MISCELLANY

"THE WHOLE DUTY OF MAN" – A SEVENTEENTH-CENTURY CONDUCT BOOK

Contributed by K. Schürer

The publication of conduct or advise books was quite common practice in the sixteenth and especially seventeenth century. These were texts written, usually with a strong religious or moral stance, providing guidance on how individuals and more especially families should conduct aspects of their private and public lives. Although such books have not been referenced to any great extent within the pages of LPS, they have been used quite widely by historians of the family in order to shed light on internal family relationships and the perceived or prescribed rôle which family members where expected to fulfil. The great majority of these texts were, unsurprisingly, written by men, usually educated via the universities of Oxford or Cambridge, and largely written for men, normally the stereotypical head of a patriarchal household. This is not to say that the advice offered by the books did not concern women, indeed this was often quite the contrary, with topics such as childrearing, education and housewifery frequency being addressed. Rather, the information contained in such volumes was usually presented in such a way that it was chiefly addressed to the head of the household in order that it could be disseminated by him to the rest of his household. The households in question were those of the educated middling sort – the ‘ideal’ bourgeois family – and as such included guidance on the treatment of servants and apprentices (the ‘extended’ household) as well as more immediate family members.

As a source, conduct books have to be used with caution. In part this is because, as indicated above, they were written for and read by a literate, middle-class minority. It is doubtful if many such books found their way into the homes of the bulk of the labouring poor. However, as the work of Margaret Spufford has indicated, we should not underestimate the extent to which reading reached in the case of the lower layers of society.¹ Perhaps more important, it is critical to realise that conduct books do not describe how families actually behaved, but rather present guidance on how families, according to the views of the author, should behave. There is nothing to say that the advice offered was accepted or implemented. The books offered theory on the idea or concept of family life, however, the practise might have been rather different. Commenting on the use of conduct books in relation to the history of childhood, Pollock issues the harsh warning that ‘there is little, if any, connection between attitudes and behaviour’.² However, the fact that some conduct books sold in relatively large numbers and

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were re-printed in several editions indicates that even if the advice was not needed, the book-buying public had quite a thirst for such information.

One of the most popular of the mid-seventeenth-century conduct books was The whole duty of Man. Necessary for all families, with private devotions for several occasions, commonly attributed to Richard Allestree DD, and originally published in London, 1658. Allestree was born in Uppington, Shropshire in 1619 and educated at Christ Church, Oxford. He followed the royalist cause through the civil war and during the Commonwealth period carried messages to and from the exiled king in France under the guidance of Sir Anthony Cope of Hanwell, near Banbury. Indeed, on returning from such a mission a year before the restoration Allestree was arrested at Dover and following an examination by a committee of the Council of Safety was imprisoned at Lambeth Palace. After the restoration he was made canon of Christ Church in 1663 and was appointed as one of the chaplains in ordinary to the king. In December of that year he was also appointed regius professor of divinity at Oxford. Whilst retaining his chair, two years later he was made provost of Eton College.

Covering both temporal and spiritual doctrines, the Whole duty of Man might be viewed as a treatise on Godly life, rather than as a conduct book per se. In addition to his 'academic' texts, Allestree produced several works on a similar theme to the Whole duty, including The causes of the decay of Christian piety; The Gentleman’s calling; The Lady’s calling, in two parts and Art of contentment. All of these works were published anonymously, and it is widely believed that they were largely based on unpublished lecture notes revised by his friend from undergraduate days (and later biographer) Bishop Fell of Oxford. The major work, The whole duty of man, was also printed in Latin for use in schools. The originally of many of the 'godly' conduct books, however, needs to be questioned as it was not unknown to 're-cycle' material from previously published texts. The whole duty of man, for example, has a large number of parallels with an earlier work by William Gouge, Of Domesticall Duties (London, 1622).

In terms of structure it was written as a supplement to religious worship with seventeen central chapters which were intended to be read every Sunday, thus 'the whole may be read over thrice a Year'. The text includes frequent quotations from the Bible, as justification for the maxims and guidance provided. The following extracts, concerned mainly with familial relationships and obligations, have been transcribed verbatim, although some passages have been omitted. LPS readers might be particularly interested in the advice offered on parental consent for marriage, breastfeeding, baptism and the punishment of children.


1. The first of those nearer sorts of relations is that of a Parent. And here it will be necessary to consider the several sorts of Parents, according to which the Duty of them is to be measured: Those are these three; the civil, the spiritual, the natural.
2. The civil Parent is he, whom God hath established the supreme Magistrate, who, by a just right, possess the throne in a nation. This is the common father of all those that are under his authority. The Duty we owe to this Parent is, first, Honour and Reverence, looking on him, as upon one on whom God hath stamped much of his own power and authority, and therefore paying him all Honour and Esteem, never daring, upon any pretence whatsoever, to Speak evil of the ruler of our people, Acts xxiii. 5.

6. The second sort of Parents are the spiritual; that is, the Ministers of the Word, whether such as be Governors in the Church, or others under them, who are to perform the same offices to our souls, that our natural Parents do to our bodies. Thus St Paul tells the Corinthians, That in Christ Jesus he had begotten them through the Gospel, I Cor. iv. 15.

11. The third sort of Parent is the natural, the Father of our flesh, as the Apostle calls them, Heb. xii. 9. And to these we owe several duties; as first, we owe them Reverence and respect: We must behave ourselves towards them with all humility and observance; and must not, upon any pretence of infirmity in them, despise or contemn them, either in outward behaviour, or so much as inwardly in our hearts. If indeed they have infirmities, it must be our business to cover and conceal them... This is very contrary to the practice of too many children, who do not only publish and deride the infirmities of their Parents, but pretend they have those infirmities they have not...

12. A second duty we owe to them is Love: We are to bear them a real kindness, such as may make us heartily desirous of all manner of good to them, and abhor to do any thing that may grieve and disquiet them. This will appear but common gratitude, when 'tis remembered what our Parents have done for us, how they were not only the instruments of first bringing us into the world, but also of sustaining and supporting us after... This Love is to be expressed several ways; first, in all kindness of behaviour, carrying our selves not only with an awe and respect, but with kindness and affection; and therefore most gladly and readily doing those things which may bring joy and comfort to them, and carefully avoiding whatever may grieve and afflict them. Secondly, this love is to be expressed in praying for them. The debt a child owes to a Parent is so great, that he can never hope himself to discharge it: He is therefore to call in God's aid, to beg of him that he will reward all the good his Parents have done for him, by multiplying his blessings upon them.

13. The third duty we owe to them is Obedience: This is not only contained in the fifth commandment, but expressly enjoined in other places of Scripture, Ephes. vi. 1. Children, obey your Parents in the Lord; for this is right: And again, Col. iii. 20. Children obey your Parents in all things, for this is well-pleasing unto the Lord. We owe them an obedience in all things, unless where their commands are contrary to the commands of God; for in that case our duty to God must be preferred. And therefore if any Parent shall be so wicked, as to require his child to steal, to lye, or to do any unlawful thing, the child then offends not against his duty, though he disobey, or else he offends against a higher duty, even that he owes to God his heavenly Father: Yet when it is thus
necessary to refuse obedience, he should take care to do it in such a modest and respectful manner, that it may appear it is conscience only, and not stubbornness, moves him to it...

14. But of all the acts of disobedience, that of Marrying against the consent of the Parent is one of the highest. Children are so much the goods, the possessions of their Parents, that they cannot, without a kind of theft, give away themselves, without the allowance of those that have the right in them: And therefore we see under the law, the maid that had made any vow, was not suffered to perform it, without the consent of the parent, Numb. xxx. 5...

15. A fourth duty to the Parent is to assist and minister to them in all their Wants, of what kind soever, whether weakness and sickness of body, decayedness of understanding, or poverty and lowness in estate: In all these the child is bound, according to his ability, to relieve and assist them. For the two former, weakness of body, and infirmity of mind, none can doubt of the duty, when they remember how every child did in his infancy receive the very same benefit from the Parents; the child had then no strength to support, no understanding to guide self; the care of the Parents was fain to supply both these to it: And therefore in common gratitude, whenever either of these becomes the Parents case, as sometimes by great age, or some accident, both do, the child is to perform the same offices back again to them. As for that of relieving their poverty, there is the very same obligation to that with the former; it being but just to sustain thy Parent, who has formerly sustained thee...

16. To this that hath been said of the Duty of Children to their Parents, I shall add only this, That no unkindness, no fault of the Parent can acquit the child of this Duty: But as St. Peter tells servants, 1 Pet. ii. 18. that they must be subject, not only to the good and gentle masters, but also to the froward; so certainly it belongs to children to perform Duty, not only to the kind and virtuous, but even to the harshest and wickedest Parent...

But as this is due from the Child to the Parent; so on the other side, there are other things also due from the Parents to the Child, and that throughout the several states and ages of it.

17. First, There is the care of nourishing and sustaining it; which begins from the very birth, and continues a Duty from the Parent, till the Child be able to perform it to himself: This is a Duty which nature teaches; even the savage beasts have a great care and tenderness in nourishing their young, and therefore may serve to reproach and condemn all Parents, who shall be so unnatural as to question, Whether the mother be obliged to give the child its first nourishment, by giving it suck herself, because 'twill not be possible to affirm universally in the case; there being many circumstances which may alter it, and make it not only lawful, but best not to do it. All I shall say is, That where no impediment of sickness, weakness, or the like, does happen, 'tis surely best for the mother her self to perform this office; there being many advantages to the child by it, which a good mother ought so far to consider, as not to sell them to her own sloth, or niceness, or any such unworthy motive; for where such only are the grounds of
forbearing it, they will never be able to justify the omission, they being themselves unjustifiable.

But besides this first care, which belongs to the body of the child, there is another, which should begin near as early, which belongs to their souls; and that is, the bringing them to the Sacrament of Baptism, thereby to procure them an early right to all those previous advantages, which that Sacrament conveys to them. This is a Duty the Parents ought not to delay; it being most reasonable, that they, who have been instruments to convey the stain and pollution of sin to the poor infant, should be very earnest and industrious to have it washed off as soon as may be: Besides, the life of so tender a creature is but a blast, and many times gone in a moment: And though we are not to despair of God's mercy to those poor children who die without Baptism, yet surely those Parents commit a great fault, by whose neglect it is that they want it.

18. Secondly, The Parents must provide for the Education of the child; they must, as Solomon speaks, Prov. xxi. 6. Train up a child in the way he should go. As soon, therefore, as children come to the use of reason, they are to be instructed; and that, first, in those things which concern their eternal well-being; they are by little and little to be taught all those things which God hath commanded them as their duty to perform; as also what glorious rewards he hath provided for them, if they do it; and what grievous and eternal punishment, if they do it not. These things ought, as early as is possible, to be instilled into the minds of children, which (like new vessels) do usually keep the favour of that which is first put into them... This surely is, above all things, the Duty of Parents to look after, and the neglect of it is a horrible cruelty. We justly look upon those Parents as most unnatural wretches, that take away the life of their child; but alas! that is mercy and tenderness, compared to this of neglecting his Education; for by that he ruins his soul, makes him miserable eternally; and, God knows, multitudes of such cruel Parents there are in the world, that thus give up their children to be possessed by the Devil, for want of an early acquainting them with the ways of God... A second part of Education is the bringing them up to some employment, busying them in some honest exercise, whereby they may avoid that great snare of the Devil, idleness; and also be taught some useful art or trade, whereby, when they come to age, they may become profitable to the commonwealth, and able to get an honest living to themselves.

19. To this great Duty of Educating of Children there is required, as Means, first encouragement; secondly, correction. Encouragement is first to be tried; we should endeavour to make Children in love with Duty, by offering them rewards and invitations; and whenever they do well, take notice of it, and encourage them to go on. It is an ill course some Parents hold, who think they must never appear to their children but with a face of sowreeness and austerity. This seems to be that which St. Paul forewarns Parents of, when he bids fathers not to provoke their children to wrath, Col. iii. 21. To be as harsh and unkind to them, when they do well, as if they do ill, is the way to provoke them: And then the Apostle tells us in the same verse, what will be the issue of it; they will be discouraged, they will have no heart to go on in any good course, when the Parent affords them no countenance. The second Means is correction; and this becomes seasonable when the former will do no good. When all fair Means,
Persuasions, and Encouragements prevail not, then there is a necessity of using sharper; and let that be first tried in words, I mean, not by railing and foul language, but in sober, yet sharp reproof: But if that fail too, then proceed to blows. And in this case, as Solomon saith, *He that spareth his rod, hateth his son*, Prov. xiii.24. 'Tis a cruel fondness, that to spare a few stripes at present, will adventure him to those sad mischiefs, which commonly befall the child that is left to himself. But then this correction must be given in such as manner, as may be likely to do good: To which purpose, it must first be given timely; the child must not be suffered to run on in any ill, till it hath got a habit, and a stubbornness too. This is a great error in many Parents; they will let their children alone for divers years, to do what they list, permit them to lye, to steal, without ever so much as rebuking them; nay, perhaps, please themselves to see the witty shifts of the child, and think it matters not what they do while they are little. But alas! all that while the vice gets root, and that many times so deep an one, that all they can do afterwards, whether by words or blows, can never pluck it up. Secondly, Correction must be moderate, not exceeding the quality of the fault, nor the tenderness of the child. Thirdly, It must not be given in rage; if it be, it will not only be in danger of being immoderate, but it will lose its effects upon the child, who will think he is corrected, not because he has done a fault, but because his Parent is angry; and so will rather blame the Parent than himself: Whereas, on the contrary, care should be taken to make the child as sensible of the fault, as of the smart, without which he will never be thoroughly amended.

20. Thirdly, After children are grown up, and are past the age of education, there are yet other offices for the Parent to perform to them; the Parent is still to watch over them, in respect of their Souls, to observe how they practise those precepts which are given them in their education, and accordingly to exhort, encourage, or reprove, as they find occasion.

21. So also for their outward estate, they are to put them into some course of living in the world. If God have blessed the Parent with wealth, according to what he hath, he must distribute to his children; remembering, that since he was the instrument of bringing them into the world, he is, according to his ability, to provide for their comfortable living in it: They are therefore to be looked on as very unnatural Parents, who, so they may have enough to spend in their own riots and excess, care not what becomes of their children, never think of providing for them. Another fault is usual among Parents in this business; they defer all the provisions for them, till themselves be dead; heap up, perhaps, great matters for them against that time, but in the mean time, afford them not such a competency, as may enable them to live in the world. There are several mischiefs come from this: First, It lessens the child's affection to his Parent; nay, sometimes it proceeds so far, as to make him wish his death; which, tho' it be such a fault, as no temptation can excuse in a child, yet 'tis also a great fault in a Parent to give that temptation. Secondly, It puts the child upon shifts and tricks, many times dishonest ones, to supply his necessities: This is, I doubt not, a common effect of it. The hardness of Parents has often put men upon very unlawful courses, which, when they are once acquainted with, perhaps they never leave, though the first occasion cease: And therefore Parents ought to beware how they run them upon those hazards...
22. A fourth thing the Parent owes to the child is good example. He is not only to set him rules of virtue and godliness, but he must himself give him a pattern in his own practice. We see the force of Example is infinitely beyond that of Precept, especially where the person is one to whom we bear a reverence, or with whom we have a continual conversation; both which usually meet in a Parent. It is therefore a most necessary care in all Parents to behave themselves so before their children, that their Example may be a means of winning them to virtue. But, alas! this age affords little of this care; nay, so far 'tis from it, that there are none more frequently the instruments of corrupting children, than their own Parents. And indeed, how can it be otherwise? While men give themselves liberty to all wickedness, 'tis not to be hoped, but that the children, which observe it, will imitate it; the child that seeth his father drunk, will surely think he may be so too, as well as his father. So he that hears him swear, will do the like; and so for all other vices: And if any Parent, that is thus wicked himself, should happen to have so much more care of his child's soul than his own, as to forbid him the things which himself practises, or correct him for the doing them; 'tis certain the child will account this a great injustice in his father, to punish him for that which himself freely does; and so he is never likely to be wrought upon by it...

23. A fifth Duty of Parents is blessing their children; the way of doing that is double, first, by their prayer; they are by daily and earnest prayers to commend them to God's protection and blessing, both for their spiritual and temporal estate: And secondly, by their piety; they are to be such persons themselves, as that a blessing may descend from them upon their posterity. This is often promised in Scripture to godly men, that their seed shall be blessed: Thus in the second Commandment God promises to shew mercy to the thousandth generation of them that love him, and keep his Commandments... If therefore Parents have any bowels, any kindness towards their children, any real desire of their prosperity, let them take care, by their own godly life, to entail a blessing upon them.

24. Sixthly, Parents must take heed that they use their power over their children with equity and moderation, not to oppress them with unreasonable Commands, only to exercise their own authority; but in all things of weight to consider the real good of their children, and to press them to nothing which may not consist with that. This is a rule whereof Parents may often have use, but in none greater than in the business of marrying their children, wherein many that otherwise are good Parents, have been to blame; when out of an eagerness of bestowing them wealthily, they force them to marry utterly against their own inclinations, which is a great tyranny, and that which frequently betrays them to a multitude of Mischiefs, such as all the wealth in the world cannot repair. There are two things which Parents ought especially to consider in the matching their children; the first, how they may live Christianly; and to that purpose, to choose a virtuous and pious person to link them with. The second is, how they may live cheerfully and comfortably in this world; and to that end, though a competency of estate may be necessary to be regarded, yet surely abundance is no way requisite, and therefore that should not be too vehemently sought after. That which much more tends to the happiness of that state, is the mutual kindness
and liking of the parties; without which Marriage is, of all other, the most uncomfortable condition: and therefore no Parent ought to thrust a child into it...

Sunday XV. Of Duty to our Brethren and Relations, Husband, Wife, Friends, Masters, Servants.

8. The third relation is that between Husband and Wife... Several duties there are owing from one of these persons to the other. And first, for the Wife, she owes Obedience. This is commanded by the Apostle, Col. iii. 18. Wives, submit your selves unto your own Husbands, as it is fit in the Lord. They are to render obedience to their Husbands in the Lord; that is, in all lawful commands: For otherwise 'tis here, as in the case of all other superiors, God must be obeyed rather than man; and the Wife must not, upon her Husband's command, do any thing which is forbidden by God. But in all things, which do not cross some command of God's, this precept is of force, and will serve to condemn the peevish stubbornness of many Wives, who resist the lawful commands of their Husbands, only because they are impatient of his duty of subjection, which God himself requires of them. But it may here be asked, What if the husband command something, which tho' it be not unlawful, is yet very inconvenient and imprudent, must the wife submit to such a command? To this I answer, that it will be no disobedience in her, but duty, calmly and mildly to shew him the Inconveniencies thereof, and to persuade him to retract that command: But in case she cannot win him to it by fair intreaties, she must neither try sharp language, nor yet finally refuse to obey; nothing but the unlawfulness of the command being sufficient warrant for that.

9. Secondly, The wife owes Fidelity to the husband, and that of two sorts; first that of the bed. She must keep her self pure and chaste from all strange imbraces; and therefore must not so much as give an ear to any that would allure her, but with the greatest abhorrence reject all motions of that sort, and never give any man, that has once made such a motion to her, the least opportunity to make a second. Secondly, she owes him likewise Fidelity in the managing of those worldly affairs he commits to her; she must order them so, as may be most to her husband's advantage, and not by deceiving and cozening of him, imploy his good to such uses, as he allows not of.

10. Thirdly, She owes him Love, and together with that all friendliness and kindness of conversation: She is to endeavour to bring him as much assistance and comfort of life, as is possible, that so she may answer that special end of the woman's creation, the being a help to her Husband, Gen. ii. 13. And this in all conditions, whether health or sickness, wealth or poverty, whatsoever estate God by his providence shall cast him into, she must be as much of comfort and support to him, as she can. To this all sullenness and harshness, all brawling and unquietness, is directly contrary; for that makes the wife the burden and plague of the man, instead of a help and comfort: And sure, if it be a fault to behave one's self so to any person, as hath already been shewed, how great must it be to do so to him, to whom the greatest kindness and affection is owing?
11. Nor let such Wives think that any faults or provocations of the Husband can justify their frowardness; for they will not, either in respect of religion or discretion. Not in religion; for where God has absolutely commanded a duty to be paid, 'tis not any unworthiness of the person can excuse from it; nor in discretion, for the worse a Husband is, the more need there is for the Wife to carry her self with that gentleness and sweetness, that may be most likely to win him. This is the Advice St. Peter gave the Wives of his time; 1 Pet. iii. 1. Likewise, ye Wives, 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. It seems, the good behaviour of the wives was thought a powerful means to win men from Heathenism to Christianity; and sure it might now a days have some good effects, if women would have but the patience to try it; at the least 'twould have this, that it would keep some tolerable quiet in families: Whereas, on the other side, the ill fruits of the wives unquietness are so notorious, that there are few neighbourhoods but can give some instance of it. How many men are there, that, to avoid the noise of a froward wife, have fallen to company-keeping, and by that to drunkenness, poverty, and a multitude of mischiefs? Let all wives therefore beware of administring that temptation: But whenever there happens any thing, which in kindness to her Husband she is to admonish him of, let it be with that softness and mildness that it may appear, 'tis love, and not anger, that makes her speak.

12. There are also, on the Husband's part several duties. There is, first, Love; which St Paul requires to be very tender and compassionate towards the Wife, as appears by the similitudes he useth in that matter... This utterly forbids all harshness and roughness to them: Men are to use them as parts of themselves, to love them as their own bodies, and therefore to do nothing that may be hurtful and grievous to them, no more than they would cut and gash their own flesh. Let those Husbands, that tyrannize over their wives, that scarce use them like human creatures, consider whether that be to love them as their own bodies.

13. A second Duty of the Husband is Faithfulness to the bed. This is by God as well required of the husband, as the wife. And tho' the world do seem to look on the breach of this Duty with less abhorrence in the Husband; yet sure, before that just Judge, the offence will appear no less on the man's side, than the woman's. This is certain, 'tis in both a breach of the vow made to each other at their marriage; and so, besides the uncleanness, a downright perjury: And those differences in the case, which seem to cast the scale, are rather in respect of civil and worldly consideration, than merely of the sin.

14. A third part of the Husband is to maintain and provide for the wife. He is to let her partake with him in those outward good things wherewith God hath blessed him, and neither by niggardliness debar her of what is fit for her, nor yet by unthriftiness so waste his goods, that he shall become unable to support her. This is certainly the duty of the Husband, who being, as hath been said, to account his Wife as a part of his own body, must have the very same care to sustain her, that he hath for himself. Yet this is not so to be understood, as to excuse the Wife from her part of labour and industry, when that is requisite: it being unreasonable the Husband should toil to maintain the Wife in idleness.
15. Fourthly, The Husband is to instruct the Wife in the things which concern her eternal welfare, if she be ignorant of them. Thus St. Paul bids the Wives learn of their Husbands at home, Cor. xiv. 35. which supposes, that the Husband is to teach her. Indeed it belongs to every master of a family to endeavour, that all under his charge be taught all necessary things of this kind; and then sure more especially his Wife, who is so much nearer to him than all the rest. This should make men careful to get knowledge themselves, that so they may be able to perform this duty they owe to others.

16. Lastly, Husbands and Wives are mutually to pray for each other, to beg all blessings from God, both spiritual and temporal, and to endeavour all they can to do all good to one another, especially all good to each other's souls, by stirring up to the performance of duty, and dissuading and drawing back from all sin, and by being, like true yoke-fellows, helpful and assistant to each other in the doing of all sorts of good, both to their own family, and all others within their reach. This is, of all other, the truest and most valuable love...

17. It should therefore be the care of every one, that means to enter upon that state, to consider advisedly before-hand, and to choose such a Person, with whom they may have this spiritual friendship, that is, such a one as truly fears God. There are many false ends of Marriage looked upon in the world; some marry for wealth, others for beauty, and generally they are only worldly respects that are at all considered; But certainly, he that would marry as he ought, should contrive to make his Marriage useful to those better ends of serving God, and saving his own Soul; at least he must be sure it be no hindrance to them, and to that purpose the virtue of the person chosen is more conducing, than all the wealth in the world; though I deny not, but that a competency of that may likewise be considered.

18. But above all things, let all take heed, that they make not such Marriages, as may not only be ill in their effects, but are actual sins at the time; such are the Marriages of those that were formerly promised to some other: In which case, 'tis sure, they rightly belong to those to whom they passed the first promise; and then for any other to marry them, during the life of that person, is to take the Husband or Wife of that other; which is direct adultery, as St. Paul tells us, Rom. vii. 3. The like Unlawfulness there is also in the Marriage of those, who are within those degrees of kindred forbidden by God; the particulars whereof are set down in the 18th and 20 of Levit. And whoever marries any that is within any of those degrees of nearness, either to himself, or to his deceased Wife, which is as bad, commits that great sin of incest; and, so long as he continues to live with such his unlawful Wife, remains in that fearful guilt. This wariness in the choice of the person to be married, would prevent many fad effects, which we daily see follow such rash or unlawful matches.

NOTES
SOME RECENT PUBLICATIONS

Notes on articles compiled by Terry Gwynne

For the second in our series of statements of aims, ethos and interests by journals which appear frequently in this section we turn to Rural History.

Rural History: Economy, Society, Culture was established in 1989 to provide a general forum for interdisciplinary exchange which emphasises 'the variety, interconnectedness and reciprocal influences of the many elements which are integral to rural life'. (Review in the THES) Its overall framework for rural history ignores traditional subject boundaries, and aims to foster broader and cross-fertilised approaches which are essential for an understanding of rural societies. Subjects covered include folklore, economic history, agricultural history, popular culture, rural literature, landscape history, archeology and material culture, demograhic studies, family history and gender studies, vernacular architecture, ethnography, religion, anthropology and rural sociology. The editors are Liz Bellamy, K. D. M. Snell and Tom Williamson, who are backed by a prominent, wide-ranging and erudite editorial board whose own interests reflect those of the journal.

In recent years the journal has promoted considerable debate and research on issues connected with historical ecology and so-called 'green history'. In addition, it has had special issues dedicated to rural popular culture (April, 1993), and to women's history and work in rural areas (October 1994). Contributions are welcome on any subject encompassed within its wide definition of rural history, and this open-door policy has enabled the journal to reflect the current vitality of rural studies and to encourage original approaches.

Among many recent articles which may be of particular interest to readers of LPS are: J. A. Johnston, 'Kin and community in eight Lincolnshire parishes, 1567–1800', (October, 1995); C. A. Crompton, 'Changes in rural service occupations during the nineteenth century: an evaluation of two sources for Hertfordshire' (October, 1995); Sylvia Seeliger, 'Hampshire women as landholders: common law mediated by manorial custom' (April, 1996) Steve Hindle, 'Exclusion crises: poverty, migration and parochial responsibility in English rural communities, c. 1560–1660' (October, 1996); Maggie Morgan, 'Jam making, Cuthbert rabbit and cakes: redefining domestic labour in the Women's Institute, 1915–60' (October, 1996); Alasdair Crockett and K. D. M. Snell, 'From the 1676 Compton Census to the 1851 Census of religious worship: religious continuity or discontinuity?' (April, 1997).

Rural history is published twice a year (April and October), by Cambridge University Press. The subscriptions price for two issues is £47 for institutions, and £27 for individuals. Single parts are available at £24 each, but back issues