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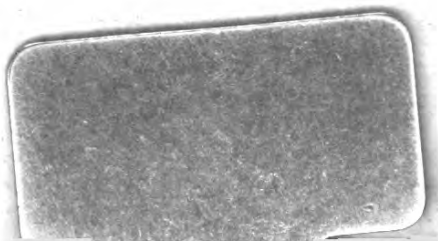
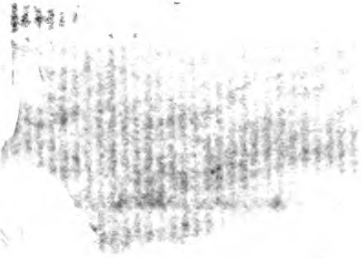
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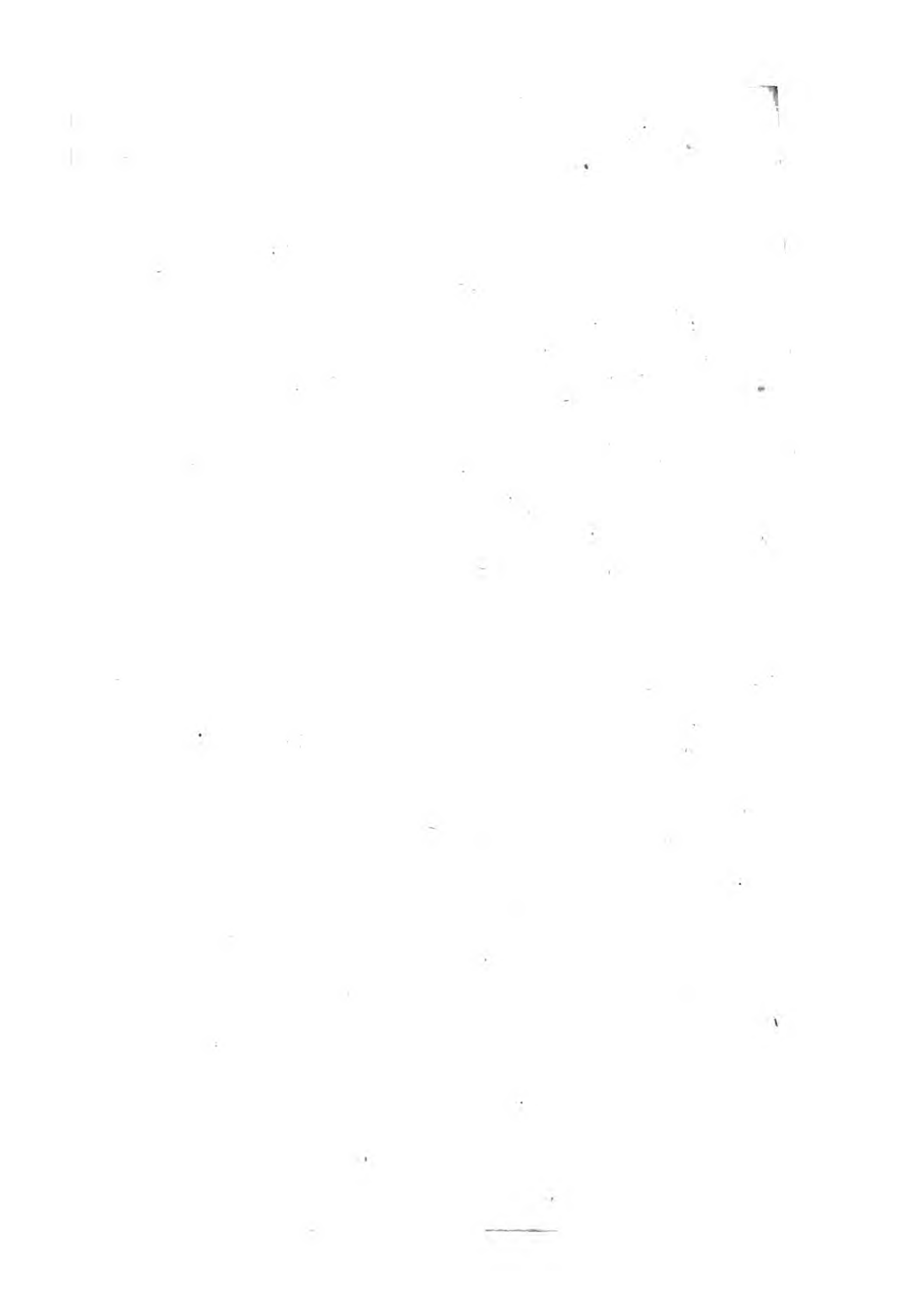


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THE
WORKS
OF
Dr. Jonathan Swift,

Dean of St. Patrick's, Dublin.

VOLUME IV.

LONDON,

Printed for C. BATHURST, in Fleetstreet.

MDCCLX.

ENGLISH SCHOOL
LIBRARY,
OXFORD



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L E T T E R*
T O A
Y O U N G C L E R G Y M A N
L A T E L Y E N T E R E D I N T O
H O L Y O R D E R S.

Dublin, Jan. 9, 1719-20.

S I R,

ALTHOUGH it was against my knowledge or advice, that you entered into holy orders under the present dispositions of mankind towards the church, yet since it is now supposed too late to recede, (at least according to the general practice and opinion) I cannot forbear offering my thoughts to you upon this new condition of life you are engaged in.

I could heartily wish, that the circumstances of your fortune had enabled you to have continued some years longer in the university, at least till you were ten years standing; to have laid in a competent stock of human learning, and some knowledge in divinity, before you attempted to appear in the world: for I cannot but lament the common course, which at least nine in ten of those, who enter into the ministry, are obliged to run. When they have taken a degree, and

* This ought to be read may be read with pleasure and by all the young clergymen advantage by the oldest and in the three kingdoms, and most exemplary divines.

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are consequently grown a burden to their friends, who now think themselves fully discharged, they get into orders as soon as they can, (upon which I shall make no remarks) first solicit a readership, and, if they be very fortunate, arrive in time to a curacy here in town, or else are sent to be assistants in the country, where they probably continue several years (many of them their whole lives) with thirty or forty pounds a year for their support; till some bishop, who happens to be not over-stocked with relations, or attached to favourites, or is content to supply his diocese without colonies from *England*, bestows upon them some inconsiderable benefice, when it is odds they are already encumbered with a numerous family. I would be glad to know, what intervals of life such persons can possibly set apart for the improvement of their minds; or which way they could be furnished with books, the library they brought with them from their college being usually not the most numerous, or judiciously chosen. If such gentlemen arrive to be great scholars, it must, I think, be either by means supernatural, or by a method altogether out of any road yet known to the learned. But I conceive the fact directly otherwise, and that many of them lose the greatest part of the small pittance they received at the university.

I take it for granted, that you intend to pursue the beaten track, and are already desirous to be seen in a pulpit; only I hope you will think it proper to pass your quarantine among some of the desolate churches five miles round this town, where you may at least learn to *read* and to *speak*, before you venture to expose your parts in a city-congregation; not that these are better judges, but because, if a man must needs expose his folly, it is more safe and discreet to do so before few witnesses, and in a scattered neighbourhood.

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hood. And you will do well, if you can prevail upon some intimate and judicious friend to be your constant hearer, and allow him, with the utmost freedom, to give you notice of whatever he shall find amiss either in your voice or gesture ; for want of which early warning many clergymen continue defective, and sometimes ridiculous, to the end of their lives. Neither is it rare to observe among excellent and learned divines, a certain ungracious manner, or an unhappy tone of voice, which they never have been able to shake off.

I could likewise have been glad, if you had applied yourself a little more to the study of the *English* language, than I fear you have done ; the neglect whereof is one of the most general defects among the scholars of this kingdom, who seem not to have the least conception of a style, but run on in a flat kind of phraseology, often mingled with barbarous terms and expressions, peculiar to the nation : neither do I perceive that any person either finds or acknowledges his wants upon this head, or in the least desires to have them supplied. Proper words in proper places make the true definition of a style. But this would require too ample a disquisition to be now dwelt on : however, I shall venture to name one or two faults, which are easy to be remedied with a very small portion of abilities.

The first is the frequent use of obscure terms, which by the women are called *hard words*, and by the better sort of vulgar *fine language* ; than which I do not know a more universal, inexcusable, and unnecessary mistake among the clergy of all distinctions, but especially the younger practitioners. I have been curious enough to take a list of several hundred words in a sermon of a new beginner, which not one of his hearers among an hundred could possibly understand ; neither can I easily

call to mind any clergyman of my own acquaintance, who is wholly exempt from this error, although many of them agree with me in the dislike of the thing. But I am apt to put myself in the place of the vulgar, and think many words difficult or obscure, which the preacher will not allow to be so, because those words are obvious to scholars. I believe the method observed by the famous lord *Falkland*, in some of his writings, would not be an ill one for young divines: I was assured by an old person of quality, who knew him well, that when he doubted whether a word were perfectly intelligible or no, he used to consult one of his lady's chambermaids, (not the waitingwoman, because it was possible she might be conversant in romances) and by her judgment was guided whether to receive or reject it. And if that great person thought such a caution necessary in treatises offered to the learned world, it will be sure at least as proper in sermons, where the meanest hearer is supposed to be concerned, and where very often a lady's chambermaid may be allowed to equal half the congregation, both as to quality and understanding. But I know not how it comes to pass, that professors in most arts and sciences are generally the worst qualified to explain their meanings to those who are not of their tribe: a common farmer shall make you understand in three words, *that his foot is out of joint, or his collar-bone broken*; wherein a *surgeon*, after a hundred terms of art, if you are not a scholar, shall leave you to seek. It is frequently the same case in law, physick, and even many of the meaner arts.

And upon this account it is, that among *hard words* I number likewise those, which are peculiar to divinity as it is a science, because I have observed several clergymen, otherwise little fond
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of obscure terms, yet in their sermons very liberal of those which they find in ecclesiastical writers, as if it were our duty to understand them; which I am sure it is not. And I defy the greatest divine to produce any law either of God or man, which obliges me to comprehend the meaning of *omniscience, omnipresence, ubiquity, attribute, beatifick vision*, with a thousand others so frequent in pulpits, any more than that of *excentrick, idiosyncrasy, entity*, and the like. I believe I may venture to insist further, that many terms used in holy writ, particularly by *St. Paul*, might with more discretion be changed into plainer speech, except when they are introduced as part of a quotation.

I am the more earnest in this matter, because it is a general complaint, and the justest in the world. For a divine hath nothing to say to the wisest congregation of any parish in this kingdom, which he may not express in a manner to be understood by the meanest among them. And this assertion must be true, or else God requires from us more than we are able to perform. However, not to contend whether a logician might possibly put a case that would serve for an exception, I will appeal to any man of letters, whether at least nineteen in twenty of those perplexing words might not be changed into easy ones, such as naturally first occur to ordinary men, and probably did so at first to those very gentlemen, who are so fond of the former.

We are often reproved by divines from the pulpits on account of our ignorance in things sacred, and perhaps with justice enough: however, it is not very reasonable for them to expect, that *common men* should understand expressions, which are never made use of in *common life*. No gentleman thinks it safe or prudent to send a servant with a message, without repeat-

ing it more than once, and endeavouring to put it into terms brought down to the capacity of the bearer : yet after all this care, it is frequent for servants to mistake, and sometimes occasion misunderstandings among friends. Although the common domesticks in some gentlemens families have more opportunities of improving their minds, than the ordinary sort of tradesmen.

It is usual for clergymen, who are taxed with this learned defect, to quote Dr. *Tillotson*, and other famous divines, in their defence, without considering the difference between elaborate discourses upon important occasions, delivered to princes or parliaments, written with a view of being made publick, and a plain sermon intended for the middle or lower size of people. Neither do they seem to remember the many alterations, additions, and expungings made by great authors, in those treatises which they prepare for the publick. Besides, that excellent prelate abovementioned was known to preach after a much more popular manner in the city-congregations : and if in those parts of his works he be any where too obscure for the understandings of many, who may be supposed to have been his hearers, it ought to be numbered among his omissions.

The fear of being thought pedants hath been of pernicious consequence to young divines. This hath wholly taken many of them off from their severer studies in the university ; which they have exchanged for plays, poems, and pamphlets, in order to qualify them for tea-tables and coffee-houses. This they usually call *polite conversation, knowing the world, and reading men instead of books*. These accomplishments, when applied in the pulpit, appear by a quaint, terse, florid style, rounded into periods and cadencies, commonly

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monly without either propriety or meaning. I have listened with my utmost attention, for half an hour, to an orator of this species, without being able to understand, much less to carry away one single sentence out of a whole sermon. Others to shew that their studies have not been confined to sciences, or ancient authors, will talk in the stile of a gaming ordinary, and * *White Friars*, when I suppose the hearers can be little edified by the terms of *palming*, *shuffling*, *biting*, *bamboozling*, and the like, if they have not been sometimes conversant among pickpockets and sharpers. And truly, as they say, a man is known by his company, so it should seem, that a man's company may be known by his manner of expressing himself, either in publick assemblies or private conversation.

It would be endless to run over the several defects of style among us: I shall therefore say nothing of the *mean* and the *paustry*, (which are usually attended by the *fustian*) much less of the *slovenly* or *indecent*. Two things I will just warn you against: the first is, the frequency of flat unnecessary epithets; and the other is, the folly of using old thread-bare phrases, which will often make you go out of your way to find and apply them, are nauseous to rational hearers, and will seldom express your meaning as well as your own natural words. . . . B 4

* The stile of *White Friars* was that of sharpers, bullies, and other fugitives from the law. This precinct in 1609 obtained from king *James* a charter of exemption from parish, ward, and city offices, except in the militia: being possessed thereof, the inhabitants claimed afterwards a power and right to protect the persons of debtors, whereby the place became filled with lawless refugees of all sorts, who grew to such a height of wickedness and impudence, that it was found necessary in King *Williams's* time, by act of parliament, to suppress and bring them to justice.

Although,

Although, as I have already observed, our *English* tongue is too little cultivated in this kingdom, yet the faults are nine in ten owing to affectation, and not to the want of understanding. When a man's thoughts are clear, the properest words will generally offer themselves first, and his own judgment will direct him in what order to place them, so as they may be best understood. Where men err against this method, it is usually on purpose, and to shew their learning, their oratory, their politeness, or their knowledge of the world. In short, that simplicity, without which no human performance can arrive to any great perfection, is no where more eminently useful than in this.

I have been considering that part of oratory, which relates to the moving of the passions: this I observe is in esteem and practice among some church-divines, as well as among all the preachers and hearers of the fanatick or enthusiastick strain. I will here deliver to you (perhaps with more freedom than prudence) my opinion upon the point.

The two great orators of *Greece* and *Rome*, *Demosthenes* and *Cicero*, though each of them a leader (or as the *Greeks* called it, a *demagogue*) in a popular state, yet seem to differ in their practice upon this branch of their art: the former, who had to deal with a people of much more politeness, learning, and wit, laid the greatest weight of his oratory upon the strength of his arguments offered to their understanding and reason: whereas *Tully* considered the dispositions of a sincere, more ignorant, and less mercurial nation, by dwelling almost entirely on the pathetick part.

But the principal thing to be remembered is, that the constant design of both these orators in all their speeches was to drive some one particular point, either the condemnation or acquittal of an accused person,

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a persuasive to war, the enforcing of a law, and the like: which was determined upon the spot, according as the orators on either side prevailed. And here, it was often found of absolute necessity to inflame or cool the passions of the audience; especially at *Rome*, where *Tully* spoke, and with whose writings young divines (I mean those among them who read old authors) are more conversant than with those of *Demosthenes*, who by many degrees excelled the other, at least as an orator. But I do not see how this talent of moving the passions can be of any great use towards directing christian men in the conduct of their lives, * at least in these *northern* climates, where I am confident the strongest eloquence of that kind will leave few impressions upon any of our spirits, deep enough to last till the next morning, or rather, to the next meal.

But what hath chiefly put me out of conceit with this moving manner of preaching, is the frequent disappointment it meets with. I know a gentleman, who made it a rule in reading, to skip over all sentences where he spied a note of admiration at the end. I believe those preachers, who abound in † *epiphonemas*, if they looked about them, would find one part of their congregation out of countenance, and the other asleep, except perhaps an old female beggar or two in the isles, who (if they be sincere) may probably groan at the sound.

* This dissuasive against an attempt to move the passions, is not intended to censure those discourses, by which *hope* and *fear* are excited by an exhibition of their proper objects in proper language; but that

cant only, by which hypocrites affect to be melted into tears, see p. 16.

† *Epiphonema* is a figure in *rbetorick*, signifying a sententious kind of exclamation.

Nor

Nor is it a wonder, that this expedient should so often miscarry, which requires so much art and genius to arrive at any perfection in it; as every man will find, much sooner than learn, by consulting *Cicero* himself.

I therefore entreat you to make use of this faculty (if you be ever so unfortunate as to think you have it) as seldom, and with as much caution as you can, else I may probably have occasion to say of you, as a great person said of another upon this very subject. A lady asked him, coming out of church, whether it were not a very moving discourse? *yes*, said he, *I was extremely sorry, for the man is my friend.*

If in company you offer something for a jest, and no-body seconds you in your own laughter, or seems to relish what you said, you may condemn their taste, if you please, and appeal to better judgments; but in the mean time, it must be agreed, you make a very indifferent figure: and it is, at least, equally ridiculous to be disappointed in endeavouring to make other folks grieve, as to make them laugh.

A plain convincing reason may possibly operate upon the mind, both of a learned and ignorant hearer as long as they live, and will edify a thousand times more than the art of wetting the handkerchiefs of a whole congregation, if you were sure to attain it.

If your arguments be strong, in God's name offer them in as moving a manner as the nature of the subject will properly admit, wherein reason and good advice will be your safest guides; but beware of letting the pathetick part swallow up the rational: for I suppose *philosophers* have long agreed, that passion should never prevail over reason.

As I take it, the two principal branches of preaching are, first to tell the people what is their duty, and then

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then to convince them that it is so. The topicks for both these, we know, are brought from *scripture* and *reason*. Upon the former, I wish it were often practised to instruct the hearers in the limits, extent, and compass of every duty; which requires a good deal of skill and judgment: the other branch is, I think, not so difficult. But what I would offer upon both, is this, that it seems to be in the power of a reasonable clergyman, if he will be at the pains, to make the most ignorant man comprehend what is his duty, and to convince him by arguments drawn to the level of his understanding, that he ought to perform it.

But I must remember that my design in this *paper*, was not so much to instruct you in your business either as a clergyman, or a preacher, as to warn you against some mistakes, which are obvious to the generality of mankind, as well as to me; and we, who are hearers, may be allowed to have some opportunities in the quality of being standers by. Only, perhaps, I may now again transgress by desiring you to express the heads of your divisions in as few and clear words as you possibly can; otherwise, I and many thousand others will never be able to retain them, nor consequently to carry away a syllable of the sermon.

I shall now mention a particular, wherein your whole body will be certainly against me, and the laity, almost to a man, on my side. However it came about, I cannot get over the prejudice of taking some little offence at the clergy for perpetually reading their sermons; perhaps my frequent hearing of foreigners, who never make use of notes, may have added to my disgust. And I cannot but think, that whatever is read, differs as much from what is repeated without book, as a copy does from an original. At the same time I am highly sensible, what an extream difficulty
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it would be upon you to alter this method ; and that, in such a case, your sermons would be much less valuable than they are, for want of time to improve and correct them. I would therefore gladly come to a compromise with you in this matter. I knew a clergyman of some distinction, who appeared to deliver his sermon without looking into his notes, which when I complimented him upon, he assured me, he could not repeat six lines ; but his method was to write the whole sermon in a large plain hand, with all the forms of margin, paragraph, marked page, and the like ; then, on *Sunday* morning, he took care to run it over five or six times, which he could do in an hour ; and when he delivered it, by pretending to turn his face from one side to the other, he would (in his own expression) pick up the lines, and cheat his people by making them believe he had it all by heart. He farther added, that whenever he happened by neglect to omit any of these circumstances, the vogue of the *parish* was, *our doctor gave us but an indifferent sermon to-day*. Now among us many clergymen act so directly contrary to this method, that from a habit of saving *time* and *paper* which they acquired at the university, they write in so diminutive a manner, with such frequent blots and interlineations, that they are hardly able to go on without perpetual hesitations or extemporary expletives : and I desire to know, what can be more inexcusable, than to see a divine and a scholar at a loss in reading his own compositions, which it is supposed he has been preparing with much *pains* and *thought* for the instruction of his people. The want of a little more care in this article is the cause of much ungraceful behaviour. You will observe some clergymen with their heads held down from the beginning to the end, within an inch of the cushion,

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cushion, to read what is hardly legible: which, besides the untoward manner, hinders them from making the best advantage of their voice: others again have a trick of popping up and down every moment from their *paper* to the audience, like an idle school-boy on a repetition day.

Let me intreat you therefore to add one half crown a year to the article of *paper*; to transcribe your sermons in as large and plain a manner as you can; and either make no interlineations, or change the whole leaf; for we, your hearers, would rather you should be less correct, than perpetually stammering, which I take to be one of the worst *solecisms* in *rhetorick*. And lastly, read your sermon once or twice a day for a few days before you preach it: to which you will probably answer some years hence, *that it was but just finished, when the last bell rang to church*: and I shall readily believe, but not excuse you.

I cannot forbear warning you in the most earnest manner, against endeavouring at wit in your sermons, because, by the strictest computation, it is very near a million to one that you have none; and because too many of your calling have consequently made themselves everlastingly ridiculous by attempting it. I remember several young men in this town, who could never leave the *pulpit* under half a dozen *conceits*; and this faculty adhered to those gentlemen a longer or shorter time, exactly in proportion to their several degrees of dulness: accordingly, I am told that some of them retain it to this day. I heartily wish the brood were at an end.

Before you enter into the common unsufferable cant of taking all occasions to disparage the heathen *philosophers*, I hope you will differ from some of your brethren by first enquiring, what those *philosophers* can say

say for themselves. The system of morality to be gathered out of the writings or sayings of those ancient sages, falls undoubtedly very short of that delivered in the gospel, and wants, besides, the divine sanction which our Saviour gave to his. Whatever is further related by the evangelists, contains chiefly matters of fact, and consequently of faith; such as the birth of Christ, his being the Messiah, his miracles, his death, resurrection, and ascension: none of which can properly come under the appellation of human wisdom, being intended only to make us wise unto salvation. And therefore in this point, nothing can be justly laid to the charge of the *philosophers* further than that they were ignorant of certain facts, which happened long after their death. But I am deceived, if a better comment could be any where collected upon the moral part of the gospel, than from the writings of those excellent men; even that divine precept of loving our enemies is at large insisted on by *Plato*, who puts it, as I remember, into the mouth of *Socrates*. And as to the reproach of heathenism, I doubt they had less of it than the corrupted *Jews*, in whose time they lived. For it is a gross piece of ignorance among us, to conceive, that in those polite and learned ages even persons of any tolerable education, much less the wisest philosophers, did acknowledge or worship any more than one almighty power under several denominations, to whom they allowed all those attributes we ascribe to the divinity: and, as I take it, human comprehension reacheth no further; neither did our Saviour think it necessary to explain to us the nature of God, because, as I suppose, it would be impossible, without bestowing on us other faculties than we possess at present. But the true misery of the heathen world appears to be, what I before mentioned,
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the want of a divine sanction, without which the dictates of the philosophers failed in the point of authority; and consequently the bulk of mankind lay indeed under a great load of ignorance, even in the article of morality; but the philosophers themselves did not. Take the matter in this light, and it will afford field enough for a divine to enlarge on, by shewing the advantages which the christian world hath over the heathen, and the absolute necessity of divine revelation to make the knowledge of the true God, and the practice of virtue more universal in the world.

I am not ignorant, how much I differ in this opinion from some ancient fathers in the church, who arguing against the heathens, made it a principal topick to decry their philosophy as much as they could: which, I hope, is not altogether our present case. Besides, it is to be considered, that those fathers lived in the decline of *literature*; and in my judgment (who should be unwilling to give the least offence) appear to be rather most excellent holy persons, than of transcendent genius and learning. Their genuine writings (for many of them have extremely suffered by spurious additions) are of admirable use for confirming the truth of ancient doctrines and discipline, by shewing the state and practice of the primitive church. But among such of them, as have fallen in my way, I do not remember any, whose manner of arguing or exhorting I could heartily recommend to the imitation of a young divine, when he is to speak from the pulpit. Perhaps I judge too hastily; there being several of them, in whose writings I have made very little progress, and in others none at all. For I perused only such as were recommended to me, at a time when I had more leisure, and a better disposition to read, than have since fallen to my share.

To return then to the heathen philosophers: I hope you will not only give them quarter, but make their works a considerable part of your study. To these I will venture to add the principal orators and historians, and perhaps a few of the poets: by the reading of which, you will soon discover your mind and thoughts to be enlarged, your imagination extended and refined, your judgment directed, your admiration lessened, and your fortitude increased: all which advantages must needs be of excellent use to a divine, whose duty it is to preach and practise the contempt of human things.

I would say something concerning quotations, wherein I think you cannot be too sparing, except from scripture, and the primitive writers of the church. As to the former, when you offer a text as a proof or an illustration, we your hearers expect to be fairly used, and sometimes think we have reason to complain, especially of you younger divines; which makes us fear, that some of you conceive you have no more to do than to turn over a concordance, and there having found the principal word, introduce as much of the verse, as will serve your turn, though in reality it makes nothing for you. I do not altogether disapprove the manner of interweaving texts of scripture through the style of your sermon, wherein however I have sometimes observed great instances of indiscretion and impropriety, against which I therefore venture to give you a caution.

As to quotations from ancient fathers, I think they are best brought in to confirm some opinion controverted by those who differ from us: in other cases, we give you full power to adopt the sentence for your own, rather than tell us, *as St. Austin excellently observes*. But to mention modern writers by name, or
use

use the phrase of a late excellent prelate of our church, and the like, is altogether intolerable, and for what reason I know not, makes every rational hearer ashamed. Of no better a stamp is your *heathen philosopher*, and *famous poet*, and *roman historian*, at least, in common congregations, who will rather believe you on your own word, than on that of *Plato* or *Homer*.

I have lived to see *Greek* and *Latin* almost entirely driven out of the pulpit, for which I am heartily glad. The frequent use of the latter was certainly a remnant of popery, which never admitted scripture in the vulgar language; and I wonder that practice was never accordingly objected to us by the fanaticks.

The mention of quotations puts me in mind of common-place books, which have been long in use by industrious young divines, and, I hear, do still continue so: I know they are very beneficial to lawyers and physicians, because they are collections of facts or cases, whereupon a great part of their several faculties depend; of these I have seen several, but never yet any written by a clergyman; only from what I am informed, they generally are extracts of theological and moral sentences, drawn from ecclesiastical and other authors, reduced under proper heads, usually begun, and perhaps finished, while the collectors were young in the church, as being intended for materials, or nurseries to stock future sermons. You will observe the wise editors of ancient authors, when they meet a sentence worthy of being distinguished, take special care to have the first word printed in capital letters, that you may not overlook it: Such, for example, as *the inconstancy of fortune*, *the goodness of peace*, *the excellency of wisdom*, *the certainty of death*; *that prosperity makes men insolent*, and *adversity humble*; and the like eternal truths, which every ploughman knows

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well enough, though he never heard of *Aristotle* or *Plato*. If theological common-place books be no better filled, I think they had better be laid aside; and I could wish, that men of tolerable intellectuals would rather trust their own natural reason, improved by a general conversation with books, to enlarge on a point, which they are supposed already to understand. If a rational man reads an excellent author with just application, he shall find himself extremely improved, and, perhaps, insensibly led to imitate that author's perfections, although in a little time he should not remember one word in the book, nor even the subject it handled: for books give the same turn to our thoughts and way of reasoning, that good and ill company does to our behaviour and conversation; without either loading our memories, or making us even sensible of the change. And particularly I have observed in preaching, that no men succeed better than those, who trust entirely to the stock or fund of their own reason, advanced indeed, but not overlaid by commerce with books. Whoever only reads in order to transcribe wise and shining remarks, without entering into the genius and spirit of the author, as it is probable he will make no very judicious extract, so he will be apt to trust to that collection in all his compositions, and be misled out of the regular way of thinking, in order to introduce those materials, which he has been at the pains to gather: and the product of all this will be found a manifest incoherent piece of patch-work.

Some gentlemen abounding in their university erudition are apt to fill their sermons with philosophical terms and notions of the metaphysical or abstracted kind, which generally have one advantage, to be equally understood by the wise, the vulgar, and
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the preacher himself. I have been better entertained, and more informed by a few pages in the *pilgrim's progress*, than by a long discourse upon the *will* and the *intellect*, and *simple* or *complex ideas*. Others again are fond of dilating on *matter* and *motion*, talk of the *fortuitous concurrence of atoms*, of *theories*, and *phænomena*; directly against the advice of *St. Paul*, who yet appears to have been conversant enough in those kinds of studies.

I do not find, that you are any where directed in the canons or articles to attempt explaining the mysteries of the christian religion. And indeed, since providence intended there should be mysteries, I do not see how it can be agreeable to *piety*, *orthodoxy*, or *good sense*, to go about such a work. For, to me, there seems to be a manifest dilemma in the case: if you explain them, they are mysteries no longer; if you fail, you have laboured to no purpose. What I should think most reasonable and safe for you to do upon this occasion, is upon solemn days to deliver the doctrine, as the church holds it; and confirm it by scripture. For my part, having considered the matter impartially, I can see no great reason, which those gentlemen, you call the *free-thinkers*, can have for their clamour against religious mysteries; since it is plain, they were not invented by the clergy, to whom they bring no profit, nor acquire any honour. For every clergyman is ready, either to tell us the utmost he knows, or to confess that he does not understand them; neither is it strange, that there should be mysteries in divinity, as well as in the commonest operations of nature.

And here I am at a loss, what to say upon the frequent custom of preaching against *atheism*, *deism*, *free-thinking*, and the like, as young divines are particu-

larly fond of doing, especially when they exercise their talent in churches frequented by persons of quality; which, as it is but an ill compliment to the audience, so I am under some doubt whether it answers the end.

Because persons under those imputations are generally no great frequenters of churches, and so the congregation is but little edified for the sake of three or four fools, who are past grace: neither do I think it any part of *prudence* to perplex the minds of well-disposed people with doubts, which probably would never have otherwise come into their heads. But I am of opinion, and dare be positive in it, that not one in a hundred of those, who pretend to be *free-thinkers*, are really so in their hearts. For there is one observation, which I never knew to fail, and I desire you will examine it in the course of your life; that no gentleman of a liberal education, and regular in his morals, did ever profess himself a *free-thinker*: where then are these kind of people to be found? among the worst part of the soldiery, made up of pages, younger brothers of obscure families, and others of desperate fortunes: or else among idle town-fops, and now and then a drunken squire of the country. Therefore, nothing can be plainer, than that ignorance and vice are two ingredients absolutely necessary in the composition of those you generally call *free-thinkers*, who, in propriety of speech, are *no thinkers at all*. And since I am in the way of it, pray consider one thing farther: as young as you are, you cannot but have already observed, what a violent run there is among too many weak people against university-education: be firmly assured, that the whole cry is made up by those, who were either never sent to a college, or through their irregularities and stupidity never made the least improvement, while they were there. I have

have above forty of the latter sort now in my eye; several of them in this town, whose *learning, manners, temperance, probity, goodnature, and politicks*, are all of a piece: others of them in the country, oppressing their tenants, tyrannizing over the neighbourhood, cheating the vicar, talking nonsense, and getting drunk at the sessions. It is from such seminaries as these, that the world is provided with the several tribes and denominations of *free-thinkers*, who, in my judgment, are not to be reformed by arguments offered to prove the truth of the *christian religion*, because reasoning will never make a man correct an ill opinion, which by reasoning he never acquired: for, in the course of things, men always grow vicious, before they become unbelievers; but if you would once convince the town or country profligate, by topicks drawn from the view of their own *quiet, reputation, health, and advantage*, their *infidelity* would soon drop off: this, I confess, is no easy task, because it is almost in a literal sense, to fight with beasts. Now, to make it clear, that we are to look for no other original of this *infidelity*, whereof divines so much complain, it is allowed on all hands, that the people of *England* are more corrupt in their *morals*, than any other nation at this day under the *sun*: and this corruption is manifestly owing to other causes both *numerous and obvious*, much more than to the publication of irreligious books, which indeed are but the consequence of the former. For all the writers against christianity, since the revolution, have been of the lowest rank among men in regard to *literature, wit, and good sense*, and upon that account wholly unqualified to propagate *heresies*, unless among a people already abandoned.

In an age, where every thing disliked by those,

who think with the majority, is called *disaffection*, it may perhaps be ill interpreted, when I venture to tell you, that this universal depravation of *manners* is owing to the perpetual banding of *factions* among us, for thirty years passed; when without weighing the *motives* of *justice*, *law*, *conscience*, or *honour*, every man adjusts his *principles* to those of the *party* he hath chosen, and among whom he may best find his own account: but by reason of our frequent vicissitudes, men who were impatient of being out of play, have been forced to recant, or at least to reconcile their former tenets with every new system of administration. Add to this, that the old fundamental custom of annual parliaments being wholly laid aside, and elections growing chargeable, since gentlemen found that their country-seats brought them in less than a seat in the house, the voters, *that is to say*, the bulk of the common people have been universally seduced into *bribery*, *perjury*, *drunkenness*, *malice*, and *slander*.

Not to be farther tedious, or rather invidious, these are a few, among other causes, which have contributed to the ruin of our *morals*, and consequently to the contempt of *religion*: for imagine to yourself, if you please, a landed youth, whom his mother would never suffer to look into a book for fear of spoiling his eyes, got into parliament, and observing all enemies to the clergy heard with the utmost applause, what notions he must imbibe, how readily he will join in the cry, what an esteem he will conceive of himself, and what a contempt he must entertain, not only for his vicar at home, but for the whole order.

I therefore again conclude, that the trade of *infidelity* hath been taken up only for an expedient to keep in countenance that universal corruption of *morals*, which many other causes first contributed to introduce
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and to cultivate. And thus Mr. *Hobbs's* saying upon reason may be much more properly applied to religion: that, *if religion will be against a man, a man will be against religion.* Though after all, I have heard a profligate offer much stronger arguments against paying his debts, than ever he was known to do against *christianity*; indeed, the reason was, because in that juncture he happened to be closer pressed by the *bailiff* than the *parson*.

Ignorance may perhaps be the *mother of superstition*, but *experience* hath not proved it to be so of *devotion*; for *christianity* always made the most easy and quickest progress in civilized countries. I mention this, because it is affirmed, that the clergy are in most credit where ignorance prevails, (and surely this kingdom would be called the *paradise* of clergymen, if that opinion were true) for which they instance *England* in the times of *popery*. But whoever knoweth any thing of three or four centuries before the reformation, will find the little learning then stirring was more equally divided between the *English* clergy, and laity, than it is at present. There were several famous lawyers in that *period*, whose writings are still in the highest repute, and some *historians* and *poets*, who were not of the *church*. Whereas now-a-days our education is so corrupted, that you will hardly find a young person of quality with the least tincture of knowledge, at the same time that many of the clergy were never more learned or so scurvily treated. Here among us, at least, a man of letters, out of the three professions, is almost a prodigy. And those few, who have preserved any rudiments of learning, are (except perhaps one or two smatterers) the clergy's friends to a man: and I dare appeal to any clergyman in this kingdom, whether the greatest dunce in his parish be not always

the most proud, wicked, fraudulent, and intractable of his flock.

I think the clergy have almost given over perplexing themselves and their hearers with abstruse points of predestination, election, and the like; at least, it is time they should; and therefore I shall not trouble you further upon this head.

I have now said all I could think convenient with relation to your conduct in the pulpit; your behaviour in the world is another scene, upon which I shall readily offer you my thoughts, if you appear to desire them from me by your approbation of what I have here written; if not, I have already troubled you too much,

I am, SIR,

Your affectionate

Friend and Servant.

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F A T E S O F C L E R G Y M E N .

TH E R E is no *talent* so useful towards rising in the world, or which puts men more out of the reach of fortune, than that quality generally possessed by the dullest sort of men, and in common speech called *discretion*; a species of lower prudence, by the assistance of which people of the meanest intellectuals, without any other qualifications, pass through the world in great tranquillity, and with universal good treatment, neither giving nor taking offence. *Courts* are seldom unprovided of persons under this character, on whom, if they happen to be of great quality, most employments even the greatest naturally fall, when competitors will not agree; and in such promotions no-body rejoices or grieves. The truth of this I could prove by several instances within my own memory; for I say nothing of present times.

And indeed, as regularity and forms are of great use in carrying on the business of the world, so it is very convenient, that persons endued with this kind of discretion should have that share, which is proper to their talents in the conduct of affairs, but by no means meddle in matters, which require *genius, learning, strong comprehension, quickness of conception, magnanimity, generosity, sagacity*, or any other superior gift of human

* This Essay was printed in the *Intelligencer* No. 5. and No. 7.
minds.

minds. Because this sort of *discretion* is usually attended with a strong desire of money, and few scruples about the way of obtaining it, with servile flattery and submission, with a want of all publick spirit or principle, with a perpetual wrong judgment, when the owners come into power and high place, how to dispose of favour and preferment, having no measure for merit and virtue in others, but those very steps by which themselves ascended; nor the least intention of doing good or hurt to the publick, farther than either one or t'other is likely to be subservient to their own security or interest. Thus being void of all friendship and enmity, they never complain or find fault with the times, and indeed never have reason to do so.

Men of eminent parts and abilities, as well as virtues, do sometimes rise in the *court*, sometimes in the *law*, and sometimes even in the *church*. Such were the Lord *Bacon*, the Earl of *Strafford*, Archbishop *Laud* in the reign of King *Charles I.* and others in our own times, whom I shall not name; but these, and many more, under different princes, and in different kingdoms, were *disgraced* or *banished*, or *suffered death*, merely in envy to their virtues and superior *genius*, which emboldened them in great exigencies and distresses of state (wanting a reasonable infusion of this *aldermanly* discretion) to attempt the service of their prince and country out of the common forms.

This evil fortune, which generally attends extraordinary men in the management of great affairs, hath been imputed to divers causes, that need not be here set down, when so obvious an one occurs; if what a certain writer observes be true, that *when * a great*

* See the author's *thoughts on various subjects*, at the end of this volume.

genius

FATES OF CLERGYMEN. 27

genius appears in the world, the dunces are all in confederacy against him. And if this be his fate, when he employs his *talents* wholly in his closet, without interfering with any man's ambition or avarice; what must he expect, when he ventures out to seek for preferment in a court, but universal opposition, when he is mounting the ladder, and every hand ready to turn him off when he is at the top? and in this point fortune generally acts directly contrary to nature; for in nature we find, that bodies full of life and spirit mount easily, and are hard to fall, whereas heavy bodies are hard to rise, and come down with greater velocity, in proportion to their weight; but we find fortune every day acting just the reverse of this.

This talent of *discretion*, as I have described it in its several adjuncts and circumstances, is no where so serviceable as to the *clergy*, to whose preferment nothing is so fatal as the character of wit, politeness in reading or manners, or that kind of behaviour, which we contract by having too much conversed with persons of high station and eminency; these qualifications being reckoned by the *vulgar* of all ranks to be marks of *levity*, which is the last crime the world will pardon in a *clergyman*: to this I may add a free manner of speaking in mixt company, and too frequent an appearance in places of much resort, which are equally noxious to spiritual promotion.

I have known indeed a few exceptions to some parts of these observations. I have seen some of the dullest men alive aiming at wit, and others with as little pretensions affecting politeness in manners and discourse; but never being able to persuade the world of their guilt, they grew into considerable stations upon the firm assurance, which all people had of their *discretion*, because they were a size too
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low to deceive the world to their own disadvantage. But this I confess is a trial too dangerous often to engage in.

There is a known story of a *clergyman*, who was recommended for a preferment by some great men at court to an archbishop. * His grace said, he had heard, that the *clergyman* used to play at *whist* and *swobbers*; that as to playing now and then a sober game at whist for pastime, it might be pardoned; but he could not digest those wicked swobbers; and it was with some pains, that my Lord *Somers* could undeceive him. I ask, by what talents we may suppose that great prelate ascended so high, or what sort of qualifications he would expect in those, whom he took into his patronage, or would probably recommend to court for the government of *distant churches*.

Two *clergymen* in my memory stood candidates for a small *free-school* in *Yorkshire*, where a gentleman of quality and interest in the country, who happened to have a better understanding than his neighbours, procured the place for him who was the better scholar, and more gentlemanly person of the two, very much to the regret of all the parish; the other being disappointed came up to *London*, where he became the greatest pattern of this lower *discretion*, that I have known, and possessed it with as heavy intellectuals; which, together with the coldness of his temper, and gravity of his deportment, carried him safe through many difficulties, and he lived and died in a great station, while his competitor is too obscure for fame to tell us what became of him.

This species of *discretion*, which I so much celebrate,

* Dr. *Tenison*, late Archbishop of *Canterbury*.

and

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and do most heartily recommend, hath one advantage not yet mentioned; it will carry a man safe through all the malice and variety of parties so far, that whatever faction happens to be uppermost, his claim is usually allowed for a share of what is going. And the thing seems to me highly reasonable: for in all great changes the prevailing side is usually so tempestuous, that it wants the ballast of those, whom the world calls *moderate men*, and I call *men of discretion*; whom people in power may with little ceremony load as heavy as they please, drive them through the hardest and deepest roads without danger of foundering, or breaking their backs, and will be sure to find them neither resty nor vicious.

I will here give the reader a short history of two *clergymen* in *England*, the characters of each, and the progress of their fortunes in the world; by which the force of worldly discretion, and the bad consequences from the want of that virtue will strongly appear.

Corusodes, an *Oxford* student, and a farmer's son, was never absent from prayers or lecture, nor once out of his *college* after *Tom* had tolled. He spent every day ten hours in his closet, in reading his courses, dozing, clipping papers, or darning his stockings, which last he performed to admiration. He could be soberly drunk at the expence of others with *college* ale, and at those seasons was always most devout. He wore the same gown five years, without dragling or tearing. He never once looked into a play-book or a poem. He read *Virgil* and *Ramus* in the same cadence, but with a very different taste. He never understood a jest, or had the least conception of wit.

For one saying he stands in renown to this day.
Being

Being with some other students over a pot of ale, one of the company said so many pleasant things, that the rest were much diverted, only *Corufodes* was silent and unmoved. When they parted, he called his merry companion aside, and said, *Sir, I perceive by your often speaking, and our friends laughing, that you spoke many jests; and you could not but observe my silence: but, Sir, this is my humour; I never make a jest myself, nor ever laugh at another man's.*

Corufodes thus endowed got into holy orders, having by the most extreme parsimony saved thirty four pounds out of a very beggarly fellowship, went up to London, where his sister was waiting-woman to a lady, and so good a solicitor, that by her means he was admitted to read prayers in the family twice a day, at ten shillings a month. He had now acquired a low, obsequious, aukward bow, and a talent of gross flattery both in and out of season; he would shake the butler by the hand; he taught the page his *catechism*, and was sometimes admitted to dine at the steward's table. In short, he got the good word of the whole family, and was recommended by my lady for chaplain to some other noble houses, by which his revenue (besides vails) amounted to about thirty pounds a year; his sister procured him a scarf from my lord, who had a small design of gallantry upon her; and by his lordship's solicitation he got a lectureship in town of sixty pounds a year; where he preached constantly in person, in a grave manner, with an audible voice, a style ecclesiastick, and the matter (such as it was) well suited to the intellectuals of his hearers. Some time after a country living fell in my lord's disposal, and his lordship, who had now some encouragement given him of success in his amour, bestowed the living on *Corufodes*, who still kept his lec-

lectureship and residence in town, where he was a constant attendant at all meetings relating to charity, without ever contributing farther than his frequent pious exhortations. If any woman of better fashion in the parish happened to be absent from church, they were sure of a visit from him in a day or two to chide and to dine with them.

He had a select number of poor constantly attending at the street door of his lodgings, for whom he was a common solicitor to his former patroness, dropping in his own half crown amongst the collections, and taking it out when he disposed of the money. At a person of quality's house he would never sit down, till he was thrice bid, and then upon the corner of the most distant chair. His whole demeanour was formal and starched, which adhered so close, that he could never shake it off in his highest promotion.

His lord was now in high employment at court, and attended by him with the most abject assiduity; and his sister being gone off with child to a private lodging, my lord continued his graces to *Corusodes*, got him to be a chaplain in ordinary, and in due time a parish in town, and a *dignity in the church*.

He paid his *curates* punctually, at the lowest salary, and partly out of the communion-money; but gave them good advice in abundance. He married a citizen's widow, who taught him to put out small sums at *ten per cent.* and brought him acquainted with jobbers in *Change-alley*. By her dexterity he sold the clerkship of his parish, when it became vacant.

He kept a miserable house, but the blame was laid wholly upon *madam*; for the good doctor was always at his *books*, or visiting the sick, or doing other offices of charity and piety in his parish.

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He treated all his inferiors of the clergy with a most sanctified pride ; was rigorously and universally censorious upon all his brethren of the gown on their first appearance in the world, or while they continued meanly preferred ; but gave large allowance to the laity of high rank or great riches, using neither eyes nor ears for their faults : he was never sensible of the least corruption in *courts, parliaments* or *ministries*, but made the most favourable constructions of all publick proceedings ; and power, in whatever hands, or whatever party, was always secure of his most charitable opinion. He had many wholesome maxims ready to excuse all miscarriages of state ; *men are but men ; erunt vitia donec homines* ; and *quod supra nos, nil ad nos* ; with several others of equal weight.

It would lengthen my paper beyond measure to trace out the whole system of his conduct ; his dreadful apprehensions of *popery* ; his great moderation towards *dissenters* of all denominations ; with hearty wishes, that by yielding somewhat on both sides, there might be a general union among protestants ; his short, inoffensive sermons, in his turns at court, and the matter exactly suited to the present juncture of prevailing opinions ; the arts he used to obtain a mitre by writing against episcopacy ; and the proofs he gave of his loyalty by palliating or defending the murder of a martyred prince.

Endowed with all these accomplishments we leave him in the full career of success, mounting fast towards the top of the ladder ecclesiastical, which he hath a fair probability to reach ; without the merit of one single virtue, moderately stocked with the least valuable parts of erudition, utterly devoid of all *taste, judgment, or genius* ; and in his grandeur naturally chusing to hawl up others after him, whose accom-
plishments

plishments most resemble his own, except his beloved sons, nephews, or other kindred, be in competition; or lastly, except his inclinations be diverted by those, who have power to mortify or farther advance him.

Eugenio set out from the same university, and about the same time with *Corusodes*; he had the reputation of an arch lad at school, and was unfortunately possessed with a talent for poetry, on which account he received many chiding letters from his father and grave advice from his tutor. He did not neglect his college learning, but his chief study was the authors of antiquity, with a perfect knowledge in the *greek* and *roman tongues*. He could never procure himself to be chosen fellow; for it was objected against him, that he had written verses, and particularly some, wherein he glanced at a certain reverend doctor famous for dulness; that he had been seen bowing to ladies, as he met them in the streets; and it was proved, that once he had been found dancing in a private family with half a dozen of both sexes.

He was the younger son to a gentleman of a good birth, but small estate, and his father dying, he was driven to *London* to seek his fortune: he got into orders, and became reader in a parish-church at twenty pounds a year, was carried by an *Oxford* friend to *Will's coffee-house*, frequented in those days by men of wit, where, in some time, he had the bad luck to be distinguished. His scanty salary compelled him to run deep in debt for a new gown and cassock, and now and then forced him to write some paper of wit or humour, or preach a sermon for ten shillings, to supply his necessities. He was a thousand times recommended by his poetical friends to great persons, as a young man of excellent parts, who deserved encouragement, and received a thousand promises; but his

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modesty,

modesty, and a generous spirit, which disdained the slavery of continual application and attendance, always disappointed him, making room for vigilant dunces, who were sure to be never out of sight.

He had an excellent faculty in preaching, if he were not sometimes a little too refined, and apt to trust too much to his own way of thinking and reasoning.

When upon the vacancy of preferment he was hardly drawn to attend upon some promising lord, he received the usual answer, that he came too late, for it had been given to another the very day before. And he had only this comfort left, that every body said, it was a thousand pities, something could not be done for poor Mr. *Eugenio*.

The remainder of his story will be dispatched in a few words: wearied with weak hopes, and weaker pursuits, he accepted a curacy in *Derbyshire* of thirty pounds a year, and when he was five and forty, had the great felicity to be preferred, by a friend of his father's, to a vicarage worth annually sixty pounds, in the most desert parts of *Lincolnshire*, where, his spirit quite sunk with those reflections that solitude and disappointments bring, he married a farmer's widow, and is still alive, utterly undistinguished and forgotten, only some of the neighbours have accidentally heard, *that he had been a notable man in his youth.*

A N
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M O D E R N E D U C A T I O N.

FROM frequently reflecting upon the course and method of educating youth in this and a neighbouring kingdom, with the general success and consequence thereof, I am come to this determination, that education is always the *worse* in proportion to the *wealth* and *grandeur* of the parents; nor do I doubt in the least, that if the whole world were now under the dominion of one *monarch* (provided I might be allowed to chuse *where* he should fix the seat of his empire) the only son and heir of that monarch would be the worst educated mortal, that ever was born since the creation; and I doubt, the same proportion will hold through all degrees and titles, from an emperor downwards to the common gentry.

I do not say, that this has been always the case; for in better times it was directly otherwise, and a scholar may fill half his *greek* and *roman* shelves with authors of the noblest birth, as well as highest virtue: nor do I tax all nations at present with this defect, for I know there are some to be excepted and particularly *Scotland*, under all the disadvantages of its climate and soil, if that happiness be not rather owing even to those very disadvantages. What is then to be done, if this reflection must fix on two countries,

* This Essay was also printed in the *Intelligencer* No. IX.

which will be most ready to take offence, and which of all others it will be least prudent or safe to offend?

But there is one circumstance yet more dangerous and lamentable; for if, according to the *postulatum* already laid down, the higher quality any youth is of, he is in greater likelihood to be worse educated; it behoves me to dread, and keep far from the verge of *scandalum magnatum*.

Retracting therefore that hazardous *postulatum*, I shall venture no further at present than to say, that perhaps some additional care in educating the sons of nobility and principal gentry might not be ill employed. If this be not delivered with softness enough, I must for the future be silent.

In the mean time, let me ask only two questions, which relate to *England*. I ask first, how it comes about, that for above sixty years past the chief conduct of affairs hath been generally placed in the hands of *new-men*, with very few exceptions? The noblest blood of *England* having been shed in the grand rebellion, many great families became extinct, or were supported only by minors: when the king was restored, very few of those lords remained, who began, or at least had improved, their education under the reigns of King *James*, or King *Charles I.* of which lords the two principal were the marquis of *Ormond*, and the earl of *Southampton*. The minors had, during the rebellion and usurpation, either received too much tincture of bad principles from those fanatick times, or coming to age at the restoration, fell into the vices of that dissolute reign.

I date from this æra the corrupt method of education among us, and the consequence thereof, the necessity the crown lay under of introducing *new-men* into the chief conduct of publick affairs, or to the office

office of what we now call prime ministers; men of art, knowledge, application and insinuation, merely for want of a supply among the nobility. They were generally (though not always) of good birth, sometimes younger brothers, at other times such, who although inheriting good estates, yet happened to be well educated, and provided with learning. Such under that king were *Hyde, Bridgeman, Clifford, Osborn, Godolphin, Ashley-Cooper*: few or none under the short reign of King *James II*: under King *William*, *Sommers, Mountague, Cburchil, Vernon, Boyle*, and many others: under the Queen, *Harley, St. John, Harcourt, Trevor*, who indeed were persons of the best private families, but unadorned with titles. So in the following reign, Mr. *Robert Walpole* was for many years prime minister, in which post he still happily continues: his brother *Horace* is ambassador extraordinary to *France*. Mr. *Addison* and Mr. *Craggs*, without the least alliance to support them, have been secretaries of state.

If the facts have been thus for above sixty years past (whereof I could with a little farther recollection produce many more instances) I would ask again, how it hath happened, that in a nation plentifully abounding with nobility, so great share in the most competent parts of publick management hath been for so long a period chiefly entrusted to commoners, unless some omissions or defects of the highest import may be charged upon those, to whom the care of educating our noble youth had been committed? For, if there be any difference between human creatures in the point of natural parts, as we usually call them, it should seem, that the advantage lies on the side of children born from noble and wealthy parents; the same traditional sloth and luxury, which render their body weak and effeminate, perhaps refining and giv-

ing a freer motion to the spirits, beyond what can be expected from the gross, robust issue of meaner mortals. Add to this the peculiar advantages, which all young noblemen possess by the privileges of their birth. Such as a free access to courts, and a universal deference paid to their persons.

But as my lord *Bacon* chargeth it for a fault no princes, that they are impatient to compass ends, without giving themselves the trouble of consulting or executing the means; so perhaps it may be the disposition of young nobles, either from the indulgence of parents, tutors and governors or their own inactivity, that they expect the *accomplishments* of a good education, without the least expence of time or study to acquire them.

What I said last, I am ready to retract; for the case is infinitely worse; and the very maxims set up to direct modern education, are enough to destroy all the seeds of knowledge, honour, wisdom and virtue among us. The current opinion prevails, that the study of *Greek* and *Latin* is loss of time; that publick schools, by mingling the sons of noblemen with those of the vulgar, engage the former in bad company; that whipping breaks the spirits of lads well born; that universities make young men pedants; that to dance, fence, speak *French*, and know how to behave yourself among great persons of both sexes, comprehends the whole duty of a gentleman.

I cannot but think, this wise system of education hath been much cultivated among us by those worthies of the army, who during the last war, returning from *Flanders* at the close of each campaign, became the dictators of behaviour, dress, and politeness to all those youngsters, who frequent chocolate-coffee-gaming-houses, drawing-rooms, operas, levees and assemblies;

blies; where a colonel by his pay, perquisites and plunder, was qualified to outshine many peers of the realm; and by the influence of an *exotick* habit and demeanor, added to other foreign accomplishments, gave the law to the whole town, and was copied as the standard-pattern of whatever was refined in dress, equipage, conversation, or diversions.

I remember in those times an admired original of that vocation sitting in a coffee-house near two gentlemen, whereof one was of the clergy, who were engaged in some discourse, that favoured of learning. This officer thought fit to interpose, and professing to deliver the sentiments of his fraternity, as well as his own (and probably he did so of too many among them) turned to the clergyman, and spoke in the following manner, * *D——n me, doctor, say what you will, the army is the only school for gentlemen. Do you think my lord Marlborough beat the French with Greek and Latin? D——n me, a scholar when he comes into good company, what is he but an ass? D——n me, I would be glad by G—d to see any of your scholars with his nouns, and his verbs, and his philosophy, and trigonometry, what a figure he would make at a siege or blockade, or rencountering ——— D——n me, &c.* After which he proceeded with a volley of military terms, less significant, sounding worse, and harder to be understood than any, that were ever coined by the commentators upon *Aristotle*. I would not here be thought to charge the soldiery with ignorance and contempt of learning, without allowing exceptions, of which I have known many; but however the worst example, especially in a great majority, will certainly prevail.

* See the poem called *the grand Question debated*. Vol. VII.

I have heard, that the late earl of *Oxford* in the time of his ministry never passed by *White's chocolate-house* (the common rendezvous of infamous sharpers and noble cullies) without bestowing a curse upon that famous academy, as the bane of half the *English nobility*. I have likewise been told another passage concerning that great minister, which because it gives a humorous idea of one principal ingredient in modern education, take as followeth. *Le Sack* the famous *French* dancing master, in great admiration, asked a friend, whether it were true, that *Mr. Harley* was made an earl and lord treasurer? and finding it confirmed, said; *well, I wonder what the devil the queen could see in him; for I attended him two years and he was the greatest dunce that ever I taught.*

Another hindrance to good education, and I think the greatest of any, is that pernicious custom in rich and noble families of entertaining *French* tutors in their houses. These wretched *pedagogues* are enjoyed by the father to take special care, that the boy shall be perfect in his *French*; by the mother, that *master* must not walk till he is hot, nor be suffered to play with other boys, nor be wet in his feet, nor daub his cloaths, and to see the dancing-master attends constantly, and does his duty; she further insists, that the child be not kept too long poring on his book, because he is subject to sore eyes, and of a weakly constitution.

By these methods the young gentleman is in every article as fully accomplished at eight years old, as at eight and twenty, age adding only to the growth of his person and his vice; so that if you should look at him in his boyhood through the magnifying end of a perspective, and in his manhood through the other, it would be impossible to spy any difference; the
same

MODERN EDUCATION. 41

same airs, the same strut, the same cock of his hat, and posture of his sword, (as far as the change of fashions will allow) the same understanding, the same compass of knowledge, with the very same absurdity, impudence, and impertinence of tongue.

He is taught from the nursery, that he must inherit a great estate, and hath no need to mind his book, which is a lesson he never forgets to the end of his life. His chief solace is to steal down, and play at span-farthing with the page, or young black-a-moor, or little favourite foot boy, one of which is his principal confident and bosom-friend.

There is one young * lord in this town, who, by an unexampled piece of good fortune, was miraculously snatched out of the gulph of ignorance, confined to a publick school for a due term of years, well whipped when he deserved it, clad no better than his comrades, and always their play-fellow on the same foot, had no precedence in the school, but what was given him by his merit, and lost it whenever he was negligent. It is well known, how many mutinies were bred at this unprecedented treatment, what complaints among his *relations*, and other *great ones* of both sexes; that his stockings with silver clocks were ravished from him; that he wore his own hair; that his dress was undistinguished; that he was not fit to appear at a ball or assembly, nor suffered to go to either: and it was with the utmost difficulty, that he became qualified for his present removal, where he may probably be farther persecuted, and possibly with success, if the firmness of a very worthy governor, and his own good dispositions will not preserve him.

* The author is supposed to mean the Lord Viscount Montcaffel of Ireland.

I confess, I cannot but wish, he may go on in the way he began, because I have a curiosity to know by so singular an experiment, whether truth, honour, justice, temperance, courage, and good sense acquired by a *school and college* education may not produce a very tolerable lad, although he should happen to fail in one or two of those accomplishments, which in the general vogue are held so important to the finishing of a gentleman.

It is true, I have known an academical education to have been exploded in publick assemblies; and have heard more than one or two persons of high rank declare, they could learn nothing more at *Oxford* and *Cambridge*, than to drink ale and smoke tobacco; wherein I firmly believed them, and could have added some hundred examples from my own observation in one of those universities; but they all were of young heirs sent thither only for form; either from schools, where they were not suffered by their careful parents to stay above three months in the year; or from under the management of *French* family-tutors, who yet often attended them to their *college* to prevent all possibility of their improvement: but I never yet knew any one person of quality, who followed his studies at the university, and carried away his just proportion of learning, that was not ready upon all occasions to celebrate and defend that course of education, and to prove a patron of learned men.

There is one circumstance in a learned education, which ought to have much weight, even with those who have no learning at all. The books read at *school* and *colleges* are full of incitements to virtue, and discouragements from vice, drawn from the wisest reasons, the strongest motives, and the most influencing examples. Thus young minds are filled early with
with

with an inclination to good, and an abhorrence of evil, both which encrease in them, according to the advances they make in literature; and although they may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, when they come forward into the great world, yet it is ever with reluctance and compunction of mind; because their byas to virtue still continues. They may stray sometimes out of infirmity or compliance; but they will soon return to the right road, and keep it always in view. I speak only of those excesses, which are too much the attendants of youth and warmer blood; for as to the points of honour, truth, justice, and other noble gifts of the mind, wherein the temperature of the body hath no concern, they are seldom or ever known to be wild.

I have engaged my self very unwarily in too copious a subject for so short a paper. The present scope I would aim at, is to prove, that some proportion of human knowledge appears requisite to those, who by their birth or fortune are called to the making of laws, and in a subordinate way to the execution of them; and that such knowledge is not to be obtained without a miracle under the frequent, corrupt, and sottish methods of educating those, who are born to wealth or titles. For I would have it remembered, that I do by no means confine these remarks to young persons of noble birth; the same errors running through all families, where there is wealth enough to afford, that their sons (at least the eldest) may be good for nothing. Why should my son be a scholar, when it is not intended, that he should live by his learning? By this rule, if what is commonly said be true, that *money answereth all things*, why should my son be honest, tem-

temperarie, just, or charitable, since he hath no intention to depend upon any of these qualities for a maintenance?

When all is done, perhaps upon the whole the matter is not so bad, as I would make it; and God, who worketh good out of evil, acting only by the ordinary course and rule of nature, permits this continual circulation of human things for his own unsearchable ends. The father grows rich by avarice, injustice, oppression; he is a tyrant in the neighbourhood over slaves and beggars, whom he calls his tenants. Why should he desire to have qualities infused into his son, which himself never possessed, or knew, or found the want of in the acquisition of his wealth? The son, bred in sloth and idleness, becomes a spendthrift, a cully, a profligate, and goes out of the world a beggar, as his father came in: thus the former is punished for his own sins, as well as for those of the latter. The dung-hill, having raised a huge mushroom of short duration, is now spread to enrich other men's lands. It is indeed of worse consequence, where noble families are gone to decay; because their titles and privileges outlive their estates: and politicians tell us, that nothing is more dangerous to the publick, than a numerous nobility without merit or fortune. But even here God hath likewise prescribed some remedy in the order of nature; so many great families coming to an end by the sloth, luxury, and abandoned lusts, which enervated their breed through every succession, producing gradually a more effeminate race wholly unfit for propagation.

A L E T.

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L E T T E R *
T O A
V E R Y Y O U N G L A D Y
O N H E R
M A R R I A G E .

M A D A M,

THE hurry and impertinence of receiving and paying visits on account of your marriage being now over, you are beginning to enter into a course of life, where you will want much advice to divert you from falling into many errors, fopperies, and follies, to which your sex is subject. I have always borne an entire friendship to your father and mother; and the person they have chosen for your husband, hath been for some years past my particular favourite; I have long wished you might come together, because I hoped, that from the goodness of your disposition, and by following the counsel of wise friends, you might in time make yourself worthy of him. Your parents were so far in the right, that they did not produce you much into the world, whereby you avoided many wrong steps, which others have taken, and have fewer ill impressions to be removed: but

* This Letter ought to be read by all new married women, and will be read with pleasure and advantage by the most distinguished and most accomplished ladies.

O R R E R Y .
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they failed, at it is generally the case, in too much neglecting to cultivate your mind; without which it is impossible to acquire or preserve the friendship and esteem of a wise man, who soon grows weary of acting the lover and treating his wife like a mistress, but wants a reasonable companion, and a true friend through every stage of his life. It must be therefore your business to qualify yourself for those offices; wherein I will not fail to be your director, as long as I shall think you deserve it, by letting you know how you are to act, and what you ought to avoid.

And beware of despising or neglecting my instructions, whereon will depend not only your making a good figure in the world, but your own real happiness, as well as that of the person, who ought to be the dearest to you.

I must therefore desire you, in the first place, to be very slow in changing the *modest behaviour* of a *virgin*: It is usual in young wives, before they have been many weeks married, to assume a bold forward look and manner of talking; as if they intended to signify in all companies, that they were no longer girls, and consequently that their whole demeanor, before they got a husband, was all but a countenance and constraint upon their nature: whereas, I suppose, if the votes of wise men were gathered, a very great majority would be in favour of those ladies, who, after they were entered into that state, rather chose to double their portion of modesty and reservedness.

I must likewise warn you strictly against the least degree of *fondness* to your husband before any witness whatsoever, even before your nearest relations, or the very maids of your chamber. This proceeding is so exceeding odious and disgusting to all, who have either good breeding or good sense, that they assign

A YOUNG LADY.

47

two very unamiable reasons for it; the one is gross hypocrisy, and the other has too bad a name to mention. If there is any difference to be made, your husband is the lowest person in company, either at home or abroad, and every gentleman present has a better claim to all marks of civility and distinction from you. Conceal your esteem and love in your own breast, and reserve your kind looks and language for private hours, which are so many in the four and twenty, that they will afford time to employ a passion as exalted as any, that was ever described in a *French* romance.

Upon this head I should likewise advise you to differ in practice from those ladies, who affect abundance of *uneasiness*, while their husbands are abroad; start with every knock at the door, and ring the bell incessantly for the servants to let in their master; will not eat a bit at dinner or supper, if the husband happens to stay out; and receive him at his return with such a medley of chiding and kindness, and catechising him where he has been, that a shrew from *Billinggate* would be a more easy and eligible companion.

Of the same leaven are those wives, who, when their husbands are gone a journey, must have a letter every post upon pain of fits and hystericks; and a day must be fixed for their return home without the least allowance for business, or sickness, or accidents, or weather: upon which I can only say, that in my observation those ladies, who are apt to make the greatest clutter on such occasions, would liberally have paid a messenger for bringing them news, that their husbands had broken their necks on the road.

You will perhaps be offended, when I advise you to abate a little of that violent passion for *fine cloaths*

so

so predominant in your sex. It is a little hard, that ours, for whose sake you wear them, are not admitted to be of your council. I may venture to assure you, that we will make an abatement at any time of four pounds a yard in a brocade, if the ladies will but allow a suitable addition of care in the *cleanliness* * and sweetness of their persons. For the satyrical part of mankind will needs believe, that it is not impossible to be very fine and very filthy; and that the capacities of a lady are sometimes apt to fall short in cultivating cleanliness and finery together. I shall only add, upon so tender a subject, what a pleasant gentleman said concerning a silly woman of quality; that nothing could make her supportable but cutting off her head, for his ears were offended by her tongue, and his nose by her hair and teeth.

I am wholly at a loss how to advise you in the choice of *company*, which however is a point of as great importance as any in your life. If your general acquaintance be among ladies, who are your equals or superiors, provided they have nothing of what is commonly called an ill reputation, you think you are safe; and this, in the style of the world, will pass for good company. Whereas I am afraid it will be hard for you to pick out one female acquaintance in this town, from whom you will not be in manifest danger of contracting some foppery, affectation, vanity, folly, or vice. Your only safe way of conversing with them is, by a firm resolution to proceed in your practice and behaviour directly contrary to whatever they shall say or do: and this I take to be a good general rule, with very few exceptions. For

* The reader will easily perceive, that *this Letter* and the Description of a *Lady's Dressing Room* (Vol. VII.) were not written in *England*.

Instance, in the doctrines they usually deliver to young married women for managing their husbands; their several accounts of their own conduct in that particular, to recommend it to your imitation; the reflections they make upon others of their sex for acting differently; their directions, how to come off with victory upon any dispute or quarrel you may have with your husband; the arts by which you may discover and practise upon his weak side; when to work by flattery and insinuation, when to melt him with tears, and when to engage with a high hand: in these, and a thousand other cases, it will be prudent to retain as many of their lectures in your memory as you can, and then determine to act in full opposition to them all.

I hope, your husband will interpose his authority to limit you in the trade of *visiting*: half a dozen fools are in all conscience as many as you should require; and it will be sufficient for you to see them twice a year; for I think the fashion does not exact, that visits should be paid to friends.

I advise, that your company at home should consist of men, rather than women. To say the truth, I never yet knew a tolerable woman to be fond of her own sex. I confess, when both are mixed and well chosen, and put their best qualities forward, there may be an intercourse of civility and good-will; which, with the addition of some degree of sense, can make conversation or any amusement agreeable. But a knot of ladies, got together by themselves, is a very school of impertinence and detraction, and it is well if those be the worst.

Let your men-acquaintance be of your husband's choice, and not recommended to you by any she-companions; because they will certainly fix a cox-

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comb

comb upon you, and it will cost you some time and pains, before you can arrive at the knowledge of distinguishing such a one from a man of sense.

Never take a *favourite waiting-maid* into your cabinet-council, to entertain you with histories of those ladies, whom she hath formerly served, of their diversions and their dresses; to insinuate how great a fortune you brought, and how little you are allowed to squander; to appeal to her from your husband, and to be determined by her judgment, because you are sure it will be always for you; to receive and discard servants by her approbation or dislike; to engage you, by her insinuations, in misunderstandings with your best friends; to represent all things in false colours, and to be the common emissary of scandal.

But the grand affair of your life will be to gain and preserve the friendship and esteem of your *husband*. You are married to a man of good education and learning, of an excellent understanding, and an exact taste. It is true, and it is happy for you, that these qualities in him are adorned with great modesty, a most amiable sweetness of temper, and an unusual disposition to sobriety and virtue: but neither good-nature nor virtue will suffer him to *esteem* you against his judgment; and although he is not capable of using you ill, yet you will in time grow a thing indifferent and perhaps contemptible; unless you can supply the loss of youth and beauty with more durable qualities. You have but a very few years to be young and handsome in the eyes of the world; and as few months to be so in the eyes of a husband, who is not a fool; for I hope you do not still dream of charms and raptures, which marriage ever did, and ever will, put a sudden end to. Besides, yours was a match of prudence and common good-liking, without any mixture

ture of that ridiculous passion, which hath no being but in play-books and romances.

You must therefore use all endeavours to attain to some degree of those accomplishments, which your husband most values in other people, and for which he is most valued himself. You must improve your mind by closely pursuing such a method of study, as I shall direct or approve of. You must get a collection of history and travels, which I will recommend to you, and spend some hours every day in reading them, and making extracts from them, if your memory be weak. You must invite persons of knowledge and understanding to an acquaintance with you, by whose conversation you may learn to correct your taste and judgment; and when you can bring yourself to comprehend and relish the good sense of others, you will arrive in time to think rightly yourself, and to become a reasonable and agreeable companion. This must produce in your husband a true rational love and esteem for you, which old age will not diminish. He will have a regard for your judgment and opinion in matters of the greatest weight; you will be able to entertain each other without a third person to relieve you by finding discourse. The endowments of your mind will even make your person more agreeable to him; and when you are alone, your time will not lie heavy upon your hands for want of some trifling amusement.

As little respect as I have for the generality of your sex, it hath sometimes moved me with pity to see the lady of the house forced to withdraw immediately after dinner, and this in families where there is not much drinking; as if it were an established maxim, that women are incapable of all conversation. In a room where both sexes meet, if the men are discour-

sing upon any general subject, the ladies never think
 it their business to partake in what passeth, but in a
 separate club entertain each other with the price and
 choice of lace, and silk, and what dresses they liked
 or disapproved at the church or the play-house. And
 when you are among yourselves, how naturally, after
 the first compliments do you apply your hands to each
 others lappets and ruffles and mantuas; as if the whole
 business of your lives, and the publick concern of the
 world, depended upon the cut or colour of your
 dresses. As divines say, that some people take more
 pains to be damned, than it would cost them to be
 saved; so your sex employs more thought, memory,
 and application to be fools, than would serve to make
 them wise and useful. When I reflect on this, I can-
 not conceive you to be human creatures, but a sort of
 species hardly a degree above a monkey; who hath
 more diverting tricks than any of you, is an animal
 less mischievous and expensive, might in time be a
 tolerable critick in velvet and brocade, and, for aught
 I know, would equally become them.

I would have you look upon finery as a necessary
 folly; which all great ladies did, whom I have ever
 known: I do not desire you to be out of the fashion,
 but to be the last and least in it. I expect, that your
 dress shall be one degree lower than your fortune can
 afford; and in your own heart I would wish you to
 be an utter contemner of all distinctions, which a finer
 petticoat can give you; because it will neither make
 you richer, handsomer, younger, better natured, more
 virtuous or wise, than if it hung upon a peg.

If you are in company with men of learning,
 though they happen to discourse of arts and sciences
 out of your compass, yet you will gather more advan-
 tage by listening to them, than from all the nonsense
 and

and frippery of your own sex; but if they be men of breeding as well as learning, they will seldom engage in any conversation, where you ought not to be a hearer, and in time have your part. If they talk of the manners and customs of the several kingdoms of *Europe*, of travels into remoter nations, of the state of their own country, or of the great men and actions of *Greece* and *Rome*; if they give their judgment upon *English* and *French* writers either in verse or prose, or of the nature and limits of virtue and vice; it is a shame for an *English* lady not to relish such discourses, not to improve by them, and endeavour by reading and information to have her share in those entertainments, rather that turn aside, as it is the usual custom, and consult with the woman, who sits next her, about a new cargo of fans.

It is a little hard, that not one gentleman's daughter in a thousand should be brought to read or understand her own natural tongue, or be a judge of the easiest books, that are written in it, as any one may find, who can have the patience to hear them, when they are disposed to mangle a play or a novel; where the least word out of the common road is sure to disconcert them, and it is no wonder, when they are not so much as taught to spell in their childhood, nor can ever attain to it in their whole lives. I advise you therefore to read aloud, more or less, every day to your husband, if he will permit you, or to any other friend (but not a female one) who is able to set you right; and as for spelling, you may compass it in time by making collections from the books you read.

I know very well, that those who are commonly called learned women, have lost all manner of credit by their impertinent talkativeness and conceit of themselves; but there is an easy remedy for this, if

you once consider, that after all the pains you may be at, you never can arrive in point of learning to the perfection of a school-boy. The reading I would advise you to, is only for improvement of your own good sense, which will never fail of being mended by discretion. It is a wrong method, and ill choice of books, that makes those learned ladies just so much the worse for what they have read : and therefore it shall be my care to direct you better, a task for which I take myself to be not ill qualified ; because I have spent more time, and have had more opportunities than many others to observe and discover, from what sources the various follies of women are derived.

Pray observe, how insignificant things are the common race of ladies, when they have passed their youth and beauty ; how contemptible they appear to the men, and yet more contemptible to the younger part of their own sex ; and have no relief, but in passing their afternoons in visits, where they are never acceptable ; and their evenings at cards among each other ; while the former part of the day is spent in spleen and envy, or in vain endeavours to repair by art and dress the ruins of time. Whereas I have known ladies at sixty, to whom all the polite part of the court and town paid their addresses without any farther view, than that of enjoying the pleasure of their conversation.

I am ignorant of any one quality, that is amiable in a man, which is not equally so in a woman : I do not except even modesty and gentleness of nature. Nor do I know one vice or folly, which is not equally detestable in both. There is indeed one infirmity, which is generally allowed you, I mean that of *cowardice* ; yet there should seem to be something very capricious, that when women profess their admiration
for

for a colonel or a captain on account of his valour, they should fancy it a very graceful becoming quality in themselves to be afraid of their own shadows; to scream in a barge, when the weather is calmest, or in a coach at the ring; to run from a cow at a hundred yards distance; to fall into fits at the sight of a spider, or earwig, or a frog. At least, if cowardice be a sign of cruelty, (as it is generally granted) I can hardly think it an accomplishment so desirable, as to be thought worth improving by affectation.

And as the same virtues equally become both sexes, so there is no quality, whereby women endeavour to distinguish themselves from men, for which they are not just so much the worse, except that only of reservedness; which however, as you generally manage it, is nothing else but affectation or hypocrisy. For, as you cannot too much discountenance those of our sex, who presume to take unbecoming liberty before you; so you ought to be wholly unconstrained in the company of deserving men, when you have had sufficient experience of their discretion.

There is never wanting in this town a tribe of bold, swaggering, rattling ladies, whose talents pass among coxcombs for wit and humour; their excellency lies in rude choquing expressions, and what they call *running a man down*. If a gentleman in their company happens to have any blemish in his birth or person, if any misfortune hath befallen his family or himself, for which he is ashamed, they will be sure to give him broad hints of it without any provocation. I would recommend you to the acquaintance of a common prostitute, rather than to that of such termagants as these. I have often thought, that no man is obliged to suppose such creatures to be women, but to treat them like insolent

rascals disguised in female habits, who ought to be stript and kicked down stairs.

I will add one thing, although it be a little out of place, which is to desire, that you will learn to value and esteem your husband for those good qualities, which he really possesseth, and not to fancy others in him, which he certainly hath not. For although this latter is generally understood to be a mark of love, yet it is indeed nothing but affectation or ill judgment. It is true, he wants so very few accomplishments, that you are in no great danger of erring on this side; but my caution is occasioned by a lady of your acquaintance, married to a very valuable person, whom yet she is so unfortunate as to be always commending for those perfections, to which he can least pretend,

I can give you no advice upon the article of *expence*; only I think, you ought to be well informed how much your husband's revenue amounts to, and be so good a computer, as to keep within it in that part of the management, which falls to your share; and not to put yourself in the number of those politick ladies, who think they gain a great point, when they have teased their husbands to buy them a new equipage, a laced head, or a fine petticoat, without once considering what long scores remain unpaid to the butcher.

I desire you will keep this letter in your cabinet, and often examine impartially your whole conduct by it: and so God bless you, and make you a fair example to your sex, and a perpetual comfort to your husband and your parents. I am, with great truth and affection,

M A D A M,

*Your most faithful Friend,
and humble Servant.*

T H E

THE
W O N D E R F U L
W O N D E R
O F
W O N D E R S.

THERE is a certain person lately arrived at this city, whom it is very proper the world should be informed of. His character may perhaps be thought very inconsistent, improbable, and unnatural; however I intend to draw it with the utmost regard to truth. This I am the better qualified to do, because he is a sort of *dependant* upon our family, and *almost* of the same age; though I cannot directly say, I have ever *seen* him. He is a native of this country, and hath lived long among us; but what appears wonderful, and hardly credible, was never seen *before*, by any mortal.

It is true indeed, he always chafes the *lowest* place in company; and contrives it so, to keep *out of sight*. It is reported however, that in his younger days he was frequently *exposed to view*, but always against his will, and was sure to *smart* for it.

As to his family, he came into the world a younger brother, being of *six* children the *fourth* in order of (1) birth; of which the eldest is now *head* of the house; the second and third carry *arms*; but the two youngest are only *footmen*: some indeed add, that he hath likewise a twin-brother, who lives *over against*
him

him and keeps a (2) *victualling-house*; he hath the reputation to be a *close, griping, squeezing* fellow; and that when his bags are *full*, he is often *needy*; yet when the fit takes him, as fast as he gets, he *lets it fly*.

When in *office*, no one *dischargeth* himself, or *doth his business* better. He hath *sometimes strained hard* for an honest livelihood; and *never got a bit*, till every body else had *done*.

One practice appears very blameable in him; that every morning he privately frequents *unclean houses*, where any modest person would blush to be seen.

And although this be generally known, yet the world, as censorious as it is, hath been so kind to overlook this infirmity in him. To deal impartially; it must be granted, that he is too great a lover of himself, and very often consults his own *ease* at the expense of his best friends: but this is one of his *blind-sides*; and the best of men I fear are not without *them*.

He hath been constituted by the *higher powers* in the station of *receiver-general*, in which employment some have censured him for playing *fast and loose*. He is likewise *overseer* of the *golden mines*, which he daily inspecteth, when his health will permit him.

He was long bred under a (3) *master of arts*, who instilled good *principles* in him, but these were soon *corrupted*. I know not whether this *deserves* mention; that he is so very capricious, as to take it for an equal affront to talk either of *kissing* or *kicking* him, which hath occasioned a thousand quarrels: however no body was ever so great a sufferer for faults, which he neither was, nor possibly could be guilty of.

In his *religion* he hath thus much of the quaker, that he stands *always covered*, even in the presence of the king; in most other points a perfect (4) *idolater*, although he endeavours to *conceal* it; for he is known

to

to offer daily sacrifices to certain *subterraneous nymphs*, whom he worships in an *humble posture*, prone on his face, and *stript stark naked*; and so leaves his offerings behind him, which the (5) *priests* of those goddesses are careful enough to remove upon certain seasons with the utmost privacy at *midnight*, and from thence maintain themselves and families. In all *urgent necessities* and *pressures* he applies himself to these deities, and sometimes even in the *streets* and *high-ways*, from an opinion that those powers have an influence in all places, although their peculiar residence be in caverns under ground. Upon these *occasions* the fairest ladies will not refuse to *lend their hands* to assist him: for, although they are ashamed to have him *seen* in their company, or even so much as to hear him *named*; yet it is well known, that he is one of their *constant followers*.

In *politicks*, he always submits to what is *uppermost*; but he peruses pamphlets *on both sides* with great impartiality, though seldom till *every body else hath done with them*.

His *learning* is of a mixed kind, and he may properly be called a *belluo librorum* or another *Jacobus de Voragine*; though his studies are chiefly confined to *schoolmen*, *commentators*, and *german divines*, together with *modern poetry* and *criticks*: and he is an *atomick philosopher*, strongly maintaining a *void* in nature, which he seems to have fairly proved by many *experiments*.

I shall now proceed to describe some peculiar qualities, which in several instances seem to distinguish this person from the common race of other mortals.

His *grandfather* was a member of the *rump parliament*, as the *grandson* is of the *present*, where he often *rises*, sometimes *grumbles*, but never *speaks*. However
he

he lets nothing pass *willingly*, but what is *well digested*. His courage is indisputable, for he will take the boldest man alive *by the nose*.

He is generally the *first a-bed* in the family, and the *last up*; which is to be lamented; because when he happens to *rise before* the rest, it hath been thought to forebode some *good fortune to his superiors*.

As wisdom is acquired by age, so by every new (6) *wrinkle his face* he is reported to gain some *new knowledge*.

In him we may observe the true effects and consequences of *tyranny* in a state: for, as he is a great *oppressor* of all *below* him, so there is no-body more *oppressed* by those *above* him: yet in his time he hath been so highly in favour, that many *illustrious persons* have been entirely indebted to *him* for their *preferments*.

He hath discovered from his own experience the true *point*, wherein all human actions, projects, and designs do chiefly *terminate*; and how *mean* and *sordid* they are *at the bottom*.

It behoves the publick to keep him *quiet*; for his *frequent murmurs* are a certain sign of *intestine* tumults.

No philosopher ever lamented more the luxury, for which these nations are so justly taxed; it hath been known to cost him (7) *tears of blood*: for in his own nature he is far from being *profuse*; though indeed he never stays a night at a gentleman's house without *leaving something behind him*.

He receives with great submission whatever his patrons think fit to give him; and when they lay *heavy burthens* upon him, which is frequently enough, he gets rid of them as soon as he can; but not without *some labour* and *much grumbling*.

He is a perpetual *hanger-on*; yet no-body knows
how

WONDER OF WONDERS. 61

how to be *without him*. He patiently suffers himself to be *kept under*, but loves to be well used, and in that case will sacrifice his *vitals* to give you *ease*: and he has hardly one acquaintance, for whom he hath not been *bound*; yet, as far as we can find, was never known to *lose* any thing by it.

He is observed to be very (8) *unquiet* in the company of a *Frenchman* in *new cloaths*, or a young *coquette*.

He is, in short, the subject of much *mirth* and *raillery*, which he seems to take well enough; though it hath not been observed, that ever any *good thing* came from himself.

There is so general an opinion of his justice, that sometimes very *hard cases* are left to his decision: and while he *sits* upon them, he carries himself exactly *even between both sides*, except where some *knotty point* arises; and then he is observed to *lean* a little to the *right* or *left* as the matter inclines him; but his reasons for it are so manifest and convincing, that every man approves them.

P O S T S C R I P T.

Gentle Reader,

THough I am not insensible how many thousand persons have been, and still are, with great dexterity *bandling* this subject, and no less aware of what infinite rheams of paper have been *laid out upon it*: however, in my opinion no man living has *touched* it with greater nicety, and more delicate turns, than our author. But because there is some intended obscurity in this relation; and curiosity, inquisitive of *secrets*, may possibly not enter into the *bottom* and *depth* of the subject, it was thought not improper to take off the veil, and gain the reader's favour by enlarging his *sight*. *ARS enim non habet inimicum, nisi ignorantem*. It is well known, that it has been the policy of all times to deliver down *important* subjects by emblem and riddle,
and

and not to suffer the knowledge of truth to be derived to us in plain and simple terms, which are generally as soon forgotten as conceived. For this reason the *heathen* religion is mostly couched under *mythology*. For the like reason (this being a FUNDAMENTAL in its kind) the author has thought fit to wrap up his treasure in *clean linen*, which it is our business to lay open, and set in a due light; for I have observed, upon any accidental discovery the least *glimpse* has given a great diversion to the eager spectator, as many ladies could testify, *were it proper, or the case would admit*.

The politest companies have vouchsafed to smile at the bare name, and some people of fashion have been so little scrupulous of *bringing it in play*, that it was the usual saying of a knight and a man of good breeding, *that whenever he rose, his a-se rose with him*.

NOTES.

(1) He alludes to the manner of our birth, the *head* and arms appearing before the posteriors and the two feet, which he calls the *footmen*.

(2) *Vitrualling-house*.] The *belley*, which receives and digests our nourishment.

(3) *Master of arts*.] *Perfius*: *magister artis, ingenique largitor venter*.

(4) *Idolater*.] Alludes to the sacrifices offered by the *Romans* to the goddess *Cloacina*.

(5) *Priests*.] Gold-finders, who perform their office in the night-time: but our author further seems to have an eye to the custom of the heathen priests stealing the offerings in the night; of which see more in the story of *Bell* and the *Dragon*.

(6) *Wrinkle*.] This refers to a proverb--*you have one wrinkle in your a-se more than you had before*.

(7) *Tears of blood*.] *Hæmorrhoids*, according to the physicians, are a frequent consequence of intemperance.

(8) *Unquiet*.] Their tails being generally observed to be most restless.

T H E
W O N D E R

OF ALL THE

W O N D E R S,

That ever the W O R L D wonder'd at.

To all Persons of Quality and Others.

NEWLY arrived at this city of *Dublin* the famous artist *John Emanuel Schoitz*, who, to the great surprize and satisfaction of all spectators, is ready to do the following wonderful performances; the like before never seen in this kingdom.

He will heat a bar of iron red hot, and thrust it into a barrel of gunpowder before all the company, and yet it shall not take fire.

He lets any gentleman charge a blunderbus with the same gunpowder, and twelve leaden bullets, which blunderbus the said artist discharges full in the face of the said company, without the least hurt, the bullets sticking in the wall behind them.

He takes any gentleman's own sword, and runs it through the said gentleman's body, so that the point appears bloody at the back to all the spectators; then he takes out the sword, wipes it clean, and returns it to the owner, who receives no manner of hurt.

He takes a pot of scalding oyl, and throws it by great ladles-full directly at the ladies, without spoiling their cloaths or burning their skins.

He takes any person of quality's child from two
years

years old to six, and lets the child's own father or mother take a pike in their hands; then the artist takes the child in his arms, and tosses it upon the point of the pike, where it sticks to the great satisfaction of all spectators; and is then taken off without so much as a hole in its coat.

He mounts upon a scaffold just over the spectators, and from thence throws down a great quantity of large tiles and stones, which fall like so many pillows, without so much as discomposing either perukes or head-dresses.

He takes any person of quality up to the said scaffold, which person pulls off his shoes, and leaps nine feet directly down on a board prepared on purpose, full of sharp spikes six inches long, without hurting his feet or damaging his stockings.

He places the said board on a chair, upon which a lady sits down with another lady in her lap, while the spikes instead of entering into the under lady's flesh, will feel like a velvet cushion.

He takes any person of quality's footman, ties a rope about his bare neck, and draws him up by pulleys to the ceiling, and there keeps him hanging as long, as his master or the company pleases, the said footman to the wonder and delight of all beholders having a pot of ale in one hand and a pipe in the other; and when he is let down, there will not appear the least mark of the cord about his neck.

He bids a lady's maid put her finger into a cup of clear liquor like water, upon which her face and both her hands are immediately withered like an old woman of fourscore, her belly swells as if she were within a week of her time, and her legs are as thick as mill-posts; but upon putting her finger into another cup she becomes as young and handsome, as she was before.

He

ALL THE WONDERS. 65

He gives any gentleman leave to drive forty twelve-penny nails up to the head in a porter's backside, and then places the said porter on a loadstone chair, which draws out every nail, and the porter feels no pain.

He likewise draws the teeth of half a dozen gentlemen, mixes, and jumbles them in a hat, gives any person leave to blindfold him, and returns each their own, and fixes them as well as ever.

With his fore-finger and thumb he thrusts several gentlemen's and lady's eyes out of their heads without the least pain, at which time they see an unspeakable number of beautiful colours; and after they are entertained to the full, he places them again in their proper sockets, without any damage to the sight.

He lets any gentleman drink a quart of hot melted lead, and by a draught of prepared liquor, of which he takes part himself, he makes the said lead pass through the said gentleman before all the spectators without any damage; after which it is produced in a cake to the company.

With many other wonderful performances of art, too tedious here to mention.

The said artist has performed before most kings and princes in *Europe* with great applause.

He performs every day (except *Sundays*) from ten of the clock to one in the forenoon; and from four till seven in the evening, at the new inn in *Smithfield*.

The first seat a *British* crown, the second a *British* half-crown, and the lowest a *British* shilling.

N. B. The best hands in town are to play at the said show.

A
M O D E S T
P R O P O S A L
F O R

Preventing the children of poor people in Ireland from being a burden to their parents or country, and for making them beneficial to the publick.

IT is melancholy object to those, who walk through this great town, or travel in the country, when they see the *streets*, the *roads* and *cabbin-doors* crowded with *beggars* of the female sex, followed by three, four, or six children, *all in rags*, and importuning every passenger for an alms. These *mothers*, instead of being able to work for their honest livelihood, are forced to employ all their time in stroling to beg sustenance for their *helpless infants*, who, as they grow up, either turn *thieves* for want of work, or leave their *dear native country* to fight for the *pretender* in Spain, or sell themselves to the *Barbadoes*.

I think it is agreed by all parties, that this prodigious number of children in the arms, or on the backs, or at the heels of their *mothers*, and frequently of their *fathers*, is in the present deplorable state of the kingdom a very great additional grievance; and therefore whoever could find out a fair, cheap and easy method of making these children sound and useful members of the common-wealth, would deserve so well of the publick, as to have his statue set up for a preserver of the nation,

But

A MODEST PROPOSAL. 67

But my intention is very far from being confined to provide only for the children of *professed beggars*: it is of a much greater extent, and shall take in the whole number of infants at a certain age, who are born of parents in effect as little able to support them, as those who demand our charity in the streets.

As to my own part, having turned my thoughts for many years upon this important subject, and maturely weighed the several *schemes of our projectors*, I have always found them grossly mistaken in their computation. It is true, a child *just dropt from its dam* may be supported by her milk for a solar year, with little other nourishment: at most not above the value of two shillings, which the mother may certainly get, or the value in *scraps*, by her lawful occupation of begging; and it is exactly at one year old that I propose to provide for them in such a manner, as instead of being a charge upon their *parents*, or the *parish*, or *wanting food and raiment* for the rest of their lives, they shall, on the contrary, contribute to the feeding, and partly to the cloathing of many thousands.

There is likewise another great advantage in my scheme, that it will prevent those *voluntary abortions*, and that horrid practice of *women murdering their bastard children*, alas! too frequent among us, sacrificing the *poor innocent babes*, I doubt more to avoid the expence than the shame, which would move tears and pity in the most savage and inhuman breast.

The number of souls in this kingdom being usually reckoned one million and a half, of these I calculate there may be about two hundred thousand couple, whose wives are breeders; from which number I subtract thirty thousand couple, who are able to maintain their own children, (although I apprehend there cannot be so many under *the present distress of the king-*

dom) but this being granted, there will remain an hundred and seventy thousand breeders. I again subtract fifty thousand for those women, who miscarry, or whose children die by accident or disease within the year. There only remain an hundred and twenty thousand children of poor parents annually born. The question therefore is, How this number shall be reared and provided for? which, as I have already said, under the present situation of affairs is utterly impossible by all the methods hitherto proposed. For we can *neither employ them in handicraft or agriculture*; we neither build houses, (I mean in the country) nor cultivate land: they can very seldom pick up a livelihood *by stealing*, till they arrive at six years old, except where they are of towardly parts; although I confess they learn the rudiments much earlier; during which time they can however be properly looked upon only as *probationers*; as I have been informed by a principal gentleman in the county of *Cavan*, who protested to me, that he never knew above one or two instances under the age of six, even in a part of the kingdom *so renowned for the quickest proficiency in that art*.

I am assured by our merchants, that a boy or a girl before twelve years old is no saleable commodity; and even when they come to this age they will not yield above three pounds, or three pounds and half a crown at most, on the exchange; which cannot turn to account either to the parents or kingdom, the charge of nutriment and rags having been at least four times that value.

I shall now therefore humbly propose my own thoughts, which I hope will not be liable to the least objection.

I have been assured by a very knowing *American*
of

of my acquaintance in *London*, that a young healthy child, well nursed, is at a year old a most delicious nourishing and wholesome food, whether *stewed, roasted, baked, or boiled*; and I make no doubt that it will equally serve in a *fricassé* or a *ragoust*.

I do therefore humbly offer it to *publick consideration*, that of the hundred and twenty thousand children already computed, twenty thousand may be reserved for breed, whereof only one fourth part to be males; which is more than we allow to *sheep, black cattle, or swine*; and my reason is, that these children are seldom the fruits of marriage, a *circumstance not much regarded by our savages*, therefore, *one male* will be sufficient to serve four females. That the remaining hundred thousand may, at a year old, be offered in sale to the persons of *quality and fortune* through the kingdom; always advising the mother to let them suck plentifully in the last month, so as to render them plump, and fat for a good table. A child will make two dishes at an entertainment for friends; and when the family dines alone, the fore or hind quarter will make a reasonable dish, and seasoned with a little pepper or salt, will be very good boiled on the fourth day, especially in *winter*.

I have reckoned upon a medium, that a child just born will weigh 12 pounds, and in a solar year, if tolerably nursed, will encrease to 28 pounds.

I grant this food will be somewhat dear, and therefore very *proper for landlords*, who, as they have already devoured most of the parents, seem to have the best title to the children.

Infant's flesh will be in season throughout the year, but more plentiful in *March*, and a little before and after; for we are told by a grave author, an eminent *French physician*, that *fish being a prolifick dyet*, there

are more children born in *Roman Catholick countries* about nine months after *Lent*, than at any other season; therefore reckoning a year after *Lent*, the markets will be more glutted than usual, because the number of *popish infants* is at least three to one in this kingdom; and therefore it will have one other collateral advantage by lessening the number of *papists* among us.

I have already computed the charge of nursing a beggar's child (in which list I reckon all *cottagers, labourers*, and four-fifths of the *farmers*) to be about two shillings *per annum*, rags included; and I believe no gentleman would repine to give ten shillings for the *carcass of a good fat child*, which, as I have said, will make four dishes of excellent nutritive meat, when he hath only some particular friend or his own family to dine with him. Thus the squire will learn to be a good landlord, and grow popular among his tenants, the mother will have eight shillings neat profit, and be fit for work, till she produces another child.

Those, who are more thrifty (*as I must confess the times require*) may flay the carcass; the skin of which artificially dressed will make admirable *gloves for ladies*, and *summer boots for fine gentlemen*.

As to our city of *Dublin*, shambles may be appointed for this purpose in the most convenient parts of it, and butchers we may be assured will not be wanting; although I rather recommend buying the children alive, and dressing them hot from the knife, as we do *roasting pigs*.

A very worthy person, *a true lover of his country*, and whose virtues I highly esteem, was lately pleased in discoursing on this matter to offer a refinement upon my scheme. He said, that many gentlemen of this kingdom, having of late destroyed their deer, he conceived

ceived that the want of venison might be well supplied by the bodies of young lads and maidens, not exceeding fourteen years of age, nor under twelve; so great a number of both sexes in every county being now ready to starve for want of work and service: and these to be disposed of by their parents if alive, or otherwise by their nearest relations. But with due deference to so excellent a friend, and so deserving a patriot, I cannot be altogether in his sentiments; for as to the males, my *American* acquaintance assured me from frequent experience, that their flesh was generally tough and lean, like that of our school boys, by continual exercise, and their taste disagreeable, and to fatten them would not answer the charge. Then as to the females it would, I think with humble submission, be a loss to the publick, because they soon would become breeders themselves; and besides it is not improbable that some scrupulous people might be apt to censure such a practice, (although indeed very unjustly) as a little bordering upon cruelty; which, I confess, hath always been with me the strongest objection against any project, how well soever intended.

But in order to justify my friend, he confessed, that this expedient was put into his head by the famous *Salmanaazor*, a native of the island *Formosa*, who came from thence to *London* above twenty years ago, and in conversation told my friend, that in his country, when any young person happened to be put to death, the executioner sold the carcass to persons of quality as a prime dainty; and that in his time the body of a plump girl of fifteen, who was crucified for an attempt to poison the emperor, was sold to his imperial majesty's prime minister of state, and other great mandarines of the court, in joints from the gibbet at four hundred

crowns. Neither indeed can I deny, that if the same use were made of several plump young girls in this town, who without one single groat to their fortunes cannot stir abroad without a chair, and appear at a *play-house* and *a' emblics* in foreign fineries which they never will pay for, the kingdom would not be the worse.

Some persons of a desponding spirit are in great concern about that vast number of poor people, who are aged, diseased, or maimed; and I have been desired to employ my thoughts, what course may be taken to ease the nation of so grievous an incumbrance. But I am not in the least pain upon that matter, because it is very well known, that they are every day *dying*, and *rotting*, by *cold* and *famine*, and *filth* and *vermin*, as fast as can be reasonably expected. And as to the young labourers, they are now in almost as hopeful a condition: they cannot get work, and consequently pine away for want of nourishment, to a degree, that if at any time they are accidentally hired to common labour, they have not strength to perform it; and thus the country and themselves are happily delivered from the evils to come.

I have too long digressed, and therefore shall return to my subject. I think the advantages by the proposal, which I have made, are obvious and many, as well as of the highest importance.

For *first*, as I have already observed, it would greatly lessen *the number of papists*, with whom we are yearly over-run, being the principal breeders of the nation, as well as our most dangerous enemies, and who stay at home on purpose *to deliver the kingdom to the pretender*, hoping to take their advantage by the absence of *so many good protestants*, who have chosen rather to leave their country, than stay at home and pay

pay tithes against their conscience to an *episcopal curate*.

Secondly, the poorer tenants will have something valuable of their own, which by law may be made liable to a distress, and help to pay their landlord's rent; their corn and cattle being already seized, and *money a thing unknown*.

Thirdly, whereas the maintenance of an hundred thousand children, from two years old and upwards, cannot be computed at less than ten shillings a piece *per annum*, the nation's stock will be thereby encreased fifty thousand pounds *per annum*, besides the profit of a new dish introduced to the tables of all *gentlemen of fortune* in the kingdom, who have any refinement in taste. And the money will circulate among ourselves, the goods being entirely of our own growth and manufacture.

Fourthly, the constant breeders, besides the gain of eight shillings *sterling per annum* by the sale of their children, will be rid of the charge of maintaining them after the first year.

Fifthly, this food would likewise bring great *custom to taverns*; where the vintners will certainly be so prudent as to procure the best receipts for dressing it to perfection, and consequently have their houses frequented by all the *fine gentlemen*, who justly value themselves upon their knowledge in good eating; and a skilful cook, who understands how to oblige his guests, will contrive to make it as expensive as they please.

Sixthly, this would be a great inducement to marriage, which all wise nations have either encouraged by rewards, or enforced by laws and penalties. It would encrease the care and tendernefs of mothers towards their children, when they were sure of a settle-

settlement for life to the poor babes, provided in some sort by the publick, to their annual profit instead of expence. We should soon see an honest emulation among the married women, *which of them could bring the fattest child to the market.* Men would become as fond of their wives during the time of their pregnancy, as they are now of their *mares* in foal, their *cows* in calf, or *sows* when they are ready to farrow; nor offer to beat or kick them (as is too frequent a practice) for fear of a miscarriage.

Many other advantages might be enumerated. For instance, the addition of some thousand carcasses in our exportation of barreled beef: the propagation of *swines flesh*, and improvement in the art of making good *bacon*, so much wanted among us by the great destruction of *pigs*, too frequent at our tables; which are no way comparable in taste or magnificence to a well grown, fat yearly child, which roasted whole will make a considerable figure at a *lord mayor's feast*, or any other publick entertainment. But this, and many others, I omit, being studious of brevity.

Supposing that one thousand families in this city would be constant customers for infants flesh, besides others who might have it at *merry meetings*, particularly at *weddings* and *christenings*, I compute that *Dublin* would take off annually about twenty thousand carcasses; and the rest of the kingdom (where probably they will be sold somewhat cheaper) the remaining eighty thousand.

I can think of no one objection, that will possibly be raised against this proposal, unless it should be urged, that the number of people will be thereby much lessened in the kingdom. This I freely own, and it was indeed one principal design in offering it to the world. I desire the reader will observe, that I cal-

calculate my remedy for *this one individual kingdom of IRELAND, and for no other that ever was, is, or, I think, ever can be upon earth.* Therefore let no man talk to me of other expedients: *of taxing our absentees at five shillings a pound: of using neither cloaths, nor household furniture, except what is of our own growth and manufacture: of utterly rejecting the materials and instruments, that promote foreign luxury: of curing the expensiveness of pride, vanity, idleness, and gaming in our women: of introducing a vein of parsimony, prudence and temperance: of learning to love our country, in the want of which we differ even from LAPLANDERS, and the inhabitants of TOPINAMBOO: of quitting our animosities and factions, nor acting any longer like the Jews, who were murdering one another at the very moment their city was taken: of being a little cautious not to sell our country and consciences for nothing: of teaching landlords to have at least one degree of mercy towards their tenants. Lastly, of putting a spirit of honesty, industry, and skill into our shop-keepers, who if a resolution could now be taken to buy only our native goods, would immediately unite to cheat and exact upon us in the price, the measure, and the goodness, nor could ever yet be brought to make one fair proposal of just dealing, though often and earnestly invited to it.*

Therefore I repeat, let no man talk to me of these and the like expedients*, till he hath at least some glympse of hope, that there will ever be some hearty and sincere attempt to put them in *practice*.

But, as to myself, having been wearied out for many years with offering vain, idle, visionary thoughts,

* These expedients had been *the only alternative*, seems to have been the design of this paper, proposed before, some of them by the *Dean*, and to urge the practice of them by *shewing*

and

and at length utterly despairing of success, I fortunately fell upon this proposal; which, as it is wholly new, so it hath something solid and real, of no expence and little trouble, full in our own power, and whereby we can incur no danger in *disabling* ENGLAND. For this kind of commodity will not bear exportation, the flesh being of too tender a consistence to admit a long continuance in salt, *although perhaps I could name a country, which would be glad to eat up our whole nation without it.*

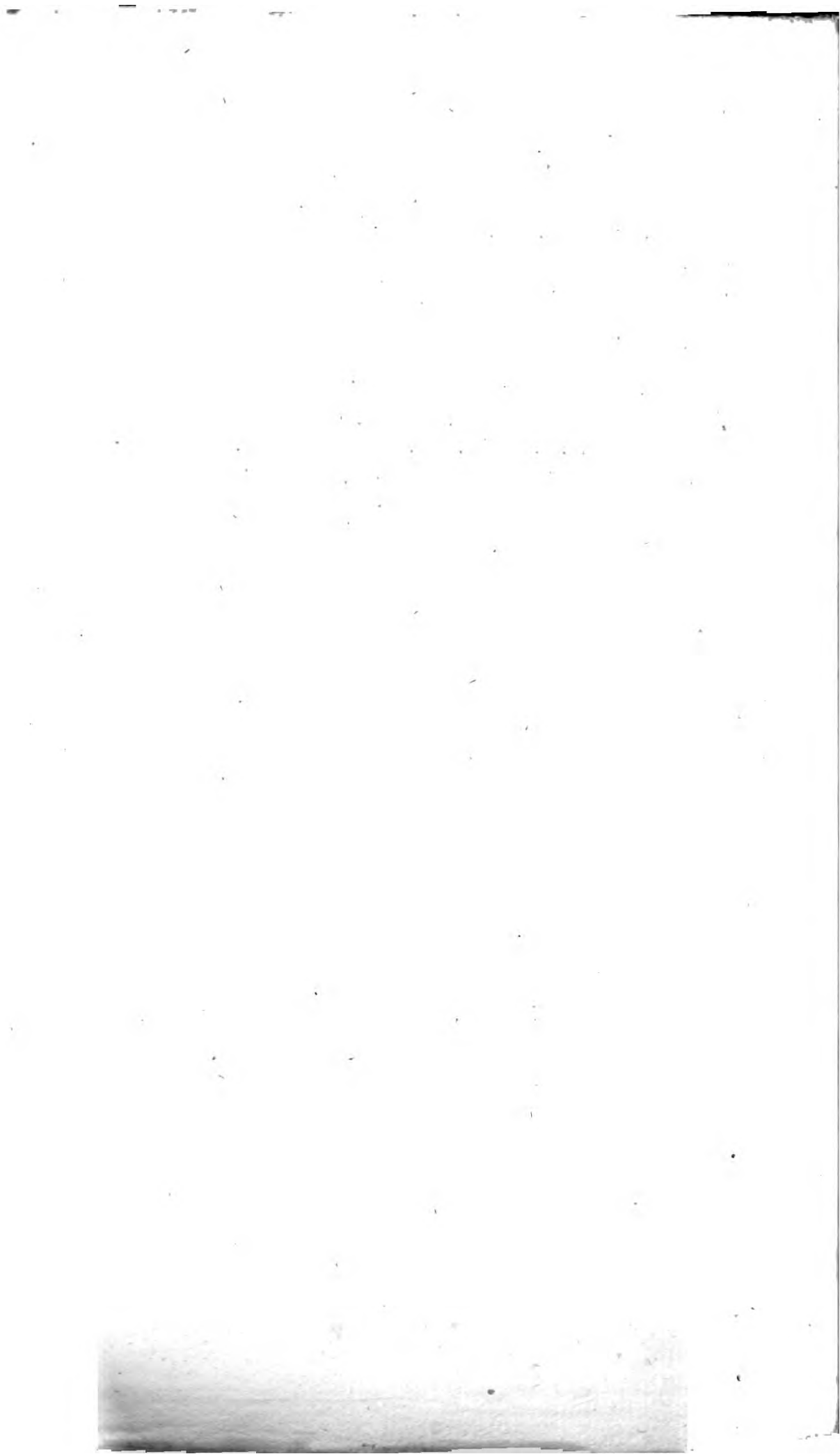
After all, I am not so violently bent upon my own opinion as to reject any offer proposed by wise men, which shall be found equally innocent, cheap, easy, and effectual. But before something of that kind shall be advanced in contradiction to my scheme, and offering a better, I desire the author or authors will be pleased maturely to consider two points. *First*, as things now stand, how they will be able to find food and raiment for a hundred thousand useless mouths and backs. And *secondly*, there being a round million of creatures in human figure throughout this kingdom, whose whole subsistence put into a common stock would leave them in debt two millions of pounds *sterling*, adding those, who are beggars by profession, to the bulk of farmers, cottagers and labourers, with their wives and children, who are beggars in effect; I desire those politicians who dislike my overture, and may perhaps be so bold to attempt an answer, that they will first ask the parents of these mortals, whether they would not at this day think it a great happiness to have been sold for food at a year old, in the manner I prescribe, and thereby have avoided such a perpetual scene of misfortunes, as they have since gone through, by the *oppression of landlords, the impossibility of paying rent without money or trade,*
the

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the want of common sustenance, with neither house nor cloaths to cover them from the inclemencies of the weather, and the most inevitable prospect of entailing the like, or greater miseries, upon their breed for ever.

I profess in the sincerity of my heart, that I have not the least personal interest in endeavouring to promote this necessary work, having no other motive than the publick good of my country, by advancing our trade, providing for infants, relieving the poor, and giving some pleasure to the rich. I have no children, by which I can propose to get a single penny; the youngest being nine years old, and my wife past child-bearing.

MARTINUS



MARTINUS SCRIBLERUS

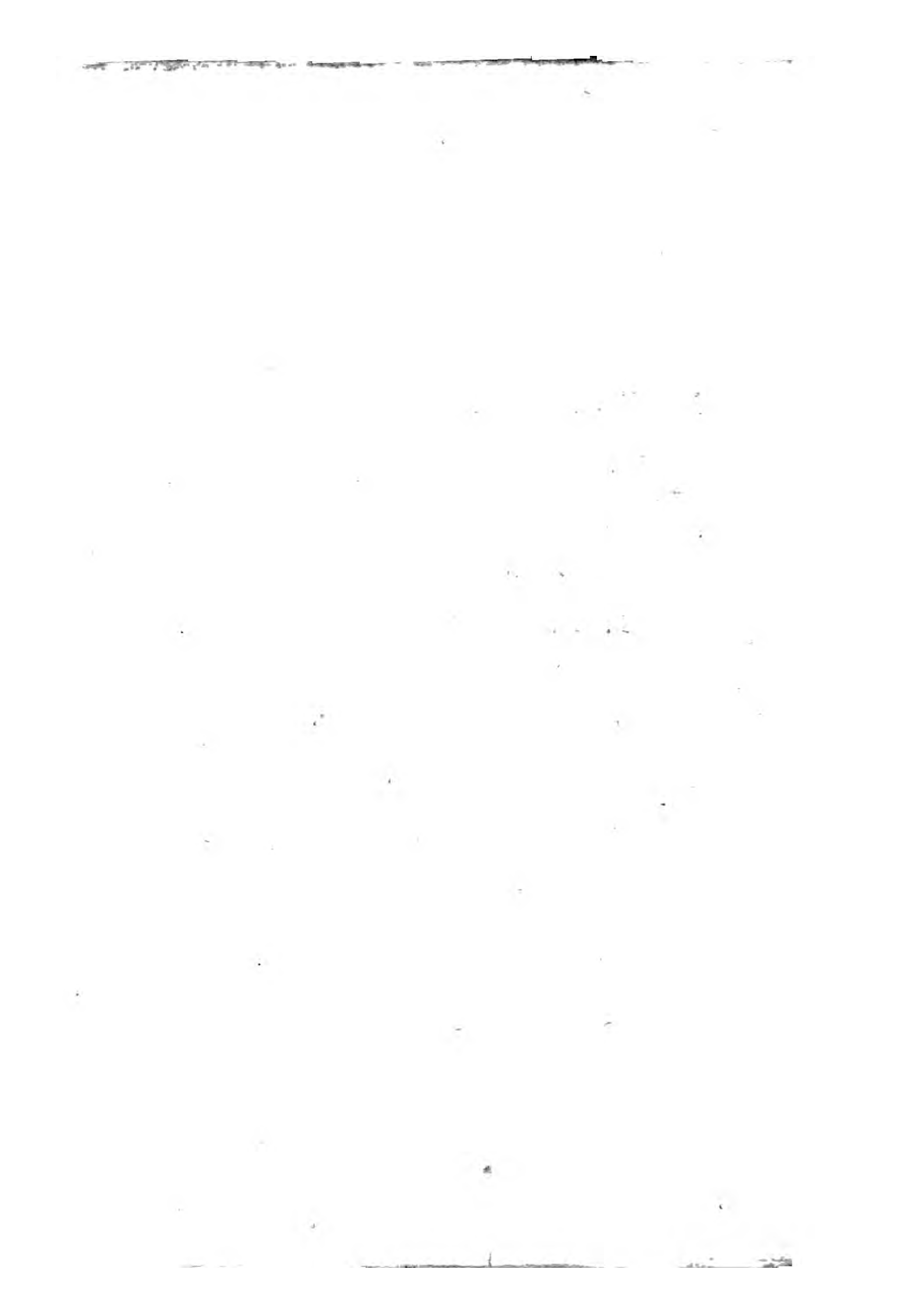
ΠΕΡΙ ΒΑΘΟΥΣ:

O R,

Of the ART of

Sinking in Poetry.

Written in the Year 1727.



MARTINUS SCRIBLERUS

ΠΕΡΙ ΒΑΘΟΥΣ.

CHAP. I.

IT hath been long (my dear countrymen) the subject of my concern and surprize, that whereas numberless poets, critics, and orators have compiled and digested the art of ancient poesy, there hath not risen among us one person so publick spirited, as to perform the like for the modern. Although it is universally known, that our every way industrious moderns, both in the weight of their writings, and in the velocity of their judgments, do so infinitely excel the said ancients.

Nevertheless, too true it is, that while a plain and direct road is paved to their *ὕψος*, or sublime; no track has been yet chalked out to arrive at our *βάθος*, or profound. The latins, as they came between the greeks and us, make use of the word *altitudo*, which implies equally heighth and depth. Wherefore considering with no small grief, how many promising genius's of this age are wandering (as I may say) in the dark without a guide, I have undertaken this arduous but necessary task, to lead them, as it were, by the hand, and step by step, the gentle down-hill way to the *batbos*; the bottom, the end, the central point, the *non plus ultra*, of true modern poesy!

When I consider (my dear countrymen) the extent, fertility, and populoufness of our lowlands of Parnassus, the flourishing state of our trade, and the plenty of our manufacture; there are two reflections, which

G

admi.

administer great occasion of surprize; the one, that all dignities and honours should be bestowed upon the exceeding few meagre inhabitants of the top of the mountain; the other, that our own nation should have arrived to that pitch of greatness it now possesses, without any regular system of laws. As to the first, it is with great pleasure I have observed of late the gradual decay of delicacy and refinement among mankind, who are become too reasonable to require, that we should labour with infinite pains to come up to the taste of these mountaineers, when they without any may condescend to ours. But as we have now an unquestionable majority on our side, I doubt not but we shall shortly be able to level the highlanders, and procure a farther vent for our own product, which is already so much relished, encouraged, and rewarded by the nobility and gentry of *Great Britain*.

Therefore to supply our former defect, I purpose to collect the scattered rules of our art into regular institutes from the example and practice of the deep genius's of our nation; imitating herein my predecessors, the master of *Alexander*, and the secretary of the renowned *Zenobia*: and in this my undertaking I am the more animated, as I expect more success than has attended even those great critics; since their laws, though they might be good, have ever been slackly executed, and their precepts, however strict, obeyed only by fits, and by a very small number.

At the same time I intend to do justice upon our neighbours, inhabitants of the upper *Parnassus*; who taking advantage of the rising ground are perpetually throwing down rubbish, dirt, and stones upon us, never suffering us to live in peace. These men, while they enjoy the crystal stream of *Helicon*, envy us our common water, which (thank our stars) though it is somewhat

what muddy, flows in much greater abundance. Nor is this the greatest injustice that we have to complain of: for though it is evident, that we never made the least attempt or inrode into their territories, but lived contented in our native fens; they have often not only committed petty larcenies upon our borders, but driven the country and carried off at once whole cart-loads of our manufacture; to reclaim some of which stolen goods is part of the design of this treatise.

For we shall see in the course of this work, that our greatest adversaries have sometimes descended towards us; and doubtless might now and then have arrived at the *batbos* itself, had it not been for that mistaken opinion they all entertained, that the rules of the ancients were equally necessary to the moderns; than which there cannot be a more grievous error, as will be amply proved in the following discourse.

And indeed when any of these have gone so far, as by the light of their own genius to attempt *new* models, it is wonderful to observe, how nearly they have approached us in those particular pieces; though in their others they differed *toto cælo* from us.

C H A P. II.

That the batbos, or profund, is the natural taste of man, and in particular of the present age.

THE taste of the *batbos* is implanted by nature itself in the soul of man; till perverted by custom or example, he is taught, or rather compelled to relish the *sublime*. Accordingly, we see the unprejudiced minds of children delight only in such productions, and in such images, as our true modern

writers set before them. I have observed, how fast the general taste is returning to this first simplicity and innocence : and if the intent of all poetry be to divert and instruct, certainly that kind, which diverts and instructs the *greatest number*, is to be preferred. Let us look round among the admirers of poetry ; we shall find those, who have a taste of the *sublime*, to be very few ; but the *profund* strikes universally, and is adapted to every capacity. It is a fruitless undertaking to write for men of a nice and foppish gusto, whom after all it is almost impossible to please ; and it is still more chimerical to write for posterity, of whose taste we cannot make any judgment, and whose applause we can never enjoy. It must be confessed, our wiser authors have a present end,

Et prodesse volunt, et delectare poetæ.

Their true design is profit or gain ; in order to acquire which, it is necessary to procure applause by administering pleasure to the reader : from whence it follows demonstrably, that their productions must be suited to the *present* taste. And I cannot but congratulate our age on this peculiar felicity, that though we have made indeed great progress in all other branches of luxury, we are not yet debauched with any high relish in poetry, but are in this one taste less nice than our ancestors. If an art is to be estimated by its success, I appeal to experience, whether there have not been, in proportion to their number, as many starving good poets, as bad ones ?

Nevertheless, in making gain the principal end of our art, far be it from me to exclude any great genius's of *rank* or *fortune* from diverting themselves this way.

They

They ought to be praised no less than those princes, who pass their vacant hours in some ingenious mechanical or manual art. And to such as these, it would be ingratitude not to own, that our art has been often infinitely indebted.

C H A P. III.

The necessity of the bathos physically considered.

FArthermore, it were great cruelty and injustice, if all such authors as cannot write in the other way, were prohibited from writing at all. Against this I draw an argument from what seems to me an undoubted physical maxim; that *poetry is a natural or morbid secretion from the brain*. As I would not suddenly stop a cold in the head, or dry up my neighbours issue, I would as little hinder him from necessary writing. It may be affirmed with great truth, that there is hardly any human creature past childhood, but at one time or other has had some poetical evacuation, and no question was much the better for it in his health; so true is the saying, *nascimur poetæ*. Therefore is the desire of writing properly termed *pruritus*, the “titillation of the generative faculty of the brain,” and the person is said to *conceive*; now such as conceive must bring forth. I have known a man thoughtful, melancholy and raving for divers days, who forthwith grew wonderfully easy, lightsome, and chearful, upon a discharge of the peccant humour in exceeding purulent metre. Nor can I question, but abundance of untimely deaths are occasioned for want of this laudable vent of unruly passions: yea, perhaps, in poor wretches (which is

very lamentable) for meer want of pen, ink, and paper! From hence it follows, that a suppression of the very worst poetry is of dangerous consequence to the state. We find by experience, that the same humours which vent themselves in summer in ballads and sonnets, are condensed by the winter's cold into pamphlets and speeches for and against the ministry: nay, I know not, but many times a piece of poetry may be the most innocent composition of a minister himself.

It is therefore manifest, that *mediocrity* ought to be allowed, yea indulged, to the good subjects of England. Nor can I conceive how the world has swallowed the contrary as a maxim upon the single authority of * *Horace*. Why should the golden mean, and quintessence of all virtues, be deemed so offensive in this art? or coolness or mediocrity be so amiable a quality in a man, and so detestable in a poet?

However, far be it from me to compare these writers with those great spirits, who are born with a *vivacité de pesanteur*, or (as an *English* author calls it) an "alacrity of sinking †;" and who by strength of nature alone can excel. All I mean, is to evince the necessity of rules to these lesser genius's, as well as the usefulness of them to the greater.

* ————— *Mediocribus esse poetis*

Non dii, non homines, etc. ————— HOR.

† Spoken by Falstaff of himself, in *Shakespeare's* merry wives of Windsor.

C H A P. IV.

That there is an art of the bathos, or profund.

WE come now to prove, that there is an *art of sinking in poetry*. Is there not an architecture of vaults and cellars, as well as of lofty domes and pyramids? Is there not as much skill and labour in making ditches, as in raising mounts? Is there not an art of diving as well as of flying? and will any sober practitioner affirm, that a diving engine is not of singular use in making him longwinded, assisting his descent, and furnishing him with more ingenious means of keeping under water?

If we search the authors of antiquity, we shall find as few to have been distinguished in the true *profund*, as in the true *sublime*. And the very same thing (as it appears from *Longinus*) had been imagined of that, as now of this: namely, that it was entirely the gift of nature. I grant, that to excel in the *bathos* a genius is requisite; yet the rules of art must be allowed so far useful, as to add weight, or as I may say, hang on lead to facilitate and enforce our descent, to guide us to the most advantageous declivities, and habituate our imagination to a depth of thinking. Many there are that can fall, but few can arrive at the felicity of falling gracefully; much more for a man, who is amongst the lowest of the creation, at the very bottom of the atmosphere; to descend beneath himself, is not so easy a task, unless he calls in art to his assistance. It is with the *bathos* as with small beer, which is indeed vapid and insipid, if left at large and let abroad; but being by our rules confined and well stopt, nothing grows so frothy, pert, and bouncing.

The *sublime* of nature is the sky, the sun, moon, stars, &c. The *profund* of nature is gold, pearls, precious stones, and the treasures of the deep, which are inestimable as unknown. But all that lies between these, as corn, flowers, fruits, animals, and things, for the mere use of man, are of mean price, and so common as not to be greatly esteemed by the curious. It being certain that any thing, of which we know the true use, cannot be invaluable: which affords a solution, why common sense hath either been totally despised, or held in small repute, by the greatest modern critics and authors.

C H A P. V.

Of the true genius for the profund, and by what it is constituted.

AND I will venture to lay it down, as the first maxim and corner stone of this our art; that whoever would excel therein, must studiously avoid, detest, and turn his head from all the ideas, ways, and workings of that pestilent foe to wit, and destroyer of fine figures, which is known by the name of *common sense*. His business must be to contract the true *gout de travers*; and to acquire a most happy, uncommon, unaccountable way of thinking.

He is to consider himself as a grotesque painter, whose works would be spoiled by an imitation of nature, or uniformity of design. He is to mingle bits of the most various, or discordant kinds, landscape, history, portraits, animals, and connect them with a great deal of flourishing, by head or tail, as it shall please his imagination, and contribute to his principal end, which is to glare by strong oppositions of colours, and surprize by contrariety of images. Ser-

Serpentes avibus gementur, tigribus agni. HOR.

His design ought to be like a labyrinth, out of which no body can get clear but himself. And since the great art of all poetry is to mix truth with fiction, in order to join the *credible* with the *surprizing*; our author shall produce the credible, by painting nature in her lowest simplicity; and the surprizing, by contradicting common opinion. In the very manners he will affect the *marvellous*; he will draw *Achilles* with the patience of *Job*; a prince talking like a jack-pudding; a maid of honour selling bargains; a foot-man speaking like a philosopher; and a fine gentleman like a scholar. Whoever is conversant in modern plays, may make a most noble collection of this kind, and at the same time form a complete body of *modern ethics and morality*.

Nothing seemed more plain to our great authors, than that the world hath long been weary of *natural things*. How much the contrary are formed to please, is evident from the universal applause daily given to the admirable entertainments of *harlequins* and *magicians* on our stage. When an audience behold a coach turned into a wheelbarrow, a conjurer into an old woman, or a man's head where his heels should be; how are they struck with transport and delight? which can only be imputed to this cause, that each object is changed into that which hath been suggested to them by their own low ideas before.

He ought therefore to render himself master of this happy and *anti-natural* way of thinking to such a degree, as to be able, on the appearance of any object, to furnish his imagination with ideas infinitely *below* it. And his eyes should be like unto the wrong end
of

of a perspective glass, by which all the objects of nature are lessened.

For example; when a true genius looks upon the sky, he immediately catches the idea of a piece of blue lute string, or a child's mantle.

* *The skies, whose spreading volumes scarce have room,
Spun thin, and wove in nature's finest loom,
The new-born world in their soft lap embrac'd,
And all around their starry mantle cast.*

If he looks upon a tempest, he shall have an image of a tumbled bed, and describe a succeeding calm in this manner;

† *The ocean, joyed to see the tempest fled,
New lays his waves, and smooths his ruffled bed.*

The triumphs and acclamations of the angels at the creation of the universe present to his imagination "the rejoycings on the lord mayor's day;" and he beholds those glorious beings celebrating their creator, by huzzaing, making illuminations, and flinging squibs, crackers, and sky-rockets.

‡ *Glorious illuminations, made on high
By all the stars and planets of the sky,
In just degrees, and shining order plac'd,
Spectators charm'd, and the blest dwellings grac'd.
Through all the enlighten'd air swift fire-works flew,
Which with repeated shouts glad cherubs threw.
Comets ascended with their sweeping train,
Then fell in starry showers and glittering rain.
In air ten thousand meteors blazing hung,
Which from th' eternal battlements were flung.*

* Prince Arthur, p. 41, 42. † P. 14. ‡ Ibid. p. 50.

OF SINKING IN POETRY. 91

If a man, who is violently fond of *wit*, will sacrifice to that passion his friend or his God, would it not be a shame, if he who is smit with the love of the *bathos*, should not sacrifice to it all other transitory regards? You shall hear a zealous protestant deacon invoke a saint, and modestly beseech her to do more for us than providence.

* *Look down, blest saint, with pity then look down,
Shed on this land thy kinder influence,
And guide us through the mists of providence,
In which we stray.*——

Neither will he, if a goodly simile come in his way, scruple to affirm himself an eye-witness of things never yet beheld by man, or never in existence; as thus,

† *Thus have I seen in Araby the blest
A phoenix couch'd upon her funeral nest.*

But to convince you, that nothing is so great, which a marvellous genius prompted by this laudable zeal is not able to lessen; hear how the most sublime of all beings is represented in the following images.

First he is a PAINTER.

‡ *Sometimes the lord of nature in the air
Spreads forth his clouds, and sable canvas, where
His pencil, dipt in heavenly colour bright,
Paints his fair rain-bow, charming to the sight.*

N. B. In order to do justice is in *duodecimo*, 1714. The
to these great poets, our cita- fourth edition revised.
tions are taken from the best, * *A. Phillips* on the death of
the last, and most correct edi- Queen Mary. † *Anon.*
tions of their works. That † *Blackm.* opt. edit. duod. 1716.
which we use of Prince *Arthur*, p. 172.

Now

Now he is a CHEMIST.

* *Th' almighty chemist does his work prepare,
Pours down his waters on the thirsty plain,
Digests his lightening, and distils his rain.*

Now he is a WRÉSTLER.

† *Me in his griping arms th' eternal took,
And with such mighty force my body shook,
That the strong grasp my members sorely bruis'd,
Broke all my bones, and all my sinews loos'd.*

Now a RECRUITING OFFICER.

‡ *For clouds the sun-beams levy fresh supplies,
And raise recruits of vapours, which arise
Drawn from the seas, to muster in the skies.*

Now a peaceable GUARANTEE.

§ *In leagues of peace the neighbours did agree,
And to maintain them God was guarantee.*

Then he is an ATTORNEY.

|| *Job, as a vile offender, God indites,
And terrible decrees against me writes,
God will not be my advocate,
My cause to manage or debate.*

In the following lines he is a GOLD-BEATER.

** *Who the rich metal beats, and then with care
Unfolds the golden leaves to gild the fields of air.*

* Black. Pl. civ. p. 263. † Page 75. ‡ P. 170.
§ P. 70. || P. 61. ** P. 181.

Then

Then a FULLER.

*———*th' exhaling reeks, that secret rise,
Born on rebounding sun-beams through the skies,
Are thicken'd, wrought, and whiten'd 'till they grow
A heavenly fleece———*

A MERCER, OR PACKER.

† *Didst thou one end of air's wide curtain hold,
And help the bales of Æther to unfold;
Say, which cœrulean pile was by thy hand enroll'd?*

A BUTLER.

‡ *He measures all the drops with wondrous skill,
Which the black clouds, his floating bottles fill.*

And a BAKER.

§ *God in the wilderness his table spread,
And in his airy ovens bak'd their bread.*

C H A P. VI.

*Of the several kinds of genius's in the profound, and the
marks, and characters of each.*

I Doubt not, but the reader by this cloud of exam-
ples begins to be convinced of the truth of our
assertion, that the *bathos* is an *art*; and that the genius
of no mortal whatever, following the mere ideas of
nature, and unassisted with an habitual, nay laborious

* P. 18. † P. 174. ‡ P. 131. § *Black. Song
of Moses, p. 218.*

peculiarity of thinking, could arrive at images so wonderfully low and unaccountable. The great author, from whose treasury we have drawn all these instances (the father of the *batbos*, and indeed the *Homer* of it) has, like that immortal *Greek*, confined his labours to the greater poetry, and thereby left room for others to acquire a due share of praise in inferior kinds. Many painters, who could never hit a nose or an eye, have with felicity copied a small-pox, or been admirable at a toad or a red-herring: and seldom are we without genius's for *still-life*, which they can work up and stiffen with incredible accuracy.

An universal genius rises not in an age; but when he rises, armies rise in him! he pours forth five or six epic poems with greater facility, than five or six pages can be produced by an elaborate and servile copyer after nature or the ancients. It is affirmed by *Quintilian*, that the same genius, which made *Germanicus* so great a general, would with equal application have made him an excellent heroic poet. In like manner, reasoning from the affinity there appears between arts and sciences, I doubt not, but an active catcher of butterflies, a careful and fanciful pattern-drawer, an industrious collector of shells, a laborious and tuneful bag-piper, or a diligent breeder of tame rabbits, might severally excel in their respective parts of the *batbos*.

I shall range these confined and less copious genius's under proper classes, and (the better to give their pictures to the reader) under the names of *animals* of some sort or other; whereby he will be enabled, at the first sight of such as shall daily come forth, to know to what kind to refer, and with what authors to compare them.

1. The *flying-fishes*: these are writers, who now and then rise upon their fins, and fly out of the *profund*;
bat

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but their wings are soon dry, and they drop down to the bottom. G. S. A. H. C. G.

2. The *swallows* are authors, that are eternally skimming and fluttering up and down, but all their agility is employed to *catch flies*. L. T. W. P. Lord H.

3. The *ostriches* are such, whose heaviness rarely permits them to raise themselves from the ground; their wings are of no use to lift them up, and their motion is between flying and walking; but then they *run very fast*. D. F. L. E. the hon. E. H.

4. The *parrots* are they, that repeat *another's* words in such a hoarse odd voice, as makes them seem their *own*. W. B. W. S. C. C. the reverend D. D.

5. The *didappers* are authors, that keep themselves long out of sight, under water, and come up now and then, where you least expected them L. W. G. D. Esq. the hon. Sir. W. Y.

6. The *porpoises* are unwieldy and big; they put all their numbers into a great turmoil and tempest, but whenever they appear in plain light (which is seldom) they are only shapeless and ugly monsters. I. D. C. G. I. O.

7. The *frogs* are such, as can neither walk nor fly, but can *leap* and *bound* to admiration: they live generally in the bottom of a ditch, and make a great noise, whenever they thrust their heads above water. E. W. I. M. Esq. T. D. gent.

8. The *eels* are obscure authors, that wrap themselves up in their own mud, but are mighty nimble and pert. L. W. L. T. P. M. general C.

9. The *tortoises* are slow and chill, and, like pastoral writers, delight much in gardens: they have for the most part a fine embroider'd shell, and underneath it a heavy lump. A. P. W. B. L. E. The right hon. E. of S.

These

These are the chief *characteristics* of the *bathos*, and in each of these kinds we have the comfort to be blessed with fundry and manifold choice spirits in this our island.

C H A P. VII.

Of the profund; when it consists in the thought.

WE have already laid down the principles, upon which our author is to proceed, and the manner of forming his thought by familiarizing his mind to the *lowest objects*; to which, it may be added, that *vulgar conversation* will greatly contribute. There is no question, but the garret or the printer's boy may often be discerned in the compositions made in such scenes and company; and much of Mr. *Curl* himself has been insensibly infused into the works of his learned writers.

The physician, by the study and inspection of urine and ordure, approves himself in the science; and in like sort should our author accustom and exercise his imagination upon the dregs of nature.

This will render his thoughts truly and fundamentally low, and carry him many fathoms beyond mediocrity. For, certain it is (though some lukewarm heads imagine they may be safe by temporizing between the extremes) that where there is not a tritcalness or mediocrity in the thought, it can never be sunk into the genuine and perfect *bathos* by the most elaborate low expression: it can, at most, be only carefully obscured, or metaphorically debased. But, it is the thought alone that strikes, and gives the whole that spirit which we admire and stare at. For instance, in that ingenious piece on a lad, 's drinking the bath-waters:

* *She*

* *She drinks ! she drinks ! behold the matchless dame !
To her 'tis water, but to us 'tis flame :
Thus fire is water, water fire by turns,
And the same stream at once both cools and burns.*

What can be more easy and unaffected, than the diction of these verses ? it is the turn of *thought* alone, and the variety of imagination, that charm and surprize us. And when the same lady goes into the bath, the thought (as in justness it ought) goes still deeper :

† *Venus beheld her, 'midst her crowd of slaves,
And thought herself just risen from the waves.*

How much out of the way of common sense is this reflection of *Venus*, not knowing herself from the lady ?

Of the same nature is that noble mistake of a frightened stag in a full chace, who (saith the poet)

*Hears his own feet, and thinks they sound like more ;
And fears the hind-feet will o'ertake the fore.*

So astonishing as these are, they yield to the following, which is *profundity* itself.

‡ *None but himself can be his parallel.*

Unless it may seem borrowed from the thought of that master of a show in *Smithfield*, who writ in large letters over the picture of his elephant.

This is the greatest elephant in the world, except himself.

* *Anon.* † *Idem.* ‡ *Theobald, Double Falshood.*

However our next instance is certainly an original.
Speaking of a beautiful infant,

*So fair thou art, that if great Cupid be
A child, as poets say, sure thou art he.
Fair Venus would mistake thee for her own,
Did not thy eyes proclaim thee not her son.
There all the lightnings of thy mother's shine,
And with a fatal brightness kill in thine.*

First he is *Cupid*, then he is not *Cupid*; first *Venus* would mistake him, then she would not mistake him; next his eyes are his mother's, and lastly they are not his mother's, but his own.

Another author describing a poet, that shines forth amidst a circle of criticks,

*Thus Phœbus through the zodiack takes his way,
And amid monsters rises into day.*

What a peculiarity is here of invention? the author's pencil, like the wand of *Circe*, turns all into monsters at a stroke. A great genius takes things in the lump, without stopping at minute considerations: in vain might the ram, the bull, the goat, the lion, the crab, the scorpion, the fishes, all stand in his way, as mere natural animals: much more might it be pleaded, that a pair of scales, an old man, and two innocent children, were no monsters: there were only the centaur and the maid, that could be esteemed out of nature. But what of that? with a boldness peculiar to these daring genius's, what he found not monsters, he made so.

C H A P. VIII.

Of the profound, consisting in the circumstances: and of amplification and periphrase in general.

WHAT in a great measure distinguishes other writers from ours, is their chusing and separating such circumstances in a description, as ennoble or elevate the subject.

The *circumstances*, which are most natural, are *obvious*, therefore not *astonishing* or peculiar: but those, that are far-fetched or unexpected, or hardly compatible, will surprize prodigiously. These therefore we must principally hunt out; but above all preserve a laudable *prolixity*; presenting the whole and every side at once of the image to view. For choice and distinction are not only a curb to the spirit, and limit the descriptive faculty, but also lessen the book; which is frequently the worst consequence of all to our author.

Job says in short, *he washed his feet in butter*; a circumstance some poets would have softened, or past over: now hear how this butter is spread out by the great genius.

** With teats distended with their milky store,
Such num'rous lowing herds, before my door,
Their painful burthen to unload did meet,
That we with butter might have wash'd our feet.*

How cautious and particular! "he had (says our author) so many herds, which herds thrived so well, and thriving so well gave so much milk, and that

* *Blackm. Job, p. 133.*

“milk produced so much butter, that, if he did not,
“he might have washed his feet in it.”

The ensuing description of hell is no less remarkable
in the circumstances.

* *In flaming heaps the raging ocean rolls,
Whose livid waves involve despairing souls;
The liquid burnings dreadful colours shew,
Some deeply red and others faintly blue.*

Could the most minute Dutch-painter have been
more exact? how inimitably circumstantial is this also
of a war-horse!

† *His eye-balls burn, he wounds the smoaking plain,
And knots of scarlet ribbond deck his mane.*

Of certain cudgel-players.

*They brandish high in air their threat'ning staves,
‡ Their hands a woven guard of ozier staves,
In which they fix their hazel weapon's end.*

Who would not think the poet had past his whole
life at wakes in such laudable diversions? since he
teaches us how to hold, nay how to make a cudgel!

Periphrase is another great aid to *prolixity*; being a
diffused circumlocutory manner of expressing a known
idea, which should be so mysteriously couched, as to
give the reader the pleasure of guessing what it is,
that the author can possibly mean; and a strange sur-
prize, when he finds it?

The poet I last mentioned is incomparable in this
figure.

* *Pr. Arthur*, p. 89. † *Anon.* ‡ *Pr. Arthur*, p. 197.

* *A wav-*

* *A waving sea of heads was round me spread,
And still fresh streams the gazing deluge fed.*

Here is a waving sea of heads, which by a fresh stream of heads grows to be a gazing deluge of heads. You come at least to find, it means a *great crowd*.

How pretty and how genteel is the following!

† *Nature's confectioner———
Whose suckets are moist alchymy:
The still of his refining mold
Minting the garden into gold.*

What is this, but a bee gathering honey?

‡ *Little Syren of the stage,
Empty warbler, breathing lyre,
Wanton gale of fond desire,
Tuneful mischief, vocal spell.———*

Who would think, this was only a poor gentlewoman, that sung finely?

We may define *amplification* to be making the most of a thought; it is the spinning-wheel of the *batbos*, which draws out and spreads it into the finest thread. There are amplifiers, who can extend half a dozen thin thoughts over a whole folio; but for which, the tale of many a vast romance, and the substance of many a fair volume, might be reduced to the size of a primer.

In the book of *Job* are these words, "Hast thou commanded the morning, and caused the day to spring to know his place?" how is this extended by the most celebrated amplifier of our age?

* *Job*, p. 78. † *Cleveland*. ‡ *A. Philips to Cuzzona*.

* *Canst thou set forth th' ethereal mines on high,
Which the refulgent ore of light supply?
Is the celestial furnace to thee known,
In which I melt the golden metal down?
Treasures, from whence I deal out light as fast,
As all my stars and lavish suns can waste.*

The same author hath amplified a passage in the sixth psalm; "he looks on the earth, and it trembles. He touches the hills, and they smoke."

† *The hills forget they're fix'd, and in their fright
Cast of their weight, and ease themselves for flight:
The woods, with terror wing'd, out-fly the wind,
And leave the heavy, panting hills behind.*

You here see the hills not only trembling, but shaking off woods from their backs, to run the faster: after this you are presented with a foot-race of mountains and woods, where the woods distance the mountains, that, like corpulent purfy fellows, come puffing and panting a vast way behind them.

C H A P. IX.

Of imitation, and the manner of imitating.

THAT the true authors of the profound are to imitate diligently the examples in their own way is not to be questioned, and that divers have by this means attained to a depth, whereunto their own weight could never have carried them, is evident by sundry instances. Who sees not that *De Foe* was the

* *Job*, p. 108.

† P. 267.

poetical son of *Withers*, *Tate* of *Ogilby*, *E. Ward* of *John Taylor*, and *Eusden* of *Blackmore*? Therefore when we sit down to write, let us bring some great author to our mind, and ask ourselves this question; how would *Sir Richard* have said this? do I express myself as simply as *Ambrose Philips*? or flow my numbers with the quiet thoughtlessness of *Mr. Walford*?

But it may seem somewhat strange to assert, that our proficient should also read the works of those famous poets, who have excelled in the *sublime*: yet is not this a paradox. As *Virgil* is said to have read *Ennius*, out of his dunghill to draw gold, so may our author read *Shakespeare*, *Milton*, and *Dryden* for the contrary end, to bury their gold in his own dunghill. A true genius, when he finds any thing lofty or shining in them, will have the skill to bring it down, take off the gloss, or quite discharge the colour, by some ingenious circumstance or periphrase, some addition or diminution, or by some of those figures, the use of which we shall shew in our next chapter.

The book of *Job* is acknowledged to be infinitely sublime, and yet has not the father of the *bathos* reduced it in every page? is there a a passage in all *Virgil* more painted up and laboured than the description of *Ætna* in the third *Æneid*?

———*Horrificis juxta tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, & candente favilla,
Attollitque globos flammæ, & sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.*

(I beg pardon of the gentle *English* reader, and such of our writers as understand not latin.) Lo! how this is taken down by our *British* poet, by the single happy thought of throwing the mountain into a fit of the cholick.

* *Ætna, and all the burning mountains, find
Their kindled stores with inbred storms of wind
Blown up to rage; and roaring out, complain,
As torn with inward gripes, and tort'ring pain:
Lab'ring, they cast their dreadful vomit round,
And with their melted bowels spread the ground.*

Horace, in search of the sublime, struck his head against the stars†; but Empedocles, to fathom the profound, threw himself into *Ætna*. And who but would imagine our excellent modern had also been there, from this description?

Imitation is of two sorts; the first is, when we force to our own purposes the thoughts of others; the second consists in copying the imperfections or blemishes of celebrated authors. I have seen a play professedly writ in the style of *Shakespear*; wherein the resemblance lay in one single line,

And so good morrow t'ye, good master lieutenant.

And sundry poems in imitation of *Milton*, where with the utmost exactness and not so much as one exception, nevertheless was constantly *nathless*, embroidered was *broidered*, hermits were *beremites*, disdained was *'sdeigned*, shady *umbrageous*, enterprize *emprize*, pagan *paynim*, pinions *pennons*, sweet *dulcet*, orchards *orchats*, bridge-work *pontifical*; nay her was

* Pr. *Arthur*, p. 75.

† *Sublimi feriam sidera vertice.*

bir, and their was *thir* through the whole poem. And in very deed, there is no other way, by which the true modern poet could read to any purpose the works of such men, as *Milton* and *Shakespear*.

It may be expected, that like other critics I should next speak of the *passions*: but as the main end and principal effect of the *batbos* is to produce *tranquillity of mind* (and sure it is a better design to promote *sleep* than *madness*) we have little to say on this subject, Nor will the short bounds of this discourse allow us to treat at large of the *emollients* and *opiats* of poesy; of the *cool*, and the manner of producing it; or of the methods used by our authors in managing the *passions*. I shall but transiently remark, that nothing contributes so much to the *cool*, as the use of *wit* in expressing passion: the true genius rarely fails of *points*, *conceits*, and proper *similies* on such occasions: this we may term the *pathetic epigrammatical*, in which even puns are made use of with good success. Hereby our best authors have avoided throwing themselves or their readers into any indecent transports.

But, as it is sometimes needful to excite the *passions* of our antagonist in the *polemick* way, the true students in the law have constantly taken their methods from *low life*, where they observed, that to move *anger* use is made of scolding and railing; to move *love*, of bawdry; to beget *favour* and *friendship*, of gross flattery; and to produce *fear*, of calumniating an adversary with crimes obnoxious to the state. As for *shame*, it is a silly passion, of which as our authors are incapable themselves, so they would not produce it in others.

C H A P. X.

Of tropes and figures: and first of the variegating, confounding, and reversing figures.

BUT we proceed to the *figures*. We cannot too earnestly recommend to our authors the study of the *abuse of speech*. They ought to lay it down as a principle, to say nothing in the usual way, but (if possible) in the direct contrary. Therefore the figures must be so turned, as to manifest that intricate and wonderful cast of head, which distinguishes all writers of this kind: or (as I may say) to *refer* exactly the mold, in which they were formed, in all its inequalities, cavities, obliquities, odd crannies, and distortions.

It would be endless, nay impossible to enumerate all such figures; but we shall content ourselves to range the principal, which most powerfully contribute to the *batbos*, under three classes.

I. The *variegating, confounding, or reversing* tropes and figures.

II. The *magnifying*, and,

III. The *diminishing*.

We cannot avoid giving to these the greek or roman names; but in tenderness to our countrymen and fellow writers, many of whom, however exquisite, are wholly ignorant of those languages, we have also explained them in our mother tongue.

Of the first sort, nothing so much conduces to the *batbos*, as the

CATACHRESIS.

A master of this will say,

Mow the beard,

Shave the grass,

Pin the plank,

Nail my sleeve.

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From whence results the same kind of pleasure to the mind, as to the eye when we behold harlequin trimming himself with a hatchet, hewing down a tree with a razor, making his tea in a cauldron, and brewing his ale in a tea-pot, to the incredible satisfaction of the *British* spectator. Another source of the *bathos* is,

The METONYMY,

the inversion of causes for effects, of inventors for inventions, &c.

*Lac'd in her * Cofins new appear'd the bride,
A † Bubble-boy and ‡ Tompion at her side,
And with an air divine her § Colmar ply'd,
Then oh! she cries, what slaves I round me see?
Here a bright Redcoat, there a smart || Toupee.*

The SYNECDOCHE,

which consists in the use of a part for the whole. You may call a young woman sometimes *pretty-face* and *pigs-eyes*, and sometimes *snotty-nose* and *draggletail*. Or of accidents for persons; as a lawyer is called *split-cause*, a taylor *prick-house*, &c. Or of things belonging to a man, for the man himself; as a *sword-man*, a *gown-man*, a *t-m-t-d-man*; a *white staff*, a *turn-key*, &c.

The APOSIOPESIS,

an excellent figure for the ignorant, as “ what shall “ I say?” when one has nothing to say: or “ I can

* Stays.

† Tweezer-case,

‡ Watch,

§ Fan.

|| A sort of perriwig: all words in use at this present year 1727.

“ no

“no more,” when one really can no more. Expressions which the gentle reader is so good as never to take in earnest.

THE METAPHOR.

The first rule is to draw it from the *lowest things*, which is a certain way to sink the highest; as when you speak of the thunder of heaven, say,

* *The lords above are angry and talk big.*

Or if you would describe a rich man refunding his treasures, express it thus,

† *Tho' he (as said) may riches gorge, the spoil
Painful in massy vomit shall recoil.
Soon shall he perish with a swift decay,
Like his own ordure, cast with scorn away.*

The second, that whenever you start a metaphor, you must be sure to run it down, and pursue it as far as it can go. If you get the scent of a state negotiation, follow it in this manner.

‡ *The stones and all the elements with thee
Shall ratify a strict confederacy;
Wild beasts their savage temper shall forget,
And for a firm alliance with thee treat;
The finny tyrant of the spacious seas
Shall send a scaly embassy for peace:
His plighted faith the crocodile shall keep,
And seeing thee, for joy sincerely weep.*

Or if you represent the creator denouncing war against the wicked, be sure not to omit one circumstance usual in proclaiming and levying war.

* *Lee Alex.* † *Blackm, Job, p. 91, 93.* ‡ *Job, p. 22.*

* *Envoys and agents, who by my command
Reside in Palestina's land,
To whom commissions I have given
To manage there the interests of heaven.
Ye holy heralds, who proclaim
Or war or peace, in mine your master's name, ———
Ye pioneers of heaven, prepare a road,
Make it plain, direct and broad; ———
For I in person will my people head;
——— For the divine deliverer
Will on his march in majesty appear,
And needs the aid of no confed'rate pow'r.*

Under the Article of the *confounding* we rank

1. The MIXTURE OF FIGURES,

which raises so many images, as to give you no image at all. But its principal beauty is, when it gives an idea just *opposite* to what it seem'd meant to describe. Thus an ingenious artist, painting the spring, talks of a *snow of blossoms*, and thereby raises an unexpected picture of winter. Of this sort is the following :

† *The gaping clouds pour lakes of sulphur down,
Whose livid flashes sickning sunbeams drown.*

What a noble confusion? clouds, lakes, brimstone, flames, sun-beams, gaping, pouring, sickning, drowning! all in two lines.

2. The JARGON.

‡ *Thy head shall rise, tho' buried in the dust,
And 'midst the clouds his glittering turrets thrust.*

* *Blackm. Isa. c. xl.* † *Pr. Arthur, p. 37.* ‡ *Job, p. 107.*

Quere,

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Quære, What are the glittering turrets of a man's head?

* *Upon the shore; as frequent as the sand,
To meet the prince, the glad Dimetians stand.*

Quære, Where these *Dimetians* stood? and of what size they were? add also to the *jargon* such as the following:

† *Destruction's empire shall no longer last,
And desolation lye for ever waste,
‡ Here Niobe, sad mother, makes her moan,
And seems converted to a stone in stone.*

But for variegation, nothing is more useful than

3. The PARANOMASIA, OR PUN,

where a word, like the tongue of a jackdaw, speaks twice as much by being split: as this of Mr. *Dennis*,

Bullets, that wound, like Parthians as they fly §

or this excellent one of Mr. *Welsted*,

|| ——— *Behold the virgin lye
Naked and only cover'd by the sky.*

To which thou may'st add,

*To see her beauties no man needs to stoop,
She has the whole horizon for her hoop.*

4. The ANTITHESIS, OR SEE-SAW,

* *Pr. Arthur*, p. 157. † *Job*, p. 89. ‡ *T. Cook*, poems.
§ *Poems* 1693, p. 13. || *Welsted*, poems, *Acon & Lavin*.

whereby

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whereby contraries and oppositions are balanced in such a way, as to cause a reader to remain suspended between them to his exceeding delight and recreation. Such are these on a lady, who made herself appear out of size by hiding a young princess under her cloaths.

* *While the kind nymph changing her faultless shape
Becomes unhandsome, handsomely to scape.*

On the maids of honour in mourning.

† *Sadly they charm, and dismally they please.*

——— *His eyes so bright*

‡ *Let in the object and let out the light.*

§ *The Gods look pale to see us look so red.*

————— *The || Fairies and their queen,*

In mantles blue came tripping o'er the green.

** *All nature felt a reverential shock,*

The sea stood still to see the mountains rock.

CHAP. XI.

The figures continued: of the magnifying and diminishing figures.

A Genuine writer of the *profund* will take care never to *magnify* any object without *clouding* it at the same time: his thought will appear in a true mist, and very unlike what is in nature. It must always be remember'd, that darkness is an essential quality of the *profund*, or if there chance to be a glimmering, it must be, as *Milton* expresses it,

* *Waller.* † *Steel, on Queen Mary.* ‡ *Quarles.*
§ *Lee, Alex.* || *Pbil, Past.* ** *Blackm. Job, p. 176.*

No light, but rather darkness visible.

The chief figure of this fort is,

The HYPERBOLE, or impossible.

For instance, of a Lion.

** He roar'd so loud, and look'd so wond'rous grim,
His very shadow durst not follow him.*

Of a Lady at Dinner.

*The silver whiteness that adorns thy neck,
Sullies the plate, and makes the napkin black.*

Of the fame.

———*The † obscureness of her birth
Cannot eclipse the lustre of her eyes,
Which make her all one light.*

Of a Bull-baiting.

*‡ Up to the stars the sprawling mastives fly,
And add new monsters to the frighted sky §.*

Of a Scene of Misery.

*|| Behold a scene of misery and woe!
Here Argus soon might weep himself quite blind,
Ew'n tho' he had Briareus' hundred hands
To wipe his hundred eyes———*

And that modest request of two absent lovers:
*Ye Gods! annihilate but space and time,
And make two lovers happy.*

* *Vet. Aut.*
§ See p. 115.

† *Theob.* Double Falshood,
|| *Anon.*

‡ *Blackm.*

3. The PERIPHRAIS, which the moderns call the *circumbendibus*, whereof we have given examples in the ninth chapter, and shall again in the twelfth.

To the same class of the *magnifying* may be referred the following, which are so excellently modern, that we have yet no name for them. In describing a country prospect,

** I'd call them mountains, but can't call them so,
For fear to wrong them with a name too low;
While the fair vales beneath so humbly lie,
That even humble seems a term too high.*

III. The last class remains; of the *diminishing* i. the ANTICLIMAX, and figures: where the second line drops quite short of the first, than which nothing creates greater surprize.

On the extent of the *British* arms;

*† Under the tropicks is our language spoke,
And part of Flanders hath receiv'd our yoke.*

On a Warrior.

*‡ And thou Dalhouffy the great God of war,
Lieutenant colonel to the Earl of Mar.*

On the Valour of the *English*.

*§ Nor art nor nature has the force,
To stop its steddly course,
Nor Alps nor Pyrenæans keep it out
—— Nor fortify'd redoubt.*

** Anon. † Waller. ‡ Anon. § Denn, on Namur.*

At other times this figure operates in a larger extent; and when the gentle reader is in expectation of some great image, he either finds it surprizingly imperfect, or is presented with something low, or quite ridiculous: a surprize resembling that of a curious person in a cabinet of antique statues, who beholds on the pedestal the names of *Homer*, or *Cato*; but looking up finds *Homer* without a head, and nothing to be seen of *Cato* but his privy members. Such are these lines of a leviathan at sea,

** His motion works, and beats the oozy mud,
And with its slime incorporates the flood,
'Till all th' incumber'd, thick, fermenting stream
Does like one pot of boiling ointment seem.
Where'er he swims, he leaves along the lake
Such frothy furrows, such a foamy track,
That all the waters of the deep appear
Hoary——with age, or grey with sudden fear.*

But perhaps even these are excelled by the ensuing.

*† Now the resisted flames and fiery store,
By winds assaulted, in wide forges roar,
And raging seas flow down of melted ore.
Sometimes they bear long iron bars remov'd,
And to and fro huge heaps of cynders shov'd.*

2. The VULGAR,

is also a species of the *diminishing*: by this a spear flying into the air is compared to a boy whistling as he goes on an errand.

** Blackm. Job, p. 197.*

† Pr. Arthur, p. 157.

** The*

* *The mighty Stuffa threw a massy spear,
Which, with its errand pleas'd, fung thro' the air.*

A man raging with grief to a mastiff dog.

† *I cannot stifle this gigantic woe,
Nor on my raging grief a muzzle throw.*

and clouds big with water to a woman in great necessity.

*Distended with the waters in'em pent,
The clouds hang deep in air, but hang unrent.*

3. The INFANTINE.

This is, when a poet grows so very simple, as to think and talk like a child. I shall take my examples from the greatest master in this way: hear how he fondles like a mere stammerer.

‡ *Little charm of placid mien,
Miniature of beauty's queen,
Hither, British muse of mine,
Hither, all ye Græcian nine,
With the lovely graces three,
And your pretty nurfeling see.*

*When the meadows next are seen,
Sweet enamel, white and green,
When again the lambkins play,
Pretty sportlings full of May,*

*Then the neck so white and round,
(Little neck with brilliants bound.)*

* Pr. Arthur, † Job, p. 41. ‡ Amb. Philips on Miss Cuzzona.

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*And thy gentleness of mind,
(Gentle from a gentle kind,) &c.
Happy thrice, and thrice agen,
Happiest be of happy men, &c,*

and the rest of those excellent lullabies of his composition.

How prettily he asks the sheep to teach him to bleat?

** Teach me to grieve with bleating moan, my sheep.*

Hear how a babe would reason on his nurse's death.

*† That ever she could die! Oh most unkind!
To die, and leave poor Colinet behind!
And yet,———why blame I her?*

With no less simplicity does he suppose, that shepherdesses tear their hair and beat their breasts at their own deaths:

*‡ Ye brighter maids, faint emblems of my fair,
With looks cast down, and with dishevel'd hair,
In bitter anguish beat your breasts, and moan
Her death untimely, as it were your own.*

4. THE INANITY, OR NOTHINGNESS.

Of this the same author furnishes us with most beautiful instances.

*§ Ah silly I, more silly than my sheep,
(Which on the flow'ry plain I once did keep.)*

*|| To the grave Senate she could counsel give,
(Which with astonishment they did receive.)*

** Philips's Pastorals.
|| Phil. on Queen Mary.*

† Ibid.

‡ Ibid.

§ Ibid.

** He*

* *He whom loud cannon could not terrify,
Falls (from the grandeur of his majesty.)*

† *Happy, merry as a king,
Sipping dew——you sip, and sing.*

Where you easily perceive the *nothingness* of every
second verse.

‡ *The noise returning with returning light,*

What did it?

Dispers'd the silence, and dispell'd the night.

§ *The glories of proud London to survey,
The sun himself shall rise——by break of day.*

5. The EXPLETIVE,

admirably exemplified in the epithets of many authors.

*Tb' umbrageous shadow, and the verdant green,
The running current, and odorous fragrance,
Cbear my lone solitude with joyous gladness.*

Or in pretty drawling words like these,

|| *All men his tomb, all men his sons adore,
And his sons sons, till there shall be no more.*

*The rising sun our grief did see,
The setting sun did see the same.
While wretched we remembred thee,
** O Sion, Sion, lovely name.*

* *Phil. on Queen Mary.* † *T. Cook, on a grasshopper.*
‡ *Anon.* § *Autor Vet.* || *T. Cook, Poems.* ** *Ibid.*

6. The MACROLOGY and PLEONASM

are as generally coupled, as a lean rabbit with a fat one; nor is it a wonder, the superfluity of words and vacuity of sense being just the same thing. I am pleased to see one of our greatest adversaries employ this figure.

* *The growth of meadows, and the pride of fields,
The food of armies, and support of wars,
Refuse of swords, and gleanings of a fight,
Lessen his numbers, and contract his host.
Where'er his friends retire, or foes succeed,
Cover'd with tempests, and in oceans drown'd.*

Of all which the perfection is

The TAUTOLOGY.

† *Break thro' the billows, and—divide the main.
In smoother numbers, and—in softer verse.
‡ Divide—and part—the fever'd world—in two.*

With ten thousand others equally musical, and plentifully flowing through most of our celebrated modern poems.

* *Camp.* † *Tonf. Misc. 12^o vol. iv. p. 291. 4th edit.*
‡ *Ibid. vol. vi. p. 121.*

C H A P. XII.

Of expression, and the several sorts of style of the present age.

THE *expression* is adequate, when it is proportionably low to the *profundity* of the thought. It must not be always *grammatical*, lest it appear pedantic and ungentlemanly; nor too clear, for fear it become vulgar; for obscurity bestows a cast of the wonderful, and throws an oracular dignity upon a piece which hath no meaning.

For example, sometimes use the wrong number; *the sword and pestilence at once devours*, instead of *devour*.

* Sometimes the wrong case; and *who more fit to sooth the god than thee?* instead of *thou*. And rather than say, *Thetis saw Achilles weep*, she *heard* him weep.

We must be exceeding careful in two things; first, in the *choice of low words*: secondly in the *sober and orderly way of ranging* them. Many of our poets are naturally blessed with this talent, insomuch that they are in the circumstance of that honest citizen, who had made *prose* all his life without knowing it. Let verses run in this manner, just to be a vehicle to the words (I take them from my last-cited author, who though otherwise by no means of our rank, seemed once in his life to have a mind to be simple.)

† *If not, a prize I will myself decree,
From him, or him, or else perhaps from thee.*

‡ *—full of days was he;
Two ages past, he liv'd the third to see.*

* *Ti. Hm. II. i.*

† *Ibid. p. 11.*

Ibid. p. 17.

* *The king of forty kings, and honour'd more
By mighty Jove, than e'er was king before.*

† *That I may know, if thou my pray'r deny,
The most despis'd of all the Gods am I.*

‡ *Then let my mother once be rul'd by me,
Though much more wise than I pretend to be.*

Or these, of the same hand:

§ *I leave the arts of poetry and verse
To them, that practise them with more success.
Of greater truths I now prepare to tell,
And so at once, dear friend and muse, farewell.*

Sometimes a single word will vulgarize a poetical idea; as where a ship set on fire owes all the spirit of the *batbos* to one choice word, that ends the line.

|| *And his scorb'd ribs the hot contagion fry'd.*

And in that description of a world in ruins:

** *Should the whole frame of nature round him break,
He, unconcern'd, would hear the mighty crack,*

So also in these,

†† *Beasts tame and savage to the river's brink
Come from the fields and wild aboæes—to drink.*

Frequently two or three words will do it effectually,

* P. 19. † P. 34. ‡ P. 38. § *Tonf. Misc.* 12^o
vol. iv. p. 292. fourth edit. || *Pr. Arthur*, p. 151.
** *Tonf. Misc.*, vol. vi. p. 119. †† *Job*, p. 263.

* *He from the clouds does the sweet liquor squeeze,
That bears the forest and the garden trees.*

It is also useful to employ *technical terms*, which estrange your style from the great and general ideas of nature: and the higher your subject is, the lower should you search into mechanicks for your expression. If you describe the garment of an angel, say that his † *linen was finely spun, and bleached on the happy plains.* ‡ Call an army of angels, *angelic cuirassiers*; and if you have occasion to mention a number of misfortunes, style them

§ *Fresh troops of pains, and regimented woes.*

STYLE is divided by the rhetoricians into the proper and the figured. Of the figured we have already treated, and the proper is what our authors have nothing to do with. Of styles we shall mention only the principal, which owe to the *moderns* either their chief improvement, or entire invention.

1. THE FLORID STYLE,

than which none is more proper to the *batbos*, as flowers, which are the *lowest* of vegetables, are most *gaudy*, and do many times grow in great plenty at the bottom of *ponds* and *ditches*.

A fine writer of this kind presents you with the following *posie*:

|| *The groves appear all drest with wreaths of flowers,
And from their leaves drop aromatic showers,*

* *Id. Job, p. 264.* † *Pr. Arthur, p. 19.* ‡ *Ibid. p. 339.*
§ *Job, p. 86.* || *Behn's Poems, p. 2.*

Whose

*Whose fragrant beads in mystic twines above,
 Exchang'd their sweets, and mix'd with thousand kisses,
 As if the willing branches strove
 To beautify and shade the grove ;*

(which indeed most branches do.) But this is still
 excelled by our laureate,

* *Branches in branches twin'd compose the grove,
 And shoot and spread, and blossom into love.
 The trembling palms their mutual vows repeat,
 And bending poplars bending poplars meet.
 The distant plantanes seem to press more nigh,
 And to the sighing alders, alders sigh.*

Hear also our *Homer*.

† *His robe of state is form'd of light refin'd,
 An endless train of lustre spreads behind.
 His throne's of bright compacted glory made,
 With pearls celestial, and with gems inlaid :
 Whence floods of joy, and seas of splendor flow,
 On all the angelick gazing throng below.*

2. THE PERT STYLE.

This does in a peculiar manner become the low
 in wit, as a pert air does the low in stature. Mr.
Thomas Brown, the author of the *London spy*, and all
 the *Spies* and *Trips* in general, are herein to be dili-
 gently studied; in verse Mr. *Cibber's* prologues.

But the beauty and energy of it is never so con-
 spicuous, as when it is employed in *modernizing* and
adapting to the *taste of the times* the works of the

* *Guardian*, 12^o, 127. † *Blackm.* Pf. civ.

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antients. This we rightly phrase, *doing* them into *English*, and *making* them *English*; two expressions of great propriety, the one denoting our *neglect* of the *manner how*, the other the *force* and *compulsion*, with which it is brought about. It is by virtue of this style that *Tacitus* talks like a coffee-house politician. *Josephus** like the *British Gazetteer*, *Tully* is as short and smart as *Seneca* or Mr. *Asgill*, *Marcus Aurelius* is excellent at snip snap, and honest *Thomas a Kempis* as prim and polite as any preacher at court.

3. The ALAMODE STYLE,

which is fine by being *new*, and has this happiness attending it, that it is as durable and extensive as the poem itself. Take some examples of it, in the description of the sun in a mourning coach upon the death of Queen *Mary*.

† See Phœbus now, as once for Phaeton,
Has mask'd his face; and put deep mourning on;
Dark clouds his fable chariot do surround,
And the dull steeds stalk o'er the melancholy round.

Of Prince *Arthur's* soldiers drinking.

‡ While rich burgundian wine, and bright champaign,
Chase from their minds the terrors of the main.

(whence we also learn, that *burgundy* and *champaign* make a man on shore despise a storm at sea.)

Of the almighty encamping his regiments.

* *Josephus*, translated by Sir Roger L'estrange. † *Amb. Philips*. ‡ *Pr. Arthur*, p. 16.

*———*He sunk a vast capacious deep,
Where he his liquid regiments does keep.
Thither the waves file off and make their way
To form the mighty body of the sea;
Where they encamp, and in their station stand,
Entrench'd in works of rocks, and lines of sand.*

Of two armies on the point of engaging.

† *You' armies are the cards which both must play;
At least come off a savor, if you may:
Throw boldly at the sum the Gods have set;
These on your side will all their fortunes bet.*

All perfectly agreeable to the present customs and best fashions of our metropolis.

But the principal branch of the *alamode* is the PRURIENT, a style greatly advanced and honoured of late by the practice of persons of the *first quality*; and, by the encouragement of the *ladies*, not unsuccessfully introduced even into the drawing-room. Indeed its incredible progress and conquests may be compared to those of the great *Sesostris*, and are every where known by the *same marks*, the images of the genital parts of men or women. It consists wholly of metaphors drawn from two most fruitful sources or springs, the very *bathos* of the human body, that is to say *** and ***** *hiatus magnus lachrymabilis* ***** And *selling of bargains*, and *double entendre*, and *Κεῖερισμος* and *Ὀλοφείλισμος*, all derived from the said sources.

* *Blackm. Pl. civ. p. 261.* † *Let, Sophon.*

4. The FINICAL STYLE,

which consists of the most curious, affected, mincing metaphor, and partakes of the *alamode*: as the following:

Of a brook dried by the sun.

* *Won by the summer's importuning ray,
Th' eloping stream did from her channel stray,
And with enticing sun-beams stole away.*

Of an easy death.

† *When watchful death shall on his harvest look,
And see thee ripe with age, invite the hook;
He'll gently cut thy bending stalk, and thee
Lay kindly in the grave, his granary.*

Of trees in a storm.

‡ *Oaks whose extended arms the winds defy,
The tempest sees their strength, and sighs, and passes by.*

Of water simmering over the fire.

§ *The sparkling flames raise water to a smile,
Yet the pleas'd liquor pines, and lessens all the while.*

5. LASTLY, I shall place the CUMBROUS, which moves heavily under a load of metaphors, and draws after it a long train of words: and the BUSKIN, or *stately*, frequently and with great felicity mixed with the former. For as the first is the proper engine to depress what is high, so is the second to raise what

* *Blackm. Job*, p. 26. † *Ibid.* p. 23. ‡ *Denn.*
‡ *Anon. Tens. Misc. Part 6.* p. 224.

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is base and low to a ridiculous visibility. When both these can be done at once, then is the *bathos* in perfection; as when a man is fet with his head downward and his breech upright, his degradation is complete: one end of him is as high as ever, only that end is the *wrong one*. Will not every true lover of the *profund* be delighted to behold the most vulgar and low actions of life exalted in the following manner?

Who knocks at the door?

*For whom thus rudely pleads my loud-tongu'd gate
That he may enter?*

See who is there?

** Advance the fringed curtains of thy eyes,
And tell me who comes yonder.*

Shut the door.

*The wooden guardian of our privacy
Quick on its axle turn.*

Bring my cloaths.

*Bring me what nature, taylor to the bear,
To man himself deny'd: she gave me cold,
But would not give me cloaths.*

Light the fire.

*Bring forth some remnant of Promethean theft
Quick to expand th' inclement air, congeal'd
By Boreas's rude breath.*

** Temp.*

Snuff

Snuff the Candle.

*Yon' luminary amputation needs,
Thus shall you save its half-extinguish'd life.*

Open the letter.

* *Wax! render up thy trust.*

Uncork the bottle, and chip the bread.

*Apply thine engine to the spongy door:
Set Bacchus from his glassy prison free,
And strip white Ceres of her nut-brown coat.*

C H A P. XIII.

A project for the advancement of the bathos.

THUS have I (my dear countrymen) with incredible pains and diligence discovered the hidden sources of the *bathos*, or, as I may say, broke open the abysses of this *great deep*. And having now established good and wholesome laws, what remains, but that all true moderns with their utmost might do proceed to put the same in execution? in order whereto, I think I shall, in the second place, highly deserve of my country by proposing such a *scheme*, as may facilitate this great end.

As our number is confessedly far superior to that of the enemy, there seems nothing wanting but unanimity among ourselves. It is therefore humbly offered, that all and every individual of the *bathos* do enter into a firm association, and incorporate into one regular body,

* *Theob.* Double Falshood.

whereof every member, even the meanest, will some way contribute to the support of the whole; in like manner, as the weakest reeds, when joined in one bundle, become infrangible. To which end our art ought to be put upon the same foot with other arts of this age. The vast improvement of modern manufactures arises from their being divided into several *branches*, and parcelled out to several trades: for instance, in clock-making one artist makes the balance, another the spring, another the crown-wheels, a fourth the case, and the principal workman puts all together: to this œconomy we owe the perfection of our modern watches, and doubtless we also might that of our modern poetry and rhetoric, were the several parts branched out in the like manner.

Nothing is more evident than that divers persons, no other way remarkable, have each a strong disposition to the formation of some particular trope or figure. *Aristotle* saith, that “the *hyperbole* is an ornament fit for young men of quality;” accordingly we find in those gentlemen a wonderful propensity towards it, which is marvellously improved by travelling. Soldiers also and seamen are very happy in the same figure. The *periphrasis* or *circumlocution* is the peculiar talent of country farmers; the *proverb* and *apologue* of old men at clubs; the *ellipsis*, or speech by half-words, of ministers and politicians; the *apostrophe* of courtiers; the *litotes*, or diminution, of ladies, whisperers, and backbiters; and the *anadiplosis* of common cryers and hawkers, who by redoubling the same words persuade people to buy their oysters, green haltings, or new ballads. *Epithets* may be found in great plenty at *Billinggate*, *sarcasm* and *irony* learned upon the water, and the *epiphonema* or *exclamation* frequently from the bear-garden, and as frequently from the *bear him* of the house of commons. Now

Now each man applying his whole time and genius upon his particular *figure*, would doubtless attain to perfection; and when each became incorporated and sworn into the society (as hath been proposed) a poet or orator would have no more to do but to send to the particular traders in each kind, to the *metaphorist* for his *allegories*, to the *simile-maker* for his *comparisons*, to the *ironist* for his *sarcafms*, to the *apothegmatist* for his *sentences*, &c. whereby a dedication or speech would be composed in a moment, the superior artist having nothing to do but to put together all the materials.

I therefore propose, that there be contrived with all convenient dispatch, at the publick expence, a *rhetorical chest of drawers* consisting of three stories, the highest for the *deliberative*, the middle for the *demonstrative*, and the lowest for the *judicial*. These shall be divided into *loci* or *places*, being repositories for matter and argument in the several kinds of oration or writing; and every drawer shall again be subdivided into cells, resembling those of cabinets for rarities. The apartment for *peace* or *war*, and that of the *liberty of the press*, may in a very few days be filled with several arguments perfectly new; and the *wituperative partition* will as easily be replenished with a most choice collection, entirely of the growth and manufacture of the present age. Every composer will soon be taught the use of this cabinet, and how to manage all the registers of it, which will be drawn out much in the manner of those in an organ.

The keys of it must be kept in honest hands, by some *reverend prelate*, or *valiant officer*, of unquestioned loyalty and affection to every present establishment in church and state; which will sufficiently guard against any mischief, that might otherwise be apprehended from it.

K

And

And being lodged in such hands, it may be at discretion *let out* by the *day* to several great orators in both houses: from whence it is to be hoped much *profit* and *gain* will also accrue to our society.

C H A P. XIV.

How to make dedications, panegyrics or satires, and of the colours of honourable and dishonourable.

NOW of what necessity the foregoing project may prove, will appear from this single consideration, that nothing is of equal consequence to the success of our works, as *speed* and *dispatch*. Great pity it is, that solid brains are not like other solid bodies, constantly endowed with a velocity in sinking proportioned to their heaviness: for it is with the flowers of the *bathos* as with those of nature, which if the careful gardener brings not hastily to market in the morning, must unprofitably perish and wither before night. And of all our productions none is so short-lived as the *dedication* and *panegyric*, which are often but the *praise of a day*, and become by the next utterly useless, improper, indecent, and false. This is the more to be lamented, inasmuch as these two are the sorts, whereon in a manner depends that *profit*, which must still be remembered to be the main end of our *writers* and *speakers*.

We shall therefore employ this chapter in shewing the *quickest* method of composing them; after which we will teach a *short way to epic poetry*. And these being confessedly the works of most importance and difficulty, it is presumed we may leave the rest to each author's own learning or practice.

First of *panegyric*. Every man is *honourable*, who
is

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Is so by law, custom, or title. The *publick* are better judges of what is honourable, than private men. The virtues of great men, like those of plants, are *inherent* in them whether they are exerted or not; and the more strongly inherent, the less they are exerted; as a man is the more rich, the less he spends. All great ministers, without either private or oeconomic virtue, are *virtuous* by their *posts*; liberal and generous upon the *publick money*, provident upon *publick supplies*, just by paying *publick interest*, courageous and magnanimous by the *fleets* and *armies*, magnificent upon the *publick expences*, and prudent by *publick success*. They have by their office a right to a share of the *publick stock* of virtues; besides they are by prescription immemorial invested in all the celebrated virtues of their *predecessors* in the same stations, especially those of their own ancestors.

As to what are commonly called the *colours* of *honourable* and *dishonourable*, they are various in different countries: in this they are *blue, green, and red*.

But forasmuch as the duty we owe to the publick doth often require, that we should put some things in a strong light, and throw a shade over others, I shall explain the method of turning a vicious man into a hero.

The first and chief rule is the *golden rule of transformation*, which consists in converting vices into their bordering virtues. A man who is a spend-thrift, and will not pay a just debt, may have his injustice *transformed* into liberality; cowardice may be metamorphosed into prudence; intemperance into good nature and good fellowship; corruption into patriotism; and lewdness into tenderness and facility.

The second is the *rule of contraries*: it is certain, the less a man is indued with any virtue, the more need

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he has to have it plentifully bestowed, especially those good qualities, of which the world generally believes he hath none at all: for who will thank a man for giving him that which he *has*?

The reverse of these precepts will serve for *satire*, wherein we are ever to remark, that whose loseth his place, or becomes out of favour with the government, hath forfeited his share in *publick praise* and *honour*. Therefore the truly-publick-spirited writer ought in duty to strip him, whom the government hath stripped; which is the real *poetical justice* of this age. For a full collection of topicks and epithets to be used in the praise and dispraise of ministerial and unministerial persons, I refer to our *rhetorical cabinet*; concluding with an earnest exhortation to all my brethren to observe the precepts here laid down, the neglect of which hath cost some of them their *ears* in a *pillory*.

C H A P. XV.

A receipt to make an epic poem.

AN epic poem, the critics agree, is the greatest work human nature is capable of. They have already laid down many mechanical rules for compositions of this sort, but at the same time they cut off almost all undertakers from the possibility of ever performing them; for the first qualification they unanimously require in a poet, is a *genius*. I shall here endeavour (for the benefit of my countrymen) to make it manifest, that epic poems may be made *without a genius*, nay without learning or much reading. This must necessarily be of great use to all those, who confess they never *read*, and of whom the world is convinced they never *learn*. *Moliere* observes of making

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a dinner, that any man can do it *with money*, and if a professed cook cannot do it *without*, he has his art for nothing: the same may be said of making a poem, it is easily brought about by him that has a *genius*, but the skill lies in doing it without one. In pursuance of this end, I shall present the reader with a plain and certain *recipe*, by which any author in the *bathos* may be qualified for this grand performance.

For the FABLE.

Take out of any old poem, history-book, romance, or legend (for instance, *Geoffery of Monmouth* or *Don Belianis of Greece*) those parts of the story which afford most scope for *long descriptions*: put these pieces together, and throw all the adventures you fancy into *one tale*. Then take a *hero*, whom you may chuse for the sound of his name, and put him into the midst of these adventures: there let him *work* for twelve books; at the end of which you may take him out, ready prepared to *conquer* or to *marry*: it being necessary that the conclusion of an epic poem be *fortunate*.

To make an EPISODE.

Take any remaining adventure of your former collection, in which you could no way involve your *hero*: or any unfortunate accident, that was too good to be thrown away; and it will be of use, applied to any *other person*, who may be lost and *evaporate* in the course of the work, without the least damage to the composition.

For the MORAL and ALLEGORY.

These you may extract out of the fable afterwards, at your leisure: be sure you *strain* them sufficiently.

For the MANNERS.

For those of the hero, take all the best qualities you can find in the most celebrated heroes of antiquity; if they will not be reduced to a *consistency*, lay them *all on a heap* upon him. But be sure they are qualities, which your *patron* would be thought to have; and to prevent any mistake, which the world may be subject to, select from the alphabet those capital letters that compose his name, and set them at the head of a dedication before your poem. However, do not absolutely observe the exact quantity of these virtues, it not being determined whether or no it be necessary for the hero of a poem to be an *honest man*. For the *under characters*, gather them from *Homer* and *Virgil*, and change the names as occasion serves.

For the MACHINES.

Take of *deities*, male and female, as many as you can use: separate them into two equal parts, and keep *Jupiter* in the middle; let *Juno* put him in a ferment, and *Venus* mollify him. Remember on all occasions to make use of volatile mercury. If you have need of *devils*, draw them out of *Milton's* paradise, and extract your *spirits* from *Tasso*. The use of these machines is evident; since no epic poem can possibly subsist without them, the wisest way is to reserve them for your greatest necessities: when you cannot extricate your hero by any human means, or yourself by your own wit, seek relief from heaven, and the Gods will do your business very readily. This is according to the direct prescription of *Horace* in his art of poetry.

*Nec deus interfit, nisi dignus vindice nodus
Inciderit.*

That

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That is to say, a poet should never call upon the Gods for their assistance, but when he is in great perplexity.

For the DESCRIPTIONS.

For a *tempest*. Take eurus, zephyr, auster and boreas, and cast them together in one verse: add to these of rain, lightning and thunder (the loudest you can) *quantum sufficit*. Mix your clouds and billows well together till they foam, and thicken your description here and there with a quick-sand. Brew your tempest well in your head, before you set it a blowing.

For a *battle*. Pick a large quantity of images, and descriptions from *Homer's* iliads, with a spice or two of *Virgil*, and if there remain any overplus, you may lay them by for a *skirmish*. Season it well with *similes*, and it will make an excellent battle.

For a *burning town*. If such a description be necessary (because it is certain there is one in *Virgil*) old *Troy* is already burnt to your hands. But if you fear that would be thought borrowed, a chapter or two of *Burnet's* theory of the *conflagration*, well circumstanced and done into verse, will be a good *succedaneum*.

As for *similes* and *metaphors*, they may be found all over the creation; the most ignorant may gather them, but the difficulty is in applying them. For this advise with your bookseller.

C H A P. XVI.

A project for the advancement of the stage.

IT may be thought that we should not wholly omit the *drama*, which makes so great and so lucrative a part of poetry. But this province is so well taken care of by the present *managers* of the theatre, that it is perfectly needless to suggest to them any other methods than they have already practised for the advancement of the *bathos*.

Here therefore, in the name of all our brethren, let me return our sincere and humble thanks to the most august Mr. *Barton Booth*, the most serene Mr. *Robert Wilks*, and the most undaunted Mr. *Colley Cibber*; of whom let it be known, *when the people of this age shall be ancestors*, and to all the *succession of our successors*, that to this present day they continue to *out-do* even their *own out-doings*; and when the inevitable hand of sweeping time shall have brushed off all the works of *to-day*, may this testimony of a co-temporary critic to their fame be extended as far as *to-morrow*.

Yet if to so wise an administration it be possible any thing can be added, it is that more ample and comprehensive scheme which Mr. *Dennis* and Mr. *Gildon* (the two greatest critics and reformers then living) made publick in the year 1720, in a project signed with their names, and dated the 2d of February. I cannot better conclude than by presenting the reader with the substance of it.

1. It is proposed, that the two *theatres* be incorporated into one company; that the *royal academy of musick* be added to them as an *orchestra*; and that Mr. *Figg* with his prize-fighters, and *Violante* with the rope-dancers, be admitted in partnership.

2. That

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2. That a spacious building be erected at the public expence, capable of containing at least *ten thousand* spectators, which is become absolutely necessary by the great addition of children and nurses to the audience, since the new entertainments*. That there be a stage as large as the Athenian, which was near ninety thousand geometrical paces square, and separate divisions for the two houses of parliament, my lords the judges, the honourable the directors of the academy, and the court of aldermen, who shall all have their places frank.

3. If *Westminster-hall* be not allotted to this service (which by reason of its proximity to the two chambers of parliament abovementioned seems not altogether improper) it is left to the wisdom of the nation, whether *Somerset-house* may not be demolished, and a theatre built upon that site, which lies convenient to receive spectators from the county of *Surrey*, who may be waisted thither by water-carriage, esteemed by all projectors the cheapest whatsoever. To this may be added, that the river *Thames* may in the readiest manner convey those eminent personages from courts beyond the seas, who may be drawn either by curiosity to behold some of our most celebrated pieces, or by affection to see their countrymen, the *barlequins and eunuchs*; of which convenient notice may be given, for two or three months before, in the public prints.

4. That the *theatre* abovesaid be environed with a fair quadrangle of buildings, fitted for the accomodation of decayed *critics* and *poets*; out of whom *six* of the most aged (their age to be computed from the year wherein their first work was published) shall be elected to manage the affairs of the society, provided

* Pantomimes were then first exhibited in *England*.

never-

nevertheless that the laureat for the time being may be always one. The head or president over all (to prevent disputes, but too frequent among the learned) shall be the most ancient *poet* and *critic* to be found in the whole island.

5. The *male-players* are to be lodged in the garrets of the said quadrangle, and to attend the persons of the poets dwelling under them, by brushing their apparel, drawing on their shoes, and the like. The *actresses* are to make their beds and wash their linen.

6. A large room shall be set apart for a *library*, to consist of all the modern dramattick poems, and all the criticisms extant. In the midst of this room shall be a round table for the *council of six* to sit and deliberate on the merits of *plays*. The *majority* shall determine the dispute; and if it should happen, that *three* and *three* should be of each side, the president shall have a *casting voice*, unless where the contention may run so high as to require a decision by *single combat*.

7. It may be convenient to place the *council of six* in some conspicuous situation in the theatre, where after the manner usually practised by composers in musick, they may give *signs* (before settled and agreed upon) of dislike or approbation. In consequence of these signs the whole audience shall be required to *clap* or *hiss*, that the town may learn certainly, when and how far they ought to be pleased.

8. It is submitted, whether it would not be proper to distinguish the *council of six* by some particular habit or gown of an honourable shape and colour, to which may be added a square cap and a white wand.

9. That to prevent unmarried actresses making away with their infants, a competent provision be allowed for the nurture of them, who shall for that reason be deemed the *children of the society*; and that they

they may be educated according to the genius of their parents, the said actresses shall declare upon oath (as far as their memory will allow) the true names and qualities of their several fathers. A private gentleman's son shall at the publick expence be brought up a page to attend the *council of six*: a more ample provision shall be made for the son of a *poet*, and a greater still for the son of a *critic*.

10. If it be discovered, that any actress is got with child during the interludes of any play, wherein she hath a part, it shall be reckoned a neglect of her business, and she shall *forfeit* accordingly. If any actor for the future shall commit murder, except upon the stage, he shall be left to the laws of the land; the like is to be understood of *robbery* and *theft*. In all other cases, particularly in those for *debt*, it is proposed that this, like the other courts of *Whitehall* and *St. James's*, may be held a *place of privilege*. And whereas it has been found, that an obligation to satisfy paltry creditors has been discouragement to men of letters, if any person of quality or others shall send for any *poet* or *critic* of this society to any remote quarter of the town, the said poet or critic shall freely pass and repass, without being liable to an *arrest*.

11. The forementioned scheme, in its several regulations, may be supported by profits arising from every third-night throughout the year. And as it would be hard to suppose, that so many persons could live without any food (though from the former course of their lives a *very little* will be deemed sufficient) the masters of calculation will, we believe, agree, that out of those profits the said persons might be subsisted in a sober and decent manner. We will venture to affirm farther, that not only the proper magazines of thunder and lightning, but *paint*, *diet-drinks*, *spitting pots*, and
all

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all other *necessaries of life*, may in like manner fairly be provided for.

12. If some of the articles may at first view seem liable to objections, particularly those that give so vast a power to the *council of six*, (which is indeed larger than any entrusted to the great officers of state) this may be obviated by swearing those *six* persons of his majesty's privy council, and obliging them to pass every thing of moment *previously* at that most honourable board.

CON-

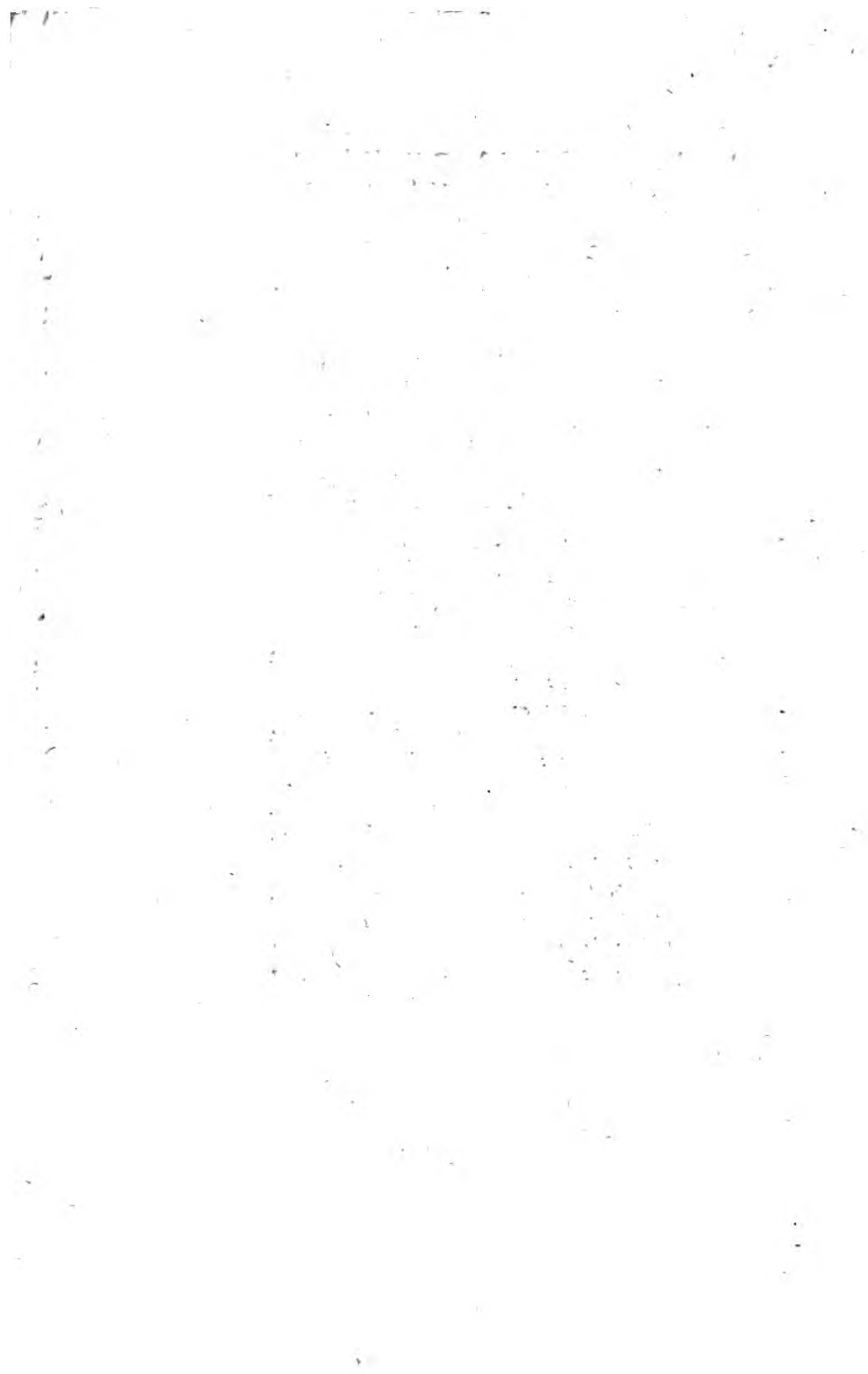
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Virgilius



Virgilius Restauratus :

S E U

MARTINI SCRIBLERI,

Summi Critici,

Castigationum in Æneidem

S P E C I M E N.

ÆNEIDEM totam, amice lector, innumerabilibus pœne mendis scaturientem, ad pristinum sensum revocabimus. In singulis fere versibus spuria occurrunt lectiones, in omnibus quos unquam vidi codicibus, aut vulgatis aut ineditis, ad opprobrium usque criticorum, in hunc diem existentes. Interea adverte oculos, & his paucis frue. At si quæ sint in hisce castigationibus de quibus non fati liquet, syllabarum quantitates, *προλεγόμενα* nostra libro ipsi præfigenda, ut consulas, moneo.

I. SPECIMEN

I. SPECIMEN LIBRI PRIMI, VER. I.

A R M A Virumque cano, Trojæ qui primus ab *aris*
 Italiam, *fato* profugus, *Lavinaque* venit
 Littora. Multum ille & terris *jaçtatus* & alto,
 Vi superùm——

Arma Virumque cano, Trojæ qui primus ab *aris*
 Italiam, *flatu* profugus, *latinaque* venit
 Littora. Multum ille & terris *vexatus*, & alto,
 Vi superùm——

Ab *aris*, nempe *Hercæi Jovis*, vide lib. ii. ver. 512,
 550 — *flatu* ventorum *Æoli*, ut sequitur — *latina* certe
 littora cum *Æneas* aderat, *Lavina* non nisi postea ab
 ipso nominata, lib. xii. ver. 193. — *jaçtatus terris* non
 convenit.

II. VER. 52.

Et quisquis *numen Junonis* adoret?
 Et quisquis *nomen Junonis* adoret?
 Longe melius, quam ut antea, *numen.* & *proculdubio*
 sic *Virgilius*.

III. Ver. 86.

Venti, velut *agmine facto*,
 Qua data porta ruunt ——
 Venti, velut *aggere fracto*,
 Qua data porta ruunt ——
 Sic corrige, meo periculo.

IV. VER. 117.

Fidumque vehebat *Orontem*.
Fortemque vehebat *Orontem* :

Non

VIRGILIUS RESTAURATUS. 145

Non *fidum*, quia Epitheton *Achata* notissimum *Oronti* nunquam datur.

V. VER. 119.

Executitur, pronusque *magister*
Volvitur in caput——

Executitur : pronusque *magis ter*
Volvitur in caput——
Aio Virgilium aliter non scripsisse, quod plane confirmatur ex sequentibus——*Ast illum ter fluctus ibidem torquet*——

VI. VER. 122.

Apparent rari nantes in gurgite vasto
Arma virum——

Armi hominum: ridicule antea *arma virum*, quæ, ex ferro conflata, quo-modo possunt *natare*?

VII. VER. 151.

Atque rotis *summas* leviter perlabitur *undas*.

Atque rotis *spumas* leviter perlabitur *udas*.

Summas, & *leviter perlabi*, pleonasmus est: mirifice altera lectio Neptuni agilitatem & celeritatem exprimit; simili modo noster de camilla, *Æn. xi.*

Illam vel intactæ segetis per summa volaret, &c. hyperbolice.

VIII. VER. 154.

Jamque *faces* & *saxa* volant, *furor arma ministrat*.

Jam *faces* & *saxa* volant, *fugiuntque ministri*:

L

uti

uti solent, instanti periculo—*Fæces facibus* longe præstant, quid enim nisi *fæces* jactarent vulgus fordidum?

IX. VER. 170.

Fronte sub adverfa *scopulis pendentibus* antrum,
Intus aquæ dulces, vivoque *sedilia saxo*.

Fronte sub adverfa *populis prandentibus* antrum.

Sic malim, longe potius quam *scopulis pendentibus*: nugæ! nonne vides versu sequenti *dulces aquas* ad potandum & *sedilia* ad discumbendum dari? in quorum usum? quippe *prandentium*.

X. VER. 188.

Tres littore *cervos*

Prospicit errantes: hos *tota armenta* sequuntur

A tergo——

Tres littore *corvos*

Aspicit errantes: hos *agmina tota* sequuntur

A tergo——

Cervi, lectio vulgata, absurditas notissima: hæc animalia in *Africa* non inventa, quis nescit? at *motus* & *ambulandi ritus* corvorum, quis non agnovit hoc loco? *Littore*, locus ubi errant corvi, uti noster alibi,

Et sola in sicca secum spatiatur arena.

Omen præclarissimum, immo & *agminibus militum* frequenter observatum, ut patet ex historicis.

XI. VER. 748.

Arcturum, pluviasque Hyades, *geminosque Triones*.

Error gravissimus. Corrigo,——*septemque Triones*.

XII. VER. 631.

Quare agite, O juvenes, *lectis* succedite nostris.
Lectis potius dicebat Dido, polita magis oratione, &
 quæ unica voce & torum & mensam exprimebat:
 Hanc lectionem probe confirmat appellatio O juvenes!
 Duplicem hunc sensum alibi etiam Maro lepide innuit,
 Æn. iv. ver. 19.
 Huic uni forsan potui succumbere *culpæ*:
 Anna! fatebor enim —
 Sic corriges,
 Huic uni [viro scil.] potui succumbere *culpas*?
 Anna? fatebor enim, etc.
 Vox succumbere quam eleganter ambigua!

LIBER SECUNDUS. VER. I.

Conticuere omnes, intentique ora tenebant,
 Inde toro *pater* Æneas sic orsus ab alto.
Concubuerunt omnes, *intentèque* ora tenebant;
 Inde toro *satur* Æneas sic orsus ab alto.
Concubuerunt, quia toro Æneam vidimus accumben-
 tem: quin et altera ratio, scil. *conticuere & ora tenebant*,
 tautologice dictum In manuscripto perquam rarissimo
 in patris museo, legitur, *ore gemebant*; sed magis inge-
 niose quam vere. *Satur* Æneas, quippe qui jamjam
 a prandio surrexit: *pater* nihil ad rem.

II. VER. 3.

Infandum, regina, jubes renovare dolorem.
Infantum, regina, jubes renovare dolorem.
 Sic haud dubito veterrimis codicibus scriptum fuisse:
 quod fati constat ex perantiqua illa Britannorum can-
 L 2 tilena

tilena vocata *Chevy chace*, cujus autor hunc locum sibi
ascivit in hæc verba,

The child may rue that is unborn.

III. VER. 4.

Trojanas ut *opes*, & lamentabile regnum
Eruerint Danaï.

Trojanas ut *oves* & lamentabile regnum *diruerint*—
Mallem *oves* potius quam *opes*, quoniam in antiquissimis
illis temporibus *oves* & armenta divitiæ regum fuere.
Vel fortasse *oves Paridis* innuit, quas super Idam
nuperrime pascebat, & jam in vindictam pro Helenæ
raptu, a Menelao, Ajace, [vid. Hor. Sat. ii. 3.]
aliisque ducibus, merito occidas.

IV. VER. 5.

Quæque ipse *miserrima vidi*,
Et quorum pars magna fui.

Quæque ipse *miserrimus audi*,
Et quorum pars magna fui———

Omnia tam *audita* quam *visa* recta distinctione
enarrare hic Æneas profitetur: multa quorum nox ea
fatalis sola conscia fuit, vir probus & pius tanquam
visa referre non potuit.

V. VER. 7.

Quis talia *fando*
Temperet a lacrymis?

Quis talia *flendo*,

Temperet *in* lachrymis?—Major enim doloris indi-
catio, absque modo lachrymare, quam solummodo a
lachrymis non temperare.

VI.

VI. VER. 9.

Et jam nox *humida* cœlo
Præcipitat, suadentque *cadentia* sydera fomnos.

Et jam nox *lumina* cœlo
Præcipitat, suadentque *latentia* sydera fomnos.

Lectio, *humida*, vespertinum rorem solùm innuere videtur: magis mi arridet *Lumina*, quæ *latentia* postquam *præcipitantur*, Auroræ adventum annunciant.

Sed si tantus amor *casus* cognoscere *nostros*,
Et *breviter* Trojæ, *supremum* audire *laborem*.

Sed si tantus amor *curas* cognoscere *noctis*,
Et *brevè* ter Trojæ *superùmque* audire *labores*.

Curæ Noctis (scilicet noctis excidii Trojani) magis compendiose (vel ut dixit ipse *breviter*) totam belli catastrophem denotat, quam diffusa illa & indeterminata lectio, *casus nostros*. *Ter* audire gratum fuisse Didoni, patet ex libro quarto, ubi dicitur, *Iliacosque iterum demens audire labores exposcit: Ter enim pro sæpe usurpatur. Trojæ, superùmque labores*, recte, quia non tantum homines sed & Dii sese his laboribus immiscuerunt. Vide Æn. ii. ver. 610, etc.

Quamquam animus meminisse horret *luctuque* refugit,
Incipiam. —

Quamquam animus meminisse horret, *luctusque* resurgit.

Resurgit multo proprius dolorem *renascentem* notat, quam ut hætenus, *refugit*.

VII. VER. 19.

Fracti bello, *fatisque* repulsi
Ductores Danaûm, tot jam labentibus annis

L 3

Instar

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Instar montis *Equum*, divina palladis arte,
Ædificant——etc.

Traeti bello, fatisque repulsi

Traeti & repulsi, antithesis perpulchra!

Fraeti frigidè & vulgaritèr.

Equum jam *Trojanum* (ut vulgus loquitur) adeamus ;
quem si *equam Græcam* vocabis, lector, minime pecces :
Solæ enim femellæ utero gestant. Uterumque *armato*
milite complent——Uteroque *recusso Insonuere cavæ*—
Atque utero sonitum quater arma dedere—*Inclusos* utero
Danaos, &c. *Vox fœta* non convenit maribus,—
Scandit fatalis machina muros, *Fœta armis*.—Palladem
virginem, equo mari fabricando invigilare decuisse, quis
putat? et incredibile profus! Quamobrem existimo
veram *equæ* lectionem passim restituendam, nisi ubi
forte, metri causâ, *equum* potius quam *equam*, *genus*
pro *sexu*, dixit Maro. Vale! dum hæc paucula cor-
riges, majus opus moveo.

A N
E S S A Y

Of the learned

MARTINUS SCRIBLERUS,
CONCERNING
THE ORIGIN OF SCIENCES.

*Written to the most Learned Dr.—— F. R. S. from
the Deserts of NUBIA.*

AMONG all the enquiries which have been pursued by the curious and inquisitive, there is none more worthy the search of a learned head, than the source from whence we derive those arts and sciences, which raise us so far above the vulgar, the countries in which they rose, and the channels by which they have been conveyed. As those, who first brought them amongst us, attained them by traveling into the remotest parts of the earth, I may boast of some advantages by the same means; since I write this from the deserts of *Æthiopia*, from those plains of sand, which have buried the pride of invading armies, with my foot perhaps at this instant ten fathom over the grave of *Cambyfes*; a solitude to which neither *Pythagoras* nor *Apollonius* ever penetrated.

It is universally agreed, that arts and sciences were derived to us from the *Ægyptians* and *Indians*; but from whom they first received them, is yet a secret. The highest period of time, to which the learned

attempt to trace them, is the beginning of the *Assyrian* monarchy, when their inventors were worshipped as Gods. It is therefore necessary to go backward into times even more remote, and to gain some knowledge of their history, from whatever dark and broken hints may any way be found in ancient authors concerning them.

Nor *Troy* nor *Thebes* were the first of empires; we have mention, though not histories, of an earlier warlike people called the *Pygmæans*. I cannot but persuade myself, from those accounts in * *Homer*, *Aristotle*, and others, of their history, wars and revolutions, and from the very air in which those authors speak of them as of *things known*, that they were then a part of the study of the learned. And though all we directly hear is of their military achievements, in the brave defence of their country from the annual invasions of a powerful enemy, yet I cannot doubt, but that they excelled as much in the arts of peaceful government; though there remain no traces of their civil institutions. Empires as great have been swallowed up in the wreck of time, and such sudden periods have been put to them, as occasion a total ignorance of their story. And if I should conjecture, that the like happened to this nation from a general extirpation of the people by those flocks of monstrous birds, wherewith antiquity agrees they were continually infested, it ought not to seem more incredible, than that one of the *Baleares* was wasted by rabbits, † *Smythæ* by mice, and of late ‡ *Bermudas*, almost depopulated by rats. Nothing is more natural to imagine, than that the few survivors of that empire

* Il. iii. *Hom.* † *Eustatbius* in *Hom.* Il. i. ‡ *Speede*, in *Bermudas*.

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retired into the depths of their deserts, where they lived undisturbed, till they were found out by *Osiris* in his travels to instruct mankind.

“ He met, says * *Diodorus*, in *Æthiopia* a sort of “ *little Satyrs*, who were hairy one half of their body, “ and whose leader *Pan* accompanied him in his expedition for the civilizing of mankind.” Now of this great personage *Pan* we have a very particular description in the ancient writers; who unanimously agree to represent him *shaggy-bearded, hairy all over, half a man and half a beast*, and walking *erect with a staff*, (the posture in which his race do to this day appear among us.) And since the chief thing to which he applied himself, was the civilizing of mankind, it should seem that the first principles of science, must be received from that nation, to which the Gods were by † *Homer* said to resort twelve days every year for the conversation of its wise and just inhabitants.

If from *Ægypt* we proceed to take a view of *India*, we shall find, that their knowledge also derived itself from the same source. To that country did these noble creatures accompany *Bacchus*, in his expedition under the conduct of *Silenus*, who is also described to us with the same marks and qualifications. “ Mankind is “ ignorant, saith ‡ *Diodorus*, whence *Silenus* derived “ his birth, through his great antiquity; but he had “ a tail on his loins, as likewise had all his progeny in “ sign of their descent.” Here then they settled a colony, which to this day subsists with the same tails. From this time they seem to have communicated themselves only to those men, who retired from the converse of their own species to a more uninterrupted life of contemplation. I am much inclined to believe,

* L. 1, ch. 18. *Diod.* † Il. i. ‡ *Diod.* L. iii, ch. 69.

that

that in the midst of those solitudes they instituted the so much celebrated order of *Gymnosophists*. For whoever observes the *scene* and *manner* of their life, will easily find them to have imitated, with all exactness imaginable, the manners and customs of their masters and instructors. They are said to dwell in the *thickest woods*, to go *naked*, to suffer their *bodies* to be overrun with *hair*, and their *nails* to grow to a prodigious length. * *Plutarch* says, "they eat what they could get in the fields, their drink was water, and their bed made of leaves or moss." And † *Herodotus* tells us, that they esteemed it a great exploit to kill very many *ants* or *creeping things*.

Hence we see, that the two nations, which contend for the origin of learning, are the same that have ever most abounded with this ingenious race. Though they have contested which was first blest with the rise of science, yet have they conspired in being grateful to their common masters. *Ægypt* is well known to have worshipped them of old in their own images; and *India* may be credibly supposed to have done the same from that adoration, which they paid in latter times to the tooth of one of these hairy philosophers; in just gratitude, as it should seem, to the mouth from which they received their knowledge.

Pass we now over into *Greece*: where we find *Orpheus* returning out of *Ægypt*, with the same intent as *Osiris* and *Bacchus* made their expeditions. From this period it was, that *Greece* first heard the name of satyrs, or owned them for *semidei*. And hence it is surely reasonable to conclude, that he brought some of this wonderful species along with him, who also had a leader of the line of *Pan*, of the same name, and ex-

* *Plutarch* in his *Orat.* on *Alexander's* Fortune.

† *Herodot.* L. 1.

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pressly called *king* by * *Theocritus*. If thus much be allowed, we easily account for two of the strangest reports in all antiquity. One is that of the beasts following the musick of *Orpheus*; which has been interpreted of his taming savage tempers, but will thus have a literal application. The other, which we most insist upon, is the fabulous story of the Gods compressing women in woods, under bestial appearances; which will be solved by the love these sages are known to bear to the females of our kind. I am sensible it may be objected, that they are said to have been compressed in the shape of different animals; but to this we answer, that women under such apprehensions hardly know what shape they have to deal with.

From what has been last said, it is highly credible, that to this ancient and generous race the world is indebted, if not for the heroes, at least for the acutest wits of antiquity. One of the most remarkable instances, is that great mimic genius † *Æsop*, for whose extraction from these *sylvestres homines* we may gather an argument from *Planudes*, who says, that *Æsop* signifies the same thing as *Æthiop*, the original nation of our people. For a second argument we may offer the description of his person, which was short, deformed, and almost savage; insomuch that he might have lived in the woods, had not the benevolence of his temper made him rather adapt himself to our manners, and come to court in wearing apparel. The third proof is his acute and satyrical wit; and lastly, his great knowledge in the nature of beasts, together with the natural pleasure he took to speak of them upon all occasions.

* Πάγ' Ἀναξ, *Theocr.* Id. i. † Vit. *Æsop.* initio.

The next instance I shall produce is * *Socrates*. First, it was a tradition, that he was of an uncommon birth from the rest of men: secondly, he had a countenance confessing the line he sprung from, being bald, flat-nosed, with prominent eyes, and a downward look: thirdly, he turned certain fables of *Aesop* into verse, probably out of his respect to beasts in general, and love to his family in particular.

In process of time the women, with whom these *Sylvans* would have lovingly cohabited, were either taught by mankind, or induced by an abhorrence of their shapes, to shun their embraces; so that our sages were necessitated to mix with beasts. This by degrees occasioned the hair of their posterity to grow higher than their middles: it arose in one generation to their arms, in the second it invaded their necks, in the third it gained the ascendant of their heads, till the degenerate appearance, in which the species is now immerged, became compleated. Though we must here observe, that there were a few, who fell not under the common calamity; there being some unprejudiced women in every age, by virtue of whom a total extinction of the original race was prevented. It is remarkable also, that even where they were mixed, the defection from their nature was not so intire, but there still appeared marvellous qualities among them, as was manifest in those who followed *Alexander* in *India*. How did they attend his army and survey his order! how did they cast themselves into the same form, for march or for combat! what an imitation was there of all his discipline! the ancient true remains of a warlike disposition, and of that constitution, which they enjoyed, while they were yet a monarchy.

* Vid. *Plato* and *Xenophon*.

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To proceed to *Italy*: at the first appearance of these wild philosophers, there were some of the least mixed, who vouchsafed to converse with mankind; which is evident from the name of * *Fauns*, a *fando*, or speaking. Such was he, who coming out of the woods in hatred to tyranny, encouraged the *roman* army to proceed against the *Hetruscans*, who would have restored *Tarquin*. But here, as in all the western parts of the world, there was a great and memorable æra, in which they began to be silent. This we may place something near the time of *Aristotle*, when the number, vanity, and folly of human philosophers increased, by which men's heads became too much puzzled to receive the simpler wisdom of these ancient *Sylvans*; the questions of that academy were too numerous to be consistent with their ease to answer; and too intricate, extravagant, idle, or pernicious, to be any other than a derision and scorn unto them. From this period, if we ever hear of their giving answers, it is only when caught, bound, and constrained, in like manner as was that ancient *grecian* prophet, *Proteus*.

Accordingly we read in † *Sylla's* time of such a philosopher taken near *Dyrrachium*, who would not be persuaded to give them a lecture by all they could say to him, and only shewed his power in sounds by neighing like a horse.

But a more successful attempt was made in *Augustus's* reign by the inquisitive genius of the great *Virgil*; whom, together with *Varus*, the commentators suppose to have been the true persons, who are related in the sixth bucolick to have caught a philosopher, and doubtless a genuine one, of the race of the old *Silenus*. To prevail upon him to be communicative (of the

* *Livy*. † *Plutarch* in *Vit. Sylla*.

importance of which *Virgil* was well aware) they not only tied him fast, but allured him likewise by a courteous present of a comely maiden called *Ægle*, which made him sing both merrily and instructively. In this song we have their doctrine of the creation, the same in all probability as was taught so many ages before in the great pygmæan empire, and several hieroglyphical fables under which they couched or embellished their morals. For which reason I look upon this bucolick as an inestimable treasure of the most ancient science.

In the reign of *Constantine* we hear of another taken in a net, and brought to *Alexandria*, round whom the people flocked to hear his wisdom; but as *Ammianus Marcellinus* reporteth, he proved a dumb philosopher; and only instructed by action.

The last we shall speak of, who seemeth to be of the true race, is said, by *St. Jerome*, to have met *St. * Anthony* in a desert, who enquiring the way of him, he shewed his understanding and courtesy by pointing, but would not answer, for he was a dumb philosopher also.

These are all the notices, which I am at present able to gather, of the appearance of so great and learned a people on your side of the world. But if we return to their ancient native seats, *Africa* and *India*, we shall there find, even in modern times, many traces of their original conduct and valour.

In *Africa* (as we read among the indefatigable *Mr. Purchas's* collections) a body of them, whose leader was inflamed with love for a woman, by martial power and stratagem won a fort from the *Portuguese*.

But I must leave all others at present, to celebrate the praise of two of their unparalleled monarchs in

* *Vit. St. Ant.*

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India. The one was *Perimal* the magnificent, a prince most learned and communicative, to whom in *Malabar*, their excess of zeal dedicated a temple, raised on seven hundred pillars not inferior in * *Maffæus's* opinion to those of *Agrippa* in the *Pantheon*. The other, *Hanimant* the *Marvellous*, his relation and successor, whose knowledge was so great, as made his followers doubt if even that wise species could arrive at such perfection: and therefore they rather imagined him and his race a sort of gods formed into apes. His was the tooth which the *Portuguese* took in *Bisnagar*, 1559, for which the *Indians* offered, according to † *Linschotten*, the immense sum of seven hundred thousand ducats. Nor let me quit this head without mentioning, with all due respect, *Oran Outang* the great, the last of this line; whose unhappy chance it was to fall into the hands of *Europeans*. *Oran Outang*, whose value was not known to us, for he was a mute philosopher: *Oran Outang*, by whose dissection the learned Dr. *Tyson* ‡ has added a confirmation to this system, from the resemblance between the *homo sylvestris* and our human body, in those organs by which the rational soul is exerted.

We must now descend to consider this people as sunk into the *bruta natura* by their continual commerce with beasts. Yet even at this time, what experiments do they not afford us, of relieving some from the spleen, and others from imposthumes, by occasioning laughter at proper seasons; with what readiness do they enter into the imitation of whatever is remarkable in human life? and what surprizing relations have *Le Comte* § and others given of their

* *Maff.* l. i.
anatomy of a pigmy.

† *Linscho.* ch. 44.

‡ Dr. *Tyson's*
Father *Le Comte*, a Jesuit, in the

account of his travels.

appetites,

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appetites, actions, conceptions, affections, varieties of imaginations, and abilities capable of pursuing them? If under their present low circumstances of birth and breeding, and in so short a term of life as is now allotted them, they so far exceed all beasts, and equal many men; what prodigies may we not conceive of those, who were *nati melioribus annis*, those primitive, *longæval*, and *antediluvian man-tygers*, who first taught science to the world?

This account, which is entirely my own, I am proud to imagine has traced knowledge from a fountain correspondent to several opinions of the ancients, though hitherto undiscovered both by them and the more ingenious moderns. And now what shall I say to mankind in the thought of this great discovery? what, but that they should abate of their pride, and consider that the authors of our knowledge are among the beasts. That these, who were our elder brothers, by a day, in the creation, whose kingdom (like that in the scheme of *Plato*) was governed by philosophers, who flourished with learning in *Æthiopia* and *India*, are now undistinguished, and known only by the same appellation as the man-tyger, and the monkey!

As to speech, I make no question, that there are remains of the first and less corrupted race in their native deserts, who yet have the power of it. But the vulgar reason given by the *Spaniards*, "that they will not speak for fear of being set to work," is alone a sufficient one, considering how exceedingly all other learned persons affect their ease. A second is, that these observant creatures, having been eye witnesses of the cruelty with which that nation treated their brother *Indians*, find it necessary not to show themselves to be men, that they may be protected not
only

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only from work, but from cruelty also. Thirdly, they could at best take no delight to converse with the *Spaniards*, whose grave and fullen temper is so averse to that natural and open chearfulness, which is generally observed to accompany all true knowledge.

But now were it possible, that any way could be found to draw forth their latent qualities, I cannot but think it would be highly serviceable to the learned world both in respect of recovering past knowledge, and promoting the future. Might there not be found certain gentle and artful methods, whereby to endear us to them? Is there no nation in the world, whose natural turn is adapted to engage their society, and win them by a sweet similitude of manners? Is there no nation, where the men might allure them by a distinguishing civility, and in a manner fascinate them by assimilated motions? no nation, where the women with easy freedoms, and the gentlest treatment, might oblige the loving creatures to sensible returns of humanity? The love I bear my native country prompts me to wish this nation might be *Great Britain*; but alas! in our present wretched, divided condition, how can we hope, that foreigners of so great prudence will freely declare their sentiments in the midst of violent parties, and at so vast a distance from their friends, relations, and country? the affection I bear our neighbour-state, would incline me to wish it were *Holland*———*Sed lævâ in parte mamillæ Nil salit arcadico.* It is from *France* then we must expect this restoration of learning, whose late monarch took the sciences under his protection, and raised them to so great a heighth. May we not hope their emissaries will some time or other have instructions, not only to invite learned men into their country, but learned beasts, the true ancient man-tegers I mean of *Æthiopia*

M

and

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and *India*? Might not the talents of each kind of these be adapted to the improvement of the several sciences? the man-tegers to instruct heroes statesmen, and scholars; baboons to teach ceremony and address to courtiers; monkeys, the art of pleasing in conversation, and agreeable affectations to ladies and their lovers; apes of less learning, to form comedians and dancing-masters; and marmosets, court pages and young *English* travellers? But the distinguishing each kind, and allotting the proper business to each, I leave to the inquisitive and penetrating genius of the *Jesuits* in their respective missions.

Vale & fruere.

ANNUS

ANNUS MIRABILIS:

O R,

T H E W O N D E R F U L

EFFECTS OF THE APPROACHING
CONJUNCTION OF THE PLANETS
JUPITER, MARS, AND SATURN.

By MART. SCRIBLERUS, *Philomath.*

*In nova fert animus mutatas dicere formas
Corpora*——

I suppose every body is sufficiently apprized of, and duly prepared for, the famous conjunction to be celebrated the 29th of this instant *December 1722*, foretold by all the sages of antiquity under the name of the *annus mirabilis*, or the *metamorphostical* conjunction: a word which denotes the mutual transformation of sexes (the effect of that configuration of the celestial bodies) the human males being to be turned into females, and the human females into males.

The *Egyptians* have represented this great transformation by several significant hieroglyphicks, particularly one very remarkable. There are carved upon an obelisk, a *barber* and a *midwife*; the barber delivers his razor to the midwife, and she her swadling-cloaths to the barber. Accordingly *Thales Milefus* (who, like the rest of his countrymen, borrowed his learning from the *Egyptians*) after having computed the time of this famous conjunction, then, says he, *shall men*

M 2

and

and women mutually exchange the pangs of shaving and child-bearing.

Anaximander modestly describes this metamorphosis in mathematical terms, then, says he, shall the negative quantity of the women be turned into positive, their — into + (i. e.) their minus into plus.

Plato not only speaks of this great change, but describes all the preparations towards it. “ Long before
“ the bodily transformation (says he) nature shall begin the most difficult part of her work, by changing the ideas and inclinations of the two sexes:
“ men shall turn effeminate, and women manly; wives shall domineer, and husbands obey; ladies shall ride a horseback, dressed like cavaliers; princes and nobles appear in night-rails and petticoats; men shall squeak upon theatres with female voices, and women corrupt virgins; lords shall knot and cut paper; and even the northern people, ἀρσένια κύριον ὀρνεῖν:”
A phrase (which for modesty’s sake I forbear to translate) which denotes a vice too frequent amongst us.

That the ministry foresaw this great change, is plain from the *callico-act*; whereby it is now become the occupation of the women all over *England* to convert their useless female habits into beds, window-curtains, chairs, and joint-stools; undressing themselves (as it were) before their transformation.

The philosophy of this transformation will not seem surprizing to people, who search into the bottom of things. *Madam Bourignon*, a devout *French* lady, has shewn us, how man was at first created male and female in one individual, having the faculty of propagation within himself; a circumstance necessary to the state of innocence, wherein a man’s happiness was not to depend upon the caprice of another. It was not till after he had made a *faux pas*, that he had
his

his female mate. Many such transformations of individuals have been well attested; particularly one by *Montaigne*, and another by the late bishop of *Salisbury*. From all which it appears, that this system of male and female has already undergone, and may hereafter suffer, several alterations. Every smatterer in anatomy knows, that a woman is but an introverted man; a new fusion and *flatus* will turn the hollow bottom of a bottle into a convexity: but I forbear for the sake of my *modest men-readers*, who are in a few days to be virgins.

In some subjects the smallest alterations will do: some men are sufficiently spread about the hips, and contrived with that female softness, that they want only the negative quantity to make them buxom wenches; and there are women who are, as it were, already the * *ebauche* of a good sturdy man. If nature could be puzzled, it will be how to bestow the redundant matter of the exuberant bobbies that now appear about town, or how to roll out the short dapper fellows into well sized women.

This great conjunction will begin to operate on *Saturday* the 29th instant. Accordingly about eight at night, as *Seneximo* shall begin at the opera, *Si videte*, he shall be observed to make an *unusual motion*; upon which the audience will be affected with a *red suffusion* over their countenance: and because a strong succussion of the muscles of the belly is necessary towards performing this great operation, both sexes will be thrown into a *profuse involuntary laughter*. Then, to use the modest terms of *Anaximander*, *shall negative quantity be turned into positive*, etc. Time never beheld, nor will it ever assemble, such a number of

* Sketch, rough draught, or essay.

untouched virgins within those walls! but alas, such will be the impatience and curiosity of people to act in their new capacity, that many of them will be completed men and women that very night. To prevent the disorders that may happen upon this occasion, is the chief design of this paper. Gentlemen have begun already to make use of this conjunction to compass their filthy purposes. They tell the ladies forsooth, that it is only parting with a perishable commodity, hardly of so much value as a callico under-petticoat; since, like its mistress, it will be useless in the form it is now in. If the ladies have no regard to the dishonour and immorality of the action, I desire they will consider, that nature, who never destroys her own productions, will exempt big-bellied women till the time of their lying-in; so that not to be transformed, will be the same as to be pregnant. If they do not think it worth while to defend a fortress, that is to be demolished in a few days, let them reflect, that it will be a melancholy thing nine months hence to be brought to bed of a bastard; a posthumous bastard as it were, to which the *quondam* father can be no more than a *dry nurse*.

This wonderful transformation is the instrument of nature to balance matters between the sexes. The cruelty of scornful mistresses shall be returned; the slighted maid shall grow into an imperious gallant, and reward her undoer with a big-belly, and a bastard.

It is hardly possible to imagine the revolutions, that this wonderful phenomenon will occasion over the face of the earth. I long impatiently to see the proceedings of the parliament of *Paris*, as to the title of succession to the crown; this being a case not provided for by the *salique* law. There will be no preventing disorders among friars and monks; for certainly

tainly vows of chastity do not bind, but under the sex in which they were made. The same will hold good with marriages, though I think it will be a scandal amongst protestants for husbands and wives to part, since there remains still a possibility to perform the *debitum conjugale*, by the husband being *femme couverte*. I submit it to the judgment of the gentlemen of the long robe, whether this transformation does not discharge all suits of *rapes*.

The pope must undergo a new groping, but the false prophet *Mabomet* has contrived matters well for his successors; for as the grand signior has now a great many fine women, he will then have as many fine young gentlemen, at his devotion.

These are surprising scenes; but I beg leave to affirm, that the solemn operations of nature are subjects of contemplation, not of ridicule. Therefore I make it my earnest request to the merry fellows, and giggling girls about town, that they would not put themselves in a high twitter, when they go to visit a *general lying-in* of his first child; his *officers* serving as midwives, nurses, and rockers dispensing caudle; or if they behold the *reverend prelates* dressing the heads and airing the linen at court; I beg they will remember that these offices must be filled with people of the greatest regularity, and best characters. For the same reason I am sorry, that a certain prelate, who notwithstanding his * confinement still preserves his healthy, chearful countenance, cannot come in time to be a *nurse at court*.

I likewise earnestly intreat the *maids of honour*, (then *ensigns* and *captains* of the *guards*) that at their first setting out they have some regard to their former

* In December 1723.

station; and do not run wild through all the infamous houses about town: that the present *grooms of the bed-chamber* (then maids of honour) would not eat chalk and lime in their green-sickness: and in general, that the men would remember they are become *retromingent*, and not by inadvertency lift up against walls and posts.

Petticoats will not be burdensome to the *clergy*; but balls and assemblies will be indecent for some time.

As for you, coquettes, bawds, and chamber-maids (the future *ministers, plenipotentiaries, and cabinet-counsellors* to the princes of the earth) manage the *great intrigues*, that will be committed to your charge, with your usual secrecy and conduct; and the affairs of your masters will go better than ever.

O ye *exchange* women! (our right worshipful *representatives* that are to be) be not so griping in the sale of your ware as your predecessors, but consider that the nation, like a spend-thrift heir, has run out: be likewise a little more continent in your *tongues* than you are at present, else the length of debates will spoil your dinners.

You housewifely good women, who now preside over the *confessionary* (henceforth *commissioners* of the *treasury*) be so good as to dispence the *sugar-plumbs* of the government with a more impartial and frugal hand.

Ye prudes and censorious old maids (the hopes of the *bench*) exert but your usual talent of *finding faults*, and the laws will be strictly executed; only I would not have you proceed upon such *slender evidences* as you have done hitherto.

It is from you, eloquent oyster-merchants of *Billingsgate*, (just ready to be called to the bar, and quofied like

like your sifter-serjeants) that we expect the shortening the time, and lessening the expences of law-suits: for I think you are observed to bring your debates to a *short issue*; and even custom will restrain you from taking the *oyster*, and leaving only the *shell* to your client.

O ye physicians, who in the figure of old women are to clean the *tripe* in the markets, scour it as effectually as you have done that of your patients, and the town will fare most deliciously on *Saturdays*.

I cannot but congratulate human nature upon this happy transformation? the only expedient left to restore the liberties and tranquility of mankind. This is so evident, that it is almost an affront to common sense to insist upon the proof: if there can be any such stupid creature as to doubt it, I desire he will make but the following obvious reflection. There are in *Europe* alone at present about a million of sturdy fellows, under the denomination of *standing forces*, with arms in their hands: that those are masters of the lives liberties and fortunes of all the rest, I believe nobody will deny. It is no less true in fact, that reams of paper, and above a square mile of skins of vellum have been employed to no purpose to settle peace among those sons of violence. Pray who is he that will say unto them, *go and disband yourselves?* but lo! by this transformation it is done at once, and the *balcon* days of publick tranquility return: for neither the military temper nor discipline can taint the soft sex for a whole *age* to come: *bellaque matribus inuisa*, wars odious to *mothers* will not grow immediately palatable in their *paternal* state.

Nor will the influence of this transformation be less in *family* tranquility, than it is in *national*. Great faults will be amended, and frailties forgiven, on both sides.

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fides. A wife, who has been disturbed with late hours,
and choaked with the haugout of a sot, will remember
her *sufferings*, and avoid the temptations; and will
for the same reason indulge her mate in his female
capacity in some *passions*, which she is sensible from
experience are natural to the sex; such as vanity of
fine cloaths, being admired, *etc.* And how tenderly
must she use her mate under the breeding qualms and
labour-pains which she hath felt her self? in short,
all unreasonable demands upon husbands must cease,
because they are already satisfied from natural experi-
ence, that they are impossible.

That the ladies may govern the affairs of the world,
and the gentlemen those of their household, better than
either of them have hitherto done, is the hearty desire of

Their most sincere well-wisher,

M. S.

A S P E.

A

S P E C I M E N

O F

SCRIBLERUS'S REPORTS.

Stradling *versus* Stiles.

Le report del case argue en le commen banke devant
touts les justices de le mesme banke, en le quart.
An. du raygne de roy *Jaques*, entre *Matthew
Stradling*, plant. & *Peter Stiles*, def. en un action
propter certos equos coloratos, *Anglicè*, pꝑed
horſes, poſt. per le dit *Matthew* vers le dit *Peter*.

Le recitel **S**IR John Swale, of Swale-Hall in
del Case. Swale-Dale fast by the River Swale,
kt. made his Last Will and Testament: in
which, among ocher Bequests was this, viz.
Out of the kind love and respect that I bear unto my
much honoured and good friend Mr. *Matthew Strad-
ling*, gent. I do bequeath unto the said *Matthew
Stradling*, gent. all my black and white horses. The
Testator had six black horses, six white horses,
and six pꝑed horses.

The Debate therefore was, Whether
Le point. or no the said *Matthew Stradling* should
have the said pꝑed horses by virtue of
the said Bequest.

Pour le pl. Atkins apprentice pour le pl. moy
semble que le pl. recobera.

And first of all it seemeth expedient to consider
what

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what is the nature of horses, and also what is the nature of colours; and so the argument will consequently divide itself in a twofold way, that is to say, the formal part, and substantial part. Horses are the substantial part, or thing bequeathed: black and white the formal or descriptive part.

Horse, in a physical sense, doth import a certain quadrupede or four-footed animal, which by the apt and regular disposition of certain proper and convenient parts, is adapted, fitted and constituted for the use and need of man. Yea, so necessary and conducive was this animal conceived to be to the behoof of the commonweal, that sundry and divers acts of parliament have from time to time been made in favour of horses.

1st Edw. VI. Makes the transporting of horses out of the Kingdom, no less a penalty than the forfeiture of 40 l.

2d and 3d Edward VI. Takes from horse stealers the benefit of their clergy.

And the Statutes of the 27th and 32d of Hen. VIII. condescend so far as to take care of their very breed: These our wise ancestors prudently foreseeing, that they could not better take care of their own posterity, than by also taking care of that of their horses.

And of so great esteem are horses in the eye of the common law, that when a Knight of the Bath committeth any great and enormous crime, his punishment is to have his spurs chopt off with a cleaver, being, as master Bracton well observeth, unworthy to ride on a horse.

Littleton, Sect. 315. saith, If tenants in common make a lease reserving for rent a horse, they shall have but one assize, because, saith the book, the
law

STRADLING VERSUS STILES. 173

law will not suffer a horse to be severed. Another argument of what high estimation the law maketh of an horse.

But as the great difference seemeth not to be so much touching the substantial part, horses, let us proceed to the formal or descriptive part, viz. what horses they are that come within this Bequest.

Colours are commonly of various kinds and different sorts; of which white and black are the two extremes, and, consequently comprehend within them all other colours whatsoever.

By a bequest therefore of black and white horses, grey or pyed horses may well pass; so when two extremes, or remotest ends of any thing are devised, the law, by common intendment, will intend whatsoever is contained between them to be devised too.

But the present case is still stronger, coming not only within the intendment, but also the very letter of the words.

By the word black, all the horses that are black are devised; by the word white are devised those that are white; and by the same word, with the conjunction copulative, and, between them, the horses that are black and white, that is to say, pyed, are devised also.

Whatever is black and white is pyed, and whatever is pyed is black and white; *ergo*, black and white is pyed, and, *vice versa*, pyed is black and white.

If therefore black and white horses are devised, pyed horses shall pass by such devise; but black and white horses are devised; *ergo*, the pl. shall have the pyed horses.

Catlyne

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Catlyne Serjeant: moy semble al' con-
 Pour le trary, the plantiff shall not have the pyed
 Defend. horses by intendment; for if by the devise
 of black and white horses, not only black
 and white horses, but horses of any colour between
 these two extremes may pass, then not only pyed
 and grey horses, but also red and bay horses would
 pass likewise, which would be absurd, and against
 reason. And this is another strong argument in
 law, *Nihil, quod est contra rationem, est licitum*; for
 reason is the life of the law, nay the common law is
 nothing but reason; which is to be understood of
 artificial perfection and reason gotten by long study,
 and not of man's natural reason; for *nemo nascitur arti-*
fex, and legal reason *est summa ratio*; and therefore if
 all the reason that is dispersed into so many dif-
 ferent heads, were united into one, he could not
 make such a law as the law of England; because
 by many successions of ages it has been fired and
 refired by grave and learned men; so that the
 old rule may be verified in it, *Neminem oportet esse*
legibus sapientiores.

As therefore pyed horses do not come within
 the intendment of the bequest, so neither do they
 within the letter of the words.

A pyed horse is not a white horse, neither is a
 pyed a black horse; how then can pyed horses
 come under the words of black and white horses?

Besides, where custom hath adapted a certain
 determinate name to any one thing, in all devises,
 feofments and grants, that certain name shall be
 made use of, and no uncertain circumlocutory de-
 scriptions shall be allowed; for certainty is the
 father of right and the mother of justice.

STRADLING VERSUS STILES. 175

Le reste del argument jeo ne pouvois oyer, car jeo fui disturb en mon place.

Le court fuit longement en doubt' de c'est matter; et apres grand deliberation eu.

Judgment fuit donne pour le pl. nisi causa.

Motion in arrest of judgment, that the pyed horses were mares; and thereupon an inspection was prayed.

Et sur ceo le court advisare vult.

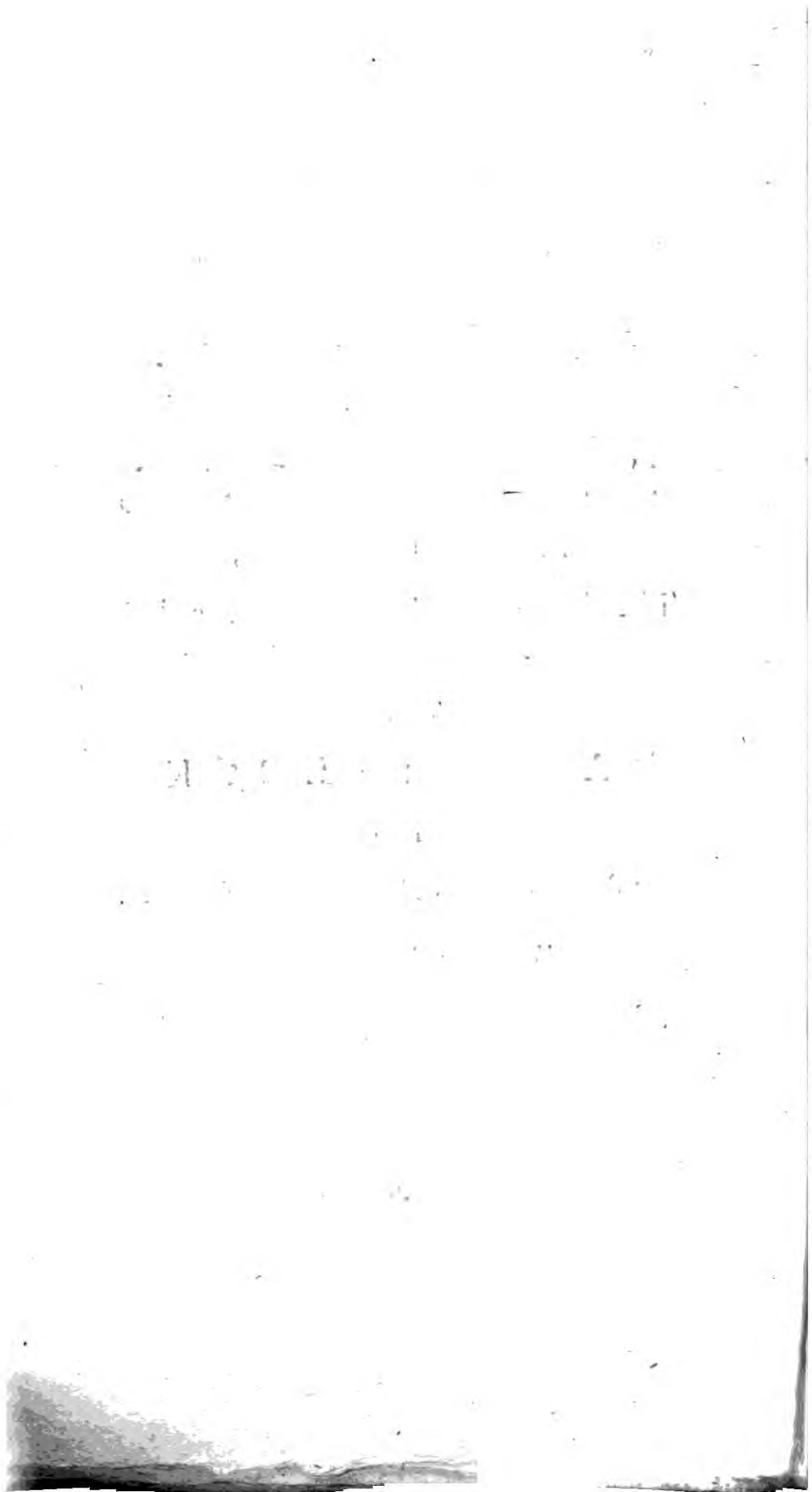
A K E Y



A
KEY to the LOCK:
OR, A
T R E A T I S E,
Proving beyond all Contradiction,
The Dangerous Tendency of a late
POEM, entitled
T H E
R A P E of the L O C K,
T O
GOVERNMENT and RELIGION.

Written in the Year 1714.

N



A

KEY to the LOCK.

SINCE this unhappy division of our nation into PARTIES, it is not to be imagined how many artifices have been made use of by writers to obscure the truth, and cover designs which may be detrimental to the publick. In particular, it has been their custom of late to vent their political spleen in *allegory* and *fable*. If an honest believing nation is to be made a jest of, we have a story of *John Bull* and his wife; if a treasurer is to be glanced at, an *ant* with a *white straw* is introduced; if a treaty of commerce is to be ridiculed, it is immediately metamorphosed into a tale of count *Tariff*.

But if any of these malevolents have a small talent in rhyme, they principally delight to convey their malice in that pleasing way; as it were, gilding the pill, and concealing the poison under the sweetness of numbers.

It is the duty of every well-designing subject to prevent, as far as he can, the ill consequences of such pernicious treatises; and I hold it mine to warn the publick of a late poem entitled, the RAPE of the LOCK; which I shall demonstrate to be of this nature. It is a common and just observation, that, when the meaning of any thing is dubious, one can no way better judge of the true intent of it, than by considering *who* is the author, *what* is his character in general, and his disposition in particular.

Now that the author of this poem is a reputed papist, is well known; and that a genius so capable of doing service to that cause may have been corrupted in the course of his education by jesuits or others, is

justly very much to be suspected; notwithstanding that seeming coolness and moderation, which he has been (perhaps artfully) reproached with by those of his own persuasion. They are sensible, that this nation is secured by good and wholesome laws to prevent all evil practices of the church of *Rome*; particularly the publication of books, that may in any sort propagate that doctrine: their authors are therefore obliged to couch their designs the deeper; and though I cannot aver the intention of this gentleman was directly to spread popish doctrines, yet it comes to the same point if he touch the government: for the court of *Rome* knows very well, that the church at this time is so firmly founded on the state, that the only way to shake the one is by attacking the other.

What confirms me in this opinion, is an accidental discovery I made of a very artful piece of management among his popish friends and abettors, to hide his whole design upon the government by taking all the characters upon themselves.

Upon the day that this poem was published, it was my fortune to step into the *Cocoa-tree*, where a certain gentleman was railing very liberally at the author with a passion extremely well counterfeited, for having (as he said) reflected upon him in the character of *Sir Plume*. Upon his going out, I enquired who he was, and they told me he was a *roman catholick knight*.

I was the same evening at *Will's*, and saw a circle round another gentleman, who was railing in like manner, and shewing his snuff-box and cane to prove he was satirized in the same character. I asked this gentleman's name, and was told he was a *roman catholick lord*.

A day

A day or two after I happened to be in company with the young lady, to whom the poem is dedicated. She also took up the character of *Belinda* with much frankness and good humour, though the author has given us a hint, in his * dedication, that he meant something further. This lady is also a *roman catholick*. At the same time others of the characters were claimed by some persons in the room; and all of them *roman catholicks*.

But to proceed to the work itself.

In all things which are intricate, as *allegories* in their own nature are, and especially those that are industriously made so, it is not to be expected we should find the clue at first sight: but when once we have laid hold on that, we shall trace this our author through all the labyrinths, doublings, and turnings of his intricate composition.

First then let it be observed, that in the most demonstrative sciences some *postulata* are to be granted, upon which the rest is naturally founded.

The only *postulatum* or concession which I desire to be made me, is, that by the *lock* is meant

The BARRIER TREATY. †

I. First then, I shall discover, that *Belinda* represents *Great Britain*, or (which is the same thing) her late majesty. This is plainly seen in his description of her:

N 3

* “ The character of *Belinda*, (as it is here managed) resembles you in nothing but beauty.” Dedication to the Rape of the Lock. political transactions relating to this treaty, see *the Conduct of the Allies*, Vol. VIII. and *Remarks on the Barrier Treaty*, Vol. IX.

† For a full account of the

On her white breast a sparkling cross she bore :

alluding to the ancient name of *Albion*, from her *white cliffs*, and to the *cross* which is the ensign of *England*.

II. The baron, who cuts off the *lock*, or barrier treaty, is the E. of *Oxford*.

III. *Clarissa*, who lent the scissars, my lady *Masbam*.

IV. *Thalestris*, who provokes *Belinda* to resent the loss of the lock, or treaty, the dutchess of *Marlborough*.

V. Sir *Plume*, who is moved by *Thalestris* to redemand it of *Great Britain*, prince *Eugene*, who came hither for that purpose.

There are some other inferior characters, which we shall observe upon afterwards ; but I shall first explain the foregoing.

The first part of the *baron's* character is his being *adventurous*, or enterprizing, which is the common epithet given to the earl of *Oxford* by his enemies.

The prize he aspires to is the treasury, in order to which he offers a sacrifice :

— an altar built

Of twelve vast french romances neatly gilt.

Our author here takes occasion maliciously to insinuate this statesman's love to *France* ; representing the books he chiefly studies to be vast French romances : these are the vast prospects from the friendship and alliance of *France*, which he satyrically calls romances ; hinting thereby, that these promises and protestations were no more to be relied on than those idle legends. Of these he is said to build an altar ; to intimate, that the foundation of his schemes and honours was fixed upon the *french romances* abovementioned.

A fan,

A fan, a garter, half a pair of gloves.

One of the things he sacrifices is a *fan*, which, both for its gaudy show and perpetual flutt'ring, has been held the emblem of woman: this points at the change of the *ladies* of the *bed-chamber*. The *garter* alludes to the honours he conferred on some of his friends; and we may, without straining the sense, call the *half pair of gloves* a *gauntlet*, the token of those military employments, which he is said to have sacrificed to his designs. The prize, as I said before, means the treasury, which he makes his prayer *soon to obtain, and long to possess*.

*The pow'rs gave ear, and granted half his pray'r,
The rest, the winds dispers'd in empty air.*

In the first of these lines he gives him the treasury, and in the last suggests, that he should not long possess that honour.

That *Thalestris* is the dutchess of *Marlborough*, appears both by her nearness to *Belinda*, and by this author's malevolent suggestion that she is a lover of war.

To arms, to arms, the bold Thalestris cries:

but more particularly by several passages in her speech to *Belinda* upon the cutting-off the lock, or treaty. Among other things she says, *was it for this you bound your locks in paper durance? Was it for this so much paper has been spent to secure the barrier treaty?*

*Metbinks, already I your tears survey;
Already hear the horrid things they say;
Already see you a degraded toast.*

This describes the aspersions under which that good princess suffered, and the repentance which must have followed the dissolution of that treaty; and particularly levels at the refusal some people made to drink her majesty's health.

Sir *Plume* (a proper name for a soldier) has all the circumstances that agree with prince *Eugene*.

*Sir Plume, of amber snuff-box justly vain,
And the nice conduct of a clouded cane,
With earnest eyes——*

'Tis remarkable, this general is a great taker of snuff, as well as towns; his conduct of the clouded cane gives him the honour which is so justly his due, of an exact conduct in battle, which is figured by his cane or truncheon, the ensign of a general. His *earnest eye*, or the vivacity of his look, is so particularly remarkable in him, that this character could be mistaken for no other, had not the author purposely obscured it by the fictitious circumstances of a *round unthinking face*.

Having now explained the chief characters of his *human persons* (for there are some others that will hereafter fall in, by the by, in the sequel of this discourse) I shall next take in pieces his *machinery*, wherein the satire is wholly confined to ministers of state.

The *Sylphs* and *Gnomes*, at first sight, appeared to me to signify the two contending parties of this nation; for these being placed in the *air*, and those on the *earth*, I thought agreed very well with the common denomination, *high* and *low*. But as they are made to be the first movers and influencers of all that happens, it is plain they represent promiscuously the *heads of parties*; whom he makes to be the authors of all those changes in the state, which are generally imputed to the levity and instability of the british nation.

This

*This erring mortals levity may call:
Ob blind to truth! the Sylphs contrive it all.*

But of this he has given us a plain demonstration; for speaking of these spirits he says in express terms,

— *The chief the care of nations own,
And guard, with arms divine, the British throne.*

And here let it not seem odd, if in this mysterious way of writing we find the same person, who has before been represented by the *baron*, again described in the character of *Ariel*; it being a common way with authors, in this fabulous manner, to take such a liberty. As for instance, I have read in *St. Evremont*, that all the different characters in *Petronius* are but *Nero* in so many different appearances. And in the key to the curious romance of *Barclay's Argenis*, both *Poliarchus* and *Archombrotus* mean only the king of *Navarre*.

We observe in the very beginning of the poem, that *Ariel* is possessed of the ear of *Belinda*; therefore it is absolutely necessary, that this person must be the minister who was nearest the *queen*. But whoever would be further convinced that he meant the treasurer, may know him by his ensigns in the following lines:

He rais'd his azure wand.

His sitting on the *mast* of a vessel shews his presiding over the *South-sea* trade. When *Ariel* assigns to his *Sylphs* all the posts about *Belinda*, what is more clearly described than the treasurer's disposing of all the places in the kingdom, and particularly about her majesty? But let us hear the lines.

— *Ye spirits, to your charge repair,
The flutt'ring fan be Zephyretta's care;*

The

*The drops to thee, Brillante, we consign,
And, Momentilla, let the watch be thine;
Do thou Crispissa, tend her fav'rite lock.*

He has here particularized the ladies and women of the bedchamber, the keeper of the cabinet, and her majesty's dresser, and impudently given *nick-names* to each. To put this matter beyond all dispute, the *Sylphs* are said to be *wonderous fond of place*, in the *Canto* following, where *Ariel* is perched *uppermost*, and all the rest take their places *subordinately under him*.

Here again I cannot but observe the excessive malignity of this author, who could not leave the character of *Ariel* without the same invidious stroke which he gave him in the character of the *baron* before:

*Amaz'd, confus'd, he saw his pow'r expir'd,
Resign'd to fate, and with a sigh retir'd.*

being another prophecy that he should *resign his place*, which it is probable all ministers do, with a *sigh*.

At the head of the *Gnomes* he sets *Umbriel*, a dusky melancholy sprite, who makes it his business to give *Belinda* the spleen; a vile and malicious suggestion against some *grave* and *worthy minister*. The vapours, phantoms, visions, and the like, are the jealousies, fears, and cries of danger, that have so often affrighted and alarmed the nation. Those who are described in the house of *spleen* under those several fantastical forms, are the same whom their ill-willers have so often called the *whimsical*.

The two foregoing spirits being the only considerable characters of the machinery, I shall but just mention the *Sylph*, that is wounded with the *scissars* at the
lofs

lofs of the lock, by whom is undoubtedly understood my lord *Townshend*, who at that time received a wound in his character for making the barrier-treaty, and was cut out of his employment upon the dissolution of it: but that spirit reunites, and receives no harm; to signify that it came to nothing, and his lordship had no real hurt by it.

But I must not conclude this head of the characters without observing, that our author has run through every stage of beings in search of topics for detraction. As he has characterized some persons under *angels* and *men*, so he has others under *animals* and *things inanimate*: he has even represented an eminent clergyman as a *dog*, and a noted writer as a *tool*. Let us examine the former.

— But Shock, who thought she slept too long,
Leapt up, and wak'd his mistress with his tongue.
'Twas then, Belinda, if report say true,
Thy eyes first open'd on a billet-doux.

By this *Shock* it is manifest he has most audaciously and profanely reflected on Dr. *Satheverel*, who leapt up, that is, into the pulpit, and awakened *Great Britain* with his *tongue*, that is, with his *sermon*, which made so much *noise*, and for which he has been frequently termed, by others of his enemies as well as by this author, a *dog*. Or perhaps, by his *tongue* may be more literally meant his *speech* at his trial, since immediately thereupon, our author says, her *eyes opened* on a *billet-doux*. *Billets-doux* being addresses to ladies from lovers, may be aptly interpreted those addresses of loving subjects to her majesty, which ensued that trial.

The other instance is at the end of the third *canto*.

*Steel did the labours of the gods destroy,
And strike to dust th' imperial tow'rs of Troy.
Steel could the works of mortal pride confound,
And hew triumphal arches to the ground.*

Here he most impudently attributes the demolition of *Dunkirk*, not to the pleasure of her majesty, or of her ministry, but to the frequent instigations of his friend *Mr. Steel*. A very artful pun to conceal his wicked lampoonry!

Having now consider'd the general intent and scope of the poem, and opened the characters, I shall next discover the malice which is covered under the episodes, and particular passages of it.

The game at *ombre* is a mystical representation of the late war, which is hinted by his making *spades* the trump; spade in spanish signifying a sword, and being yet so painted in the cards of that nation, to which it is well known we owe the original of our cards. In this one place indeed he has unawares paid a compliment to the queen and her success in the war; for *Belinda* gets the better of the two that play against her, viz. the kings of *France* and *Spain*.

I do not question but every particular card has its person and character assigned, which, no doubt, the author has told his friends in private; but I shall only instance in the description of the disgrace under which the duke of *Marlborough* then suffered, which is so apparent in these verses:

*Ev'n mighty pam, that kings and queens o'ertrew,
And mow'd down armies in the fights of lu,
Sad chance of war! now destitute of aid,
Falls undistinguish'd*————

And

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And that the author here had an eye to our modern transactions, is very plain, from an unguarded stroke towards the end of this game :

*And now, as oft in some distemper'd state,
On one nice trick depends the gen'ral fate.*

After the conclusion of the war, the publick rejoicings and *thanksgivings* are ridiculed in the two following lines :

*The nymph, exulting, fills with shouts the sky,
The walls, the woods, and long canals reply.*

Immediately upon which there follows a malicious insinuation in the manner of a prophecy (which we have formerly observed this seditious writer delights in) that the peace should continue but a short time, and that the day should afterwards be curf'd, which was then celebrated with so much joy :

*Sudden these honours shall be snatch'd away,
And curs'd for ever this victorious day.*

As the game at *ombre* is a satyrical representation of the late war, so is the *tea-table* that ensues, of the *council-table*, and its consultations after the peace. By this he would hint, that all the advantages we have gained by our late extended commerce, are only coffee and tea, or things of no greater value. That he thought of the *trade* in this place, appears by the passage, which represents the *Sylphs* particularly careful of the *rich brocade*; it having been a frequent complaint of our mercers, that *French brocades* were imported in great quantities. I will not say he means those presents of rich *gold stuff suits*, which were said

pear'd in our hemisphere. A star, that is to bring us all the wealth and gold of the Indies ; and from whose influence, not Mr. *John Partridge* alone (whose worthy labours this writer so ungenerously ridicules) but all true Britons, may, with no less authority than he, prognosticate *the fall of Lewis* in the restraint of the exorbitant power of *France*, and the *fate of Rome*, in the triumphant condition of the church of *England*.

We have now considered this poem in its political view, wherein we have shewn, that it hath two different walks of satire ; the one in the story itself, which is a ridicule on the *late transactions in general*, the other in the machinery, which is a satire on the *ministers of state in particular*. I shall now shew that the same poem, taken in another light, has a tendency to *popery*, which is secretly insinuated through the whole.

In the first place, he has convey'd to us the doctrine of *guardian angels* and *patron saints* in the machinery of his *Sylphs*, which being a piece of popish superstition that hath been exploded ever since the reformation, he would revive under this disguise. Here are all the particulars which they believe of those things, which I shall sum up in a few heads.

1st. The spirits are made to concern themselves with all human actions in general.

2^{dly}. A distinct guardian spirit or patron is assign'd to each person in particular.

*Of these am I, who thy protection claim,
A watchful sprite——*

3^{dly}. They are made directly to inspire dreams, visions, and revelations.

*Her guardian Sylph prolong'd her balmy rest,
'Twas he had summon'd to her silent bed
The morning dream——*

4^{thly}.

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4thly. They are made to be subordinate in different degrees, some presiding over others. So *Ariel* has his several under-officers at command,

Superior by the head was Ariel plac'd.

5thly. They are employ'd in various offices, and each hath his office assign'd him.

*Some in the fields of purest æther play,
And bask and whiten in the blaze of day;
Some guide the course, etc.*

6thly. He hath given his spirits the charge of the several parts of *dress*; intimating thereby, that the saints preside over the several parts of *human bodies*. They have one saint to cure the tooth-ach, another the gripes, another the gout, and so of the rest.

*The flutt'ring fan be Zephyretta's care,
The drops to thee Brillante, we consign, etc.*

7thly. They are represented to know the thoughts of men:

*As on the nosegay in her breast reclin'd,
He watch'd th' ideas rising in her mind.*

8thly. They are made protectors even to animal and irrational beings:

Ariel himself shall be the guard of flock.

So *St. Anthony* presides over hogs, etc.

9thly. They are made patrons of whole kingdoms and provinces:

Of these the chief the care of nations own.

So *St. George* is imagined by the *papists* to defend *England*, *St. Patrick* *Ireland*, *St. James* *Spain*, etc. Now what is the consequence of all this? By granting that they have this power, we must be brought back again to *pray* to them.

The *toilette* is an artful recommendation of the *mass*, and pompous ceremonies of the *church of Rome*. The *unveiling* of the *altar*, the *silver vases* upon it, being *robed in white* as the *priests* are upon the chief festivals, and the *head uncover'd* are manifest marks of this.

*A heav'nly image in the glass appears,
To that she bends——*

plainly denotes *image worship*.

The *goddess*, who is deck'd with *treasures, jewels*, and the *various offerings of the world*, manifestly alludes to the lady of *Loretto*. You have *perfumes* breathing from the *incense pot* in the following line.

And all Arabia breathes from yonder box.

The character of *Belinda*, as we take it in this third view, represents the *popish religion*, or the *whore of Babylon*; who is describ'd in the state this malevolent author wishes for, coming forth in all her glory upon the *Thames*, and overspreading the whole nation with ceremonies.

*Not with more glories in th' ætherial plain
The sun first rises o'er the purple main,
Than issuing forth, the rival of his beams
Launch'd on the bosom of the silver Thames.*

She is dress'd with a *cross* on her breast; the *emblem* of *popery*, the *adoration* of which is plainly recommended in the following lines :

On

*On her white breast a sparkling cross she wore,
Which jews might kiss, and infidels adore.*

Next he represents her as the *universal church*, according to the boasts of the papists :

'And like the sun she shines on all alike.

After which he tells us,

*If to her share some female errors fall,
Look on her face, and you'll forget them all.*

Though it should be granted some errors fall to her share, look on the pompous figure she makes throughout the world, and they are not worth regarding. In the sacrifice following you have these two lines :

*For this, ere Phœbus rose, he had implor'd
Propitious heav'n, and ev'ry pow'r ador'd.*

In the first of them he plainly hints at their rising to *matins*; in the second, by adoring *ev'ry power*, the invocation of *saints*.

Belinda's visits are describ'd with numerous *wax-lights*, which are always used in the ceremonial part of the *romish* worship.

— *Visits shall be paid on solemn days,
When num'rous wax-lights in bright order blaze.*

The *lunar sphere* he mentions, opens to us their *purgatory*, which is seen in the following line.

Since all things lost on earth are treasur'd there.

It is a popish doctrine, that scarce any person quits this
O 2
world,

world, but he must touch at purgatory in his way to heaven; and it is here also represented as the *treasury* of the *romish church*. Nor is it much to be wonder'd at, that the *moon* should be *purgatory*, when a learned divine hath in a late treatise prov'd the *sun* to be *hell**.

I shall now, before I conclude, desire the reader to compare this key with those upon any other pieces, which are suppos'd to have been secret satires upon the state, either ancient or modern; in particular with the keys to *Petronius Arbiter*, *Lucian's true history*, *Barclay's Argenis*, and *Rabelais's Garagantua*; and I doubt not he will do me the justice to acknowledge, that the explanations here laid down, are deduc'd as naturally, and with as little violence, both from the general *scope* and *bent* of the work, and from the several *particulars*: furthermore, that they are every way as consistent and undeniable, every way as candid, as any modern interpretations of either party on the conduct and writings of the other. And I appeal to the most eminent and able *state decyphers* themselves, if according to their art any thing can be more fully *proved*, or more safely *sworn to*?

To sum up my whole charge against this author in a few words; he has ridiculed both the present ministry and the last; abused great statesmen and great generals; nay the treaties of whole nations have not escaped him, nor has the royal dignity itself been omitted in the progress of his satire; and all this he has done just at the meeting of a new parliament. I hope a proper authority may be made use of to bring him to condign punishment. In the mean while I doubt not, if the persons most concern'd would but

* The Reverend Dr. Swinden.

order

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order Mr. *Bernard Lintot*, the printer and publisher of this dangerous piece, to be taken into custody and examined, many farther discoveries might be made both of this poet's and abettor's secret designs, which are doubtless of the utmost importance to the *government*.

MEMOIRS OF P. P.

CLERK OF THIS PARISH.

ADVERTISEMENT.

The original of the following extraordinary treatise consisted of two large volumes in folio; which might justly be entitled, the importance of a man to himself: but, as it can be of very little use to any body besides, I have contented myself to give only this short abstract of it, as a taste of the true spirit of memoir-writers.

IN the name of the lord. Amen. I P. P. by the grace of God, clerk of this parish, writeth this history.

Ever since I arrived at the age of discretion, I had a call to take upon me the function of a parish-clerk: and to that end, it seemed unto me meet and profitable to associate myself with the parish-clerks of this land; such I mean as were right worthy in their calling, men of a clear and sweet voice, and of becoming gravity.

Now it came to pass, that I was born in the year of our lord *anno Domini* 1655, the year wherein our worthy benefactor esquire *Bret* did add one bell to the ring of this parish. So that it hath been wittily said, “that one and the same day did give to this our church two rare gifts, its great bell and its clerk.

Even when I was at school, my mistress did ever extoll me above the rest of the youth, in that I had a laudable voice. And it was furthermore observed, that I took a kindly affection unto that black letter,
in

in which our bibles are printed. Yea, often did I exercise myself in finging godly-ballads, such as the lady and death, the children in the wood, and chevy-chace; and not like other children, in lewd and trivial ditties. Moreover, while I was a boy, I always adventured to lead the psalm next after master *William Harris*, my predecessor, who (it must be confessed to the glory of God) was a most excellent parish-clerk in that his day.

Yet be it acknowledged, that at the age of sixteen I became a company-keeper, being led into idle conversation by my extraordinary love to ringing; inso-much that in a short time I was acquainted with every sett of bells in the whole *country*: neither could I be prevailed upon to absent myself from wakes, being called thereunto by the harmony of the steeple. While I was in these societies, I gave myself up to unspiritual pastimes, such as wrestling, dancing, and cudgel-playing; so that I often returned to my father's house with a broken pate. I had my head broken at *Milton* by *Thomas Wyat*, as we played a bout or two for an hat, that was edged with silver galloon: but in the year following I broke the head of *Henry Stubbs*, and obtained a hat not inferior to the former. At *Yelverton* I encountered *George Cummins* weaver, and behold my head was broken a second time! at the wake of *Waybrook* I engaged *William Simkins* tanner, when lo, thus was my head broken a third time, and much blood trickled therefrom. But I administered to my comfort, saying within myself, "what man is there, howsoever dextrous in any craft, who is for aye on his guard?" A week after I had a base-born child laid unto me; for in the days of my youth I was looked upon as a follower of venereal fantasies: thus was I led into sin

by the comeliness of *Susanna Smith*, who first tempted me and then put me to shame; for indeed she was a maiden of a seducing eye, and pleasant feature. I humbled myself before the justice, I acknowledged my crime to our curate, and to do away mine offences and make her some atonement, was joined to her in holy wedlock on the sabbath day following.

How often do those things which seem unto us misfortunes, redound to our advantage! for the minister (who had long looked on *Susanna* as the most lovely of his parishioners) liked so well of my demeanour, that he recommended me to the honour of being his clerk, which was then become vacant by the decease of good master *William Harris*.

Here ends the first chapter; after which follow fifty or sixty pages of his amours in general, and that particular one with Susanna his present wife; but I proceed to chapter the ninth.

No sooner was I elected into mine office, but I layed aside the powdered gallantries of my youth, and became a new man. I considered myself as in some wise of ecclesiastical dignity, since by wearing a band, which is no small part of the ornament of our clergy, I might not unworthily be deemed, as it were, a shred of the linen vestment of *Aaron*.

Thou mayest conceive, O reader, with what concern I perceived the eyes of the congregation fixed upon me, when I first took my place at the feet of the priest. When I raised the psalm, how did my voice quaver for fear! and when I arrayed the shoulders of the minister with the surplice, how did my joints tremble under me! I said within myself; "remember, *Paul*, thou standest before men of high worship,
"the

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“ the wife Mr. justice *Freeman*, the grave Mr. justice
“ *Thompson*, the good lady *Jones*, and the two virtuous
“ gentlewomen her daughters; nay the great Sir
“ *Thomas Truby*, knight and baronet, and my young
“ master the esquire, who shall one day be lord of
“ this manor.” Notwithstanding which, it was my
good hap to acquit myself to the good liking of the
whole congregation; but the Lord forbid I should
glory therein.

*The next chapter contains an account how he discharged
the several duties of his office; in particular he insists on
the following:*

I was determined to reform the manifold corrup-
tions and abuses, which had crept into the church.

First, I was especially severe in whipping forth dogs
from the temple, all excepting the lap-dog of the
good widow *Howard*, a sober dog which yelped not,
nor was there offence in his mouth.

Secondly, I did even proceed to moroseness, though
fore against my heart, unto poor babes, in tearing from
them the half-eaten apples, which they privily munch-
ed at church. But verily it pitted me, for I remem-
bered the days of my youth.

Thirdly, with the sweat of my own hands, I did
make plain and smooth the dogs-ears throughout our
great bible.

Fourthly, the pews and benches, which were for-
merly swept but once in three years, I caused every
Saturday to be swept with a besom and trimmed.

Fifthly and lastly, I caused the surplice to be neatly
darned, washed, and laid in fresh lavender (yea, and
sometimes to be sprinkled with rose-water) and I had
great laud and praise from all the neighbouring clergy,
for-

forasmuch as no parish kept the minister in cleanest linen.

Notwithstanding these his publick cares, in the eleventh chapter he informs us, he did not neglect his usual occupations as a bandy-craftsman.

Shoes, saith he, did I make (and, if intreated, mend) with good approbation. Faces also did I shave, and I clipped the hair. Chirurgery also I practised in the worming of dogs; but to bleed adventured I not, except the poor. Upon this my two-fold profession there passed among men a merry tale, delectable enough to be rehearsed: how that being overtaken in liquor one *Saturday* evening, I shaved the priest with spanish blacking for shoes instead of a wash-ball, and with lamp-black powdered his peruke. But these were sayings of men delighting in their own conceits more than in the truth. For it is well known, that great was my skill in these my crafts; yea, I once had the honour of trimming Sir *Thomas* himself without fetching blood. Furthermore, I was sought unto to geld the lady *Frances* her spaniel, which was wont to go astray: he was called *Toby*, that is to say, *Tobias*. And thirdly, I was entrusted with a gorgeous pair of shoes of the said lady to set an heel-piece thereon; and I received such praise therefore, that it was said all over the parish, I should be recommended unto the king to mend shoes for his majesty: whom God preserve! amen.

The rest of this chapter I purposely omit, for it must be owned, that when he speaks as a shoemaker he is very absurd. He talks of Moses's pulling off his shoes, of tanning the hides of the bulls of Basan, of Simon the tanner,

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canner, etc. and takes up four or five pages to prove, that when the apostles were instructed to travel without shoes, the precept did not extend to their successors.

The next relates how he discovered a thief with a bible and key, and experimented verses of the psalms, that had cured agues.

I pass over many others, which inform us of parish affairs only, such as of the succession of curates; a list of the weekly text; what psalms he chose on proper occasions; and what children were born and buried: the last of which articles he concludes thus:

That the shame of women may not endure, I speak not of bastards; neither will I name the mothers, although thereby I might delight many grave women of the parish: even her who hath done penance in the sheet will I not mention, forasmuch as the church hath been witness of her disgrace: let the father, who hath made due composition with the church-wardens to conceal his infirmity, rest in peace; my pen shall not bewray him, for I also have sinned.

The next chapter contains what he calls a great revolution in the church, part of which I transcribe.

Now was the long expected time arrived, when the psalms of king *David* should be hymned unto the same tunes, to which he played them upon his harp; (so was I informed by my singing-master, a man right cunning in psalmody) Now was our over abundant quaver and trilling done away, and in lieu thereof was instituted the sol-fa, in such guise as is sung in his majesty's chapel. We had *London* singing masters sent into every parish, like unto excisemen; and I also
was

was ordained to adjoin myself unto them, though an unworthy disciple, in order to instruct my fellow-parishioners in this new manner of worship. What though they accused me of humming through the nostril as a sacbut; yet would I not forego that harmony, it having been agreed by the worthy parish-clerks of *London* still to preserve the same. I tutored the young men and maidens to tune their voices as it were a psaltery, and the church on the *Sunday* was filled with these new hallelujahs.

Then follow full seventy chapters, containing an exact detail of the law-suits of the parson and his parishioners concerning tythes, and near a hundred pages left blank with an earnest desire that the history might be completed by any of his successors, in whose time these suits should be ended.

*The next contains an account of the briefs read in the church, and the sums collected upon each. For the reparation of nine churches, collected at nine several times, 2 s. and 7 d. $\frac{3}{4}$. For fifty families ruined by fire, 1 s. $\frac{1}{2}$. For an inundation, a king *Charles's* groat, given by lady *Frances*, etc.*

In the next he laments the disuse of wedding-sermons, and celebrates the benefits arising from those at funerals, concluding with these words: Ah! let not the relations of the deceased grudge the small expence of an hat-band, a pair of gloves, and ten shillings, for the satisfaction they are sure to receive from a pious divine, that their father, brother, or bosom wife, are certainly in heaven.

In another, he draws a panegyrick on one Mrs. Margaret Wilkins, but, after great encomiums, concludes, that notwithstanding all, she was an unprofitable vessel, being

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ing a barren woman, and never once having furnished God's church with a christening.

We find in another chapter, how he was much staggered in his belief, and disturbed in his conscience by an Oxford scholar, who had proved to him by logick, that animals might have rational, nay, immortal souls; but how he was again comforted with the reflection, that if so, they might be allowed christian burial, and greatly augment the fees of the parish.

In the two following chapters he is over-powered with vanity. We are told, how he was constantly admitted to all the feasts and banquets of the church officers, and the speeches he there made for the good of the parish. How he gave hints to young clergymen to preach; but above all how he gave a text for the 30th of January, which occasioned a most excellent sermon, the merits of which he takes entirely to himself. He gives an account of a conference he had with the vicar concerning the use of texts. Let a preacher (saith he) consider the assembly before whom he preacheth, and unto them adapt his text. Micah the 3d and 11th affordeth good matter for courtiers and court-serving men. "The heads of the land judge for reward, and the people thereof judge for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, is not the lord among us?" Were the first minister to appoint a preacher before the house of commons, would not he be wise to make choice of these words? "give and it shall be given unto ye." Or before the lords, "giving no offence that the ministry be not blamed, 2 Cor. vi. 3." Or praising the warm zeal of an administration, "who maketh his ministers a flaming fire, psal. civ. 4." We omit many others of his texts as too tedious.

From

From this period the style of the book rises extremely. Before the next chapter was pasted the effigies of Dr. Sacheverel, and I found the opposite page all on a foam with politicks.

We are now (says he) arrived at that celebrated year, in which the church of *England* was tried in the person of *Dr. Sacheverel*. I had ever the interest of our high-church at heart, neither would I at any season mingle myself in the societies of fanaticks, whom I from my infancy abhorred more than the heathen or gentile. It was in these days I bethought myself, that much profit might accrue unto our parish, and even unto the nation, could there be assembled together a number of chosen men of the right spirit, who might argue, refine, and define, upon high and great matters. Unto this purpose I did institute a weekly assembly of divers worthy men at the rose and crown alehouse, over whom myself (though unworthy) did preside. Yea, I did read to them the Post-boy of *Mr. Roper*, and the written letter of *Mr. Dyer*, upon which we communed afterwards among ourselves.

Our society was composed of the following persons: *Robert Jenkins*, farrier; *Amos Turner*, collar-maker; *George Pilcocks*, late excise-man; *Thomas White*, wheelwright; and myself. First, of the first, *Robert Jenkins*.

He was a man of bright parts and shrewd conceit, for he never shoed an horse of a whig or a fanatick, but he lamed him sorely.

Amos Turner, a worthy person, rightly esteemed among us for his sufferings, in that he had been honoured in the stocks for wearing an oaken bough.

George Pilcocks, a sufferer also; of zealous and laudable

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able freedom of speech, insomuch that his occupation had been taken from him.

Thomas White of good repute likewise, for that his uncle by the mother's side had formerly been servitor to *Maudling-college*, where the glorious *Sacbeverel* was educated.

Now were the eyes of all the parish upon these our weekly councils. In a short space the minister came among us; he spake concerning us and our councils to a multitude of other ministers at the visitation, and they spake thereof unto the ministers at *London*, so that even the bishops heard and marvelled thereat. Moreover *Sir Thomas*, member of parliament, spake of the same unto other members of parliament, who spake thereof unto the peers of the realm. Lo! thus did our councils enter into the hearts of our generals and our lawgivers and, from henceforth, even as we devised, thus did they.

After this, the book is turned on a sudden from his own life to a history of all the publick transactions of Europe, compiled from the news-papers of those times. I could not comprehend the meaning of this, till I perceived, at last, to my no small astonishment, that all the measures of the four last years of the queen, together with the peace at Utrecht, which have been usually attributed to the earl of Oxford, duke of Ormond, lords Harcourt and Bolingbroke, and other great men, do here most plainly appear to have been wholly owing to Robert Jenkins, Amos Turner, George Pilcocks, Thomas White, but above all P. P.

The reader may be sure I was very inquisitive after this extraordinary writer, whose work I have here abstracted. I took a journey into the country on purpose; but could not find the least trace of him: till by accident I met

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an old clergyman, who said he could not be positive, but thought it might be one Paul Philips, who had been dead about twelve years. And upon enquiry, all we could learn of that person from the neighbourhood, was, that he had been taken notice of for swallowing loaches, and remembered by some people by a black and white cur with one ear, that constantly followed him.

In the church-yard I read his epitaph, said to be written by himself.

O reader, if that thou canst read,
Look down upon this stone ;
Do all we can, death is a man
That never spareth none.

THOUGHTS

THOUGHTS

ON

VARIOUS SUBJECTS.

I.

PARTY is the madness of many, for the gain of a few.

II.

There never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent: for a bee is not a busier animal than a block-head. However, such instruments are necessary to politicians; and perhaps it may be with states as with clocks, which must have some dead weight hanging at them to help and regulate the motion of the finer and more useful parts.

III.

To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

IV.

Fine sense and exalted sense are not half so useful as common sense: there are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of readier change.

V.

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous.

VI.

The nicest constitutions of government are often like the finest pieces of clock-work; which depend-
P ing

ing on so many motions, are therefore more subject to be out of order.

VII.

Every man has just as much vanity, as he wants understanding.

VIII.

Modesty, if it were to be recommended for nothing else, this were enough, that the pretending to little leaves a man at ease, whereas boasting requires a perpetual labour to appear what he is not. If we have sense, modesty best proves it to others; if we have none, it best hides our want of it. For as blushing will sometimes make a whore pass for a virtuous woman, so modesty may make a fool seem a man of sense.

IX.

It is not so much the being exempt from faults, as the having overcome them, that is an advantage to us: it being with the follies of the mind as with the weeds of a field, which if destroy'd and consumed upon the place of their birth, enrich and improve it more, than if none had ever sprung there.

X.

To pardon those absurdities in ourselves, which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves, than to have others so.

XI.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to day, than he was yesterday.

XII.

Our passions are like convulsion fits, which though they make us stronger for the time, leave us weaker ever after.

XIII.

XIII.

To be angry, is to revenge the fault of others upon ourselves.

XIV.

A brave man thinks no one his superior, who does him an injury, for he has it then in his power to make himself superior to the other, by forgiving it.

XV.

To relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and providence.

XVI.

Superstition is the spleen of the soul.

XVII.

Atheists put on a false courage and alacrity in the midst of their darkness and apprehensions; like children, who when they go in the dark will sing for fear.

XVIII.

An atheist is but a mad ridiculous derider of piety, but a hypocrite makes a sober jest of God and religion. He finds it easier to be upon his knees than to rise to do a good action; like an impudent debtor, who goes every day and talks familiarly to his creditor without ever paying what he owes.

XIX.

What *Tully*, says of war, may be applied to disputing; it should be always so managed as to remember, that the only end of it is peace: but generally true disputants are like true sportsmen, their whole delight is in the pursuit; and a disputant no more cares for the truth, than the sportsman for the hare.

XX.

The scripture in time of disputes is like an open town

town in the time of war; which serves indifferently the occasions of both parties; each makes use of it for the present turn, and then resigns it to the next-comer to do the same.

XXI.

Such as are still observing upon others, are like those who are always abroad at other mens houses, reforming every thing there, while their own run to ruin.

XXII.

When men grow virtuous in their old age, they only make a sacrifice to God of the devil's leavings.

XXIII.

When we are young, we are slavishly employed in procuring something whereby we may live comfortably when we grow old; and when we are old, we perceive it is too late to live as we proposed.

XXIV.

People are scandalized, if one laughs at what they call a serious thing. Suppose I were to have my head cut off to-morrow, and all the world were talking of it to day, yet why might not I laugh to think, what a bustle is here about my head?

XXV.

The greatest advantage I know of being thought a wit by the world, is that it gives one the greater freedom of playing the fool.

XXVI.

We ought in humanity no more to despise a man for the misfortunes of the mind than for those of the body, when they are such as he cannot help. Were this thoroughly considered, we should no more laugh at one for having his brains cracked than for having his head broke.

XXVII.

XXVII.

A man of wit is not incapable of business, but above it. A sprightly generous horse is able to carry a pack-saddle as well as an ass, but he is too good to be put to the drudgery.

XXVIII.

Wherever I find a great deal of gratitude in a poor man, I take it for granted, there would be as much generosity if he were a rich man.

XXIX.

Flowers of rhetoric in sermons and serious discourses are like the blue and red flowers in corn, pleasing to those two come only for amusement, but prejudicial to him who would reap the profit.

XXX.

When two people compliment each other with the choice of any thing, each of them generally gets that which he likes least.

XXXI.

He who tells a lie, is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain that one.

XXXII.

Giving advice is many times only the privilege of saying a foolish thing one's self, under pretence of hindring another from doing one.

XXXIII.

It is with followers at court, as with followers on the road, who first bespatter those that go before, and then tread on their heels.

XXXIV.

False happiness is like false money, it passes for a time as well as the true, and serves some ordinary occasions: but when it is brought to the touch, we find the lightness and alloy, and feel the loss,

XXXV.

Dastardly men are like sorry horses, who have but just spirits and mettle enough to be mischievous.

XXXVI.

Some people will never learn any thing, for this reason, because they understand every thing too soon.

XXXVII.

A person who is too nice an observer of the business of the crowd, like one who is too curious in observing the labour of the bees, will often be stung for his curiosity.

XXXVIII.

A man of business may talk of philosophy, a man who has none may practise it.

XXXIX.

There are some solitary wretches, who seem to have left the rest of mankind only as *Eve* left *Adam*, to meet the devil in private.

XL.

The vanity of human life is like a river constantly passing away, and yet constantly coming on.

XLI.

I seldom see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, or to fill the idea, of an immortal soul?

XLII.

It is a certain truth, that a man is never so easy or so little imposed upon, as among people of the best sense: it costs far more trouble to be admitted or continued in ill company than in good; as the former have less understanding to be employed, so they have more vanity to be pleased; and to keep a fool constantly in good humour with himself and with others, is no very easy task.

XLIII.

XLIII.

The difference between what is commonly called ordinary company and good company, is only hearing the same things said in a little room or in a large salon, at small tables or at great tables, before two candles or twenty sconces.

XLIV.

It is with narrow-souled people as with narrow-necked bottles: the less they have in them, the more noise they make in pouring it out.

XLV.

Many men have been capable of doing a wise thing, more a cunning thing, but very few a generous thing.

XLVI.

Since it is reasonable to doubt most things, we should most of all doubt that reason of ours which would demonstrate all things.

XLVII.

To buy books, as some do who make no use of them, only because they were published by an eminent printer; is much as if a man should buy cloaths that did not fit him, only because they were made by some famous taylor.

XLVIII.

It is as offensive to speak wit in a fool's company, as it would be ill manners to whisper in it; he is displeased at both for the same reason, because he is ignorant of what is said.

XLIX.

False criticks rail at false wits, as quacks and impostors are still cautioning us to beware of counterfeits, and decry others cheats only to make more way for their own.

L.

Old men, for the most part, are like old chronicles, that give you dull, but true accounts of times past, and are worth knowing only on that score.

LI.

There should be, methinks, as little merit in loving a woman for her beauty, as in loving a man for his prosperity; both being equally subject to change.

LII.

We should manage our thoughts in composing any work, as shepherds do their flowers in making a garland; first select the choicest, and then dispose them in the most proper places, where they give a lustre to each other.

LIII.

As handsome children are more a dishonour to a deform'd father than ugly ones, because unlike himself; so good thoughts, owned by a plagiarist, bring him more shame than his own ill ones. When a poor thief appears in rich garments, we immediately know they are none of his own.

LIV.

Human brutes, like other beasts, find snares and poison in the provisions of life, and are allured by their appetites to their destruction.

LV.

The most positive men are the most credulous; since they most believe themselves, and advise most with the falsest flatterer, and worst enemy, their own self-love.

LVI.

Get your enemies to read your works in order to mend them, for your friend is so much your second-self, that he will judge too like you.

LVII.

LVII.

Women use lovers as they do cards; they play with them a while, and when they have got all they can by them, throw them away, call for new ones, and then perhaps lose by the new ones all they got by the old ones.

LVIII.

Honour in a woman's mouth like an oath in the mouth of a gamester, is ever still most used as their truth is most questioned.

LIX.

Women, as they are like riddles in being unintelligible, so generally resemble them in this, that they please us no longer when once we know them.

LX.

A man who admires a fine woman, has yet no more reason to wish himself her husband, than one who admir'd the *hesperian* fruit would have had to wish himself the dragon that kept it.

LXI.

He who marries a wife, because he can't always live chaffly, is much like a man, who finding a few humours in his body resolves to wear a perpetual blister.

LXII.

Married people, for being so closely united, are but the apter to part; as knots the harder they are pulled, break the sooner.

LXIII.

A family is but too often a common-wealth of malignants: what we call the charities and ties of affinity, prove but so many separate and clashing interests: the son wishes the death of the father; the younger brother that of the elder; the elder repines at

7 7

the sisters portions; when any of them marry, there are new divisions, and new animosities. It is but natural and reasonable to expect all this, and yet we fancy no comfort but in a family.

LXIV.

Authors in *France* seldom speak ill of each other, but when they have a personal pique; authors in *England* seldom speak well of each other, but when they have a personal friendship.

LXV.

There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should talk together every day.

LXVI.

Men are grateful, in the same degree that they are resentful.

LXVII.

The longer we live, the more we shall be convinced, that it is reasonable to love God, and despise man, as far as we know either.

LXVIII.

That character in conversation which commonly passes for agreeable, is made up of civility and falsehood.

LXIX.

A short and certain way to obtain the character of a reasonable and wise man, is, whenever any one tells you his opinion, to comply with it.

LXX.

What is generally accepted as virtue in women, is very different from what is thought so in men: a very good woman would make but a paltry man.

LXXI.

Some people are recommended for a giddy kind of good humour, which is as much a virtue as drunkenness.

LXXII.

LXXII.

Those people only will constantly trouble you with doing little offices for them, who least deserve you should do them any.

LXXIII.

We are sometimes apt to wonder to see those people proud, who have done the meanest things; whereas a consciousness of having done poor things, and a shame of hearing of them, often make the composition we call pride.

LXXIV.

An excuse is worse and more terrible than a lye: for an excuse is a *lye guarded*.

LXXV.

Praise is like ambergrise: a little whiff of it, and by snatches, is very agreeable; but when a man holds a whole lump of it to your nose, it is a stink, and strikes you down.

LXXVI.

The general cry is against ingratitude, but sure the complaint is mis-placed, it should be against vanity. None but direct villains are capable of wilful ingratitude; but almost every body is capable of thinking he hath done more than another deserves, while the other thinks he hath received less than he deserves.

LXXVII.

I never knew any man in my life, who cou'd not bear another's misfortunes perfectly like a Christian.

LXXVIII.

Several explanations of casuists, to multiply the catalogue of sins, may be called *amendments* to the *ten commandments*.

LXXIX.

It is observable that the ladies frequent tragedies
more

more than comedies; the reason may be, that in tragedy their sex is deified and adored, in comedy exposed and ridiculed.

LXXX.

The character of covetousness is what a man generally acquires more through some niggardliness, or ill grace, in little and inconsiderable things, than in expences of any consequence. A very few pounds a year would ease that man of the scandal of avarice.

LXXXI.

Some men's wit is like a dark lanthorn which serves their own turn, and guides them their own way: but is never known (according to the scripture phrase) either to shine forth before men, or to glorify their father in heaven.

LXXXII.

It often happens that those are the best people, whose characters have been most injured by slanderers, as we usually find that to be the sweetest fruit which the birds have been pecking at.

LXXXIII.

The people all running to the capital city is like a confluence of all the animal spirits to the heart; a symptom that the constitution is in danger.

LXXXIV.

The wonder we often express at our neighbours keeping dull company, would lessen, if we reflected, that most people seek companions less to be talked to, than to talk.

LXXXV.

Amusement is the happiness of those that cannot think.

LXXXVI.

Never stay dinner for a clergyman, who is to make
a morn-

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a morning visit e'er he comes ; for he will think it his duty to dine with any greater man that asks him.

LXXXVII.

A contented man is like a good tennis-player, who never fatigues and confounds himself with running eternally after the ball, but stays till it comes to him.

LXXXVIII.

Two things are equally unaccountable to reason, and not the object of reasoning ; the wisdom of God, and the madness of man.

LXXXIX.

Many men, prejudiced early in dis-favour of mankind by bad maxims, never aim at making friendships ; and while they only think of avoiding the evil, miss of the good that would meet them. They begin the world knaves, for prevention, while others only end so, after disappointment.

XC.

No woman ever hates a man for being in love with her ; but many a woman hates a man for being a friend to her.

XCI.

The eye of a critick is often like a microscope, made so very fine and nice, that it discovers the atoms, grains, and minutest particles, without ever comprehending the whole, comparing the parts, or seeing all at once the harmony.

XCII.

A king may be a tool, a thing of straw ; but if he serves to frighten our enemies, and secure our property, it is well enough : a scare-crow is a thing of straw, but it protects the corn.

XCIII.

The greatest things and the most praise-worthy,
that

that can be done for the publick good, are not what require great parts, but great honesty; therefore for a king to make an amiable character he needs only to be a man of common honesty well advised.

XCIV.

Notwithstanding the common complaint of the knavery of men in power, I have known no great ministers or men of parts in business so wicked as their inferiors; their sense and knowledge preserve them from a hundred common rogueries, and when they become bad, it is generally more from the necessity of their situation, than from a natural bent to evil.

XCV.

Whatever may be said against a premiere or sole minister, the evil of such an one, in an absolute government, may not be great: for it is possible, that almost any minister may be a better man than a king born and bred.

XCVI.

A man coming to the water-side is surrounded by all the crew: every one is officious, every one making applications, every one offering his services; the whole bustle of the place seems to be only for him. The same man going from the waterside, no noise made about him, no creature takes notice of him, all let him pass with utter neglect! the picture of a minister when he comes into power, and when he goes out.

F I N I S.

