preachers, only where the Scripture is before us concerning Behavior, we may commend it, and direct it; and according to the Scriptures by which all must be Judged, we say, That the most modest, is the most neat, and most-becoming carriage. Then, what are they that speak with their feet, as Solomon's phrase is, or according to the character, that the Prophet Isaiah gives them, That walk with stretched forth necks, and wanton eyes, walking and mincing as they go, making a tinkling with their feet. How would that Court-prophet (for so he was) have described some strange creatures that we sometimes see, practicing the affected Shrug, and acting, or the strutting, or the dancing, or the sliding, or the swimming posture; with what earnestness, with what indignation, would he have spoken against these wantons? But I forbear enlargement in this matter, as having no delight to be long in the company of such light and childish spirits, objects at which wise men laugh, and good men mourn.

2. Let the language be modest. That rule of the Apostle concerns both men and women, though now I in special apply it unto women, Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, and grieve not the holy Spirit of God. Unsavory and profane speech grieves the holy Ghost, and holy men; and is altogether unbefitting those that profess Godliness: for so the same Apostle in the next Chapter; As for uncleanness let it not be once named among you, as becometh Saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient. Ye shall observe in the reading of the Scripture, that the holy Pen-men of it, deliver themselves in a clean and covered language, when they have occasion to speak of things less comely. And the Lord saith, he will take the

names of Baalim out of the mouths of his people. Oh that the words of uncleanness and vanity were taken out of our mouths. Even Aristotle in his Politics, would have all obsceneness of words to be banished by a Law, because when people take a liberty to speak ill, they learn to do ill. He would therefore have such as are young, neither to speak or hear anything that is foul, and if any be found faulty, to be punished with stripes, or some note of infamy. Oh that Christians would consider this passage of an heathen, and be ashamed. There are many that cannot be pleasant, but they must be obscene, and their discourse (if they have any) is at the best frothy, but for the most part, wanton. But they say, their tongues are their own, and who is Lord over them, or who shall control them? Truly they do confess themselves to be the children of Belial, and out of their own mouths do condemn themselves of madness, in the judgment of the great Apostle, who when Festus charged him to be mad through too much learning, frees himself by this argument; I speak the words of truth and soberness, or, the words of a sound mind. Surely then by that rule, Their minds are not sound, whose words are not sober. As a prevention of this, I would advise all to do with their loose and poisonous Pamphlets, and all other bad books, as those Converts of Ephesus did with their books of Curious Arts, bring them forth and burn them. I know one that had read many of these toys, that took upon himself this revenge: a friend of his coming into his chamber, took down from off a shelf a play-book, who reading a little was taken with it, and desired to borrow it: after a while he comes to borrow another; the owner being sensible of his own hurt, and grieved to see his friend infected, useth this Remedy; You complained (said he) when you came in of cold; I will make you a better sire. And presently (whatsoever his friend could do to the contrary to hinder him) he takes down a whole shelf of such like books and burns them before him. This (saith he) I have done to punish myself, and to preserve you. O that I could persuade our

Ladies and Gentlewomen, and all others that misspend their precious leisure's to do the like. Away with your Amadis of Gaule, your Palmerins, your Mirror of Knighthood, with the &c. all of them such trash as is scarce worth the ink of two lines wherein they are named: Away with your Tragedies, and Comedies, and Masques, and Pastorals, and whatsoever other names they have, that soften the spirit, and take away your savor of heavenly matters: A way with your Spenser, your Ariosto, your dear Arcadia too, if these do steal away your hearts and time from Scripture-study and Meditation. I have heard that that Incomparable Sir Philip Sidney, a man worthy of all the honor that is done him, for his Elegancie of Language, and well and proper contriving of his Story, died with, Ingenio perit miser, often in his mouth, complaining of his wit, that he had left no better monument of it, or of his spare hours. We are easily fashioned into what we read much, and with delight, as our bodies take the qualities of such meat which we ordinarily feed upon. We lose the repugnancy we have against, and the detestation of evil; by often reading evil and wanton things. This was the reason why the brave Lacedemonians would not allow the Stage, and why Ancient Christians (many of the Fathers) were so vehement against the Cirque and the Theater. I am sure we had need to urge this point, upon such as live delicately and at ease, of whom we may complain, as Strato the Philosopher did, that Menedemus of the Sect of Epicurus had more Scholars than he, because he read Lectures of voluptuousness. So many Ladies are far more acquainted with their Romance's, then with the Sacred History; and keep no books usually by them, but Love-stories and plays. I could not forbear this digression, to pass the present censure. The directive and hortatory part, I shall have a better place for afterwards under the last head, concerning Piety.

## CHAP. VII.

The former grace commended. Modesty in Attire.

3. Let the garments and Attire be modest. I know concerning whom I speak, and what need there is to speak fully and sharply to this point. The contrary is a sin of long continuance, and therefore deeply rooted. We have a full story of the Jewish women's vanity, in the third chapter of Isaiah, a place that hath often been the theme of Pulpits. Yet after that time of the Prophet, they sin more, we learn by the Prophet Ezekiel, that they took up fashions from the Babylonians, She doted (saith he, speaking of Israel under the name of Aholah) upon the Assyrians her neighbors, clothed most gorgeously. They imitated fashions in portraiture. She saw men portrayed in the wall, the Images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads. And some do interpret the 16. verse of that chapter; as if they had their leigers at Babylon to give them Intelligence of the new devises. As we have heard of some practices like it, men sent and kept in France, Italy, and elsewhere, to be the factors of Bravery, to be ready to send over the Dresses. The consultation that was had in the ridiculous Senate which Heliogabulus granted to his mother and the Roman women, was only upon this subject. And there are some (no doubt) that consult with as much care and earnestness about a dress, as if A new government were to be framed and molded; and are more troubled, if the handkerchief sit not neatly, or an hair be amiss, then that the whole state be ruined, and though peace, and religion, and all be lost. I am not so strict about fashions, as to condemn all that are new, I think as there is a necessity to speak the language of the time, that we may be understood, and not to affect Old Saxon, or old English words when

they are grown out of use; so it is fit that our wearing be like that of others, lest we be noted for affectation of Singularity. I know no rule that binds us to the observation of the habits of old times, for what times must we be measured by; by that reason we must rise higher and higher, till we come to Adams time, and clothe ourselves with skins. I would only have the law of modesty and grace in the heart, to give the direction in this point, wherein if wantonness, and too excessive costliness be avoided, all is observed that is necessary. Wantonness in apparel, seems to be that Strangeness, which the Prophet Zephaniah speaks of, and which by him the Lord threatens to punish. And it is one kind of punishment, that it robs women of their Reputation. Claudia the Vestal though she were innocent, yet was suspected because of her attire. Seneca was a heathen, yet he saw it worthy to be condemned in some women in his time, who wore such garments as yet in a manner they were naked thorough them. Excessive Costliness also hath been condemned both by natural, and Christian light. The ancient Divines were much against it. We can hardly believe almost what Tertullian hath reported of some, *Vno lino decies sestertium inseritur*: that some women wore, A thousand thousand Sesterces (which if I have computed rightly, by comparing the old Roman, to our English money, is, seven thousand eight hundred and twelve pound, eight shillings) upon one string. But Jerome also gives in evidence to the same purpose, *Uno silo villarum insunt pretia*, that some wore the prizes of divers Lordships in one chain. By which we understand another passage of Tertullian's, *Saltus and insulas tenera cervix fert*. Truly, such things do no way befit women professing godliness, as the Apostle speaks, for those that profess godliness must resolve to suffer for it, if God call them to it, but as Tertullian gravely, I fear (saith he) those necks hung with pearl, will not be sit to lie upon a block, to receive the sword of persecution. Oh let those Ladies, those brave ones consider,

they profess a crucified Savior, and serve not a God crowned with Roses and Pearls.

But I insist not much upon this, there is one thing only that I cannot think of without indignation; nor speak of, but with passion, that is, of Love-spots and Painting. Oh the earnest and holy zeal of the Ancients against this. I would rather speak in their words, than mine own. Tertullian bitterly, he calls painted women, *Ancillas Diaboli*, The Devils waiting-women; and urgeth that it is neither agreeable to the Creation nor the Resurrection. I remember I once made use of, and alluded to a Similitude of Cyprians, in the presence of some great women of quality; Suppose one should come into the Kings gallery, and daube some other colors over a picture that the King had hung there, being the work of an excellent Artist, would not the King be much displeased at it. You are God's own workmanship, do ye despise his hand, that ye presume to alter it, and pretend to mend it. Jerome directing Laeta how to bring up her daughter, tells her of a woman that was *graviter percussa*, the heavy hand of God was upon her, because she suffered her daughter to paint; and he calls such, *The Violators of the Temple of Christ*, and he loads it with much infamy, that it is, *The inflamer of young men*, *The fomentation of lusts*, *The discovery of an unchaste mind*. Yea, the Fathers do generally speak in that manner; When the case was put to Augustine by his friend Possidonius, he determines it to be an *Adulterous fallacy*. And Ambrose goeth so far, that he saith it is worse than *Adultery*, and he gives reasons for it. I am loath to speak so fully, but yet I profess myself a very enemy unto it, and so I do to spotting, upon the same grounds.

But to leave these Pageants, I return to my modest woman, I allow her a lawful difference of apparel, according to the difference of her quality and estate. Only I would have them to consider, that they are

to give honor to their Clothes, and not their clothes to them. Let them despise and renounce the vanities of their Sex; and as the Jewish women gave up their looking-glasses to God's service, so let them give up their niceness and bravery for heaven. Elias neglected his Mantle when he went up in the fiery Chariot, so where the mind is raised to a heavenly ambition, there will not be so many thoughts of outward decking. Remember only, 1. That sin brought in Clothes. 2. That Clothes are a Monument of our shame. 3. That the best ornament is that of the inner man. Say not then, This with Lace will do well; but this or this will do well with Discretion, Modesty, and Grace.

## CHAP. VIII.

Humility, a Grace of great Ornament. Woman's Subjection.

The question, whether women may be Teachers.

II. Humility. This is the sweetest of Graces. The fittest for great Personages. Those stars that are highest seem least. The sea is not bigger, though many rivers empty themselves into it, and it keeps the same taste and temper, though an abundance of fresh water be poured into it out of the clouds. It becomes those upon whose Birth and beauty, both riches and honors are heaped, to be still the same, neither swollen nor freshed. This grace that makes you low in your own eyes, sets you high in the sight of God. For so saith the Apostle expressly, the ornament of a meek and quiet spirit, is in the sight of God of great price. It is the most attractive, the most winning grace.



Thus Hester gained upon Ahasuerus, and Abigail upon David. But the greatest women lose themselves by pride. Jezebel by her arrogancy made herself contemptible: her own servants threw her out of the window, and she was eaten of dogs. Let great ones consider, they were made of the same flesh, and shall be resolved into the same dust, the Philosopher could not discern any difference in a charnal-house between the skulls of Kings and beggars; but that which is of most weight, is that they shall answer before the same Eternal Judge, at the same tribunal. Boast not of extraction, it is not Birth but new birth that shall be available. Be not poisoned with flatteries. She that is extolled in verses, may be loathsome before God. Be not proud of cloths, it may be all the worth is in the outside. A porter may as well be proud of his load. The walls of a chamber that is covered with rich hangings, are in the same condition with the back and shoulders of a bravely-decked fool. Challenge not the eyes of every beholder, as if it were their duty to do obeisance to your beauty, for beauty is but clay well colored. As for riches and honors; a sneaking player might as well be proud of the part he bears upon the Stage. You will be undressed in the Tying house of the grave, and lay all these off. Set before your eyes the great examples of Humility. Ruth the daughter of the King of Moab, if we may receive the general opinion of the Rabbins, or if that be not so probable, yet one that we may well suppose to have been of good quality in her own country as being wife of Mahlon the elder brother, of the family of Prince Naasson, yet she accounts herself scarce equal to one of the maid servants in the house of Boaz. And Abigail speaks the like language, Behold (saith she to David) let thine hand-maid be a servant, to wash the feet of the Servants of my Lord. Elizabeth though the elder woman, and the better for outward quality, yet challenged not respects and visits from Mary, but was even confounded with it as too great a weight of honor, that Mary vouchsafed to come to see her, Whence is this to me, that the Mother of my Lord should come to

me? And as for Mary herself, when the Angel had told her things sufficient to have overwhelmed a weak spirit unable to bear and digest honor, She returns, Behold the handmaid of the Lord. Consider with what earnestness the Apostle presseth this duty; I the prisoner of the Lord, beseech you, that ye walk worthy of the Vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. And in another place, put on (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another. These are the garments that sit best upon God's chosen people, such as are holy, and beloved of God;

1. The bowels of mercy. Dorcas is most famous for the coats which she made for widows.
2. Kindness. This is the exercise of that compassion which is in the bowels. If the heart be open, the hands will not be shut.
3. But that which I alleged this place for, is, Humbleness of mind. A grace hardly attained unto, Many (saith Augustine,) can more easily give all they have to the poor, then themselves become poor in spirit. Nay, oftentimes pride takes her rising out of works of charity. But the more difficult it is, it is the more needful. Needful even in afflictions that we murmur not, nor fret, nor swell against God: but especially needful for such as abound or have any eminency, that God be not forgotten, and that others be not despised. T'is a rare thing to be above others and not to scorn them.

Consider,

1. Whatever we have, we have it of God, not of ourselves.
2. That the good we have is little in respect of that we want.

3. The more good we have received, the more strict will be our account.

4. Christ in whom the fullness of the Godhead dwelt, and so was perfectly good, was lowly and humble.

5. Lowliness is Christ's image, and pride a principal part of the Devils.

6. Pride is the stain of all graces, and the defacer of every good work. One that doth ill and is humbled is more acceptable, then one that doth good and is proud.

7. God's gracious eye is upon a humble heart, but he casts a terrible eye upon such as are proud.

Besides this in the general, there are only two Texts of Scripture which I would commend to women, as particularly concerning them in this point. The one is about their acknowledgement of their subordination to man. Wives (saith St. Peter) be in subjection to your own husbands, that if any obey not the Word, they also may without the word, be won by the conversation of the wives, while they behold your chaste conversation, coupled with fear: (that is, with a loving and careful fear and reverence of your husband.) Thus holy women in old time were, being in subjection unto their own husbands, even as Sarah obeyed Abraham calling him Lord, whose daughters ye are as long as ye do well, and are not afraid with any amazement. As excellent as the woman-Sexe is, yet it is in subjection to man. Even Sarah the mother of Believers, from whom Kings and Nations came, called her husband Lord. The wife is also Lady, for so did Sarah signify, but she is so to the family, not to her husband. Their Ornament, as the Apostle saith, that which best becomes them, is to be subject, and to preserve and contain themselves quiet,

undisturbed, and unpassionate not hurried with sudden and inordinate affection, as a horse not well managed that is apt to start at everything. This I take to be the proper meaning of the Greek word <H&G> in the Text, which our Interpreters have translated, Amazement. The other place, is that of Paul to the Corinthians, Let your women keep silence in the Churches, for it is not permitted unto them to speak, but they are commanded to be under obedience: as also saith the Law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the Church. It seems there was some disorder in Corinth, and that their women took upon them to speak and teach publicly. This the Apostle restrains. Which he doth upon these three grounds; 1. Because of their subjection by an original law. Gen. 3:16. That is the ground which he urgeth in this place. But elsewhere in his writings, he useth others also. 2. Because the woman was created after Adam, and for him, 1 Tim. 2:13, 1 Cor. 11:8,9. 3. Because the woman was first deceived, 1 Tim. 2:12. and 14. But the Question will be, what women the Apostle speaks of: for it was prophesied of the Gospel-times, That God would pour his Spirit upon all flesh, and that our sons and daughters should prophecy. And we read that Philip had four daughters which did prophecy; which seems to some, to be meant, not of an extraordinary Spirit of Revelation and Prediction only, (as most Interpreters do put off this place) but of the interpretation of the Scripture. And the rather, because S t Paul gives a rule concerning the covering of the woman's head, when she is praying or prophesying, 1 Cor. 11:5. And in another place he speaks of Aged women, that they must be Teachers of good things. This hath therefore divided the Antient Divines (for it is not a new Question:) Chrysostom thinking that married wives are only forbidden to speak in the Church; but Tertullian applies it unto all women, even Virgins and Widows too, because of the universal subjection of their Sex. The comparing of the places satisfies me; First that is to be laid as an

immovable stone in the foundation, That it is against God's Ordinance, against Church Order and Modesty, for women publicly to preach. This ground will hold, for the words of the Apostle are express, and will admit of no evasion. Secondly, There may be some extraordinary cases, that will not admit of a general rule. Thirdly, women may and must privately and familiarly exhort others. Fourthly, where men are not present, women may speak; I mean, though others besides the maids and children of their own family be present. There are some prints and footsteps of the allowance of this in the Antient Churches. They may also privately admonish men, and reprove them. But in the exercise of all these Privileges, let them have respect to the Law of Humility, without which they will never do anything becomingly. 'It is a grace of such necessity and beauty, that we cannot too much commend it. I have twice praised it, and especially for one use of it, that it disposeth and frameth the spirit, to the maintaining of Christian Fellowship, a duty much neglected, and the more through the want of this grace of Conversation. I might also commend it, from the advantage that might be made of it. It is the Usher of honor. Solomon hath said it, Prov. 15:33, and again he repeats it, Cha. 18:12. That whereas before destruction the heart is haughty, Before honor is Humility. Nay, riches and safety also attend upon it. As it is in another of his Proverbs. By humility and the fear of the Lord, are riches, and honor, and life.

## **CHAP. IX.**

The Excellency of Wisdom.

The usefulness of it. The Maxims of Wisdom.

III. Wisdom and Discretion. This grace of Conversation is so necessary, that without it, beauty is without pleasantness, according to that which I noted before out of Solomon. As a Jewel of gold in a swine's snout, so is a fair woman which is without discretion. Yet there are many, that have lived to many years, and have learned no skill but only to dress themselves, and to talk wantonly. None ever are complete, unless they be brought up in the School of Discretion. A School, which as the report goes, that wise man the old Lord Burleigh said he could not find, when being in one of the Universities, they had showed him all the public Schools. It is to be had from God, and to be learnt out of the book of God, for so saith the Apostle, Let the Word of Christ dwell in you richly in all wisdom. And therefore he writes to the same Colossians; We cease not to pray for you, and to desire that ye might be filled with the knowledge of his (God's) will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, unto all pleasing. The knowledge of God's will, instructs in all kind of wisdom, to that end that we may walk (for we must walk in wisdom) as becomes us before God, and with the good acceptance of men. And this highest wisdom, God grants only unto those, upon whom he bestows his Son Christ; as S t Paul speaks in another Epistle, God hath made us accepted in the beloved, in whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence. It is a great advancement to Learning, to know what Authors are best to be studied; and as they said concerning Christ, Whence hath this man, this wisdom? So, would we not be glad to know what politiques, Solomon studied, or what authors he read. Himself tells us, The fear of God, is the Instruction of wisdom. And to the same sense his father, King David, had said, The fear of God, is the beginning of wisdom. This is that wisdom, the excellency whereof I would set forth, that it may be desirable. We are all apt to desire silver and

gold, for we know the price of them, and therefore we search out the Veines of them, and dig for them into the bowels of the earth, even into the paths which no foul knoweth, and which the vultures eye hath not seen. But where shall wisdom be found? Man knoweth not the price thereof. Job tells us somewhat, but he cannot tell us the full value. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the Gold of Ophir, with the precious Onyx or the Sapphire. The Gold and the Crystal cannot equal it, and the exchange of it, shall not be for Jewels of fine Gold. All these expressions are short, these things are not worth naming, they may not so much as be brought in nomination, when there is speech of the election of wisdom. for so Job goes on. No mention shall be made of Corall or of Pearls; for the price of wisdom is above Rubies. The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure Gold. Solomon was a great searcher after rarities, but never met with anything like this to take up his whole contentment. He calleth all other things folly: and concludes after a weary curiosity, I saw that wisdom excelleth folly, as far as light excelleth darkness. And therefore no wonder, both that he begged it before all things, when God gave him his choice, and also directs all to choose it. Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding. 'It is a bargain that will make every one rich. She is a Lady that will advance all her kindred: for there is a family of this name, as our Savior intimateth, where he speaketh of the Children of wisdom. Boast not of other blood, or origination; But, say unto wisdom, Thou art my sister, and call understanding thy kinswoman. What shall I say to Ladies, and generally to women, Would ye have Beauty? If it be true that the Kingly Preacher saith of men, A man's wisdom maketh his face to shine. It is true also of women, that wisdom will make them beautiful and lovely. Neither is the usefulness of wisdom, less than the excellency of it. It is the Compass without which the Architect cannot

do anything. It is the magnetic needle without which there can be no Navigation. It carries the light before us, for want of which all that walk in the dark must needs stumble and fall.

I will not insist upon the difference that the School makes, between wisdom, and Prudence. I am speaking of them only in a Popular way; It is that which directs the Hic and Nunc, it Orders us in particular Cases. It is that which deliberates upon anything, that is proposed, it examines all the Circumstances of a design, that nothing be done rashly, but so that a good account may be given of the doing of anything, if it be called for. It gives a good grace to every posture. Every passion or inordinate affection disguiseth. Malice hath a sullen and down-look which dissembling can hardly hide; Anger appears upon the knitted brow; Desire discovers itself in the eye; but Prudence keeps in all these that would gad abroad into the visage to tell what news within. But a special use of it is, that it corrects the ridiculousness of affectation and artificialness. There is nothing more vain then a forced art of seeming wise, when laughter, speech, gesture, and everything is con'd and studied. This is slavishness, not wisdom. Wisdom leads on all actions with a kind of nativeness and honest freedom. The others that have all their words out of the Dictionary, and their gestures from the glass, are always in fear, and if they happen to be out, (like formal Preachers that have got a Set of strong lines into their memory) they can hardly recover themselves, but talk Nonsense and gibberish. Shall I offer at the description of this prudence; It is a grace teaching the heart a decorum in religious and civil Conversation, as having deliberated, and knowing what our Persons or Conditions will bear, or are fit to refuse, whereby we may carry ourselves right also in the use of things indifferent, without excess or defect, and in the use of Christian Policy with pure and undisturbed Consciences.



It were to write another book to give the particular advises of wisdom. Take things shortly, and as they come, it may be without method.

1. Make memory a storehouse. The reason is, because we cannot ordinarily, easily, be wise without others wisdom.
2. Study men and affairs. Know the complexion of affairs.
3. Be willing to learn of such as are faithful and that drive no trade or interesse.
4. Stand behind the picture, and hear what they say that pass by.
5. Despise not a Cobbler in what he says concerning the shoe.
6. Believe not others flatteries against your own knowledge.
7. Believe you may have imperfections.
8. Take heed of passion which discolors all things.
9. Run not down a steep bank; consider whether you may stay, when you have a mind to stay, or are out of breath.
10. Know that Self-conceit puts out ones eyes.
11. Before ye set out, discover whether there be any ambushments.
12. Consider how much better it is to knit then blossom.
13. Make not too much haste, lest ye out-run the business. Speed is an entangler, and haste is slow.
14. Esteem Honesty to be the first and fundamental part of wisdom.

15. Never account an unequal, wavering, ambulatory humor of complying, to be either honesty or wisdom. Such as look at the Times are honest sometimes only by Accident, and as it hits.

16. Honesty is a free, generous, uniform, resolved walking according to right Principles, what ere others think of it.

17. Account the miserable wavering honesty of Formalists, to be a pedantical folly.

18. Resolve upon some Mark, at which all you do may have a constant aim. Fools only live at random.

19. Think not of sticking arrows in the clouds. Attempt not what may not be attained.

20. Think not of banishing desires and pleasures, but of governing them.

21. Be moderate and equal in adversities and prosperity. Distrust your strength most in prosperity.

22. Be not peremptory, but rather accustom yourselves to the old form of *Ita videtur*; So it seems to me, rather than to say, So it is.

23. Tremble not at a scoff. 'It is weakness to leave virtue, because others like it not.

24. Be pertinent in speech, rather than large.

25. Penetrate into the spirits and dispositions of such, as you choose for acquaintance of trust.

26. Give not value to things according to the Market-price. The people sometimes cry up worthless things, and undervalue rich.

27. Believe not the crowd. Credit one that hath his eyes, rather than a hundred blind men.

28. Prefer Eternity before this moment.

29. Lose not that you hold, for a shadow that you see of greater.

30. Live so, as not to be ashamed to live longer.

I might be plentiful; but I take off my hand. Instead of all these Maxims, the Law of wisdom would serve. The Story is, that a King of France, one day required of a great Counselor, an ancient Statesman, that he should set down some rules of wisdom and state: he undertook it, and in a large sheet of Paper, wrote only Modus in great letters, and wrapping it up, delivered it into the hand of the King, implying that if he could observe Temper, it would be instead of all particular directions. So for the frame of conversation, I would only write, Discretion.

CHAP. X. Silence a great proof of wisdom. The hatefulness of Dissimulation.

There is one particular concerning wisdom in women, that I may not forget, that is Silence. It was one of the Qualities which the wise Socrates required in his scholars; and the old Romans erected Altars to it. It is a rare ornament, especially of Knowing women, when they have the skill, not to speak all that might be spoken; and to

understand, that discretion as it is more difficult so it is better than Eloquence. Some have thought Silence, to be to speech, as Shadow is to a picture, without which it cannot be well set off; and as the Rests are to Music, which make it to be much more relishing and sweet. They cannot be wise that talk much, for hearing is the learning Sense, and they will not have the patience to hear much. The Apostle, St. James in that same Chapter where he had said, If any of you lack wisdom, ask it of God; soon after gives this rule, Be swift to hear, slow to speak, Implying surely, That indeed God gives wisdom, but ordinarily by the means of others tongues. But least I seem to disarm them, and envy them the use of their best weapon; it shall suffice that I have only named this particular, I will forbear to enlarge it.

I have only one thing put in by way of Caution, concerning wisdom, that under that name, there be not a learning of Dissimulation. It is so disguised, and looks so like to wisdom, that one may easily be deceived. There are some that do not mistake, but profess and are not ashamed to profess, that they go to this School. We know what Prince it was that said, he would have his son learn no more Latin than that, He that knows not how to dissemble knows not how to live. Many blame his speech, but yet they practice upon his principle. They study vailing and disguising of their thoughts. We meet some of these dark lanthorns sometimes, they will give one leave almost to come near them, by the light they hold forth; and we think we know where to find them, by the demonstrations and proffers they make; but presently they turn the dark side, and we lose them, and cannot find out their designs. This makes conversation so unsafe, and so difficult, for if dissembling had no more faces then one; as truth hath, we should be in better terms then we are; for whatsoever a liar or dissembler should say or do, we would take it in a quite contrary sense. But this opposite of Truth, hath many-many faces, T'is a strange art, that words which were invented to express and clear the

thought, are now put to another contrary service, handsomely to hide them. I confess that in evil and snaring times, Innocence may have need of a masque, for it may be a folly to show an open heart among many ambushments. We are not bound to speak or reveal all truths at all times. But take heed of craving Ayde for Security of falsehood. Honesty is better than craft. Some Naturalists have told us of a strange fish, The Uranoscope, that hath but one eye, and that is upward, directly on the top of the head, but with that one eye she keepeth herself from all dashing's and crushes against the rocks, and sees all the approaches of dangers. One eye, if it be toward Heaven, is much better and surer, then two of the quickest sights of such as have all of the serpent, and nothing at all of the Dove. We have seen many of the most subtle dissemblers, entangle themselves into ruin, and brush themselves upon rocks hidden from them, before they were aware. And certainly it is a thing full of unquiet fears, and it cannot be but painful, to live under a canopy. There is the greatest pleasure in the freedom of Sincere honesty.

But it may be said, surely I am speaking to men, to Politicians all this while, not to women. Nay, I have not forgotten the Subject of my discourse. The Sin which I am making odious, is thought to be very natural to women. But I am very angry with those authors, that have given a kind of allowance, unto Princes, and unto women to counterfeit. I think it is not sound doctrine in policy and morality, I am sure it is stark naught in Divinity. If people knew thoroughly the evil of lying, they would pursue it with fire and sword, till they had banished it out of the world. There is not in anything a greater contrariety to God, for it is contrary not only to his will, but to his very nature, for he is Truth itself, and the Scripture saith, He cannot lie, for then he should deny himself. The Devil is said to be the father of it. He taught it first to Eve, and he still cherisheth it, as the surest pillar of his dark kingdom. God hates it, yea, he hates it with a

loathing. Lying lips are an abomination to the Lord. It is a sin against the good of human Society: for truth is the foundation of justice, and justice of peace. Darke people do all the mischief. But for remedy. 1. Consider your dignity. There is a saying in better authors then those I blamed even now, That the simple word of a Prince should be of as great force, as the oath of a private man. Let Ladies and great women; yea, all women have it in their thoughts, that they were made after the Image of God, which is truth. It will not become those smooth foreheads, to have rough, and shadowy, and clouded intentions. What saith S t Paul? Lye not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the Image of him that created him. 2. Consider, That a deceiver forfeits reputation. You shall bind all always to mistrust, never to believe you. 3. Consider, That treachery is in some respect beyond Atheism. It is worse to own God, and yet to mock him, then not to acknowledge him; for this is, to give a Testimony of the contempt of God, and of the fearing of men before him. 'It is base, to be a Coward to men, and stout to God. But I have dealt so fully with this sin, in The Hypocrite Discovered, that I now forbear to enlarge any farther upon this point.

CHAP. XI. The beauty of holiness. The Rule of Devotion. A serious exhortation to the Reading of the Scripture.

IV. Piety and Religiousness. This is of all others the most Orient and full of brightness. They say that Jewels steeped in Honey have more luster; so all accomplishments are made more beautiful by Piety. Otherwise though a woman were so made up, that as another Pandora, she had all moral graces and perfections bestowed upon

her, yet she would be wretched and unworthy without this. If one had a Cabinet made all of pure gold, enameled and enchased, set about everywhere with Diamonds and large Pearls on the outside, and that the curiosity and exquisiteness of the workmanship, should exceed the richness of the matter; would not everybody think the owner of this Cabinet worse than mad, that should fill it with dirt and filth, or put it to no other use, than to keep nasty rags, or little sticks and straws. Such are those excellent pieces that are of a goodly outward frame, of winning behavior, of seeming modesty, sweet in conversation, wise and learned in discourse, but within profane, irreligious, and without any savor of Godliness. Holiness is Beauty. The true worship of God is called so, by the Prophet Zechariah, and by David: yea, the Perfection of Beauty. The Apostle hath witnessed it of Gospel Ordinances, 1 Cor. 3:9. that the Ministration of Righteousness exceeds in glory. And he tells us, in the eighteenth verse, that one cannot be conversant in those Ordinances, but he shall receive a luster from them; that as Moses being with God, and seeing God, came away with a shining face; So we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord. God himself is glorious in holiness, as the Israelites sang it unto his praise, when they came forth of Egypt. And the Apostle tells us, that the Graces which are the Daughters of God's Spirit, are lovely. Whatsoever things are lovely, (saith he) if there be any virtue, think on these things. We many times commend a curious piece in Picture, it draws and entices a distinguishing eye. But as Plato said, if Virtue could be drawn, everyone would love it: so if it were possible to shadow out the true Lineaments of Holiness to the eye, who would not be ravished with delight? I confess I do extraordinarily love a Picture, when it is done by a good hand. But me thinks none can come near, A Mary alone in Meditation, A Magdalene weeping, A Lydia attending with much earnestness to the Word. Oh imagine but

the Beauty, of the Tecla's, the Marcella's, the Paula's, the Eustochium's, the Fabiola's, the Eudoxia's, eminent, and famous in their generations for Piety. Some think Religious Circumspection makes bad and dark faces. Dissembling formality will indeed oftentimes study a disguised sourness; but Godliness, though it will be the Mistress of the looks and dress, and make all composed and sober, yet it doth nothing to scare one away, or to affright any from following the same virtues.

The Bodies Beauty compared with the Souls, is as if one should equal a Torch to the Sun. The body is but as the green Mosse on the side of a Rock, the Soul is the Diamond that sparkles within it. Oh that the principal care were for the setting forth and preserving this Beauty. It was a Law that Constantine made, that none should erect any Marbles, or Columns, or other rarities of Antiquity, in the Suburbs, or Country villages; because he intended that the City of Constantinople should be full of Ornaments, and the rich Storehouse of those collections. What then do they deserve, that forget and forsake, and rob the inward City, the Soul; to bestow their Jewels upon their ears, their foreheads, their breasts, which are but only the Souls suburbs? What strange creatures are they, that dress up the hand-maids, and suffer the Mistress to go in rags?

This is it then, that I have reserved to the last place to commend. That there may be a special endeavor of Holiness, A holy Conversation, as Peter calls it; A good Conversation, as James; A Conversation ordered aright; as David expresseth it. But in other Scriptures, it is said to be a walking with God. It must be according to God's will and Councils. For otherwise Devotion is subject to many illusions. Nothing is more counterfeited or disfigured then Religion. As the Lacedemonians dressed up their God's, after the fashion of the City: so many make up a Religion after their own humor. I have



much wondered to hear of the strange and odd apprehensions of Religion, in some great personages; who had found out a way of joining God and pleasures together. And had made it almost all one, to serve God, and entertain themselves at a Masque. Augustine tells us of Marcellina, that she hung Christ's picture, and the picture of Pythagor as together. And we have heard of some popish Ladies, that have had the same curiosities about their Disciplining whips, as about their fans, their praying beads as rich as their neck-laces and bracelets, and their Crucifixes made into Jewels. Judge whether this be not rather a courting of pleasure, then the worshipping of God. And it was much like this that we were come unto; when the great business of Religion, was only to have a Chapel or Closet, decked with Pictures, Plate, rich Cushions and Clothes. And the worship, but only the varying of the pleasures of the Dining-room, into another name. Or to instance in another particular, Shall we think it to be enough to have Bibles of all volumes, larger, and for the Pocket, neatly bound up, and trimmed, richly clasped or strung, and seldom or never to look into them? Oh, instead of pomp, study inward Sanctification. Approve yourselves to God, like some Rivers that run under ground, and steal from the eyes of the world. They are the most excellent spirits that bear much fruit, but make not much noise.

Holines is the end of our election, God hath chosen us that we should be holy. We serve a holy God, Therefore saith St. Peter, As he which hath called you is holy, so be ye holy in all manner of conversation. No service is acceptable unless it be holy. I beseech you that ye present a living Sacrifice, holy, and acceptable unto God. We are called to a holy calling. Ye are a holy nation, that ye should show forth the praises of him, who hath called you out of darkness into his marvelous light. Holines is the sum of Christ's doctrine. Ye know the Commandments we gave you by the Lord Jesus, for this is the will of God, even your Sanctification. None but the holy can have confidence

in prayer. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. There can be no hope of Heaven maintained without holiness. Everyone that hath this hope in him, purifieth himself, even as God is pure.

This holiness must be according to God's holy word. We may not be Voluntaries in Humility. Mantius who was commander in chief in the Roman Army, put his son to death, though he got a notable victory, because he did it beyond commission. We may not presume against God's prescribed order. Kings appoint the manner of their own service. God is Lord, we must look to the law of his house. If we take any other liberty, there will be much uncertainty and change. Do all things as near as may be, by a warrant from the word. Let me therefore seriously commend in the first place, the constant and diligent Reading of the Holy Scriptures. Let women herein bestow their happy leisure's. They may do it. Let no popish envy deprive you of this fair privilege. I intend this Treatise for the hands of such whom I suppose to be cleared sufficiently in this controversy, and that know their own right, and with what injuriousness the Papists have endeavored to shut up the Bible from them. Believe not their politic and envious cavils. They say it is not convenient or decent for women to read some passages, which may occasion evil and light thoughts, As the story of Lot, and that of Leah striving for Jacob's bed, and some others which these blasphemers are wont to instance in. But Jerome thought, that Laeta's daughter though a Virgin might safely and profitably read even those places. And if there be any relation of facts dishonest and uncomely, there is besides enough to repress any dishonest motions that may arise upon such occasion. And if the argument were good, then not only women, but men also the best and most learned should be forbidden to read, for they may also have the temptations of unholy thoughts. They say again, that many places are too hard for women to understand. But there are

other places, plain and easy. And if the Scriptures were not to be read at all; because all cannot be understood by women, then none may read them, for no man can perhaps understand all that he reads. But let us turn the Argument, If the Scriptures be hard to be understood, let us therefore read them the oftener, and with more attention. They say besides, there is much danger of error. Ah how unlike these Romish spirits are, to the Antient holy Divines. Their endeavor was to heap up the benefits, but the business of these men, is to load the Scriptures with reproaches and disgraces. T'is a shrewd presumption against them that they are unsound. They had a rich trade, as long as they could keep the Bible clasped. In these latter times they have been forced much against their wills, to permit the reading, in some places, like Adrian the Emperor, who set some Countries at liberty, because he was unable to hold them in subjection.

But to leave these factors of darkness and hell; oh be exhorted, to walk in the steps of the holy ancient Christians. Eusebius tells us concerning Pamphilus the Martyr, of his liberality, and among other things, that he was wont to bestow Bibles and other good books upon poor women a most commendable Alms, and which he would not have bestowed, had he thought it unfit for women to read. It appears by Gregory of Nazienzen's praises of his sister Gorgonia, that though she were a married woman, she found much time for reading. Jerome giving advises to Laeta how to institute her daughter, directs her in a course, first to read the Psalms, then the Proverbs, then Ecclesiastes, then the Evangelists, the Acts, the Epistles, and after these the Prophets, the Five books of Moses, and the Historical books; and leaves it to the mother to instruct her, or in case she were absent, to the Aunt. He praiseth Marcella, that he never came to her, but she was asking him somewhat about the Scriptures; and tells us, that if himself had any doubt, he would ask her Judgment. In the Epitaph which he wrote upon Paula, he saith she had the Bible in her

memory. One other passage I cannot omit of Jerome's, whereby it may appear that he would not have women omit any part of the whole Bible, for he finds some fault with Algasia, when she sent some questions to him, only about the Gospel's, and the Apostles writings, that he feared she was not acquainted with the Old Testament. I will content myself to have propounded these ancient examples, I might also instance in modern, I have in particular taken notice of one notable pattern, namely Magdalene the wife of D. Pareus of Heidelberg, in my Exercitation upon Malachi, Chap. 14. v. 14. where by Digression I have spoken somewhat to this point.

## CHAP. XII. The Maxims of Piety. The Conclusion.

Having put the Bible into your hands, with a persuasion to sit down to read it, I might forbear to give any further direction, because there you will find all that is necessary, neither do I intend to write an Institution of Christian women. I shall therefore only give some brief Adviso's, as they offer themselves, it may be without any precise order or method.

1. Do all things in Religion by rule; nothing by venture, hit or miss.
2. Let not your rule be vox populi, but verbum Dei, not the opinion of the Times, but the unerring Truth.
3. Do not bend the rule, and then measure by it. Bring your Actions to that, and not that to your actions.
4. If the case be hard, advise. The truth sometimes lies deep, you will need help to draw it up.

Particularly:

1. Learn to know God. Be not at a doubt whether Baal be he. You must know the landlord to whom your rent is to be paid.
2. Frame in your hearts, the highest and holiest apprehensions of him.
3. Believe him, hope in him, fear him, love him, obey him, joy in him, count it an honor to be his servant.
4. Keep an account, and a watch over the thoughts. Say not Thoughts are free, Know that they defile one. 5. Banish vain, disordered, profane, wanton, proud, malicious thoughts.
6. Season and fill the thoughts with holy meditations. If they be revengeful, think how meek Christ was, If they be censorious, think thus, Ah how bad am I myself.
7. The Imagination is a great thorough-fare: keep out bad, at least let them not lodge with you; but go on as Vagrants, lest otherwise you be under the Statute and a penalty.
8. Get governed and bridled Affections. Let them never run out, unless you be sure they are right. Say, Anger is too good for injuries; and sorrow too good for anything but sin; and love too good for lusts or money; and hope too good for earth, or anything below Heaven.
9. Converse much with God. Let those that are carnal and unacquainted with God, entertain themselves with the Stage or with the Market. Be higher than those delights, and those gains.
10. Live by faith. Let others, that know not this name of the Lord, shuffle in the world, look to, and provide for themselves.

11. Believe God's Protection, and delivery if in misery. Fret not. Think how wise God is, and how tender.

12. Wait upon God for Grace, the strength, perfecting, and continuance of it.

13. Set God before you in all the turns and accidents of business and life. Say, God sees me.

14. Correspond with God in an ordinary and daily walking with him. Make Religion your business.

15. Awake with God. The world will not suffer some to sleep; they say, Oh I must up about such a matter; Say thou, I have my God to serve.

16. Examine Conscience diligently, faithfully, and frequently: Put not out that Candle, but rather light up more.

17. Seek God's face often for pardon and grace.

18. Renew Covenant daily.

19. Finish every day with humbling the Soul.

20. In extraordinary occasions be affected as the Church is.

21. Get Public spirits. Such as are worldly, are narrow, and sleight, and poor; They only attend their own business, how to live and eat, how to grow rich, how to marry their children. Be larger and higher than these.

22. Converse holily in the world. Be afraid of a light, vain, frothy spirit.

23. Be holy in relations: as a wife, daughter, servant, friend, or Companion.

24. Be choice of Company, and useful in it.

25. Season all liberties and lawful Recreations with Grace. Choose to play with such, with whom ye may also pray.

26. Be much in Public Worship. Consider, 'It is a blessing to any place, to have the conveniency of Assembling.

27. Come awfully before God, when you come to his worship. Consider, That God is in Heaven, and thou upon earth.

28. Make hast, stay not for the other pin. Let your cloths sit loose, rather than your soul, when you come before God in public.

29. Pray with the Congregation, joining in the same spirit.

30. Keep up the esteem of prayer which God hath put upon it. Account that God gives you the Key of all his Cabinets, when he gives you the spirit of prayer.

31. Beware of Atheism, of lip-labor, of bead-prayer, come to God by Christ by a Promise, in the sense of wants, and in Faith.

32. Sing God's Praises with understanding, and spiritual cheerfulness.

33. Hear the Word of God, as the Word of God; with silence, humility, faith, subjection.

34. Care especially for that in a Sermon, that doth the Soul good. Listen not for Conceits, or the new notions.

35. Take notice of that which concerns your own condition, and be not too busy to mark who else is hit.

36. Know that the Lord's Table hath the best refreshments, and that Christ's Provisions are most wholesome.

37. Learn to discern the Lord's body. They eat nothing but bread, that want Faith.

38. Though ye be not worthy, yet have a care to behave yourselves worthily at Christ's Table.

39. Keep public Fasts, and public Thanks-giving's with public spirits.

40. Study Communion with Saints. Neglect not to do, or to receive good in Company.

41. Lay out Gifts and Graces for the mutual service of each others Faith.

42. Endeavor Mortification. Study God more, and the creature less.

43. Read often, and with judgment. Read not a Chapter only for novelty; or where the Book falls open, as if ye happened upon the Bible by chance.

44. Refer what ye read to head's. Some have much house-hold-stuff, but not placed in any order, and so no use of it.

45. Read the less, so that ye understand it; rather than much as a mere task. They that limp in the way, go on more than such as run out of the way.



46. Read with Prayer. Pray in Reading, as well as before. The Spirit of God then will tell you his own meaning.

47. Meditate. This meat cannot digest unless it remain in the Stomach.

48. Seek Christ in his Word. Seek the mind of Christ.

49. Read with Diligence and Constancy. It may be the Silver-vein will not be found at first.

50. In the whole course be Even; with a universal respect to all the Commandments.

But it is time, to take off my hand from this Table. And it maybe it were best to leave this as an unfinished Piece, for I confess I am not able to make such a draught as I would. I have done to my own satisfaction, if the colors of Holiness be most fresh; for I intended to make the woman that is Religious, more lovely, then she that is modest, or humble, or wise. Those are high Praises, but this the highest. Those daughters have done virtuously, but this excelleth them All. In a word, That woman is most excellent, who is most Holy.

FINIS.

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