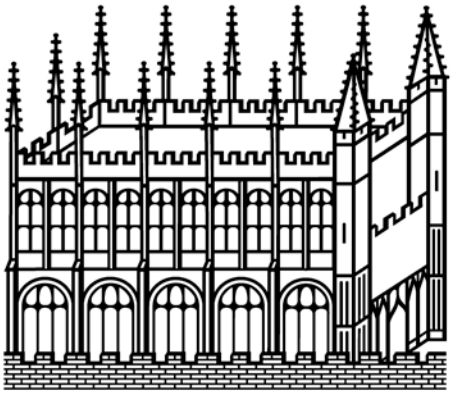

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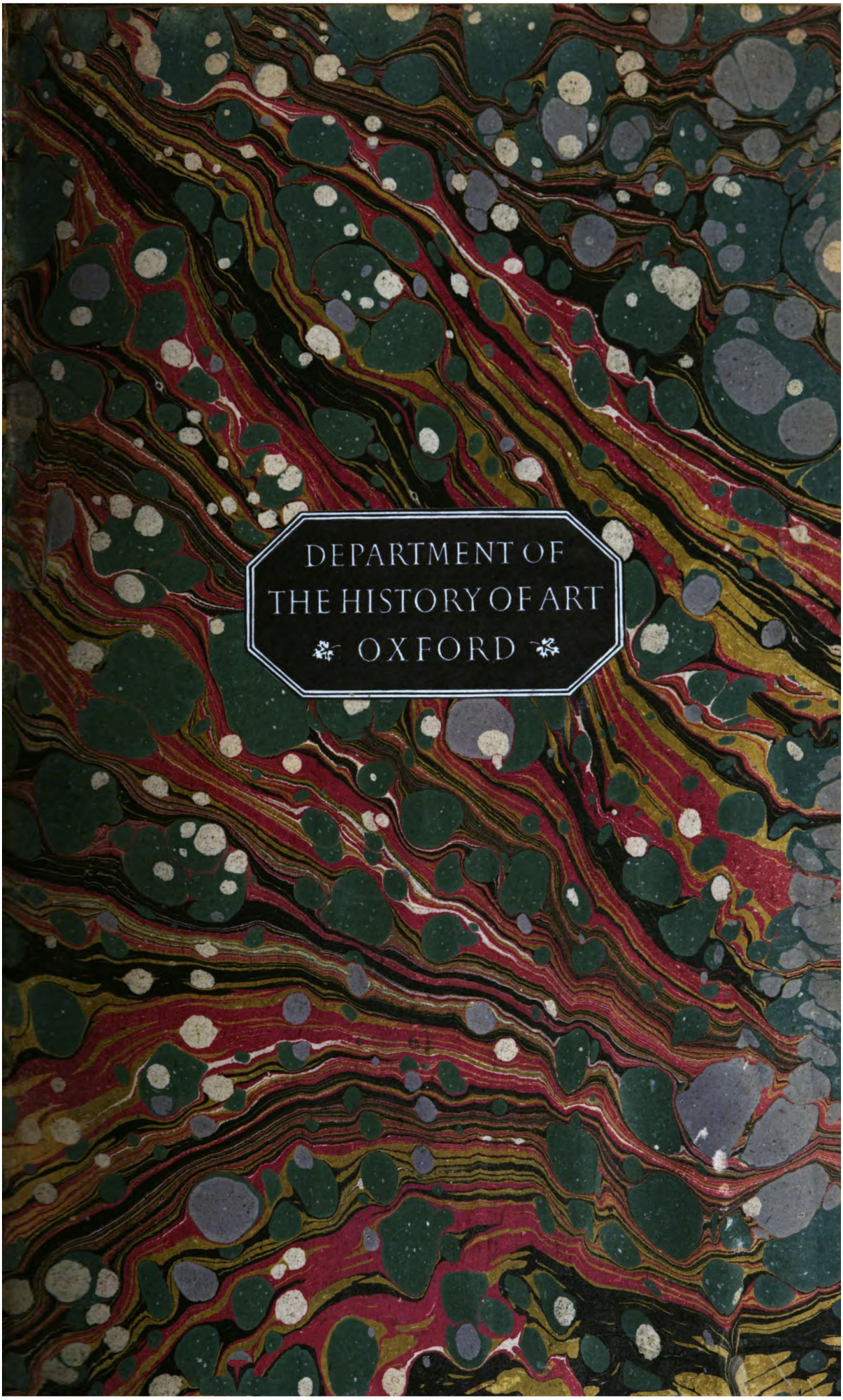
FORTITER AT SUAVITER
Revd William Grice


DEPARTMENT OF
THE HISTORY OF ART
OXFORD

Characteriſticks.

VOLUME III.

MISCELLANEOUS REFLECTIONS on the preceding Treatiſes, and other Critical Subjects.

A Notion of the Tablature, or Judgment of HERCULES.

Printed in the Year M.DCC.LXXIII.

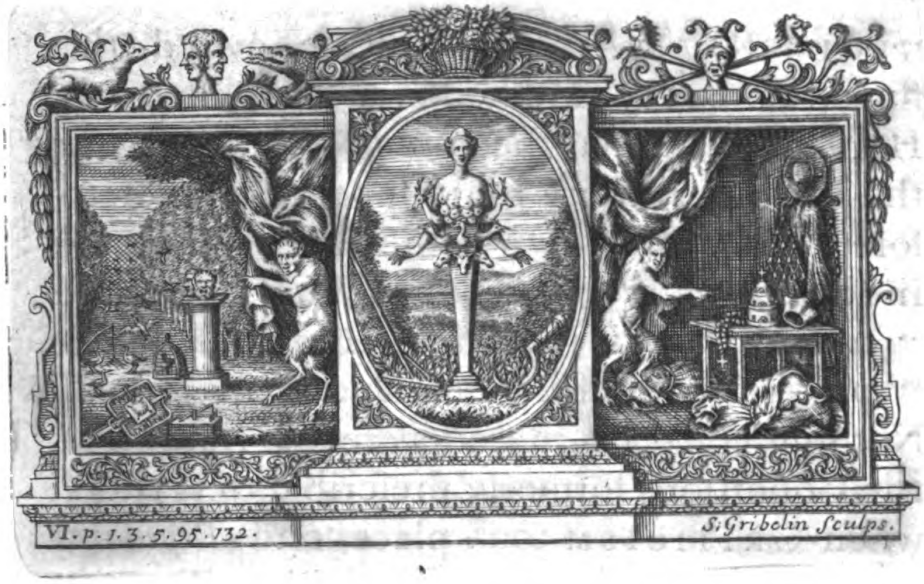
TREATISE VI.

VIZ.

Miſcellaneous Reflections, &c.

Scilicet uni æquus Virtuti, atque ejus Amicis.
Horat. Sat. 1. Lib. 2.

Printed firſt in the Year M.DCC.XIV.



Miſcellaneous Reflections.

MISCELLANY I.

CHAP. I.

Of the Nature, Riſe, and Eſtabliſhment of MISCELLANYS.——*The Subject of theſe which follow.*——*Intention of* the Writer.

PEACE be with the Soul of that charitable and courteous Author, who for the common Benefit of his Fellow-Authors, introduc'd the ingenious way of MISCELLA-

NEOUS *Writing!*——It muſt be own'd that ſince this happy Method was eſtabliſh'd, the Harveſt of *Wit* has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in *the writing Art*; "That as eaſy as it is *to* "*conceive Wit*, 'tis the hardeſt thing imaginable "*to be deliver'd* of It, upon certain Terms." Nothing cou'd be more ſevere or rigid than the Conditions formerly preſcrib'd to Writers; when CRITICISM took place, and *Regularity* and *Order* were thought eſſential in a Treatiſe. The Notion of a *genuine Work*, a *legitimate* and *juſt Piece*, has certainly been the Occaſion of great Timidity and Backwardneſs among the Adventurers in Wit: And the Impoſition of ſuch ſtrict *Laws* and *Rules* of Compoſition, has ſet heavy on the free Spirits and forward Genius's of Mankind. 'Twas *a Yoke*, it ſeems, which our Forefathers bore; but which, for our parts, we have generouſly thrown off. In effect, the invidious Diſtinctions of *Baſtardy* and *Legitimacy* being at length remov'd; the natural and lawful Iſſue of the Brain comes with like advantage into the World: And *Wit (mere* WIT) is well receiv'd; without examination of *the Kind*, or cenſure of *the Form*.

THIS the MISCELLANEOUS *Manner* of Writing, it muſt be own'd, has happily effected.

fected. It has render'd almoſt every Soil productive. It has diſclos'd thoſe various *Seeds* of Wit, which lay ſuppreſs'd in many a Boſom; and has rear'd numberleſs *Conceits* and curious *Fancys*, which the natural Rudeneſs and Aſperity of their native Soil wou'd have withheld, or at leaſt not have permitted to riſe above the ground. From every *Field*, from every *Hedge* or *Hillock*, we now gather as delicious Fruits and fragrant Flowers, as of old from the richeſt and beſt-cultivated *Gardens*. Miſerable were thoſe antient Planters, who underſtanding not how to conform themſelves to the rude *Taſte* of unpoliſh'd Mankind, made it ſo difficult a Taſk to ſerve the World with *intellectual* Entertainments, and furniſh out the Repaſts of *Literature* and *Science*.

THERE was certainly a time when the Name of AUTHOR ſtood for ſomething conſiderable in the World. To ſucceed happily in ſuch a Labour as that of writing *a Treatiſe* or *a Poem*, was taken as a ſure mark of Underſtanding and good Senſe. The Taſk was painful: But, it ſeems, 'twas honourable. How the Caſe happen'd in proceſs of time, to be ſo much revers'd, is hard to ſay. The primitive Authors perhaps being few in number, and highly reſpected for their Art, fell under the weight of *Envy*. Being ſenſible of their Miſfortune

fortune in this reſpect, and being excited, as 'tis probable, by the Example of ſome popular Genius; they quitted their regular Schemes and accurate Forms of Workmanſhip, in favour of thoſe *Wits* who cou'd not poſſibly be receiv'd as AUTHORS upon ſuch difficult Terms. 'Twas neceſſary, it ſeems, that *the Bottom* of Wit ſhou'd be enlarg'd. 'Twas adviſable that more Hands ſhou'd be taken into the Work. And nothing cou'd better ſerve this popular purpoſe, than the way of MISCELLANY, or *common* ESSAY; in which the moſt confus'd Head, if fraught with a little Invention, and provided with *Common-place-Book* Learning, might exert it-ſelf to as much advantage, as the moſt orderly and well-ſettled Judgment.

To explain the better how this Revolution in Letters has been effected, it may not perhaps be indecent, ſhou'd we offer to compare our Writing-Artiſts, to the *Manufacturers* in *Stuff* or *Silk*. For among Theſe 'tis eſteem'd a principal piece of Skill, to frame a Pattern, or Plan of Workmanſhip, in which the ſeveral Colours are agreeably diſpos'd; with ſuch proportionable Adjuſtment of the various Figures and Devices, as may, in the whole, create a kind of *Harmony* to the Eye. According to this Method, each *Piece* muſt be, in reality,

an

an Original. For to copy what has gone before, can be of no uſe. The Fraud wou'd eaſily be perceiv'd. On the other ſide, to work *originally*, and in a manner *create* each time a-new, muſt be a matter of preſſing weight, and fitted to the Strength and Capacity of none beſides the choiceſt Workmen.

A MANNER therefore is invented to confound this Simplicity and Conformity of Deſign. *Patch-work* is ſubſtituted. *Cuttings* and *Shreds* of Learning, with various *Fragments*, and *Points* of Wit, are drawn together, and tack'd in any fantaſtick form. If they chance to caſt a *Luſter*, and ſpread a ſort of ſprightly *Glare;* the MISCELLANY is approv'd, and the *complex* Form and Texture of the Work admir'd. The EYE, which before was to be won by Regularity, and had kept true to Meaſure and ſtrict Proportion, is by this means pleaſingly drawn aſide, to commit a kind of *Debauch*, and amuſe it-ſelf in gaudy Colours, and disfigur'd Shapes of things. Cuſtom, in the mean while, has not only tolerated this Licentiouſneſs, but render'd it even commendable, and brought it into the higheſt repute. The *Wild* and *Whimſical*, under the name of the *Odd* and *Pretty*, ſucceed in the room of the *Graceful* and the *Beautiful*. Juſtneſs and Accuracy of Thought are ſet aſide, as too conſtrain-

ing, and of too painful an aſpect to be endur'd in the agreeable and more eaſy Commerce of *Gallantry*, and modern *Wit*.

Now ſince it has been thought convenient, in theſe latter Ages, to diſtinguiſh the Provinces of WIT and WISDOM, and ſet apart *the agreeable* from *the uſeful*; 'tis evident there cou'd be nothing devis'd more ſutable to the diſtinct and ſeparate Intereſt of the former of theſe Provinces, than this *complex* manner of Performance which we call MISCELLANY. For whatever is *capricious* and *odd*, is ſure to create *Diverſion*, to thoſe who look no further. And where there is nothing like *Nature*, there is no room for the troubleſom part of *Thought* or *Contemplation*. 'Tis the Perfection of certain *Groteſque*-Painters, to keep as far from Nature as poſſible. To find *a Likeneſs* in their Works, is to find the greateſt Fault imaginable. A natural *Connexion* is a Slur. A *Coherence*, a *Deſign*, a *Meaning*, is againſt their purpoſe, and deſtroys the very Spirit and Genius of their Workmanſhip.

I REMEMBER formerly when I was a Spectator in the *French* Theater, I found it the Cuſtom, at the end of every grave and ſolemn *Tragedy*, to introduce a comick *Farce*, or MISCELLANY, which they call'd *the little Piece*. We have

have indeed a Method ſtill more extraordinary upon our own Stage. For we think it agreeable and juſt, to mix the *Little Piece* or *Farce* with the main Plot or Fable, thro' every Act. This perhaps may be the rather choſen, becauſe our Tragedy is ſo much *deeper* and *bloodier* than that of the *French*, and therefore needs more immediate Refreſhment from the elegant way of *Drollery*, and *Burleſque-wit;* which being thus cloſely interwoven with its oppoſite, makes that moſt accompliſh'd kind of *theatrical* MISCELLANY, call'd by our Poets *a Tragi-comedy*.

I COU'D go further perhaps, and demonſtrate from the Writings of many of our grave *Divines*, the Speeches of our *Senators*, and other principal Models of our national Erudition, "That the MISCELLANEOUS *Manner* is at pre-"ſent in the higheſt eſteem." But ſince my chief Intention in the following Sheets is to deſcant curſorily upon ſome late Pieces of a *Britiſh* Author; I will preſume, That what I have ſaid already on this Head is ſufficient; and That it will not be judg'd improper or abſurd in me, as I proceed, to take advantage of this *miſcellaneous Taſte* which now evidently prevails. According to this Method, whilſt I ſerve as *Critick* or *Interpreter* to this new Writer, I may the better correct his Flegm, and give him

more of the faſhionable Air and Manner of the World; eſpecially in what relates to the Subject and Manner of his two *laſt* Pieces, which are contain'd in his ſecond Volume. For theſe being of the more regular and formal kind, may eaſily be oppreſſive to the airy Reader; and may therefore with the ſame aſſurance as *Tragedy* claim the neceſſary Relief of the *little Piece* or *Farce* above-mention'd.

NOR ought the Title of a MISCELLANEOUS *Writer* to be deny'd me, on the account that I have grounded my *Miſcellanys* upon a certain Set of Treatiſes already publiſh'd. *Grounds* and *Foundations* are of no moment in a kind of Work, which, according to modern Eſtabliſhment, has properly neither *Top* nor *Bottom*, *Beginning* nor *End*. Beſides, that I ſhall no-way confine myſelf to the preciſe Contents of theſe Treatiſes; but, like my Fellow-*Miſcellanarians*, ſhall take occaſion to vary often from my propos'd Subject, and make what *Deviations* or *Excurſions* I ſhall think fit, as I proceed in my *random* ESSAYS.

CHAP. II.

Of Controverſial *Writings: Anſwers: Replys.*——Polemick *Divinity; or the* Writing *Church-Militant.*——Philoſophers, *and Bear-Garden.*——Authors *pair'd and match'd.*——*The Match-makers.*——*Foot-Ball.*——*A* Dialogue *between our Author and his Bookſeller.*

AMONG the many Improvements daily made in the Art of Writing, there is none perhaps which can be ſaid to have attain'd a greater Height than that of *Controverſy*, or the Method of *Anſwer* and *Refutation*. 'Tis true indeed, that antiently the Wits of Men were for the moſt part taken up in other Employment. If Authors writ *ill*, they were deſpis'd: If *well*, they were by ſome Party or other eſpous'd. For *Partys* there wou'd neceſſarily be, and *Sects* of every kind, in Learning and Philoſophy. Every one ſided with whom he lik'd; and having the liberty of hearing *each* ſide ſpeak for it-ſelf, ſtood in no need of expreſs *Warning-Pieces* againſt pretended Sophiſtry, or dangerous Reaſoning. Particular *Anſwers* to ſingle Trea-

tiſes, were thought to be of little uſe. And it was eſteem'd no Compliment to a Reader, to help him ſo carefully in the Judgment of every Piece which came abroad. Whatever *Sects* there were in thoſe days, the Zeal of *Party*-cauſes ran not ſo high as to give the Reader a Taſte of thoſe *perſonal* Reproaches, which might paſs in a Debate between the different *Party-men*.

THUS Matters ſtood of old; when as yet the Method of writing *Controverſy* was not rais'd into an *Art*, nor the Feuds of contending Authors become the chief Amuſement of the learned World. But we have at preſent ſo high a Reliſh of this kind, that the Writings of the Learned are never truly guſtful till they are come to what we may properly enough call *their due Ripeneſs*, and have begot a *Fray*. When the *Anſwer* and *Reply* is once form'd, our Curioſity is excited: We begin then, for the firſt time, to whet our Attention, and apply our Ear.

FOR example: Let a zealous *Divine* and flaming Champion of our Faith, when inclin'd to ſhew himſelf in Print, make choice of ſome tremendous *Myſtery* of Religion, oppos'd heretofore by ſome damnable *Hereſiarch*; whom having vehemently refuted, he turns himſelf towards

wards the orthodox Opinion, and ſupports the true Belief, with the higheſt Eloquence and profoundeſt Erudition; he ſhall, notwithſtanding this, remain perhaps in deep Obſcurity, to the great affliction of his Bookſeller, and the regret of all who bear a juſt Veneration for *Church-hiſtory*, and the antient Purity of the *Chriſtian* Faith. But let it ſo happen that in this Proſecution of his deceas'd Adverſary, our *Doctor* raiſes up ſome *living Antagoniſt;* who, on the ſame foot of Orthodoxy with himſelf, pretends to arraign his Expoſitions, and refute the Refuter upon every Article he has advanc'd; from this moment the Writing gathers Life, the Publick liſtens, the Bookſeller takes heart; and when Iſſue is well join'd, the Repartees grown ſmart, and the Contention vigorous between the learned Partys, *a Ring* is made, and *Readers* gather in abundance. Every one *takes party*, and encourages his *own* Side. " This ſhall be " my Champion!—This Man for my Money! " —-Well hit, on our ſide!—-Again, a good " Stroke!—There he was even with him!—— " Have at him the next Bout!"——Excellent Sport! And when the *Combatants* are for a-while drawn off, and each retir'd with his own Companions; What *Praiſes*, and *Congratulations?* What *Applauſes* of the ſuppos'd *Victor!* And how honourably is he ſaluted by his Favourers, and

complimented even to the diſturbance of his Modeſty! "Nay, but Gentlemen!—Good "Gentlemen! Do you really think thus?—— "Are you ſincere with me?——Have I treat- "ed my Adverſary as he deſerves? Never "was Man ſo maul'd. Why you have kill'd "him downright. O, Sirs! you flatter "me. He can never riſe more. Think "ye ſo indeed? Or if he ſhou'd; 'twou'd "be a Pleaſure to ſee how you wou'd handle "him."

THESE are the Triumphs. This is what ſets *ſharp:* This gives the Author his *Edge*, and excites the Reader's Attention; when the Trumpets are thus ſounded to the Croud, and a kind of *Amphitheatrical* Entertainment exhibited to the Multitude, by theſe *Gladiatorian* Pen-men.

THE Author of the preceding Treatiſes being by profeſſion a nice *Inſpector* into *the Ridicule* of Things, muſt in all probability have rais'd to himſelf ſome ſuch Views as theſe, which hinder'd him from engaging in the way of *Controverſy*. For when, by accident, the * Firſt of theſe Treatiſes *(a private Letter*, and in the Writer's Eſteem, little worthy of the Publick's no-

* *Viz.* The Letter concerning ENTHUSIASM.

tice)

tice) came to be read abroad in Copys, and afterwards in Print; the ſmarteſt *Anſwers* which came out againſt it, cou'd not, it ſeems, move our Author to form any *Reply*. All he was heard to ſay in return, was, " That he thought " whoever had taken upon him to publiſh a " Book in anſwer to that caſual Piece, had " certainly made either a very high Compli- " ment to the Author, or a very ill one to " the Publick."

IT muſt be own'd, that when a Writer of any kind is ſo conſiderable as to deſerve the Labour and Pains of ſome ſhreud Heads to refute him in publick, he may, in the quality of *an Author*, be juſtly congratulated on that occaſion. 'Tis ſuppos'd neceſſarily that he muſt have writ with ſome kind of Ability or Wit. But if his *original* Performance be in truth no better than ordinary; his *Anſwerer's* Taſk muſt certainly be very mean. He muſt be very indifferently imploy'd, who wou'd take upon him to anſwer Nonſenſe in form, ridicule what is of it-ſelf *a Jeſt*, and put it upon the World to read *a ſecond Book* for the ſake of the Impertinencys of *a former*.

TAKING it, however, for granted, " That " a ſorry Treatiſe may be the foundation of a " conſiderable Anſwer;" a *Reply* ſtill muſt certainly

tainly be ridiculous, which-ever way we take it. For either the Author, in his original Piece, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himſelf? What has the Publick to do with his private Quarrels, or his Adverſary's Impertinence? Or ſuppoſing the World out of curioſity may delight to ſee *a Pedant* expos'd by a Man of better Wit, and *a Controverſy* thus unequally carry'd on between two ſuch oppoſite Partys; How long is this Diverſion likely to hold good; And what will become of theſe *polemick* Writings a few Years hence? What is already become of thoſe mighty *Controverſys*, with which ſome of the moſt eminent Authors amus'd the World within the memory of the youngeſt Scholar? An *original* Work or two may perhaps remain: But for the ſubſequent *Defences*, the *Anſwers*, *Rejoinders*, and *Replications;* they have been long ſince paying their attendance to the *Paſtry-cooks*. Mankind perhaps were heated at that time, when firſt thoſe Matters were debated; But they are now cool again. They laugh'd: They carry'd on the Humour: they blew the Coals: They teaz'd, and ſet on, maliciouſly, and to create themſelves diverſion. But the *Jeſt* is now over. No-one ſo much as inquires Where the *Wit* was; or Where poſſibly the *Sting* ſhou'd lie of thoſe notable Reflections and ſatirical

tirical Hints, which were once found ſo pungent, and gave the Readers ſuch high Delight. ——Notable *Philoſophers* and *Divines*, who can be contented to make ſport, and write in learned *Billinſgate*, to divert the Coffee-houſe, and entertain the Aſſemblys at Bookſellers Shops, or the more airy Stalls of inferior Book-retailers!

IT muſt be allow'd, That in this reſpect, *controverſial Writing* is not ſo wholly unprofitable: and that for *Book*-merchants, of whatever Kind or Degree, they undoubtedly receive no ſmall Advantage from a right Improvement of *a learned Scuffle*. Nothing revives 'em more, or makes a quicker Trade, than a *Pair* of ſubſtantial *Divines* or grave *Philoſophers*, well match'd, and ſoundly back'd; till by long worrying one another, they are grown out of breath, and have almoſt loſt their Force of Biting—" So have I known a crafty *Glazier*, " in time of Froſt, procure a *Foot-ball*, to draw " into the Street the emulous Chiefs of the ro- " buſt Youth. The tumid Bladder bounds " at every Kick, burſts the withſtanding *Caſe-* " *ments*, the *Chaſſys*, *Lanterns*, and all the brit- " tle vitrious *Ware*. The Noiſe of Blows and " Out-crys fills the whole Neighbourhood; " and Ruins of Glaſs cover the ſtony Pave- " ments; till the bloated *battering Engine*, ſub-

" du'd

" du'd by force of Foot and Fiſt, and yielding
" up its Breath at many a fatal Cranny, be-
" comes lank and harmleſs, ſinks in its Flight,
" and can no longer uphold the Spirit of the
" contending Partys."

THIS our Author ſuppoſes to have been the occaſion of his being ſo often and zealouſly complimented by his *Amanuenſis* (for ſo he calls * his Bookſeller or Printer) on the Fame of his firſt Piece. The obliging Crafts-man has at times preſented him with many a hand-ſom Book, ſet off with Titles of *Remarks*, *Reflections*, and the like, which as he aſſur'd him, were ANSWERS to his ſmall Treatiſe. " Here
" Sir! (ſays he) you have a conſiderable Hand
" has undertaken you!———This Sir, is a
" *Reverend*—This a *Right Reverend*——This
" a *noted* Author——Will you not reply, Sir?
" ———O, my word, Sir, the World is in
" expectation. Pity they ſhou'd be
" diſappointed! A dozen Sheets, Sir,
" wou'd be ſufficient.——You might diſpatch
" it preſently. Think you ſo? I have
" my Paper ready——And a good Letter.—
" Take my word for it—You ſhall ſee, Sir!
" Enough. But hark ye (Mr. *A*, *a*, *a*, *a)*
" my worthy *Engineer*, and Manager of the

* VOL. I. *pag.* 305.

War

" War of Letters! Ere you prepare your Ar-
" tillery, or engage me in acts of Hoſtility,
" let me hear, I intreat you, Whether or no
" my Adverſary be taken notice of.——Wait
" for his *Second* Edition. And if by next
" Year, or a Year or two after, it be known
" in good Company that there is ſuch a Book
" in being, I ſhall then perhaps think it time
" to conſider of a *Reply*."

CHAP. III.

Of the Letter concerning Enthuſiaſm.—*Foreign Criticks.—Of* Letters *in general; and of the* Epiſtolary *Style.—Addreſſes to great Men.—Authors and Horſemanſhip.—The modern Amble.—Further Explanation of the* MISCELLANEOUS Manner.

AS reſolute as our Author may have ſhewn himſelf in refuſing to take notice of the ſmart Writings publiſh'd againſt him by certain *Zealots* of his *own* Country, he cou'd not, it ſeems, but out of curioſity obſerve what the *foreign* and more *impartial Criticks* might object to

to his ſmall Treatiſe, which he was ſurpriz'd to hear had been tranſlated into foreign Languages, ſoon after it had been publiſh'd here at home. The firſt Cenſure of this kind which came to our Author's ſight, was that of the PARIS * *Journal des Savans.* Conſidering how little favourable the Author of the Letter had ſhewn himſelf towards the *Romiſh* Church, and Policy of FRANCE, it muſt be own'd thoſe Journaliſts have treated him with ſufficient Candor: tho they fail'd not to take what Advantages they well cou'd againſt the Writing, and particularly arraign'd it for the want † of Order and Method.

THE Proteſtant Writers, ſuch as live in a free Country, and can deliver their Sentiments without Conſtraint, have certainly ‡ done our Author more Honour than he ever preſum'd to think he cou'd deſerve. His *Tranſlator* indeed, who had done him the previous Honour of introducing him to the Ac-

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* *Du* 25 *Mars*, 1709.

† *Ses penſees ne ſemblent occuper dans ſon Ouvrage, que la place que le hazard leur a donnee.* Ibid. pag. 181.

‡ (1.) Bibliotheque Choiſie, *annee* 1709. *Tome XIX. pag.* 427.

(2.) Hiſtoire des Ouvrages des Savans, *Mois d' Octobre, Novembre & Decembre*, 1708. pag. 514.

(3.) Nouvelles de la Republique des Lettres, *Mois de Mars*, 1710.

quaintance

quaintance of the foreign World, repreſents particularly, by the Turn given to the latter end of the Letter, that the Writer of it was, as to his Condition and Rank, little better than an inferior Dependent on the noble Lord to whom he had addreſs'd himſelf. And in reality the *Original* has ſo much of that air; that I wonder not, if what the Author left ambiguous, the Tranſlator has determin'd to the ſide of *Clientſhip* and *Dependency*.

BUT whatever may have been the Circumſtance or Character of our Author himſelf: that of his *great* Friend ought in juſtice to have been conſider'd by thoſe former Criticks above-mention'd. So much, at leaſt, ſhou'd have been taken notice of, that there was *a real* GREAT MAN characteriz'd, and ſutable Meaſures of Addreſs and Style preſerv'd. But they who wou'd neither obſerve this, nor apprehend the Letter it-ſelf to be *real*, were inſufficient Criticks, and unqualify'd to judge of the Turn or Humour of a Piece, which they had never conſider'd in a proper light.

'TIS become indeed ſo common a Practice among Authors, to feign a Correſpondency, and give the Title of *a private Letter* to a Piece addreſs'd ſolely to the *Publick*, that it wou'd not be ſtrange to ſee other *Journaliſts* and *Criticks*,

ticks, as well as the Gentlemen of PARIS, paſs over ſuch Particularitys, as things of Form. This Prejudice however cou'd not miſguide a chief Critick of the Proteſtant ſide; when * mentioning this *Letter concerning Enthuſiaſm*, he ſpeaks of it as a real *Letter* (ſuch as in truth it was) not a preciſe and formal † TREATISE, deſign'd for *Publick* View.

IT will be own'd ſurely, by thoſe who have learnt to judge of Elegancy and Wit by the help merely of modern Languages, That we cou'd have little reliſh of the beſt *Letters* of a BALSAC or VOITURE, were we wholly ignorant of the *Characters* of the principal Perſons to whom thoſe *Letters* were actually written. But much leſs cou'd we find pleaſure in this reading, ſhou'd we take it into our heads, that both the Perſonages and Correſpondency it-ſelf were merely fictitious. Let the beſt of TULLY'S Epiſtles be read in ſuch a narrow View as this, and they will certainly

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* *Ceux qui l'ont lue ont pu voir en general, que l' Auteur ne s'y eſt pas propoſe un certain plan, pour traiter ſa matiere methodiquement; parceque c'eſt* une Lettre, & non *un Traite.* Bibliotheque Choiſie. Ibid. pag. 428.

† If in this joint Edition, with other Works, *the Letter* be made to paſs under that general Name of *Treatiſe*; 'tis the Bookſeller muſt account for it. For the Author's part, he conſiders it as no other than what it originally was.

prove

prove very inſipid. If a real BRUTUS, a real ATTICUS be not ſuppos'd, there will be no real CICERO. The elegant Writer will diſappear; as will the vaſt Labour and Art with which this eloquent *Roman* writ thoſe Letters to his illuſtrious Friends. There was no kind of Compoſition in which this great Author prided or pleas'd himſelf more than in this; where he endeavour'd to throw off the Mein of *the Philoſopher* and *Orator*, whilſt in effect he employ'd both his Rhetorick and Philoſophy with the greateſt Force. They who can read an *Epiſtle* or *Satir* of HORACE in ſomewhat better than a mere ſcholaſtick Reliſh, will comprehend that *the Concealment of Order* and *Method*, in this manner of Writing, makes the chief Beauty of the Work. They will own, that unleſs a Reader be in ſome meaſure appriz'd of the Characters of an AUGUSTUS, a MAECENAS, a FLORUS, or a TREBATIUS, there will be little Reliſh in thoſe *Satirs* or *Epiſtles* addreſs'd in particular to the Courtiers, Miniſters, and Great Men of the Times. Even the SATIRICK, or MISCELLANEOUS *Manner* of the polite Antients, requir'd as much *Order* as the moſt regular Pieces. But the *Art* was to deſtroy every ſuch Token or Appearance, give an *extemporary* Air to what was writ, and make the *Effect* of Art be felt, without

 diſcover-

diſcovering the *Artifice*. There needs no further Explanation on this Head. Our Author himſelf has ſaid enough in his * *Advice to an Author*, particularly where he treats of the *ſimple* Style, in contra-diſtinction to the *learned*, the *formal*, or *methodick*.

'TIS a different Caſe indeed, when the Title of *Epiſtle* is improperly given to ſuch Works as were never writ in any other view than that of being made publick, or to ſerve as Exerciſes or Specimens of the Wit of their Compoſer. Such were thoſe infinite Numbers of *Greek* and *Latin* Epiſtles, writ by the antient *Sophiſts*, *Grammarians*, or *Rhetoricians*; where we find the real Character of *the Epiſtle*, the genuine Style and Manners of the correſponding Partys ſometimes imitated; but at other times not ſo much as aim'd at, nor any Meaſures of *hiſtorical Truth* preſerv'd. Such perhaps we may eſteem even the Letters of a † SENECA to his Friend LUCILIUS. Or ſuppoſing

* VOL. I. *pag.* 233, 257, 258.

† 'Tis not the *Perſon*, *Character* or *Genius*, but the *Style* and *Manner* of this great Man, which we preſume to cenſure. We acknowledge his noble Sentiments and worthy Actions. We own *the Patriot*, and *good Miniſter*: But we reject *the Writer*. He was the firſt of any Note or Worth who gave credit to that *falſe* Style and Manner here ſpoken of. He might, on this account, be call'd in reality *The Corrupter of* ROMAN *Eloquence*.

poſing that philoſophical Courtier had really ſuch a Correſpondency; and, at ſeveral times, had ſent ſo many fair Epiſtles, honeſtly ſign'd and ſeal'd, to his Country-friend, at a diſtance; it

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Eloquence. This indeed cou'd not but naturally, and of it-ſelf, become relax and diſſolute, after ſuch a Relaxation and Diſſolution of Manners, conſequent to the Change of Government, and to the horrid Luxury and Effeminacy of the *Roman* Court, even before the time of a CLAUDIUS, or a NERO. There was no more poſſibility of making a Stand for Language, than for Liberty. As the World now ſtood, the higheſt Glory which cou'd be attain'd by mortal Man, was to be Mitigator or Moderator of that univerſal Tyranny already eſtabliſh'd. To this I muſt add, That in every City, Principality, or ſmaller Nation, where *ſingle* WILL prevails, and Court-power, inſtead of Laws or Conſtitutions, guides the State; 'tis of the higheſt difficulty for the beſt Miniſter to procure a juſt, or even a tolerable Adminiſtration. Where ſuch a Miniſter is found, who can but moderately influence the petty Tyranny, he deſerves conſiderable Applauſe and Honour. But in the Caſe we have mention'd, where a univerſal Monarchy was actually eſtabliſh'd, and the Intereſt of a whole World concern'd; *He* ſurely muſt have been eſteem'd a Guardian-Angel, who, as *a prime Miniſter*, cou'd, for ſeveral Years, turn the very worſt of Courts, and worſt-condition'd of all Princes, to the fatherly Care and juſt Government of Mankind. Such a *Miniſter* was SENECA under an AGRIPPINA and a NERO. And ſuch he was acknowledg'd by the antient and never-ſparing *Satiriſts*, who cou'd not forbear to celebrate, withal, his *Generoſity* and *Friendſhip* in a private Life:

Nemo petit modicis quæ mittebantur amicis
A SENECA; *quæ* PISO *bonus, quæ* COTTA *ſolebat*
Largiri: namque et titulis, et facibus olim
Major habebatur donandi Gloria.

Juvenal. Sat. V.

———*Quis tam*
Perditus, ut dubitet SENECAM *præferre* NERONI?

Id. Sat. VIII.

it appears however by the Epiſtles themſelves, in their proper *Order* (if they may be ſaid to have any) that after a few Attempts at the beginning, the Author by degrees loſes ſight of his Correſpondent, and takes the *World* in general for his Reader or Diſciple. He falls into the random way of *Miſcellaneous* Writing; ſays every-where great and noble Things, in and out of the way, accidentally as *Words* led him (for with theſe he plays perpetually;) with infinite Wit, but with little or no Coherence; without a Shape or Body to his Work; with-

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This remark is what I have been tempted to make by the way, on the *Character* of this *Roman* Author, more miſtaken (if I am not very much ſo my-ſelf) than any other ſo generally ſtudy'd. As for the *philoſophick* Character or Function imputed to him, 'twas foreign, and no-way proper or peculiar to one who never aſſum'd ſo much as that of *Sophiſt*, or *Penſionary Teacher of Philoſophy*. He was far wide of any ſuch Order, or Profeſſion. There is great difference between a Courtier who takes a Fancy for Philoſophy, and a Philoſopher who ſhou'd take a Fancy for a Court. Now SENECA was born *a Courtier*; being Son of a Court-*Rhetor*: himſelf bred in the ſame manner, and taken into favour for his Wit and Genius, his admir'd Style and Eloquence; not for his Learning in the Books of Philoſophy and the Antients. For this indeed was not very profound in him. In ſhort, he was a Man of wonderful Wit, Fluency of Thought and Language, an *able Miniſter*, and *honeſt Courtier*. And what has been deliver'd down to his prejudice, is by the common Enemy of all the free and generous ROMANS, that apiſh ſhallow Hiſtorian, and Court-Flatterer, DION CASSIUS, of a low Age, when *Barbariſm* (as may be eaſily ſeen in his own Work) came on apace, and the very Traces and Features of Virtue, Science and Knowledge, were wearing out of the World.

out

out a real * *Beginning*, a *Middle*, or an *End*. Of *a hundred and twenty four* Epiſtles, you may, if you pleaſe, make *five Hundred*, or *half a Score*. A great-one, for inſtance, you may divide into *five* or *ſix*. A little-one you may tack to another; and that to another; and ſo on. The Unity of the Writing will be the ſame; The Life and Spirit full as well preſerv'd. 'Tis not only *whole Letters* or *Pages* you may change and manage thus at pleaſure: Every *Period*, every *Sentence* almoſt, is independent; and may be taken aſunder, tranſpos'd, poſtpon'd, anticipated, or ſet in any new Order, as you fancy.

THIS is the Manner of Writing ſo much admir'd and imitated in our Age, that we have ſcarce the Idea of any other Model. We know little, indeed, of the Difference between one *Model* or *Character* of writing and another. All runs to the ſame Tune, and beats exactly one and the ſame Meaſure. Nothing, one wou'd think, cou'd be more tedious than this uniform *Pace*. The common *Amble* or *Canterbury* is not, I am perſuaded, more tireſom to a good Rider, than this *ſee-ſaw* of ESSAY-*Writers* is to an able Reader. The juſt Compoſer of

* *Infra*, p. 259, 260. in the Notes. And VOL. I. *p.* 146.

a legitimate Piece is like an able Traveller, who exactly meaſures his Journey, conſiders his Ground, premeditates his Stages, and Intervals of Relaxation and Intention, to the very Concluſion of his Undertaking, that he happily arrives where he firſt propos'd when he ſet out. He is not preſently *upon the Spur*, or in his full *Career;* but walks his Steed *leiſurely* out of his Stable, ſettles himſelf in his Stirrups, and when fair Road and Seaſon offer, puts on perhaps to *a round Trot;* thence into a *Gallop*, and after a while *takes up.* As Down, or Meadow, or ſhady Lane preſent themſelves, he accordingly ſutes his Pace, favours his Palfry; and is ſure not to bring him puffing and in a heat, into his laſt Inn. But the *Poſt*-way is become highly faſhionable with modern Authors. The very ſame ſtroke ſets you out, and brings you in. Nothing ſtays, or interrupts. Hill or Valley; rough or ſmooth; thick or thin: No Difference; no Variation. When *an Author* ſits down to write, he knows no other Buſineſs he has, than to be *witty*, and take care that his Periods be well turn'd, or (as they commonly ſay) *run ſmooth.* In this manner, he doubts not to gain the Character of *bright.* When he has writ as many Pages as he likes, or as his Run of Fancy wou'd permit; he then perhaps conſiders what *Name* he

he had beſt to give to his new Writing: whether he ſhou'd call it *Letter*, *Eſſay*, *Miſcellany*, or ought elſe. The Bookſeller perhaps is to determine this at laſt, when all, beſides the Preface, Epiſtle Dedicatory, and Title-page, is diſpatch'd.

——*Incertus Scamnum, faceretne Priapum.*
————————*Deus inde Ego!*
Horat. Sat. 8. Lib. 1.

MISCELLANY II.

CHAP. I.

Review of ENTHUSIASM.——*Its Defence, Praiſe:*——*Uſe in Buſineſs as well as Pleaſure:*——*Operation by Fear, Love.*—*Modifications of* Enthuſiaſm*: Magnanimity; Heroick Virtue; Honour; Publick Zeal; Religion; Superſtition; Perſecution; Martyrdom.*——*Energy of the extatick Devotion in the Tender Sex.*——*Account of antient Prieſthood.*——*Religious* War.——*Reference to a ſucceeding Chapter.*

WHETHER in fact there be any real *Enchantment*, any Influence of *Stars*, any Power of *Dæmons* or of foreign Natures over our own Minds, is thought queſtionable by many. Some there are who aſſert the Negative,

gative, and endeavour to ſolve the Appearances of this kind by the natural Operations of our Paſſions, and the common Courſe of outward Things. For my own part, I cannot but at this preſent apprehend a kind of *Enchantment* or *Magick* in that which we call ENTHUSIASM; ſince I find, that having touch'd ſlightly on this Subject, I cannot ſo eaſily part with it at pleaſure.

AFTER having made ſome curſory Reflections on our Author's * *Letter*, I thought I might have ſufficiently acquitted my-ſelf on this head; till paſſing to his next Treatiſe, I found my-ſelf ſtill further ingag'd. I perceiv'd plainly that I had as yet ſcarce enter'd into our Author's *Humour*, or felt any thing of that *Paſſion*, which, as he informs us, is ſo eaſily communicable and naturally engaging. But what I had paſs'd over in my firſt Reflections, I found naturally riſing in me, upon ſecond thoughts. So that by experience I prov'd it true, what our Author ſays †, "That we all "of us know ſomething of this Principle." And now that I find I have in reality ſo much of it imparted to me, I may with better reaſon

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* *Viz.* Letter concerning ENTHUSIASM, above. VOL. I. Treatiſe I.

† VOL. I. *pag.* 54.

be

be pardon'd, if, after our Author's example, I am led to write on ſuch Subjects as theſe, with Caution, at different *Repriſes?* and not ſingly, *in one Breath.*

I HAVE heard indeed that the very reading of Treatiſes and Accounts of *Melancholy*, has been apt to generate that Paſſion in the over-diligent and attentive Reader. And this perhaps may have been the reaſon, why our Author himſelf (as he ſeems to intimate towards the Concluſion of his firſt * *Letter)* car'd not in reality to grapple cloſely with his Subject, or give us, at once, the preciſe Definition of ENTHUSIASM. This however we may, with our Author, preſume to infer, from the cooleſt of all Studys, even from *Criticiſm* it-ſelf (of which we have been lately treating) † " That there " is a Power in Numbers, Harmony, Propor- " tion, and Beauty of every kind, which na- " turally captivates the Heart, and raiſes the " Imagination to an Opinion or Conceit of " ſomething *mageſtick* and *divine.*"

WHATEVER this Subject may be *in it-ſelf;* we cannot help being tranſported with the thought of it. It inſpires us with ſomething more than ordinary, and raiſes us above our-

* *Viz.* Treatiſe I. (*Letter of* ENTHUSIASM) VOL. I. *pag.* 55. *lin.* 7.
† VOL. II. *p.* 75, 105, 400, *&c.*

ſelves.

ſelves. Without this Imagination or Conceit, *the World* wou'd be but a dull Circumſtance, and *Life* a ſorry Paſs-time. Scarce cou'd we be ſaid *to live*. The animal Functions might in their courſe be carry'd on; but nothing further ſought for, or regarded. The gallant Sentiments, the elegant Fancys, the *Belle-paſſions*, which have, all of them, this BEAUTY in view, wou'd be ſet aſide, and leave us probably no other Employment than that of ſatisfying our coarſeſt Appetites at the cheapeſt rate; in order to the attainment of a ſupine State of Indolence and Inactivity.

SLENDER wou'd be the Enjoyments of *the Lover*, the *ambitious Man*, the *Warrior*, or the *Virtuoſo*, (as our Author has * elſewhere intimated) if in the Beautys which they admire, and paſſionately purſue, there were no reference or regard to any higher *Majeſty* or *Grandure*, than what ſimply reſults from the particular Objects of their purſuit. I know not, in reality, what we ſhou'd do to find a ſeaſoning to moſt of our Pleaſures in Life, were it not for the Taſte or Reliſh, which is owing to this particular Paſſion, and the Conceit or Imagination which ſupports it. Without this, we cou'd not ſo much

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*VOL. II. *pag.* 400.

as

as admire a *Poem*, or a *Picture*; a *Garden*, or a *Palace*; a charming *Shape*, or a *fair Face*. LOVE it-ſelf wou'd appear the loweſt thing in Nature, when thus anticipated, and treated according to the *Anti-enthuſiaſtick* Poet's method:

* *Et jacere Humorem collectum in corpora quæque.*

HOW *Heroiſm* or *Magnanimity* muſt ſtand in this Hypotheſis, is eaſy to imagine. The MUSES themſelves muſt make a very indifferent figure in this philoſophical Draught. Even the Prince of † Poets wou'd prove a moſt inſipid Writer, if he were thus reduc'd. Nor cou'd there, according to this Scheme, be yet a place of Honour left even for our ‡ *Latin* Poet, the great Diſciple of this un-polite Philoſophy, who dares with ſo little Equity employ the MUSES Art in favour of ſuch a Syſtem. But in ſpite of his Philoſophy, he every-where gives way to *Admiration*, and *rapturous Views* of NATURE. He is tranſported with the ſeveral Beautys of the WORLD, even whilſt he arraigns the Order of it, and deſtroys the Principle of *Beauty*, from

* Lucret. *lib.* 4.

† Οὐδὲν μέρος Ὁμήρῳ ἄθηον, οὐδὲ δυσάρεστον ἄπορον, οὐδὲ ἀρχῆς ἔρημον, ἀλλὰ πάντα μεστὰ θείων ὀνομάτων καὶ θείων λόγων, καὶ θείας τέχνης. Maximus Tyr. *Diſſert.* 16.

‡ *Viz.* LUCRETIUS. As above, VOL. I. *p.* 52.

whence

whence in antient Languages the * WORLD it-ſelf was nam'd.

THIS is what our Author advances; when in behalf of ENTHUSIASM he quotes its formal Enemys, and ſhews That they are as capable of it as its greateſt Confeſſors and Aſſertors. So far is he from degrading *Enthuſiaſm*, or diſclaiming it in himſelf; that he looks on this Paſſion, ſimply conſider'd as the moſt *natural*, and its Object as the *juſteſt* in the World. Even VIRTUE it-ſelf he takes to be no other than a noble *Enthuſiaſm* juſtly directed, and regulated by that high Standard which he ſuppoſes in the Nature of Things.

HE ſeems to aſſert, † "That there are cer-"tain moral *Species* or *Appearances* ſo ſtriking, "and of ſuch force over our Natures, that when "they preſent themſelves, they bear down all "contrary Opinion or Conceit, all oppoſite "Paſſion, Senſation, or mere bodily Affection". Of this kind he makes VIRTUE it-ſelf to be the chief: ſince of all Views or Contemplations, this, in his account, is the moſt naturally and

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* Κόσμος, *Mundus*. From whence that Expoſtulation, Ἐν σοὶ μέν τις Κόσμος ὑφίσταθαι δύναται, ἐν δὲ τῷ παντὶ ἀκοσμία; M. Aὐ Cl. δ'. And that other Alluſion to the ſame word, Κόσμον δ' ἐτύμως τὸ Σύμπαν ἀλλ' ἐκ Ἀκοσμίαν ὀνομάσαι; ἄν. Below, *pag.* 264. in the Notes.

† VOL. I. *pag.* 138, 139, &c. VOL. II. *pag.* 100, 104, 5, 6.

ſtrongly

ſtrongly affecting. The exalted part of *Love* is only borrow'd hence. That of pure *Friendſhip* is its immediate Self. He who yields his Life a Sacrifice to his Prince or Country; the Lover who for his Paramour performs as much; the heroick, the amorous, the religious *Martyrs*, who draw their Views, whether viſionary or real, from this *Pattern* and *Exemplar* of DIVINITY: all theſe, according to our Author's Sentiment, are alike actuated by this Paſſion, and prove themſelves in effect ſo many different *Enthuſiaſts*.

NOR is thorow *Honeſty*, in his Hypotheſis, any other than this Zeal, or Paſſion, moving ſtrongly upon the *Species* or *View* of the DECORUM, and SUBLIME of Actions. Others may purſue * different Forms, and fix their Eye on different Species (as all Men do on one or other:) The real *honeſt Man*, however plain or ſimple he appears, has that higheſt Species, † *Honeſty* it-ſelf, in view; and inſtead of *outward* Forms or Symmetrys, is ſtruck with that of *inward* Character, the Harmony and Numbers of the Heart, and Beauty of the Affections, which form the Manners and Conduct of a truly *ſocial* Life.

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* VOL. II. *pag.* 429, 430.

† *The* Honeſtum, Pulchrum, τὸ Καλὸν, Πρέπον *Infra*, pag. 182, &c.

'TIS

'Tis indeed peculiar to the Genius of that cool Philoſophy * above deſcrib'd; that as it denies the Order or Harmony of Things in general, ſo by a juſt Conſequence and Truth of Reaſoning, it rejects the Habit of admiring or being charmed with whatever is call'd *Beautiful* in particular. According to the Regimen preſcrib'd by this Philoſophy, it muſt be acknowledg'd that the Evils of *Love*, *Ambition*, *Vanity*, *Luxury*, with other Diſturbances deriv'd from the florid, high, and elegant Ideas of Things, muſt in appearance be ſet in a fair way of being radically cur'd.

It need not be thought ſurprizing, that *Religion* it-ſelf ſhou'd in the account of theſe Philoſophers be reckon'd among thoſe Vices and Diſturbances, which it concerns us after this manner to extirpate. If the Idea of *Majeſty* and *Beauty* in other inferior Subjects be in reality diſtracting; it muſt chiefly prove ſo, in that *principal Subject*, the Baſis and Foundation of this Conceit. Now if *the Subject* it-ſelf be not *in Nature*, neither the Idea nor the Paſſion grounded on it can be properly eſteem'd *natural:* And thus all *Admiration* ceaſes; and Enthusiasm is at an end. But if there be *na-*

* *Supra*, pag. 32. And VOL. I. *pag.* 48, 49, 117, &c.

turally

turally ſuch a Paſſion; 'tis evident that RELIGION it-ſelf is of the kind, and muſt be therefore *natural* to Man.

WE can admire nothing profoundly, without a certain religious Veneration. And becauſe this borders ſo much on *Fear*, and raiſes a certain Tremor or Horror of like appearance; 'tis eaſy to give that Turn to the Affection, and repreſent all ENTHUSIASM and *religious Extaſy* as the Product or mere effect of FEAR:

Primus in orbe Deos fecit Timor.

But the original Paſſion, as appears plainly, is of another kind, and in effect is ſo confeſs'd by thoſe who are the greateſt Oppoſers of Religion, and who, as our Author obſerves, have ſhewn themſelves ſufficiently convinc'd, "*That altho theſe Ideas of *Divinity* and *Beauty* were vain; they were yet in a manner innate, or ſuch as Men were really born to, and cou'd hardly by any means avoid."

NOW as all Affections have their Exceſs, and require Judgment and Diſcretion to moderate and govern them; ſo this high and noble Affection, which raiſes Man to Action,

* Letter of ENTHUSIASM, VOL. I. *pag.* 49.

and

and is his Guide in Buſineſs as well as Pleaſure, requires a ſteddy Rein and ſtrict Hand over it. All *Moraliſts*, worthy of any Name, have recogniz'd the Paſſion; tho among theſe the wiſeſt have preſcrib'd Reſtraint, preſs'd *Moderation*, and to all TYRO's in Philoſophy forbid the forward Uſe of Admiration, Rapture, or Extaſy, even in the Subjects they eſteem'd the higheſt, and moſt *divine*. They knew very well that the firſt Motion, Appetite, and Ardour of the Youth in general towards * Philoſophy and Knowledge, depended chiefly on this Turn of Temper: Yet were they well appriz'd withal, That in the Progreſs of this Study, as well as in the affairs of Life, the florid Ideas and exalted Fancy of this kind became the Fuel of many incendiary Paſſions; and that in religious Concerns particularly, the Habit of Admiration and contemplative Delight, wou'd by over-Indulgence, too eaſily mount into high *Fanaticiſm*, or degenerate into abject *Superſtition*.

UPON the whole therefore, according to our Author, ENTHUSIASM is, in it-ſelf, a very natural *honeſt* Paſſion; and has properly

* So *The Stagirite*: Διὰ γὰρ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν. Metaph. Lib. 1. Chap. 2. See below, *pag.* 202, 203. in the Notes.

nothing for its Object but what is * *Good* and *Honeſt*. 'Tis apt indeed, he confeſſes, to run aſtray. And by modern example we know, perhaps yet better than by any antient, that, in Religion, the ENTHUSIASM which works *by Love*, is ſubject to many ſtrange Irregularitys; and that which works *by Fear*, to many monſtrous and horrible Superſtitions. *Myſticks* and *Fanaticks*, are known to abound as well in our *Reform'd* as in the *Romiſh* Churches. The pretended Floods of Grace pour'd into the Boſoms of the *Quietiſts*, *Pietiſts*, and thoſe who favour the extatick way of Devotion, raiſe ſuch Tranſports as by their own Proſelytes are confeſs'd to have ſomething ſtrangely agreeable, and in common with what ordinary Lovers are us'd to feel. And it has been remark'd by many, That the *Female* Saints have been the greateſt Improvers of this *ſoft* part of Religion. What truth there may be in the related Operations of this pretended Grace and *amorous* Zeal, or in the Accounts of what has uſually paſt between the *Saints* of each Sex, in theſe devout Extaſys, I ſhall leave the Reader to examine: ſuppoſing he will find credible Accounts, ſufficient to convince him of the dangerous progreſs of ENTHUSIASM in this amorous *Lineage*.

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* Τὸ καλὸν καὶ ἀγαθὸν.

THERE

THERE are many *Branches* indeed more vulgar, as that of FEAR, MELANCHOLY, CONSTERNATION, SUSPICION, DESPAIR. And when the Paſſion turns more towards *the aſtoniſhing* and *frightful* than *the amiable* and *delightful* ſide, it creates rather what we call SUPERSTITION than ENTHUSIASM. I muſt confeſs withal, that what we commonly ſtyle *Zeal* in matters of Religion, is ſeldom without a mixture of both theſe Extravagancys. The extatick Motions of *Love* and *Admiration*, are ſeldom un-accompany'd with the *Horrors* and *Conſternations* of a lower ſort of Devotion. Theſe Paroxyſms of zeal are in reality as the hot and cold Fits of an Ague, and depend on the different and occaſional *Views* or *Aſpects* of the DIVINITY; according as the Worſhipper is * guided from without, or affected from within, by his particular Conſtitution. Seldom are thoſe *Aſpects* ſo determinate and fix'd, as to excite conſtantly one and the ſame Spirit of Devotion. In Religions therefore, which hold moſt of *Love*, there is generally room left for *Terrors* of the deepeſt kind. Nor is there any Religion ſo diabolical, as, in its repreſentation of DIVINITY, to leave no room for *Admiration* and *Eſteem*. Whatever *Perſonage* or

* *Infra*, pag. 130.

Spectre of DIVINITY is worſhip'd: a certain *Eſteem* and *Love* is generally affected by his Worſhippers. Or if, in the Devotion paid him, there be in truth no real or abſolute *Eſteem*; there is however a certain aſtoniſhing *Delight* or *Raviſhment* excited.

THIS Paſſion is experienc'd, in common, by every Worſhipper of the *Zealot*-kind. The Motion when un-guided, and left wholly to it-ſelf, is in its nature turbulent and incentive. It diſjoints the natural Frame, and relaxes the ordinary Tone or Tenor of the Mind. In this Diſpoſition the Reins are let looſe to all Paſſion which ariſes: And *the Mind*, as far as it is able to act or think in ſuch a State, approves the Riot, and juſtifies the wild *Effects*, by the ſuppos'd Sacredneſs of *the Cauſe*. Every Dream and Frenzy is made INSPIRATION; every Affection, ZEAL. And in this Perſuaſion the *Zealots*, no longer ſelf-govern'd, but ſet adrift to the wide Sea of Paſſion, can in one and the ſame Spirit of Devotion, exert the oppoſite Paſſions of *Love* and *Hatred; unite* affectionately, and *abhor* furiouſly; curſe, bleſs, ſing, mourn, exult, tremble, careſs, aſſaſſinate, *inflict* and *ſuffer* * MARTYRDOM, with a thou-

* A Paſſage of Hiſtory comes to my mind, as it is cited by an eminent *Divine* of our own Church, with regard to that *Spirit of* MARTYR-DOM

thouſand other the moſt vehement Efforts of variable and contrary Affection.

THE common *Heathen* Religion, eſpecially in its latter Age, when adorn'd with the moſt beautiful Temples, and render'd more illuſtrious by the Munificence of the ROMAN Senate and ſucceeding Emperors, ran wholly into Pomp, and was ſupported chiefly by that ſort of ENTHUSIASM, which is rais'd from the * external Objects of *Grandure*, *Majeſty*, and what we call *Auguſt*. On the other ſide, the EGYPTIAN or SYRIAN Religions, which lay more in *Myſtery* and *conceal'd Rites;* having leſs Dependence on the Magiſtrate, and leſs of that *Decorum* of Art, Politeneſs, and Mag-

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DQM which furniſhes, it ſeems, ſuch ſolid Matter for the Opinion and Faith of many Zealots. The *Story* in the words of our *Divine*, and with his own Reflections on it, is as follows: "Two *Franciſcans* offer'd themſelves to the Fire to prove *Savanorola* to be a Heretick. But a certain "*Jacobine* offer'd himſelf to the Fire to prove that *Savanorola* had true "Revelations, and was no Heretick. In the mean time *Savanorola* "preach'd; but made no ſuch confident Offer, nor durſt he venture at "that new kind of Fire-Ordeal. And put Caſe, all *four* had paſs'd "thro' the Fire, and died in the Flames; What wou'd that have prov'd? "Had he been a Heretick, or no Heretick, the more, or the leſs, for "the Confidence of theſe zealot Idiots? If we mark it, a great many "Arguments whereon many *Sects* rely, are no better Probation than this "comes to." Biſhop *Taylor* in his dedicatory Diſcourſe, before his *Liberty of Propheſying*. See *Letter of Enthuſiaſm*, VOL. I. *pag.* 26, &c.

* *Infra*, p. 90, 91.

nificence, ran into a more *puſillanimous*, *frivolous*, and *mean* kind of SUPERSTITION; The "Obſervation of Days, the Forbearance of "Meats, and the Contention about Traditions, "Seniority of Laws, and * Priority of *God-* "*ſhips.*"

——————*Summus utrinque*
Inde furor Vulgo, quod Numina Vicinorum
Odit uterque locus, quum ſolos credat habendos
Eſſe Deos, quos ipſe colit.——

HISTORY, withal, informs us of a certain Eſtabliſhment in EGYPT which was very extraordinary, and muſt needs have had a very uncommon effect; no way advantageous to that Nation in particular, or to the general Society of Mankind. We know very well that nothing is more injurious to the *Police*, or municipal Conſtitution of any City or Colony, than the forcing of a particular Trade. Nothing more dangerous than the over-peopling any Manufacture, or multiplying the *Traders*, or *Dealers*, of whatever Vocation, beyond their natural Proportion, and the publick *Demand*. Now it happen'd of old, in this

* Juvenal. *Sat.* 15. ver. 35. See VOL. II. *p.* 387, 388.

Mother-

Mother-Land of Superſtition, that * the Sons of certain Artiſts were by Law oblig'd always to follow the ſame Calling with their Fathers. Thus the Son of *a Prieſt* was always *a Prieſt by Birth*, as was the whole Lineage after him, without interruption. Nor was it a Cuſtom with this Nation, as with others, to have only † *one* ſingle Prieſt or Prieſteſs to a Temple: but as the Number of Gods and Temples was infinite; ſo was that of the Prieſts. The Re-

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* Ἔϛι δὲ Αἰγυπτίων ἑπτὰ γένεα. Καὶ τούτων, οἱ μὲν, Ἱρέες, οἱ δὲ, Μάχιμοι κεκλέαται·——————Οὐδὲ τούτοισι ἔξεϛι τέχνεν ἐπασκῆσαι ἑωυτέμην, ἀλγὰ τὰ ἐς πόλεμον ἐπασκέουσι μοῦνα, παῖς παρὰ πατρὸς ἐκδεκόμενοι. Herodot. l. 2. Sect. 164.

Ἱρᾶται δὲ ὑκ ἐς ἑκάϛου τῶν θεῶν, ἀλλὰ πολλοὶ——ἐπεὰν δὲ τις ἀποθάνη, τούτου ὁ παῖς ἀντικατίϛαται. Ibid. Sect. 37.

† Τῆς δὲ χώρας ἁπάσης εἰς τρία μέρη διηρημένης, &c. *Cum tota Regio in tres partes diviſa ſit, primam ſibi portionem vendicat ordo Sacerdotum, magna apud indigenas auctoritate pollens, tum ob pietatem in Deos, tum quod multam ex eruditione Scientiam ejuſmodi homines afferunt. Ex reditibus autem ſuis cuncta per Ægyptum ſacrificia procurant, miniſtros alunt; et propriis commoditatibus ancillantur,* ταῖς ἰδίαις χρείαις χορηγοῦσιν. *Non enim (Ægyptii) exiſtimant fas eſſe Deorum honores mutari, ſed ſemper ab eiſdem eodem ritu peragi, neque eos neceſſariorum copia deſtituti qui in commune omnibus conſulunt. In univerſum namque de maximis rebus conſulentes, indeſinenter Regi præſto ſunt, in nonnulli tanquam participes imperii, in aliis Reges, Duces et Magiſtri* (συνεργοὶ, ἡγήτορες, διδάσκαλοι) *exiſtentes. Ex Aſtrologia quoque et Sacrorum inſpectione, futura prædicunt, atque e ſacrorum Librorum ſcriptis res geſtas cum utilitate conjuncta, prælegunt. Non enim, ut apud Græcos, unus tantummodo vir, aut fœmina una, Sacerdotio fungitur; ſed complures Sacrificia et Honores Deum obeuntes, Liberis ſuis eandem vitæ rationem quaſi per manus tradunt. Hi autem cunctis oneribus ſunt immunes, et primos poſt Regem honoris et poteſtatis gradus obtinent.* Diod. Sic. *lib.* 1. *pag.* 66.

ligious Foundations were without Reſtriction: and to one ſingle Worſhip or Temple, as many of the Holy Order might be retainers, as cou'd raiſe a Maintenance from the Office.

WHATEVER happen'd to other Races or Poſſeſſions, that of the *Prieſt*, in all likelihood, muſt, by this Regulation, have propagated the moſt of any. 'Tis a tempting Circumſtance, to have ſo eaſy a Maſtery over the World; to ſubdue by Wit inſtead of Force; to practiſe on the Paſſions, and triumph over the Judgment of Mankind; to influence private Familys, and publick Councils; conquer Conquerors; controul the Magiſtrate himſelf, and govern without the Envy which attends all other Government or Superiority. No wonder if ſuch *a Profeſſion* was apt to multiply; eſpecially when we conſider the eaſy Living and Security of the *Profeſſors*, their Exemption from all Labour, and Hazard; the ſuppos'd Sacredneſs of their Character; and their free Poſſeſſion of *Wealth*, *Grandure*, *Eſtates*, and *Women*.

THERE was no need to inveſt ſuch *a Body* as this, with rich Lands and ample Territorys, as it happen'd in EGYPT. The *Generation* or *Tribe* being once ſet apart as ſacred, wou'd, without further encouragement, be able, no doubt,

doubt, in proceſs of time, to eſtabliſh themſelves a plentiful and growing *Fund*, or religious *Land-Bank*. 'Twas a ſufficient *Donative*, to have had only that *ſingle Privilege* from the * Law; "That they might retain what they "cou'd get; and that it might be lawful for "their Order to receive ſuch Eſtates by volun-"tary Contribution, as cou'd never afterwards "be converted to other Uſes."

NOW if beſides the Method of Propagation *by Deſcent*, other Methods of Increaſe were allow'd in this Order of Men; if *Volunteers* were alſo admitted at pleaſure, without any Stint or Confinement to a certain Number; 'tis not difficult to imagine how enormous the Growth wou'd be of ſuch a Science or Profeſſion, thus recogniz'd by *the Magiſtrate*, thus inveſted with *Lands* and *Power*, and thus intitled to whatever extent of *Riches* or *Poſſeſſion* cou'd be acquir'd by Practice and Influence over the ſuperſtitious part of Mankind.

THERE were, beſides, in EGYPT ſome natural Cauſes of Superſtition, beyond thoſe which were common to other Regions. This Nation might well abound in *Prodigys*, when even their Country and *Soil* it-ſelf was a kind of *Prodigy* in Nature. Their ſolitary idle Life,

* *Infra*, p. 79,

whilſt

whilſt ſhut up in their Houſes by the regular Inundation of the NILE; the unwholeſom Vapours ariſing from the new Mud, and ſlimy Relicks of their River, expos'd to the hot Suns; their various Meteors and *Phænomena*; with the long Vacancy they had to obſerve and comment on them; the neceſſity, withal, which on the account of their Navigation, and the Meaſure of their yearly drowned Lands, compel'd them to promote the Studys of *Aſtronomy* and other *Sciences*, of which their Prieſthood cou'd make good advantages: All theſe may be reckon'd perhaps, as additional Cauſes of the immenſe Growth of Superſtition, and the enormous increaſe of the Prieſthood in this fertile Land.

'TWILL however, as I conceive, be found unqueſtionably true, according to political Arithmetick, in every Nation whatſoever; "That *the Quantity* of SUPERSTITION (if I "may ſo ſpeak) will, in proportion, nearly "anſwer *the Number* of Prieſts, Diviners, Sooth-"ſayers, Prophets, or ſuch who gain their "Livelihood, or receive Advantages by offi-"ciating in religious Affairs." For if theſe *Dealers* are numerous, they will *force* a Trade. And as the liberal Hand of the Magiſtrate can eaſily raiſe Swarms of this kind where they are already but in a moderate proportion; ſo where,

where, thro' any other cauſe, the Number of theſe increaſing ſtill, by degrees, is ſuffer'd to grow beyond a certain meaſure, they will ſoon raiſe ſuch a Ferment in Mens Minds, as will at leaſt compel the Magiſtrate, however ſenſible of the Grievance, to be cautious in proceeding to *a Reform*.

WE may obſerve in other neceſſary Profeſſions, rais'd on the Infirmitys and Defects of Mankind, (as for inſtance, in *Law* and *Phyſick*) "That with the leaſt help from the Bounty or "Beneficence of the Magiſtrate, the Number "of the Profeſſors, and the Subject-matter of "the Profeſſion, is found over and above in-"creaſing." New Difficultys are ſtarted: New Subjects of Contention: *Deeds* and *Inſtruments* of Law grow more numerous and prolix: *Hypotheſes*, *Methods*, *Regimens*, more various; and the *Materia Medica* more extenſive and abundant. What, in proceſs of time, muſt therefore naturally have happen'd in the caſe of *Religion*, among the EGYPTIANS, may eaſily be gather'd.

NOR is it ſtrange that we ſhou'd find the * *Property* and Power of the *Egyptian* Prieſthood, in antient

* Which was *one Third*. Βελομένην δὲ τὴν ΙΣΙΝ, &c. *Sed cum* ISIS *lucro etiam Sacerdotes invitare veliet ad cultus iſtos* (*nempe* OSIRIDIS, *mariti fato*

antient days, arriv'd to ſuch a height, as in a manner to have ſwallow'd up the State and Monarchy. A worſe Accident befel the *Perſian* Crown, of which the Hierarchy having got abſolute poſſeſſion, had once a fair Chance for Univerſal Empire. Now that the *Perſian* or *Babylonian* Hierarchy was much after the Model of the *Egyptian*, tho different perhaps in Rites and Ceremonys, we may well judge; not only from the Hiſtory of the * MAGI, but from what is recorded of antient Colonys ſent long before by the *Egyptians* into † *Chaldea* and the adjacent Countrys. And whether the *Ethiopian* Model was from that of EGYPT, or the *Egyptian* from that of ETHIOPIA, (for ‡ each Nation had its pretence) we know by remarkable ** Effects, that the *Ethiopian* Empire was once in the ſame Condition:

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fato functi) *tertiam cis terræ partem* εἰς προσόδους, *ad Deorum miniſteria & ſacra munia, fruendam donavit.* Diod. Sic. lib. 1. A remarkable Effect of Female Superſtition! See alſo the Paſſage of the ſame Hiſtorian, cited above, *pag.* 43. in the Notes.

* See Treatiſe II. viz. *Senſus Communis*, (VOL. I.) pag. 85, &c. *Herodotus* gives us the Hiſtory at length in his third Book.

† Diod. Sic. lib. 1. p. 17, & 73.

‡ Herodot. Euterpe; & Diod. Sic. lib. 3.

** Κατὰ τὴν Μερόην οἱ περὶ τὰς τῶν Θεῶν θεραπείας τε καὶ τιμὰς διατρίβοντες ἱερεῖς, &c. *Qui in meroe* (*Urbe, & Inſula primaria Æthiopum*) *Deorum cultus & honores adminiſtrant Sacerdotes,*) *Ordo autem hic maxima pollet auctoritate*) *quandocumque ipſis in mentem venerit, miſſo ad Regem nuncio, vita ſe illum abdicare jubent. Oraculis enim Deorum hoc edici: nec fas eſſe ab ullo mortalium,*

Condition: the State having been wholly ſwallow'd in the exorbitant Power of their landed Hierarchy. So true it is, " That *Dominion* " muſt naturally follow *Property*." Nor is it poſſible, as I conceive, for any State or Monarchy to withſtand the Encroachments of a growing Hierarchy, founded on the *Model* of theſe *Egyptian* and *Aſiatick* Prieſthoods. No SUPERSTITION will ever be wanting among the Ignorant and Vulgar, whilſt the Able and Crafty have a power to gain Inheritances and Poſſeſſions by working on this *human Weakneſs*. This is a Fund which, by theſe Allowances, will prove inexhauſtible. New *Modes* of Worſhip, new *Miracles*, new *Heroes*, *Saints*, *Divinitys* (which ſerve as new Occaſions for *ſacred* DONATIVES) will be eaſily ſupply'd on the part of the religious

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lium, quod Dii immortales juſſerint, contemni.——So much for their Kings. For as to Subjects, the Manner was related a little before. *Unus ex lictoribus ad Reum mittitur, ſignum mortis præferens: quo ille viſo, domum abiens ſibi Mortem conſciſcit.* This, the People of our days wou'd call Paſſive-Obedience and Prieſtcraft, with a witneſs. But our Hiſtorian proceeds—— *Et per ſuperiores quidem ætates, non armis aut vi coacti, ſed meræ Superſtitionis* ὑπ' αὐτῆς τῆς δεισιδαιμονίας *faſcino, mente capti Reges, Sacerdotibus morem geſſerunt: donec* ERGAMENTES, *Æthiopum rex,* (PTOLOMAEO *ſecundo rerum potiente*) *Græcorum Diſciplinæ & Philoſophiæ particeps, mandata illa primus adſpernari auſus fuit. Nam hic animo, qui Regem deceret, ſumto, cum militum manu in locum inacceſſum, ubi aureum fuit Templum Æthiopum, profectus; omnes illos Sacrificos jugulavit, & abolito more priſtino, ſacra pro arbitrio ſuo inſtauravit.* Diod. Sic. lib. 3.

Orders;

Orders; whilſt the Civil Magiſtrate authorizes the accumulative DONATION, and neither reſtrains the *Number* or *Poſſeſſions* of the Sacred Body.

WE find, withal, that in the early days of this antient *Prieſtly Nation* of whom we have been ſpeaking, 'twas thought expedient alſo, for the increaſe of *Devotion*, to enlarge their *Syſtem* of DEITY; and either by *myſtical Genealogy*, *Conſecration*, or *Canonization*, to multiply their reveal'd Objects of Worſhip, and raiſe new *Perſonages* of DIVINITY in their Religion. They proceeded, it ſeems, in proceſs of time, to increaſe the *Number of their *Gods*, ſo far that, at laſt, they became in a manner numberleſs. What odd Shapes, Species, and Forms of *Deity* were in latter times exhibited, is well known. Scarce an *Animal* or *Plant* but was adopted into ſome ſhare of *Divinity*.

† *O ſanctas Gentes, quibus hæc naſcuntur in hortis*
Numina!——

No wonder if by a Nation ſo abounding in religious *Orders*, ſpiritual Conqueſts were ſought

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* Ὡς δὲ αὐτοὶ λέγουσι, εἴτε ἐστὶ ἑπλακισχίλια καὶ μύρια ἐς Ἄμασιν βασιλεύσαντα, ἐπεὶ τε ῥ'α τῶν ὀκτὼ θεῶν οἱ δυώδεκα Θεοὶ ἐγένοντο, Herodot. lib. 2. ſect. 43.

† Juvenal. Sat. 15. ver. 10.

in

in foreign Countrys, * Colonys led abroad, and Miſſionarys detach'd, on Expeditions, in this proſperous Service. 'Twas thus a *Zealot*-People, influenc'd of old by their very Region and Climate, and who thro' a long Tract of Time, under a peculiar Policy, had been rais'd both by Art and Nature to an immenſe Growth in religious Science and Myſtery; came by degrees to ſpread their variety of Rites and Ceremonys, their diſtinguiſhing Marks of *ſeparate* Worſhips and *ſecrete* Communitys, thro' the diſtant World; but chiefly thro' their neighbouring and dependent Countrys.

We underſtand from Hiſtory, that even when the Egyptian *State* was leaſt powerful in *Arms*, it was ſtill reſpected for its *Religion* and *Myſterys*. It drew Strangers from all Parts to behold its Wonders. And the Fertility of its Soil forc'd the adjacent People, and wandring Nations who liv'd diſpers'd in ſingle Tribes, to viſit them, court their Alliance, and ſolicit a Trade and Commerce with them, on whatſoever Terms. The Strangers, no doubt, might well receive

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* Οἱ δὲ ἐν Αἰγύπτῳ &c. *Ægyptii plurimas colonias ex Ægypto in Orbem terrarum diſſeminatas fuiſſe dicunt. In Babylonem colonos deduxit Belus, qui Neptuni & Libyæ filius habetur: & poſita ad Euphratem ſede, inſtituit Sacerdotes ad morem Ægyptiorum exemptos impenſis & oneribus publicis, quos Babylonii vocant Chaldæos, qui, exemplo Sacerdotum & Phyſicorum, Aſtrologorumque in Ægypto, obſervant ſtellas.* Diod. Sic. lib. 1. p. 17. Ibid. p. 73.

religious

religious Rites and Doctrines from thoſe, to whom they ow'd their *Maintenance* and *Bread.*

BEFORE the time that ISRAEL was conſtrain'd to go down to EGYPT, and ſue for Maintenance to theſe powerful *Dynaſtys* or Low-Land States, the Holy *Patriarch* * ABRAHAM himſelf had been neceſſitated to this Compliance on the ſame account. He apply'd in the ſame manner to the EGYPTIAN *Court.* He was at firſt well receiv'd, and handſomly preſented; but afterwards ill uſed, and out of favour with the Prince, yet ſuffer'd to depart the Kingdom, and retire with his Effects; without any attempt of recalling him again by force, as it happen'd in the caſe of his Poſterity. 'Tis certain that if this holy *Patriarch*, who firſt inſtituted the ſacred Rite of *Circumciſion* within his own Family or Tribe, had no regard to any Policy or Religion of the EGYPTIANS; yet he had formerly been a Gueſt and Inhabitant in EGYPT (where † Hiſtorians mention this to have been a

* Gen. cap. xii. ver. 10. *&c.*

† *Abramus, quando Ægyptum ingreſſus eſt, nondum circumciſus erat, neque per annos amplius viginti poſt reditum.——Illius poſteri circumciſi ſunt & ante introitum, & dum in Ægypto commorati ſunt: poſt exitum vero non ſunt circumciſi, quamdiu vixit Moſes.*——Fecit itaque Joſue cultros lapideos, et circumcidit filios Iſrael in Colle Præputiorum. Factum Deus ratum habuit, dixitque, Hodie ἀφεῖλον τὸν ὀνειδισμὸν Αἰγύπτου ἀφ' ὑμῶν, abſtuli opprobrium Ægypti a vobis. *Joſue cap.* 5. *ver.* 3. *Tam* Egyptiis *quam*

a national Rite;) long * ere he had receiv'd any divine Notice or Revelation, concerning this Affair. Nor was it in *Religion* merely that this reverend Gueſt was ſaid to have deriv'd Knowledge and Learning from the EGYPTIANS. 'Twas from this *Parent-Country* of *occult Sciences*, that he was preſum'd, together with other Wiſdom, to have learnt that of †*judicial Aſtrology;* as his Succeſſors did afterwards other prophetical and miraculous Arts, proper to the MAGI, or *Prieſthood* of this Land.

ONE cannot indeed but obſerve, in after times, the ſtrange Adherence and ſervile Dependency of the whole HEBREW Race on the EGYPTIAN Nation. It appears that tho they were of old abus'd in the Perſon of their grand Patriarch; tho afterwards held in bondage, and treated as the moſt abject Slaves; tho twice expel'd, or neceſſitated to ſave themſelves by flight, out of this oppreſſive Region; yet in the very inſtant of their laſt Retreat, whilſt

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quam Judæis *opprobrio erant incircumciſi.*——*Apud* Ægyptios *circumcidendi ritus vetuſtiſſimus fuit, et* ἀπ' ἀρχῆς ab ipſo initio *inſtitutus. Illi* nullorum aliorum hominum inſtitutis uti volunt. *Herodot.* lib. 2. cap. 91. Τὰ αἰδοῖα ᾧ ἄλλοι μέν ἐῶσι ὡς ἐγένοντο, πλὴν ὅσοι ἀπὸ τούτων ἐμαθον· Αἰγύπτιοι δὲ περιτάμνονται. Herod. lib. 2. cap. 36. *Marſhami* Chronicus Canon, *p.* 72.

* Gen. cap. xvii.

† Julius Firmicus, apud Marſhamum, *p.* 452, 453.

they were yet on their March, conducted by viſible Divinity, ſupply'd and fed from Heaven, and ſupported by continual Miracles; they notwithſtanding inclin'd ſo ſtrongly to the Manners, the Religion, Rites, Diet, Cuſtoms, Laws, and Conſtitutions of their tyrannical Maſters, that it was with the utmoſt difficulty they cou'd be with-held from * returning again into the ſame Subjection. Nor cou'd their great Captains and Legiſlators prevent their † relapſing

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* It can ſcarce be ſaid in reality, from what appears in Holy Writ, that their retreat was *voluntary*. And for the Hiſtorians of other Nations, they have preſum'd to aſſert that this People was actually expell'd EGYPT on account of their *Leproſy*; to which the *Jewiſh* Laws appear to have ſo great a Reference. Thus TACITUS: *Plurimi auctores conſentiunt, orta per Ægyptum tabe, quæ corpora fœdaret, regem Occhorim, adito Hammonis oraculo, remedium petentem, purgare regnum, et id genus hominum ut inviſum Deis, alias in terras avehere juſſum. Sic conquiſitum collectumque Vulgus,——— Moſen unum monuiſſe, &c.* Hiſt. lib. 5. c. 3. *Ægypti, quum ſcabiem & vitiliginem paterentur, reſponſo moniti eum (Moſen) cum ægris, ne peſtis ad plures ſerperet, terminis Ægypti pellunt. Dux igitur exulum factus, ſacra Ægyptiorum furto abſtulit: quæ repetentes armis Ægyptii, domum redire tempeſtatibus compulſi ſunt.* Juſtin. lib. 36. c. 2. And in *Marſham* we find this remarkable Citation from *Manetho: Amenophin regem affectaſſe* θεῶν γενέθαι θεατὴν, ὥσπερ Ὧρ εἷς τῶν πρὸ αὐτῦ ϵὐϵασιλευκότων, *Deorum eſſe contemplatorem, ſicut Orum quendam Regum priorum.* Cui reſponſum eſt, ὅτι δυνήσεται θεοὺς ἰδεῖν, *quod poſſet videre Deos, ſi Regionem a leproſis & immundis hominibus purgaret.* Chronicus Canon, *p.* 52.

† See what is cited above (*p.* 52. in the Notes from *Marſham*) of the *Jews* returning to Circumciſion under JOSHUA, after a Generation's Intermiſſion: this being approv'd by God, for the reaſon given, "*That it* "*was taking from them* the Reproach *of the* Egyptians, or what render'd them

lapſing perpetually into the ſame Worſhip to which they had been ſo long accuſtom'd.

How far the divine Providence might have indulg'd the ſtubborn Habit and ſtupid Humour of this People, by *giving them Laws* (as the * Prophet ſays) *which he himſelf approv'd not*,

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" them odious and impious in the Eyes of that People." Compare with this the Paſſage concerning MOSES himſelf, *Exod.* iv. 18, 25, 26. (together with *Acts* vii. 30, 34.) where in regard to the *Egyptians*, to whom he was now returning when fourſcore years of Age, he appears to have Circumciſed his Children, and taken off this National *Reproach:* ZIPPORAH his Wife, nevertheleſs, reproaching him with the Bloodineſs of the Deed; to which ſhe appears to have been a Party only thro' Neceſſity, and in fear rather of *her Huſband* than of GOD.

* Ezek. xx. 25. Acts xv. 10. Of theſe *Egyptian* Inſtitutions receiv'd amongſt the *Jews*, ſee our SPENCER. *Cum morum quorundam antiquorum toleratio vi magna polleret, ad Hebræorum animos Dei Legi & cultui conciliandos, & a Reformatione Moſaica invidiam omnem amoliretur; maxime conveniebat, ut Deus ritus aliquos antiquitus uſitatos in ſacrorum ſuorum numerum aſſumeret, & Lex a* Moſe *data ſpeciem aliquam cultus olim recepti ferret.*——*Ita nempe nati factique erant* Iſraelitæ, *ex* Ægypto *recens egreſſi, quod Deos pene neceſſe eſſet (humanitus loqui fas ſit) rituum aliquorum veterum uſum iis indulgere, & illius inſtituta ad eorum morem & modulum accommodare. Nam populus erat a teneris* Ægypti *moribus aſſuetus, & in iis multorum annorum uſu confirmatus.*——Hebræi, *non tantum* Ægypti *moribus aſſueti, ſed etiam refractarii fuerunt.*——*Quemadmodum cujuſque regionis et terræ populo ſua ſunt ingenia, moreſque proprii, ita Natura gentem* Hebræorum, *præter cæteros Orbis Incolas, ingenio moroſo, difficili, & ad infamiam uſque pertinaci, finxit.*——*Cum itaque veteres* Hebræi *moribus eſſent aſperis & efferatis adeo, populi conditio poſtulavit, ut Deos ritus aliquos uſu veteri firmatos iis concederet, &* νομικὴν λατρείαν τῇ ἰαυτῶν ἀθεσίᾳ συμβαίνουσαν (*uti loquitur* Theodoretus) cultum legalem

not, I have no Intention to examine. This only I pretend to infer from what has been advanc'd; "That the Manners, Opinions, "Rites, and Cuſtoms of the EGYPTIANS, "had, in the earlieſt times, and from Gene-"ration to Generation, ſtrongly influenc'd "the HEBREW People (their Gueſts, and "Subjects) and had undoubtedly gain'd "a powerful Aſcendency over their Na-"tures."

How extravagant ſoever the multitude of the EGYPTIAN *Superſtitions* may appear, 'tis certain that their *Doctrine* and *Wiſdom* were in high repute, ſince it is taken notice of in Holy Scripture, as no ſmall Advantage even to

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eorum infirmitati accommodatum *inſtituerit*.———Hebræi *ſuperſtitioſa gens erant & omni pene literatura deſtituti. Quam alte Gentium Superſtitionibus immergebantur, e legibus intelligere licet, quæ populo tanquam remedia ſuperſtitionis imponebantur. Contumax autem bellua ſuperſtitio, ſi præſertim ab ignorantiæ tenebris novam ferociam & contumaciam hauſerit. Facile vero credi poteſt*, Iſraelitas, *nuper e ſervorum domo liberatos, artium humaniorum rudes fuiſſe, & vix quicquam ſupra lateres atque allium* Ægypti *ſapuiſſe. Quando itaque Deo jam negotium eſſet, cum Populo tam barbaro, & ſuperſtitioni tam impenſe dedito; pene neceſſe fuit, ut aliquid eorum infirmitati daret, eoſque dolo quodam (non argumentis) ad ſeipſum alliceret. Nullum Animal ſuperſtitioſo, rudi præcipue, moroſius eſt, aut majori arte tractandum.* SPENCERUS de Leg. Hebr. *pag.* 627, 628, 629.

MOSES

MOSES himſelf, "* That he had imbib'd *the* "*Wiſdom* of this Nation;" which, as is well known, lay chiefly among their *Prieſts* and MAGI.

BEFORE the Time that the great *Hebrew* Legiſlator receiv'd his Education among theſe *Sages* a † *Hebrew* Slave, who came a Youth into the *Egyptian* Court, had already grown ſo powerful in this kind of Wiſdom, as to outdo the chief *Diviners*, *Prognoſticators* and *Interpreters* of EGYPT. He rais'd himſelf to be chief Miniſter to a Prince, who, following his Advice, obtain'd in a Manner the whole *Property*, and conſequently *the abſolute Dominion* of that Land. But to what height of Power the eſtabliſh'd Prieſthood was arriv'd even at that time, may be conjectur'd hence; "That *the* "*Crown* (to ſpeak in a modern Style) "offer'd "not to meddle with the *Church-Lands;*" and that in this great *Revolution* nothing was at-

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* (1.) Καὶ ἐπαιδεύθη Μωσῆς ΠΑΣΗ ΣΟΦΙΑ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Act. Apoſt. cap. vii. v. 22.

(2.) Exod. cap. vii. ver. 11, & 22.

(3.) Ibid. cap. viii. ver. 7.

(4.) Juſtin. lib. 36. cap. 2.

† Gen. cap. xxxix, &c. *Minimus ætate inter fratres* Joſeph *fuit, cujus excellens ingenium veriti fratres clam interceptum peregrinis Mercatoribus vendiderunt. A quibus deportatus in* Ægyptum, *cum magicas ibi artes ſolerti ingenio percepiſſet brevi ipſi Regi percarus fuit.* Juſtin. lib. 36. c. 2.

 tempted,

tempted, ſo much as by way of Purchaſe or Exchange *, in prejudice of this *Landed* Clergy: The prime Miniſter himſelf having join'd his Intereſt with theirs, and enter'd † by Marriage into their Alliance. And in this he was follow'd by the great Founder of the *Hebrew*-State. For he alſo ‡ match'd himſelf with the Prieſthood of ſome of the neighbouring Nations, and Traders ** into EGYPT, long ere his Eſtabliſhment of the HEBREW Religion and Commonwealth. Nor had he perfected his *Model*, till he conſulted the foreign Prieſt his †† Father-in-law, to whoſe Advice he paid ſuch remarkable Deference.

BUT TO reſume the Subject of our Speculation, concerning the wide Diffuſion of the Prieſtly Science or Function; it appears from what has been ſaid, that notwithſtanding the EGYPTIAN Prieſthood was, by antient Eſtabliſhment, hereditary; the Skill of *Divining*, *Soothſaying*,, and *Magick* was communicated to others beſides their national ſacred Body: and that the *Wiſdom* of the MAGICIANS, their

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* Gen. xlvii. ver. 22, 26.
† Gen. xli. ver. 45.
‡ Exod. chap. iii. ver. 1. and chap. xviii. ver. 1, *&c.*
** Such were the *Midianites*, Gen. xxxvii. ver. 28, 36.
†† Exod. xviii. ver. 17——24.

Power

Power of *Miracles*, their Interpretation of *Dreams* and *Viſions*, and their Art of adminiſtring in Divine Affairs, were entruſted even to *Foreigners* who reſided amongſt them.

IT appears, withal, from theſe Conſiderations, how apt the *religious* Profeſſion was to ſpread it-ſelf widely in this Region of the World; and what Efforts wou'd naturally be made by the more neceſſitous of theſe unlimited Profeſſors, towards a Fortune, or Maintenance, for themſelves and their Succeſſors.

COMMON Arithmetick will, in this Caſe, demonſtrate to us, "That as the Proportion "of ſo many *Lay-men* to each *Prieſt* grew every "day leſs and leſs, ſo the Wants and Neceſſi-"tys of each *Prieſt* muſt grow more and more." The *Magiſtrate* too, who according to this EGYPTIAN Regulation had reſign'd his Title or ſhare of Right in ſacred Things, cou'd no longer govern, as he pleas'd, in theſe Affairs, or check the growing Number of theſe *Profeſſors*. The ſpiritual Generations were left to prey on others, and (like *Fiſh* of Prey) even on themſelves, when deſtitute of other Capture, and confin'd within too narrow Limits. What Method, therefore, was there left to heighten the ZEAL of Worſhippers, and augment their *Liberality*, but "to foment their *Emulation*, pre-

" fer Worſhip to Worſhip, Faith to Faith; and
" turn the Spirit of ENTHUSIASM to the ſide
" of ſacred *Horror*, religious *Antipathy*, and
" *mutual Diſcord* between Worſhippers?

THUS Provinces and Nations were divided by the moſt *contrary* Rites and Cuſtoms which cou'd be devis'd, in order to create the ſtrongeſt *Averſion* poſſible between Creatures of like Species. For when all other Animoſitys are allay'd, and Anger of the fierceſt kind appeas'd, the *religious Hatred*, we find, continues ſtill as it began, without Provocation or voluntary Offence. The preſum'd *Miſbeliever* and *Blaſphemer*, as one rejected and abhor'd of GOD, is thro' a pious Imitation abhor'd by the *adverſe* Worſhipper, whoſe *Enmity* muſt naturally increaſe as his *religious Zeal* increaſes.

FROM hence the Oppoſition roſe of Temple againſt Temple, Proſelyte againſt Proſelyte. The moſt zealous Worſhip of *one* GOD, was beſt expreſs'd (as they conceiv'd) by the open defiance of *another*. SIR-*Names* and *Titles* of DIVINITY paſs'd as *Watch-words*. He who had not the SYMBOL, nor cou'd give *the Word*, receiv'd *the Knock*.

Down

Down with him! Kill him! Merit Heaven thereby;

As our * Poet has it in his AMERICAN Tragedy.

NOR did † PHILOSOPHY, when introduc'd into *Religion*, extinguiſh, but rather inflame this *Zeal:* as we may ſhew perhaps in our following Chapter more particularly; if we return again, as is likely, to this Subject. For this, we perceive, is of a kind apt enough to grow upon our hands. We ſhall here, therefore, obſerve only what is obvious to every Student in ſacred Antiquitys, That from the contentious Learning and Sophiſtry of the antient Schools (when true Science, Philoſophy, and Arts were already deep in their ‡ Decline) *religious Problems* of a like contentious Form ſprang up; and certain *Doctrinal* TESTS were fram'd, by which *religious Partys* were ingag'd and liſted againſt one another, with more Animoſity than in any other Cauſe or Quarrel had been ever known. Thus *religious Maſſacres* began, and were carry'd on; Temples were demo-

* * *Dryden*, Indian Emperor, *Act* 5. *Scene* 2.

† *Infra*, pag. 81.

‡ VOL. I. pag. 221, 222, & 350. in the Notes. And *Infra*, pag. 79, 80, 1, 2, *&c.*

liſh'd;

liſh'd; holy Utenſils deſtroy'd; the ſacred Pomp trodden under-foot, inſulted; and the Inſulters in their turn expos'd to the ſame Treatment, in their Perſons as well as in their Worſhip. Thus *Madneſs* and *Confuſion* were brought upon the World, like that CHAOS, which the *Poet* miraculouſly deſcribes in the mouth of his mad *Hero:* When even in Celeſtial Places, Diſorder and Blindneſs reign'd:

——" No Dawn of Light;

——* " *No Glimpſe or Starry Spark,*
" *But Gods met Gods, and juſtled in the Dark.*

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* *OEDIPUS* of *Dryden* and *Lee.*

CHAP. II.

Judgment of Divines and grave Authors concerning Enthuſiaſm.——*Reflections upon* Scepticiſm.——*A Sceptick-Chriſtian.*——*Judgment of the Inſpir'd concerning their own Inſpirations.*—Knowledge *and* Belief.——*Hiſtory of Religion reſum'd.*——ZEAL *Offenſive and Defenſive.*—*A Church in Danger.*——*Perſecution.*——*Policy of the Church of* ROME.

WHAT I had to remark, of my own concerning ENTHUSIASM, I have thus diſpatch'd: What Others have remark'd on the ſame Subject, I may, as an *Apologiſt* to another Author, be allow'd to cite; eſpecially if I take notice only of what has been dropt very naturally by ſome of our moſt approv'd *Authors*, and ableſt *Divines.*

IT has been thought an odd kind of Temerity, in our Author, to aſſert, * " That even " ATHEISM it-ſelf was not wholly exempt from

* *Viz.* In his Letter concerning Enthuſiaſm, VOL. I.

" *Enthuſiaſm*

" *Enthuſiaſm*; That there have been in reality " *Enthuſiaſtical* Atheiſts; and That even the " Spirit of *Martyrdom* cou'd, upon occaſion, ex- " ert it-ſelf as well in *this* Cauſe, as in any *other*." Now, beſides what has been intimated in the preceding Chapter, and what in fact may be demonſtrated from the Examples of VANINUS and other Martyrs of a like Principle, we may hear an * excellent and learned *Divine*, of higheſt Authority at home, and Fame abroad; who after having deſcrib'd an *Enthuſiaſtical Atheiſt* and one *atheiſtically inſpir'd*, ſays of this very ſort of Men, " That they are *Fanaticks* too; however " that word ſeems to have a more peculiar re- " ſpect to *ſomething of a* DEITY: All Atheiſts be- " ing that *blind Goddeſs*-NATURE'S *Fanaticks*."

AND again: " All Atheiſts (ſays he) are poſ- " ſeſs'd with a certain kind of Madneſs, that " may be call'd † *Pneumatophobia*, that makes " them have an irrational but deſperate Ab- " horrence

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* Dr. CUDWORTH'S Intellectual Syſtem, *pag.* 134.

† The good Doctor makes uſe, here, of a Stroke of Raillery againſt the over-frighted *anti-ſuperſtitious* Gentlemen, with whom our Author reaſons at large in his ſecond Treatiſe (*viz.* VOL. I. *pag.* 85, 86, *&c.* and 88, 89, *&c.*) 'Tis indeed the Nature of *Fear*, as of all other Paſſions, when exceſſive, to defeat its own End, and prevent us in the execution of what we naturally propoſe to our-ſelves as our Advantage. SUPERSTITION

" horrence from Spirits or incorporeal Sub-
" ſtances; they being acted alſo, at the ſame
" time, with an *Hylomania*, whereby they mad-
" ly dote upon *Matter*, and devoutly worſhip
" it, as the only NUMEN."

WHAT the Power of EXTASY is, whether thro' *Melancholy*, *Wine*, *Love*, or other natural Cauſes, another learned * Divine of our Church, in a Diſcourſe upon Enthuſiaſm, ſets forth: bringing an Example from ARISTOTLE, " of " *a Syracuſean* Poet, who never verſify'd ſo well, " as when he was *in his diſtracted Fits.*" But as to *Poets* in general, compar'd with the *religious*

STITION it-ſelf is but a certain kind of *Fear*, which poſſeſſing us ſtrongly with the apprehended Wrath or Diſpleaſure of *Divine Powers*, hinders us from judging what thoſe *Powers* are in themſelves, or what Conduct of ours may, with beſt reaſon, be thought ſutable to ſuch highly rational and ſuperior Natures. Now if from the Experience of many groſs Deluſions of a ſuperſtitious kind, the Courſe of this Fear begins to turn; 'tis natural for it to run, with equal violence, a contrary way. The extreme Paſſion for religious Objects paſſes into an Averſion. And a certain *Horror* and *Dread of Impoſture* cauſes as great a Diſturbance as even *Impoſture it-ſelf* had done before. In ſuch a Situation as this, the Mind may eaſily be blinded; as well in one reſpect, as in the other. 'Tis plain, *both* theſe Diſorders carry ſomething with them which diſcover us to be in ſome manner beſide our Reaſon, and out of the right uſe of Judgment and Underſtanding. For how can we be ſaid to *intruſt* or *uſe* our Reaſon, if in any caſe we fear to be convinc'd? How are we Maſters of our-ſelves, when we have acquir'd the Habit of bringing Horror, Averſion, Favour, Fondneſs, or any other Temper than that of mere *Indifference* and *Impartiality*, into the Judgment of Opinions, and Search of Truth?

* Dr. MORE, Sect. 11, 19, 20. and ſo on.

Enthuſiaſts,

Enthuſiaſts, he ſays: There is this Difference; " That *a Poet* is an Enthuſiaſt in jeſt: and an " *Enthuſiaſt* is a Poet in good earneſt."

" 'Tis a ſtrong Temptation * (ſays the Doc- " tor) with *a Melancholiſt*, when he feels a Storm " of *Devotion* and *Zeal* come upon him *like a* " *mighty Wind*; his Heart being full of Affecti- " on, his Head pregnant with clear and ſen- " ſible Repreſentations, and his Mouth flow- " ing and ſtreaming with fit and powerful Ex- " preſſions, ſuch as would aſtoniſh an ordina- " ry † Auditory; 'tis, I ſay, a ſhreud Tempta- " tion to him, to think it the very *Spirit of God* " that then moves ſupernaturally in him; when- " as all that Exceſs of Zeal and Affection, and " Fluency of Words, is moſt palpably to be " reſolv'd into the power of *Melancholy*, which " is a kind of *natural Inebriation*."

THE learned Doctor, with much pains afterwards, and by help of the Peripatetick Phi-

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* Sect. 16.

† It appears from hence, that in the Notion which this learned Divine gives us of ENTHUSIASM, he comprehends the *ſocial* or *popular* Genius of the Paſſion; agreeably with what our Author in his Letter concerning *Enthuſiaſm* (*p.* 15, 16, 44, 45.) has ſaid of the Influence and Power of the *Aſſembly* and *Auditory* it-ſelf, and of the communicative Force and rapid Progreſs of this extatick Fervor, once kindled, and ſet in Action.

loſophy,

loſophy, explains this *Enthuſiaſtick Inebriation*, and ſhews in particular*, " How the Vapours " and Fumes of *Melancholy* partake of the na- " ture of Wine."

ONE might conjecture from hence, that the malicious Oppoſers of early Chriſtianity were not un-vers'd in this Philoſophy; when they ſophiſtically objected againſt the apparent Force of *the Divine Spirit* ſpeaking in divers Languages, and attributed it " To the Power of *new* † *Wine.*"

BUT our devout and zealous Doctor ſeems to go yet further. For beſides what he ſays of the ‡ *Enthuſiaſtick* Power of *Fancy* in Atheiſts, he calls *Melancholy* ** *a pertinacious and religious Complexion;* and aſſerts, " That there is not any " true ſpiritual *Grace* from God, but this mere " natural Conſtitution, according to the ſeve- " ral Tempers and Workings of it, will not " only *reſemble*, but ſometimes ſeem to *outſtrip*." And after ſpeaking of †† *Prophetical* ENTHUSIASM, and eſtabliſhing (as our Author ‡‡ does) a *Legitimate* and a *Baſtard*-ſort, he aſſerts and juſtifies the *(a) Devotional* ENTHUSIASM (as he

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* Sect, 20, 21, 23, 26. † Acts ii. 13. † Sect. 1.
** Sect. 15. †† Sect. 30, & 57. ‡‡ VOL. I. *p.* 53.
(*a*) Sect. 63.

calls

calls it) *of holy and ſincere Souls*, and aſcribes *this* alſo to MELANCHOLY.

HE allows, "That the Soul may ſink ſo far "into *Phantaſms*, as not to recover the uſe of "her free Facultys; and that this enormous "Strength of *Imagination* does not only beget "the Belief of mad internal Apprehenſions, "but is able to aſſure us of the Preſence of "*external Objects* which *are not.*" He adds, "That what *Cuſtom* and *Education* do by de-"grees, diſtemper'd FANCY may do in a "ſhorter time." And ſpeaking * of EXTASY and the Power of MELANCHOLY in *Extatick Fancys*, he ſays, "That what *the Imagination* "then puts forth, of herſelf, is as *clear* as broad "day; and the Perception of the Soul at leaſt "as *ſtrong* and *vigorous*, as at any time in be-"holding things *awake.*"

FROM whence the Doctor infers, "That "the Strength of *Perception* is no ſure Ground "of Truth."

HAD any other than a reverend Father of our Church expreſs'd himſelf in this manner, he muſt have been contented perhaps to bear a ſufficient Charge of *Scepticiſm.*

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* Sect. 28.

'TWAS

'TWAS good fortune in my Lord BACON'S Caſe, that he ſhou'd have eſcap'd being call'd an ATHEIST, or a SCEPTICK, when ſpeaking in a ſolemn manner of the *Religious Paſſion*, the Ground of SUPERSTITION or ENTHUSIASM, (which he alſo terms * *a Panick)* he derives it from an Imperfection in the Creation, Make, or natural Conſtitution of Man. How far the Author of *the* † *Letter* differs from this Author in his Opinion both of the End and Foundation of this Paſſion, may appear from what has been ſaid above. And, in general, from what we read in the other ſucceed-

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* *NATURA RERUM omnibus Viventibus indidit Metum & Formidinem, Vitæ atque Eſſentiæ ſuæ conſervatricem, ac Mala ingruentia vitantem & depellentem. Veruntamem eadem Natura modum tenere neſcia eſt, ſed Timoribus ſalutaribus ſemper vanos & inanes admiſcet: adeo ut omnia (ſi intus conſpici darentur)* Panicis Terroribus *pleniſſima ſint, præſertim humana; & maxime omnium apud Vulgum, qui Superſtitione (quæ vere nihil aliud quam* Panicus Terror *eſt) in immenſum laborat & agitatur; præcipue temporibus duris, & trepidis, & adverſis.* Franciſcus Bacon de Augment. Scient. lib. 2. c. 13.

The Author of *the Letter*, I dare ſay, wou'd have expected no quarter from his Criticks, had he expreſs'd himſelf as this celebrated Author here quoted: who, by his *Natura Rerum*, can mean nothing leſs than the *Univerſal Diſpenſing Nature*, erring blindly in the very firſt Deſign, Contrivance, or original Frame of Things; according to the Opinion of EPICURUS himſelf, whom this Author, immediately after, cites with Praiſe.

† *Viz.* The Letter concerning ENTHUSIASM, above, VOL. I.

ing Treatiſes of our Author, we may venture to ſay of him with Aſſurance, "That he is as "little a SCEPTICK (according to the vulgar "Senſe of that word) as he is *Epicurean* or "*Atheiſt.*" This may be prov'd ſufficiently from his *Philoſophy:* And for any thing higher, 'tis what he no-where preſumes to treat; having forborn in particular to mention any Holy *Myſterys* of our Religion, or ſacred Article of our Belief.

As for what relates to * *Revelation* in general, if I miſtake not our Author's meaning, he profeſſes *to believe*, as far as is poſſible for any one who himſelf had never experienc'd any *Divine Communication*, whether by *Dream*, *Viſion*, *Apparition*, or other *ſupernatural Operation;* nor was ever preſent as Eye-witneſs of any *Sign*, *Prodigy*, or *Miracle* whatſoever. Many of theſe, † he obſerves, are at this day pretendedly exhibited in the World, with an Endeavour of giving them the perfect Air and exact Reſemblance of thoſe recorded in Holy Writ. He ſpeaks indeed with Contempt of the Mockery of *modern* Miracles and Inſpiration. And as to all Pretences to things of this kind in our

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* *Infra*, pag. 315.

† VOL. pag. 44, 45, &c. And VOL. II. pag. 322, 323, &c.

preſent

preſent Age; he ſeems inclin'd to look upon 'em as no better than mere *Impoſture* or *Deluſion*. But for what is recorded of Ages heretofore, he ſeems to reſign his Judgment, with intire Condeſcenſion, to his Superiors. He pretends not to frame any *certain* or *poſitive* Opinion of his own, notwithſtanding his beſt Searches into Antiquity, and the Nature of *religious Record* and *Tradition:* but on all occaſions ſubmits moſt willingly, and with full Confidence and Truſt, to the * Opinions *by Law eſtabliſh'd*. And if this be not ſufficient to free him from the reproach of SCEPTICISM, he muſt, for ought I ſee, be content to undergo it.

To ſay truth, I have often wonder'd to find ſuch a Diſturbance rais'd about the ſimple name of † SCEPTICK. 'Tis certain that, in its original and plain ſignification, the word imports no more than barely, "That State "or Frame of Mind in which every one re"mains, on every Subject of which he is *not certain*." He who is *certain*, or preſumes to ſay, *he knows*, is in that particular, whether he be miſtaken or in the right, a DOGMATIST. Between theſe *two* States or Situations of Mind,

* VOL. I. pag. 360, 1, 2, &c. And *Infra*, pag. 103, 231, 315, 316.

† VOL. II. pag. 205, 206, & 323, &c. And *Infra*, pag. 317, 318, &c.

there can be no medium. For he who ſays, "*That he believes for certain*, or *is aſſur'd of what* "*he believes;*" either ſpeaks ridiculouſly, or ſays in effect, "That *he believes ſtrongly*, but *is* "*not ſure.*" So that whoever is not *conſcious* of Revelation, nor has *certain Knowledge* of any Miracle or Sign, can be no more than SCEPTICK in the Caſe: And the beſt Chriſtian in the World, who being deſtitute of the means of *Certainty*, depends only on Hiſtory and Tradition for his Belief in theſe Particulars, is at beſt but *a Sceptick-Chriſtian*. He has no more than a nicely critical * *Hiſtorical Faith*, ſubject to various Speculations, and a thouſand different *Criticiſms* of Languages and Literature.

THIS he will naturally find to be the Caſe, if he attempts to ſearch into *Originals*, in order to be *his own Judge*, and proceed on the bottom of *his own* Diſcernment, an Underſtanding. If, on the other hand, he is *no Critick*, nor competently learned in theſe ORIGINALS; 'tis plain he can have no *original* Judgment of his own; but muſt rely ſtill on the *Opinion* of thoſe who have opportunity to examine ſuch matters, and whom he takes to be the unbiaſs'd

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* VOL. p. 146, 147. And *Infra*, p. 316, 317, 320, &c.

and

and diſintereſted Judges of theſe *religious Narratives*. His Faith is not in antient *Facts* or *Perſons*, nor in the antient *Writ*, or Primitive *Recorders*; nor in the ſucceſſive Collators or *Conſervators* of theſe Records (for of theſe he is unable to take cognizance:) But his Confidence and Truſt muſt be in thoſe *modern* Men, or *Societys of Men*, to whom the Publick, or He himſelf, aſcribes the Judgment of theſe *Records*, and commits the Determination of *ſacred Writ*, and *genuine* Story.

LET the Perſon ſeem ever ſo poſitive or dogmatical in theſe high Points of Learning; he is yet in reality no *Dogmatiſt*, nor can any way free himſelf from a certain kind of SCEPTICISM. He muſt know himſelf ſtill capable of *Doubting*: Or if, for fear of it, he ſtrives to baniſh every oppoſite Thought, and reſolves not ſo much as to deliberate on the Caſe; this ſtill will not acquit him. So far are we from being able to *be ſure* when we have a mind; that indeed we can never be thorowly *ſure*, but then only when we can't help it, and find of neceſſity we muſt be ſo, whether we will or not. Even the higheſt *implicit Faith* is in reality no more than a kind of *paſſive* SCEPTICISM; "A Reſolution to examine, recol-"lect, conſider, or hear, as little as poſſible

" to the prejudice of that *Belief*, which having " once eſpous'd, we are ever afterwards afraid " to loſe."

If I might be allow'd to imitate our *Author*, in daring to touch now and then upon the *Characters* of our Divine *Worthys*, I ſhou'd, upon this Subject of Belief, obſerve how fair and generous the great *Chriſtian* Convert and *learned* Apostle has ſhewn himſelf in his Sacred Writings. Notwithſtanding he had himſelf an *original* Teſtimony and *Revelation* from Heaven, on which he grounded his Converſion; notwithſtanding he had in his own Perſon the Experience of outward *Miracles* and inward *Communications;* he condeſcended ſtill, on many occaſions, to ſpeak *ſceptically*, and with ſome Heſitation and Reſerve, as to the *Certainty* of theſe Divine Exhibitions. In his account of ſome Tranſactions of this kind, himſelf being the Witneſs, and ſpeaking (as we may preſume) of his own Perſon, and proper Viſion, * he ſays only that " *He knew a Man: whether in* " *the Body or out of it, he cannot tell. But ſuch* " *a one caught up to the third Heaven he knew* " *formerly* (he ſays) *above fourteen years* before " his then Writing." And when in another Capacity the ſame inſpir'd Writer, giving Precepts to his Diſciples, diſtinguiſhes what

" 2 Cor. xii. ver. 2, 3.

* he

* he writes *by Divine Commiſſion* from what he delivers *as his own Judgment* and *private Opinion*, he condeſcends nevertheleſs to ſpeak as one no way poſitive, or Maſter of any abſolute *Criterion* in the Caſe. And in ſeveral ſubſequent † Paſſages he expreſſes himſelf as under ſome kind of Doubt how to judge or determine certainly, "Whether he writes by Inſpiration "or otherwiſe," He only "*thinks* he has the "Spirit." He "is not *ſure*," nor wou'd have us to depend on him as *poſitive* or *certain* in a matter of ſo nice Diſcernment.

THE holy Founders and inſpir'd Authors of our Religion requir'd not, it ſeems, ſo *ſtrict* an Aſſent, or ſuch *implicit Faith* in behalf of their *original* Writings and Revelations, as later un-inſpir'd Doctors, without the help of Divine Teſtimony, or any Miracle on their ſide, have requir'd in behalf of their own Comments and Interpretations. The earlieſt and worſt of *Hereticks*, 'tis ſaid, were thoſe call'd *Gnoſticks*, who took their name from an audacious Pretence to *certain Knowledge* and *Comprehenſion* of the greateſt *Myſterys* of Faith. If the moſt dangerous State of Opinion was this *dogmatical* and preſumptuous ſort; the ſafeſt,

* 1 Cor. vii. 10, 12.
† 1 Cor. vii. 40.

in all likelihood, muſt be the *ſceptical* and modeſt.

THERE is nothing more evident than that our *Holy* RELIGION, in its original Conſtitution, was ſet ſo far apart from all *Philoſophy* or refin'd *Speculation*, that it ſeem'd in a manner diametrically oppos'd to it. A Man might have been not only a *Sceptick* in all the controverted Points of the Academys, or Schools of Learning, but even a perfect *Stranger* to all this kind; and yet compleat in his Religion, Faith, and Worſhip.

AMONG the polite Heathens of the antient World, theſe different Provinces of *Religion* and *Philoſophy* were upheld, we know, without the leaſt interfering with each other. If in ſome barbarous Nations the *Philoſopher* and *Prieſt* were join'd in one, 'tis obſervable that the Myſterys, whatever they were, which ſprang from this extraordinary Conjunction, were kept ſecret, and undivulg'd. 'Twas Satisfaction enough to the *Prieſt-Philoſopher*, if the initiated Party preſerv'd his Reſpect and Veneration for the Tradition and Worſhip of the Temple, by complying in every reſpect with the requiſite Performances and Rites of Worſhip. No Account was afterwards taken of *the Philoſophick Faith* of the Proſelyte, or Worſhipper

ſhipper. His opinions were left to himſelf, and he might philoſophize according to what foreign School or Sect he fancy'd. Even amongſt the *Jews* themſelves, the SADDUCEE *(a Materialiſt*, and Denyer of the Soul's Immortality) was as well admitted as the PHARISEE; who from the Schools of PYTHAGORAS, PLATO, or other latter Philoſophers of GREECE, had learnt to reaſon upon *immaterial Subſtances*, and *the natural Immortality of Souls.*

'TIS no aſtoniſhing Reflection to obſerve how faſt the World declin'd in * Wit and Senſe, in Manhood, Reaſon, Science, and in every Art, when once the ROMAN Empire had prevail'd, and ſpread an univerſal Tyranny and Oppreſſion over Mankind, Even the *Romans* themſelves, after the early Sweets of one peaceful and long Reign, began to groan under that Yoke, of which they had been themſelves the Impoſers. How much more muſt other Nations, and mighty Citys, at a far diſtance, have abhor'd this Tyranny, and deteſted their common Servitude under a People who were themſelves no better than mere Slaves?

IT may be look'd upon, no doubt, as providential, that at this time, and in theſe Cir-

* VOL. I. *pag.* 220, &c. And in the preceding Chapter, *pag.* 61.

cumſtances

cumſtances of the World, there ſhou'd ariſe ſo high an expectation of *a divine Deliverer;* and that from the Eaſtern Parts and Confines of JUDEA the Opinion ſhou'd ſpread it-ſelf of ſuch *a Deliverer to come*, with Strength from Heaven ſufficient to break that Empire, which no earthly Power remaining cou'd be thought ſufficient to encounter. Nothing cou'd have better diſpos'd the generality of Mankind, to receive the *Evangelical Advice;* whilſt they miſtook *the News*, as many of the firſt Chriſtians plainly did, and underſtood the Promiſes of a MESSIAS in this temporal Senſe, with reſpect to his *ſecond* Coming, and *ſudden* Reign here upon *Earth.*

*SUPERSTITION, in the mean while, cou'd not but naturally prevail, as *Miſery* and *Ignorance* increas'd. The ROMAN Emperors, as they grew more barbarous, grew ſo much the more ſuperſtitious. The *Lands* and *Revenues*, as well as the *Numbers* of the Heathen Prieſts grew daily. And when the ſeaſon came, that by means of a Convert-Emperor, the Heathen † *Church-Lands*, with an Increaſe of

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* VOL. I. *pag.* 133. And below, *pag.* 90.

† How rich and vaſt theſe were, eſpecially in the latter times of that Empire, may be judg'd from what belong'd to the ſingle order of *the Veſtals*,

of Power, became transfer'd to the Chriſtian Clergy, 'twas no wonder if by ſuch Riches and Authority they were in no ſmall meaſure influenc'd and corrupted; as may be gather'd even from the accounts given us of theſe matters by themſelves.

WHEN, together with this, the *Schools* of the antient † Philoſophers, which had been long in their Decline, came now to be diſſolv'd, and their ſophiſtick Teachers became

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Veſtals, and what we read of the Revenues belonging to the Temples of *the Sun* (as in the time of the Monſter HELIOGABALUS) and of other Donations by other Emperors. But what may give us yet a greater Idea of theſe Riches, is, That in the latter Heathen Times, which grew more and more ſuperſtitious, the reſtraining Laws (or Statutes of *Mort-main)* by which Men had formerly been with-held from giving away Eſtates by *Will*, or otherwiſe, to *Religious Uſes*, were repeal'd; and the Heathen-Church left, in this manner, as a bottomleſs Gulph and devouring Receptacle of Land and Treaſure. *Senatus-conſulto, et Conſtitutionibus Principum, Hæredes inſtituere conceſſum eſt Apollinem Didymæum, Dianam Epheſiam, Matrem Deorum*, &c. Ulpianus poſt Cod. Theodoſ. *pag.* 92. apud Marſh.

This anſwers not amiſs to the modern Practice and Expreſſion of *Making our Soul our Heir:* Giving to *God* what has been taken ſometimes with freedom enough from *Man;* and conveying Eſtates in ſuch a manner in this World, as to make good Intereſt of them in another. The Reproach of the antient *Satiriſt* is at preſent out of doors. 'Tis no affront to Religion now-a-days to compute its Profits. And a Man might well be accounted dull, who, in our preſent Age, ſhou'd aſk the Queſtion, *Dicite, Pontifices, in ſacro quid facit Aurum?* Perſ. Sat. 2. See below, *pag.* 90, and 125. in the Notes, and 88. *ibid.*

† As above, *pag.* 61.

Eccle-

Eccleſiaſtical Inſtructors; the unnatural Union of *Religion* and *Philoſophy* was compleated, and the monſtrous Product of this Match appear'd ſoon in the World. The odd exterior Shapes of Deitys, Temples, and holy Utenſils, which by the * EGYPTIAN Sects had been formerly ſet in battle againſt each other, were now metamorphos'd into *philoſophical Forms* and *Phantoms;* and, like Flags and Banners, diſplay'd in hoſtile manner, and borne *offenſively*, by one Party againſt another. In former times thoſe barbarous Nations above mention'd were the ſole Warriors in theſe religious Cauſes; but now the whole World became engag'd: when inſtead of *Storks* and *Crocodiles*, other Enſigns were erected; when *ſophiſtical Chimeras*, *crabbed Notions*, *bombaſtick Phraſes*, *Soleciſms*, *Abſurditys* and a thouſand Monſters of a *ſcholaſtick* Brood, were ſet on foot, and made the Subject of vulgar Animoſity and Diſpute.

HERE firſt began that Spirit of *Bigotry* which broke out in a more raging manner than had been ever known before, and was leſs capable of *Temper* or *Moderation* than any Species, Form, or Mixture of Religion in the antient World. *Myſterys*, which were here-

* *Supra*, pag. 42, 46, 57, 60. And VOL. I. *pag.* 350. in the Notes.

tofore

tofore treated with profound reſpect, and lay unexpos'd to vulgar Eyes, became publick and proſtitute; being enforc'd with Terrors, and urg'd with Compulſion and Violence, on the unfitted Capacitys and Apprehenſions of Mankind. The very *Jewiſh* Traditions, and *Cabaliſtick* Learning underwent this Fate. That which was naturally the Subject of profound Speculation and Inquiry, was made the neceſſary Subject of a ſtrict and abſolute Aſſent. The *allegorical, mythological* Account of Sacred Things, was wholly inverted: Liberty of Judgment and Expoſition taken away: No Ground left for Inquiry, Search, or Meditation: No Refuge from the *dogmatical* Spirit let looſe. Every Quarter was taken up; every Portion prepoſſeſs'd. All was reduc'd to * *Article* and *Propoſition.*

THUS a ſort of *philoſophical* ENTHUSIASM overſpread the World. And BIGOTRY (a † Species of *Superſtition* hardly known before) took place in Mens Affections, and arm'd 'em with a new Jealouſy againſt each other. Bar-

* *Infra.* pag. 332, 3, 4. in the Notes. *Et ſupra*, p. 61.

† Let any one who conſiders diſtinctly the Meaning and Force of the word BIGOTRY, endeavour to render it in either of the antient Languages, and he will find how peculiar a Paſſion it implies; and how different from the mere Affection of *Enthuſiaſm* or *Superſtition.*

barous

barous Terms and Idioms were every day introduc'd: Monſtrous Definitions invented and impos'd: New Schemes of Faith erected from time to time; and Hoſtilitys, the fierceſt imaginable, exercis'd on theſe occaſions. So that the ENTHUSIASM or ZEAL, which was uſually ſhewn by Mankind in behalf of their particular Worſhip, and which for the moſt part had been hitherto *defenſive* only, grew now to be univerſally of the *offenſive* kind.

IT MAY be expected of me perhaps, that being fallen thus from remote Antiquity to later Periods, I ſhou'd ſpeak on this occaſion with more than ordinary Exactneſs and Regularity. It may be urg'd againſt me, that I talk here, as *at random*, and *without-book*: neglecting to produce my Authoritys, or continue my Quotations, according to the profeſs'd Style and Manner in which I began this preſent Chapter. But as there are many greater Privileges by way of Variation, Interruption, and Digreſſion, allow'd to us *Writers of* MISCELLANY; and eſpecially to ſuch as are *Commentators* upon other Authors; I ſhall be content to remain myſterious in this reſpect, and explain my-ſelf no further than by a noted *Story*; which ſeems to ſute our Author's Purpoſe, and the preſent Argument.

'TIS

'Tis obſervable from Holy Writ, that the antient EPHESIAN Worſhippers, however zealous or enthuſiaſtick they appear'd, had only *a defenſive* kind of Zeal in behalf of their * Temple; whenever they thought in earneſt, it was brought in danger. In the † Tumult which happen'd in that City near the time of the holy Apoſtle's Retreat, we have a remarkable inſtance of what our Author calls a religious *Panick*. As little *Bigots* as the People were, and as far from any *offenſive* Zeal, yet when their eſtabliſh'd Church came to be call'd in queſtion, we ſee in what a manner their Zeal began to operate. ‡ "*All with one voice, about* "*the ſpace of two hours, cried out, ſaying, Great*

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* The Magnificence and Beauty of that Temple is well known to all who have form'd any Idea of the antient *Grecian* Arts and Workmanſhip. It ſeems to me to be remarkable in our learned and elegant Apoſtle, that tho an Enemy to this mechanical Spirit of Religion in the EPHESIANS: yet according to his known Character, he accommodates himſelf to their Humour, and the natural Turn to their ENTHUSIASM; by writing to his Converts in a kind of *Architect*-Style, and almoſt with a perpetual Alluſion to *Building*, and to that *Majeſty*, *Order*, and *Beauty*, of which their Temple was a Maſter-piece. Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν Ἀποστόλων καὶ Προφητῶν, ὄντος ἀκρογωνιαίου λίθου αὐτοῦ Ἰησοῦ Χριστοῦ· Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ· Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.——Eph. ch. ii. ver. 20, 21, 22. And ſo Ch. iii. ver. 17, 18, &c. And Ch. iv. ver. 16, 29.

† Act. Apoſt. chap. xix. ver. 23.

‡ Ibid. ver. 28, & 34.

"*is*

" *is* DIANA *of the* Epheſians." At the ſame time this Aſſembly was ſo confus'd, that * *the greater part knew not wherefore they were come together;* and conſequently cou'd not underſtand why their Church was *in any Danger.* But the ENTHUSIASM was got up, and a PANICK *Fear for the Church* had ſtruck the Multitude. It ran into a popular *Rage* or epidemical *Phrenzy*, and was communicated (as our † Author expreſſes it) " by Aſpect, or, as it were, " by Contact, or Sympathy."

IT muſt be confeſs'd, that there was beſides theſe Motives *a ſecret Spring* which forwarded this ENTHUSIASM. For certain Partys concern'd, Men of Craft, and ſtrictly united in Intereſt, had been ſecretly call'd together, and told, " Gentlemen! ‡ (or *Sirs!)* Ye know that " by this *Myſtery*, or Craft, we have our " Wealth. Ye ſee withal and have heard that " not only here at EPHESUS, but almoſt thro'- " out all ASIA, this PAUL has perſuaded " and turn'd away many People, by telling " them, *They are no real Gods who are figur'd, or* " *wrought with hands:* ſo that not only this our

* Act. Apoſt. chap. xix. ver. 32.
† Letter of Enthuſiaſm, VOL. I. *pag.* 15.
‡ Act. Apoſt. chap. xix. ver. 25, &c.

" *Craft*

" *Craft* is in danger; but alſo *the Temple* it-
" ſelf."

NOTHING cou'd be more *moderate* and wiſe, nothing more agreeable to that magiſterial Science or Policy, which our Author * recommends, than the Behaviour of the *Town-Clerk* or *Recorder* of the City, as he is repreſented on this occaſion, in Holy Writ. I muſt confeſs indeed, he went pretty far in the uſe of this moderating Art. He ventur'd to aſſure the People, " That every one acquieſc'd in " their antient Worſhip of the great Goddeſs, " and in their Tradition of the Image, which " fell down from JUPITER: That theſe were " Facts undeniable: and That the new Sect " neither meant the pulling down of their " Church, nor ſo much as offer'd to blaſpheme " or ſpeak amiſs of their Goddeſs."

THIS, no doubt, was ſtretching the point ſufficiently; as may be underſtood by the Event, in after time. One might perhaps have ſuſpected this Recorder to have been himſelf *a Diſſenter*, or at leaſt *an Occaſional Conformiſt*, who cou'd anſwer ſo roundly for the new Sect, and warrant the *Church in Being* ſecure of Damage, and out of all *Danger* for the future.

* Letter of Enthuſiaſm, VOL. I. *pag.* 16, &c.

Mean while the Tumult was appeas'd: No harm befel the Temple for that time. The new Sect acquieſc'd in what had been ſpoken on their behalf. They allow'd the Apology of the Recorder. Accordingly the Zeal of the Heathen Church, which was only *defenſive*, gave way: And the new Religioniſts were proſecuted no further.

HITHERTO, it ſeems, the Face of PERSECUTION had not openly ſhewn it-ſelf in the wide World. 'Twas ſufficient Security for every Man, that he gave no diſturbance to what was publickly eſtabliſh'd. But when *offenſive Zeal* came to be diſcover'd in one Party, the reſt became in a manner neceſſitated to be Aggreſſors in their turn. They who obſerv'd, or had once experienc'd this intolerating Spirit, cou'd no longer tolerate on their part*. And they who had once exerted it over

* Thus the Controverſy ſtood before the Time of the Emperor JULIAN, when Blood had been ſo freely drawn, and Crueltys ſo frequently exchang'd not only between Chriſtian and Heathen, but between Chriſtian and Chriſtian; after the moſt barbarous Manner. What the Zeal was of many early Chriſtians againſt the Idolatry or the old Heathen Church (at that time the eſtabliſh'd one) may be comprehended by any Perſon who is ever ſo ſlenderly vers'd in the Hiſtory of thoſe Times. Nor can it be ſaid indeed of us Moderns, that in the quality of *good Chriſtians* (as that Character is generally underſtood) we are found either backward or ſcrupulous in aſſigning to Perdition ſuch Wretches as we pronounce

over others, cou'd expect no better Quarter for themſelves. So that nothing leſs than *mutual Exterpation* became the Aim and almoſt open Profeſſion of each religious Society.

IN

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pronounce *guilty of Idolatry*. The name *Idolater* is ſufficient excuſe for almoſt any kind of Inſult againſt the Perſon, and much more againſt the Worſhip of ſuch a Miſ-Believer. The very word *Chriſtian* is in common Language us'd for *Man*, in oppoſition to *Brute-Beaſt*, without leaving ſo much as a middle place for the poor *Heathen* or *Pagan:* who, as the greater Beaſt of the two, is naturally doom'd to Maſſacre, and his Gods and Temples to Fracture and Demoliſhment. Nor are we maſters of this Paſſion, even in our beſt humour. The *French* Poets (we ſee) can with great Succeſs, and general Applauſe, exhibit this primitive Zeal even on the publick Stage: POLYEUCTE, Act II. Sc. 6.

Ne perdons plus de temps, le Sacrifice eſt prêt.
Allons y du vray Dieu ſoutenir l' intérêt,
Allons fouler aux piés ce Foudre ridicule
Dont arme un bois pourri ce Peuple trop credule;
Allons en éclairer l' aveuglement fatal,
Allons briſer ces Dieux de Pierre & de Metal:
Abandonnons nos jours à cette ardeur celeſte,
Faiſons triompher Dieu; qu'il diſpoſe du reſte.

I ſhou'd ſcarce have mention'd this, but that it came into my mind how ill a Conſtruction ſome People have endeavour'd to make of what our Author, ſtating the Caſe of Heathen and Chriſtian Perſecution, in his *Letter of Enthuſiaſm*, has ſaid concerning the Emperor JULIAN. It was no more indeed than had been ſaid of that virtuous and gallant Emperor by his greateſt Enemys; even by thoſe who (to the ſhame of Chriſtianity) boaſted of his having been moſt inſolently affronted on all occaſions, and even treacherouſly aſſaſſinated by one of his Chriſtian Soldiers. As for ſuch Authors as theſe, ſhou'd I cite them in their proper invective Style and Saint-like Phraſe, they wou'd make no very agreeable appearance, eſpecially in *Miſcellanys* of the kind we have here undertaken. But a Letter of that elegant and witty Emperor, may not be improperly plac'd amongſt our Citations, as a Pattern of his Humour and Genius,

IN this extremity, it might well perhaps have been eſteem'd the happieſt Wiſh for Mankind, That *one* of theſe contending Partys of incompatible Religioniſts ſhou'd at laſt prevail over the reſt; ſo as by an univerſal and

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as well as of his Principle and Sentiments, on this occaſion. JULIAN's *Epiſtles*, Numb. 52.

JULIAN to the BOSTRENS.

" *I ſhou'd have thought, indeed, that the* Galilæan *Leaders wou'd have* " *eſteem'd themſelves more indebted to me, than to him who preceded me in the* " *Adminiſtration of the Empire. For in his time, many of them ſuffer'd Exile,* " *Perſecution, and Impriſonment. Multitudes of thoſe whom in their Religion* " *they term* Hereticks, *were put to the ſword. Inſomuch that in* Samoſata, " Cyzicum, Paphlagonia, Bithynia, Galatia, *and many other Countrys,* " *whole Towns were level'd with the Earth. The juſt Reverſe of this has been* " *obſerv'd in my time. The Exiles have been recall'd; and the Proſcrib'd re-* " *ſtor'd to the lawful Poſſeſſion of their Eſtates. But to that height of Fury and* " *Diſtraction are this People arriv'd, that being no longer allow'd the Privilege* " *to tyrannize over one another, or perſecute either their own Sectarys, or the* " *Religious of the lawful Church, they ſwell with rage, and leave no ſtone un-* " *turn'd, no opportunity unimploy'd, of raiſing Tumult and Sedition. So little* " *regard have they to true Piety; ſo little Obedience to our Laws and Conſtitutions;* " *however humane and tolerating. For ſtill do we determine and ſteadily reſolve,* " *never to ſuffer any one of them to be drawn involuntarily to our Altars.* * * * " *As for the mere People, indeed, they appear driven to theſe Riots and Seditions* " *by thoſe amongſt them whom they call* CLERICKS: *who are now enrag'd* " *to find themſelves reſtrain'd in the uſe of their former Power and intemperate* " *Rule.* * * * *They can no longer act the Magiſtrate or Civil Judge, nor* " *aſſume Authority to make Peoples* Wills, *ſupplant Relations, poſſeſs themſelves* " *of other Mens Patrimonys, and by ſpecious Pretences transfer* all *into their own* " *poſſeſſion.* * * * *For this reaſon I have thought fit, by this* Publick EDICT, " *to forewarn the People of this ſort, that they raiſe no more Commotions, nor*

gather

and abſolute Power to * determine Orthodxy, and make that Opinion effectually *Catholick*, which in their particular Judgment had the beſt right to that Denomination. And thus by force of Maſſacre and Deſolation, *Peace* in Worſhip, and *Civil* Unity by help of the *Spi-*

"'gather in a riotous manner about their ſeditious *CLERICKS*, in defiance " of the Magiſtrate, who has been inſulted and in danger of being ſton'd by theſe " incited Rabbles. In their Congregations they may, notwithſtanding, aſſemble " as they pleaſe, and croud about their Leaders, performing Worſhip, receiving " Doctrine, and praying, according as they are by them taught and conducted: " But if with any Tendency to Sedition; let them beware how they hearken, or " give aſſent; and remember, 'tis at their peril, if by theſe means they are ſecretly " wrought up to Mutiny and Inſurrection. * * * Live, therefore, in Peace and " Quietneſs! neither ſpitefully oppoſing, or injuriouſly treating one another. You " miſguided People of the new way, Beware, on your ſide! And you of the antient " and eſtabliſh'd Church, injure not your Neighbours and Fellow-Citizens, who " are enthuſiaſtically led away, in Ignorance and Miſtake, rather than with De- " ſign or Malice! 'Tis by *DISCOURSE* and *REASON*, not by Blows, " Inſults, or Violence, that Men are to be inform'd of Truth, and convinc'd of " Error. Again therefore and again I enjoin and charge the zealous Followers " of the true Religion, no way to injure, moleſt, or affront the Galilæan " People."

Thus the generous and mild Emperor; whom we may indeed call *Heathen*, but not ſo juſtly *Apoſtate:* ſince being, at different times of his Youth, transfer'd to different Schools or Univerſitys, and bred under Tutors of each Religion, as well *Heathen*, as *Chriſtian;* he happen'd, when of full age, to make his choice (tho very unfortunately) in the former kind, and adher'd to the antient Religion of his Country and Forefathers. See the ſame Emperor's Letters to ARTABIUS, Numb. 7. and to HECEBOLUS, Numb. 43. and to the People of *Alexandria*, Numb. 10. See VOL. I. *p.* 25.

* *Infra*, *p.* 343.

ritual, might be preſum'd in a fair way of being reſtor'd to Mankind.

I SHALL conclude with obſerving how ably the ROMAN-*Chriſtian*, and once *Catholick* Church, by the aſſiſtance of their converted * Emperors, proceeded in the Eſtabliſhment of their growing Hierarchy. They conſider'd wiſely the various *Superſtitions* and *Enthuſiaſms* of Mankind; and prov'd the different Kinds and Force of each. All theſe ſeeming Contrarietys of human Paſſion they knew how to comprehend in their political Model and ſubſervient Syſtem of Divinity. They knew how to make advantage both from the high Speculations of *Philoſophy*, and *the groſſeſt Ideas* of vulgar *Ignorance*. They ſaw there was nothing more different than *that* ENTHUSIASM which ran upon *Spirituals*, according to the † ſimpler Views of the divine Exiſtence, and *that* which ran upon ‡ external Proportions, Magnificence of Structures, Ceremonys, Proceſſions, Quires, and thoſe other Harmonys which captivate *the Eye* and *Ear*. On this account they even added to this *latter* kind, and diſplay'd Religion in a yet more gorgeous Habit of Temples, Statues, Paintings, Veſtments, Copes,

*VOL. I. *pag.* 133. *Supra*, 78, 79.
† VOL. II. *pag.* 270, 271.
‡ *Supra*, pag. 41.

Miters,

Miters, Purple, and the Cathedral Pomp. With theſe Arms they cou'd ſubdue the victorious *Goths*, and ſecure themſelves an ATTILA *, when their CAESARS fail'd them.

THE truth is, 'tis but a vulgar Species of ENTHUSIASM, which is mov'd chiefly by *Shew* and *Ceremony*, and wrought upon by Chalices and Candles, Robes, and figur'd Dances. Yet this, we may believe, was look'd upon as no ſlight Ingredient of *Devotion* in thoſe Days; ſince, at this hour, the Manner is found to be of conſiderable Efficacy with ſome of the Devout amongſt our-ſelves, who paſs the leaſt for *ſuperſtitions*, and are reckon'd in the number of the polite World. This the wiſe Hierarchy duly preponderating; but being ſatisfy'd withal that there were other Tempers and Hearts which cou'd not ſo eaſily be captivated by this *exterior* Allurement, they aſſign'd another Part of Religion to Proſelytes

* When this victorious Ravager was in full March to ROME, St. LEON (the then Pope) went out to meet him in ſolemn Pomp. The *Goth* was ſtruck with the Appearance, obey'd the Prieſt, and retir'd inſtantly with his whole Army in a *panick* Fear: alledging that among the reſt of the *Pontifical* Train, he had ſeen one of an extraordinary Form, who threaten'd him with Death, if he did not inſtantly retire. Of this important Encounter there are in St. PETER's Church, in the *Vatican*, and elſewhere, at ROME, many fine Sculptures, Paintings, and Repreſentations, deſervingly made, in honour of the Miracle.

of another *Character* and *Complexion*, who were allow'd to proceed on a quite different bottom; by *the inward way* of *Contemplation, and Divine Love.*

THEY are indeed ſo far from being jealous of mere ENTHUSIASM, or the *extatick* manner of Devotion, that they allow their *Myſticks* to write and preach in the moſt rapturous and ſeraphick Strains. They ſuffer them, in a manner, to ſuperſede all external Worſhip, and triumph over outward Forms; till the refin'd Religioniſts proceed ſo far as either expreſly or ſeemingly to diſſuade the Practice of the vulgar and eſtabliſh'd Ceremonial Dutys. And then, indeed *, they check the ſuppos'd *exorbitant* ENTHUSIASM, which wou'd prove dangerous to their *Hierarchal* State.

IF modern *Viſions*, *Prophecys*, and *Dreams*, *Charms*, *Miracles*, *Exorciſms*, and the reſt of this kind, be comprehended in that which we call FANATICISM or SUPERSTITION; to this Spirit they allow a full Career; whilſt to ingenious Writers they afford the Liberty, on the other ſide, in a civil manner, to call in

* Witneſs the Caſe of MOLINOS, and of the pious, worthy and ingenious *Abbe* FENELON, now Archbiſhop of *Cambray*.

queſtion

queſtion theſe ſpiritual Feats perform'd in Monaſterys, or up and down by their *mendicant* or *itinerant* Prieſts, and ghoſtly Miſſionarys.

THIS is that antient *Hierarchy*, which in reſpect of its firſt Foundation, its Policy, and the Conſiſtency of its whole Frame and Conſtitution, cannot but appear in ſome reſpect auguſt and venerable, even in ſuch as we do not uſually eſteem weak Eyes. Theſe are the ſpiritual Conquerors, who, like the firſt CAESARS, from ſmall Beginnings, eſtabliſh'd the Foundations of an almoſt Univerſal Monarchy. No wonder if at this day the immediate View of this Hierarchal Reſidence, the *City* and *Court* of ROME, be found to have an extraordinary Effect on Foreigners of other later Churches. No wonder if the amaz'd Surveyors are for the future ſo apt either to conceive the horrideſt Averſion to all Prieſtly Government; or, on the contrary, to admire it, ſo far as even to wiſh a Coaleſcence or Reunion with this antient *Mother*-Church.

IN reality, the Exerciſe of Power, however arbitrary or deſpotick, ſeems leſs intolerable under ſuch a ſpiritual Sovereignty, ſo extenſive, antient, and of ſuch a long Succeſſion, than under the petty Tyrannys and mimical Politys

Politys of ſome new Pretenders. The former may even * *perſecute* with a tolerable Grace: The latter, who wou'd willingly derive their Authority from the former, and graft on their *ſucceſſive Right*, muſt neceſſarily make a very aukard Figure. And whilſt they ſtrive to give themſelves the ſame Air of Independency on the Civil Magiſtrate; whilſt they affect the ſame Authority in Government, the ſame Grandure, Magnificence, and Pomp in Worſhip, they raiſe the higheſt Ridicule, in the Eyes of thoſe who have real Diſcernment, and can diſtinguiſh *Originals* from *Copys:*

† *O Imitatores, ſervum pecus!*

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* *Infra*, pag. 110.
† Horat. Lib. 1. Ep. 19.

CHAP.

CHAP. III.

Of the Force of Humour *in Religion.*——*Support of our Author's Argument in his* Eſſay *on the Freedom of* Wit *and* Raillery.——ZEAL *diſcus'd. Spiritual Surgeons: Executioners: Carvers.*——*Original of* human Sacrifice.——*Exhilaration of Religion.*——*Various Aſpects, from outward Cauſes.*

THE celebrated *Wits* of the MISCELLANARIAN Race, the *Eſſay-Writers*, *caſual Diſcourſers*, *Reflection-Coiners*, *Meditation-Founders*, and others of the irregular kind of Writers, may plead it as their peculiar Advantage, "That they follow the *Variety* of NATURE." And in ſuch *a Climate* as ours, their Plea, no doubt, may be very juſt. We *Iſlanders*, fam'd for other Mutabilitys, are particularly noted for the Variableneſs and Inconſtancy of our Weather. And if our Taſte in *Letters* be found anſwerable to this Temperature of our Climate; 'tis certain a Writer muſt, in our Account,

count, be the more valuable in his kind, as he can agreeably *ſurprize* his Reader, by *ſudden Changes*, and *Tranſports*, from one Extreme to another.

WERE it not for the known Prevalency of this Reliſh, and the apparent Deference paid to thoſe Genius's who are ſaid to *elevate* and *ſurprize;* the Author of theſe MISCELLANYS might, in all probability, be afraid to entertain his Reader with this multifarious, complex, and deſultory kind of Reading. 'Tis certain, that if we conſider the Beginning and Proceſs of our preſent Work, we ſhall find ſufficient Variation in it. From a profeſs'd Levity, we are laps'd into a ſort of Gravity unſutable to our manner of ſetting out. We have ſteer'd an adventurous Courſe, and ſeem newly come out of a ſtormy and rough Sea, 'Tis time indeed we ſhou'd enjoy a Calm, and inſtead of expanding our Sails before the ſwelling Guſts, it befits us to retire under the Lee-ſhore, and ply our Oars in a ſmooth Water.

'TIS the *Philoſopher*, the *Orator*, or the *Poet*, whom we may compare to ſome Firſt Rate Veſſel, which launches out into the wide Sea, and with a proud Motion inſults the encountering Surges. We ESSAY-*Writers* are of the *Small-*

Small-Craft, or *Galley-kind.* We move chiefly by Starts and Bounds; according as our Motion is by frequent Intervals renew'd. We have no great Adventure in view; nor can tell certainly Whither we are bound. We undertake no mighty Voyage, by help of Stars or Compaſs; but row from Creek to Creek, keep up a coaſting Trade, and are fitted only for fair Weather and the Summer Seaſon.

HAPPY therefore it is for *us* in particular, that having finiſh'd our Courſe of ENTHUSIASM, and purſu'd our Author into his * *ſecond* Treatiſe, we are now, at laſt, oblig'd to turn toward pleaſanter Reflections, and have ſuch Subjects in view as muſt naturally reduce us to a more familiar Style. WIT and HUMOUR (the profeſs'd Subject of the Treatiſe now before us) will hardly bear to be examin'd in ponderous Sentences and pois'd Diſcourſe. We might now perhaps do beſt, to lay aſide the Gravity of ſtrict Argument, and reſume the way of *Chat;* which, thro' Averſion to a contrary *formal manner*, is generally reliſh'd with more than ordinary Satisfaction. For Exceſs of *Phyſick* (we know) has often made Men hate the name of *wholeſom.* And an abundancy of

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*Viz. Eſſay on the Freedom of *Wit* and *Humour*, VOL. I.

forc'd

forc'd Inſtruction, and ſolemn Counſel, may have made Men full as averſe to any thing deliver'd with an Air of high *Wiſdom* and *Science*; eſpecially if it be ſo *high* as to be ſet above all human Art of *Reaſoning*, and even above *Reaſon* it-ſelf, in the account of its ſublime Diſpenſers.

HOWEVER, ſince it may be objected to us by certain *Formaliſts* of this ſort, "That we "can prove nothing duly without proving it "*in form:*" we may for once condeſcend to their Demand; ſtate our Caſe *formally;* and divide our Subject into Parts, after the *preciſe* manner, and according to juſt *Rule* and *Method.*

OUR purpoſe, therefore, being to defend an Author who has been charg'd as too preſumptuous for introducing the way of WIT and HUMOUR in *religious Searches;* we ſhall endeavour to make appear:

1*ſt*, THAT WIT and HUMOUR are corroborative of *Religion*, and promotive of *true Faith.*

2*ly*, THAT they are us'd as proper *Means* of this kind by the holy Founders of Religion.

3*ly*, THAT notwithſtanding the dark Complexion and ſour Humour of ſome religious Teachers

Teachers, we may be juſtly ſaid to have in the main, A *witty* and *good-humour'd Religion.*

AMONG the earlieſt Acquaintance of my Youth, I remember, in particular, *a Club* of three or four merry Gentlemen, who had long kept Company with one another, and were ſeldom ſeparate in any Party of Pleaſure or Diverſion. They happen'd once to be upon a travelling Adventure, and came to a Country, where they were told for certain, they ſhould find the worſt Entertainment, as well as the worſt Roads imaginable. One of the Gentlemen, who ſeem'd the leaſt concern'd for this Diſaſter, ſaid ſlightly and without any ſeeming Deſign, "That the beſt Ex-"pedient for them in this Extremity wou'd "be to keep themſelves in high Humour, and "endeavour to commend every thing which "the Place afforded." The other Gentlemen immediately took the hint; but, as it happen'd, kept ſilence, paſs'd the Subject over, and took no further notice of what had been propos'd.

BEING enter'd into the diſmal Country, in which they proceeded without the leaſt Complaint; 'twas remarkable, that if by great chance they came to any tolerable Bit of Road, or any ordinary Proſpect, they fail'd not

to

to ſay ſomething or other *in its praiſe*, and wou'd light often on ſuch pleaſant *Fancys* and *Repreſentations*, as made the Objects in reality agreeable.

WHEN the greateſt part of the Day was thus ſpent, and our Gentlemen arriv'd where they intended to take their Quarters, the firſt of 'em who made trial of the Fare, or taſted either *Glaſs* or *Diſh*, recommended it with ſuch an air of Aſſurance, and in ſuch lively Expreſſions of Approbation, that the others came inſtantly over to his Opinion, and confirm'd his *Reliſh* with many additional Encomiums of their own.

MANY ingenious Reaſons were given for the ſeveral *odd* Taſtes and Looks of Things, which were preſented to 'em at Table. "Some "Meats were *wholeſom:* Others of *a high Taſte:* "Others according to the manner of eating "in *this* or *that foreign Country.*" Every Diſh "had the flavour of ſome celebrated Receit in "*Cookery;* and the *Wine*, and other Liquors, "had, in their turn, the Advantage of being "treated in the ſame elegant ſtrain. In ſhort, our Gentlemen eat and drank heartily, and took up with their indifferent Fare ſo well, that 'twas apparent they had wrought upon themſelves *to believe* they were tolerably well ſerv'd.

THERE

THEIR Servants in the mean time, having laid no ſuch Plot as this againſt themſelves, kept to their *Senſes*, and ſtood it out, "That "their Maſters had certainly loſt *theirs*. For "how elſe cou'd they *ſwallow* ſo contentedly, "and take all *for good* which was ſet before "'em?"—

HAD I to deal with a malicious Reader; he might perhaps, pretend to infer from this *Story* of my travelling Friends, that I intended to repreſent it as an eaſy Matter for People to perſuade themſelves into what *Opinion* or *Belief* they pleas'd. But it can never ſurely be thought, that Men of true *Judgment* and *Underſtanding* ſhou'd ſet about ſuch a Taſk as that of perverting their own *Judgment*, and giving a wrong Biaſs to their REASON. They muſt eaſily foreſee that an Attempt of this kind, ſhou'd it have the leaſt Succeſs, wou'd prove of far worſe Conſequence to them than any Perverſion of their *Taſte*, *Appetite*, or ordinary *Senſes*.

I MUST confeſs it, however, to be my Imagination, that where *fit Circumſtances* concur, and many inviting Occaſions offer from the ſide of Mens *Intereſt*, their *Humour*, or their *Paſſion*; 'tis no extraordinary Caſe to ſee 'em enter into ſuch *a Plot* as this againſt their own Under-

ſtandings, and endeavour by all poſſible means to perſuade both themſelves and others of what they think *convenient* and *uſeful to believe.*

IF in many particular Caſes, where Favour and Affection prevail, it be found ſo eaſy a thing with us, to impoſe upon ourſelves, it cannot ſurely be very hard to do it, where, we take for granted, *our higheſt Intereſt is concern'd.* Now it is certainly no ſmall *Intereſt* or *Concern* with Men, to believe what is by Authority eſtabliſh'd; ſince in the Caſe of Diſbelief there can be no Choice left but either to live *a Hypocrite*, or be eſteem'd *profane.* Even where Men are left to themſelves, and allow'd the Freedom of their Choice, they are ſtill forward enough *in believing;* and can officiouſly endeavour to perſuade themſelves of the Truth of any flattering Impoſture.

NOR is it un-uſual to find Men ſucceſsful in this *Endeavour:* As, among other Inſtances, may appear by the many *religious Faiths* or *Opinions*, however prepoſterous or contradictory, which, Age after Age, we know to have been rais'd on the Foundation of *Miracles* and pretended *Commiſſions* from Heaven. Theſe have been as generally eſpous'd and paſſionately cheriſh'd as the greateſt Truths and moſt certain Revelations. 'Tis hardly to be ſuppos'd that

that ſuch Combinations ſhou'd be form'd, and Forgerys erected with ſuch Succeſs and Prevalency over the Underſtandings of Men, did not *they themſelves* co-operate, of their own accord, towards the Impoſture, and ſhew, "That "by *a good-Will* and *hearty Deſire of believing*, "they had in reality a conſiderable Hand in "the Deceit."

'Tis certain that in a Country, where Faith, has for a long time, gone *by Inheritance*, and *Opinions* are entail'd by *Law*, there is little room left for the Vulgar to alter their Perſuaſion, or deliberate on the Choice of their religious Belief. Whenſoever a Government thinks fit to concern it-ſelf with Mens *Opinions*, and by its abſolute Authority impoſe any particular *Belief*, there is none perhaps ever ſo ridiculous or monſtrous in which it needs doubt of having good Succeſs. This we may ſee thorowly effected in certain Countrys, by a ſteady Policy, and ſound Application of Puniſhment and Reward: with the Aſſiſtance of *particular Courts* erected to this end; *peculiar Methods* of Juſtice; *peculiar Magiſtrates* and *Officers;* proper *Inqueſts*, and certain *wholeſom Severitys*, not ſlightly adminiſter'd, and play'd with, (as certain Triflers propoſe) but duly and properly inforc'd; as is abſolutely requiſite to this end of ſtrict *Conformity*, and *Unity* in

one and the ſame Profeſſion, and manner of Worſhip.

BUT ſhou'd it happen to be *the* TRUTH it-ſelf which was thus effectually propagated by the Means we have deſcrib'd; the very Nature of ſuch *Means* can, however, allow but little Honour to the *Propagators*, and little Merit to the *Diſciples* and *Believers*. 'Tis certain that MAHOMETISM, PAGANISM, JUDAISM, or any *other* BELIEF may ſtand, as well as *the trueſt*, upon this Foundation. He who is now an *Orthodox* CHRISTIAN, wou'd by virtue of ſuch a Diſcipline have been infallibly as true a MUSSULMAN, or as errant a HERETICK; had his Birth happen'd in another place.

FOR this reaſon there can be no rational Belief but where *Compariſon* is allow'd, *Examination* permitted, and a ſincere *Toleration* eſtabliſh'd. And in this caſe, I will preſume to ſay, "That *Whatever* BELIEF is once eſpous'd "or countenanc'd by the Magiſtrate, it will "have a ſufficient advantage; without any "help from Force or Menaces on one hand, "or extraordinary Favour and partial Treat-"ment on the other." If *the* BELIEF be in any meaſure conſonant to *Truth* and *Reaſon*, it will find as much favour in the eyes of Mankind,

kind, as *Truth* and *Reaſon* need deſire. Whatever Difficultys there may be in any particular *Speculations* or *Myſterys* belonging to it; the better ſort of Men will endeavour to paſs 'em over. They will *believe* (as our * Author ſays) *to the full ſtretch of their* REASON, and add Spurs to their FAITH, in order to be the more *ſociable;* and conform the better with what their *Intereſt*, in conjunction with their *Good-Humour*, inclines them to receive as credible, and obſerve as their *religious Duty* and *devotional Taſk.*

HERE it is that GOOD HUMOUR will naturally take place, and the *hoſpitable Diſpoſition* of our travelling Friends above-recited will eaſily transfer it-ſelf into *Religion*, and operate in the ſame manner with reſpect to the *eſtabliſh'd Faith* (however miraculous or incomprehenſible) under a tolerating, mild, and gentle Government.

EVERY one knows, indeed, That by HERESY is underſtood a Stubbornneſs in *the Will*, not a Defect merely in *the Underſtanding*. On this account 'tis impoſſible that an honeſt and *good-humour'd* Man ſhou'd be a *Schiſmatick* or *Heretick*, and affect to ſeparate from his national Worſhip on ſlight Reaſon, or without ſevere *Provocation.*

* Letter of Enthuſiaſm, VOL. I. *pag.* 34.

To be purſu'd by *petty* INQUISITORS; to be threatned with *Puniſhment*, or *penal Laws*; to be *mark'd out* as dangerous and ſuſpected; to be rail'd at *in high Places*, with all the ſtudy'd Wit and Art of Calumny; are indeed ſufficient Provocations to *ill Humour*, and may force People to *divide*, who at firſt had never any ſuch Intention. But the Virtue of *Good-Humour* in RELIGION is ſuch, that it can even reconcile Perſons to a Belief, in which they were never bred, or to which they had conceiv'd a former Prejudice.

FROM theſe conſiderations we cannot but of courſe conclude. "That there is nothing "ſo ridiculous in reſpect of Policy, or ſo wrong "and odious in reſpect of common Humani-"ty, as a *moderate* and *half-way* PERSECU-"TION." It only frets the Sore; it raiſes the *Ill-humour* of Mankind; excites the keener Spirits; moves Indignation in Beholders; and ſows the very Seeds of Schiſm in Mens boſoms. A *reſolute* and *bold-fac'd* PERSECUTION leaves no time or ſcope for theſe engendring Diſtempers, or gathering Ill-humours. It does the work at once; by *Extirpation*, *Baniſhment*, or *Maſſacre*; and like a bold Stroke in Surgery, diſpatches by one ſhort *Amputation*, what a bungling Hand wou'd make worſe and worſe,

worſe, to the perpetual Sufferance and Miſery of the Patient.

If there be on earth a proper way to render the moſt ſacred Truth ſuſpected, 'tis by ſupporting it with *Threats*, and pretending to *terrify* People into the Belief of it. This is a ſort of daring Mankind in a Cauſe where they know themſelves ſuperior, and out of reach. The weakeſt Mortal finds within himſelf, that tho he may be *out-witted* and *deluded*, he can never be *forc'd* in what relates to his *Opinion* or *Aſſent*. And there are few Men ſo ignorant of human Nature, and of what they hold in common with their Kind, as not to comprehend, "That where great Vehemence is ex-"preſs'd by any-one in what relates ſolely to "*another*, 'tis ſeldom without ſome private In-"tereſt of *his own*."

In common Matters of Diſpute, the angry Diſputant makes the beſt Cauſe to appear the worſt. A *Clown* once took a fancy to hear the *Latin* Diſputes of Doctors at a Univerſity. He was aſk'd what pleaſure he cou'd take in viewing ſuch Combatants, when he cou'd never know ſo much as which of the Partys had the better. "For that matter, reply'd the *Clown*, "I a'n't ſuch a Fool neither, but I can ſee "who's the firſt that puts t'other into a Paſ-

" ſion." Nature her-ſelf dictated this Leſſon to the Clown; " That he who had the " better of the Argument, wou'd be *eaſy* and " *well-humour'd:* But he who was unable to " ſupport his Cauſe by Reaſon, wou'd natu- " rally loſe his Temper, and grow *violent.*"

WERE two Travellers agreed to tell their Story ſeparate in publick; the one being a Man of Sincerity, but *poſitive* and *dogmatical;* the other leſs ſincere, but *eaſy* and *good-humour'd:* tho it happen'd that the Accounts of this latter Gentleman were of the more miraculous ſort; they wou'd yet ſooner gain Belief, and be more favourably receiv'd by Mankind, than the ſtrongly aſſerted Relations and vehement Narratives of the other *fierce* Defender of the Truth.

THAT GOOD HUMOUR is a chief Cauſe of Compliance, or Acquieſcence in matters of *Faith*, may be prov'd from the very *Spirit* of thoſe, whom we commonly call CRITICKS. 'Tis a known Prevention againſt the Gentlemen of this Character; " That they " are generally *ill-humour'd* and *ſplenetick.*" The World will needs have it, That their *Spleen* diſturbs 'em. And I muſt confeſs I think the World in general to be ſo far right in this Conceit, That tho all *Criticks* perhaps are not neceſ-

neceſſarily *ſplenetick;* all *ſplenetick People* (whether naturally ſuch, or made ſo by ill Uſage) have a neceſſary Propenſity to *Criticiſm* and *Satir.* When Men are *eaſy* in themſelves, they let others remain ſo; and can readily comply with what ſeems *plauſible*, and is thought conducing to the *Quiet* or *good Correſpondence* of Mankind. They ſtudy to raiſe no Difficultys or Doubts, and in religious Affairs, 'tis ſeldom that they are known forward to entertain ill Thoughts or Surmiſes, whilſt they are unmoleſted. But if diſturb'd by groundleſs Arraignments and Suſpicions, by unneceſſary Invectives, and bitter Declamations, and by a contentious quarrelſom Aſpect of Religion; they naturally turn *Criticks*, and begin to queſtion every thing. The Spirit of *Satir* riſes with the *ill Mood:* and the chief Paſſion of Men thus diſeas'd and thrown out of Good Humour, is to find fault, cenſure, unravel, confound, and leave nothing without exception and controverſy.

THESE are the *Scepticks* or *Scrupuliſts*, againſt whom there is ſuch a Clamor rais'd. 'Tis evident, in the mean while, that the very *Clamor* it-ſelf, join'd with the uſual Menaces and Shew of Force, is that which chiefly raiſes this *ſceptical* Spirit, and helps to multiply the number of theſe inquiſitive and *ill-humour'd* CRI-

TICKS.

TICKS. Mere *Threats*, without power of Execution, are only exaſperating and provocative. They * who are Maſters of the *carnal* as well as *ſpiritual* Weapon, may apply each at their pleaſure, and in what proportion they think neceſſary. But where the Magiſtrate reſolves ſteadily to reſerve his *Faſces* for his own proper Province, and keep the Edge-Tools and deadly Inſtruments out of other Hands, 'tis in vain for ſpiritual Pretenders to take ſuch magiſterial Airs. It can then only become them to brandiſh ſuch Arms, when they have ſtrength enough to make the Magiſtrate reſign his Office, and become *Provoſt* or *Executioner* in their ſervice.——

SHOU'D any one who happens to read theſe Lines, perceive in himſelf a riſing Animoſity againſt the Author, for aſſerting thus zealouſly the Notion of a *religious Liberty* and *mutual Toleration;* 'tis wiſh'd that he wou'd maturely deliberate on the Cauſe of his Diſturbance and Ill-humour. Wou'd he deign to look narrowly into himſelf, he wou'd undoubtedly find that it is not ZEAL for *Religion* or the *Truth*, which moves him on this occaſion. For had he happen'd to be in a Nation where he was *no Conformiſt*, nor had any Hope or Expectation of

* *Supra*, pag. 94.

obtaining

obtaining the Precedency for his *own* Manner of Worſhip, he wou'd have found nothing prepoſterous in this our Doctrine of *Indulgence*. 'Tis a Fact indiſputable, that whatever Sect or Religion is undermoſt, tho it may have perſecuted at any time before; yet as ſoon as it begins to ſuffer Perſecution in its turn, it recurs inſtantly to the Principles of MODERATION, and maintains this our Plea for *Complacency*, *Sociableneſs*, and GOOD HUMOUR *in Religion*. The Myſtery therefore of this Animoſity, or riſing Indignation of my devout and zealous *Reader*, is only this; "That being *de-* "*voted* to the Intereſt of *a Party* already in "poſſeſſion or expectation of the temporal "Advantages annex'd to a particular Belief; "he fails not, as a zealous *Party-Man*, to look "with jealouſy on every unconformable Opi- "nion, and is ſure to juſtify thoſe *Means* which "he thinks proper to prevent its growth." He knows that if in Matters of Religion any one believes amiſs, 'tis at his own peril. If *Opinion* damns; *Vice* certainly does as much. Yet will our Gentleman eaſily find, if he inquires the leaſt into *himſelf* that he has no ſuch furious Concern for the Security of Mens *Morals*, nor any ſuch violent Reſentment of their *Vices*, when they are ſuch as no-way incommode him. And from hence it will be eaſy for him to infer, "That the Paſſion he

"feels

,' feels on this occaſion, is not from pure " ZEAL, but *private* INTEREST and *worldly* " EMULATION,"

COME we now (as authentick Rhetoricians expreſs themſelves) to our *ſecond Head*: which we ſhou'd again ſubdivide into *Firſts* and *Seconds*, but that this manner of carving is of late days grown much out of faſhion.

'TWAS the Cuſtom of our Anceſtors, perhaps as long ſince as the days of our hoſpitable *King* ARTHUR, to have nothing ſerv'd at Table but what was *intire* and ſubſtantial. 'Twas a whole Boar, or ſolid Ox which made the Feaſt. The Figure of the Animal was preſerv'd intire, and the Diſſection made in form by the appointed *Carver*, a Man of Might as well as profound Craft and notable Dexterity; who was ſeen erect, with goodly Mein and Action, *diſplaying* Heads and Members, *dividing* according to Art, and *diſtributing* his Subject-matter into proper *Parts*, ſutable to the Stomachs of thoſe he ſerv'd. In latter days 'tis become the Faſhion to eat with leſs Ceremony and Method, Every-one chuſes *to carve* for himſelf. The learned Manner of *Diſſection* is out of requeſt; and a certain Method of Cookery has been introduc'd; by which

which the *anatomical* Science of the Table is intirely ſet aſide. *Ragouts* and *Fricaſſees* are the reigning Diſhes, in which every thing is ſo diſmember'd and thrown out of all Order and Form, that no Part of the Maſs can properly be *divided*, or diſtinguiſh'd from another.

FASHION is indeed a powerful Miſtreſs, and by her ſingle Authority has ſo far degraded the carving Method and Uſe of *Solids*, even in Diſcourſe and Writing, that our religious Paſtors themſelves have many of 'em chang'd their Manner of diſtributing to us their ſpiritual Food. They have quitted their ſubſtantial Service, and uniform Diviſion into *Parts* and *Under-Parts;* and in order to become faſhionable, they have run into the more ſavoury way of learned *Ragout* and *Medley*. 'Tis the unbred ruſtick Orator alone, who preſents his clowniſh Audience with a *diviſible Diſcourſe*. The elegant Court-Divine exhorts in MISCELLANY, and is aſham'd to bring his *Two's* and *Three's* before a faſhionable Aſſembly.

SHOU'D I therefore, as a mere *Miſcellanarian* or *Eſſay*-Writer, forgetting what I had premis'd, be found to drop *a Head*, and loſe the connecting Thred of my preſent Diſcourſe; the Caſe perhaps wou'd not be ſo prepoſterous. For fear however leſt I ſhou'd be charg'd for

for being worſe than my word, I ſhall endeavour to ſatisfy my Reader, by purſuing my *Method* propos'd: if peradventure he can call to mind, what that Method was. Or if he cannot, the matter is not ſo very important, but he may ſafely purſue his reading, without further trouble.

To proceed, therefore. Whatever Means or Methods may be employ'd at any time in maintaining or propagating *a religious Belief* already current and eſtabliſh'd, 'tis evident that the firſt Beginnings muſt have been founded in that natural Complacency, and GOOD HUMOUR, which inclines to Truſt and Confidence in Mankind. *Terrors* alone, tho accompany'd with Miracles and Prodigys of whatever kind, are not capable of raiſing that ſincere Faith and abſolute Reliance which is requir'd in favour of the divinely authoriz'd *Inſtructor*, and ſpiritual *Chief*. The Affection and Love which procures a true Adherence to the new religious Foundation, muſt depend either on a real or counterfeit * GOODNESS in the *religious Founder*. Whatever ambitious Spirit may inſpire him; whatever ſavage Zeal or perſecuting Principle may lie in reſerve, ready to diſcloſe it-ſelf when Authority and Power is once obtain'd; the *Firſt* Scene of Doctrine,

* VOL. I. *pag.* 04. and VOL. II. *pag.* 334.

how-

however, fails not to preſent us with the agreeable Views of *Joy*, *Love*, *Meekneſs*, *Gentleneſs*, and *moderation*.

IN this reſpect, RELIGION, according to the common Practice in many Sects, may be compar'd to that ſort of *Courtſhip*, of which the Fair Sex are known often to complain. In the Beginning of an Amour, when theſe innocent Charmers are firſt accoſted, they hear of nothing but *tender Vows*, *Submiſſion*, *Service*, *Love*. But ſoon afterwards, when won by this Appearance of Gentleneſs and Humility, they have reſign'd themſelves, and are no longer *their own*, they hear a different Note, and are taught to underſtand *Submiſſion* and *Service* in a ſenſe they little expected. *Charity* and *Brotherly Love* are very engaging Sounds: But who wou'd dream that out of abundant Charity and Brotherly Love ſhou'd come *Steel*, *Fire*, *Gibbets*, *Rods*, and ſuch a ſound and hearty Application of theſe Remedys as ſhou'd at once advance the worldly Greatneſs of religious Paſtors, and the particular Intereſt of private Souls, for which they are ſo charitably concern'd?

IT has been obſerv'd by our * Author, "That the JEWS were naturally a very cloudy

* Letter of Ethuſiaſm, VOL. I. *pag.* 29. And above, *pag.* 55, 56.

"People."

" People." That they had certainly in Religion, as in every thing elſe, the leaſt *Good-Humour* of any People in the World, is very apparent. Had it been otherwiſe, their holy Legiſlator and Deliverer, who was declar'd * *the meekeſt Man on Earth*, and who for many years together had by the moſt popular and kind Acts endeavour'd to gain their Love and Affection, wou'd in all probability have treated them afterwards with more Sweetneſs, and been able with † leſs Blood and Maſſacre to retain them in their religious Duty. This however we may obſerve, That if the firſt *Jewiſh* Princes and celebrated Kings acted in reality according to the Inſtitutions of their great Founder, not only MUSICK, but even PLAY and DANCE were of holy Appointment, and divine Right. The firſt Monarch of this Nation, tho of a *melancholy Complexion*, join'd MUSICK with his ſpiritual Exerciſes, and even us'd it as a Remedy under that *dark* ENTHUSIASM or ‡ *evil Spirit;* which how far it might reſemble that of *Prophecy*, experienc'd by him ** even

* Numb. Ch. xii. ver. 3.

† Exod. Ch. xxxii. ver. 27, &c. And Numb. Ch. xvi. ver. 41.

‡ 1 Sam. Ch. xviii. ver. 10. And Ch. xix. ver. 9.

** Ibid. ver. 23, 24.

after

after his Apoſtacy, our * Author pretends not to determine. 'Tis certain that the Succeſſor of this Prince was a hearty Eſpouſer of the *merry* Devotion, and by his example has ſhewn it to have been fundamental in the religious Conſtitution of his People. † The famous *Entry* or *high Dance* perform'd by him, after ſo conſpicuous a manner, in the Proceſſion of the ſacred *Coffer*, ſhews that he was not aſham'd of expreſſing any Extaſy of *Joy* or ‡ playſom *Humour*, which was practis'd by the ** meaneſt of the Prieſts or People on ſuch an occaſion.

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* Letter of Enthuſiaſm, VOL. I. *pag.* 45.

† 2 Sam. Ch. vi. ver. 5, 14, & 16.

‡ Ibid. ver. 22.

** Tho this *Dance* was not perform'd quite naked, the Dancers, it ſeems, were ſo ſlightly cloth'd, that in reſpect of Modeſty, they might as well have wore nothing: their Nakedneſs appearing ſtill by means of their high Caperings, Leaps, and violent Attitudes, which were proper to this Dance. The Reader, if he be curious, may examine what relation this religious Extaſy and naked Dance had to the *naked* and *proceſſional Prophecy*; (1 Sam. Ch. xix. ver. 23, & 24.) where Prince, Prieſts, and People propheſy'd in conjunction: the Prince himſelf being both of the *itinerant* and *naked* Party. It appears that even before he was yet advan'd to the Throne, he had been ſeiz'd with this propheſying Spirit-*errant*, *proceſſional*, and *ſaltant*, attended, as we find, with a ſort of Martial Dance perform'd in Troops or Companys, with Pipe and Tabret accompanying the March, together with Pſaltry, Harp, Cornets, Timbrels, and other variety of Muſick. See 1 Sam. Ch. x. ver 5. and Ch. xix. ver. 23, 24, &c. and 2 Sam. Ch. vi. ver. 5. And above, *Letter of Enthuſiaſm*, VOL. I. pag. 45.

BESIDES the many Songs and Hymns diſpers'd in Holy Writ, the Book of *Pſalms* it-ſelf, *Job*, *Proverbs*, *Canticles*, and other intire Volumes of the ſacred collection, which are plainly *Poetry*, and full of humorous Images, and jocular Wit, may ſufficiently ſhew how readily the inſpir'd Authors had recourſe to HUMOUR and DIVERSION, as a proper Means to promote *Religion*, and ſtrengthen *the eſtabliſh'd Faith*.

WHEN the Affairs of the *Jewiſh* Nation grew deſperate, and every thing ſeem'd tending to a total Conqueſt and Captivity, the Style of their holy Writers and Prophets might well vary from that of earlier days, in the Riſe and Vigor of their Commonwealth, or during the firſt Splendor of their Monarchy, when the Princes themſelves propheſy'd, and potent Kings were of the number of the ſacred Penmen. This ſtill we may be aſſur'd of; That however *melancholy* or *ill-humour'd* any of the Prophets may appear at any time, 'twas not that kind of Spirit, which *God* was wont to encourage in them. Witneſs the Caſe of the Prophet JONAH; whoſe Character is ſo naturally deſcrib'd in Holy Writ.

PETTISH

PETTISH as this Prophet was, unlike a Man, and reſembling rather ſome refractory boyiſh *Pupil;* it may be ſaid that GOD, as a kind *Tutor*, was pleas'd *to humour him*, bear with his Anger, and in a luſory manner, expoſe his childiſh Frowardneſs, and ſhew him *to himſelf.*

"* ARISE (ſaid his gracious Lord) *and go* "*to* NINIVE". "No ſuch matter," ſays our Prophet to himſelf; but away over-Sea for TARSHISH. He fairly plays the Truant, like an arch *School-Boy;* hoping to hide out of the way. But his *Tutor* had good Eyes, and a long Reach. He overtook him at Sea; where a Storm was ready prepar'd for his Exerciſe, and a Fiſh's Belly for his Lodging. The Renegade found himſelf in harder Durance than any at Land. He was ſufficiently mortify'd: He grew good, pray'd, moraliz'd, and ſpoke mightily againſt † *Lying Vanitys.*

AGAIN ‡ the Prophet is taken into favour, and bid *go to* NINIVE, to foretel Deſtruction. He foretells it. NINIVE repents: God pardons: and the Prophet is angry.

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* Jonah, Ch. i, *&c.*
† Ibid. Ch. ii. ver. 8.
‡ Ch. iii. ver. 1, *&c.*

"LORD! —Did I not foreſee what this "wou'd come to? *Was not this my Saying, when* "*I was* ſafe *and* quiet *at home?*——What elſe "ſhou'd I have run away for?——As if I "knew not how little dependence there was "on the Reſolution of thoſe, who are always "ſo ready to forgive, and *repent* of what they "have determin'd.—-No!———Strike me "*dead!*—-*Take my Life*, this moment. *'Tis better* "*for me.*—-If ever I propheſy again" * * * * * *

"AND † *Doſt thou well then to be thus angry,* "JONAH! Conſider with thy-ſelf.—Come!— "Since thou wilt needs retire out of the City, "to ſee at a diſtance *what will come of it;* here, "Take a better Fence than thy own *Booth* "againſt the hot Sun which incommodes Thee. "Take this tall *Plant* as a *ſhady Covering for* "*thy Head.* Cool thy-ſelf, and be *deliver'd* "*from thy Grief.*"

WHEN *The Almighty* had ſhown this Indulgence to *the Prophet*, he grew better humour'd, and paſs'd a tolerable Night. But the ‡ next morning the *Worm* came, and an *Eaſt*-Wind:

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* Jonah, Ch. iv. ver. 1, 2, 3.
† Ver. 4, 5, 6.
‡ Ver. 7, 8.

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the Arbor was nip'd: the Sun ſhone vehemently, and the Prophet's Head was heated, as before. Preſently the ill Mood returns, and the Prophet is at the old paſs. "*Bet-*
"*ter die, than live* at this rate.—*Death, Death,*
"alone can ſatisfy me. Let me hear no lon-
"ger of Living. ——No! ——'Tis in vain to
"talk of it."—

AGAIN * GOD expoſtulates; but is taken up ſhort, and anſwer'd churliſhly, by the teſty Prophet. "Angry he *is;* angry he "*ought to be*, and angry he *will* be *to his Death*". But the ALMIGHTY, with the utmoſt pity towards him, in this *melancholy* and *froward Temper*, lays open the Folly of it; and exhorts to *Mildneſs* and GOOD HUMOUR, in the moſt tender manner, and under the moſt *familiar* and *pleaſant Images;* whilſt he ſhews † *expreſly* more Regard and Tenderneſs to the very CATTEL and *Brute-Beaſts*, than the Prophet to his own HUMAN KIND, and thoſe very *Diſciples* whom by his Preaching he had converted.

IN the antienter Parts of Sacred Story, where the Beginning of things, and Origin of human Race are repreſented to us, there are

* Ver. 9.
† See the laſt Verſe of this Prophet.

ſufficient Inſtances of this *Familiarity of Style*, this popular pleaſant Intercourſe, and Manner of Dialogue between * GOD and *Man;* I might add even between † *Man* and *Beaſt;* and what is ſtill more extraordinary, between GOD and ‡ SATAN.

WHATSOEVER of this kind may be *allegorically* underſtood, or in the way of PARABLE or FABLE; this I am ſure of, That the *Accounts*, *Deſcriptions*, *Narrations*, *Expreſſions*, and *Phraſes* are in themſelves many times exceedingly *pleaſant*, *entertaining*, and *facetious*. But fearing leſt I might be miſ-interpreted, ſhou'd I offer to ſet theſe Paſſages in their proper Light, (which however has been perform'd by undoubted good Chriſtians, and moſt learned and ** eminent Divines of our own Church) I forbear to go any further into the Examination or Criticiſm of this ſort.

AS for our Saviour's Style, 'tis not more *vehement* and *majeſtick* in his graveſt Animadverſions or declamatory Diſcourſes; than it is *ſharp*, *humorous* and *witty* in his Repartees,

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* Gen. Ch. iii. ver. 9, *&c.*

† Numb. Ch. xxii. ver. 28, *&c.*

‡ (1.) Job, Ch. i, & ii.
(2.) 2 Chron. Ch. xviii. ver. 18, 19, *&c.*

** See BURNET, *Archæol.* cap. 7. p. 280, *&c.*

Reflec-

Reflections, fabulous Narrations, or Parables, Similes, Compariſons, and other Methods of *milder* Cenſure and Reproof. His Exhortations to his Diſciples; his particular Deſignation of their Manners; the pleaſant Images under which he often couches his Morals and prudential Rules; even his Miracles themſelves (eſpecially the * firſt he ever wrought) carry with them a certain *Feſtivity*, *Alacrity*, and GOOD HUMOUR ſo remarkable, that I ſhou'd look upon it as impoſſible not to be mov'd in a pleaſant manner at their Recital.

NOW if what I have here aſſerted in behalf of PLEASANTRY and HUMOUR, be found juſt and real in reſpect of the *Jewiſh* and *Chriſtian* Religions; I doubt not, it will be yielded to me, in reſpect of the antient *Heathen* Eſtabliſhments; that the higheſt Care was taken by their original Founders, and following Reformers, *to exhilarate* Religion, and correct that *Melancholy* and *Gloomineſs* to which it is ſubject; according to thoſe different Modifications of ENTHUSIASM above ſpecify'd.

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* St. JOHN, Chap. ii. ver. 11.
† Above, Chap. i, ii.

OUR Author, as I take it, has * elſewhere ſhewn that theſe *Founders* were real *Muſicians*, and Improvers of *Poetry*, *Muſick*, and *the entertaining Arts*; which they in a manner *incorporated* with Religion: Not without good reaſon; as I am apt to imagine. For to me it plainly appears, That in the early times of all Religions, when Nations were yet barbarous and ſavage, there was ever an Aptneſs or Tendency towards the dark part of Superſtition, which among many other Horrors produc'd that of *human Sacrifice*. Something of this nature might poſſibly be deduc'd even from † Holy

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* VOL. I. *pag.* 237.

† Gen. chap. xxii. ver. 1, 2, *&c.* and Judg. chap. xi. ver. 30, 31, *&c.*

Theſe Places relating to ABRAHAM and JEPHTHAH, are cited only with reſpect to the Notion which theſe Primitive Warriors may be ſaid to have entertain'd concerning this horrid Enormity, ſo common among the Inhabitants of *the Paleſtine* and other neighbouring Nations. It appears that even the elder of theſe *Hebrew* Princes was under no extreme Surprize on this trying Revelation. Nor did he think of expoſtulating, in the leaſt, on this occaſion; when at another time he cou'd be ſo importunate for the Pardon of an inhoſpitable, murderous, impious and inceſtuous City; *Gen.* xviii. 23, *&c.* See *Marſham*'s Citations, *pag.* 76, 77. *Ex iſtis ſatius eſt colligere hanc* Abrahami *Tentationem non fuiſſe* κεχαινωεγημένην πρᾶξιν, *actionem innovatam; non recens excogitatam, ſed ad priſtinos Cananæorum mores deſignatam.* See the learned CAPEL's Diſſertation upon JEPHTHAH; "*Ex hujus voti Lege* (Lev. xxvii. ver. 28, 29.) "JEPHTE *Filiam omnino videtur immolaſſe, hoc eſt, morte affeciſſe*, & exe- "cutus eſt in ea votum quod ipſe voverat, *Jud.* xi. 39.

Writ.

Writ. And in other Hiſtorys we are inform'd of it more at large.

EVERY one knows how great a Part of the old *Heathen* Worſhip conſiſted in *Play*, *Poetry* and *Dance*. And tho ſome of the more melancholy and ſuperſtitious Votarys might approach the Shrines of their DIVINITYS with mean *Grimaces*, *Crouchings*, and other *fawning* Actions, betraying the low Thoughts they had of the Divine Nature; yet 'tis well known, that in thoſe times the *illiberal* * *ſycophantick* manner of Devotion was by the wiſer ſort contemn'd and oft ſuſpected, † as knaviſh and indirect.

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* See VOL. I. *pag.* 35.

† ——*Non tu prece poſcis* emaci, *&c.*
Haud cuivis promptum eſt, murmurque humileſque *ſuſurros,*
Tollere de Templis.——
De JOVE *quid ſentis? Eſtne, ut præponere cures*
Hunc cuinam?———
——Qua tu mercede *Deorum*
Emeris auriculas?——
O curvæ in terris animæ, & cœleſtium inanes?
Quid juvat hoc, Templis noſtros *immittere* mores,
Et bona Diis ex hac ſcelerata ducere pulpa?
Perſ. Sat. 2.
Non eſt meum, ſi mugiat Africis
Malus procellis, ad miſeras preces
Decurrere.——
Hor. Lib. 3. Od. 29.

See *VOL. I. *pag.* 133. And above, *pag.* 79. in the Notes.

HOW

How different an Air and Aſpect the good and virtuous were preſum'd to carry with them to the Temple, let PLUTARCH ſingly, inſtead of many others, witneſs, in his excellent Treatiſe of * *Superſtition*; and in

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* Ὦ δείλαι ἐξευρόντες Ἕλληνες κατὰ τὴν δεισιδαιμονίαν, πηλώσεις, καταβορβορώσεις, σαββατισμούς, ῥίψεις ἐπὶ πρόσωπον αἰσχράς, προσκαθίσεις, ἀλλοκότους προσκυνήσεις, &c. "*O wretched* GREEKS! (ſays he, ſpeaking to his then "declining Countrymen) *who in a way of Superſtition run ſo eaſily into the "Reliſh of barbarous Nations, and bring into Religion that frightful Mein of "ſordid and vilifying Devotion, ill-favour'd Humiliation and Contrition, abject "Looks and Countenances, Conſternations, Proſtrations, Diſfigurations, and, in "the Act of Worſhip, Diſtortions, conſtrain'd and painful Poſtures of the Bo-"dy, wry Faces, beggerly Tones, Mumpings, Grimaces, Cringings, and the "reſt of this kind———A ſhame indeed to us* Grecians!———*For to us (we "know) 'tis preſcrib'd from of old by our peculiar Laws concerning Muſick, "and the publick* Chorus's, *that we ſhou'd perform in the handſomeſt manner, "and with a* juſt *and* manly Countenance, *avoiding thoſe Grimaces and "Contortions of which ſome Singers contract a Habit. And ſhall we not in "the more immediate Worſhip of the DEITY preſerve this* liberal Air *and "*manly Appearance? *Or, on the contrary, whilſt we are nicely obſervant of "other Forms and Decencys in the Temple, ſhall we neglect, this greater Decen-"cy in Voice, Words, and Manners; and with vile Cries, Fawnings, and "proſtitute Behaviour, betray the natural Dignity and Majeſty of that Divine "Religion and National Worſhip deliver'd down to us by our Forefathers, and "purg'd from every thing of a barbarous and ſavage kind?"

What PLUTARCH mentions here, of the *juſt Countenance* or *liberal Air*, the σῶμα δίκαιον, of the Muſical Performer, is agreeably illuſtrated in his ALCIBIADES. 'Twas that heroick Youth, who, as appears by this Hiſtorian, firſt gave occaſion to the ATHENIANS of the higher Rank wholly to abandon the uſe of *Flutes*; which had before been highly in favour

in another againſt the *Epicurean* Atheiſm, where

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favour with them. The Reaſon given, was " *the liberal Air* which at- " tended ſuch Performers, and *the unmanly Diſfiguration* of their Looks " and Countenance, which this Piping-work produc'd." As for the real Figure or Plight of the *ſuperſtitious Mind*, our Author thus deſcribes it: " *Gladly wou'd the poor comfortleſs Mind, by whiles, keep Feſtival and re-* " *joice: But ſuch as its Religion is, there can be no free Mirth or Joy belong-* " *ing to it. Publick Thankſgivings are but private Mournings. Sights and* " *Sorrows accompany its Praiſes. Fears and Horrors corrupt its beſt Affections.* " *When it aſſumes the outward Ornaments of beſt Apparel for the Temple, it* " *even then ſtrikes Melancholy, and appears in Paleneſs and ghaſtly Looks.* " *While it worſhips, it trembles. It ſends up Vows in faint and feeble Voices,* " *with eager Hopes, Deſires, and Paſſions, diſcoverable in the whole Diſorder* " *of the outward Frame: and in the main, it evinces plainly by Practice, that* " *the Notion of* PYTHAGORAS *was but vain, who dar'd aſſert,* That we " were then in the beſt State, and carry'd our moſt becoming Looks " with us, when we approach'd the Gods. *For then, above all other Sea-* " *ſons, are the Superſtitious found in the moſt abject miſerable State of Mind,* " *and with the meaneſt Preſence and Behaviour; approaching the Sacred Shrines* " *of the Divine Powers in the ſame manner as they wou'd the Dens of Bears* " *or Lions, the Caves of Baſiliſks or Dragons, or other hideous Receſſes of wild* " *Beaſts or raging Monſters. To me therefore it appears wonderful, that we* " *ſhou'd arraign Atheiſm as impious; whilſt Superſtition eſcapes the Charge.* " *Shall he who holds there are no Divine Powers, be eſteem'd impious! and ſhall* " *not he be eſteem'd far more impious, who holds the Divine Beings ſuch in their* " *Nature as the Superſtitious believe and repreſent? For my own part, I had* " *rather Men ſhou'd ſay of me,* &c." See VOL. I. *pag.* 41. in the Notes. Nothing can be more remarkable than what our Author ſays again, a little below. " *The* Atheiſt *believes there is no Deity; the* Reli- " gioniſt (*or ſuperſtitious Believer*) *wiſhes there were none. If he believes,* " *'tis againſt his Will: miſtruſt he dares not, nor call his Thoughts in queſtion.* " *But cou'd he with Security, at once, throw off that oppreſſive Fear, which* " *like the Rock of* TANTALUS *impends, and preſſes over him, he wou'd with*

" *equal*

where it will plainly enough appear * what a ſhare GOOD HUMOUR had in that which the politer Antients eſteem'd as *Piety*, and true *Religion*.

" *equal Joy ſpurn his inſlaving Thought, and embrace the Atheiſt's State and Opi-*
" *nion as his happieſt Deliverance. Atheiſts are free of Superſtition, but the Su-*
" *perſtitious are ever* willing Atheiſts, *tho impotent in their Thought, and una-*
" *ble to believe of the Divine Being as they gladly wou'd.* Νυνὶ δὲ τῷ μὲν Ἀθεῳ δεισιδαιμονίας ἀδὲν μέτεσιν· ὁ δὲ δεισιδαίμων τῇ προαιρέσει ἄθεος ὢν, ἀθενέστερός ἐστιν ἢ τὸ δοξάζειν περὶ θεῶν ὁ Ϲέλσος." See VOL. I. *pap.* 35, 36, 40, 41.

* Where ſpeaking of *Religion*, as it ſtood in the Heathen Church, and in his own time; he confeſſes, " That as to the vulgar *Diſpoſition*, there " was no remedy. Many even of the better ſort would be found, of courſe, " to intermix with their Veneration and Eſteem ſomething of *Terror* or " *Fear* in their religious Worſhip, which might give it perhaps the Cha- " racter of SUPERSTITION: But that this Evil was a thouſand " times over-balanc'd by the Satisfaction, Hope, Joy, and Delight which " attended religious Worſhip. This (ſays he) is plain and evident from " the moſt demonſtrable Teſtimonys. For neither the Societys, or Pub- " lick Meetings in the Temples, nor the Feſtivals themſelves, nor any " other diverting Partys, Sights, or Entertainments, are more delightful " or rejoicing than what we our-ſelves behold, and act in the Divine-Wor- " ſhip, and in the Holy Sacrifices and Myſterys which belong to it. Our " Diſpoſition and Temper is not, on this occaſion, as if we were in the " Preſence of worldly Potentates, dread Sovereigns, and deſpotick Prin- " ces. Nor are we here found meanly humbling our-ſelves, crouching " in Fear and Awe, and full of Anxiety and Confuſion, as wou'd be na- " tural to us in ſuch a Caſe. But where *the Divinity* is eſteem'd the *near-* " *eſt*, and moſt *immediately preſent*, there Horrors and Amazements are the " furtheſt baniſh'd; there the Heart, we find, gives freeſt way to Pleaſure, " to Entertainment, to Play, Mirth, Humour, and Diverſion; and this " even to an Exceſs."

BUT

BUT NOW, methinks, I have been ſufficiently *grave* and *ſerious*, in defence of what is directly contrary to Serioufneſs and Gravity. I have very *ſolemnly* pleaded for *Gaiety* and GOOD HUMOUR: I have declaim'd againſt *Pedantry* in learned Language, and oppos'd *Formality* in Form. I now find my-ſelf ſomewhat impatient to get looſe from the Conſtraint of *Method:* And I pretend lawfully to exerciſe the Privilege which I have aſſerted, of rambling from Subject to Subject, from Style to Style, in my MISCELLANEOUS manner, according to my preſent Profeſſion and Character.

I MAY, in the mean while, be cenſur'd probably for paſſing over my *Third* Head. But the methodical Reader, if he be ſcrupulous about it, may content himſelf with looking back: And if poſſibly he can pick it out of my *Second*, he will forgive this Anticipation, in a Writing which is govern'd leſs by Form than Humour. I had indeed reſolv'd with my-ſelf to make a large Collection of Paſſages from our moſt eminent and learned Divines, in order to have ſet forth this *Latter* Head of my Chapter; and by better Authority than my own to have evinc'd, "That we had in the main *a good-humour'd Re-*
"*ligion.*" But after conſidering a little while,

I came to this ſhort Iſſue with myſelf: " That " it was better not to cite *at all*, than to cite " *partially*." Now if I cited *fairly* what was ſaid as well on the melancholy as the chearful ſide of our Religion, the Matter, I found, wou'd be pretty doubtfully balanc'd: And the Reſult at laſt wou'd be this; " That, generally ſpeaking, " as oft as a Divine was in good Humour, we " ſhould find RELIGION *the ſweeteſt* and *beſt-hu-* " *mour'd* thing in Nature: But at other times " (and *that*, pretty often) we ſhou'd find a ve- " ry different Face of Matters."

THUS are we alternately exalted and humbled, chear'd and dejected, according as our ſpiritual * Director is himſelf influenc'd: And this, peradventure, for our Edification and Advantage; " That by theſe Contrarietys and " Changes we may be render'd more ſupple " and compliant." If we are very *low*, and *down*; we are *taken up*. If we are *up*, and *high*; we are *taken down*.—This is *Diſcipline*. This is *Authority* and *Command*.——Did Religion carry conſtantly *one and the ſame* Face, and were it always repreſented to us *alike* in every reſpect; we might perhaps be over-bold, and make Acquaintance with it, in too familiar a manner:

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* *Supra*, pag. 39.

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We might think our-ſelves fully knowing in it, and aſſur'd of its true *Character* and *Genius*. From whence perhaps we might become more refractory towards the Ghoſtly Teachers of it, and be apt to ſubmit our-ſelves the leſs to thoſe who, by Appointment and Authority, repreſent it to us, in ſuch Lights, as they eſteem moſt proper and convenient.

I SHALL therefore not only conclude *abruptly*, but even *ſceptically* on this my *laſt* Head: referring my Reader to what has been ſaid already, on my preceding Heads, for the bare probability "of our having, in the main, a *wit-*" *ty* and *good-humour'd* RELIGION."

THIS, however, I may preſume to aſſert; That there are undoubtedly ſome *Countenances* or *Aſpects* of our Religion, which are *humorous* and *pleaſant* in themſelves; and that the ſadder Repreſentations of it are many times ſo *over*-ſad and *diſmal*, that they are apt to excite a very contrary Paſſion to what is intended by the Repreſenters.

MISCEL-

MISCELLANY III.

CHAP. I.

Further Remarks on the Author of the Treatiſes.——*His Order and Deſign.*—*His Remarks on the* SUCCESSION *of* Wit, *and* Progreſs *of* Letters, *and* Philoſophy.——*Of Words, Relations, Affections.*—*Country-Men and Country.*—*Old*-ENGLAND.——*Patriots of the Soil.*——Virtuoſi, *and* Philoſophers.——*A* TASTE.

HAVING already aſſerted my Privilege, as a MISCELLANEOUS or ESSAY-*Writer* of the modern Eſtabliſhment; to write on every Subject, and in every Method, as I fancy; to uſe Order, or lay it aſide, as I think fit; and to treat of *Order* and *Method* in other Works, tho free perhaps and unconfin'd as to my own: I ſhall preſume, in this place, to conſider

conſider the preſent Method and Order of my Author's Treatiſes, as in this *joint*-Edition they are rang'd.

NOTWITHSTANDING the high Airs of SCEPTICISM which our Author aſſumes in his firſt Piece; I cannot, after all, but imagine that even there he proves himſelf, at the bottom, *a real* DOGMATIST, and ſhews plainly that he has his private *Opinion*, *Belief*, or *Faith*, as ſtrong as any *Devotee* or *Religioniſt* of 'em all. Tho he affects perhaps to ſtrike at other Hypotheſes and Schemes; he has ſomething of his own ſtill in reſerve, and holds a certain *Plan* or *Syſtem* peculiar to himſelf, or ſuch, at leaſt, in which he has at preſent but few Companions or Followers.

ON this account I look upon his Management to have been much after the rate of ſome *ambitious* ARCHITECT; who being call'd perhaps to prop a Roof, redreſs a leaning Wall, or add to ſome particular Apartment, is not contented with this ſmall Specimen of his Maſterſhip: but pretending to demonſtrate the Un-ſerviceableneſs and Inconvenience of the *old* Fabrick, forms the Deſign of a *new* Building, and longs to ſhew his Skill in the principal Parts of Architecture and Mechanicks.

'TIS certain that in matters of Learning and Philoſophy, the Practice of *pulling down* is far pleaſanter, and affords more Entertainment, than that of *building* and *ſetting up*. Many have ſucceeded, to a miracle, in the firſt, who have miſerably fail'd in the latter of theſe Attempts. We may find a thouſand Engineers who can *ſap*, *undermine*, and *blow up*, with admirable Dexterity, for one ſingle-one who can *build* a Fort or lay the Plat-form of a Citadel. And tho Compaſſion in *real* War may make the ruinous Practice leſs delightful, 'tis certain that in the *literate* warring World, the ſpringing of Mines, the blowing up of Towers, Baſtions, and Ramparts of PHILOSOPHY, with *Syſtems*, *Hypotheſes*, *Opinions*, and *Doctrines* into the Air, is a Spectacle of all other the moſt naturally rejoicing.

OUR Author, we ſuppoſe, might have done well to conſider this. We have fairly conducted him thro' his *firſt* and *ſecond* LETTER, and have brought him, as we ſee here, into his *third* Piece. He has hitherto, methinks, kept up his *ſapping* Method, and *unravelling* Humour, with tolerable good Grace. He has given only ſome few, and very ſlender * Hints of

* *Viz.* in *the Letter of Enthuſiaſm*, which makes Treatiſe I. See VOL. I. *pag.* 41, 43, 44, 49. at the end.——And 54. concerning the

of going further, or attempting to erect any Scheme or Model which may diſcover his Pretence to a real *Architect*-Capacity. Even in this his *Third* Piece he carrys with him the ſame *ſceptical* Mein: and what he offers by way of *Project* or *Hypotheſis*, is very faint, hardly ſpoken aloud; but mutter'd to himſelf, in a kind of dubious Whiſper, or feign'd SOLILOQUY. What he diſcovers of *Form* and *Method*, is indeed ſo accompany'd with the random *Micellaneous* Air, that it may paſs for Raillery, rather than good Earneſt. 'Tis in his following * Treatiſe that he diſcovers himſelf openly, as a plain *Dogmatiſt*, a *Formaliſt*, and *Man of Method;* with his Hypotheſis tack'd to him, and his Opinions ſo cloſe-ſticking, as wou'd force one to call to mind the Figure of ſome preciſe and ſtrait-lac'd Profeſſor in a Univerſity.

WHAT may be juſtly pleaded in his behalf, when we come in company with him,

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the *previous Knowledge*——So again, Treatiſe II. VOL. I. *pag.* 81, and 116.———And again, Treatiſe III. VOL. I. *pag.* 294, 295, 297. where the INQUIRY is propos'd, and the Syſtem and Genealogy of the *Affections* previouſly treated; with an Apology (*pag.* 312.) for the *examining practice*, and ſeeming Pedantry of the Method.——And afterwards the Apology for Treatiſe IV. in Treatiſe V. VOL. II. *pag.* 263, 264. Concerning this Series and Dependency of theſe joint Treatiſes, ſee more particularly below, *pag.* 189, 190, 191, 284, *&c.*

* *Viz.* Treatiſe V. The INQUIRY concerning Virtue, VOL. II.

to *inquire* into ſuch ſolemn and profound Subjects, ſeems very doubtful. Mean while, as his Affairs ſtand hitherto in this his Treatiſe of *Advice*, I ſhall be contented to yoke with him, and proceed, in my *miſcellaneous* Manner, to give my ADVICE alſo to Men of Note; whether they are *Authors* or *Politicians*, *Virtuoſi* or *Fine-Gentlemen*; comprehending *Him*, the ſaid Author, as one of the Number of the Advis'd, and *Myſelf* too (if occaſion be) after his own example of *Self-Admonition* and *private Addreſs*.

BUT FIRST as to our Author's Diſſertation in this * *third* Treatiſe, where his Reflections upon *Authors* in general, and *the Riſe and Progreſs of Arts*, make the Inlet or Introduction to his *Philoſophy*; we may obſerve, That it is not without ſome Appearance of Reaſon that he has advanc'd this Method. It muſt be acknowledg'd, that tho, in the earlieſt times, there may have been *divine* Men of a tranſcending Genius, who have given Laws both in Religion and Government, to the great Advantage and Improvement of Mankind; yet PHILOSOPHY it-ſelf, as a *Science* and known *Profeſſion* worthy of that name, cannot with any probability be ſuppos'd to have riſen (as our Author ſhews) till other *Arts* had been

* VOL. I. *pag.* 236, 7, 8, 9, &c.

rais'd,

rais'd, and, in a certain proportion, advanc'd before it. And as this was of the greateſt Dignity and Weight, ſo it came *laſt* into Form. It was *long* clearing it-ſelf from the affected Dreſs of *Sophiſts*, or Enthuſiaſtick Air of *Poets;* and appear'd *late* in its genuine, ſimple, and juſt Beauty.

THE Reader perhaps may juſtly excuſe our Author for having * in this place ſo over-loaded his Margin with thoſe weighty Authoritys and antient Citations, when he knows that there are many grave Profeſſors in Humanity and Letters among the Moderns who are puzzled in this Search, and write both repugnantly to one another, and to the plain and *natural* Evidence of the Caſe. The real *Lineage* and SUCCESSION *of Wit*, is indeed plainly founded in *Nature:* as our Author has endeavour'd to make appear both from *Hiſtory* and *Fact*. The GREEK *Nation*, as it is *Original* to us, in reſpect to theſe polite *Arts* and *Sciences*, ſo it was in reality *original to it-ſelf*. For whether the EGYPTIANS, PHENICIANS, THRACIANS, or BARBARIANS of any kind, may have hit fortunately on *this* or *that* particular Invention, either in Agriculture, Building, Navigation, or Letters; which-ever may have introduc'd *this* Rite of Worſhip, *this* Title

* *Viz.* VOL. I. *pag.* 242, &c.

of a Deity, *this* or *that* Inſtrument of Muſick, *this* or *that* Feſtival, Game, or Dance, (for on this matter there are high Debates among the Learned) 'tis evident, beyond a doubt, that the *Arts* and *Sciences* were form'd in GREECE it-ſelf. 'Twas there that *Muſick*, *Poetry*, and the reſt came to receive ſome kind of ſhape, and be diſtinguiſh'd into their ſeveral Orders and Degrees. Whatever flouriſh'd, or was rais'd to any degree of Correctneſs, or real Perfection in the kind, was by means of GREECE alone, and in the hand of that ſole polite, moſt civiliz'd, and accompliſh'd Nation.

FOR can this appear ſtrange, when we conſider the fortunate Conſtitution of that People. For tho compos'd of different Nations, diſtinct in Laws and Governments, divided by Seas and Continents, diſpers'd in diſtant Iſlands; yet being originally of the ſame Extract, united by one ſingle Language, and animated by that ſocial publick and *free* Spirit, which notwithſtanding the Animoſity of their ſeveral warring States, induc'd them to erect ſuch heroick Congreſſes and Powers as thoſe which conſtituted the AMPHICTONIAN *Councils*, the OLYMPICK, ISTHMIAN, and other *Games;* they cou'd not but naturally poliſh and refine each other. 'Twas thus they brought their beautiful and comprehenſive Language

guage to a juſt *Standard*, leaving only ſuch Variety in the Dialects as render'd their Poetry, in particular, ſo much the more agreeable. The *Standard* was in the ſame proportion carry'd into other *Arts*. The *Secretion* was made. The ſeveral *Species* found, and ſet apart. The Performers and Maſters in every kind, honour'd, and admir'd. And, laſt of all, even CRITICKS themſelves acknowledg'd and receiv'd as *Maſters* over all the reſt. From *Muſick*, *Poetry*, *Rhetorick*, down to the ſimple Proſe of *Hiſtory*, thro' all the plaſtick Arts of *Sculpture*, *Statuary*, *Painting*, *Architecture*, and the reſt; every thing *Muſe-like*, graceful and exquiſite, was rewarded with the higheſt Honours, and carry'd on with the utmoſt Ardor and Emulation. Thus GREECE, tho ſhe *exported* Arts to other Nations, had properly for her own ſhare no *Import* of the kind. The utmoſt which cou'd be nam'd, wou'd amount to no more than raw *Materials*, of a rude and barbarous form. And thus the Nation was evidently *Original* in Art; and with them every noble Study and Science was (as the great Maſter, ſo often cited by our Author, ſays of certain kinds of Poetry) * *ſelf-*

* Αὐτοσχηδιαστική. VOL. I. *pag.* 244. 'Tis in this ſenſe of the *natural* Production, and *Self*-Formation of the Arts, in this *Free* State of antient GREECE, that the ſame great Maſter uſes this Word a little before, in the ſame Chapter of his Poeticks, (*viz.* the 4th) ſpeaking in general of the Poets: Κατὰ μικρὸν προάγονλες, ἐγέννησαν τὴν ποίησιν, ἐκ τῶν αὐτοσχηδιασμάτων. And preſently after, Λέξεως δὲ γενομένης, αὐτὴ ἡ φύσις τὸ οἰκεῖον μέτρον ἔυρε.

form'd, wrought out of Nature, and drawn from the neceſſary Operation and Courſe of things, working, as it were, of their own accord, and proper inclination. Now according to this *natural* Growth of Arts, peculiar to GREECE, it wou'd neceſſarily happen; That at the beginning, when the Force of Language came to be firſt prov'd; when the admiring World made their firſt *Judgment*, and eſſay'd their *Taſte* in the Elegancys of this ſort; the *Lofty*, the *Sublime*, the *Aſtoniſhing* and *Amazing* wou'd be the moſt in faſhion, and prefer'd. *Metaphorical* Speech, Multiplicity of *Figures* and *high*-ſounding Words wou'd naturally prevail. Tho in the Commonwealth it-ſelf, and in the Affairs of Government, Men were us'd originally to plain and direct Speech; yet when Speaking became *an Art*, and was taught by Sophiſts, and other pretended Maſters, the *high-poetick*, and the *figurative* Way began to prevail, even at the Bar, and in the Publick Aſſemblys: Inſomuch that the Grand-Maſter, in the * above-cited part of his *Rhetoricks*, where he extols the Tragick Poet EURIPIDES, upbraids the Rhetoricians of his own Age, who retain'd that very bombaſtick Style, which even *Poets*, and thoſe too of the tragick kind, had already thrown off, or at leaſt con-

*VOL. I. *prg.* 245. in the Notes.

ſiderably

ſiderably mitigated. But the *Taſte* of GREECE was now poliſhing. A better Judgment was ſoon form'd, when a DEMOSTHENES was heard, and had found ſucceſs. The People themſelves (as our Author has ſhewn) came now to reform their COMEDY and familiar Manner, after TRAGEDY, and the higher Style, had been brought to its perfection under the laſt hand of an EURIPIDES. And now in all the principal Works of *Ingenuity* and *Art*, SIMPLICITY and NATURE began chiefly to be ſought: And this was the TASTE which laſted thro' ſo many Ages, till the Ruin of all things, under a Univerſal Monarchy.

IF the Reader ſhou'd peradventure be led by his Curioſity to ſeek ſome kind of Compariſon between this antient *Growth* of TASTE, and that which we have experienc'd in modern days, and within our own Nation; he may look back to the *Speeches* of our Anceſtors in Parliament. He will find 'em generally ſpeaking, to have been very ſhort and plain, but coarſe, and what we properly call *home-ſpun;* till *Learning* came in vogue, and *Science* was known amongſt us. When our Princes and Senators became Scholars, they ſpoke *ſcholaſtically*. And the *pedantick Style* was prevalent, from the firſt Dawn of Letters, about the Age of the Reformation, and till

till long afterwards. Witneſs the beſt written Diſcourſes, the admir'd Speeches, Orations, or Sermons, thro' ſeveral Reigns, down to theſe latter, which we compute within the preſent Age. 'Twill undoubtedly be found, That till very late days, the Faſhion of ſpeaking, and the Turn of Wit, was after the *figurative* and *florid* Manner. Nothing was ſo acceptable as the high-ſounding Phraſe, the far-fetch'd Compariſon, the capricious Point, and Play of Words; and nothing ſo deſpicable as what was merely of the plain or natural kind. So that it muſt either be confeſs'd, that in reſpect of the preceding Age, we are fallen very low in TASTE; or that, if we are in reality improv'd, the *natural* and *ſimple* Manner which *conceals* and *covers* ART, is the moſt truly *artful*, and of the genteeleſt, trueſt, and beſt-ſtudy'd Taſte: as has * above been treated more at large,

NOW, THEREFORE, as to our Author's PHILOSOPHY it-ſelf, as it lies conceal'd in † *this* Treatiſe, but more profeſs'd and formal in his ‡ *next;* we ſhall proceed gradually according to his own Method: ſince it be-

* Page 21. and VOL. I. *pag.* 257, 258.

† Viz. *Soliloquy*, or *Advice to an Author:* Treatiſe III. VOL. I.

‡ Viz. INQUIRY, *&c.* Treatiſe IV. VOL. II.

comes

comes not one who has undertaken the part of his airy Aſſiſtant and humorous *Paraphraſt*, to enter ſuddenly, without good preparation, into his *dry* Reaſonings and *moral* Reſearches about the *ſocial Paſſions* and *natural Affections*, of which he is ſuch a punctilious *Examiner*.

Of all human Affections, the nobleſt and Moſt becoming human Nature, is that of Love *to one's Country*. This, perhaps, will eaſily be allow'd by all Men, who have *really* a Country, and are of the number of thoſe who may be call'd * a People, as enjoying the Happineſs of a real Conſtitution and Polity, by which they are *free* and *Independent*. There are few ſuch *Country-men* or *Free-men* ſo degenerate, as *directly* to diſcountenance or condemn this Paſſion of Love to their Community and national Brotherhood. The *indirect* manner of oppoſing this Principle, is the moſt uſual. We hear it commonly, as a Complaint, "That "there is little of this Love extant in the "World." From whence 'tis haſtily concluded, "That there is little or nothing of *friendly*

*A Multitude held together by Force, tho under one and the ſame Head, is not properly united: nor does ſuch *a* Body make *a people*. 'Tis the ſocial League, Confederacy, and mutual Conſent, founded in ſome common Good or Intereſt, which joins the Members of a Community, and makes a People One. Abſolute Power annuls *the Publick*: And where there is no *Publick*, or *Conſtitution*, there is in reality no *Mother*-Country, or Nation. See VOL. I. *p.* 105, 6, 7.

"or

" or *ſocial Affection* inherent in our *Nature*, or " proper to our *ſpecies.*" 'Tis however apparent, That there is ſcarce a Creature of human Kind, who is not poſſeſs'd at leaſt with ſome inferior degree or meaner ſort of this *natural Affection to a Country.*

* *Neſcio qua Natale Solum dulcedine captos*
Ducit.——

'Tis a wretched Aſpect of Humanity which we figure to our-ſelves, when we wou'd endeavour to reſolve the very Eſſence and Foundation of this generous Paſſion into a Relation to mere Clay and Duſt, excluſively of any thing *ſenſible*, *intelligent*, or *moral.* 'Tis, I muſt own, on certain *Relations*, or reſpective *Proportions*, that all natural Affection does in ſome meaſure depend. And in this View it cannot, I confeſs, be deny'd that we have each of us a certain Relation to the mere *Earth* itſelf, the very Mould or Surface of that *Planet*, in which, with other Animals of various ſorts, We (poor Reptiles!) were alſo bred and nouriſh'd. But had it happen'd to one of us *Britiſh*-Men to have been born at *Sea*, cou'd we not therefore properly be call'd *Britiſh*-Men? Cou'd we be allow'd *Country-Men* of no ſort, as

*Ovid. Pont. Lib. 1. Eleg. 3. ver. 35.
†Τὰ Καθήκοντα ταῖς σχέσεσι παραμένεται.

having

having no diſtinct relation to any certain *Soil* or *Region*; no original Neighbourhood but with the watry Inhabitants and Sea-Monſters? Surely, if we were born of *lawful* Parents, *lawfully* employ'd, and under the Protection of *Law;* wherever they might be then detain'd, to whatever Colonys ſent, or whither-ſoever driven by any Accident, or in Expeditions or Adventures in the Publick Service, or that of Mankind, we ſhou'd ſtill find we had *a Home*, and *Country*, ready to lay claim to us. We ſhou'd be oblig'd ſtill to conſider our-ſelves as *Fellow-Citizens*, and might be allow'd to love our *Country* or *Nation* as honeſtly and heartily as the moſt inland Inhabitant or Native of the Soil. Our *political* and *ſocial* Capacity wou'd undoubtedly come in view, and be acknowledg'd full as natural and eſſential in our Species, as the *parental* and *filial* kind, which gives riſe to what we peculiarly call *natural Affection*. Or ſuppoſing that both our Birth and Parents had been unknown, and that in this reſpect we were in a manner younger Brothers in Society to the reſt of Mankind; yet from our Nurture and Education we ſhou'd ſurely eſpouſe ſome *Country* or other, and joyfully embracing the Protection of a Magiſtracy, ſhou'd of neceſſity and by force of Nature join our-ſelves to the general Society of Mankind, and thoſe in particular, with whom we had enter'd into a nearer Communication

of

of Benefits, and cloſer Sympathy of Affections. It may therefore be eſteem'd no better than a mean Subterfuge of narrow Minds, to aſſign this *natural Paſſion* for *Society* and *a Country*, to ſuch a Relation as that of a mere *Fungus* or common *Excreſcence*, to its *Parent-Mould*, or nurſing *Dung-hill*.

THE RELATION of *Country-man*, if it be allow'd any thing at all, muſt imply ſomething *moral* and *ſocial*. The Notion it-ſelf pre-ſuppoſes a naturally *civil* and *political* State of Mankind, and has reference to that particular part of Society to which we owe our chief Advantages as *Men*, and rational Creatures, ſuch as are * *naturally* and *neceſſarily* united for each other's Happineſs and Support, and for the higheſt of all Happineſſes and Enjoyments; "The Inter-"courſe of *Minds*, the free Uſe of our *Reaſon*, "and the Exerciſe of mutual Love and *Friend-"ſhip*."

AN ingenious Phyſician among the Moderns, having in view the natural Dependency of the *vegetable* and *animal* Kinds on their *common Mo-ther*-EARTH, and obſerving that both the one and the other draw from her their continual Suſtenance, (ſome rooted and fix'd down to their

* VOL. I. *p.* 109, &c. and VOL. II. *pag.* 310, &c.

firſt

firſt abodes, others unconfin'd, and wandring from place to place to ſuck their Nouriſhment:) He accordingly, as I remember, ſtyles this latter animal-Race, *her releas'd Sons; Filios Terræ emancipatos.* Now if this be our only way of reckoning for Mankind, we may call our-ſelves indeed, *The Sons of* EARTH, *at large;* but not of *any particular* SOIL, or *Diſtrict.* The Diviſion of Climates and Regions is fantaſtick and artificial: much more the Limits of particular Countrys, Citys or Provinces. Our *Natale Solum*, or Mother-Earth, muſt by this account be the *real* GLOBE it-ſelf which bears us, and in reſpect of which we muſt allow the common *Animals*, and even the *Plants* of all degrees, to claim an equal *Brotherhood* with us, under this common PARENT.

ACCORDING to this Calculation we muſt of neceſſity carry our *Relation* as far as to the whole material World or Univerſe; where alone it can prove compleat. But for the particular Diſtrict or Tract of Earth, which in a vulgar ſenſe we call *our* COUNTRY, however bounded or geographically divided, we can never, at this rate, frame any accountable *Relation* to it, nor conſequently aſſign any *natural* or *proper Affection* towards it.

IF unhappily a Man had been born either at an *Inn*, or in ſome dirty *Village;* he wou'd hardly,

hardly, I think, circumſcribe himſelf ſo narrowly as to accept a Denomination or *Character* from thoſe neareſt Appendices, or local Circumſtances of his Nativity. So far ſhou'd one be from making the *Hamlet* or *Pariſh* to be characteriſtical in the Caſe, that hardly wou'd the *Shire* it-ſelf, or *County* however rich or flouriſhing, be taken into the honourary Term or Appellation of *one's* COUNTRY. "What, "then, ſhall we preſume to call *our* COUN-"TRY? Is it ENGLAND it-ſelf? But what "of SCOTLAND? Is it therefore BRI-"TAIN? But what of *the other Iſlands*, the "Northern ORCADES, and the Southern JER-"SEY and GUERNSEY? What of the *Plantati-"ons* and poor IRELAND?"——Behold, here, a very dubious Circumſcription!

BUT what, after all, if there be a *Conqueſt* or *Captivity in the caſe?* a *Migration?* a national *Seceſſion*, or Abandonment of our native Seats for ſome other Soil or Climate? This has happen'd, we know, to our Forefathers. And as great and powerful a People as we have been of late, and have ever ſhewn our-ſelves under the influence of *free* Councils, and a tolerable *Miniſtry*; ſhou'd we relapſe again into ſlaviſh Principles, or be *adminiſter'd* long under ſuch Heads as having no Thought of Liberty for themſelves,

ſelves, can have much leſs for EUROPE or their *Neighbours;* we may at laſt feel a War at home, become the *Seat* of it, and in the end *a Conqueſt.* We might then gladly embrace the hard Condition of our Predeceſſors, and exchange our beloved native *Soil* for that of ſome remote and uninhabited part of the World. Now ſhou'd this poſſibly be our Fate; ſhou'd ſome conſiderable Colony or Body be form'd afterwards out of our Remains, or meet as it were by Miracle, in ſome diſtant Climate; wou'd there be, for the future, no *Engliſh-man* remaining? No common Bond of Alliance and Friendſhip, by which we cou'd ſtill call *Country-men*, as before? How came we, I pray, by our antient name of *Engliſh-men?* Did it not travel with us over *Land* and *Sea?* Did we not, indeed, bring it with us heretofore from as far as the remoter Parts of GERMANY to this Iſland?

I MUST confeſs, I have been apt ſometimes to be very angry with our Language, for having deny'd us the uſe of the word PATRIA, and afforded us no other name to expreſs our *native Community*, than that of *Country;* which already bore * two different Significations ab-

* *Rus* et *Regio.* In French *Campagne* et *Pais.*

ſtracted from Mankind or Society. Reigning words are many times of ſuch force as to influence us conſiderably in our Apprehenſion of things. Whether it be from any ſuch Cauſe as this, I know not: but certain it is, that in the Idea of a CIVIL *State* or NATION, we *Engliſh-men* are apt to mix ſomewhat more than ordinary groſs and earthy. No People who ow'd ſo much to A CONSTITUTION, and ſo little to A SOIL or CLIMATE, were ever known ſo indifferent towards *one*, and ſo paſſionately fond of *the other*. One wou'd imagine from the common Diſcourſe of our *Country-men*, that the fineſt Lands near the EUPHRATES, the BABYLONIAN or PERSIAN *Paradiſes*, the rich Plains of EGYPT, the *Grecian* TEMPLE, the *Roman* CAMPANIA, LOMBARDY, PROVENCE, the *Spaniſh* ANDALUSIA, or the moſt delicious Tracts in the *Eaſtern* or *Weſtern* INDIES, were contemptible Countrys in reſpect of OLD ENGLAND.

NOW by the good leave of theſe worthy *Patriots of the Soil*, I muſt take the liberty to ſay, I think OLD ENGLAND to have been in every reſpect a very indifferent Country: and that *Late* ENGLAND, of an Age or two old, even ſince Queen BESS's days, is indeed very much mended for the better. We were, in the beginning of her Grandfather's Reign, under a ſort of *Po-*

liſh

liſh Nobility, and had no other Libertys, than what were in common to us with the then faſhionable Monarchys and *Gothick* Lordſhips of EUROPE. For *Religion*, indeed, we were highly fam'd, above all Nations; by being the moſt ſubject to our *Eccleſiaſticks* at home, and the beſt Tributarys and Servants to *the Holy See* abroad.

I MUST go further yet, and own, that I think *Late* ENGLAND, ſince *the Revolution*, to be better ſtill than *Old* ENGLAND, by many a degree; and that, in the main, we make ſomewhat a better Figure in EUROPE, than we did a few Reigns before. But however our People may of late have flouriſh'd, our Name, or Credit have riſen; our Trade, and Navigation, our Manufactures, or our Huſbandry been improv'd; 'tis certain that our *Region*, *Climate*, and *Soil*, is, in its own nature, ſtill one and the ſame. And to whatever Politeneſs we may ſuppoſe ourſelves already arriv'd; we muſt confeſs, that we are the *lateſt barbarous*, the *laſt civiliz'd* or *poliſh'd* People of EUROPE. We muſt allow that our firſt Conqueſt by the ROMANS brought us out of a State hardly equal to the *Indian* Tribes; and that our laſt Conqueſt by the NORMANS brought us only into the capacity of receiving Arts and civil Accompliſhments from *abroad*. They

came to us by degrees, from remote diſtances, at ſecond or third hand; from other Courts, States, Academys, and foreign Nurſerys of Wit and Manners.

NOTWITHSTANDING this, we have as over-weaning an Opinion of our-ſelves, as if we had a claim to be *Original* and *Earth-born*. As oft as we have chang'd Maſters, and mix'd Races with our ſeveral ſucceſſive Conquerors, we ſtill pretend to be as *legitimate* and *genuine* Poſſeſſors of *our Soil*, as the antient ATHENIANS accounted themſelves to have been of *theirs*. 'Tis remarkable however in that truly antient, wiſe, and witty People, That as fine Territorys and noble Countrys as they poſſeſs'd, as indiſputable Maſters and Superiors as they were in all Science, Wit, Politeneſs and Manners; they were yet ſo far from a conceited, ſelfiſh, and ridiculous Contempt of others, that they were even, in a contrary Extreme, "Admirers of whatever was in the "leaſt degree ingenious or curious in *foreign* "Nations." Their Great Men were conſtant *Travellers*. Their Legiſlators and Philoſophers made their Voyages into EGYPT, paſs'd into CHALDEA, and PERSIA; and fail'd not to viſit moſt of the diſpers'd *Grecian* Governments and Colonys thro' the Iſlands of the ÆGEAN, in ITALY, and on the Coaſts of ASIA and AFRICA.

AFRICA. 'Twas mention'd as a Prodigy, in the caſe of a great Philoſopher, tho known to have been always poor? "That he ſhou'd "never have travel'd, nor had ever gone out "of ATHENS for his Improvement." How modeſt a Reflection in thoſe who were *themſelves* ATHENIANS!

FOR our part, we neither care that * *Foreigners* ſhou'd travel to us, nor any of ours ſhou'd travel into *foreign* Countrys. Our beſt Policy

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* An ill Token of our being thorowly civiliz'd: ſince in the Judgment of the Polite and Wiſe, this inhoſpitable Diſpoſition was ever reckon'd among the principal Marks of *Barbariſm*. So STRABO, from other preceding Authors, κοινὸν μὲν εἶναι τοῖς βαρβάροις πᾶσιν ἔθος τὴν ΞΕΝΗΛΑΣΙΑΝ, l. 17. p. 802.

The Ζεὺς ξένιος of the Antients was one of the ſolemn *Characters* of Divinity: the peculiar *Attribute* of the ſupreme DEITY, benign to Mankind, and recommending univerſal Love, mutual Kindneſs, and Benignity between the remoteſt and moſt unlike of human Race. Thus their Divine Poet in Harmony with their Sacred Oracles, which were known frequently to confirm this Doctrine.

ξεῖν' ἤ μοι θέμις', ἐσ', ἠδ' εἰ κακίων σέθεν ἔλθοι,
ξεῖνον ἀτιμῆσαι· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοι——————ΟΔΥΣ. ξ.

Again,

——'Ουδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἀλλος·
'Αλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
Τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες
ξεῖνοι——————ΟΔΥΣ. ζ.

And again,

'Αφνειὸς εἰότως, φίλος δ' ἦν ἀνθρώποισι·
Πάντας γὰρ φιλέεσκεν, ὁδῷ ἔπι δικία ναίων.
ΙΛΙΑΔ. ζ.

Policy and Breeding is, it ſeems, "To look "abroad as little as poſſible; contract our "Views within the narroweſt Compaſs; and "deſpiſe all Knowledge, Learning, or Man-"ners which are not of *a Home-Growth.*" For hardly will the *Antients* themſelves be regarded by thoſe who have ſo reſolute a Contempt of what the politeſt *Moderns* of any Nation, beſides their own, may have advanc'd in the way of *Literature*, *Politeneſs*, or PHILOSOPHY.

THIS Diſpoſition of our *Country-men*, from whatever Cauſes it may poſſibly be deriv'd, is, I fear, a very prepoſſeſſing Circumſtance againſt our Author; whoſe Deſign is to advance ſomething *new*, or at leaſt ſomething *different* from what is commonly current in PHILOSOPHY and MORALS. To ſupport this Deſign of his, he ſeems intent chiefly on this ſingle Point; "To diſcover, how we may, to "beſt Advantage, form within our-ſelves what "in the polite World is call'd *a Reliſh*, or "*Good* TASTE."

See alſo Odyſ. lib. 3. ver. 34, *&c.* and 67, *&c.* lib. 4. ver. 30, *&c.* and 60.

Such was antient *Heathen* CHARITY, and pious Duty towards *the Whole* of Mankind; both thoſe of different *Nations*, and different *Worſhips*. See VOL. II. *pag.* 165, 166.

HE

HE begins, it's true, as near *home* as poſſible, and ſends us to the narroweſt of all Converſations, that of SOLILOQUY or *Self-diſcourſe*. But this Correſpondence, according to his Computation, is wholly impracticable, without a previous Commerce with the World: And the larger this Commerce is, the more practicable and improving the other, he thinks, is likely to prove. The Sources of this improving Art of *Self-correſpondence* he derives from the higheſt Politeneſs and Elegance of antient *Dialogue*, and *Debate*, in matters of Wit, Knowledge and Ingenuity. And nothing, according to our Author, can ſo well revive this *ſelf-correſponding* Practice, as the ſame Search and Study of the higheſt Politeneſs in modern *Converſation*. For this, we muſt neceſſarily be at the pains of going further abroad than the Province we call HOME. And, by this Account, it appears that our Author has little hopes of being either reliſh'd or comprehended by any other of his Country-men. than thoſe who delight in the open and *free* Commerce of the World, and are rejoic'd to gather Views, and receive Light from every Quarter; in order to judge the beſt of what is perfect, and according to a juſt *Standard*, and true TASTE in every kind.

IT may be proper for us to remark in favour of our Author, that the ſort of *Ridicule* or *Raillery*, which is apt to fall upon PHILOSOPHERS, is of the ſame kind with that which falls commonly on the VIRTUOSI, or refin'd *Wits* of the Age. In this latter Denomination we include the real *fine Gentlemen*, the Lovers of *Art* and *Ingenuity;* ſuch as have ſeen *the World.* And inform'd themſelves of the *Manners* and *Cuſtoms* of the ſeveral Nations of EUROPE, ſearch'd into their *Antiquitys*, and *Records;* conſider'd their *Police*, *Laws* and *Conſtitutions;* obſerv'd the Situation, Strength, and Ornaments of their *Citys*, their principal *Arts*, Studys and Amuſements; their *Architecture*, *Sculpture*, *Painting*, *Muſick*, and their Taſte in *Poetry*, *Learning*, *Language*, and *Converſation.*

HITHERTO there can lie no *Ridicule*, nor the leaſt Scope for *Satirick Wit* or *Raillery.* But when we puſh this *Virtuoſo*-CHARACTER a little further, and lead our poliſh'd Gentleman into more nice Reſearches; when from the view of *Mankind* and their Affair, our ſpeculative Genius, and minute Examiner of Nature's Works, proceeds with equal or perhaps ſuperior Zeal in the Contemplation of the *Inſect*-Life, the Conveniencys, Habitations and

and OEconomy of a Race of *Shell-Fiſh;* when he has erected *a Cabinet* in due form, and made it the real Pattern of his Mind, replete with the ſame Traſh and Trumpery of correſpondent empty Notions, and chimerical Conceits; he then indeed becomes the Subject of ſufficient *Raillery*, and is made the *Jeſt* of common Converſations.

A WORSE thing than this happens commonly to theſe *inferior* VIRTUOSI. In ſeeking ſo earneſtly for *Raritys*, they fall in love with RARITY *for Rareneſs-ſake.* Now the greateſt *Raritys* in the World are MONSTERS. So that the *Study* and *Reliſh* of theſe Gentlemen, thus aſſiduouſly imploy'd, becomes at laſt in reality *monſtrous:* And their whole Delight is found to conſiſt in ſelecting and contemplating whatever is moſt *monſtrous*, diſagreeing, out of the way, and to the leaſt purpoſe of any thing in Nature

IN PHILOSOPHY, Matters anſwer exactly to this *Virtuoſo*-Scheme. Let us ſuppoſe a Man, who having this Reſolution merely, how to employ his Underſtanding to the beſt purpoſe, conſiders "*Who* or *What* he is; *Whence* he aroſe, "or had his Being; to what *End* he was de-"ſign'd; and to what Courſe of Action he is "by his natural Frame and Conſtitution de-"ſtin'd;"

" ſtin'd:" ſhou'd he *deſcend* on this account *into himſelf*, and examine his inward Powers and Facultys; or ſhou'd he *aſcend* beyond his own immediate Species, City, or Community, to diſcover and recognize his *higher Policy*, or *Community*, (that *common* and *univerſal-one*, of which he is born *a Member;)* nothing, ſurely, of this kind, cou'd reaſonably draw upon him the leaſt Contempt or Mockery. On the contrary, *the fineſt Gentleman* muſt after all be conſider'd but as an IDIOT, who talking much of the knowledge of *the World* and *Mankind*, has never ſo much as thought of the Study or Knowledge of *himſelf*, or of the Nature and Government of that *real Publick* and WORLD, from whence he holds his *Being*.

* *Quid ſumus, & quidnam victuri gignimur?*—

" *Where* are we? Under what *Roof?* Or on " board what *Veſſel?* Whither *bound?* On what " *Buſineſs?* Under whoſe *Pilotſhip*, *Government*, " or *Protection?*" are Queſtions which every Man wou'd naturally aſk, if he were on a ſudden tranſported into a new Scene of Life. 'Tis admirable, indeed, to conſider, That a Man ſhou'd have been long come into a World,

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* Perſ. Sat. 3. ver. 67.

carry'd

carry'd his Reaſon and Senſe about with him, and yet have never ſeriouſly aſk'd himſelf this ſingle Queſtion, WHERE *am I? or* WHAT?" but, on the contrary, ſhou'd proceed regularly to every *other* Study and Inquiry, poſtponing *this* alone, as the leaſt conſiderable; or leaving the Examination of it to *others* commiſſion'd as he ſuppoſes, to underſtand and think for him, upon this Head. To be bubbled, or put upon by any ſham-Advices in this Affair, is, it ſeems, of no conſequence! We take care to examine accurately, by our *own* Judgment, the Affairs of *other* People, and the Concerns of the World which leaſt belong to us: But what relates more immediately to *our-ſelves*, and is our chief SELF-*Intereſt*, we charitably leave to *others* to examine for us, and readily take up with the firſt Comers; on whoſe Honeſty and good Faith 'tis preſum'd we may ſafely rely.

HERE, methinks, *the Ridicule* turns more againſt the *Philoſophy-haters* than the *Virtuoſi* or *Philoſophers*. Whilſt PHILOSOPHY is taken (as in its prime Senſe it ought) for *Maſterſhip in* LIFE and MANNERS, 'tis like to make no ill Figure in the World, whatever Impertinencys may reign, or however extravagant the Times may prove. But let us view PHILOSOPHY,

LOSOPHY, like mere *Virtuoſo-ſhip*, in its uſual Career, and we ſhall find *The Ridicule* riſing full as ſtrongly againſt the profeſſors of the higher as the lower kind. *Cockleſhell* abounds with each. Many things exterior, and without our-ſelves, of no relation to our real Intereſts or to thoſe of Society and Mankind, are diligently inveſtigated: Nature's remoteſt Operations, deepeſt Myſterys, and moſt difficult *Phænomena* diſcuſs'd, and whimſically explain'd; *Hypotheſes* and *fantaſtick Syſtems* erected; a Univerſe anatomiz'd; and by ſome * notable Scheme ſo ſolv'd and reduc'd, as to appear an eaſy *Knack* or *Secret* to thoſe who have *the Clew*. *Creation* it-ſelf can, upon occaſion, be exhibited! *Tranſmutations*, *Projections*, and other *Philoſophical* ARCANA, ſuch as in the *corporeal* World can accompliſh all things; while in the *intellectual*, a ſet Frame of metaphyſical Phraſes and Diſtinctions can ſerve to ſolve whatever Difficultys may be propounded either in *Logicks*, *Ethicks*, or any *real Science*, of whatever kind.

IT appears from hence, that the Defects of PHILOSOPHY, and thoſe of *Virtuoſo-ſhip* are of the ſame nature. Nothing can be more dangerous than a wrong *Choice*, or *Miſapplication* in theſe Affairs. But as ridiculous as theſe

* VOL II. pag. 184, 190.

Studys

Studys are render'd by their ſenſleſs Managers; it appears, however, that each of 'em are, in their nature, eſſential to the *Character* of a *Fine Gentleman* and *Man of Senſe*.

To *philoſophize*, in a juſt Signification, is but to carry *Good-breeding* a ſtep higher. For the Accompliſhment of Breeding is, To learn whatever is *decent* in Company, or *beautiful* in Arts; and the Sum of Philoſophy is, To learn what is *juſt* in Society, and *beautiful* in Nature, and the Order of the World.

'Tis not *Wit* merely, but a *Temper* which muſt form the Well-bred Man. In the ſame manner, 'tis not *a Head* merely, but *a Heart* and *Reſolution* which muſt compleat the *real* Philosopher. Both *Characters* aim at what is *excellent*, aſpire to *a juſt Taſte*, and carry in view the Model of what is *beautiful* and *becoming*. Accordingly, the reſpective Conduct and diſtinct Manners of each Party are regulated: *The one* according to the perfecteſt Eaſe, and good Entertainment of Company; *the other* according to the ſtricteſt Intereſt of Mankind and Society: *The one* according to a Man's Rank and Quality in his private Nation; *the other* according to his Rank and Dignity in Nature.

Whether

WHETHER each of theſe Offices, or ſocial Parts, are in themſelves as *convenient* as *becoming*, is the great Queſtion which muſt ſomeway be decided. The WELL-BRED MAN has already decided this, in his own Caſe, and declar'd on the ſide of what is Handſom: For whatever he practiſes in this kind *, he accounts no more than what he owes purely to himſelf; without regard to any further Advantage. The *pretender to* PHILOSOPHY, who either knows not how to determine this Affair, or if he has determin'd, knows not how to purſue his Point, with Conſtancy, and Firmneſs, remains in reſpect of *Philoſophy*, what a Clown or Coxcomb is in reſpect of *Breeding* and *Behaviour*. Thus according to our Author, the TASTE of Beauty, and the *Reliſh* of what is decent, juſt, and amiable, perfects the *Character* of the GENTLEMAN, and the PHILOSOPHER. And the Study of ſuch a TASTE or *Reliſh* will, as we ſuppoſe, be ever the great Employment and Concern of him, who covets as well to be *wiſe* and *good*, as *agreeable* and *polite*.

† *Quid* VERUM *atque* DECENS, *curo*, *& rogo*,
& omnis in hoc ſum.

* VOL. I. pag. 129, 130.
† Horat. lib. 1. Ep. 1. ver. 11.

CHAP.

CHAP. II.

Explanation of a TASTE *continu'd.*——*Ridiculers of it.*——*Their Wit, and Sincerity.*—*Application of* the Taſte *to Affairs of Government and Politicks.*——*Imaginary* CHARACTERS *in* the State.——*Young Nobility, and Gentry.*—*Purſuit of* BEAUTY.——*Preparation for* Philoſophy.

BY this time, ſurely, I muſt have prov'd myſelf ſufficiently engag'd in the Project and Deſign of our *Self-diſcourſing* AUTHOR, whoſe Defence I have undertaken. His Pretenſion, as plainly appears in this third Treatiſe, is to * recommend MORALS on the ſame foot, with what in a lower ſenſe is call'd *Manners;* and to advance PHILOSOPHY (as harſh a Subject as it may appear) on the very Foundation of what is call'd *agreeable* and *polite.* And 'tis in this Method and Management that, as his Interpreter, or Paraphraſt, I have propos'd to imitate and

* VOL. I. *pag.* 336, &c.

accompany

accompany him, as far as my *Miſcellaneous* CHARACTER will permit.

OUR joint Endeavour, therefore, muſt appear this: To ſhew, * "That nothing which is found "charming or delightful in the polite World, "nothing which is adopted as Pleaſure, or En-"tertainment, of whatever kind, can any way "be accounted for, ſupported, or eſtabliſh'd, "without the Pre-eſtabliſhment or Suppoſition "of *a certain* TASTE." Now a TASTE or *Judgment*, 'tis ſuppos'd, can hardly come ready form'd with us into the World. Whatever Principles or Materials of this kind we may poſſibly bring with us; whatever good Facultys, Senſes, or anticipating Senſations, and Imaginations, may be of Nature's Growth, and ariſe properly, of themſelves, without our Art, Promotion, or Aſſiſtance; the general *Idea* which is form'd of all this Management, and the clear *Notion* we attain of what is preferable and principal in all theſe Subjects of Choice and Eſtimation, will not, as I imagine, by any Perſon, be taken for *in-nate*. Uſe, Practice and Culture muſt precede the *Underſtanding* and *Wit* of ſuch an advanc'd Size and Growth as this. A legitimate and juſt TASTE can neither be begotten, made,

* VOL. I. *pag.* 336, &c.

conceiv'd,

conceiv'd, or produc'd, without the antecedent *Labour* and *Pains* of CRITICISM.

FOR this reaſon we preſume not only to defend the Cauſe of CRITICKS; but to declare open War againſt thoſe indolent ſupine *Authors*, *Performers*, *Readers*, *Auditors*, *Actors* or *Spectators*; who making their HUMOUR alone the Rule of what is *beautiful* and *agreeable*, and having no account to give of ſuch their HUMOUR or odd FANCY, reject the *criticizing* or *examining Art*, by which alone they are able to diſcover the *true* BEAUTY and WORTH of every Object.

ACCORDING to that affected *Ridicule* which theſe inſipid Remarkers pretend to throw upon juſt CRITICKS, the Enjoyment of all real Arts or natural Beautys wou'd be intirely loſt: Even in Behaviour and Manners we ſhou'd at this rate become in time as barbarous, as in our Pleaſures and Diverſions. I wou'd preſume it, however, of theſe *Critick*-Haters, that they are not yet ſo unciviliz'd, or void of all ſocial Senſe, as to maintain, "That the moſt barba-"rous Life, or bruiſh Pleaſure, is as deſirable "as the moſt poliſh'd or refin'd."

FOR my own part, when I have heard ſometimes Men of reputed Ability join in with that

effeminate plantive Tone of *Invective* againſt CRITICKS, I have really thought they had it in their Fancy, to keep down the growing Genius's of the Youth, their Rivals, by turning them aſide from that *Examination* and *Search*, on which all good Performance as well as good Judgment depends. I have ſeen many a time a well-bred Man, who had himſelf a real *good* TASTE, give way, with a malicious Complaiſance, to the Humour of a Company, where, in favour chiefly of the tender Sex, this ſoft languiſhing Contempt of *Criticks*, and their Labours, has been the Subject ſet a-foot. "Wretch-"ed Creatures! (ſays one) impertinent Things, "theſe *Criticks*, as ye call 'em!——As if one "cou'dn't know what was agreeable or pretty, "without their help.—'Tis fine indeed, that "one ſhou'dn't be allow'd to fancy for one's-"ſelf.——Now ſhou'd a thouſand Criticks tell "me that Mr. *A*—-'s new *Play* wan't the wit-"tieſt in the World, I wou'dn't mind 'em one "bit."

THIS our real Man of Wit hears patiently; and adds, perhaps of his own, "That he thinks "it, truly, ſomewhat hard, in what relates to "People's Diverſion and Entertainment, that "they ſhou'd be oblig'd to chuſe what pleas'd "*others*, and not *themſelves*." Soon after this he

he goes himſelf to the *Play*, finds one of his effeminate Companions commending or admiring at a wrong place. He turns to the next Perſon who ſits by him, and aſks privately, " *What he thinks of his Companion's Reliſh.*"

SUCH is the Malice of the World! They who by Pains and Induſtry have acquir'd a *real* TASTE in Arts, rejoice in their Advantage over others, who have either none at all, or ſuch as renders 'em ridiculous. At *an Auction* of Books, or Pictures, you ſhall hear theſe Gentlemen perſuading every one " *To bid* for what *he fancys.*" But, at the ſame time, they wou'd be ſoundly mortify'd themſelves, if by ſuch as they eſteem'd good Judges, they ſhou'd be found to have purchas'd by a *wrong Fancy*, or *ill* TASTE. The ſame Gentleman who commends his Neighbour for ordering his Garden or Apartment, *as his* HUMOUR leads him, takes care his own ſhou'd be ſo order'd *as the beſt Judgments wou'd adviſe.* Being once a Judge himſelf, or but tolerably knowing in theſe Affairs, his Aim is not " To change the Being of Things, and " bring TRUTH and NATURE to his *Humour:* " but, leaving NATURE and TRUTH juſt as he " found 'em, to accommodate his *Humour* and " *Fancy* to *their* STANDARD." Wou'd he do this

in a yet higher Caſe, he might in reality become as *wiſe* and *great* a MAN, as he is already a *refin'd and poliſh'd* GENTLEMAN. By *one* of theſe TASTES he underſtands how to lay out his Garden, model his Houſe, fancy his Equipage, appoint his Table: By *the other* he learns of what Value theſe Amuſements are in Life, and of what importance to a Man's Freedom, Happineſs, and Self-enjoyment. For if he wou'd try effectually to acquire the real *Science* or TASTE of *Life;* he wou'd certainly diſcover, "That a RIGHT MIND, and GENEROUS AF-"FECTION, had more Beauty and Charm, "than all other *Symmetrys* in the World beſides." And, "That a Grain of *Honeſty* and *native* "*Worth*, was of more value than all the *adven-*"*titious Ornaments*, *Eſtates*, or *Preferments;* for "the ſake of which ſome of the better ſort ſo "oft turn *Knaves:* forſaking their Principles, "and quitting their *Honour* and *Freedom*, for a "mean, timorous, ſhifting State of *gaudy Servi-*"*tude.*"

A LITTLE better TASTE (were it a *very little)* in the Affair of *Life itſelf*, wou'd, if I miſtake not, mend the Manners, and ſecure the Happineſs of ſome of our *noble Countrymen*, who come with high Advantage and a worthy *Cha-*

racter

racter into the Publick. But ere they have long engag'd in it, their WORTH unhappily becomes venal. *Equipages*, *Titles*, *Precedencys*, *Staffs*, *Ribbons*, and other ſuch glittering *Ware*, are taken in exchange for *inward* MERIT, HONOUR, and a CHARACTER.

THIS they may account perhaps *a ſhreud Bargain*. But there will be found very untoward Abatements in it, when the matter comes to be experienc'd. They may have deſcended in reality from ever ſo glorious Anceſtors, Patriots, and Sufferers for their Nation's Liberty and Welfare: They may have made their Entrance into the World upon this bottom of anticipated Fame and Honour: They may have been advanc'd on this account to Dignitys, which they were thought to have deſerv'd. But when induc'd to change their honeſt Meaſures, and ſacrifice their *Cauſe* and *Friends* to an *imaginary private Intereſt;* they will ſoon find, by Experience, that they have loſt the Reliſh and TASTE of *Life;* and for inſipid wretched *Honours*, of a deceitful kind, have unhappily exchang'd an amiable and ſweet *Honour*, of a ſincere and laſting Reliſh, and good Savour. They may, after this, act *Farces*, as they think fit, and hear Qualitys and Virtues aſſign'd to 'em under the Titles of *Graces*, *Excellencys*, *Honours*, and the reſt of

this mock-Praiſe and mimical Appellation. They may even with ſerious Looks be told of *Honour* and *Worth*, *their* PRINCIPLE, and *their* COUNTRY: But they know better within themſelves; and have occaſion to find That, after all, the World too knows better; and that their few *Friends* and *Admirers* have either a very ſhallow Wit, or a very profound Hypocriſy.

'TIS not in *one* Party alone that theſe *Purchaſes* and *Sales* of HONOUR are carry'd on. I can repreſent to my-ſelf a noted PATRIOT, and reputed *Pillar* of the religious Part of our Conſtitution, who having by many and long Services, and a ſteddy Conduct, gain'd the Reputation of thorow Zeal with his own Party, and of Sincerity and Honour with his very Enemys, on a ſudden (the time being come that the Fulneſs of his Reward was ſet before him) ſubmits complacently to the propos'd Bargain, and ſells himſelf for what he is worth, in a vile deteſtable Old-Age, to which he has reſerv'd the Infamy of betraying both his *Friends* and *Country*.

I CAN imagine, on the other ſide, one of a contrary Party; a noted Friend to LIBERTY in *Church* and *State*; an Abhorrer of the ſlaviſh Dependency on *Courts*, and of the narrow Principles

ciples of *Bigots:* Such a one, after many publick Services of note, I can ſee wrought upon, by degrees, to ſeek *Court-Preferment;* and this too under a *Patriot*-Character. But having perhaps try'd this way with leſs ſucceſs, he is oblig'd to change his *Character*, and become *a royal Flatterer*, a Courtier *againſt his Nature;* ſubmitting himſelf, and ſuing, in ſo much the meaner degree, as his inherent Principles are well known at Court, and to his new-adopted Party, to whom he feigns himſelf *a Proſelyte.*

THE greater the *Genius* or *Character* is of ſuch a Perſon, the greater is his Slavery, and heavier his Load. Better had it been that he had never diſcover'd ſuch a Zeal for publick Good, or ſignaliz'd himſelf in *that Party* which can with leaſt grace make Sacrifices of national Intereſts to *a Crown*, or to the *private* Will, Appetite or Pleaſure of *a Prince.* For ſuppoſing ſuch *a Genius* as this had been to act his Part of Courtſhip in ſome foreign and abſolute Court; how much leſs infamous wou'd his Part have prov'd? How much leſs ſlaviſh, amidſt a People who were *All* Slaves? Had he peradventure been one of that forlorn begging Troop of Gentry extant in DENMARK, or SWEDEN, ſince the time that thoſe Nations loſt their Libertys; had he liv'd out of a free Nation, and happily-balanc'd Conſtitution; had

he been either conſcious of no Talent in the Affairs of Government, or of no Opportunity to exert any ſuch, to the advantage of Mankind: Where had been the mighty ſhame, if perhaps he had employ'd ſome of his Abilitys in flattering like others, and paying the neceſſary Homage requir'd for Safety's ſake, and Self-preſervation, in abſolute and deſpotick Governments? The TASTE, perhaps, in ſtrictneſs, might ſtill be *wrong*, even in *this* hard Circumſtance: But how *inexcuſable* in *a quite contrary one!* For let us ſuppoſe our Courtier not only *an Engliſh-man*, but of the Rank and Stem of thoſe old *Engliſh* Patriots who were wont to curb the Licentiouſneſs of our Court, arraign its Flatterers, and purge away thoſe Poiſons from the Ear of Princes; let us ſuppoſe him of a competent Fortune and moderate Appetites, without any apparent *Luxury* or *Laviſhment* in his Manners: What ſhall we, after this, bring in Excuſe, or as an Apology, for ſuch a *Choice* as his? How ſhall we explain this prepoſterous *Reliſh*, this odd Preference of *Subtlety* and *Indirectneſs*, to true *Wiſdom*, open *Honeſty*, and *Uprightneſs?*

'TIS eaſier, I confeſs, to give account of this *Corruption of* TASTE in ſome *noble Youth* of a more ſumptuous gay Fancy; ſuppoſing him born truly *Great*, and of *honourable Deſcent;*

ſcent; with a *generous free* MIND, as well as *ample Fortune.* Even theſe *Circumſtances* themſelves may be the very Cauſes perhaps of his being thus enſnar'd. The * Elegance of his Fancy in outward things, may have made him over-look the Worth of *inward Character* and *Proportion:* And the Love of Grandure and Magnificence, wrong turn'd, may have poſſeſs'd his Imagination over-ſtrongly with ſuch things as *Frontiſpieces, Parterres, Equipages, trim Varlets in party-colour'd Clothes*; and others *in Gentlemens Apparel.*——Magnanimous Exhibitions of *Honour* and *Generoſity!*—" In Town, " a Palace and ſutable Furniture! In the " Country the ſame; with the addition of ſuch " Edifices and Gardens as were unknown to " our Anceſtors, and are unnatural to ſuch a " Climate as GREAT BRITAIN!"

MEAN while the Year runs on; but the Year's Income anſwers not its Expence. For " Which of theſe Articles can be retrench'd? " Which way take up, after having thus ſet " out? A *Princely* Fancy has begot all this, and a *Princely* Slavery, and *Court*-Dependance muſt maintain it.

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* VOL. I. *pag.* 139.

THE

THE young Gentleman is now led into *a Chace*, in which he will have ſlender Capture, tho' Toil ſufficient. He is himſelf *taken*. Nor will he ſo eaſily get out of that Labyrinth, to which he choſe to commit his ſteps, rather than to the more direct and plainer Paths in which he trod before. "Farewel that ge-"nerous proud Spirit, which was wont to "ſpeak only what it approv'd, commend only "whom it thought worthy, and act only what "it thought right! *Favourites* muſt be now "obſerv'd, *little Engines* of Power attended on, "and loathſomly careſs'd: an honeſt Man "dreaded, and every free Tongue or Pen abhor'd "as dangerous and reproachful". For till our Gentleman is become wholly proſtitute and ſhameleſs; till he is brought to laugh at *publick Virtue*, and the very Notion of *common Good;* till he has openly renounc'd all Principles of Honour and Honeſty, he muſt in good Policy avoid thoſe to whom he lies ſo much expos'd, and ſhun that Commerce and Familiarity which was once his chief Delight.

SUCH is the Sacrifice made to a wrong Pride, and ignorant Self-eſteem; by one whoſe inward Character muſt neceſſarily, after this manner, become as mean and abject, as his outward

outward Behaviour inſolent and intolerable.

THERE are another ſort of *Suitors to Power*, and *Traffickers* of *inward* WORTH *and* LIBERTY for outward *Gain*, whom one wou'd be naturally drawn to compaſſionate. They are themſelves of a humane, compaſſionate, and friendly nature, Well-wiſhers to their Country and Mankind. They cou'd, perhaps, even embrace POVERTY contentedly, rather than ſubmit to any thing diminutive either of their *inward* Freedom or *national Liberty*. But what they can bear in their own Perſons, they cannot bring themſelves to bear in the Perſons of ſuch as are to come after them. Here the *beſt* and *nobleſt* of Affections are borne down by the Exceſs of the *next beſt*, thoſe of *Tenderneſs for Relations* and *near Friends*.

SUCH Captives as theſe wou'd diſdain, however, to devote themſelves to any Prince or Miniſtry whoſe Ends were wholly tyrannical, and irreconcilable with the true Intereſt of their Nation. In other caſes of a leſs Degeneracy, they may bow down perhaps *in the Temple of* RIMMON, ſupport the Weight of their *ſupine* LORDS. And prop the ſteps and ruining Credit of their *corrupt Patrons*.

THIS

THIS is Drudgery ſufficient for ſuch honeſt Natures; ſuch as by hard Fate alone cou'd have been made diſhoneſt. But as for *Pride* or *Inſolence* on the account of their outward Advancement and ſeeming Elevation; they are ſo far from any thing reſembling it, that one may often obſerve what is very contrary in theſe fairer *Characters* of Men. For tho perhaps they were known ſomewhat *rigid* and *ſevere* before; you ſee 'em now grown in reality *ſubmiſſive* and *obliging*. Tho in Converſation formerly *dogmatical* and *over-bearing*, on the Points of State and Government; they are now *the patienteſt* to hear, the *leaſt forward* to dictate, and the readieſt to embrace any entertaining Subject of Diſcourſe, rather than that of the *Publick*, and their own *perſonal Advancement*.

NOTHING is ſo near *Virtue* as this Behaviour; and nothing ſo remote from it, nothing ſo ſure a Token of the moſt profligate Manners, as the contrary. In a free Government, 'tis ſo much the Intereſt of every one *in Place*, who profits by the Publick, to demean himſelf with *Modeſty* and *Submiſſion;* that to appear immediately the more inſolent and haughty on ſuch an Advancement, is the mark only of a contemptible Genius, and of a want of true

true Underſtanding, even in the narrow Senſe of *Intereſt* and *private Good.*

THUS we ſee, after all, that 'tis not merely what we call *Principle*, but a TASTE, which governs Men. They may think for certain, "This is *right*, or that *wrong*:" They may believe "This *a Crime*, or that *a Sin;* This pu-"niſhable by *Man*, or that by *God:*" Yet if the *Savor* of things lies croſs to HONESTY; if the *Fancy* be florid, and the *Appetite* high towards the ſubaltern Beautys and lower Order of worldly Symmetrys and Proportions; the Conduct will infallibly turn this latter way.

EVEN *Conſcience*, I fear, ſuch as is owing to religious Diſcipline, will make but a ſlight Figure, where this TASTE is ſet amiſs. Among the Vulgar perhaps it may do wonders. A *Devil* and a *Hell* may prevail, where a *Jail* and *Gallows* are thought inſufficient. But ſuch is the Nature of the liberal, poliſh'd, and refin'd part of Mankind; ſo far are they from the mere Simplicity of Babes and Sucklings; that, inſtead of applying the Notion of a future Reward or Puniſhment to their immediate Behaviour in Society, they are apt, much rather, thro' the whole Courſe of their Lives, to ſhew evidently that they look on the pious Narrations

tions to be indeed no better than Childrens Tales, or the Amuſement of the mere Vulgar:

† *Eſſe aliquos Manes, & ſubterranea regna,*
* * * * * * * * * * *
Nec pueri credunt, niſi qui nondum ære lavantur.

SOMETHING therefore ſhou'd, methinks, be further thought of, in behalf of our generous Youths, towards the correcting of their TASTE, or *Reliſh* in the Concerns of *Life*. For this at laſt is what will influence. And in this reſpect *the Youth* alone are to be regarded. Some hopes there may be ſtill conceiv'd of *Theſe*. The reſt are confirm'd and harden'd in their way. A middle-ag'd Knave (however devout or orthodox) is but a common Wonder: An old-one is no Wonder at all: But a young-one is ſtill (thank Heaven!) ſomewhat extraordinary. And I can never enough admire what was ſaid once by a worthy Man at the firſt appearance of one of theſe young able Proſtitutes, "That he even trembled "at the ſight, to find Nature capable of being "turn'd ſo ſoon: and That he boded greater "Calamity to his Country from this ſingle "Example of *young* Villany, than from the

† Juven. Sat. 2. ver. 149.

"Practices

" Practices and Arts of all the *old* Knaves in " being."

LET us therefore proceed in this view, addreſſing our-ſelves to the grown *Youth* of our polite World. Let the Appeal be to theſe whoſe *Reliſh* is retrievable, and whoſe *Taſte* may yet be form'd in *Morals;* as it ſeems to be, already, *in exterior Manners* and *Behaviour.*

THAT there is really A STANDARD of this latter kind, will immediately, and on the firſt view, be acknowledg'd. The Conteſt is only, " Which is *right:*——Which the *un-* " *affected* Carriage, and *juſt* Demeanour: And " Which the *affected* and *falſe.*" Scarce is there any-one, who pretends not to know and to decide What is *well-bred* and *handſom.* There are few ſo affectedly clowniſh, as abſolutely to diſown *Good-breeding*, and renounce the Notion of A BEAUTY in *outward Manners* and *Deportment.* With ſuch as theſe, wherever they ſhou'd be found, I muſt confeſs, I cou'd ſcarce be tempted to beſtow the leaſt Pains or Labour, towards convincing 'em of a *Beauty* in *inward Sentiments* and *Principles.*

WHOEVER has any Impreſſion of what we call *Gentility* or *Politeneſs*, is already ſo acquainted

quainted with the DECORUM and GRACE of things, that he will readily confeſs a Pleaſure and Enjoyment in the very *Survey* and *Contemplation* of this kind. Now if in the way of polite Pleaſure, *the Study* and *Love of* BEAUTY be eſſential; *the Study* and *Love of* SYMMETRY and ORDER, on which *Beauty* depends, muſt alſo be eſſential, in the ſame reſpect.

'TIS impoſſible we can advance the leaſt in any *Reliſh* or *Taſte* of outward Symmetry and Order; without acknowledging that the proportionate and regular State, is the truly *proſperous* and natural in every Subject. The ſame Features which make Deformity, create Incommodiouſneſs and Diſeaſe. And the ſame Shapes and Proportions which make Beauty, afford Advantage, by adapting to Activity and Uſe. Even in the imitative or *deſigning* Arts (to which our Author ſo often refers) the *Truth* or *Beauty* of every Figure or Statue is meaſur'd from the Perfection of Nature, in her juſt adapting of every Limb and Proportion to the Activity, Strength, Dexterity, Life and Vigor of the particular Species or Animal *deſign'd*.

THUS *Beauty* and * *Truth* are plainly join'd with the Notion of *Utility* and *Convenience*, even

* VOL. I. *pag.* 142, &c.

in

in the Apprehenſion of every ingenious Artiſt, the * *Architect*, the *Statuary*, or the *Painter*. 'Tis the ſame in *the Phyſician's* way. Natural *Health* is the juſt Proportion, *Truth*, and regular Courſe of things, in a Conſtitution. 'Tis *the inward Beauty of the* BODY. And when the Harmony and juſt Meaſures of the riſing Pulſes, the circulating Humours, and the moving Airs or Spirits are diſturb'd or loſt, *Deformity* enters, and with it, *Calamity* and *Ruin*.

SHOU'D not this (one wou'd imagine) be ſtill the ſame Caſe, and hold equally as to *the* MIND? Is there nothing *there* which tends to Diſturbance and Diſſolution? Is there no natural Tenour, Tone or Order of the Paſſions or Affections? No *Beauty*, or *Deformity* in this *moral* kind?

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* *In GRÆCIS Operibus, nemo ſub mutulo denticulos conſtituit, &c. Quod ergo ſupra Cantherios et Templa* in Veritate *debet eſſe collocatum, id in Imaginibus, ſi infra conſtitutum fuerit,* mendoſam *habebit operis rationem. Etiamque ANTIQUI non probaverunt, neque inſtituerunt, &c. Ita quod non poteſt in* Veritate *fieri, id non putaverunt in Imaginibus factum, poſſe* certam *rationem habere. Omnia enim* certa proprietate *et a* veris NATURÆ *deductis* Moribus, *traduxerunt in Operum perfectiones: et ea probaverunt quorum explicationes in* Diſputationibus *rationem poſſunt habere* VERITATIS. *Itaque ex eis Originibus* Symmetrias *et* Proportiones *uniuſcujuſque generis conſtitutas reliquerunt.* VITRUVIUS, *lib.* 4. *cap.* 2. whoſe Commentator PHILANDER may be alſo read on this place. See above, VOL. I. *pag.* 208, 336, &c. 340, 350, &c. And below, *pag.* 259, 260.

Or allowing that there really is; muſt it not, of conſequence, in the ſame manner imply *Health* or *Sickline ſs*, *Proſperity* or *Diſaſter*? Will it not be found in this reſpect, above all, " That what is

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* This is the HONESTUM, the PULCHRUM, τὸ Καλὸν, on which our Author lays the ſtreſs of VIRTUE, and the Merits of this Cauſe; as well in his other Treatiſes, as in this of *Soliloquy* here commented. This *Beauty* the ROMAN *Orator*, in his rhetorical way, and in the Majeſty of Style, cou'd expreſs no otherwiſe than as *A Myſtery*. " *HONESTUM igitur id intelligimus quod tale eſt, ut, detracta* " *omni utilitate, ſine ullis præmiis fructibuſve, per ſeipſum poſſit jure laudari.* " *Quod quale ſit, non tam definitione qua ſum uſus intelligi poteſt (quanquam* " *aliquantum poteſt) quam COMMUNI omnium JUDICIO, et* " *optimi cujuſque ſtudiis, atque factis; qui permulta ab eam unam cauſam fa-* " *ciunt, quia decet, quia rectum, quia honeſtum eſt; etſi nullum conſecuturum* " *emolumentum vident.*" Our Author, on the other ſide, having little of the *Orator*, and leſs of the Conſtraint of Formality belonging to ſome graver *Characters* can be more familiar on this occaſion: and accordingly deſcending, without the leaſt ſcruple, into whatever Style, or Humour; he refuſes to make the leaſt Difficulty or *Myſtery* of this matter. He pretends, on this head, to claim the Aſſent not only of *Orators*, *Poets*, and the higher *Virtuoſi*, but even of the *Beaux* themſelves, and ſuch as go no farther than the Dancing-Maſter to ſeek for *Grace* and *Beauty*. He pretends, we ſee, to fetch this *natural Idea* from as familiar Amuſements as Dreſs, Equipage, the Tiring-Room, or Toy-ſhop. And thus in his proper manner of *SOLILOQUY*, or *Self-diſcourſe*, we may imagine him running on: beginning perhaps with ſome particular *Scheme* or fancy'd *Scale* of BEAUTY, which, according to his Philoſophy, he ſtrives to erect; by diſtinguiſhing, ſorting, and dividing into Things *animate*, *in-animate*, and *mixt*: as thus.

In the IN-ANIMATE; beginning from thoſe *regular Figures* and *Symmetrys* with which Children are delighted; and proceeding gradually to the Proportions of *Architecture* and the other *Arts*.——

The

" is * BEAUTIFUL is *harmonious* and *proportion-*
" *able;* what is harmonious and proportion-
" able, is TRUE; and what is at once both *beau-*
" *tiful* and *true*, is, of conſequence, *agreeable*
" and GOOD?"

WHERE

The ſame in reſpect of *Sounds* and MUSICK. From beautiful Stones, Rocks, *Minerals;* to *Vegetables*, Woods, aggregate Parts of the World, Seas, Rivers, Mountains, Vales,————The *Globe.*————Celeſtial Bodys, and their Order. The higher *Architecture* of Nature.———— NATURE her-ſelf, conſider'd as *in-animate* and *paſſive.*

In the ANIMATE; from *Animals*, and their ſeveral Kinds, Tempers, Sagacitys, to *Men*,———And from ſingle *Perſons* of Men, their private *Characters*, Underſtandings, *Genius's*, Diſpoſitions, Manners; to Publick Societys, *Communitys* or *Commonwealths.*————From Flocks, Herds, and other natural *Aſſemblages* or *Groups* of living Creatures, to human Intelligencys and Correſpondencys, or whatever is higher in the kind. The Correſpondence, Union and Harmony of NATURE herſelf, conſider'd as *animate* and intelligent.

In the MIXT; as in a *ſingle Perſon* (a Body and a Mind) the Union and Harmony of this kind, which conſtitutes the real *Perſon:* and the Friendſhip, Love, or whatever other Affection is form'd on ſuch an Object. A *Houſhold*, a *City*, or *Nation*, with certain Lands, Buildings, and other Appendices, or local Ornaments, which jointly form that agreeable Idea of *Home*, *Family*, *Country.*————

" And what of this?" (ſays an airy Spark, no Friend to Meditation or deep Thought) " What means this *Catalogue*, or *Scale*, as you are pleas'd " to call it? Only, Sir, to ſatisfy my-ſelf, That I am not alone, " or ſingle in a certain Fancy I have of a thing call'd BEAUTY; That " I have almoſt the whole World for my Companions; and That each " of us *Admirers* and earneſt *Purſuers of* BEAUTY (ſuch as in a manner " we *All* are) if peradventure we take not a certain Sagacity along with " us, we muſt err widely, range extravagantly, and run ever upon a falſe " Scent. We may (in the Sportſman's Phraſe) *have many Hares afoot*, but " ſhall ſtick to no real *Game*, nor be fortunate in *any Capture* which may " content us.

WHERE then is this BEAUTY or *Harmony* to be found? How is this SYMMETRY to be diſcover'd and apply'd? Is it any other *Art* than that of PHILOSOPHY, or *the Study of inward Numbers and*

" See with what Ardour and Vehemence, the young Man, neglect-
" ing his proper Race and Fellow-Creatures, and forgetting what is *de-*
" *cent*, *handſom*, or *becoming* in human Affairs, purſues theſe SPE-
" CIES in thoſe common Objects of his Affection, a *Horſe*, a *Hound*,
" a *Hawk!*——What doting on theſe *Beautys!*——What Ad-
" miration of the *Kind* it-ſelf! And of the particular *Animal*, what
" Care, and in a manner Idolatry and Conſecration; when the Beaſt
" beloved is (as often happens) even ſet apart from uſe, and only kept
" to gaze on, and feed the enamour'd Fancy with higheſt Delight!——
" See! in another Youth not ſo forgetful of *Human Kind*, but remem-
" bring it ſtill in a wrong way! a φιλόκαλος of another ſort, a CHÆ-
" REA. *Quam elegans formarum Spectator!*——See! as to other
" *Beautys*, where there is no Poſſeſſion, no Enjoyment or Reward, but
" barely ſeeing and admiring: as in the *Virtuoſo*-Paſſion, the Love of
" *Painting*, and the *Deſigning* Arts of every kind, ſo often obſerv'd.——
" How fares it with our *princely Genius*, our *Grandee* who aſſembles all theſe
" *Beautys*, and within the Bounds of his ſumptuous Palace incloſes all theſe
" Graces of a thouſand kinds?——What Pains! Study! Science!——
" Behold the Diſpoſition and Order of theſe finer ſorts of Apartments,
" Gardens, *Villas!*——The kind of Harmony to the Eye, from the
" various Shapes and Colours agreeably mixt, and rang'd in Lines, in-
" tercroſſing without confuſion, and fortunately co-incident.——A
" *Parterre*, Cypreſſes, Groves, Wilderneſſes.——Statues, here and
" there, of *Virtue*, *Fortitude*, *Temperance*.—— *Heroes*-Buſts, *Philoſophers*
" Heads; with ſuitable Motto's and Inſcriptions.——Solemn Repre-
" ſentations of things deeply natural.——*Caves*, *Grotto's*, *Rocks*.——
" *Urns* and *Obeliſk's* in retir'd places, and diſpos'd at proper diſtances and
" points of Sight: with all thoſe Symmetrys which ſilently expreſs a reign-
" ing

and Proportions, which can exhibit this in Life? If no other; Who, then, can poſſibly have a TASTE of this kind, without being beholden to PHILOSOPHY? Who can admire the *outward* Beautys, and not recur inſtantly to the *inward*, which are the moſt real and eſſential, the moſt naturally affecting, and of the higheſt Pleaſure, as well as Profit and Advantage?

IN

" ing *Order*, *Peace*, *Harmony*, and *Beauty!*——————But what is there an-
" ſwerable to this, in the MINDS of *the Poſſeſſors?*——————What *Poſſeſ-*
" *ſion* or *Propriety* is theirs? What *Conſtancy* or *Security* of Enjoyment?
" What *Peace*, what *Harmony* WITHIN."

Thus our MONOLOGIST, or *ſelf-diſcourſing* Author, in his uſual Strain; when incited to the Search of BEAUTY and the DECORUM, by vulgar Admiration, and the univerſal Acknowledgment of the SPECIES in *outward* Things, and in the *meaner* and *ſubordinate* Subjects. By this inferior *Species*, it ſeems, our ſtrict Inſpector diſdains to be allur'd: And refuſing to be captivated by any thing leſs than the *ſuperior*, *original*, and *genuine* Kind; he walks at leiſure, without Emotion, in deep philoſophical Reſerve, thro' all theſe pompous Scenes; paſſes unconcernedly by thoſe Court-Pageants, the illuſtrious and much-envy'd Potentates of the Place; overlooks *the Rich*, *the Great*, and even *the Fair:* Feeling no other Aſtoniſhment than what is accidentally rais'd in him, by the View of theſe Impoſtures, and of this ſpecious *Snare*. For here he obſerves thoſe Gentlemen chiefly to be caught and faſteſt held, who are the higheſt Ridiculers of ſuch Reflections as his own, and who in the very height of this Ridicule prove themſelves the impotent Contemners of a SPECIES, which, whether they will or no, they ardently purſue: Some, in *a Face*, and certain regular Lines, or Features: Others in *a Palace and Apartments:* Others in *an Equipage* and *Dreſs*.——————" O EF-
" FEMINACY! EFFEMINACY! Who wou'd imagine
" this cou'd be the *Vice* of ſuch as appear no inconſiderable Men?——————
" But *Perſon* is a Subject of Flattery which reaches beyond the Bloom of

 " Youth.

IN ſo ſhort a compaſs does that Learning and Knowledge lie, on which *Manners* and *Life* depend. 'Tis *We our-ſelves* create and form our TASTE. If we reſolve to have it *juſt;* 'tis in our power. We may eſteem and value, approve and diſapprove, as we wou'd wiſh. For who wou'd not rejoice to be always equal and conſonant to himſelf, and have conſtantly that Opinion of things which is natural and proportionable? But who dares ſearch OPINION to the bottom, or call in queſtion his *early* and *prepoſſeſſing* TASTE? Who is ſo juſt to himſelf, as to recal his FANCY from the power of *Faſhion* and *Education*, to that of REASON? Cou'd we, however, be thus courageous; we ſhou'd ſoon ſettle in our-ſelves ſuch an *Opinion* of GOOD as wou'd ſecure to us an *invariable*, *agree-*

" Youth. The experienc'd Senator and aged General, can, in our days, " diſpenſe with a *Toilet*, and take his outward Form into a very extraor- " dinary Adjuſtment and Regulation. All *Embelliſhments* are affect- " ed, beſides the true. And thus, led by Example, whilſt we run in ſearch " of *Elegancy* and *Neatneſs;* purſuing B E A U T Y; and adding, as we " imagine, more Luſtre, and Value to our own *Perſon;* we grow, in our " real *Character* and truer *S E L F*, *deform'd* and *monſtrous*, *ſervile* and *ab-* " *ject;* ſtooping to the loweſt Terms of Courtſhip; and ſacrificing all in- " ternal Proportion, all *intrinſick* and *real* B E A U T Y and W O R T H, " for the ſake of Things which carry ſcarce a Shadow of the Kind." *Supra*, VOL. II. *pag.* 394, &c. and VOL. I. *pag.* 138, &c. and *pag.* 337.

able,

able, and *juſt* TASTE in Life and Manners.

THUS HAVE I endeavour'd to tread in my *Author's* ſteps, and prepare the Reader for the ſerious and downright Philoſophy, which even in this * laſt commented Treatiſe, our Author keeps ſtill as a Myſtery, and dares not formally profeſs. His pretence has been to *adviſe Authors*, and poliſh *Styles;* but his Aim has been to correct *Manners*, and regulate *Lives.* He has affected SOLILOQUY, as pretending only to cenſure Himſelf; but he has taken occaſion to bring others into his Company, and make bold with *Perſonages* and *Characters* of no inferior Rank. He has given ſcope enough to Raillery and Humour; and has intrench'd very largely on the Province of us *Miſcellanarian* Writers. But the Reader is † now about to ſee him in a new aſpect, " a formal and profeſs'd " *Philoſopher*, a *Syſtem*-Writer, a *Dogmatiſt*, and " *Expounder.*"——*Habes confitentem reum.*

So to his PHILOSOPHY I commit him. Tho, according as my Genius and preſent Diſpoſiti-

* *Viz.* Treatiſe III. (ADVICE to an Author) VOL. I.
† *Viz.* In Treatiſe IV. (The INQUIRY, *&c.*) VOL. II.

on will permit, I intend ſtill to accompany him at a diſtance, keep him in ſight, and convoy him, the beſt I am able, thro' the dangerous Seas he is about to paſs.

MISCELLANY IV.

CHAP. I.

Connexion and Union of the Subject-Treatiſe.——PHILOSOPHY *in form.—Metaphyſicks.*——EGO-*ity.*——*Identity.*——*Moral Footing.*——*Proof and Diſcipline of the* Fancys. *Settlement of* OPINION. *—Anatomy of the* Mind.——*A Fable.*

WE have already, in the beginning of our preceding *Miſcellany*, taken notice of our Author's Plan, and the Connection and Dependency of his * *Joint-Tracts*, comprehended in two preceding Volumes. We are now in our Commentator-Capacity, arriv'd at length to his *ſecond* Volume, to which the three Pieces of his *firſt* appear preparatory. That they were really ſo deſign'd, the *Adver-*

* Above, *pag.* 135. Again below, 214, 285, *&c.*

tiſement

tiſement to the firſt Edition of his *Soliloquy* is a ſufficient Proof. He took occaſion there, in a line or two, under the Name of his *Printer*, or (as he otherwiſe calls him) his *Amanuenſis*, to prepare us for *a more elaborate* and methodical Piece which was to follow. We have this Syſtem now before us. Nor need we wonder, ſuch as it is, that it came ſo hardly into the World, and that our Author has been deliver'd of it with ſo much difficulty, and after ſo long a time. His *Amanuenſis* and he, were not, it ſeems, heretofore upon ſuch good Terms of Correſpondence. Otherwiſe ſuch an unſhapen *Fœtus*, or falſe Birth, as that of which our Author in his * Title-page complains, had not formerly appear'd abroad. Nor had it ever riſen again in its more decent Form, but for the accidental Publication of our Author's Firſt † Letter, which, by a neceſſary Train of Conſequences, occaſion'd the revival of this abortive Piece, and gave uſherance to its Companions.

IT will appear therefore in this *Joint*-Edition of our Author's *Five Treatiſes*, that the *Three* former are preparatory to the *Fourth*, on which we are now enter'd; and the *Fifth*

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* *Viz.* To the INQUIRY (Tretiſe IV.) VOL. II.
† *Viz.* Letter of Enthuſiaſm, VOL. I.

(with

(with which he concludes) a kind of *Apology* for this reviv'd Treatiſe concerning *Virtue* and *Religion*.

As for his APOLOGY) particularly in what relates to *reveal'd Religion*, and a *World to come)* I commit the Reader to the diſputant Divines, and Gentlemen, whom our Author has introduc'd in that concluding Piece of *Dialogue*-Writing, or *rhapſodical Philoſophy*. Mean while, we have here no other part left us, than to enter into the *dry* PHILOSOPHY, and *rigid Manner* of our Author; without any *Excurſions* into various Literature; without help from the *Comick* or *Tragick* MUSE, or from the Flowers of *Poetry* or *Rhetorick*.

SUCH is our preſent Pattern, and ſtrict *moral Taſk*; which our more humorous Reader fore-knowing, may immediately, if he pleaſes, turn over; ſkipping (as is uſual in many grave Works) a Chapter or two, as he proceeds. We ſhall, to make amends, endeavour afterwards, in our following MISCELLANY, to entertain him again with more chearful Fare, and afford him *a Deſſert*, to rectify his Palat, and leave his Mouth at laſt in good reliſh.

To the *patient* and *grave* READER, therefore, who in order *to moralize* can afford to retire

tire into his Cloſet, as to ſome religious or devout Exerciſe, we preſume thus to offer a few Reflections, in the ſupport of our Author's profound INQUIRY. And accordingly, we are to imagine our Author ſpeaking as follows.

HOW LITTLE regard ſoever may be ſhewn to that *moral Speculation* or INQUIRY, which we call the *Study of ourſelves;* it muſt, in ſtrictneſs, be yielded, That all Knowledge whatſoever depends upon this *previous-one:* "And that we can in reality be aſſur'd of no-"thing, till we are firſt aſſur'd of What *we are* "OURSELVES." For by this alone we can know what *Certainty* and *Aſſurance* is.

THAT there is *ſomething* undoubtedly which *thinks*, our very Doubt it-ſelf and ſcrupulous Thought evinces. But in *what Subject* that Thought reſides, and how *that* Subject is continu'd *one and the ſame*, ſo as to anſwer conſtantly to the ſuppos'd Train of Thoughts or Reflections which ſeem to run ſo harmoniouſly thro' a long Courſe of Life, with the *ſame* relation ſtill to one *ſingle* and *ſelf-ſame* PERSON; this is not a Matter ſo eaſily or haſtily decided, by thoſe who are nice Self-Examiners, or Searchers after *Truth* and *Certainty.*

'TWILL

'TWILL not, in this reſpect, be ſufficient for us to uſe the ſeeming *Logick* of a famous * Modern, and ſay, "*We think*, therefore *We are.*" Which is a notably invented Saying, after the Model of that like philoſophical Propoſition; That "*What is, is.*"——Miraculouſly argu'd! "If *I am; I am.*"—-Nothing more certain! For the EGO or I, being eſtabliſh'd in the firſt part of the Propoſition, the *Ergo*, no doubt, muſt hold it good in the latter. But the Queſtion is, "What conſtitutes the WE or I?" And, "Whether the I of this in-"ſtant, be the ſame with that of any inſtant "preceding, or to come." For we have nothing but *Memory* to warrant us: and Memory may be falſe. We may believe we have thought and reflected thus or thus: But we may be miſtaken. We may be conſcious of that, as *Truth;* which perhaps was no more than *Dream*: and we may be conſcious of that as a *paſt* Dream, which perhaps was never before ſo much as dreamt of.

THIS is what *Metaphyſicians* mean, when they ſay, "That *Identity* can be prov'd only "by *Conſciouſneſs;* but that Conſciouſneſs, with-"al, may be as well falſe as real, in reſpect

* Monſieur DES CARTES.

"of

" of what is paſt." So that the ſame ſucceſſional *We* or *I* muſt remain ſtill, on this account, undecided.

To the force of this Reaſoning I confeſs I muſt ſo far ſubmit, as to declare that for my own part, I take my Being *upon Truſt*. Let others philoſophize as they are able: I ſhall admire their ſtrength, when, upon this Topick, they have refuted what able *Metaphyſicians* object, and PYRRHONISTS plead in their own behalf.

MEAN while, there is no Impediment, Hinderance, or Suſpenſion of *Action*, on account of theſe wonderfully refin'd *Speculations*. Argument and Debate go on ſtill. Conduct is ſettled. Rules and Meaſures are given out, and receiv'd. Nor do we ſcruple to act as reſolutely upon the mere Suppoſition that *we are*, as if we had effectually prov'd it a thouſand times, to the full ſatisfaction of our *Metaphyſical* or *Pyrrhonean* Antagoniſt.

THIS to me appears ſufficient Ground for a *Moraliſt*. Nor do I aſk more, when I undertake to prove the reality of VIRTUE and MORALS.

IF it be certain that I AM; 'tis certain and demonſtrable WHO and WHAT *I ought to be*, even

even on my own account, and for the ſake of my own private Happineſs and Succeſs. For thus I take the liberty to proceed

THE *Affections*, of which I am conſcious, are either GRIEF or JOY; DESIRE, or AVERSION. For whatever mere *Senſation* I may experience; if it amounts to neither of theſe, 'tis indifferent, and no way *affects* me.

THAT which cauſes *Joy* and *Satisfaction* when preſent, cauſes *Grief* and *Diſturbance* when abſent: And that which cauſes *Grief* and *Diſturbance* when preſent, does, when abſent, by the ſame neceſſity occaſion *Joy* and *Satisfaction*.

THUS LOVE (which implys *Deſire* with *Hope* of Good) muſt afford occaſion to *Grief* and *Diſturbance*, when it acquires not what it earneſtly ſeeks. And HATRED (which implys *Averſion* and *Fear* of Ill) muſt, in the ſame manner, occaſion *Grief* and *Calamity*, when that which it earneſtly ſhun'd, or wou'd have eſcap'd, remains preſent, or is altogether unavoidable.

THAT which being *preſent* can never leave the Mind at reſt, but muſt of neceſſity cauſe *Averſion*, is its ILL. But that which can be ſuſtain'd without any *neceſſary Abhorrence*, or

Averſion

Averſion, is not its ILL; but remains *indifferent* in its own nature; the ILL being in the Affection only, which wants redreſs.

IN the ſame manner, that which being *abſent*, can never leave the Mind at reſt, or without *Diſturbance* and *Regret*, is of neceſſity its GOOD. But that which can be *abſent*, without any *preſent or future Diſturbance to the Mind*, is not its GOOD, but remains *indifferent* in its own nature. From whence it muſt follow, That the Affection towards it, *as ſuppos'd* GOOD, is an *ill* Affection, and creative only of *Diſturbance* and *Diſeaſe*. So that the AFFECTIONS of *Love* and *Hatred*, *Liking* and *Diſlike*, on which the Happineſs or Proſperity of the Perſon ſo much depends, being influenc'd and govern'd by OPINION; the higheſt *Good* or *Happineſs* muſt depend on *right Opinion*, and the higheſt Miſery be deriv'd from *wrong*.

TO explain this, I conſider for inſtance, the Fancy or Imagination I have of *Death*, according as I find this Subject naturally paſſing in my Mind. To this *Fancy*, perhaps, I find united an OPINION or APPREHENSION of *Evil* and *Calamity*. Now the more my *Apprehenſion* of this Evil increaſes; the greater, I find, my *Diſturbance* proves, not only at the approach

approach of the ſuppos'd Evil, but at the very diſtant Thought of it. Beſides that, the *Thought* itſelf will of neceſſity ſo much the oftner recur, as the *Averſion* or *Fear* is violent, and increaſing.

FROM this ſuppos'd Evil I muſt, however, fly with ſo much the more earneſtneſs, as the OPINION of the *Evil* increaſes. Now if the Increaſe of the *Averſion* can be no Cauſe of the Decreaſe or Diminution of the *Evil it-ſelf*, but rather the contrary; then the Increaſe of the *Averſion* muſt neceſſarily prove *the Increaſe of Diſappointment and Diſturbance.* And ſo on the other hand the *Diminution* or *Decreaſe* of the Averſion (if this may any way be effected) muſt of neceſſity prove the *Diminution of inward Diſturbance*, and the better *Eſtabliſhment of inward Quiet and Satisfaction.*

AGAIN, I conſider with my-ſelf, That I have the * *Imagination* of ſomething BEAUTIFUL, GREAT, and BECOMING in Things. This *Imagination* I apply perhaps to ſuch Sub-

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* Of the neceſſary Being and Prevalency of ſome ſuch IMAGINATION or SENSE (natural and common to all Men, irreſiſtible, of original Growth in the Mind, the Guide of our Affections, and the Ground of our *Admiration*, *Contempt*, *Shame*, *Honour*, *Diſdain*, and other natura and unavoidable Impreſſions) See VOL. I. *pag.* 138, 139, 336, 337. VOL. II. *pag.* 28, 29, 30, 394, 420, 421, 429, 430. And above, *p.* 30, 31, 2, 3, &c. 182, 3, 4, 5, 6. in the Notes.

jects as *Plate*, *Jewels*, *Apartments*, *Coronets*, *Patents of Honour*, *Titles*, or *Precedencys*. I muſt therefore naturally ſeek theſe, not as mere Conveniencys, Means, or Helps in Life, (for as ſuch my Paſſion cou'd not be ſo exceſſive towards 'em) but as EXCELLENT in themſelves, neceſſarily attractive of my *Admiration*, and directly and immediately cauſing my Happineſs, and giving me Satisfaction. Now if *the* PASSION rais'd on this *Opinion* (call it *Avarice*, *Pride*, *Vanity*, or *Ambition)* be indeed incapable of any real Satisfaction, even under the moſt ſucceſsful Courſe of Fortune; and then too, attended with perpetual Fears of Diſappointment and Loſs: how can the Mind be other than miſerable, when poſſeſs'd by it? But if inſtead of forming thus *the Opinion of* GOOD; if inſtead of placing WORTH or EXCELLENCE in theſe *outward* Subjects, we place it, where it is trueſt, in *the Affections* or *Sentiments*, in the *governing Part* and *inward Character;* we have then the full Enjoyment of it within our power: The *Imagination* or *Opinion* remains ſteddy and irreverſible: And the *Love*, *Deſire* and *Appetite* is anſwer'd; without Apprehenſion of Loſs or Diſappointment.

HERE therefore ariſes Work and Employment for us *Within:* "To regulate FANCY, and

" and rectify * OPINION, on which all de-
" pends." For if our *Loves*, *Deſires*, *Hatreds*, and *Averſions* are left to themſelves; we are neceſſarily expos'd to endleſs Vexation and Calamity: but if theſe are found capable of Amendment, or in any meaſure flexible or variable by *Opinion;* we ought, methinks, to make trial, at leaſt, how far we might by this means acquire Felicity and Content.

ACCORDINGLY, if we find it evident, on one hand, that by indulging any wrong Appetite (as either *Debauch*, *Malice*, or *Revenge*) the Opinion of the *falſe Good* increaſes; and the Appetite, which is a *real Ill*, grows ſo much the ſtronger: we may be as fully aſſur'd, on the other hand, that by reſtraining this Affection, and nouriſhing a contrary ſort in oppoſition to it; we cannot fail to diminiſh what is *Ill*, and increaſe what is properly our *Happineſs* and *Good*.

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* Ὅτι παύλα ἡ ὑπόληψις· καὶ αὐλὴ ἐπὶ σόι. Ἆρον ἓν ὅτε θέλεις τὴν ὑπόληψιν, καὶ ὥσπερ κάμψασιλι τὴν ἄκραν Γαλήνη, καθαρὰ παύλα καὶ κολπῶ ἀκύμων. M. Aὐ. βιβ ιϐ'.

Ὅιον ἐστιν ἡ λεκάνη τῶ ὕδατῶ, τοιοῦτον ἡ ψυχή. Ὅιον ἡ αὐγὴ ἡ προσπιπτουσα τῷ ὕδατι, τοιοῦτον αἱ φαντασίαι. Ὅταν οὖν τὸ ὕδωρ κινηθῇ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεισθαι· ἃ μὲν τοι κινεῖται· καὶ ὅταν τύχυν σκοτωθῇ τις, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ τὸ πνεῦμα ἐφ' ὃ εἰσι· καταστάλῶ δὲ, ναθίσταται κἀκεῖνα. Αρρ. βιβ. γ'. κεφ γ'. See VOL. I. *pag.* 185, &c. 294, 5, 6, 324, &c. And VOL. II. *pag.* 437.

ON this account, a Man may reaſonably conclude, "That it becomes him, by work-"ing upon his own Mind to withdraw the "*Fancy* or *Opinion* of GOOD or ILL from that to "which juſtly and by neceſſity it is not join'd; "and apply it, with the ſtrongeſt Reſolution, "to that with which it naturally agrees." For if the *Fancy* or *Opinion* of Good be join'd to what is not durable, nor in my power either to acquire or to retain; the more ſuch an *Opinion* prevails, the more I muſt be ſubject to Diſappointment and Diſtreſs, But if there be that to which, whenever I apply the *Opinion* or *Fancy* of *Good*, I find the *Fancy* more conſiſtent, and the *Good* more durable, ſolid, and within my Power and Command; then the more ſuch an Opinion prevails in me, the more Satisfaction and Happineſs I muſt experience.

NOW, if I join the *Opinion of Good* to the Poſſeſſions of the MIND; if it be in *the Affections* themſelves that I place my higheſt Joy, and in thoſe Objects, whatever they are, of *inward* Worth and Beauty, (ſuch as *Honeſty*, *Faith*, *Integrity*, *Friendſhip*, *Honour)* 'tis evident I can never poſſibly, in this reſpect, rejoice amiſs, or indulge my-ſelf too far in the Enjoyment. The greater my Indulgence is, the leſs I have reaſon to fear either Reverſe or Diſappointment.

THIS,

THIS, I know, is far contrary in another *Regimen* of Life. The Tutorage of FANCY and PLEASURE, and the eaſy Philoſophy of taking that for Good which * *pleaſes me*, or which *I fancy merely*, will, in time, give me Uneaſineſs ſufficient. 'Tis plain, from what has been debated, That the leſs *fanciful* I am, in what relates to my Content and Happineſs, the more powerful and abſolute I muſt be, in Self-enjoyment, and the Poſſeſſion of my Good. And ſince 'tis *Fancy* merely, which gives the force of Good, or power of paſſing as ſuch, to Things of Chance and outward Dependency; 'tis evident, that the more I take from *Fancy* in this reſpect, the more I confer upon *my-ſelf*. As I am leſs led or betray'd by *Fancy* to an Eſteem of what depends on *others;* I am the more fix'd in the Eſteem of what depends on *my-ſelf* alone. And if I have once gain'd the *Taſte* of LIBERTY, I ſhall eaſily underſtand the force of this Reaſoning, and know both my *true* SELF and INTEREST.

THE Method therefore requir'd in this my inward OEconomy, is, to make thoſe *Fancys* themſelves the Objects of my Averſion which juſtly deſerve it; by being the Cauſe of a

* VOL. I. *pag.* 308. VOL. II. *pag.* 227.
† VOL. II. *pag.* 432. And below, *pag.* 307, &c.

wrong Eſtimation and Meaſure of *Good* and *Ill*, and conſequently the Cauſe of my Unhappineſs and Diſturbance.

ACCORDINGLY (as the learned Maſters in this Science adviſe) we are to begin rather * by the *averſe*, than by the *prone* and *forward* Diſpoſition. We are to work rather by the weaning than the ingaging Paſſions: ſince if we give way chiefly to *Inclination*, by loving, applauding and admiring what is *Great* and *Good*, we may poſſibly, it ſeems, in ſome high Objects of that kind, be ſo amus'd and extaſy'd, as

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* Ἄρον δὲ τὴν ἔκκλισιν ἀπὸ παιδῶν τῶν ἐκ ἐφ' ἡμῖν, καὶ μελάθες ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. Εγχ. κεφ. ζ'.

Ὄρεξιν ἄραί σε δεῖ παιδελῶς, ἔκκλισιν ἐπὶ μόνα μελαθεῖναι τὰ προαιρελικά. Αρρ. Βιϐ. γ. κεφ. κϐ. This ſubdu'd or moderated *Admiration* or *Zeal* in the higheſt Subjects of *Virtue* and *Divinity*, the Philoſopher calls σύμμελρον καὶ ναθισαμένην τὴν Ὄρεξιν; the contrary Diſpoſitiou, τὸ ἄλογον καὶ ὠστικὸν. Βιϐ. γ'. κεφ. κς. The Reaſon why this over-forward Ardor and Purſuit of high Subjects runs naturally into Enthuſiaſm and Diſorder, is ſhewn in what ſucceeds the firſt of the Paſſages here cited; *viz.* Τῶν δὲ ἐφ' ἡμῖν, ὅσων ὀρέγεθαι καλὸν ἂν, εὐδὲν εὐδέπω σοι παρεστι. And hence the repeated Injunction, Ἀπόσχε ποτὲ παιδάπασιν ὀρέξεως, ἵνα ποτε καὶ εὐλόγως ὀρεχθῇς· εἰ δ' εὐλόγως, ὅταν ἔχῃς τί ἐν σεαυτῷ ἀγαθὸν εὖ ὀρεχθήση. Βιϐ. γ. κεφ. ιγ To this HORACE, in one of his lateſt Epiſtles of the deeply philoſophical kind, alludes.

Inſani ſapiens nomen ferat, æquus iniqui,
Ultra quam ſatis eſt Virtutem ſi petat ipſam. Ep. 6. lib. 1.

And in the beginning of the Epiſtle,

Nil admirari prope res eſt una, Numici,
Solaq; quæ poſſet facere & ſervare beatum. Ibid.

For tho theſe firſt Lines (as many other of HORACE's on the Subject of Philoſophy) have the Air of the EPICUREAN *Diſcipline* and LUCRETIAN Style;

as to loſe our-ſelves, and miſs our proper Mark, for want of a ſteddy and ſettled Aim. But being more ſure and infallible in what relates to our *Ill*, we ſhou'd begin, they tell us by applying our Averſion, on that ſide, and raiſing our Indignation againſt thoſe Meanneſſes of Opinion, and Sentiment, which are the Cauſes of our Subjection, and Perplexity.

THUS the COVETOUS FANCY, if conſider'd as the Cauſe of Miſery (and conſequently deteſted as a real Ill) muſt of neceſſity abate: And the AMBITIOUS FANCY, if oppos'd in the ſame manner, with Reſolution, by better Thought, muſt reſign it-ſelf, and leave the Mind free, and diſincumber'd in the purſuit of its better Objects.

NOR is the Caſe different in the Paſſion of COWARDICE, or FEAR OF DEATH. For if

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Style; yet, by the whole taken together, it appears evidently on what Syſtem of antient Philoſophy this Epiſtle was form'd. Nor was this Prohibition of the *wondering* or *admiring* Habit, in early Students, peculiar to *one* kind of Philoſophy alone. It was common to many; however the Reaſon and Account of it might differ, in one Sect from the other. The PYTHAGOREANS ſufficiently check'd their TYRO's, by ſilencing them ſo long on their firſt Courtſhip to *Philoſophy*. And tho *Admiration*, in the Peripatetick Senſe as above-mention'd, may be juſtly call'd the inclining Principle or firſt Motive to PHILOSOPHY; yet this Miſtreſs, when once eſpous'd, teaches us *to admire*, after a different manner from what we did before. See above, *pag.* 37. And VOL. I. *pag.* 41.

we

we leave this Paſſion *to itſelf* (or to certain *Tutors* to manage for us) it may lead us to the moſt anxious and tormenting State of Life. But if it be oppos'd by ſounder Opinion, and a juſt Eſtimation of things, it muſt diminiſh of courſe: And the natural Reſult of ſuch a Practice muſt be, the Reſcue of the Mind from numberleſs Fears, and Miſerys of other kinds.

THUS at laſt a MIND, by knowing *it-ſelf*, and its own proper Powers and Virtues, becomes *free*, and independent. It ſees its Hindrances and Obſtructions, and finds they are wholly from *it-ſelf*, and from *Opinions wrong-conceiv'd*. The more it conquers in this reſpect, (be it in the leaſt particular) the more it is its own *Maſter*, feels its own *natural* LIBERTY, and congratulates with it-ſelf on its own *Advancement* and *Proſperity*.

WHETHER ſome who are call'd *Philoſophers* have ſo apply'd their Meditations, as to underſtand any thing of this Language, I know not. But well I am aſſur'd that many an *honeſt* and *free-hearted Fellow*, among the *vulgar Rank of People*, has naturally ſome kind of Feeling or Apprehenſion of this Self-enjoyment; when refuſing to act for Lucre or outward Profit, the Thing which from his Soul he abhors, and thinks below him; he goes on, with

with harder Labour, but more Content, in his direct plain Path. He is ſecure *within*; free of what the World calls *Policy*, or Deſign; and ſings (according to the old *Ballad)*

My Mind to me a Kingdom is, &c.

Which in *Latin* we may tranſlate,

* ——————————*Et mea*
Virtute me involvo, probamque
Pauperiem ſine dote quæro.

BUT I FORGET, it ſeems, that I am now ſpeaking in the Perſon of our *grave* INQUIRER. I ſhou'd conſider I have no Right to vary from the Pattern he has ſet; and that whilſt I accompany him in this particular Treatiſe, I ought not to make the leaſt Eſcape out of the high Road of Demonſtration, into the diverting Paths of *Poetry* or *Humour*.

As grave however as MORALS are preſum'd *in their own nature*, I look upon it as an eſſential matter in their Delivery, to take now and then the natural Air of *Pleaſantry*. The firſt MORALS which were ever deliver'd in the World, were in *Parables*, *Tales*, or *Fables*.

* Horat. Od. 29. lib. 3.

And

And the latter and moſt conſummate Diſtributers of Morals, in the very politeſt times, were great *Tale-Tellers*, and Retainers to honeſt ÆSOP.

AFTER all the regular *Demonſtrations* and *Deductions* of our grave Author, I dare ſay 'twou'd be a high Relief and Satisfaction to his Reader, to hear an *Apologue*, or *Fable*, well told, and with ſuch humour as to need no ſententious *Moral* at the end, to make the application.

AS an Experiment in this caſe, let us at this inſtant imagine our grave *Inquirer* taking pains to ſhew us, at full length, the unnatural and unhappy Excurſions, Rovings, or Expeditions of our ungovern'd FANCYS and OPINIONS over a World of *Riches*, *Honours*, and other ebbing and flowing Goods. He performs this, we will ſuppoſe, with great Sagacity, to the full meaſure and ſcope of our Attention. Mean while, as full or ſatiated as we might find our-ſelves of ſerious and ſolid Demonſtration, 'tis odds but we might find Vacancy ſtill ſufficient to receive Inſtruction by another Method. And I dare anſwer for ſucceſs, ſhou'd a merrier *Moraliſt* of the ÆSOPAEAN-*School* preſent himſelf; and, hearing of this *Chace* deſcrib'd by our *Philoſopher*, beg leave to repreſent it to the life, by a homely *Cur* or two, of his Maſter's ordinary breed.

"TWO

" Two of this Race (he wou'd tell us) hav-
" ing been daintily bred, and in high thoughts
" of what they call'd *Pleaſure* and *good Living*,
" travel'd once in queſt of Game and Raritys,
" till they came by accident to the Sea-ſide.
" They ſaw there, at a diſtance from the ſhore,
" ſome floating pieces of a Wreck, which
" they took a fancy to believe ſome wonder-
" ful rich *Dainty*, richer than *Amber-greeſe*, or
" the richeſt Product of the Ocean. They
" cou'd prove it, by their Appetite and Long-
" ing, to be no leſs than *Quinteſſence of the Main*,
" *ambroſial Subſtance*, the *Repaſt of marine Deitys*,
" ſurpaſſing all which *Earth* afforded.——By
" theſe rhetorical Arguments, after long Rea-
" ſoning with one another in this florid Vein,
" they proceed from one Extravagance of
" Fancy to another; till they came at laſt to
" this iſſue. Being unaccuſtom'd to Swim-
" ming, they wou'd not, it ſeems, in prudence,
" venture ſo far out of their Depth as was
" neceſſary to reach their imagin'd *Prize:*
" But being ſtout Drinkers, they thought
" with themſelves, they might compaſs to
" drink all which lay in their way; even
" *The* SEA it-ſelf; and that by this method
" they might ſhortly bring their Goods ſafe
" to dry Land. To work therefore they
went;

" went; and drank till they were both " *burſt.*"

FOR my own part, I am fully ſatisfy'd that there are more *Sea-drinkers* than one or two, to be found among the principal Perſonages of Mankind; and that if theſe *Dogs* of ours were *ſilly Curs*, many who paſs for *wiſe* in our own Race are little wiſer; and may properly enough be ſaid to have *the Sea to drink.*

'TIS pretty evident that they who live in the higheſt Sphere of human Affairs have a very uncertain View of the thing call'd *Happineſs* or *Good.* It lies out at Sea, far diſtant, in the *Offin;* where thoſe Gentlemen ken it but very imperfectly: And the means they imploy in order to come up with it, are very wide of the matter and far ſhort of their propos'd End.— " Firſt a general Acquaintance. " —-Viſits, Levees.—-Attendance upon the " *Great* and *Little.*——Popularity.——A Place " in Parliament.—Then another at Court.— " Then Intrigue, Corruption, Proſtitution.-— " Then a higher Place.—Then *a Title.*—Then " a Remove.——A *new* MINISTER!—Frac- " tions at Court.——Ship-wreck of *Miniſtrys.* " —The *new:* The *old.*—Engage with *one:* " piece up with *t'other.*—Bargains; Loſſes; After-

" After-Games; Retrievals."—Is not this, *the Sea to drink?*

* *At ſi Divitiæ prudentem reddere poſſent,*
Si cupidum timidumque minus te; nempe ruberes,
Viveret in Terris te ſi quis avarior uno.

But leſt I ſhou'd be tempted to fall into a manner I have been oblig'd to diſclaim in this part of my *Miſcellaneous* Performancc; I ſhall here ſet a Period to this Diſcourſe, and renew my attempt of ſerious Reflection and grave Thought, by taking up my Clew in a freſh Chapter.

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* Horat. Ep. 2. lib. 2.

CHAP.

CHAP. II.

Paſſage from Terra Incognita *to the viſible World.——Miſtreſs-ſhip of* NATURE.—*Animal-Confederacy, Degrees, Subordination.——Maſter-Animal* Man. *Privilege of his Birth.——Serious Countenance of the Author.*

AS heavily as it went with us, in the deep philoſophical part of our preceding Chapter; and as neceſſarily engag'd as we ſtill are to proſecute the ſame ſerious INQUIRY, and *Search*, into thoſe dark Sources; 'tis hoped, That our remaining *Philoſophy* may flow in a more eaſy Vein; and the ſecond Running be found ſomewhat clearer than the firſt. However it be; we may, at leaſt, congratulate with ourſelves for having thus briefly paſs'd over that *Metaphyſical* part, to which we have paid ſufficient deference. Nor ſhall we ſcruple to declare our Opinion, " That it is, in a manner, " neceſſary for one who wou'd uſefully *philoſo-* " *phize*, to have a *Knowledge* in this part of Phi- " loſophy ſufficient to ſatisfy him that there " is no *Knowledge* or *Wiſdom* to be learnt from " it."

" it." For of this Truth nothing beſides Experience and Study will be able fully to convince him.

WHEN we are even paſt theſe empty Regions and Shadows of Philoſophy; 'twill ſtill perhaps appear an uncomfortable kind of travelling thro' thoſe other *inviſible Ideal* Worlds: ſuch as the Study of *Morals*, we ſee, engages us to viſit. Men muſt acquire a very peculiar and ſtrong Habit of turning their Eye inwards, in order to explore the *interior Regions* and *Receſſes* of the MIND, the *hollow Caverns* of deep *Thought*, the private Seats of *Fancy*, and the *Waſtes* and *Wilderneſſes*, as well as the more fruitful and cultivated *Tracts* of this *obſcure Climate*.

BUT what can one do? Or how diſpenſe with theſe *darker* Diſquiſitions and *Moon-light* Voyages, when we have to deal with a ſort of *Moon-blind* WITS, who tho very acute and able in their kind, may be ſaid to renounce *Day-light*, and *extinguiſh*, in a manner, the bright viſible outward World, by allowing us to *know* nothing beſide what we can *prove*, by ſtrict and formal *Demonſtration*?

'TIS therefore to ſatisfy ſuch rigid *Inquirers* as theſe, that we have been neceſſitated to proceed

ceed by the *inward* way; and that in our preceding Chapter we have built only on ſuch foundations as are taken from our very *Perceptions*, *Fancys*, *Appearances*, *Affections* and *Opinions* themſelves, without regard to any thing of *an exterior* WORLD, and even on the ſuppoſition that there is *no ſuch World in being*.

SUCH has been our late dry Taſk. No wonder if it carrys, indeed, a meagre and raw Appearance. It may be look'd on, *in Philoſophy*, as worſe than a mere EGYPTIAN *Impoſition*. For to make *Brick* without *Straw* or *Stubble*, is perhaps an eaſier labour, than to prove MORALS without *a World*, and eſtabliſh *a Conduct of Life* without the Suppoſition of *any thing living or extant* beſides our immediate *Fancy*, and WORLD *of Imagination*.

BUT having finiſh'd this *myſterious* Work, we come now to open *Day*, and *Sunſhine*: And, as a Poet perhaps might expreſs himſelf, we are now ready to quit

The dubious Labyrinths, and Pyrrhonean *Cells*
Of a Cimmerian *Darkneſs*,——

We are, henceforward, to truſt our Eyes, and take for real *the whole Creation*, and *the fair Forms* which

which lie before us. We are to believe the Anatomy of our *own Body*, and in proportionable Order, *the Shapes*, *Forms*, *Habits*, and *Conſtitutions* of other Animal-Races. Without demurring on the profound modern Hypotheſis of *animal Inſenſibility*, we are to believe firmly and reſolutely, " That other Creatures have " their *Senſe* and *Feeling*, their mere *Paſſions* and " *Affections*, as well as our-ſelves." And in this manner we proceed accordingly, on our Author's Scheme, " To inquire what is truly *na-* " *tural* to each Creature: And Whether that " which is *natural* to each, and is its *Perfection*, " be not withal its *Happineſs*, or *Good*."

To deny there is any thing properly *natural* (after the Conceſſions already made) wou'd be undoubtedly very prepoſterous and abſurd. NATURE and the *outward* World being own'd exiſtent, the reſt muſt of neceſſity follow. The *Anatomy* of Bodys, the *Order* of the Spheres, the *proper Mechaniſms* of a thouſand kinds, and the infinite *Ends* and ſutable *Means* eſtabliſh'd in the general Conſtitution and Order of Things; all this being once admitted, and allow'd to paſs as certain and unqueſtionable, 'tis as vain afterwards to except againſt the Phraſe of *natural* and *unnatural*, and queſtion the Propriety of this Speech apply'd to the particular Forms

and Beings in the World, as it wou'd be to except againſt the common Appellations of *Vigour* and *Decay* in Plants, *Health* or *Sickneſs* in Bodys, *Sobriety* or *Diſtraction* in Minds, *Proſperity* or *Degeneracy* in any variable part of the known Creation.

WE may, perhaps, for Humour's ſake, or after the known way of diſputant Hoſtility, in the ſupport of any odd Hypotheſis, pretend to deny this *natural* and *unnatural* in Things. 'Tis evident however, that tho our Humour or Taſte be, by ſuch Affection, ever ſo much deprav'd; we cannot reſiſt our natural * *Anticipation* in behalf of NATURE; according to whoſe ſuppos'd *Standard*

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* See what is ſaid above on the word *Senſus Communis*, in that ſecond Treatiſe, VOL. I. *pag.* 103, &c. and *pag.* 110, 138, 139, 140, And in the ſame VOL. *p.* 336, &c. and 352, 353, &c. And in VOL. II. *p.* 307, 411, 412, &c. concerning the *natural Ideas*, and the *Pre-conceptions* or *Pre-ſenſations* of this kind; the Προλήψεις, of which a learned Critick and Maſter in all Philoſophy, modern and antient, takes notice, in his lately publiſh'd Volume of *Socratick* Dialogues; where he adds this Reflection, with reſpect to ſome Philoſophical Notions much in vogue amongſt us, of late, here in ENGLAND. *Obiter dumtaxat addemus*, Socraticam, *quam expoſuimus*, Doctrinam *magno uſui eſſe poſſe ſi probe expendatur, dirimendæ inter viros doctos controverſiæ, ante paucos annos; in* BRITANNIA *præſertim, exortæ, de* Ideis Innatis, *quas dicere poſſis* ἐμφύτους ἐννοίας. *Quamvis enim nullæ ſint, ſi adcurate loquamur, notiones a natura animis noſtris infixæ; attamen nemo negarit ita eſſe facultates Animorum noſtrorum natura adfectas, ut quam primum ratione uti incipimus,* Verum *a* Falſo, Malum *a* Bono *aliquo modo*

Standard we perpetually approve and diſapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in debate) we inevi-

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do diſtinguere incipiamus. Species Veritatis *nobis ſemper placet; diſplicet contra* Mendacii: *Imo et* HONESTUM INHONESTO *præferimus; ob* Semina *nobis indita, quæ tum demum in lucem prodeunt, cum ratiocinari poſſumus, eoque uberiores fructus proferunt, quo melius ratiocinamur, adcuratioreque inſtitutione adjuvamur.* Æſch. Dial. cum Silvis Philol. Jo. Cler. *ann.* 1711. *pag.* 176. They ſeem indeed to be but weak *Philoſophers*, tho able *Sophiſts*, and artful Conſounders of Words and Notions, who wou'd refute *Nature* and *Common Senſe*. But NATURE will be able ſtill to ſhift for her-ſelf, and get the better of thoſe Schemes, which need no other Force againſt them, than that of HORACE's ſingle Verſe:

Dente Lupus, cornu Taurus petit. Unde, niſi INTUS Monſtratum?

Sat. 1. Lib. 2.

An ASS (as an *Engliſh* Author ſays) never *butts* with his Ears; tho a Creature born to *an arm'd Forehead*, exerciſes his *butting* Faculty long ere his *Horns* are come to him. And perhaps if the *Philoſopher* wou'd accordingly examine himſelf, and conſider his *natural* Paſſions, he wou'd find there were ſuch belong'd to him as Nature had premeditated in his behalf, and for which ſhe had furniſh'd him with *Ideas* long before any particular Practice or Experience of his own. Nor wou'd he need be ſcandaliz'd with the Compariſon of *a Goat*, or *Boar*, or other of HORACE's premeditating Animals, who have more *natural Wit*, it ſeems, than our *Philoſopher*; if we may judge of him by his own Hypotheſis, which denies the ſame *implanted* SENSE and *natural Ideas* to his own Kind.

Cras donaberis Hædo,
Cui Frons turgida Cornibus
Primis, et Venerem et Prælia deſtinat.

Od. 13. lib. 3.

And,

Verris obliquum meditantis Ictum.

Ib. Od. 22.

tably appeal, and pay our conſtant Homage, with the moſt apparent Zeal and Paſſion.

'Tis here, above all other places, that we ſay with ſtrict Juſtice,

* Naturam *expellas Furca, tamen uſque recurret.*

The airy Gentlemen, who have never had it in their thoughts *to ſtudy* Nature in their *own* Species; but being taken with other Loves, have apply'd their Parts and Genius to the ſame Study in a *Horſe*, a *Dog*, a *Game-Cock*, a *Hawk*, or any other † Animal of that degree; know very well, that to each Species there belongs a ſeveral Humour, Temper, and Turn of inward Diſpoſition, as real and peculiar as the Figure and outward Shape which is with ſo much Curioſity beheld and admir'd. If there be any thing ever ſo little amiſs or wrong in the *inward* Frame, the *Humour* or *Temper* of the Creature, 'tis readily call'd *vicious;* and when more than ordinary wrong, *unnatural.* The Humours of the Creatures, in order to their redreſs, are attentively obſerv'd; ſometimes in-

* Hor. Lib. 1. Ep. 10.

† VOL. II. *pag.* 92, 93, &c and 131, &c. and *pag.* 307, &c.

dulg'd

dulg'd and flatter'd; at other times controul'd and check'd with proper Severitys. In ſhort, their Affections, Paſſions, Appetites, and Antipathys are as duly regarded as thoſe in Human Kind, under the ſtricteſt Diſcipline of Education. Such is *The* SENSE *of inward Proportion and Regularity of Affections*, even in our Noble Youths themſelves; who in this reſpect are often known expert and able *Maſters of Education*, tho not ſo ſuſceptible of *Diſcipline* and *Culture* in their own caſe, after thoſe early Indulgences to which their Greatneſs has intitled 'em.

As little favourable however as theſe ſportly Gentlemen are preſum'd to ſhow themſelves towards the Care or Culture of their *own* Species; as remote as their Contemplations are thought to lie from *Nature* and *Philoſophy;* they confirm plainly and eſtabliſh our philoſophical Foundation of the *natural* Ranks, Orders, interior and exterior Proportions of the ſeveral diſtinct Species and Forms of Animal Beings.

Aſk one of theſe Gentlemen, unawares, when ſolicitouſly careful and buſy'd in the great Concerns of his *Stable*, or *Kennel*, " Whe-
" ther his *Hound* or *Greyhound*-Bitch who eats
" her Puppys, is as *natural* as the other who
" nurſes 'em?" and he will think you frantick. Aſk him again, " Whether he thinks

" the *unnatural* Creature who acts thus, or the " *natural-one* who does otherwiſe, is beſt in " its kind, and enjoys it-ſelf the moſt?" And he will be inclin'd to think ſtill as ſtrangely of you. Or if perhaps he eſteems you worthy of better Information; he will tell you, " That " his *beſt-bred* Creatures, and of the *trueſt* Race, " are ever the nobleſt and moſt generous in " their *Natures:* That it is this chiefly which " makes the difference between the *Horſe* of " good Blood, and the errant *Jade* of a baſe " Breed; between the *Game-Cock*, and the *Dung-* " *hil-Craven;* between the true *Hawk*, and the " mere *Kite* or *Buzzard;* and between the right " *Maſtiff*, *Hound*, or *Spaniel*, and the very *Mun-* " *grel.*" He might, withal, tell you perhaps with a Maſterly Air in this Brute-Science, " That the timorous, poor-ſpirited, lazy and " gluttonous of his *Dogs*, were thoſe whom he " either ſuſpected to be of a ſpurious Race, or " who had been by ſome accident ſpoil'd in " their Nurſing and Management: For that " this was not *natural* to 'em. That in every " Kind, they were ſtill the miſerableſt Creatures " who were thus ſpoil'd: And that having each " of 'em their proper *Chace* or *Buſineſs*, if they " lay reſty and *out of their Game*, chamber'd, and " idle, they were the ſame as if taken out of " their Element. That the ſaddeſt Curs in

" the

" the world, were thoſe who took the Kitch-
" in-Chimney and Dripping-pan for their De-
" light; and that the only *happy* DOG (were
" one to be a *Dog* ONE'S-SELF) was *he* who in
" his *proper* Sport and *Exerciſe*, his *natural* Pur-
" ſuit and Game, endur'd all Hardſhips, and
" had ſo much delight in Exerciſe and in
" the Field, as to forget *Home* and his *Re-*
" *ward.*"

THUS the *natural* Habits and Affections of the inferior Creatures are known; and their *unnatural* and degenerate part diſcover'd. Depravity and Corruption is acknowledg'd as real in their *Affections*, as when any thing is miſſhapen, wrong, or monſtrous in their *outward Make*. And notwithſtanding much of this inward Depravity is diſcoverable in the Creatures tam'd by Man, and, for his Service or Pleaſure merely, turn'd from their natural Courſe into a contrary Life and Habit; notwithſtanding that, by this means, the Creatures who naturally herd with one another, loſe their aſſociating Humour, and they who naturally pair and are conſtant to each other, loſe their kind of conjugal Alliance and Affection; yet when releas'd from human Servitude, and return'd again to their natural *Wilds*, and rural Liberty, they inſtantly reſume their *natural* and regular Habits, ſuch as are conducing to

the Increaſe and Proſperity of their own Species.

WELL it is perhaps for *Mankind*, that tho there are ſo many Animals who naturally herd *for Company's ſake*, and *mutual Affection*, there are ſo few who for *Conveniency*, and *by Neceſſity* are oblig'd to a ſtrict Union, and kind of confederate State. The Creatures who, according to the OEconomy of their Kind, are oblig'd to make themſelves Habitations of Defence againſt the Seaſons and other Incidents; they who in ſome parts of the Year are depriv'd of all Subſiſtence, and are therefore neceſſitated to accumulate in another, and to provide withal for the Safety of their collected Stores, are *by their Nature* indeed as ſtrictly join'd, and with as proper Affections towards their Publick and Community, as the looſer Kind, of a more eaſy Subſiſtence and Support, are united in what relates merely to their Offspring, and the Propagation of their Species. Of theſe *thorowly-aſſociating* and *confederate-Animals*, there are none I have ever heard of, who in Bulk or Strength exceed *the* BEAVER. The major part of theſe *political* Animals, and Creatures *of a joint Stock*, are as inconſiderable as the Race of ANTS or BEES. But had Nature aſſign'd ſuch an OEconomy as this to ſo puiſſant an Animal, for inſtance, as *the* ELEPHANT, and made

made him withal as prolifick as thoſe ſmaller Creatures commonly are; it might have gone hard perhaps with *Mankind:* And a ſingle Animal, who by his proper Might and Proweſs has often decided the Fate of the greateſt Battels which have been fought by Human Race, ſhou'd he have grown up into a Society, with a Genius for Architecture and Mechanicks proportionable to what we obſerve in thoſe ſmaller Creatures; we ſhou'd, with all our invented Machines, have found it hard to diſpute with him the Dominion of the Continent.

WERE we in a diſintereſted View, or with ſomewhat leſs Selfiſhneſs than ordinary, to conſider the OEconomys, Parts, Intereſts, Conditions, and Terms of Life, which *Nature* has diſtributed and aſſign'd to the ſeveral *Species* of Creatures round us, we ſhou'd not be apt to think ourſelves ſo hardly dealt with. But Whether our Lot in this reſpect be juſt, or equal, is not the Queſtion with us, at preſent. 'Tis enough that we know "There is certain-"ly *an Aſſignment* and *Diſtribution:* That each "*OEconomy* or *Part* ſo diſtributed, is in it-ſelf "uniform, fix'd and invariable: and That if "any thing in the Creature be accidentally "impair'd; if any thing in the inward Form, "the Diſpoſition, Temper or Affections, be

"contrary

" contrary or unſutable to the deſtinct OEco-
" nomy or Part, the Creature is *wretched* and
" *unnatural.*"

THE ſocial or natural Affections, which our Author conſiders as eſſential to the Health, *Wholeneſs*, or Integrity of the particular Creature, are ſuch as contribute to the Welfare and Proſperity of that *Whole* or *Species*, to which he is by Nature join'd. All the Affections of this kind our Author comprehends in that ſingle name of *natural*. But as the Deſign or End of Nature in each Animal-Syſtem, is exhibited chiefly in the Support and Propagation of the particular Species; it happens, of conſequence, that thoſe Affections of earlieſt Alliance and mutual Kindneſs between the Parent and the Offspring, are known more particularly by the name of * *natural Affection*. However, ſince it is evident that all Defect or Depravity of Affection, which counterworks or oppoſes the original Conſtitution and OEconomy of the Creature, is *unnatural*; it follows, " That in
" Creatures who by their particular OEco-
" nomy are fitted to *the ſtricteſt Society* and Rule
" of *common Good*, the moſt *unnatural* of all Af-
" fections are thoſe which ſeparate from this
" Community; and the moſt *truly natural*,

* Στόργη. For which we have no particular Name in our Language.

" generous

" generous and noble, are thoſe which tend " towards *Publick* Service, and the Intereſt of " *the* SOCIETY *at large.*"

THIS is the main *Problem* which our Author in more *philoſophical* Terms demonſtrates, * in this Treatiſe, " That for a Creature whoſe " natural End is Society, *to operate as is by Na-* " *ture appointed him towards the Good of ſuch his* " SOCIETY, *or* WHOLE, is in reality *to pur-* " *ſue his own natural and proper* GOOD." And " That *to operate contrary-wiſe*, or by ſuch Af- " fections as ſever from that common Good, " or publick Intereſt, is, in reality, *to work to-* " *wards his own natural and proper* ILL." Now if *Man*, as has been prov'd, be juſtly rank'd in the number of thoſe Creatures whoſe OEconomy is according to *a joint-Stock* and *publick Weal;* if it be underſtood, withal, that the only State of his Affections which anſwers rightly to this *publick-Weal*, is the regular, orderly, or virtuous State; it neceſſarily follows, " That VIRTUE is his *natural Good*, and VICE " his *Miſery* and *Ill.*"

AS for that further Conſideration, " Whe- " ther NATURE has orderly and juſtly diſtri- " buted the ſeveral *OEconomys* or *Parts;* and

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* *Viz.* The INQUIRY concerning Virtue, VOL. II.

Whether

" Whether the Defects, Failures, or Calamitys " of *particular* Syſtems are to the advantage " of all *in general*, and contribute to the Per- " fection of the *one* common and univerſal " Syſtem;" we muſt refer to our Author's profounder Speculations in this his INQUIRY, and in his following *Philoſophick* DIALOGUE. But if what he advances in this reſpect be real, or at leaſt the moſt probable by far of any Scheme or Repreſentation which can be made of *the Univerſal Nature* and *Cauſe of things;* it will follow, " That ſince MAN has been ſo con- " ſtituted, by means of his rational Part, as " to be conſcious of this his more imme- " diate Relation to the Univerſal Syſtem, and " Principle of Order and Intelligence; he is " not only *by Nature* ſociable, within the Li- " mits of his own Species, or Kind; but in " a yet more generous and extenſive man- " ner. He is not only *born to* VIRTUE, *Friend- " ſhip*, *Honeſty*, and *Faith;* but to RELIGION, " *Piety*, *Adoration*, and a * *generous Surrender* of " his Mind to whatever happens from that " *Supreme* CAUSE, or ORDER of Things, " which he acknowledges intirely *juſt*, and " *perfect*."

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* VOL. II. *pag.* 72, 73, &c.

THIS

THESE ARE our *Author's* formal and grave Sentiments; which if they were not truly *his*, and ſincerely eſpous'd by him, as the real Reſult of his beſt Judgment and Underſtanding, he wou'd be guilty of a more than common degree of Impoſture. For, according to his own * Rule, an affected Gravity, and feign'd Seriouſneſs carry'd on, thro any Subject, in ſuch a manner as to leave no Inſight into the Fiction or intended Raillery; is in truth no *Raillery*, or *Wit*, at all: but a groſs, immoral, and illiberal way of *Abuſe*, foreign to the Character of a *good Writer*, a *Gentleman*, or *Man of* WORTH.

BUT ſince we have thus acquitted ourſelves of that ſerious Part, of which our Reader was before-hand well appriz'd; let him now expect us again in our original MISCELLANEOUS Manner and Capacity. 'Tis here, as has been explain'd to him, that *Raillery* and *Humour* are permitted: and Flights, Sallys, and excurſions of every kind are found agreeable and requiſite. Without this, there might be leſs Safety found, perhaps, in *Thinking*. Every light *Reflection* might run us up to the dangerous State of *Me-*

* VOL. I. *pag.* 63.

ditation.

ditation. And in reality, *profound Thinking* is many times the Cauſe of *ſhallow Thought.* To prevent this *contemplative Habit* and *Character*, of which we ſee ſo little good effect in the World, we have reaſon perhaps to be fond of the *diverting* Manner in Writing, and Diſcourſe, eſpecially if the Subject be of *a ſolemn* kind. There is more need, in this caſe, to interrupt the long-ſpun Thred of Reaſoning, and bring into the Mind, by *many* different Glances and broken Views, what cannot ſo eaſily be introduc'd by *one* ſteddy Bent, or continu'd Stretch of Sight.

MISCELLANY V.

CHAP. I.

Ceremonial adjuſted, between AUTHOR *and* READER.——*Affectation of Precedency in the former.*——*Various Claim to Inſpiration.*——*Bards; Prophets;* Sibyline *Scripture.*——*Written Oracles; in* Verſe *and* Proſe.——*Common Intereſt of antient Letters and Chriſtianity.*——*State of* Wit, *Elegance, and Correctneſs.*——*Poetick Truth.*——*Preparation for Criticiſm on* our Author, *in his concluding Treatiſe.*

OF all the artificial Relations, form'd between Mankind, the moſt capricious and variable is that of *Author* and *Reader*, Our Author, for his part, has declar'd his Opinion of

of this, where * he gives his Advice to modern Authors. And tho he ſuppoſes that every *Author in Form*, is, in reſpect of the particular matter he explains, ſuperior in Underſtanding to his *Reader;* yet he allows not that any Author ſhou'd aſſume the upper hand, or pretend to withdraw himſelf from that neceſſary Subjection to foreign Judgment and Criticiſm, which muſt determine the Place of Honour on the Reader's ſide.

'Tis evident that an Author's Art and Labour are for his *Reader's* ſake alone. 'Tis to his Reader he makes his application, if not openly and avowedly, yet, at leaſt, with implicit Courtſhip. *Poets* indeed, and eſpecially thoſe of a modern kind, have a peculiar manner of treating this Affair with a high hand. They pretend to ſet themſelves above Mankind. "Their *Pens* are *ſacred:* Their Style and Ut-"terance *divine.*" They write, often, as in a Language foreign to human Kind; and wou'd diſdain to be reminded of thoſe poor Elements of Speech, their *Alphabet* and *Grammar.*

But here inferior Mortals preſume often to intercept their Flight, and remind them of their

* *Viz.* Treatiſe III. VOL. I.

fallible

ſallible and human part. Had thoſe firſt Poets who began this Pretence to *Inſpiration*, been taught a manner of communicating their rapturous Thoughts and high Ideas by ſome other Medium than that of *Style* and *Language;* the Caſe might have ſtood otherwiſe. But the *inſpiring* DIVINITY or MUSE having in the Explanation of her-ſelf, ſubmitted her Wit and Senſe to the mechanick Rules of *human arbitrary* Compoſition; ſhe muſt, in conſequence, and by neceſſity, ſubmit her-ſelf to *human Arbitration*, and *the Judgment* of the *literate World*. And thus THE READER is ſtill ſuperior, and keeps the upper hand.

'TIS indeed no ſmall Abſurdity, to aſſert a Work or Treatiſe, written in *human Language*, to be above *human Criticiſm* or *Cenſure*. For if the Art of Writing be from the grammatical Rules of human Invention and Determination; if even theſe Rules are form'd on caſual Practice and various Uſe: there can be no *Scripture* but what muſt of neceſſity be ſubject to the Reader's narrow Scrutiny and ſtrict Judgment; unleſs a Language and Grammar, different from any of human Structure, were deliver'd down from Heaven, and miraculouſly accommodated to human Service and Capacity.

'Tis no otherwiſe in the grammatical Art of Characters, and *painted Speech*, than in the Art of *Painting* it-ſelf. I have ſeen in certain Chriſtian-Churches, an antient Piece or two, affirm'd, on the ſolemn Faith of Prieſtly Tradition, "to have been Angelically and Di-"vinely wrought, by a ſupernatural Hand, "and ſacred Pencil." Had the Piece happen'd to be of a Hand like RAPHAEL'S, I cou'd have found nothing certain to oppoſe to this Tradition. But having obſerv'd the whole *Style* and Manner of the pretended heavenly Workmanſhip to be ſo indifferent as to vary in many Particulars from *the Truth of Art*, I preſume within my-ſelf to beg pardon of the Tradition, and aſſert confidently, "That if "the *Pencil* had been Heaven-guided, it cou'd "never have been ſo lame in its performance:" It being a mere contradiction to all Divine and Moral Truth, that *a Celeſtial Hand*, ſubmitting it-ſelf to the Rudiments of *a human Art*, ſhou'd ſin againſt *the* ART *it-ſelf*, and expreſs *Falſhood* and *Error*, inſtead of *Juſtneſs* and *Proportion*.

It may be alledg'd perhaps, "That there "are, however, certain AUTHORS in the "World, who tho, of themſelves, they nei-"ther boldly claim the Privilege of *Divine In-*

"*ſpiration*,

" *ſpiration*, nor carry indeed the leaſt reſem-
" blance of *Perfection* in their Style or Com-
" poſition; yet they ſubdue *the* READER, gain
" the aſcendent over his Thought and Judg-
" ment, and force from him a certain *implicit*
" *Veneration* and *Eſteem.*" To this I can only anſwer, " That if there be neither Spell nor " Inchantment in the Caſe; this can plainly " be no other than mere ENTHUSIASM;" except, perhaps, where *the ſupreme Powers* have given their Sanction to any *religious Record*, or *pious Writ:* And in this Caſe, indeed, it be-
" comes immoral and profane in any one, to deny abſolutely, or diſpute *the ſacred Authority* of the leaſt Line or Syllable contain'd in it. But ſhou'd *the Record*, inſtead of being *ſingle*, *ſhort* and *uniform*, appear to be *multifarious*, *voluminous*, and *of the moſt difficult Interpretation;* it wou'd be ſomewhat hard, if not wholly impracticable in the Magiſtrate, to ſuffer this Record to be *univerſally current*, and at the ſame time prevent its being *variouſly apprehended* and *deſcanted on*, by the ſeveral *differing Genius's* and *contrary Judgments* of Mankind.

'TIS remarkable, that in the politeſt of all Nations, the Writings look'd upon as moſt *ſacred*, were thoſe of their great POETS; whoſe Works indeed were truly *divine*, in reſpect of *Art*, and *the Perfection of their Frame and Com-*

poſition. But there was yet more * *Divinity* aſcrib'd to them, than what is comprehended in this latter Senſe. The Notions of vulgar Religion were built on their miraculous Narrations. The wiſer and better ſort themſelves paid a regard to them in this reſpect; tho they interpreted them indeed more *allegorically.* Even the *Philoſophers* who criticiz'd 'em with moſt Severity, were not their leaſt Admirers; when they † aſcrib'd to 'em that divine *Inſpiration* or *ſublime* ENTHUSIASM, of which our Author has largely treated ‡ elſewhere.

IT wou'd, indeed, ill become any Pretender to Divine Writing, to publiſh his Work under a Character of *Divinity;* if, after all his Endeavours, he came ſhort of *a conſummate and juſt Performance.* In this reſpect the *Cumean* SIBYL was not ſo indiſcreet or frantick, as ſhe might appear, perhaps, by writing her *Prophetick* Warnings and pretended *Inſpirations* upon *Joint-Leaves;* which, immediately after their elaborate Superſcription, were torn in pieces, and ſcatter'd by the Wind.

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* Supra, *pag.* 153, 154. in the Notes.

† VOL. I. *pag.* 53, 54.

‡ *Viz.* Letter of Enthuſiaſm, VOL. I. And above, MISC. II. chap. 1, 2.

Inſanam

* *Inſanam* vatem *aſpicies; quæ rupe ſub ima*
Fata canit, foliiſque notas & nomina mandat.
Quæcunque in foliis deſcripſit Carmina Virgo,
Digerit in numerum, atque antro ſecluſa relinquit.
Illa manent immota locis, neque ab ordine cedunt.
Verum eadem, verſo tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes:
Nunquam deinde cavo volitantia prendere ſaxo,
Nec revocare ſitus, aut jungere carmina curat.
Inconſulti abeunt, ſedemque odere SIBYLLAE.

'Twas impoſſible to diſprove the DIVINITY of ſuch *Writings*, whilſt they cou'd be perus'd only in *Fragments*. Had the Siſter-*Prieſteſs* of DELPHOS, who deliver'd her-ſelf in audible plain *Metre*, been found at any time to have tranſgreſs'd *the Rule of Verſe*, it wou'd have been difficult in thoſe days to father the lame Poetry upon APOLLO himſelf. But where the Invention of *the Leaves* prevented the Reading of a ſingle Line intire; whatever Interpreta-

* Virg. Æn. lib. 3.

tions might have been made of this *fragil* and *volatil* Scripture, no imperfection cou'd be charged on the *Original* TEXT it-ſelf.

WHAT thoſe * Volumes may have been, which the diſdainful SIBYL or Propheteſs committed to the Flames; or what the remainder was, which the *Roman* Prince receiv'd and conſecrated; I will not pretend to judge: Tho it has been admitted for Truth by the antient Chriſtian Fathers, That theſe Writings were ſo far ſacred and divine, as to have propheſy'd of the Birth of our *religious Founder*, and bore teſtimony to that *holy Writ* which has preſerv'd his Memory, and is juſtly held, in the higheſt degree, *ſacred* among Chriſtians.

THE Policy however of *Old* ROME was ſuch, as not abſolutely to reſt the Authority of their Religion on any *Compoſition of Literature*. The SIBYLLINE *Volumes* were kept ſafely lock'd, and inſpected only by ſuch as were ordain'd, or deputed for that purpoſe. And in this Po-

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* *Libri tres in Sacrarium conditi, Sibyllini apellati. Ad eos quaſi ad Oraculum Quindecimviri adeunt, cum Dii immortales publice conſulendi ſunt.* Aul. Gell. lib. 1. c. 19. & Plin. lib. 13. c. 13. But of this firſt Sibylline Scripture, and of other canoniz'd Books and additional *Sacred Writ* among the ROMANS; ſee what DIONYSIUS HALICARNASSEUS cites (from VARRO's *Roman Theologicks*) in his Hiſtory, *lib.* 4. *c.* 62.

licy

licy the *New* ROME has follow'd their Example; in ſcrupling to annex the ſupreme Authority and ſacred Character of Infallibility *to* SCRIPTURE *it-ſelf;* and in refuſing to ſubmit *that Scripture* to *publick* Judgment, or to any Eye or Ear but what they qualify for the Inſpection of ſuch ſacred Myſterys.

THE *Mahometan* Clergy ſeem to have a different Policy. They boldly reſt the Foundation of their Religion on *a Book:* Such a one as (according to their Pretenſion) is not only perfect, but *inimitable.* Were a real Man of Letters, and a juſt Critick permitted to examine this *Scripture* by the known Rules of Art; he wou'd ſoon perhaps refute this Plea. But ſo barbarous is the accompanying Policy and Temper of theſe *Eaſtern* Religioniſts, that they diſcourage, and in effect extinguiſh all true Learning, Science, and the politer Arts, in company with the antient Authors and Languages, which they ſet aſide; and by this infallible Method, leave their SACRED WRIT *the ſole Standard of literate Performance.* For being *compar'd* to nothing beſides it-ſelf, or what is of an inferior kind, it muſt undoubtedly be thought *incomparable.*

'TWILL be yielded, ſurely, to the Honour of the *Chriſtian World,* that their *Faith* (eſpeci-

ally that of the Proteſtant Churches) ſtands on a more generous Foundation. They not only allow *Compariſon* of Authors, but are content to derive their Proofs of the Validity of their ſacred Record and Revelation, even from thoſe Authors call'd *Profane;* as being well appriz'd, (according to the Maxim of * our *Divine Maſter)* "That in what we bear witneſs only to "our-ſelves, our Witneſs cannot be eſtabliſh'd "as a Truth." So that there being at preſent no immediate Teſtimony of *Miracle* or *Sign* in behalf of holy Writ: and there being in its own particular Compoſition or Style nothing miraculous, or ſelf-convincing; if the collateral Teſtimony of other antient Records, Hiſtorians and foreign Authors, were deſtroy'd, or wholly loſt; there wou'd be leſs Argument or Plea remaining againſt that natural Suſpicion of thoſe who are call'd *Sceptical*, "That the *holy Records* themſelves were no "other than the pure Invention or artificial "Compilement of an *intereſted Party*, in behalf "of *the richeſt Corporation* and moſt profitable "*Monopoly* which cou'd be erected in the World."

THUS, in reality, the Intereſt of our pious Clergy is neceſſarily join'd with that of *antient Letters*, and *polite Learning*. By *this* they per-

* John, chap. v. ver. 31.

petually

petually refute the crafty Arguments of thoſe Objectors. When they abandon *this;* they reſign their Cauſe. When they ſtrike at it; they ſtrike even at the Root and Foundation of our holy *Faith*, and weaken that Pillar on which the whole Fabrick of our *Religion* depends.

IT belongs to mere *Enthuſiaſts* and *Fanaticks* to plead the Sufficiency of a reiterate traſlated *Text*, deriv'd to 'em thro' ſo many Channels, and ſubjected to ſo many Variations, of which they are wholly ignorant. Yet wou'd they perſuade us, it ſeems, that from hence alone they can recognize the Divine Spirit, and receive it in themſelves, un-ſubject (as they imagine) to any Rule, and ſuperior to what they themſelves often call *the dead Letter* and *unprofitable Science.*—This, any one may ſee, is building Caſtles in the Air, and demoliſhing them again at pleaſure; as the exerciſe of an aerial *Fancy*, or heated *Imagination.*

BUT the judicious Divines of the eſtabliſh'd Chriſtian Churches, have ſufficiently condemn'd this Manner. They are far from reſting their Religion on the common Aſpect, or obvious Form of their *vulgar* BIBLE, as it preſents it-ſelf in the *printed* Copy, or modern *Verſion.* Neither do they *in the Original it-ſelf* repreſent it to us as *a very Maſter-piece of Writing*, or

or as abſolutely perfect in the Purity and Juſtneſs either of Style, or Compoſition. They allow the Holy Authors to have written according to their beſt Facultys, and the Strength of their natural Genius: "A Shepherd like "*a Shepherd;* and a Prince like *a Prince.* A "Man of reading, and advanc'd in Letters, "like a *Proficient in the kind;* and a Man of "meaner Capacity and Reading, like one of "*the ordinary ſort,* in his own common *Idiom* "and imperfect manner of Narration.".

'Tis the *Subſtance* only of the Narrative, and the *principal Facts* confirming the Authority of the Revelation, which our Divines think themſelves concern'd to prove, according to the beſt Evidence of which the Matter it-ſelf is capable. And whilſt the Sacred Authors themſelves allude not only to the *Annals* and *Hiſtorys* of the Heathen *World*, but even to the *philoſophical* Works, the regular * *Poems*, the very *Plays* and † *Comedys* of the learned and

* Aratus, Acts ch. xvii. ver. 28. And Epimenides, Titus ch. i. ver. 12. *Even one of their own* PROPHETS. For ſo the holy Apoſtle deign'd to ſpeak of a Heathen *Poet*, a *Phyſiologiſt*, and *Divine:* who propheſy'd of *Events*, wrought *Miracles*, and was receiv'd as an *inſpir'd Writer*, and *Author of Revelations*, in the chief Citys and States of Greece.

† Menander, 1 Cor. ch. xv. ver. 33.

polite

polite Antients; it muſt be own'd, that as thoſe antient Writings are impair'd, or loſt, not only the *Light* and *Clearneſs* of holy Writ, but even the *Evidence* it-ſelf of its *main Facts*, muſt in proportion be diminiſh'd and brought in queſtion. So ill advis'd were * thoſe devout Church-men heretofore, who in the height

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* Even in the *ſixth* Century, the fam'd GREGORIUS Biſhop of ROME, who is ſo highly celebrated for having planted the Chriſtian Religion, by his Miſſionary Monks, in our *Engliſh* Nation of Heathen *Saxons*, was ſo far from being a Cultivater or Supporter of Arts or Letters, that he carry'd on a kind of general Maſſacre upon every Product of human Wit. His own Words in a Letter to one of the *French* Biſhops, a Man of the higheſt Conſideration and Merit (as a noted modern *Critick*, and ſatirical Genius of that Nation acknowledges) are as follow. *Pervenit ad nos quod ſine verecundia memorare non poſſumus, fraternitatem tuam GRAMMATICAM quibuſdam exponere. Quam rem ita moleſte ſuſcepimus, ac ſumus vehementius aſpernati, ut ea quæ prius dicta fuerunt, in gemitum & triſtitiam verteremus, quia in uno ſe ore cum* JOVIS *laudibus* CHRISTI *laudes non capiunt.* * * * * * *Unde ſi poſt hoc evidenter ea quæ ad nos perlata ſunt, falſa eſſe claruerint, nec vos NUGIS & SECULARIBUS LITERIS ſtudere contigerit, Deo noſtro gratias agimus, qui cor veſtrum maculari blaſphemis nefandorum laudibus non permiſit.* GREGORII Opera, Epiſt. 48. lib. 9. Pariſ. Ann. 1533. And in his Dedication, or firſt Preface to his Morals, after ſome very inſipid *Rhetorick*, and *figurative* Dialect imploy'd againſt the *Study* and *Art* of *Speech*, he has another Fling at the Claſſick Authors and Diſcipline; betraying his inveterate Hatred to antient Learning, as well as the natural Effect of this *Zealot-Paſſion*, in his own Barbarity both of Style and Manners. His words are, *Unde & ipſam artem loquendi, quam Magiſteria Diſciplinæ exterioris inſinuant, ſervare deſpexi. Nam ſicut hujus quoque Epiſtolæ tenor enunciat, non Metaciſmi colliſionem fugio: non Barbariſmi confuſionem devito, ſitus motuſque præpoſitionum caſuſque ſervare*

height of Zeal did their utmoſt to deſtroy all Foot-ſteps of *Heathen Literature*, and conſequently all further uſe of *Learning* or *Antiquity*.

BUT happily the *Zeal* of this kind is now left as proper only to thoſe deſpis'd and ignorant

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ſervare contemno: quia indignum vehementer exiſtimo, ut verba cœleſtis oraculi reſtringam ſub regulis DONATI. That he carry'd this ſavage Zeal of his ſo far as to deſtroy (what in him lay) the whole Body of *Learning*, with all the *Claſſick Authors* then in being, was generally believ'd. And (what was yet more notorious and unnatural in a ROMAN *Pontiff*) the Deſtruction of the *Statues*, *Sculptures*, and fineſt Pieces of Antiquity in ROME, was charg'd on him by his Succeſſor in the *SEE*; as, beſides PLATINA, another Writer of his Life, without the leaſt Apology, confeſſes. See in the above-cited Edition of St. GREGORY's Works at the beginning, *viz. Vita D. Gregorii ex Joan. Laziardo Cœleſtino.* 'Tis no wonder, therefore, if other Writers have given account of that Sally of the Prelate's Zeal againſt the *Books* and *Learning* of the *Antients*, for which the Reaſon alledg'd was very extraordinary; "That the holy Scriptures wou'd be "the better reliſh'd, and receive a conſiderable Advantage by the De-"ſtruction of theſe Rivals." It ſeems they had no very high Idea of *the holy Scripture*, when they ſuppos'd them ſuch loſers by *a Compariſon*. However, 'twas thought adviſable by other *Fathers* (who had a like view) to frame new Pieces of Literature, after the Model of theſe condemn'd Antients. Hence thoſe ridiculous Attempts of new *heroick Poems*, new *Epicks* and *Dramaticks*, new HOMERS, EURIPIDES's MENANDERS, which were with ſo much Pains and ſo little Effect induſtriouſly ſet a-foot by the zealous Prieſthood; when Ignorance prevail'd, and the Hierarchal Dominion was ſo univerſal. But tho their Power had well nigh compaſs'd the Deſtruction of thoſe *great Originals*, they were far from being able to procure any Reception for their *puny Imitations*. The *Mock-Works* have lain in their deſerv'd Obſcurity; as will all other Attempts of that kind, concerning which our Author has already given his Opi-

nion,

rant *modern Enthuſiaſts* we have deſcrib'd. The ROMAN *Church* it-ſelf is ſo recover'd from this *primitive Fanaticiſm*, that their Great Men, and even their *Pontiffs*, * are found ready to give their helping Hand, and confer their Bounty liberally towards the advancement of all antient and polite Learning. They juſtly obſerve that their very *Traditions* ſtand in need of ſome collateral Proof. The Conſervation of theſe other antient and diſintereſted Authors, they

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nion, VOL. I. *pag.* 356, 357, &c. But as to the *ill Policy* as well as *Barbarity* of this *Zealot*-Enmity againſt the Works of the Antients, a foreign Proteſtant Divine, and moſt learned Defender of Religion, making the beſt Excuſe he can for the GREEK-*Fathers*, and endeavouring to clear them from this general Charge of Havock and Maſſacre committed upon *Science* and *Erudition*, has theſe words: " *Si cela eſt, voilà encore un nou-* " *veau Sujet de mépriſer les Patriarches de* CONSTANTINOPLE *qui n'étoient* " *d'ailleurs rien moins que gens de bien; mais j'ai de la peine à le croire, parce* " *qu'il nous eſt reſté de Poetes infiniment plus ſales que ceux qui ſe ſont perdus.* " *Perſonne ne doute qu'* ARISTOPHANE *ne ſoit beaucoup plus ſale, que n'eto-* " *it* MENANDER. PLUTARQUE *en eſt un bon témoin, dans la Comparaiſon* " *qu'il a faite de ces deux Poetes. Il pouvoit être neanmoins arrivé, que quel-* " *ques* ECCLESIASTIQUES *ennemis des* Belles Lettres, *en euſſent uſé comme* " *dit* CHALCONDYLE, *ſant penſer qu'en conſervant* toute l'Antiquité Grec- " que, *ils conſerveroient la Langue de leurs Prédeceſſeurs, et une infinité de Faits* " *qui ſervoient beaucoup à l'intelligence et à la confirmation de* l'Hiſtoire Sacrée, " *et meme* de la Religion Chretienne. *Ces gens-là devoient au moins nous* " *conſerver les Hiſtoires Anciennes des Orientaux, comme des* Chaldéens, *des* " Tyriens, *et des* Egyptiens; *mais ils agiſſoient plus par ignorance et par neg-* " *ligence, que par raiſon.*" BIBL. CHOIS. Tom. XIV. pag. 131, 132, 133.

* Such a one is the preſent Prince, CLEMENT XI. an Incourager of all Arts and Sciences.

wiſely

wiſely judge eſſential to the Credibility of thoſe principal Facts, on which the whole *religious Hiſtory* and *Tradition* depend.

'TWOU'D indeed be in vain for us, to bring a PONTIUS PILATE into our Creed, and recite what happen'd *under him*, in JUDEA, if we knew not "Under *whom* he himſelf govern'd, *whoſe* "Authority he had, or *what* Character he bore, "in that remote Country, and amidſt a foreign "People." In the ſame manner, 'twou'd be in vain for a ROMAN *Pontiff* to derive his Title to ſpiritual Sovereignty from the Seat, Influence, Power, and Donation of the *Roman* CAESARS, and their *Succeſſors;* if it appear'd not by any *Hiſtory*, or *collateral Teſtimony*, "Who "the firſt CAESARS were; and how they came "poſſeſs'd of that univerſal Power, and long "Reſidence of Dominion."

MY READER doubtleſs, by this time, muſt begin to wonder thro' what Labyrinth of Speculation, and odd Texture of capricious Reflections I am offering to conduct him. But he will not, I preſume, be altogether diſpleas'd with me, when I give him to underſtand, that being now come into my laſt MISCELLANY, and being ſenſible of the little Courtſhip I have paid

paid him, comparatively with what is practis'd in that kind by other modern Authors; I am willing, by way of Compenſation, to expreſs my *Loyalty* or *Homage* towards him, and ſhew, by my natural Sentiments, and Principles, " What particular Deference and high Reſpect " I think to be his *Due.*"

THE Iſſue therefore of this long *Deduction* is, in the firſt place, with due Compliments, in my Capacity of *Author*, and in the name of all *modeſt Workmen* willingly joining with me in this Repreſentation, to congratulate our *Engliſh* READER on the Eſtabliſhment of what is ſo advantageous to himſelf; I mean, that mutual *Relation* between him and ourſelves, which naturally turns ſo much to his Advantage, and makes *us* to be in reality the ſubſervient Party. And in this reſpect 'tis to be hop'd he will long enjoy his juſt Superiority and Privilege over his humble Servants, who compoſe and labour for his ſake. The *Relation* in all likelihood muſt ſtill continue, and be improv'd. Our common Religion and Chriſtianity, founded on *Letters* and *Scripture*, promiſes thus much. Nor is this Hope likely to fail us, whilſt READERS are really allow'd the Liberty to *read;* that is to ſay, to *examine*, *conſtrue* and *remark with Underſtanding.* LEARNING and SCIENCE muſt

muſt of neceſſity flouriſh, whilſt the Language of the wiſeſt and moſt learned of Nations is acknowledg'd to contain the principal and eſſential part of our holy Revelation. And CRITICISM, *Examinations*, *Judgments*, *literate Labours* and *Inquirys* muſt ſtill be in Repute and Practice; whilſt *antient Authors*, ſo neceſſary to the Support of *the ſacred Volumes*, are in requeſt, and afford Imployment of ſuch infinite Extent to us *Moderns* of whatever degree, who are deſirous to ſignalize ourſelves by any Atchievement in *Letters*, and be conſider'd as the Inveſtigators of *Knowledge* and *Politeneſs*.

I MAY undoubtedly, by virtue of my preceding Argument in behalf of Criticiſm, be allow'd, without ſuſpicion of Flattery or mere Courtſhip, to aſſert the READER'S Privilege above the *Author*; and aſſign to him, as I have done, the upper Hand, and Place of Honour. As to Fact, we know for certain, that the greateſt of *Philoſophers*, the very Founder of Philoſophy it-ſelf, was no *Author*. Nor did *the Divine Author* and *Founder of our Religion*, condeſcend to be an *Author* in this other reſpect. He who cou'd beſt have given us the Hiſtory of his own Life, with the *intire* Sermons and divine Diſcourſes which he made in publick, was pleas'd

to

to leave it *to others*, * " *To take in hand:*" As there were *many*, it ſeems, long afterwards, who did; and undertook accordingly " to " write *in order*, and *as ſeem'd good to them*, for " the better information of *particular* Perſons, " what was then *believ'd* among the Initiated

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* So LUKE, chap. i. ver. 1, 2, 3, 4. " (1) For as much as MANY " have taken in hand to ſet forth, in order, a Declaration (*Expoſition* or " *Narrative*, Διήγησιν) of thoſe things which are moſt ſurely believ'd a- " mong (or *were fulfill'd in, or among*) us; (2) Even as they deliver'd " them unto us, which from the beginning were Eye-witneſſes and Mi- " niſters of the Word: (3) It ſeem'd good to ME alſo, having had " perfect underſtanding of all things from the very firſt (or *having look'd* " *back and ſearch'd accurately into all Matters from the beginning, or higheſt* " *time*, παρηκολουθηκότι ἄνωθεν πάσιν ἀκριβῶς) to write unto *Thee* in order, " moſt excellen, THEOPHILUS, (4) That *Thou* mighteſt know the Cer- " tainty (or *Validity, ſound Diſcuſſion*, ἀσφάλειαν) of thoſe things wherein " THOU haſt been inſtructed (or *catechiz'd*) περὶ ὧν κατηχήθης." Whether the words πεπληροφορημένων ἐν ἡμῖν, in the firſt Verſe, ſhou'd be render'd *believ'd among*, or *fulfill'd in, or among us*, may depend on the different reading of the *Original*. For in ſome Copys, the ἐν next following is left out. However, the exact Interpreters or verbal Tranſlators render it *fulfill'd*, Vid. *Ar. Montan. Edit. Plantin.* 1584. In *Ver.* 4. the word CERTAINTY ἀσφάλειαν, is interpreted ἀκρίβειαν, *Validity, Soundneſs, good Foundation*, from the Senſe of the preceding Verſe. See the late Edition of our learned Dr. MILL, *ex recenſionem* RUSTERI, Rot. 1710. For the word *Catechiz'd*, κατηχήθης (the laſt of the fourth Verſe) ROB. CONSTANTINE has this Explanation of it. " *Priſcis Theologis* " *apud* ÆGYPTIOS *mos erat, ut* Myſteria *voce tantum, veluti per manus,* " *poſteris relinquerent. Apud Chriſtianos, qui Baptiſmatis erant candidati, iis,* " *viva voce, tradebantur fidei Chriſtianæ Myſteria*, ſine ſcriptis: *quod* PAU- " LUS & LUCAS κατηχεῖν *vocant. Unde qui docebantur*, Catechumeni *vo-* " *cabantur; qui docebant*, Catechiſtæ."

" or *Catechiz'd*, from *Tradition*, and early *In-*
" *ſtruction* in their Youth; or what had been
" tranſmitted, by Report, from ſuch as were
" the preſum'd Auditors, and *Eye-witneſſes of*
" *thoſe things* in former time."

WHETHER thoſe ſacred Books aſcrib'd to *the Divine Legiſlator* of the JEWS, and which treat of his * Death, Burial, and Succeſſion, as well as of his Life and Actions, are ſtrictly to be underſtood as coming from the immediate Pen of that *holy Founder*, or rather from ſome *other* inſpir'd Hand, guided by the ſame influencing Spirit; I will not preſume ſo much as to examine or enquire. But in general we find, That both as to publick Concerns in Religion, and in Philoſophy, the great and eminent *Actors* were of a Rank ſuperior to the *Writing*-Worthys. The great ATHENIAN Legiſlator, tho noted as a poetical Genius, cannot be eſteem'd an *Author*, for the ſake of ſome few Verſes he may occaſionally have made. Nor was the great SPARTAN *Founder*, *a Poet himſelf*, tho *Author* or *Redeemer* (if I may ſo expreſs it) to the greateſt and beſt of Poets; who ow'd in a manner his Form and Being to the accurate Searches and Collections of that great

* Deut. ch. xxxiv. ver. 5, 6, 7, &c.

Patron

Patron. The *Politicians* and *civil* SAGES, who were fitted in all reſpects for the great Scene of Buſineſs, cou'd not, it ſeems, be well taken out of it, to attend the ſlender and minute Affairs of *Letters*, and *Scholaſtick* Science.

'TIS true, indeed, that without a *Capacity* for Action, and *a Knowledge* of the World and Mankind, there can be no Author naturally qualify'd to write with Dignity, or execute any noble or great Deſign. But there are many, with the higheſt Capacity for Buſineſs, are by their Fortune deny'd the Privilege of that higher Sphere. As there are others who having once mov'd in it, have been afterwards, by many Impediments and Obſtructions, neceſſitated to retire, and exert their Genius in this lower degree.

'TIS to ſome Cataſtrophe of this kind that we owe the nobleſt *Hiſtorians* (even the two *Princes* and *Fathers* of Hiſtory) as well as the greateſt *Philoſophical* Writers, the *Founder* of the ACADEMY, and others, who were alſo noble in reſpect of their Birth, and fitted for the higheſt Stations in the Publick; but diſcourag'd from engaging in it, on account of ſome Miſfortunes experienc'd either in their own Perſons, or that of their near Friends.

'Tis to the early Baniſhment and long Retirement of a heroick Youth out of his native Country, that we owe an original Syſtem of Works, the politeſt, wiſeſt, uſefulleſt, and (to thoſe who can underſtand the *Divineneſs* of a juſt *Simplicity)* the moſt * *amiable*, and even the moſt elevating and exalting of all un-inſpir'd and merely human Authors.

To this Fortune we owe ſome of the greateſt of the antient Poets. 'Twas this Chance which produc'd the Muse of an exalted *Grecian* † Lyrick, and of his Follower ‡ Horace; whoſe Character, tho eaſy to be gather'd from Hiſtory, and his own Works, is little obſerv'd by any of his Commentators: The general Idea, conceiv'd of him, being drawn chiefly from his precarious and low Circumſtances at Court, after the forfeiture

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* Τὸν ἥδιστον καὶ χαριέστατον ξενοφῶντα, as *Athenæus* calls him, lib. 11. See VOL. I. *pag.* 255.

† *Et te ſonantem plenius aureo,*
ALCÆE, plectro dura navis,
Dura fugæ mala, dura belli.
Horat. Od. 13. lib.. 2.

‡ ——————*Age, dic Latinum,*
Barbite, carmen.
Leſbio primum modulate Civi;
Qui ferox bello, &c.
Horat. Od. 32. lib. 1.

of

of his Eſtate, under the Uſurpation and Conqueſt of an OCTAVIUS, and the Miniſtry of a MAECENAS; not from his better Condition, and nobler Employments in earlier days, under the Favour and Friendſhip of *greater* and *better* Men, whilſt the *Roman* State and Liberty ſubſiſted. For of this Change he himſelf, as great a Courtier as he ſeem'd afterwards, gives ſufficient * Intimation.

LET

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* *Dura ſed amovere loco me Tempora grato,*
Civiliſque rudem Belli tulit æſtus in arma,
Cæſaris Auguſti non reſponſura lacertis.
Unde ſimul primum me dimiſere Philippi,
Deciſis humilem pennis, inopemque paterni
Et Laris & Fundi, Paupertas impulit audax
Ut verſus facerem.
Horat. Epiſt. 2. lib. 2. *Et* Sat. 6. lib. 1.
——————*At olim*
Quod mihi pareret Legio Romana Tribuno.
Viz. under BRUTUS. Whence again that natural Boaſt:
Me primis Urbis B E L L I placuiſſe Domique.
Epiſt. 20.

And again,
——*Cum M A G N I S vixiſſe invita fatebitur uſque*
Invidia. Sat. 1. lib. 2.

Where the *vixiſſe* ſhews plainly whom he principally meant by his *M A G N I*, his *early* Patrons and Great Men in the State: His Apology and Defence here (as well as in his fourth and ſixth Satirs of his firſt Book, and his 2d Epiſtle of his ſecond, and elſewhere) being ſupported ſtill by the open and bold Aſſertion of his good Education (equal to the higheſt Senators, and under the beſt Maſters) his Employments at home and abroad, and his *early* Commerce and Familiarity with *former* Great Men, before theſe his *new* Friendſhips and this *latter* Court-Acquaintance, which was now envy'd him by his Adverſarys.

N U N C quia Mæcenas, tibi ſum convictor: at O L I M
Quod mihi pareret Legio Romana Tribuno.

LET AUTHORS therefore know themſelves; and tho conſcious of Worth, Virtue, and a Genius, ſuch as may juſtly place them above Flattery or mean Courtſhip to their READER; yet let them reflect, that *as Authors merely*, they are but of the ſecond Rank of Men. And let *the* READER withal conſider, "That when he "unworthily reſigns the place of Honour, and "ſurrenders his *Taſte*, or *Judgment*, to *an Au-* "*thor* of ever ſo great a Name, or venerable "Antiquity, and not to *Reaſon*, and *Truth*, at "whatever hazard; he not only betrays *him-*

The Reproach *now* was with reſpect to a MAECENAS or AUGUSTUS. 'Twas the ſame *formerly* with reſpect to a BRUTUS, and thoſe who were *then* the principal and leading Men. The Complaint or Murmur againſt him on account of his being an *Upſtart* or *Favourite* under a MAECENAS and AUGUSTUS, cou'd not be anſwer'd, by a *Vixiſſe* relating to the ſame Perſons; any more than his *Placuiſſe* join'd with his *BELLI Domique* cou'd relate to thoſe under whom he never went to War, nor wou'd ever conſent to bear any Honours. For ſo he himſelf diſtinguiſhes (Sat. 6. to MAECENAS)

———*Quia non ut forſit Honorem*
Jure mihi invideat quivis, ita te quoque Amicum.

He was formerly *an Actor*, and in the *Miniſtry* of Affairs: Now only a FRIEND to *a Miniſter:* Himſelf ſtill a *private* and *retir'd* Man. That he refus'd AUGUSTUS's Offier of the Secretary-ſhip, is well known. But in theſe Circumſtances, the Politeneſs as well as Artifice of HORACE is admirable; in making *Futurity* or *Poſterity* to be the ſpeaking Party in both thoſe places, where he ſuggeſts his Intimacy and Favour with the *Great*, that there might, in ſome meaſure, be room left (tho in ſtrictneſs there was ſcarce any) for an OCTAVIUS and a MAECENAS to be included. See VOL. I. *pag.* 269, 270. in the Notes.

ſelf,

" *ſelf*, but withal the *common Cauſe* of AUTHOR " and READER, the Intereſt of *Letters* and " *Knowledge*, and the chief *Liberty*, *Privilege*, " and *Prerogative* of the rational part of Man- " kind."

'TIS related in Hiſtory of the CAPPADOCIANS, That being offer'd their *Liberty* by the ROMANS, and permitted to govern themſelves by their own Laws and conſtitutions, they were much terrify'd at the Propoſal; and as if ſome ſore harm had been intended 'em, humbly made it their Requeſt, " That they " might be govern'd by arbitrary Power, and " that an abſolute Governour might without " delay be appointed over 'em at the diſcre- " tion of the ROMANS." For ſuch was their Diſpoſition towards mere *Slavery* and *Subjection*; that they dar'd not pretend ſo much as to *chuſe* their own MASTER. So eſſential they thought SLAVERY, and ſo *divine* a thing *the Right of* MASTERSHIP, that they dar'd not be ſo *free* even as to preſume to give themſelves that Bleſſing, which they choſe to leave rather to *Providence*, *Fortune*, or a CONQUEROR to beſtow upon them. They dar'd not *make* a King; but wou'd rather *take* one, from their powerful Neighbours. Had they been neceſſitated to come to an *Election*, the Horror of ſuch a

Uſe of Liberty in Government, wou'd perhaps have determin'd 'em to chuſe *blindfold*, or leave it to the Deciſion of the commoneſt *Lot*, Caſt of Dye, *Croſs* or *Pile*, or whatever it were which might beſt enable them to clear themſelves of the heinous Charge of uſing the leaſt Foreſight, Choice, or Prudence in ſuch an Affair.

I SHOU'D think it a great Misfortune, were my READER of the number of thoſe, who in a kind of *Cappadocian* Spirit, cou'd eaſily be terrify'd with the Propoſal of giving him his *Liberty*, and making him *his own Judge*. My Endeavour, I muſt confeſs, has been to ſhew him his juſt Prerogative in this reſpect, and to give him the ſharpeſt Eye over his *Author*, invite him to criticize honeſtly, without favour or affection, and with the utmoſt Bent of his Parts and Judgment. On this account it may be objected to me, perhaps, "That I am not "a little vain and preſumptuous, in my *own* "as well as in my *Author's* behalf, who can "thus, as it were, challenge my *Reader* to a "Trial of his keeneſt Wit."

BUT to this I anſwer, That ſhou'd I have the good fortune to raiſe the maſterly Spirit of *juſt* CRITICISM in my *Readers*, and exalt them ever ſo little above the lazy, timorous, over-

over-modeſt, or reſign'd State, in which the generality of them remain; tho by this very Spirit, I *my-ſelf* might poſſibly meet my Doom: I ſhou'd however abundantly congratulate with my-ſelf on theſe my low Flights, be proud of having plum'd the Arrows of better *Wits*, and furniſh'd Artillery, or Ammunition of any kind, to thoſe Powers to which I *my-ſelf* had fall'n a Victim.

*——*Fungar vice Cotis.*——

I COU'D reconcile my Ambition in this reſpect to what I call my *Loyalty to the* READER, and ſay of his Elevation in Criticiſm and Judgment, what a *Roman* Princeſs ſaid of her Son's Advancement to Empire, " † *Occidat, dum imperet.*"

HAD I been a *Spaniſh* CERVANTES, and with ſucceſs equal to that comick Author, had deſtroy'd the reigning Taſte of *Gothick* or *Mooriſh* CHIVALRY, I cou'd afterwards contentedly have ſeen my *Burleſque*-Work it-ſelf deſpis'd, and ſet aſide; when it had wrought its intended effect, and deſtroy'd thoſe *Giants* and *Monſters* of the Brain, againſt which it was originally deſign'd. Without regard, therefore, to the prevailing *Reliſh* or *Taſte* which, in

* Horat. de Arte Poet. † Tacit. Annal. lib. 14.

my

my own Perſon, I may unhappily experience, when theſe my Miſcellaneous Works are leiſurely examin'd; I ſhall proceed ſtill in my Endeavour to refine my *Reader's* PALATE; *whetting* and *ſharpening* it, the beſt I can, for Uſe, and Practice, in the lower Subjects; that by this Exerciſe it may acquire the greater Keenneſs, and be of ſo much the better effect in Subjects of a higher kind, which relate to his chief Happineſs, his *Liberty* and *Manhood*.

SUPPOSING me therefore a mere *comick* Humouriſt, in reſpect of thoſe inferior Subjects, which after the manner of my familiar *Proſe-Satir* I preſume to criticize; May not I be allow'd to aſk, "Whether there remains "not ſtill among us noble BRITONS, ſome-"thing of that original *Barbarous* and *Gothick* "Reliſh, not wholly purg'd away; when, even "at this hour, *Romances* and *Gallantrys* of like "ſort, together with *Works* as monſtrous of o-"ther kinds, are current, and in vogue, even "with the People who conſtitute our reputed "*polite World?*" Need I on this account refer again to our * Author, where he treats in general of *the Style* and *Manner* of our *modern Authors*, from the *Divine*, to the *Comedian?*

* *Viz.* In his *Advice to Authors*, (Treatiſe III.)

What

What Perſon is there of the leaſt Judgment or Underſtanding, who cannot eaſily, and without the help of *a Divine*, or rigid *Moraliſt*, obſerve the lame Condition of our *Engliſh* STAGE; which nevertheleſs is found the Rendevouz and chief Entertainment of our beſt Company, and from whence in all probability our Youth will continue to draw their Notion of *Manners*, and their Taſte of *Life*, more directly and naturally, than from the *Rehearſals* and *Declamations* of a *graver* THEATER?

LET thoſe whoſe buſineſs it is, advance, as they beſt can, the Benefit of that *ſacred Oratory*, which we have lately ſeen and are ſtill like to ſee employ'd to various purpoſes, and further deſigns than that of inſtructing us in Religion or Manners. Let 'em in that high *Scene* endeavour to refine our Taſte and Judgment in ſacred Matters. 'Tis the good *Critick's* Taſk to amend our *common* STAGE; nor ought this *Dramatick* Performance to be decry'd or ſentenc'd by thoſe Criticks of a higher Sphere. The Practice and *Art* is honeſt, in it-ſelf. Our *Foundations* are well laid. And in the main, our *Engliſh* STAGE (as * has been remark'd) is capable of the higheſt Improvement; as well

* VOL. I. *pag.* 217, &c. 223, 259, 275, 276.

from

from the preſent Genius of our Nation, as from the rich Oar of our early Poets in this kind. But *Faults* are eaſier imitated than Beautys.

WE find, indeed, our THEATER become of late the Subject of a growing Criticiſm. We hear it openly complain'd, "That in our "*newer* Plays as well as in our *older*, in "*Comedy*, as well as *Tragedy*, the Stage pre- "ſents a proper Scene of Uproar;——Duels "fought; Swords drawn, many of a ſide; "Wounds given, and ſometimes dreſs'd too; "the Surgeon call'd, and the Patient prob'd "and tented upon the Spot. That in our *Tra-* "*gedy* nothing is ſo common as Wheels, Racks, "and Gibbets properly adorn'd; Executions "decently perform'd; Headleſs Bodys and Bo- "dileſs Heads, expos'd to view: Battels fought: "Murders committed: and the Dead carry'd "off in great Numbers."--Such is our Politeneſs!

NOR are theſe *Plays*, on this account, the leſs frequented by *either* of the Sexes: Which inclines me to favour the Conceit our * Author has ſuggeſted concerning the mutual Correſpondence and Relation between our *Royal* THEATER, and *Popular* CIRCUS or *Bear-Garden*. For in the former of theſe Aſſemblys, 'tis un-

* VOL. I. *pag.* 270, &c.

deniable

deniable that at leaſt the *two* upper Regions or Gallerys contain ſuch Spectators, as indifferently frequent each Place of Sport. So that 'tis no wonder we hear ſuch Applauſe reſounded on the Victorys of an ALMANZOR; when the ſame Partys had poſſibly, no later than the Day before, beſtow'd their Applauſe as freely on the *victorious Butcher*, the HERO of *another Stage*: where amidſt various Frays, beſtial and human Blood, promiſcuous Wounds and Slaughter; one Sex are obſerv'd as frequent and as pleas'd Spectators as the other, and ſometimes not *Spectators* only, but *Actors* in the *Gladiatorian* Parts.——Theſe Congregations, which we may be apt to call *Heatheniſh* * (tho in reality never known among the *politer Heathens)* are, in our *Chriſtian* Nation, unconcernedly allow'd and tolerated, as no way injurious to *religious* Intereſts; whatever effect they may be found to have on *national Manners*, *Humanity*, and *Civil Life*. Of ſuch *Indulgencys* as theſe, we hear no Complaints. Nor are any *Aſſemblys*, tho of the moſt *barbarous* and *enormous* kind, ſo offenſive, it ſeems, to *Men of Zeal*, as *religious Aſſemblys* of a *different* Faſhion or Habit from their own.

I AM ſorry to ſay, that, tho in the many parts of *Poetry* our Attempts have been high and no-

* VOL. I. *paſ.* 263, &c.

ble,

ble, yet in general the TASTE of *Wit* and *Letters* lies much upon a level with what relates to our Stage.

I CAN readily allow to our BRITISH *Genius* what was allow'd to the ROMAN heretofore:

* ——————*Natura ſublimis et acer:*
Nam ſpirat Tragicum ſatis, et feliciter audet.

But then I muſt add too, that the exceſſive Indulgence and Favour ſhown to our *Authors* on account of what their *mere Genius* and *flowing* Vein afford, has render'd them intolerably ſupine, conceited, and Admirers of themſelves. The Publick having once ſuffer'd 'em to take the aſcendent, they become, like flatter'd Princes, impatient of Contradiction or Advice. They think it a diſgrace to be criticiz'd, even by *a Friend;* or to reform, at his deſire, what they themſelves are fully convinc'd is negligent, and uncorrect.

† *Sed turpem putat in ſcriptis, metuitque Lituram.*

The ‡ *Limæ Labor* is the great Grievance, with our Country-men. An *Engliſh* AUTHOR wou'd

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* Horat. Epiſt. 1. lib. 2.
† Ibid. ‡ Ars Poet.

be

be *all* GENIUS. He wou'd reap the *Fruits* of Art; but without Study, Pains, or Application. He thinks it neceſſary, indeed (leſt his Learning ſhou'd be call'd in queſtion) to ſhow the World that he errs *knowingly* againſt the Rules of Art. And for this reaſon, whatever Piece he publiſhes at any time, he ſeldom fails, in ſome prefix'd Apology, to ſpeak in ſuch a manner of *Criticiſm* and *Art*, as may confound the ordinary *Reader*, and prevent him from taking up *a Part*, which, ſhou'd he once aſſume, wou'd prove fatal to the impotent and mean Performance.

'TWERE to be wiſh'd, that when once our Authors had conſider'd of a *Model* or *Plan*, and attain'd the Knowledge of a * WHOLE and PARTS;

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* Ὅλον δὲ ἐστι τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν· Ἀρχὴ δὲ ἐστιν, ὃ αὐτὸ μὲν ἐξ ἀνάγκης, μὴ μετ' ἄλλο ἐστι· μετ' ἐκεῖνο δ' ἕτερον πέφυκεν εἶναι ἢ γένεσθαι. Τελευτὴ δὲ τοὐναντίον, ὃ αὐτὸ μετ' ἄλλο πέφυκεν εἶναι, ἢ ἐξ ἀνάγκης, ἢ ὡς ἐπὶ τὸ πολύ· μετὰ δὲ τοῦτο ἄλλο οὐδέν. Μέσον δὲ, καὶ αὐτὸ μετ' ἄλλο, καὶ μετ' ἐκεῖνο ἕτερον. Arist. de Poet. cap. 7. And in the following Chapter, Μῦθος δ' ἐστὶν ΕΙΣ, οὐχ ὥσπερ τινὲς οἴονται ἐὰν περὶ ἕνα ᾖ, &c.

Denique ſi quod vis ſimplex duntaxat et UNUM.

Horat. de Arte Poet. *See* VOL. I. *p.* 145, 146.

'Tis an infallible proof of the want of juſt *Integrity* in every Writing, from the *Epopee* or *Heroick* Poem, down to the familiar Epiſtle, or ſlighteſt Eſſay either in *Verſe* or *Proſe*, if every ſeveral Part or Portion fits not its proper place ſo exactly, that the leaſt Tranſpoſition wou'd be impracticable. Whatever is *Epiſodick*, tho perhaps it be *a Whole*, and in itſelf *intire*, yet being inſerted, as a *Part*, in a Work of greater length, it muſt appear

PARTS; when from this beginning they had proceeded to *Morals*, and the Knowledge of what is call'd * POETICK MANNERS and TRUTH;

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appear only in its *due Place*. And that Place alone can be call'd its *due*-one, which alone befits it. If there be any Paſſage in the Middle or End, which might have ſtood in the Beginning; or any in the Beginning, which might have ſtood as well in the Middle or End; there is properly in ſuch a Piece neither Beginning, Middle, or End. 'Tis a mere *Rhapſody;* not a Work. And the more it aſſumes the Air or Appearance of *a real Work*, the more ridiculous it becomes. See above, *pag.* 25. And VOL. I. *pag.* 145, 146.

* *Reſpicere exemplar vitæ morumque jubebo*
Doctum Imitatorem, et VERAS hinc ducere voces.
Horat. de Arte Poet.

The Chief of antient Criticks, we know, extols HOMER, above all things, for underſtanding how "*To LYE in perfection:*" as the Paſſage ſhews which we have cited above, VOL. I. *pag.* 346. His LYES, according to that Maſter's Opinion, and the Judgment of many of the graveſt and moſt venerable Writers, were, in themſelves, the juſteſt *Moral Truths*, and exhibitive of the beſt Doctrine and Inſtruction in Life and Manners.

It may be aſk'd perhaps, "How comes the Poet, then, to draw "no ſingle Pattern of the kind, no *perfect Character*, in either of his He-"roick Pieces?" I anſwer, that ſhou'd he attempt to do it, he wou'd, *as a Poet*, be prepoſterous and falſe. 'Tis not *the Poſſible*, but *the Probable* and *Likely* which muſt be the Poet's Guide in *Manners*. By this he wins Attention, and moves the conſcious Reader or Spectator; who judges beſt from *within*, by what he naturally feels and experiences in his own Heart. The Perfection of Virtue is from long *Art* and *Management*, *Self-controul*, and, as it were, *Force on Nature*. But the common Auditor or Spectator, who ſeeks Pleaſure only, and loves to engage his Paſſion, by view of other Paſſion and Emotion, comprehends little of the Reſtraints, Allays and Corrections which form this *new* and *artificial Creature*. For ſuch indeed is the *truly virtuous Man;* whoſe ART, tho ever

ſo

TRUTH; when they had learnt to reject *falſe Thought*, embarraſſing and *mix'd Mataphors*, the

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ſo *natural* in it-ſelf, or juſtly founded in *Reaſon* and *Nature*, is an Improvement far beyond the common Stamp, or known Character of Human Kind. And thus the compleatly virtuous and perfect Character is *unpoetical* and *falſe*. Effects muſt not appear, where Cauſes muſt neceſſarily remain unknown and incomprehenſible. A HERO *without Paſſion*, is, in Poetry, as abſurd as *a* HERO *without Life or Action*. Now if *Paſſion* be allow'd, *paſſionate Action* muſt enſue. The ſame Heroick Genius and ſeeming Magnanimity which tranſport us when beheld, are naturally tranſporting in their Lives and Manners of *the Great*, who are deſcrib'd to us. And thus the able *Deſigner* who feigns in behalf of *Truth*, and draws his Character after the *Moral Rule*, fails not to diſcover Nature's Propenſity, and aſſigns to theſe high Spirits their proper Exorbitancy, and Inclination to exceed in that Tone or Species of Paſſion which conſtitutes the eminent or ſhining part of each poetical Character. The Paſſion of an ACHILLES is towards that Glory which is acquir'd by Arms and perſonal Valour. In favour of this Character, we forgive the generous Youth his exceſs of Ardor in the Field, and his Reſentment when injur'd and provok'd in Council, and by his Allies. The Paſſion of an ULYSSES is towards that Glory which is acquir'd by Prudence, Wiſdom, and Ability in Affairs. 'Tis in favour of this Character that we forgive him his ſubtle, crafty, and deceitful Air: ſince the *intriguing Spirit*, the *over-reaching Manner*, and *Over-refinement of Art and Policy*, are as naturally incident to the experienc'd and thorow Politician, as *ſudden Reſentment*, *indiſcreet and raſh Behaviour*, to the open undeſigning Character of a warlike Youth. The gigantick Force and military Toil of an AJAX wou'd not be ſo eaſily credible, or engaging, but for the honeſt Simplicity of his Nature, and the Heavineſs of his Parts and Genius. For Strength of Body being ſo often noted by us, as un-attended with equal Parts and Strength of Mind; when we ſee this natural Effect expreſs'd, and find our ſecret and malicious kind of Reaſoning confirm'd, on this hand; we yield to any *Hyperbole* of our Poet, on the other. He has afterwards his full Scope, and Liberty of enlarging, and

the ridiculous *Paint* in Comedy, and the *falſe Sublime*, and *Bombaſt* in Heroick; they wou'd at laſt have ſome regard to Numbers, Harmony,

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exceeding in the peculiar Virtue and excellence of his Hero. He may *lye* ſplendidly, raiſe *wonder*, and be as *aſtoniſhing* as he pleaſes. Every thing will be allow'd him in return for this frank Allowance. Thus the Tongue of a NESTOR may work Prodigys, whilſt the accompanying Allays of the rhetorical Fluency, and aged Experience, are kept in view. An AGAMEMNON may be admir'd as a noble and wiſe Chief, whilſt a certain princely Haughtineſs, a Stiffneſs and ſtately Carriage natural to the Character, are repreſented in his Perſon, and noted in their ill Effects. For thus *the Exceſſes* of every Character are by the Poet *redreſs'd*. And the Misfortunes naturally attending ſuch Exceſſes, being juſtly apply'd; our Paſſions, whilſt in the ſtrongeſt manner engag'd and mov'd, are in the wholeſomeſt and moſt effectual manner corrected and *purg'd*. Were a Man to form himſelf by one ſingle Pattern or Original, however perfect; he wou'd himſelf be a mere *Copy*. But whilſt he draws from various Models, he is *original*, *natural*, and *unaffected*. We ſee in outward Carriage and Behaviour, how ridiculous, any one becomes who imitates another, be he ever ſo graceful. They are mean Spirits who love to copy *merely*. Nothing is agreeable or natural, but what is *original*. Our Manners, like our Faces, tho ever ſo beautiful, muſt differ in their Beauty. An Over-regularity is next to a Deformity. And in *a Poem* (whether *Epick* or *Dramatick*) a compleat and *perfect Character* is the greateſt *Monſter*, and of all poetick Fictions not only the leaſt *engaging*, but the leaſt *moral* and *improving*.——————Thus much by way of Remark upon *poetical TRUTH*, and the juſt Fiction, or artful *Lying* of the able Poet; according to the Judgment of the *Maſter*-Critick. What HORACE expreſſes of the ſame *Lying* Virtue, is of an eaſier ſenſe, and needs no explanation.

Atque ita mentitur, ſic veris falſa remiſcet;
Primo ne medium, medio ne diſcrepet imum.

De Arte Poet.

mony, and *an* * *Ear*, and correct, as far as poſſible, the harſh Sounds of our Language; in *Poetry* at leaſt, if not in *Proſe*.

BUT ſo much are our *Britiſh* Poets taken up, in ſeeking out that monſtrous Ornament which we call † *Rhyme*, that 'tis no wonder if

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The ſame may be obſerv'd not only in *Heroick* Draughts, but in the inferior Characters of *Comedy*.

Quam ſimilis uterque eſt ſui!

Ter. Phorm. Act. 3. Sc. 2.

See VOL. I. *pag.* 4, 142, 143, 337, & 351. in the Notes, at the end.

* VOL. I. *pag.* 217.

† The Reader, if curious in theſe matters, may ſee Is. VOSSIUS *de viribus Rhythmi;* and what he ſays, withal, of antient *Muſick*, and the degrees by which they ſurpaſs us Moderns (as has been demonſtrated by late Mathematicians of our Nation) contrary to a ridiculous Notion ſome have had, that becauſe in this, as in all other Arts, the Antients ſtudy'd *Simplicity*, and affected it as the higheſt Perfection in their Performances, they were therefore ignorant of *Parts* and *Symphony*. Againſt this, Is. VOSSIUS, amongſt other Authors, cites the antient Peripatetick περὶ Κόσμου at the beginning of his fifth Chapter. To which he might have added another Paſſage in Chap. 6. The Sutableneſs of this antient Author's Thought to what has been often advanc'd in the philoſophical Parts of theſe Volumes, concerning the univerſal *Symmetry*, or Union of *the Whole*, may make it excuſable if we add here the two Paſſages together, in their inimitable Original. Ἴσως δὲ καὶ τῶν ἐναντίων ἡ φύσις γλίχεται, καὶ ἐκ τούτων ἀποτελεῖν τὸ σύμφωνον, οὐκ ἐκ τῶν ὁμοίων· ὥσπερ ἀμέλει τὸ ἄρρεν συνήγαγε πρὸς τὸ θῆλυ, καὶ οὐχ ἑκατέρου πρὸς τὸ ὁμόφυλον, κ᾽ τὴν πρώτην ὁμόνοιαν διὰ τῶν ἐναντίων συνῆψεν, οὐ διὰ τῶν ὁμοίων. Ἔοικε δὲ κ᾽ ἡ τέχνη τὴν φύσιν μιμουμένη, τοῦτο ποιεῖν. Ζωγραφία μὲν γὰρ, λευκῶν τε καὶ μελάνων, ὠχρῶν τέ κ᾽ ἐρυθρῶν χρωμάτων ἐγκερασαμένη φύσεις τὰς εἰκόνας τοῖς προκειμένοις ἀπετέλεσε σιμφώνους. Μουσικὴ δὲ, ὀξεῖς ἅμα κ᾽ βαρεῖς, μακρούς τε καὶ βραχεῖς φθόγγους μίξασα,

if other Ornaments, and *real Graces* are unthought of, and left un-attempted. However, ſince in ſome Parts of Poetry (eſpecially in *the Dramatick)* we have been ſo happy as to triumph over this barbarous Taſte; 'tis unaccountable that our *Poets*, who from this Privilege ought to undertake ſome further Refinements, ſhou'd remain ſtill upon the ſame level as before. 'Tis a ſhame to our *Authors*, that in their elegant Style and *metred Proſe* there ſhou'd not be found a peculiar Grace and Harmony, reſulting from a more natural and eaſy Diſengagement of their Periods, and from a careful avoiding the Encounter of the ſhocking Conſonants and jarring Sounds to which our Language is ſo unfortunately ſubject.

THEY have of late, 'tis true, reform'd in ſome meaſure the gouty Joints and Darning-

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μίξασα, ἐν διαφόροις φωναῖς, μίαν ἀπεἰέλεσεν ἁρμονίαν. Γραμμαἰικὴ δὲ ἐκ φονηέντων καὶ ἀφώνων γραμμάτων κράσιν ποιησαμένη, τὴν ὅλην τέχνην απ' αὐτῶν συνεστήσαἰο. τ'αυτυ δὲ τῦτο ἦν καὶ τὸ παρὰ τω σκοἰεινῷ λεγόμενον Ἡρακλείτῳ. συναψειας ἕλα καὶ ἐχὶ ἕλα, συμφερόμενον, καὶ διαφερόμενον, συνᾶδον καὶ διᾶδον, καὶ ἐκ πάντων ἓν, καὶ ἐξ ἑνὸς πάντα. And in the following Paſſage, Μία δὲ ἐκ πάντων ἁρμόνια συναδόντων καὶ χορευόντων κατὰ τον ὐρανὸν, ἐξ ἑνὸς τε γίνεἰαι, καὶ εἰς ἓν ἀπολήγει. Κόσμον δ' ετύμως τὸ συμπαν, ἀλλ' ἐχ ακοσμίαν ὀνομάσαις ἄν. Καθάπερ δὲ ἐκ χοςῷ, κορυφαίυ καἰάρξαντ⊙, συνηπηχεῖ πᾶς ὁ χορὸς ἀνδρῶν, ἔσθ' ὅτε καὶ γυναικῶν, ἐν διαφόροις φωναῖς ὀξυτέραις καὶ βαρυτέραις, μιαν ἁρμονίαν ἐμμελῆ περαννύντων, ὕτως ἔχει καὶ ἐπι τᾶ τὸ σύμπαν διέπονΘ· Θ E Ο Υ͂ Υ. See VOL. II. *pag.* 214. And above, *pag.* 182, 3, 4, 5. in the Notes.

work

work of *Whereunto's*, *Whereby's*, *Thereof's*, *Therewith's* and the reſt of this kind; by which, complicated Periods are ſo curiouſly ſtrung, or hook'd on, one to another, after the long-ſpun manner of the *Bar* or *Pulpit*. But to take into conſideration no real Accent, or Cadency of Words, no Sound or Meaſure of Syllables; to put together, at one time, a Set of Compounds, of the longeſt *Greek* or *Latin* Termination; and at another, to let whole Verſes, and thoſe too of our heroick and longeſt ſort, paſs currently in *Monoſyllables:* is, methinks, no ſlender Negligence. If ſingle Verſes at the head, or in the moſt emphatical places, of the moſt conſiderable Works can admit of ſuch a Structure, and paſs for truly harmonious and poetical in this negligent form; I ſee no reaſon why more Verſes than one or two, of the ſame formation, ſhou'd not be as well admitted; or why an uninterrupted Succeſſion of theſe well-ſtrung *Monoſyllables* might not be allow'd to clatter after one another, like the Hammers of a Paper-Mill, without any breach of Muſick, or prejudice to the Harmony of our Language. But if Perſons who have gone no farther than a Smith's Anvil to gain *an Ear*, are yet likely, on fair trial, to find a plain defect in theſe *Ten-Monoſyllable* Heroicks; it wou'd follow, methinks, that even a *Proſe*-Author, who attempts to write politely, ſhou'd endeavour to

confine himſelf within thoſe Bounds, which can never, without breach of Harmony, be exceeded in any juſt *Metre*, or agreeable Pronunciation.

THUS HAVE I ventur'd to arraign the Authority of thoſe ſelf-privileg'd Writers, who wou'd exempt themſelves from *Criticiſm*, and ſave their ill-acquir'd Reputation, by the Decrial of an *Art*, on which the Cauſe and Intereſt of *Wit* and *Letters* abſolutely depend. Be it they themſelves, or their great Patrons in their behalf, who wou'd thus arbitrarily ſupport the Credit of ill Writings; the Attempt, I hope, will prove unſucceſsful. Be they Moderns or Antients, Foreigners or Natives, ponderous and auſtere Writers, or airy and of the humorous kind: Whoever takes refuge here, or ſeeks Protection hence; whoever joins his Party or Intereſt to this Cauſe; it appears from the very Fact and Endeavour alone, that there is juſt ground to ſuſpect ſome Inſufficiency or Impoſture at the bottom. And on this account the READER, if he be wiſe, will the rather redouble his Application and Induſtry, to examine the Merit of his aſſuming Author. If, as *Reader*, and *Judge*, he dare once aſſert that *Liberty* to which we have ſhewn him juſtly intitled; he will not eaſily be threaten'd

ten'd or ridicul'd out of the uſe of his *examining Capacity*, and *natural Privilege* of CRITICISM.

'TWAS to this *Art*, ſo well underſtood and practis'd heretofore, that the wiſe Antients ow'd whatever was conſummate and perfect in their Productions. 'Tis to the ſame *Art* we owe the Recovery of Letters in theſe latter Ages. To this alone we muſt aſcribe the Recognition of antient Manuſcripts, the Diſcovery of what is ſpurious, and the Diſcernment of whatever is genuine of thoſe venerable Remains which have paſs'd thro' ſuch dark Periods of Ignorance, and rais'd us to the Improvements we now make in every Science. 'Tis to this *Art*, that even the *Sacred Authors* themſelves owe their higheſt Purity and Correctneſs. So *ſacred* ought the *Art* it-ſelf to be eſteem'd; when from its Supplies alone is form'd that judicious and learned Strength by which the Defenders of our Holy Religion are able ſo ſucceſsfully to refute the *Heathens*, *Jews*, *Sectarians*, *Hereticks*, and other Enemys or Oppoſers of our primitive and antient Faith.

BUT having thus, after our Author's example, aſſerted the Uſe of CRITICISM in all literate Works, from the main *Frame*, or *Plan* of every Writing, down to the minuteſt *Particle*; we may now proceed to exerciſe this *Art*

upon our Author himſelf, and by his own Rules examine him in this his laſt Treatiſe; reſerving ſtill to our-ſelves the ſame Privilege of Variation, and Excurſion into other Subjects, the ſame *Epiſodick* Liberty, and Right of wandering, which we have maintain'd in the preceding Chapters.

CHAP.

CHAP. II.

Generation and Succeſſion of our national and modern Wit.——Manners of the Proprietors.*——Corporation and Joint-Stock—Statute againſt* Criticiſm. *A Coffee-Houſe Committee.—Mr.* Bays.*—Other* Bays's *in Divinity.——Cenſure of our Author's* Dialogue-Piece; *and of the Manner of* Dialogue-*Writing, us'd by Reverend Wits.*

ACCORDING to the common Courſe of Practice in our Age, we ſeldom ſee the Character of *Writer* and that of *Critick* united in the ſame Perſon. There is, I know, a certain Species of *Authors* who ſubſiſt wholly by the *criticizing* or *commenting* Practice upon others, and can appear in no other Form beſides what this Employment authorizes them to aſſume. They have no *original* Character, or *firſt* Part; but wait for ſomething which may be call'd *a Work*, in order to graft upon it, and come in, for Sharers, at ſecond hand.

THE *Pen-men* of this Capacity and Degree, are, from their Function and Employment, diſtinguiſh'd by the Title of ANSWERERS. For it happens in the World, that there are Readers of a Genius and Size juſt fitted to theſe *anſwering* Authors. *Theſe*, if they teach 'em nothing elſe, will teach 'em, they think, to *criticize*. And tho the new practiſing Criticks are of a ſort unlikely ever to underſtand any *original Book* or *Writing*; they can underſtand, or at leaſt remember, and quote the ſubſequent Reflections, Flouts, and Jeers, which may accidentally be made on ſuch a Piece. Whereever a Gentleman of this ſort happens, at any time, to be in company, you ſhall no ſooner hear a new Book ſpoken of, than 'twill be aſk'd, "Who has anſwer'd it?" or "When is there an Anſwer to come out?"——Now the *Anſwer*, as our Gentleman knows, muſt needs be newer than the *Book*. And the *newer* a thing is, the more faſhionable ſtill, and the genteeler the Subject of Diſcourſe. For this, the Bookſeller knows how to fit our Gentleman to a nicety: For he has commonly an *Anſwer* ready beſpoke, and perhaps finiſh'd, by the time his *new Book* comes abroad. And 'tis odds but our faſhionable Gentleman, who takes both together, may read the *latter* firſt, and drop the other for good and all.

BUT

BUT of theſe *anſwering* WITS, and the manner of *Rejoinders*, and reiterate *Replys*, we have ſaid what is ſufficient * in a former MISCELLANY. We need only remark in general, "That "'tis neceſſary a *writing* CRITICK ſhou'd un- "derſtand how *to write*. And tho every *Wri-* "*ter* is not bound to ſhew himſelf in the ca- "pacity of CRITICK, every writing Critick "is bound to ſhew himſelf capable of being "a WRITER. For if he be apparently impo- "tent in this *latter* kind, he is to be deny'd all "Title or Character in *the other*."

TO *cenſure* merely what another Perſon writes; to *twitch*, *ſnap*, *ſnub up*, or *banter*; to torture *Sentences* and *Phraſes*, turn a few Expreſſions into Ridicule, or write what is now-a-days call'd an *Anſwer* to any Piece, is not ſufficient to conſtitute what is properly eſteem'd a WRITER, or AUTHOR in due form. For this reaſon, tho there are many ANSWERERS ſeen abroad, there are few or no CRITICKS or SATIRISTS. But whatever may be the State of Controverſy in our *Religion*, or *politick* Concerns; 'tis certain that in the mere *literate* World Affairs are manag'd with a better Underſtanding

* *Viz. Supra*, MISC. I. chap. 2.

between

between the principal Partys concern'd. The WRITERS or AUTHORS *in poſſeſſion*, have an eaſier time than any *Miniſtry*, or *religious Party*, which is uppermoſt. They have found a way, by decrying *all* CRITICISM *in general*, to get rid of their *Diſſenters*, and prevent all Pretences to further *Reformation*, in their State. *The* CRITICK is made to appear diſtinct, and of another *Species;* wholly different from *The Writer*. None who have a GENIUS for *Writing*, and can perform with any Succeſs, are preſum'd ſo ill-natur'd or illiberal as to endeavour to ſignalize themſelves in CRITICISM.

'TIS not difficult, however, to imagine why this practical Difference between *Writer* and *Critick* has been ſo generally eſtabliſh'd amongſt us, as to make the Provinces ſeem wholly diſtinct, and irreconcilable. The *forward* WITS, who without waiting their due time, or performing their requiſite Studys, ſtart up in the World as AUTHORS, having with little Pains or Judgment, and by the ſtrength of Fancy merely, acquir'd *a Name* with Mankind, can on no account afterwards, ſubmit to a Decrial or Diſparagement of thoſe raw Works to which they ow'd their early Character and Diſtinction. Ill wou'd it fare with 'em, indeed, if on theſe tenacious Terms, they ſhou'd venture upon CRITICISM,

CRITICISM, or offer to moye that *Spirit* which wou'd infallibly give ſuch Diſturbance to their eſtabliſh'd Title.

NOW we may conſider, That in our Nation, and eſpecially in our preſent Age, whilſt Wars, Debates, and publick Convulſions turn our Minds ſo wholly upon Buſineſs and Affairs; the better *Genius's* being in a manner neceſſarily involv'd in the active Sphere, on which the general Eye of Mankind is ſo ſtrongly fixt; there muſt remain in the Theater of Wit, a ſufficient Vacancy of Place: and the quality of *Actor* upon that Stage, muſt of conſequence be very eaſily attainable, and at a low Price of Ingenuity or Underſtanding.

THE Perſons therefore who are in poſſeſſion of the *prime Parts*, in this deſerted Theatre, being ſuffer'd to maintain their Ranks and Stations in full Eaſe, have naturally a good Agreement and Underſtanding with their Fellow-Wits. Being indebted to the Times for this Happineſs, that with ſo little Induſtry or Capacity they have been able to ſerve the Nation with *Wit*, and ſupply the Place of real Diſpenſers and Miniſters of the MUSES *Treaſures;* they muſt, neceſſarily, as they have any Love for themſelves, or fatherly Affection for their Works, conſpire with one another, to preſerve their common Intereſt

Intereſt of Indolence, and juſtify their Remiſneſs, Uncorrectneſs, Inſipidneſs, and downright Ignorance of all literate *Art*, or juſt *poetick Beauty*.

* *Magna inter molles Concordia.*

FOR this reaſon you ſee 'em mutually courteous, and benevolent; gracious and obliging, beyond meaſure; complimenting one another interchangeably, at the head of their Works, in *recommendatory* Verſes, or in ſeparate Panegyricks, Eſſays, and Fragments of Poetry; ſuch as in the *Miſcellaneous Collections* (our yearly Retail of Wit) we ſee curiouſly compacted, and accommodated to the Reliſh of the World. Here the *Tyrocinium* of Genius's is annually diſplay'd. Here, if you think fit, you may make acquaintance with *the young* Offspring of WITS, as they come up gradually under *the old*; with due Courtſhip, and Homage, paid to thoſe high Predeceſſors of Fame, in hope of being one day admitted, by turn, into the noble Order, and made WITS by *Patent* and *Authority*.

THIS is the young *Fry* which you may ſee buſily ſurrounding the grown Poet, or chief Play-houſe *Author*, at *a Coffee-Houſe*. They are

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* Juven. Sat. 2. ver. 47.

his

his Guards; ready to take up Arms for him; if by ſome preſumptuous *Critick* he is at any time attack'd. They are indeed the very Shadows of their immediate Predeceſſor, and repreſent the ſame Features, with ſome ſmall Alteration perhaps for the worſe. They are ſure to aim at nothing above or beyond their Maſter; and wou'd on no account give him the leaſt Jealouſy of their aſpiring to any Degree or Order of writing above him. From hence that *Harmony* and *reciprocal Eſteem*, which, on ſuch a bottom as this, cannot fail of being perfectly well eſtabliſh'd among our Poets: The Age, mean while, being after this manner hopefully provided, and ſecure of a conſtant and like Succeſſion of meritorious Wits, in every kind!

If by chance a Man of Senſe, un-appriz'd of the Authority of theſe high Powers, ſhou'd venture to accoſt the Gentlemen of this Fraternity, at ſome *Coffee-houſe* Committee, whilſt they were taken up, in mutual Admiration, and the uſual Praiſe of their national and co-temporary Wits; 'tis poſſible he might be treated with ſome Civility, whilſt he inquir'd, for Satisfaction ſake, into the Beautys of thoſe particular Works ſo unanimouſly extoll'd. But ſhou'd he preſume to aſk, in general, "Why "is our *Epick* or *Dramatick*, our *Eſſay*, or *com-*

mon

" *mon Proſe* no better executed?" Or, " Why " in particular does ſuch or ſuch a reputed " Wit write ſo incorrectly, and with ſo little " regard to Juſtneſs of Thought or Language?" The Anſwer wou'd preſently be given, " That " we *Engliſhmen* are not ty'd up to ſuch rigid " Rules as thoſe of the antient *Grecian*, or " modern *French* Criticks."

" BE it ſo, (Gentlemen!) 'Tis your good " Pleaſure. Nor ought any-one to diſpute it " with you. You are Maſters, no doubt, in " your own Country. But (Gentlemen!) the " Queſtion here, is not What your Authority " may be over your own Writers. You may " have them of what Faſhion or Size of Wit " you pleaſe; and allow them to entertain " you at the rate you think ſufficient, and ſa- " tisfactory. But can you, by your good Plea- " ſure, or the Approbation of your higheſt " Patrons, make that to be either *Wit*, or *Senſe*, " which wou'd otherwiſe have been Bombaſt " and Contradiction? If your Poets are ſtill " * Mr BAYS's, and your Proſe-Authors Sir ROGERS,

* To ſee the Incorrigibleneſs of our Poets in their pedantick Manner, their Vanity, Defiance of Criticiſm, their Rhodomontade, and poetical Bravado; we need only turn to our famous Poet-Laureat (the very Mr. BAYS himſelf) in one of his lateſt and moſt valu'd Pieces, writ many years

" ROGERS, without offering at a better Man-
" ner; muſt it follow that *the Manner itſelf* is
" good, or the *Wit* genuine?——What ſay
" you (Gentlemen!) to this new Piece?——
" Let us examine theſe Lines which you call
" *ſhining!* This String of Sentences which you
" call *clever!* This Pile of Metaphors which
" you call *ſublime!*——Are you unwilling
" (Gentlemen!) to ſtand the Teſt? Do you
" deſpiſe the Examination?

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years after the ingenious Author of the *Rehearſal* had drawn his Picture. " I have been liſtening (ſays our Poet, in his Preface to *Don Sebaſtian*) " what Objections had been made againſt the Conduct of the Play, but " found them all ſo trivial, that if I ſhou'd name them, a true Critick " wou'd imagine that I play'd booty——Some are pleas'd to ſay the " Writing is dull. But *ætatem habet, de ſe loquatur*. Others, that the " double Poiſon is unnatural. Let the common receiv'd Opinion, and " *Auſonius's* famous Epigram anſwer that. Laſtly, a more ignorant ſort " of Creatures than either of the former, maintain that the Character of " DORAX is not only unnatural, but inconſiſtent with it-ſelf. Let them " read the Play, and think again.——A longer Reply is what thoſe Ca- " villers deſerve not. But I will give them and their Fellows to under- " ſtand, that the Earl of * * * was pleas'd to read the Tragedy twice over " before it was acted, and did me the favour to ſend me word, that I had " written beyond any of my former Plays, and that he was diſpleas'd " any thing ſhou'd be cut away. If I have not reaſon to prefer his ſin- " gle Judgment to a whole Faction, let the World be judge: For the " Oppoſition is the ſame with that of LUCAN's Hero againſt an Army, " *concurrere Bellum atque Virum*. I think I may modeſtly conclude, *&c.*"

Thus he goes on, to the very end, in the ſelf-ſame Strain. Who, after this, can ever ſay of the *Rehearſal*-Author, that his Picture of our Poet was over-charg'd, or the national Humour wrong deſcrib'd?

" SIR!——Since you are pleas'd to take " this Liberty with us; May we preſume to " aſk you a Queſtion? O Gentlemen! " as many as you pleaſe: I ſhall be highly " honour'd. Why then (pray Sir!) in- " form us, Whether you have ever *writ?* " Very often (Gentlemen!) eſpecially on a " Poſt-night. But have you writ (for in- " ſtance, Sir!) a *Play*, a *Song*, an *Eſſay*, or a " PAPER, as, by way of Eminence, the cur- " rent *Pieces* of our Weekly Wits are generally " ſtyl'd? Something of this kind I may " perhaps (Gentlemen!) have attempted, tho " without publiſhing my Work. But pray " (Gentlemen!) what is my *writing*, or *not* " *writing* to the queſtion in hand? Only " this, (Sir!) and you may fairly take our " words for it: That, whenever you publiſh, " you will find the Town againſt you. Your " Piece will infallibly be condemn'd. " So let it. But for what reaſon, Gentle- " men? I am ſure, you never ſaw the Piece. " No, Sir, But you are a CRITICK. " And we know by certain Experience, that, " when a *Critick* writes according to Rule and " Method, he is ſure never to hit the *Engliſh* " Taſte. Did not Mr. *R*——, who critciz'd " our *Engliſh* Tragedy, write a ſorry one of " his own? If he did (Gentlemen!) 'twas

" his

" his own fault, not to know his Genius bet-
" ter. But is his Criticiſm the leſs juſt on
" this account? If a Muſician performs his
" Part well in the hardeſt Symphonys, he muſt
" neceſſarily know the Notes, and underſtand
" the Rules of Harmony and Muſick. But
" muſt a Man, therefore, who has an Ear, and
" has ſtudy'd the Rules of Muſick, of neceſſity
" have a Voice or Hand? Can no one poſ-
" ſibly judge a *Fiddle*, but who is himſelf a
" *Fiddler*? Can no one judge a *Picture*, but
" who is himſelf a *Layer of Colours*?"—

THUS far our rational Gentleman perhaps might venture, before his Coffee-houſe Audience. Had I been at his Elbow to prompt him as a Friend, I ſhou'd hardly have thought fit to remind him of any thing further. On the contrary, I ſhou'd have rather taken him aſide, to inform him of this *Cabal*, and eſtabliſh'd *Corporation* of Wit; of their declar'd Averſion to *Criticiſm*, and of their known Laws and Statutes in that Caſe made and provided. I ſhou'd have told him, in ſhort, that learned Arguments wou'd be miſpent on ſuch as theſe: And that he wou'd find little Succeſs, tho he ſhou'd ever ſo plainly demonſtrate to the Gentlemen of this Size of Wit and Underſtanding.
" That the greateſt *Maſters of Art*, in every
" kind of Writing, were eminent in the *cri-*

"*tical* Practice." But that they really were ſo, witneſs, among *the Antients*, their greateſt * PHILOSOPHERS, whoſe *critical* Pieces lie intermix'd with her profound *philoſophical* Works, and other politer Tracts ornamentally writ † for publick uſe. Witneſs in *Hiſtory* and *Rhetorick*, ISOCRATES, DIONYSIUS HALICARNASSEUS, PLUTARCH, and the corrupt LUCIAN himſelf; the only one perhaps of theſe Authors whom our Gentlemen may, in ſome modern Tranſlation, have look'd into, with any Curioſity or Delight. To theſe among the *Romans* we may add CICERO, VARRO, HORACE, QUINTILIAN, PLINY, and many more.

AMONG *the Moderns*, a BOILEAU and a CORNEILLE are ſufficient Precedents in the Caſe before us. They apply'd their *Criticiſm* with juſt Severity, even to their own Works. This indeed is a Manner hardly Practicable with the Poets of our own Nation. It wou'd be unreaſonable to expect of 'em that they ſhou'd bring ſuch Meaſures in uſe, as being apply'd to their Works, wou'd diſcover 'em to be

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* *Viz.* PLATO, ARISTOTLE. See, in particular, the PHAEDRUS of the former; where an entire Piece of the Orator LYSIAS is criticiz'd in form.

† The diſtinction of Treatiſes was into the ἀκροαματικοὶ, and ἐξωτερικοὶ·

wholly

wholly deform'd and diſproportionable. 'Tis no wonder therefore if we have ſo little of this *critical* Genius extant, to guide us in our Taſte. 'Tis no wonder if what is generally current in this kind, lies in a manner bury'd, and in diſguiſe under Burleſque, as particularly in the * witty Comedy of a noble Author of this laſt Age. To the Shame, however, of our profeſs'd Wits and Enterprizers in the higher Spheres of Poetry, it may be obſerv'd, that they have not wanted good Advice and Inſtruction of the graver kind, from as high a Hand in reſpect of Quality and Character: Since one of the juſteſt of our modern Poems, and ſo confeſs'd even by our Poets themſelves, is a ſhort *Criticiſm*, An ART *of* POETRY; by which, if they themſelves were to be judg'd, they muſt in general appear no better than mere Bunglers, and void of all true Senſe and Knowledge in their Art. But if in reality both *Critick* and *Poet*, confeſſing the Juſtice of theſe Rules of Art, can afterwards, in Practice, condemn and approve, perform and judge, in a quite different manner from what they acknowledge juſt and *true:* it plainly ſhews, That, tho perhaps we are not indigent in *Wit;* we want what is of more conſequence, and

* The *Rehearſal.* See VOL. I. *pag.* 259. and juſt above, *pag.* 277 in the Notes.

can alone raiſe *Wit* to any Dignity or Worth; even *plain* HONESTY, MANNERS, and a *Senſe* of that MORAL TRUTH, on which (as has been often expreſs'd in theſe * Volumes) *poetick* TRUTH and *Beauty* muſt naturally depend.

† *Qui didicit Patriæ quid debeat, et quid Amicis,*
Quo ſit amore parens, quo frater amandus et hoſpes,
Quod ſit Conſcripti, quod Judicis officiuu,——
——————ille profecto
Reddere perſonæ ſcit convenientia cuique.

As for this Species of *Morality* which diſtinguiſhes the Civil Offices of Life, and deſcribes each becoming Perſonage or Character in this Scene; ſo neceſſary it is for the *Poet* and *polite Author* to be appriz'd of it, that even *the Divine* himſelf may with juſter pretence be exempted from the knowledge of this ſort. The Compoſer of religious Diſcourſes has the advantage of that *higher Scene* of Myſtery, which is above the level of human Commerce. 'Tis not ſo much his Concern, or Buſineſs, to be *agreeable*. And often when he wou'd endea-

* *Viz.* VOL. I. *pag.* 207, 208. and 277, 278. and 336, *&c.* So above, *pag.* 260. and in the Notes.

† Horat. de Arte Poet. ver. 312, *&c.*

vour it, he becomes more than ordinarily diſpleaſing. *His* Theater, and *that* of the polite World, are very different: Inſomuch that in a *Reverend* AUTHOR, or DECLAIMER of this ſort, we naturally excuſe the Ignorance of ordinary *Decorum*, in what relates to the Affairs of our inferior temporal World. But for *the* POET or *genteel* WRITER, who is of this World merely, 'tis a different Caſe. He muſt be perfect in this moral Science. We can eaſily bear the loſs of *indifferent* POETRY or ESSAY. A good Bargain it were, cou'd we get rid of every *moderate* Performance in this kind. But were we oblig'd to hear only *excellent* SERMONS, and to read nothing, in the way of Devotion, which was not *well writ;* it might poſſibly go hard with many Chriſtian People, who are at preſent ſuch attentive Auditors and Readers. Eſtabliſh'd Paſtors have a right to be *indifferent.* But voluntary Diſcourſes and Attempters in Wit or Poetry, are as intolerable, when they are indifferent, as either Fiddlers or Painters:

*—*Poterat duci quia Cœna ſine iſtis.*

Other BAYS's and *Poetaſters* may be lawfully baited; tho we patiently ſubmit to our BAYS's in *Divinity*.

* Hor. Ars Poet. ver. 376.

HAD the Author of our * *Subject-Treatiſes* conſider'd thorowly of theſe literate Affairs, and found how the Intereſt of Wit ſtood at preſent in our Nation, he wou'd have had ſo much regard ſurely to his own Intereſt, as never to have writ unleſs either in the ſingle Capacity of mere CRITICK, or that of AUTHOR *in form*. If he had reſolv'd never to produce a regular or legitimate Piece, he might pretty ſafely have writ on ſtill after the rate of his firſt Volume, and *mixt* manner. He might have been as *critical*, as *ſatirical*, or as full of *Raillery* as he had pleas'd. But to come afterwards as a grave *Actor* upon the Stage, and expoſe himſelf to Criticiſm in his turn, by giving us a Work or two in form, after the regular manner of Compoſition, as we ſee in his ſecond Volume; this I think, was no extraordinary Proof of his Judgment or ability, in what related to his own Credit and Advantage.

ONE of theſe formal Pieces (the INQUIRY already examin'd) we have found to be wholly after the Manner, which in one of his critical Pieces he calls *the Methodick*. But his next Piece (the MORALISTS, which we have now

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* *Supra*, pag. 135, 189.

before

before us) muſt, according to his own * Rules, be reckon'd as an Undertaking of greater weight. 'Tis not only at the bottom, as *ſyſtematical*, *didactick* and *preceptive*, as that other Piece of formal Structure; but it aſſumes withal another Garb, and more faſhionable Turn of Wit. It conceals what is *ſcholaſtical*, under the appearance of a polite Work. It aſpires to *Dialogue*, and carrys with it not only thoſe poetick Features of the Pieces antiently call'd MIMES; but it attempts to unite the ſeveral Perſonages and Characters in ONE *Action*, or *Story*, within a determinate Compaſs of *Time*, regularly divided, and drawn into different and proportion'd *Scenes*: And this, too, with variety of STYLE; the *ſimple*, *comick*, *rhetorical*, and even the *poetick* or *ſublime*; ſuch as is the apteſt to run into Enthuſiaſm and Extravagance. So much is our Author, by virtue of this Piece †, *a* POET *in due form*, and by a more

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* VOL. I. *pag.* 193, &c. and *pag.* 257.

† That he is conſcious of this, we may gather from that Line or two of Advertiſement, which ſtands at the beginning of his firſt Edition. "As for the Characters, and Incidents, they are neither wholly feign'd "*(ſays he)* nor wholly true: but according to the Liberty allow'd in the "way of DIALOGUE, the principal Matters are founded upon "Truth; and the reſt as near reſembling as may be. 'Tis *a Sceptick* "recites: and the Hero of the Piece paſſes for *an Enthuſiaſt*. If a per-"fect Character be wanting; 'tis the ſame Caſe here, as with the Poets "in ſome of the beſt Pieces. And this ſurely is a ſufficient Warrant for the

more apparent claim, than if he had writ a PLAY, or *dramatick Piece*, in as regular a manner, at leaſt, as any known at preſent on our Stage.

IT appears, indeed, that as high as our Author, in his *critical* Capacity, wou'd pretend to carry the refin'd Manner and accurate SIMPLICITY of the Antients; he dares not,

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" the Author of a PHILOSOPHICAL ROMANCE"——Thus our Author himſelf; who to conceal, however, his ſtrict Imitation of the antient *poetick* DIALOGUE, has prefix'd an auxiliary Title to his Work, and given it the Sirname of RHAPSODY: As if it were merely of that *Eſſay* or *mix'd* kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his *Title-Page*, 'twas ſo little his Intention to write after that Model of incoherent Workmanſhip, that it appears to be ſorely againſt his Will, if this *Dialogue-Piece* of his has not the juſt Character, and correct Form of thoſe antient *Poems* deſcrib'd. He wou'd gladly have conſtituted ONE ſingle *Action* and *Time*, ſutable to the juſt Simplicity of thoſe Dramatick Works. And this, one wou'd think, was eaſy enough for him to have done. He needed only to have brought his firſt Speakers immediately into Action, and ſav'd the *narrative* or *recitative* Part of PHILOCLES *to* PALEMON, by producing them as ſpeaking Perſonages upon his Stage. The Scene all along might have been *the Park*. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was ſufficient time for the Narrator PHILOCLES, to have *recited* the whole Tranſaction of the ſecond and third Part; which wou'd have ſtood thro'out as it now does: only at the Concluſion, when the *narrative* or *recitative Part* had ceas'd, the *ſimple* and *direct* DIALOGUE wou'd have again return'd, to grace the *Exit*. By this means the *temporal* as well as *local* Unity of the Piece had been preſerv'd. Nor had our Author been neceſſitated to commit that *Anachroniſm*, of making his firſt Part, *in order*, to be laſt *in time*.

in

in his own Model and principal Performance, attempt to unite his Philoſophy in one ſolid and uniform Body, nor carry on his Argument in one continu'd Chain or Thread. Here our Author's Timorouſneſs is viſible. In the very Plan or Model of his Work, he is apparently put to a hard ſhift, to contrive how or with what probability he might introduce Men of any Note or Faſhion, * reaſoning expreſly and purpoſely, without play or trifling, for two or three hours together, on mere PHILOSOPHY and MORALS. He finds theſe Subjects (as he confeſſes) ſo wide of common Converſation, and, by long Cuſtom, ſo appropriated to the *School*, the *Univerſity-Chair* or *Pulpit*, that he thinks it hardly ſafe or practicable to treat of them elſewhere, or in a different Tone. He is forc'd therefore to raiſe particular *Machines*, and conſtrain his principal Characters, in order to carry a better Face, and bear himſelf out, againſt the appearance of *Pedantry*. Thus his *Gentleman*-Philoſopher THEOCLES, before he enters into his real Character, becomes a feign'd *Preacher*. And even when his real Character comes on, he hardly dares ſtand it out; but to deal the better with his *Sceptick*-Friend, he falls again to perſonating, and takes up the Humour of the *Poet* and *En-*

* VOL. I. *pag.* 202, &c.

thuſiaſt.

thuſiaſt. PALEMON the Man of Quality, and who is firſt introduc'd as Speaker in the Piece, muſt, for faſhion-ſake, appear *in Love*, and under a kind of Melancholy produc'd by ſome Miſ-adventures in the World. How elſe ſhou'd he be ſuppos'd ſo ſerious? PHILOCLES his Friend (an airy Gentleman of the World, and a thorow Raillyer) muſt have a home-Charge upon him, and feel the Anger of his grave Friend before he can be ſuppos'd grave enough to enter into a philoſophical Diſcourſe. A quarter of an hour's reading muſt ſerve to repreſent an hour or two's Debate. And a new Scene preſenting it-ſelf, ever and anon, muſt give Refreſhment, it ſeems, to the faint Reader, and remind him of the Characters and Buſineſs going on.

'TIS in the ſame view that we MISCELLANARIAN Authors, being fearful of the natural Laſſitude and Satiety of our indolent Reader, have prudently betaken our-ſelves to the way of *Chapters* and *Contents;* that as the Reader proceeds, by frequent Intervals of Repoſe, contriv'd on purpoſe for him, he may from time to time be advertis'd of what is yet to come, and be tempted thus to renew his Application.

THUS in our modern *Plays* we ſee, almoſt in every other Leaf, Deſcriptions or Illuſtrations

tions of the Action, not in the *Poem* it-ſelf, or in the mouth of the Actors; but by the Poet, in his own Perſon; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment, which renders theſe Pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this faſhionable Style, or manner of dumb Shew, that the Reader finds the Action of the Piece more amazingly expreſs'd than he poſſibly cou'd by the Lines of the *Drama* it-ſelf; where the Partys alone are ſuffer'd to be Speakers.

'Tis out of the ſame regard to Eaſe, both in reſpect of Writer and Reader, that we ſee long Characters and Deſcriptions at the head of moſt dramatick Pieces, to inform us of the Relations, Kindred, Intereſts and Deſigns of the *Dramatis Perſonæ:* This being of the higheſt importance to the Reader, that he may the better underſtand *the Plot*, and find out the principal Characters and Incidents of the Piece; which otherways cou'd not poſſibly diſcover themſelves, as they are read in their due order. And to do juſtice to our Play-Readers, they ſeldom fail to humour our Poets in this reſpect, and read over the Characters with ſtrict application, as a ſort of *Grammar*, or *Key*, before they enter on the Piece it-ſelf. I know not whether

whether they wou'd do ſo much for any philoſophical Piece in the world. Our Author ſeems very much to queſtion it; and has therefore made that part eaſy enough, which relates to the diſtinction of his Characters, by making uſe of the narrative Manner. Tho he had done, as well, perhaps, not to have gone out of the natural plain way, on this account. For with thoſe to whom ſuch philoſophical Subjects are agreeable, it cou'd be thought no laborious Taſk to give the ſame attention to Characters in *Dialogue*, as is given at the firſt entrance by every Reader to the eaſieſt *Play*, compos'd of feweſt and plaineſt Perſonages. But for thoſe who read theſe Subjects with mere Supineneſs, and Indifference; they will as much begrudge the pains of attending to the Characters thus particularly pointed out, as if they had only been diſcernible by Inference and Deduction from the mouth of the ſpeaking Partys themſelves.

MORE REASONS are given by our * Author himſelf, for his avoiding the *direct way* of DIALOGUE; which at preſent lies ſo low, and is us'd only now and then, in our *Party-Pamphlets*, or new-faſhion'd *theological Eſſays*.

* VOL. II. *pag.* 187, 188.

For

For of late it ſeems, the Manner has been introduc'd into Church-Controverſy, with an Attempt of *Raillery* and *Humour*, as a more ſucceſsful Method of dealing with Hereſy and Infidelity. The Burleſque-Divinity grows mightily in vogue. And the cry'd-up Anſwers to heterodox Diſcourſes are generally ſuch as are written in Drollery, or with reſemblance of the facetious and humourous Language of Converſation.

JOY to the *reverend* Authors who can afford to be thus gay, and condeſcend to correct us, in this *Lay*-Wit. The Advances they make in behalf of Piety and Manners, by ſuch a *popular* Style, are doubtleſs found, upon experience, to be very conſiderable. As theſe Reformers are nicely qualify'd to hit the Air of Breeding and Gentility, they will in time, no doubt, refine their Manner, and improve this jocular Method, to the Edification of the polite World; who have been ſo long ſeduc'd by the way of *Raillery* and *Wit*. They may do wonders by their *comick* MUSE, and may thus, perhaps, find means to *laugh* Gentlemen into their Religion, who have unfortunately been laugh'd out of it. For what reaſon is there to ſuppoſe that Orthodoxy ſhou'd not be able to laugh as agreeably, and with as much Refinedneſs, as Hereſy or Infidelity?

AT

AT preſent, it muſt be own'd, the *Characters*, or *Perſonages*, employ'd by our new orthodox Dialogiſts, carry with 'em little Proportion or Coherence; and in this reſpect may be ſaid to ſute perfectly with that figurative metaphorical Style and rhetorical Manner, in which their Logick and Arguments are generally couch'd. Nothing can be more complex or multiform than their moral *Draughts* or *Sketches* of Humanity. Theſe, indeed, are ſo far from repreſenting any *particular* MAN, or *Order of* MEN, that they ſcarce reſemble any thing of *the Kind.* 'Tis by their Names only that theſe *Characters* are figur'd. Tho they bear different Titles, and are ſet up to maintain contrary Points; they are found, at the bottom, to be all of the ſame ſide; and, notwithſtanding their ſeeming Variance, to co-operate in the moſt officious manner with the Author, towards the diſplay of his own proper Wit, and the eſtabliſhment of his private Opinion and Maxims. They are indeed his very legitimate and obſequious *Puppets;* as like *real Men* in Voice, Action, and Manners, as thoſe wooden or wire Engines of the lower Stage. PHILOTHEUS and PHILATHEUS, PHILAUTUS and PHILALETHES are of one and the ſame Order; Juſt Tallys to one another: Queſtioning and Anſwering

in

in concert, and with ſuch a ſort of Alternative as is known in a vulgar Play, where *one* Perſon lies down blindfold, and preſents himſelf, as fair as may be, to *another*, who by favour of the Company, or the aſſiſtance of his Good-fortune, deals his Companion many a ſound Blow, without being once challeng'd or brought into his Turn of *lying down*.

THERE is the ſame curious Mixture of *Chance*, and *elegant Viciſſitude*, in the Style of theſe Mock-Perſonages of our new *Theological Drama*: with this difference only, "That after the poor Phan-"tom or Shadow of an Adverſary has ſaid as "little for his Cauſe as can be imagin'd, and "given as many Opens and Advantages as "cou'd be deſir'd, he *lies down* for good and all, "and paſſively ſubmits to the killing Strokes "of his unmerciful Conqueror."

HARDLY, as I conceive, will it be objected to our MORALIST (the Author of the *philoſophick Dialogue* above) "That the Perſonages "who ſuſtain the *ſceptical* or *objecting Parts*, are "over-tame and tractable in their Diſpoſition." Did I perceive any ſuch foul Dealing in his Piece; I ſhou'd ſcarce think it worthy of the Criticiſm here beſtow'd. For in this ſort of Writing, where Perſonages are exhibited, and na-

tural Converſation ſet in view; if *Characters* are neither tolerably preſerv'd, nor *Manners* with any juſt Similitude deſcrib'd; there remains nothing but what is too groſs and monſtrous for *Criticiſm* or *Examination.*

'TWILL be alledg'd, perhaps, in anſwer to what is here advanc'd, "That ſhou'd A DIALOGUE be wrought up to the Exactneſs of "theſe Rules; it ought to be condemn'd, as the "worſe Piece, for affording the *Infidel* or *Sceptick* ſuch good Quarter, and giving him the "full advantage of his Argument and Wit."

BUT to this I reply, That either DIALOGUE ſhou'd never be attempted; or, if it be, the Partys ſhou'd appear *natural*, and *ſuch as they really are.* If we *paint* at all; we ſhou'd endeavour to paint *like Life*, and draw Creatures as they are knowable, in their *proper* Shapes and better Features; not in Metamorphoſis, not mangled, lame, diſtorted, aukard Forms, and impotent Chimeras. *Atheiſts* have their Senſe and Wits, as other Men; or why is ATHEISM ſo often challeng'd in thoſe of *the better Rank?* Why charg'd ſo often to the account of *Wit* and *ſubtle Reaſoning?*

WERE

WERE I to adviſe theſe Authors, towards whom I am extremely well-affected on account of their good humour'd Zeal, and the ſeeming Sociableneſs of their Religion; I ſhou'd ſay to 'em, " Gentlemen! Be not ſo cautious of fur-
" niſhing your *repreſentative* SCEPTICK with
" too good *Arguments*, or too ſhreud a Turn of
" *Wit* or *Humour*. Be not ſo fearful of giving
" quarter. Allow your Adverſary his full Rea-
" ſon, his Ingenuity, Senſe, and Art. Truſt
" to the *chief Character* or HERO *of your Piece*.
" Make him as dazling *bright*, as you are able.
" He will undoubtedly overcome the utmoſt
" Force of his Opponent, and diſpel the Dark-
" neſs or Cloud, which the Adverſary may
" unluckily have rais'd. But if when you have
" fairly wrought up your *Antagoniſt* to his due
" Strength and cognizable Proportion, your
" *chief Character* cannot afterwards prove a match
" for him, or ſhine with a ſuperior Brightneſs;
" Whoſe Fault is it?—The *Subjects?*—This, I
" hope, you will never allow.—Whoſe, there-
" fore, beſide *your own?*—Beware then; and
" conſider well your Strength and Maſterſhip
" in this manner of Writing, and in the qua-
" lifying Practice of the polite World, ere you
" attempt theſe accurate and refin'd Limnings
" or Portraitures of Mankind, or offer to bring

" *Gentlemen* on the Stage. For if *real Gentlemen*
" ſeduc'd, as you pretend, and made erroneous
" in their Religion or Philoſophy, diſcover not
" the leaſt Feature of their real Faces in your
" Looking-glaſs, nor know themſelves, in the
" leaſt, by your Deſcription; they will hardly
" be apt to think they are refuted. How wit-
" tily ſoever your Comedy may be wrought
" up, they will ſcarce apprehend any of that
" Wit to fall upon themſelves. They may laugh
" indeed at the Diverſion you are pleas'd to give
" em: But *the Laugh* perhaps may be different
" from what you intend. They may ſmile ſe-
" cretly to ſee themſelves thus encounter'd;
" when they find, at laſt, your Authority laid
" by, and your *ſcholaſtick* Weapons quitted, in
" favour of this weak Attempt, *To maſter them by*
" *their own Arms, and proper Ability.*"

THUS WE have perform'd our *critical* Taſk, and try'd our Strength, both on our Author, and thoſe of his Order, who attempt to write in *Dialogue*, after the active dramatick, * *mimical* or perſonating Way; according to which a Writer is properly *poetical*.

WHAT remains, we ſhall examine in our ſucceeding and laſt Chapter.

* *See* VOL. I. *pag.* 193, &c.

CHAP

CHAP. III.

Of Extent *or* Latitude *of Thought*,----Free-*Thinkers*.---*Their Cauſe*, and *Character*.---*Diſhoneſty*, *a* Half-Thought.——*Short-Thinking*, *Cauſe of Vice and Bigotry*.——*Agreement of* Slavery *and* Superſtition.——LIBERTY, *civil*, *moral*, *ſpiritual*.——Free-*thinking Divines*.----*Repreſentatives* incognito.—*Embaſſadors from the Moon*.——*Effectual Determination of Chriſtian Controverſy and Religious Belief*.

BEING now come to the Concluſion of my Work; after having defended the Cauſe of *Criticks* in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defence of that *Freedom of Thought* which our Author has us'd, particularly in one of the Perſonages of his laſt *Dialogue*-Treatiſe.

THERE is good reaſon to ſuppoſe, that however *equally* fram'd, or near *alike* the Race of Mankind may appear, in other reſpects, they are not always *equal Thinkers*, or of a like Ability in the Management of this natural Talent which we call THOUGHT. The *Race*, on this account, may therefore juſtly be diſtinguiſh'd, as they often are, by the Appellation of the *Thinking*, and the *Unthinking* ſort. The mere *Unthinking* are ſuch as have not yet arriv'd to that happy Thought by which they ſhou'd obſerve, " How neceſſary Thinking is, and how " fatal the want of it muſt prove to 'em." The *Thinking* part of Mankind, on the other ſide, having diſcover'd the Aſſiduity and Induſtry requiſite to *right*-Thinking, and being already *commenc'd* THINKERS upon this Foundation; are, in the progreſs of the Affair, convinc'd of the neceſſity of *thinking to good purpoſe*, and carrying the Work to a *thorow* Iſſue. They know that if they *refrain* or *ſtop* once, upon this Road, they had done as well *never to have ſet out*. They are not ſo ſupine as to be with-held by mere Lazineſs; when nothing lies in the way to interrupt the *free* Courſe and Progreſs of their Thought.

SOME Obſtacles, 'tis true, may, on this occaſion, be pretended. *Specters* may come a-croſs; and

and *Shadows* of Reaſon riſe up againſt REASON *it-ſelf.* But if Men have once heartily eſpous'd the *reaſoning* or *thinking Habit;* they will not eaſily be induc'd to lay the Practice down; they will not at an inſtant be arreſted, or made to ſtand, and yield themſelves, when they come to ſuch a certain Boundary, Land-Mark, Poſt, or Pillar, erected here or there (for what reaſon may probably be gueſs'd) with the Inſcription of a *Ne plus ultrà.*

'TIS not, indeed, any Authority on Earth, as we are well aſſur'd, can ſtop us on this Road, unleſs we pleaſe to make the Arreſt, or Reſtriction, of our own accord. 'Tis our own *Thought* which muſt reſtrain our Thinking. And whether *the reſtraining Thought* be juſt, how ſhall we ever judge, without examining it *freely*, and out of all conſtraint? How ſhall we be ſure that we have juſtly quitted REASON, as too high and dangerous, too aſpiring or preſumptive; if thro' *Fear* of any kind, or ſubmitting to mere *Command*, we quit our very examining Thought, and in the moment ſtop ſhort, ſo as to put an end to further Thinking on the matter? Is there much difference between this Caſe, and that of the obedient Beaſts of Burden, who ſtop preciſely at their appointed Inn, or at whatever Point the *Charioteer*, or *Governour of the*

Reins, thinks fit to give the ſignal for *a Halt?*

I CANNOT but from hence conclude, That of all Species of Creatures ſaid commonly *to have Brains;* the moſt inſipid, wretched and prepoſterous are thoſe, whom in juſt Propriety of Speech, we call *Half-thinkers.*

I HAVE often known *Pretenders to* Wit break out into admiration, on the ſight of ſome raw, heedleſs, unthinking Gentleman; declaring on this occaſion, That they eſteem'd it the happieſt Caſe in the World, "Never *to* "*think*, or trouble one's Head with *Study* or "*Conſideration.*" This I have always look'd upon as one of the higheſt Airs of Diſtinction, which the ſelf-admiring Wits are us'd to give themſelves, in publick Company. Now the *Echo* or *Antiphony* which theſe elegant Exclaimers hope, by this Reflection, to draw neceſſarily from their Audience, is, "That they "themſelves are over-freighted with this Mer-"chandize of THOUGHT; and have not on-"ly enough for *Ballaſt*, but ſuch a *Cargo* over "and above, as enough to ſink 'em by its "Weight." I am apt however to imagine of theſe Gentlemen, That it was never their *over-thinking* which oppreſs'd them, and that if their Thought had ever really become oppreſſive to 'em

'em, they might thank themſelves, for having *under-thought*, or *reaſon'd ſhort*, ſo as to reſt ſatisfy'd with a very ſuperficial Search into Matters of the firſt and higheſt Importance.

IF, for example, they over-look'd the *chief Enjoyments of Life*, which are founded in *Honeſty* and a *good Mind;* if they preſum'd *mere Life* to be fully worth what its tenacious Lovers are pleas'd to rate it at; if they thought *publick Diſtinction*, *Fame*, *Power*, *an Eſtate*, or *Title* to be of the ſame value as is vulgarly conceiv'd, or as they concluded, on a firſt Thought, without further *Scepticiſm* or After-Deliberation; 'tis no wonder, if being in time become ſuch mature *Dogmatiſts*, and well-practis'd Dealers in the Affairs of what they call a *Settlement* or *Fortune*, they are ſo hardly put to it, to find eaſe or reſt within themſelves.

THESE are the deeply-loaded and over-penſive Gentlemen, who eſteeming it the trueſt Wit to purſue what they call their *Intereſt*, wonder to find they are ſtill as little at eaſe when they have ſucceeded, as when they firſt attempted to advance.

THERE can never be leſs *Self-enjoyment* than in theſe ſuppos'd *wiſe Characters*, theſe *ſelfiſh* Computers of Happineſs and private Good; whoſe

whoſe Purſuits of *Intereſt*, whether for this World or another, are attended with the ſame ſteddy Vein of cunning and low Thought, ſordid Deliberations, perverſe and crooked Fancys, ill Diſpoſitions, and falſe Reliſhes of *Life* and *Manners*. The moſt negligent undeſigning thoughtleſs *Rake* has not only more of Sociableneſs, Eaſe, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than ſuch grave Plodders, and *thoughtful* Gentlemen as theſe.

IF it happens, therefore, that theſe graver, more circumſpect, and deeply intereſted Gentlemen, have, *for their Soul's ſake*, and thro' a careful Proviſion for *Hereafter*, engag'd in certain Speculations of RELIGION; their *Taſte* of VIRTUE, and *Reliſh* of LIFE is not the more improv'd, on this account. The Thoughts they have on theſe new Subjects of *Divinity* are ſo biaſs'd, and perplex'd, by thoſe *Half-Thoughts* and *raw* Imaginations of Intereſt, and worldly Affairs; that they are ſtill diſabled in the rational Purſuit of Happineſs and Good: And being neceſſitated thus to remain *Short-Thinkers*, they have the Power to go no further than they are led by thoſe to whom, under ſuch Diſturbances and Perplexitys, they apply themſelves for Cure and Comfort.

IT

IT HAS been the main Scope and principal End of theſe Volumes. "To aſſert the "Reality of a BEAUTY and CHARM in *mo-* "*ral* as well as *natural* Subjects; and to de- "monſtrate the Reaſonableneſs of *a propor-* "*tionate* TASTE, and *determinate* CHOICE, in "*Life* and *Manners.*" The STANDARD of this kind, and the noted Character of *Moral* TRUTH appear ſo firmly eſtabliſh'd in Nature it-ſelf, and ſo widely diſplay'd thro' the intelligent World, that there is no Genius, Mind, or *thinking Principle*, which (if I may ſay ſo) is not really *conſcious* in the caſe. Even the moſt refractory and obſtinate Underſtandings are by certain *Repriſes* or *Returns* of Thought, on every occaſion, convinc'd of this Exiſtence, and neceſſitated, in common with others, to acknowledge the actual RIGHT and WRONG.

'TIS evident that whenſoever the Mind, influenc'd by Paſſion or Humour, conſents to any Action, Meaſure, or Rule of Life contrary to this *governing* STANDARD and *primary* MEASURE of *Intelligence*, it can only be thro' a weak *Thought*, a Scantineſs of Judgment, and a Defect in the application of that unavoidable *Impreſſion* and firſt natural Rule of *Honeſty* and *Worth*; againſt which, whatever is advanc'd

vanc'd, will be of no other moment than to render a Life diſtracted, incoherent, full of Irreſolution, Repentance, and Self-diſapprobation.

THUS every Immorality and Enormity of Life can only happen from a partial and narrow View of Happineſs and Good. Whatever takes from the *Largeneſs* or *Freedom of Thought*, muſt of neceſſity detract from that firſt *Reliſh* or TASTE, on which Virtue and Worth depend.

FOR inſtance, when the Eye or Appetite is eagerly fix'd on *Treaſure*, and the *money'd* Bliſs of *Bags* and *Coffers*; 'tis plain there is a kind of *Faſcination* in the caſe. The ſight is inſtantly diverted from other Views of Excellence or Worth. And here, even the Vulgar, as well as the more liberal part of Mankind, diſcover the contracted Genius, and acknowledge the Narrowneſs of ſuch a Mind.

IN Luxury and Intemperance we eaſily apprehend how far *Thought* is oppreſs'd, and the Mind debar'd from juſt Reflection, and from the *free* Examination and Cenſure of its own Opinions or Maxims, on which the Conduct of a Life is form'd.

EVEN in that complicated *Good* of vulgar kind, which we commonly call INTEREST, in

in which we comprehend both *Pleaſure*, *Riches*, *Power*, and other *exterior Advantages;* we may diſcern how a *faſcinated Sight* contracts a Genius, and by ſhortning the View even of that very *Intereſt* which it ſeeks, betrays the KNAVE, and neceſſitates the ableſt and wittieſt Proſelyte of the kind, to expoſe himſelf on every Emergency and ſudden Turn.

BUT above all other enſlaving Vices, and Reſtrainers of *Reaſon* and *juſt Thought*, the moſt evidently ruinous and fatal to the Underſtanding is that of SUPERSTITION, BIGOTRY and *vulgar* ENTHUSIASM. This Paſſion, not contented like other Vices to deceive, and tacitly ſupplant our Reaſon, profeſſes open War, holds up the intended Chains and Fetters, and declares its Reſolution *to enſlave*.

THE artificial Managers of this human Frailty declaim againſt *Free-Thought*, and *Latitude* of Underſtanding. To go beyond thoſe Bounds of thinking which they have preſcrib'd, is by them declar'd *a Sacrilege*. To them, FREEDOM *of Mind*, *a* MASTERY *of Senſe*, and *a* LIBERTY in *Thought* and *Action*, imply Debauch, Corruption, and Depravity.

IN conſequence of their moral Maxims, and political Eſtabliſhments, they can indeed advance

vance no better Notion of human Happineſs and Enjoyment, than that which is in every reſpect the moſt oppoſite to *Liberty*. 'Tis to them doubtleſs that we owe the Opprobrioufneſs and Abuſe of thoſe naturally honeſt Appellations of *Free-Livers*, *Free-Thinkers*, *Latitudinarians*, or whatever other Character implies a Largeneſs of Mind, and generous Uſe of Underſtanding. Fain wou'd they confound *Licentiouſneſs in Morals*, with *Liberty in Thought* and *Action*; and make the *Libertine*, who has the leaſt Maſtery of himſelf, reſemble his direct *Oppoſite*. For ſuch indeed is the Man of reſolute Purpoſe and immovable Adherence to REASON, againſt every thing which *Paſſion*, *Prepoſſeſſion*, *Craft*, or *Faſhion* can advance in favour of ought elſe. But here, it ſeems, the Grievance lies. 'Tis thought dangerous for us to be over-*rational*, or too much Maſters of our-ſelves, in what we draw, by juſt Concluſions, from *Reaſon* only. Seldom therefore do theſe *Expoſitors* fail of bringing the Thought of LIBERTY into diſgrace. Even at the expence of *Virtue*, and of that very Idea of GOODNESS on which they build the Myſterys of their profitable Science, they derogate from *Morals*, and reverſe all true *Philoſophy*; they refine on *Selfiſhneſs*, and explode *Generoſity*; promote a *ſlaviſh* Obedience in the room of *voluntary* Duty, and *free Service*; exalt blind

Ignorance

Ignorance for *Devotion*, recommend *low Thought*, decry *Reaſon*, extol * *Voluptuouſneſs*, *Wilfulneſs*, *Vindicativeneſs*, *Arbitrarineſs*, *Vain-Glory*; and even † deify thoſe weak Paſſions which are the Diſgrace rather than Ornament of human Nature.

BUT ſo far it is from the Nature of ‡ LIBERTY to indulge ſuch *Paſſions* as theſe, that whoever acts at any time under the power of any *ſingle-one*, may be ſaid to have already provided for himſelf *an abſolute Maſter*. And he who lives under the power of a whole Race (ſince 'tis ſcarce poſſible to obey *one* without the *other*) muſt of neceſſity undergo the worſt of Servitudes, under the moſt capricious and domineering Lords.

THAT this is no *Paradox*, even the Writers for Entertainment can inform us; however others may moralize who diſcourſe or write (as they pretend) for Profit and Inſtruction. The POETS even of the wanton ſort, give ample Teſtimony of this Slavery and Wretchedneſs of *Vice*. They may extol Voluptuouſneſs to the Skys, and point their Wit as ſharply as they are able againſt a virtuous State. But

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* VOL. II. *pag.* 256. And below, *pag.* 310.
† VOL. I. *pag.* 38.
‡ VOL. II. *pag.* 252, 432.

when

when they come afterwards to pay the neceſſary Tribute to their commanding Pleaſures; we hear their pathetick Moans, and find the inward Diſcord and Calamity of their Lives. Their example is the beſt of Precepts; ſince they conceal nothing, are ſincere, and ſpeak their Paſſion out aloud. And 'tis in this that the very worſt of *Poets* may juſtly be prefer'd to the generality of modern *Philoſophers*, or other *formal Writers* of a yet more ſpecious name. The MUSES *Pupils* never fail to expreſs their Paſſions, and *write* juſt as they *feel*. 'Tis not, indeed, in their nature to do otherwiſe; whilſt they indulge their Vein, and are under the power of that natural *Enthuſiaſm* which leads 'em to what is higheſt in their Performance. They follow Nature. They move chiefly as ſhe moves in 'em; without Thought of diſguiſing her free Motions, and genuine Operations, for the ſake of any *Scheme* or *Hypotheſis*, which they have form'd at leiſure, and in particular narrow Views. On this account, tho at one time they quarrel perhaps with VIRTUE, for reſtraining 'em in their *forbidden Loves*, they can at another time make her ſufficient amends; when with indignation they complain, "That "MERIT is neglected, and their * worthleſs "Rival prefer'd before them."

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* VOL. I. *pag.* 141.

Contrane

* *Contrane lucrum nil valere candidum Pauperis ingenium?*

And thus even in common *Elegiack*, in *Song*, *Ode*, or *Epigram*, conſecrated to Pleaſure itſelf, we may often read the dolorous Confeſſion in behalf of Virtue, and ſee, at the bottom, how the Caſe ſtands:

Nam veræ Voces tum demum pectore ab imo
Eliciuntur.

The airy Poets, in theſe Fits, can, as freely as the *Tragedian*, condole with VIRTUE, and bemoan the caſe of *ſuffering* MERIT;

Th' Oppreſſor's Wrong, the proud Man's Contumely,
The Inſolence of Office, and the Spurns
That patient MERIT *of th' Unworthy takes.*

THE Poetick Chiefs may give what reaſon they think fit for their Humour of repreſenting our mad *Appetites* (eſpecially that of LOVE) under the ſhape of Urchins and wanton Boys, ſcarce out of their State of Infancy. The original Deſign, and Moral of this Fiction, I am perſuaded, was to ſhew us, how little there was of *great* and *heroick* in the Go-

* HORAT. Epod. 11.

vernment of theſe Pretenders, how truly *weak* and *childiſh* they were in themſelves, and how much lower than mere Children we then became, when we ſubmitted our-ſelves to their blind Tutorage. There was no fear leſt in this Fiction the boyiſh Nature ſhou'd be miſconſtru'd as *innocent* and *gentle*. The Storms of Paſſion, ſo well known in every kind, kept the *tyrannick* Quality of this wanton Race ſufficiently in view. Nor cou'd the poetical Deſcription fail to bring to mind their *miſchievous* and *malignant Play*. But when the Image of *imperious Threatning*, and *abſolute Command*, was joined to that of *Ignorance*, *Puerility* and *Folly*; the Notion was compleated, of that wretched *ſlaviſh* State, which modern *Libertines*, in conjunction with ſome of *a graver Character*, admire, and repreſent, as the moſt elegible of any .——"Happy Condition! (ſays one) "Happy Life, *that of the indulg'd* PASSIONS; "might we purſue it!——Miſerable Condi- "tion! Miſerable Life, that of REASON and VIRTUE, which we are *bid purſue!"

'TIS the ſame, it ſeems, with Men, in *Morals*, as in *Politicks*. When they have been unhappily born and bred to SLAVERY, they are ſo far from being ſenſible of their *ſlaviſh* Courſe of Life, or of that ill Uſage, Indignity and

* VOL. II. *pag.* 256.

Miſery

Miſery they ſuſtain; that they even admire their own Condition: and being us'd to *think ſhort*, and carry their *Views* no further than thoſe Bounds which were early preſcrib'd to 'em; they look upon TYRANNY as *a natural Caſe*, and think Mankind in a ſort of dangerous and degenerate State, when under the power of *Laws*, and in the poſſeſſion of *a free Government*.

WE may by theſe Reflections come eaſily to apprehend What Men they were who firſt brought *Reaſon* and *Free-Thought* under diſgrace, and made the nobleſt of Characters (that of a *Free-Thinker)* to become invidious. 'Tis no wonder if the ſame Interpreters wou'd have thoſe alſo to be eſteem'd *free* in their Lives, and Maſters of *good Living*, who are the leaſt Maſters of themſelves, and the moſt impotent in Paſſion and Humour, of all their Fellow-Creatures. But far be it, and far ſurely will it ever be, from any worthy Genius, to be conſenting to ſuch a treacherous Language, and Abuſe of Words. For my own part, I thorowly confide in the *good Powers* of REASON, "That LIBERTY and FREEDOM ſhall "never, by any Artifice or Deluſion, be made "to paſs with me as frightful Sounds, or as "reproachful, or invidious, in any ſenſe."

I CAN no more allow *that* to be *Free-living*, where unlimited Paſſion, and unexamin'd Fancy govern, than I can allow that to be *a Free Government* where the mere People govern, and not the LAWS. For no People in a Civil State can poſſibly be *free*, when they are otherwiſe govern'd than by ſuch *Laws* as they themſelves have conſtituted, or to which they have *freely* given conſent. Now to be releas'd from theſe, ſo as to govern themſelves by each Day's Will or Fancy, and to vary on every Turn the Rule and Meaſure of Government, without reſpect to any antient Conſtitutions or Eſtabliſhments, or to the ſtated and fix'd Rules of Equity and Juſtice; is as certain Slavery, as it is Violence, Diſtraction and Miſery; ſuch as in the Iſſue muſt prove the Eſtabliſhment of an irretrievable State of *Tyranny* and *abſolute Dominion*.

IN the Determinations of Life, and in the Choice and Government of Actions, he alone is *free* who has within himſelf no Hinderance, or Controul, in acting what he himſelf, *by his beſt Judgment*, and *moſt deliberate Choice*, approves. Cou'd VICE agree poſſibly with it-ſelf; or cou'd *the vicious* any way reconcile the various Judgments of their inward *Counſellors;* they might with Juſtice perhaps aſſert their Liberty and Independency. But whilſt they are neceſ-

neceſſitated to follow leaſt, what, in their ſedate hours, they moſt approve; whilſt they are paſſively aſſign'd, and made over from one Poſſeſſor to * another, in contrary Extremes, and to different Ends and Purpoſes, of which they are themſelves wholly ignorant; 'tis evident That the more they turn † their Eyes (as many times they are oblig'd) towards *Virtue* and a *free Life*, the more they muſt confeſs their Miſery and Subjection. They diſcern their own Captivity, but not with Force and Reſolution ſufficient to redeem themſelves, and become *their own*. Such is the real *Tragick* State, as the old ‡ *Tragedian* repreſents it:

——*Video meliora proboque.*
Deteriora ſequor.

And thus the higheſt Spirits, and moſt refractory Wills, contribute to the loweſt Servitude and moſt ſubmiſſive State. *Reaſon* and *Virtue* alone can beſtow LIBERTY. *Vice* is unworthy,

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* *Huccine an hunc ſequeris? Subeas alternus oportet*
Ancipiti obſequio Dominos.——————Perſ. Sat. 5.
See VOL. I. *pag.* 285, 309, 323, &c.

† *Magne Pater divum, ſævos punire Tyrannos*
Haud alia ratione velis, cum dira libido
Moverit ingenium ſerventi tincta veneno,
Virtutem videant, intabeſcantque relicta.
Perſ. Sat. 3.

‡ Καὶ μαιθάνω μὲν ὅια τολμήσω κακά. Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων. Eurip. Med. Act. 4.

and unhappy, on this account only, "That "it is *ſlaviſh* and *debaſing*."

THUS HAVE we pleaded the Cauſe of LIBERTY in general; and vindicated, withal, our Author's particular Freedom, in taking the Perſon of a *Sceptick*, as he has done in this * laſt Treatiſe, on which we have ſo largely paraphras'd. We may now perhaps, in compliance with general Cuſtom, juſtly preſume to add ſomething in defence of the ſame kind of Freedom we our-ſelves have aſſum'd in theſe latter *Miſcellaneous Comments*; ſince it wou'd doubtleſs be very unreaſonable and unjuſt, for thoſe who had ſo freely play'd *the Critick*, to expect any thing leſs than the ſame free Treatment, and thorow Criticiſm in return.

AS for the STYLE or *Language* us'd in theſe *Comments*; 'tis very different we find; and varys in proportion with the *Author commented*, and with the different *Characters* and *Perſons* frequently introduc'd in the original Treatiſes. So that there will undoubtedly be Scope ſufficient for Cenſure and Correction.

AS for the Obſervations on ANTIQUITY;

* *Viz.* The MORALISTS, or *Philoſophick Dialogue*, recited in the Perſon of a *Sceptick*, under the name of PHILOCLES. See Treatiſe V. VOL. II. *pag.* 206, 207, &c.

we

we have in moſt Paſſages, except the very common and obvious, produc'd our Vouchers and Authoritys in our own behalf. What may be thought of our *Judgment* or *Senſe* in the Application of theſe Authoritys, and in the Deductions and Reaſonings we have form'd from ſuch learned Topicks, muſt be ſubmitted to the Opinion of the Wiſe and Learned.

IN MORALS, of which the very force lies in a love of *Diſcipline*, and in a willingneſs to *redreſs* and *rectify* falſe Thought, and erring Views; we cannot but patiently wait Redreſs and amicable Cenſure from the ſole competent Judges, *the Wiſe* and *Good;* whoſe Intereſt it has been our whole Endeavour to advance.

THE only Subject on which we are perfectly ſecure, and without fear of any juſt Cenſure or Reproach, is that of FAITH, and *Orthodox* BELIEF. For in the firſt place, it will appear, that thro' a profound Reſpect, and religious Veneration, we have forborn ſo much as to name any of the ſacred and ſolemn *Myſterys* of * *Revelation.* And, in the next place, as we can with confidence declare, that we have never in any Writing, publick or private, attempted ſuch high Reſearches, nor have ever in Practice acquitted our-ſelves otherwiſe than as juſt *Con-*

* *Supra*, pag. 70, 71.

formiſts to the lawful Church; ſo we may, in a proper Senſe, be ſaid faithfully and dutifully *to embrace* thoſe holy *Myſterys*, even in their minuteſt Particulars, and without the leaſt Exception on account of their amazing Depth. And tho we are ſenſible that it wou'd be no ſmall hardſhip to deprive *others* of a liberty of examining and ſearching, with due Modeſty and Submiſſion, into the nature of thoſe Subjects; yet as for *our-ſelves*, who have not the leaſt ſcruple whatſoever, we pray not any ſuch Grace or Favour in our behalf: being fully aſſur'd of our own ſteddy *Orthodoxy*, *Reſignation*, and intire *Submiſſion* to the truly *Chriſtian* and *Catholick* Doctrines of our Holy *Church*, as *by Law eſtabliſh'd*.

'Tis true, indeed, that as to * Critical *Learning*, and Examination of *Originals*, *Texts*, *Gloſſes*, *various Readings*, *Styles*, *Compoſitions*, *Manuſcripts*, *Compilements*, *Editions*, *Publications*, and other *Circumſtances*, ſuch as are common to the *Sacred Books* with *all other Writings and Literature*; this we have confidently aſſerted to be a juſt and lawful Study. We have even repreſented this Species of *Criticiſm* as neceſſary to the Preſervation and Purity of Scripture: that *Sacred Scripture*, which has been ſo miraculouſly preſerv'd in its ſucceſſive Copys and Tran-

* VOL. I. *pag.* 146, 147.

ſcriptions,

ſcriptions, under the Eye (as we muſt needs ſuppoſe) of holy and learned *Criticks*, thro' ſo many dark Ages of Chriſtianity, to theſe latter times; in which Learning has been happily reviv'd.

BUT if this *critical* Liberty raiſes any jealouſy againſt us, we ſhall beg leave of our offended Reader to lay before him our Caſe, *at the very worſt:* That if on ſuch a naked Expoſition, it be found criminal, we may be abſolutely *condemn'd;* if otherwiſe, *acquitted*, and with the ſame favour *indulg'd*, as others *in the ſame Circumſtances*, have been before us.

ON this occaſion therefore, we may be allow'd to borrow ſomething from the Form or Manner of our Dialogue Author, and repreſent a Converſation of the ſame free nature as that recited by him in his * *Night*-Scene; where the ſuppos'd SCEPTICK or *Free-Thinker* delivers his Thoughts, and reigns in the Diſcourſe.

'TWAS IN a more conſiderable Company, and before a more numerous Audience, that not long ſince, a Gentleman of ſome Rank, (one who was generally eſteem'd to carry a ſufficient Caution and Reſerve in religious Subjects

* VOL. II. *pag.* 321, 2, 3, 4, &c.

of

of Diſcourſe, as well as an apparent Deference to Religion, and in particular to the national and eſtabliſh'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and *free* Vindication not only of Free-*Thinking*, but Free-*Profeſſing*, and *Diſcourſing*, in Matters relating to Religion and Faith.

SOME of the Company, it ſeems, after having made bold with him, as to what they fancy'd to be his Principle, began to urge "The "Neceſſity of reducing Men to *one* Profeſſion "and Belief." And ſeveral Gentlemen, even of thoſe who paſs'd for *moderate* in their way, ſeem'd ſo far to give into this *Zealot*-Opinion as to agree, "That notwithſtanding the *right* "Method was not yet found, 'twas highly re-"quiſite that ſome way ſhould be thought on, "to reconcile Differences in Opinion; ſince "ſo long as this Variety ſhou'd laſt, RELIGI-"ON, they thought, cou'd never be ſucceſsful-"ly advanc'd."

To this our Gentleman, at firſt, anſwer'd coldly, That "What was *impoſſible* to be done, "cou'd not, he thought, be properly purſu'd, "as *neceſſary* to be done." But the *Raillery* being ill taken, he was forc'd at laſt to defend himſelf the beſt he cou'd, upon this Point; "*That*

Variety

" *Variety of Opinion was not to be cur'd.*" And " That 'twas impoſſible *All* ſhou'd be of *one* " Mind."

I WELL know, ſaid he, " That many pi- " ous Men, ſeeing the Inconveniences which " the Diſ-union of Perſuaſions and Opinions " *accidentally* produces, have thought them- " ſelves oblig'd to ſtop this Inundation of " Miſchiefs, and have made Attempts accord- " ingly. Some have endeavour'd to unite " theſe Fractions by propounding ſuch a " GUIDE, as they were all bound to follow; " hoping that *the Unity of a Guide*, wou'd have " produc'd *Unity of Minds*. But who this " GUIDE ſhou'd be, after all, became ſuch a " Queſtion, that 'twas made part of that *Fire* " it-ſelf which was to be exſtinguiſh'd. Others " thought of a RULE.—This was to be the " effectual Means of Union! This was to do " the Work, or nothing cou'd!—But ſup- " poſing all the World had been agreed on this " RULE, yet the *Interpretation* of it was ſo full " of variety, that this alſo became part of the " Diſeaſe."

THE Company, upon this Preamble of our Gentleman, preſs'd harder upon him, than before; objecting the Authority of *Holy Scripture* againſt him, and affirming *this* to be of it-

ſelf

ſelf a ſufficient *Guide* and *Rule*. They urg'd again and again that known Saying of a fam'd Controverſial Divine of our Church againſt the Divines of another, "That *the Scripture*, "*the Scripture* was the Religion of Proteſ-"tants."

To this our Gentleman, at firſt, reply'd only, by deſiring them to explain their word SCRIPTURE, and by inquiring into the Original of this Collection of antienter and later Tracts, which in general they comprehended under that Title: Whether it were the *apocryphal* SCRIPTURE, or the more *canonical?* The *full* or the *half*-authoriz'd? The *doubtful*, or the *certain?* The *controverted*, or *uncontroverted?* The *ſingly-read*, or that of *various Reading?* The Text of *theſe* Manuſcripts, or of *thoſe?* The Tranſcripts, Copys, Titles, Catalogues of *this* Church and Nation, or of *that other?* of *this* Sect and Party, or of *another?* of thoſe in *one* Age call'd ORTHODOX, and in poſſeſſion of Power, or of thoſe who in another overthrew their *Predeceſſors* Authority, and in their turn alſo aſſum'd the Guardianſhip and Power of holy Things? For how theſe ſacred Records were guarded in thoſe Ages, might eaſily (he ſaid) be imagin'd by any one who had the leaſt Inſight into the Hiſtory of thoſe TIMES which

we

we call'd *primitive*, and thoſe CHARACTERS of *Men*, whom we ſtyl'd FATHERS of the *Church*.

" IT muſt be confeſs'd (continu'd he) 'twas " a ſtrange Induſtry and *unlucky* Diligence " which was us'd, in this reſpect, by theſe " *Eccleſiaſtical Fore*-FATHERS. Of all thoſe " Hereſys which gave them Imployment, we " have abſolutely no Record, or Monument, " but what themſelves who were Adverſarys " have tranſmitted to us; and we know that " Adverſarys, eſpecially ſuch who obſerve all " Opportunitys to diſcredit both the Perſons " and Doctrines of their Enemys, are not al- " ways the beſt Recorders or Witneſſes of ſuch " Tranſactions." We ſee it (continu'd he, in a very emphatical, but ſomewhat embaraſs'd Style) " We ſee it *now* in this very Age, in " the preſent Diſtemperatures, that Partys are " no good Regiſters of the Actions of the ad- " verſe Side: And if we cannot be confident " of the Truth of a Story now, *(now*, I ſay, " that it is poſſible for any Man, *eſpecially* for the " intereſted Adverſary, to diſcover the Impoſ- " ture) it is far more unlikely, that After-Ages " ſhou'd know any other Truth than ſuch as " ſerves the ends of the Repreſenters."

OUR

OUR Gentleman by theſe Expreſſions had already given conſiderable Offence to his Zealot-Auditors. They ply'd him faſter with paſſionate Reproaches, than with Arguments or rational Anſwers. This, however, ſerv'd only to animate him the more, and made him proceed the more boldly, with the ſame aſſum'd Formality, and air of Declamation, in his general CRITICISM of *Holy Literature*.

" THERE are, ſaid he, innumerable Places " that contain (no doubt) great Myſterys, but " ſo wrap'd in Clouds, or hid in Umbrages, " ſo heighten'd with Expreſſions, or ſo cover'd " with Allegorys and Garments of Rhetorick; " ſo profound in the matter, or ſo alter'd and " made intricate in the manner; that they " may ſeem to have been left as *Trials* of our " Induſtry, and as *Occaſions* and *Opportunitys* " for the exerciſe of mutual Charity and To- " leration, rather than as the *Repoſitorys* of " FAITH, and *Furniture of Creeds*. For when " there are found in the Explications of " theſe Writings, ſo many Commentarys; ſo " many Senſes and Interpretations; ſo many " Volumes in all Ages, and all like Men's " Faces, no one exactly like another: either " this *Difference* is abſolutely no fault at all; " or if it be, it is excuſable. There are, be-

" ſides,

" ſides, ſo many thouſands of *Copys* that were
" writ by Perſons of ſeveral *Intereſts* and *Per-*
" *ſuaſions*, ſuch different Underſtandings and
" Tempers, ſuch diſtinct Abilitys and Weak-
" neſſes, that 'tis no wonder there is ſo great
" *variety of Readings*:——whole Verſes in *one*,
" that are not in *another*:——whole Books
" admitted by *one* Church or Communion,
" which are rejected by *another*: and whole
" Storys and Relations admitted by *ſome* Fa-
" thers, and rejected by *others*.—I conſider
" withal, that there have been many *Deſigns*
" and *Views* in expounding theſe Writings:
" many *Senſes* in which they are expounded;
" and when the *Grammatical Senſe* is found out,
" we are many times never the nearer. Now
" there being ſuch variety of *Senſes* in Scrip-
" ture, and but few Places ſo mark'd out, as
" not to be capable of more than one; if
" Men will write Commentarys *by Fancy*,
" what infallible *Criterion* will be left to judge
" of the *certain Senſe* of ſuch Places as have
" been the matter of Queſtion? I conſider
" again, that there are indeed divers Places
" in theſe ſacred Volumes, containing in them
" Myſterys; and Queſtions of great Concern-
" ment; yet ſuch is the Fabrick and Conſti-
" tution of the Whole, that there is no cer-
" tain Mark to determine whether the Senſe
" of theſe Paſſages ſhou'd be taken as *literal*

" or

" or *figurative*. There is nothing in the na-
" ture of the thing to determine *the Senſe* or
" *Meaning:* but it muſt be gotten out as it
" can. And therefore 'tis unreaſonably re-
" quir'd, That what is of it-ſelf ambiguous,
" ſhou'd be underſtood in its own prime Senſe
" and Intention, under the pain of either *a*
" *Sin*, or an *Anathema*. Very wiſe Men, even
" *the antient Fathers*, have expounded things
" *allegorically*, when they ſhou'd have expound-
" ed them *literally*. Others expound things
" *literally*, when they ſhou'd underſtand them
" *in Allegory*. If ſuch great Spirits cou'd be
" deceiv'd in finding out what kind of Senſes
" were to be given to Scriptures, it may well
" be endur'd that we, who ſit at their Feet,
" ſhou'd be ſubject at leaſt to equal Failure.
" If we follow any ONE *Tranſlation*, or any
" ONE Man's *Commentary*, what *Rule* or Direc-
" tion ſhall we have, by which to chuſe that
" ONE aright? Or is there any *one* Man, that
" hath tranſlated *perfectly*, or expounded *infal-*
" *libly?* If we reſolve to follow *any one* as far
" only as we like, or fancy; we ſhall then
" only do wrong or right *by Chance*. If we
" reſolve abſolutely to follow *any-one*, whither-
" ſoever he leads, we ſhall probably come at
" laſt, where, if we have any Eyes left, we
" ſhall ſee our-ſelves become ſufficiently ridi-
" culous."

THE

THE Reader may here perhaps, by his natural Sagacity, remark a certain air of ſtudy'd Diſcourſe and Declamation, not ſo very proper or natural in the mouth of a mere *Gentleman*, nor ſutable to a Company where alternate Diſcourſe is carry'd on, in un-concerted Meaſure, and un-premeditated Language. Something there was ſo very emphatical, withal, in the delivery of theſe words, by the *ſceptical* Gentleman; that ſome of the Company who were ſtill more incens'd againſt him for theſe Expreſſions, began to charge him as a *Preacher* of pernicious Doctrines, one who attack'd Religion *in form*, and carry'd his Leſſons or Lectures about with him, to repeat by rote, at any time, to the *Ignorant* and *Vulgar*, in order to ſeduce them.

'TIS true indeed, ſaid he, Gentlemen! that what I have here ventur'd to repeat, is addreſs'd chiefly to thoſe you call *Ignorant;* ſuch, I mean, as being otherwiſe engag'd in the World, have had little time perhaps to beſtow upon Inquirys into Divinity-Matters. As for you (Gentlemen!) in particular, who are ſo much diſpleas'd with my *Freedom;* I am well aſſur'd, you are in effect ſo able and knowing, that the Truth of every Aſſertion I have advanc'd is ſufficiently underſtood and acknowledg'd by

you; however it may happen, that, in your great Wiſdom, you think it proper to conceal theſe Matters from ſuch Perſons as you are pleas'd to ſtyle *the Vulgar*.

'Tis true, withal, Gentlemen! (continu'd he) I will confeſs to you, That the words you have heard repeated, are not my own. They are no other than what have been publickly and ſolemnly deliver'd, even by * one of the Epiſcopal Order, a celebrated *Churchman*, and one of the *higheſt* ſort; as appears by his many de-

* The pious and learned *Biſhop TAYLOR*, in his Treatiſe *on the Liberty of Propheſying*, printed in his Collection of Polemical and Moral Diſcourſes, *Anno* 1657. The Pages anſwering to the Places above-cited are 401, 402, (and in the Epiſtle-Dedicatory, three or four leaves before) 438, 439——444, 451, 452. After which in the ſucceeding Page, he ſums up his Senſe on this Subject of ſacred Literature, and the Liberty of Criticiſm, and of private Judgment and Opinion in theſe Matters, in the following words: "Since there are ſo many Copys, with "infinite Varietys of Reading; ſince a various Interpunction, a Paren-"theſis, a Letter, an Accent may much alter the Senſe; ſince ſome Places "have divers literal Senſes, many have ſpiritual, myſtical, and allego-"rical Meanings; ſince there are ſo many Tropes, Metonymys, Ironys, "Hyperboles, Proprietys and Improprietys of Language, whoſe un-"derſtanding depends upon ſuch Circumſtances, that it is almoſt im-"poſſible to know the proper Interpretation, now that the knowledge "of ſuch Circumſtances and particular Storys is irrecoverably loſt: ſince "there are ſome Myſterys, which at the beſt Advantage of Expreſſion, "are not eaſy to be apprehended, and whoſe Explication, by reaſon of "our Imperfections, muſt needs be dark, ſometimes weak, ſometimes un-"intelligible: And laſtly, ſince thoſe ordinary means of expounding "Scripture, as ſearching the Originals, Conference of Places, Parity "of Reaſon, and Analogy of Faith, are all dubious, uncertain, and "very

devotional Works, which carry the Rites, Ceremonys and Pomp of Worſhip, with the Honour and Dignity of the Prieſtly and Epiſcopal Order, to the higheſt Degree. In effect, we ſee the Reverend Doctor's Treatiſes ſtanding, as it were, in the Front of this Order of Authors, and as the foremoſt of thoſe *Good-Books* us'd by the politeſt and moſt refin'd *De-*

" very fallible: he that is the wiſeſt, and by conſequence the likelieſt " to expound trueſt, in all probability of Reaſon, will be very far from " Confidence; becauſe every one of theſe, and many more, are like ſo " many degrees of Improbability and Incertainty, all depreſſing our " Certainty of finding out Truth, in ſuch Myſterys, and amidſt ſo many " Difficultys. And therefore a wiſe Man that conſiders this, wou'd not " willingly be preſcrib'd to by others; for it is beſt every Man ſhou'd " be left in that liberty, from which no Man can juſtly take him, un- " leſs he cou'd ſecure him from Error." The Reverend Prelate had but a few Pages before *(viz.* pag. 427,) acknowledg'd, indeed, " That we had an Apoſtolical Warrant to *contend earneſtly for the Faith.* " But then," (ſays the good Biſhop, very candidly and ingenuouſly) " As theſe Things recede farther from the Foundation, our Certainty " is the leſs.———And therefore it were very fit that our *Confidence* " ſhou'd be according to our *Evidence*, and our *Zeal* according to our " *Confidence.*" He adds, *pag.* 507. " All theſe Diſputes con- " cerning Tradition, Councils, Fathers, &c. are not Arguments againſt or " beſides Reaſon, but Conteſtations and Pretences of the beſt Arguments, " and the moſt certain Satisfaction of our Reaſon. But then all theſe " coming into queſtion, ſubmit themſelves to Reaſon, that is, to be " judg'd by human Underſtanding, upon the beſt Grounds and Informa- " tion it can receive. So that Scripture, Tradition, Councils and " Fathers, are the Evidence in a Queſtion, but Reaſon is the Judge: " That is, we being the Perſons that are to be perſuaded, we muſt ſee " that we be perſuaded reaſonably; and it is unreaſonable to aſſent to " a leſſer Evidence, when a greater and clearer is propounded: but of " that every Man for himſelf is to take cognizance, if he be able to " judge; if he be not, he is not bound under the tye of neceſſity to " know any thing of it."

votees of either Sex. They maintain the principal Place in the Study of almoſt every elegant and high *Divine*. They ſtand in Folio's and other Volumes, adorn'd with variety of Pictures, Gildings, and other Decorations, on the advanc'd Shelves or Glaſs-Cupboards of the *Ladys* Cloſets. They are in uſe at all Seaſons, and for all Places, as well for Church-Service as Cloſet-Preparation; and, in ſhort, may vie with any devotional Books in *Britiſh Chriſtendom*. And for the Life and Character of the Man himſelf; I leave it to you, Gentlemen (you, I mean, of the *Zealot*-kind) to except againſt it; if you think proper. 'Tis your *Manner*, I know, and what you never fail to have recourſe to, when any Authority is produc'd againſt you. Perſonal Reflection is always ſeaſonable, and at hand, on ſuch an occaſion. No matter what Virtue, Honeſty or Sanctity may lie in the Character of the Perſon cited. No matter tho he be ever ſo much, in other reſpects, of your own Party, and devoted to your Intereſt. If he has indiſcreetly ſpoken ſome Home-Truth, or diſcover'd ſome Secret which ſtrikes at the temporal Intereſts of certain ſpiritual Societys; he is quickly doom'd to Calumny and Defamation.

I SHALL try this Experiment, however, once more (continu'd our Gentleman) and as a Concluſion to this Diſcourſe, will venture to produce to you a further Authority of the ſame kind. You ſhall have it before you, in the exact Phraſe and Words of the great Author, in his *theological* Capacity; ſince I have now no further occaſion to conceal my Citations, and accommodate them to the more familiar Style and Language of Converſation.

OUR excellent * Archbiſhop, and late Father of our Church, when expreſly treating that very Subject of a RULE *in matters of Belief*, in oppoſition to Mr. *S*.... and Mr. *R*.... his Romiſh Antagoniſts, ſhews plainly how great a ſhame it is, for us *Proteſtants* at leaſt (whatever the Caſe may be with *Romaniſts)* to diſallow *Difference* of Opinions, and forbid private *Examination*, and *Search* into matters of *antient* RECORD, and *ſcriptural* TRADITION; when, at the ſame time, we have no pretence to *oral* or *verbal;* no Claim to any abſolute ſuperior Judge, or deciſive Judgment in the Caſe; no Polity, Church, or Community; no particular Man,

* *Viz.* Archbiſhop *TILLOTSON* in his *Rule of Faith*, pag. 677.

or number of Men, who are not, even by our own Confeſſion, plainly *fallible*, and ſubject to *Error* and *Miſtake*.

" THE Proteſtants" (ſays his Grace, ſpeaking in the Perſon of Mr. *S* . . . and the *Romaniſts*) " cannot know *how many* the Books of Scrip- " ture ought to be; and *Which* of the many " controverted ones may be ſecurely put in " that Catalogue; *Which* not.——But I ſhall " tell him (replies his Grace) That we know " that juſt ſo many ought to be receiv'd as *un-* " *controverted* Books, concerning which it can- " not be ſhewn *there was ever any Controver-* " *ſy*." It was not incumbent perhaps on my Lord Archbiſhop to help Mr. *S*..... ſo far in his Objection, as to add, That in reality the *burning*, *ſuppreſſing*, and *interpolating* Method, ſo early in faſhion, and ſo tightly practis'd on the *Epiſtles*, *Comments*, *Hiſtorys*, and *Writings* of the Orthodox and Hereticks of old, made it impoſſible to ſay with any kind of Aſſurance, " What *Books*, *Copys*, or *Tranſcripts* thoſe were, " *concerning which there was never any Controver-* " *ſy at all.*" This indeed wou'd be a Point not ſo eaſily to be demonſtrated. But his Grace proceeds, in ſhewing the Weakneſs of the Romiſh Pillar, TRADITION. " For it muſt either " (ſays he) acknowledge *ſome* Books to have " been controverted, or *not*. If *not*, why doth " he

" he make a Suppoſition of controverted Books?
" If Oral *Tradition* acknowledges ſome Books
" to have been controverted; then it cannot
" aſſure us that they have not been controvert-
" ed, nor conſequently that they ought to be
" receiv'd as never having been controverted;
" but only *as ſuch, concerning which thoſe Churches
" who did once raiſe a Controverſy about them, have
" been ſince ſatisfy'd that they are* * *Canonical.*——
" Where is then the Infallibility of oral Tradi-
" tion? How does the *living Voice of the preſent
" Church* aſſure us, that what *Books* are now re-
" ceiv'd by Her, were ever receiv'd by Her? And
" if it cannot do this, but the matter muſt come
" to be try'd by the beſt *Records* of former Ages
" (which the Proteſtants are willing to have
" the *Catalogue* try'd by) then it ſeems the Pro-
" teſtants have a better way to know what
" Books are Canonical, than is the infallible

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* His Grace ſubjoins immediately: " The Traditionary Church *now*,
" receives the Epiſtle to the *Hebrews* as Canonical. I aſk, Do they
" receive it as ever deliver'd for ſuch? That they muſt, if they receive
" it from oral Tradition, which conveys Things to them under this
" Notion as ever deliver'd; and yet St. *Hierom* (ſpeaking not as a *Spe-
" culator*, but a *Teſtifier*) ſays expreſly of it, *That the Cuſtom of the Latin
" Church doth not receive it among the Canonical Scriptures.* What ſaith
" Mr. *S* . . . . to this; It is clear from this Teſtimony, that the *Ro-
" man* Church in St. *Hierom*'s time did not acknowledge this *Epiſtle* for
" Canonical; and 'tis as plain, that the preſent *Roman* Church doth re-
" ceive it for Canonical."

" way of oral Tradition. And ſo long as 'tis " better, no matter tho it be not call'd In- " fallible."——

THUS the free and generous Archbiſhop. For, indeed, what greater *Generoſity* is there, than in owning TRUTH frankly and openly, even where the greateſt Advantages may be taken by an Adverſary? According, our worthy Archbiſhop ſpeaking again immediately in the Perſon of his Adverſary, " The Prote- " ſtants, ſays * he, cannot know that the very " *Original*, or a *perfectly true Copy* of theſe Books, " hath been preſerv'd. Nor is it neceſſary " replies the Archbiſhop) that they ſhou'd know " either of theſe. It is ſufficient that they know " that thoſe Copys which they have, are not " materially corrupted.——But how do the " Church of *Rome* know that they have *perfect-* " *ly true Copys* of the Scriptures in the *original* " Languages? They do not pretend to know " this. The learned Men of that Church ac- " knowledge the *various Readings* as well as we, " and do not pretend to know, otherwiſe than " by *probable Conjecture* (as we alſo may do) " Which of thoſe *Readings* is the *true-one* †."—

* Pag. 678.

† The Reader perhaps may find it worth while to read after this, what the Archbiſhop repreſents (*pag.* 716, &c.) of the plauſible Intro-

AND

AND thus (continu'd our *Lay*-Gentleman) I have finiſh'd my *Quotations*, which I have been neceſſitated to bring in my own Defence; to prove to you That I have aſſerted nothing on this Head of *Religion*, *Faith*, or the Sacred *Myſterys*, which has not been juſtify'd and confirm'd by the moſt celebrated *Church-Men* and reſpected *Divines*. You may now proceed in your *Invectives;* beſtowing as free Language of that kind, as your *Charity* and *Breeding* will permit. And *You (Reverend* SIRS!) who have aſſum'd a Character which ſets you above that of the mere

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duction of the groſſeſt Article of Belief, in the times when the Habit of making Creeds came in faſhion. And accordingly it may be underſtood, of what Effect the *dogmatizing* Practice in Divinity has ever been. " We will ſuppoſe then, that about the time, when univerſal *Ignorance*, " and the genuine Daughter of it (call her *Devotion* or *Superſtition)* had " overſpread the World, and the generality of People were ſtrongly " inclin'd to believe *ſtrange things;* and even the greateſt Contradictions " were recommended to them under the notion of MYSTERYS, " being told by their *Prieſts* and *Guides*, That the more Contradictious " any thing is to Reaſon, the greater merit there is in believing it: I " ſay, let us ſuppoſe, that in this ſtate of things, one or more of the " moſt Eminent then in the Church, either out of Deſign, or out of ſu- " perſtitious Ignorance and Miſtake of the Senſe of our Saviour's Words " uſed in the Conſecration of the Sacrament, ſhould advance this new " Doctrine, that the Words of Conſecration, &c. * * * Such a Doc- " trine as this was very likely to be advanc'd by the ambitious *Clergy* " of that time, as a probable means to draw in the People to a greater " Veneration of them. * * * Nor was ſuch a Doctrine leſs likely to " take and prevail among the *People* in an Age prodigiouſly ignorant " and ſtrongly inclin'd to Superſtition, and thereby well-prepar'd to re-

" ceive

mere *Gentleman*, and releaſes you from thoſe *Decorums*, and conſtraining *Meaſures of Behaviour* to which we of an inferior ſort are bound; You may liberally deal your *religious Compliments* and *Salutations* in what *Dialect* you think fit; ſince for my own part, neither the Names of HETERODOX, SCHISMATICK, HERETICK, SCEPTICK, nor even INFIDEL, or ATHEIST it-ſelf, will in the leaſt ſcandalize me, whilſt the Sentence comes only from *your* mouths. On the contrary, I rather ſtrive with myſelf to ſuppreſs whatever Vanity might naturally ariſe in me, from ſuch *Favour* beſtow'd. For whatever may, in the bottom, be intended me, by ſuch a Treatment; 'tis impoſſible for me to term it

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" ceive the groſſeſt Abſurdities under the notion of *Myſterys*. * * *
" Now ſuppoſing ſuch a Doctrine as this, ſo fitted to the Humour and
" Temper of the Age, to be once aſſerted either by chance or out of
" deſign, it wou'd take like *Wild-fire*; eſpecially if by ſome one or
" more who bore ſway in the Church, it were but recommended with
" *convenient Gravity and Solemnity*. * * * * And for the Contradictions
" contain'd in this Doctrine, it was but telling the People *then* (as they
" do in effect *now*) That Contradictions ought to be no Scruple in the
" way of Faith; That the more impoſſible any thing is, 'tis the fitter to
" be believ'd; That it is not Praiſe-worthy to believe plain Poſſibilitys,
" but this is the Gallantry and heroical Power of Faith, this is the way
" to oblige God Almighty for ever to us, to believe flat and downright
" Contradictions. * * * The more abſurd and unreaſonable any thing
" is, it is for that very reaſon the more proper matter for an Article of
" Faith. And if any of theſe Innovations be objected againſt, as con-
" trary to former Belief and Practice, it is but putting forth a luſty Act
" of Faith, and believing another Contradiction, That tho they be con-
" trary, yet they are the ſame." Above, *pag.* 80, 1, 2.

other

other than *Favour;* ſince there are certain Enmitys which it will be ever eſteem'd a real Honour *to have merited.*

IF, contrary to the Rule and Meaſure of Converſation, I have drawn the Company's Attention towards me thus long; without affording them an Intermiſſion, during my Recital; they will, I hope, excuſe me, the rather, becauſe they heard the other *Recitals*, and were Witneſſes to the heavy Charge and perſonal Reflection, which without any real Provocation was made upon me in publick, by theſe *Zealot*-Gentlemen, to whom I have thus reply'd. And notwithſtanding they may, after ſuch Breaches of Charity as are uſual with them, preſume me equally out of Charity, on my own ſide; I will take upon me however to give them this good Advice, at parting: "That "ſince they have of late been ſo elated by ſome "ſeeming Advantages, and a Proſperity, which "they are ill fitted to bear; they wou'd at "leaſt beware of accumulating too haſtily thoſe "high Characters, Appellations, Titles, and "Enſigns of *Power*, which may be Tokens, "perhaps, of what they expect hereafter, but "which, as yet, do not anſwer the real Power "and Authority beſtow'd on them." The *Garb and Countenance* will be more graceful, when

when *the Thing* it-ſelf is ſecur'd to 'em, and in their actual poſſeſſion. Mean while, the Anticipation of high Titles, Honours, and nominal Dignitys, beyond the common Style and antient Uſage; tho it may be highly faſhionable at preſent, may not prove beneficial or advantageous in the end.

I WOU'D, in perticular, adviſe my elegant Antagoniſts of this *Zealot*-kind; That among the many Titles they aſſume to themſelves, they wou'd be rather more ſparing in that high-one of EMBASSADOR, till ſuch time as they have juſt Means and Foundation to join that of PLENIPOTENTIARY together with it. For as matters ſtand hitherto in our *Britiſh* World, neither their Commiſſion *from the Sovereign*, nor that which they pretend from *Heaven*, amounts to any abſolute or determining *Power*.

THE firſt holy MESSENGERS (for That I take to be the higheſt *apoſtolick* Name) brought with them their proper Teſtimonials in their *Lives*, their *Manners* and *Behaviour;* as well as in *powerful Works*, MIRACLES, and SIGNS from *Heaven*. And tho indeed it might well be eſteem'd a *Miracle* in the kind, ſhou'd our *preſent* MESSENGERS go about to repreſent their

Pre-

Predeceſſors in any part of their Demeanour or Converſation; yet there are further *Miracles* remaining for 'em to perform, ere they can in modeſty plead the *Apoſtolick* or *Meſſenger*-Authority. For tho in the torrent of a ſublime and figurative Style, *a holy Apoſtle* may have made uſe, perhaps of ſuch a Phraſe as that of EMBASSY or EMBASSADOR, to expreſs the Dignity of his Errand; 'twere to be wiſh'd that ſome who were never ſent of any Errand or Meſſage at all from GOD *himſelf*, wou'd uſe a modeſter Title to expreſs their voluntary *Negotiation* between Us and HEAVEN.

I MUST confeſs for my own part, that I think the Notion of an EMBASSY from *thence* to be at beſt ſomewhat high-ſtrain'd, in the metaphorical way of Speech. But certain I am, that if there be any ſuch *Reſidentſhip* or *Agentſhip* now eſtabliſh'd; 'tis not immediately from GOD *himſelf*, but thro' *the Magiſtrate*, and by *the Prince* or *Sovereign Power* here on Earth, that theſe Gentlemen-*Agents* are appointed, diſtinguiſh'd and ſet over us. They have undoubtedly a * legal CHARTER, and *Character*, legal *Titles*, and *Precedencys*, legal *Habits*, *Coats of Arms*, *Colours*, *Badges*. But they

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may

may do well to conſider, That a thouſand *Badges* or *Liverys* beſtow'd by MEN merely, can never be ſufficient to entitle 'em to the ſame Authority as Theirs who bore the *immediate Teſtimony* and MIRACULOUS SIGNS of *Power*, from ABOVE. For in this caſe, there was need only of *Eyes*, and ordinary *Senſes*, to diſtinguiſh the COMMISSION, and acknowledge the EMBASSY or MESSAGE as *divine*.

BUT allowing it ever ſo *certain* a Truth, "That there has been a thouſand or near two "thouſand Years *Succeſſion* in this Commiſ-"ſion of EMBASSY:" Where ſhall we find this *Commiſſion* to have lain?——How has it been ſupply'd ſtill, or *renew'd?*—How often *dormant?*——How often *divided*, even in one and the ſame Species of Claimants?—What Party are they among Moderns, who by virtue of any *immediate Teſtimonial* from *Heaven* are thus entitled?——Whence are the LETTERS-PATENT? *The* CREDENTIALS? For *theſe* ſhou'd, in the nature of the thing, be *open*, *viſible*, and *apparent*.

A CERTAIN INDIAN of the Train of the Ambaſſador-Princes ſent to us lately from ſome of thoſe *Pagan* Nations, being engag'd, one Sunday, in viſiting our Churches, and happening to aſk his Interpreter, "Who the eminent

" nent Perſons were whom he obſerv'd ha-
" ranguing ſo long, with ſuch Authority from
" a high Place?" was anſwer'd, " They were
" *Embaſſadors* from the ALMIGHTY, or (accord-
" ing to the *Indian* Language) from the SUN."

Whether the INDIAN took this ſeriouſly or in raillery, did not appear. But having afterwards called in, as he went along, at the Chapels of ſome of his Brother-Embaſſadors, of the *Romiſh* Religion, and at ſome other Chriſtian Diſſenting Congregations, where Matters, as he perceiv'd, were tranſacted with greater Privacy, and inferior State; he aſk'd " Whether *Theſe* alſo were *Embaſſadors* from " the ſame Place." He was anſwer'd, " That they had indeed been heretofore of the " Embaſſy, and had Poſſeſſion of the ſame " chief Places he had ſeen: But they were " now ſucceeded there, by Others. If *thoſe* " therefore, reply'd the Indian, were Embaſ-
" ſadors from *the* SUN; *theſe*, I take for grant-
" ed, are from *the* MOON."

SUPPOSING, indeed, one had been no *Pagan*, but *a good Chriſtian;* converſant in the original *Holy Scriptures*, but unacquainted with the Rites, Titles, Habits and Ceremonials, of which there is no mention in thoſe Writings: Might one not have inquir'd with humble Submiſſion, into this Affair? Might one not have

have ſoftly, and at a diſtance, apply'd for information concerning this *high* EMBASSY, and addreſſing perhaps to ſome inferior Officer or Livery-Man of *the Train*, aſk'd modeſtly, "*How* "and *Whence* they came? Whoſe *Equipage* "they appear'd in? At Whoſe *Charges* they "were entertain'd? and by Whoſe *Suffrage* "or *Command* appointed and authoriz'd? "——Is it true (pray SIRS!) that their *Excel-* "*lencys* of the preſent Eſtabliſhment, are the "*ſole-commiſſion'd?* Or are there as many *real* "*Commiſſioners* as there are Pretenders? If ſo; "there can be no great danger for us, which- "ever way we apply our-ſelves. We have "ample Choice, and may adhere to *which* "COMMISSION *we like beſt.* If there be only "ONE ſingle TRUE-one; we have then, it "ſeems, good reaſon to look about us, ſearch "narrowly into the Affair, be ſcrupulous in "our Choice, and (as the current *Phyſick*-Bills "admoniſh us) *beware of Counterfeits;* ſince "there are ſo many of theſe abroad, with "*earthly* Powers, and *temporal* COMMISSIONS, "to back their *ſpiritual* Pretences."——

'Tis to be fear'd, in good earneſt, that the Diſcernment of this kind will prove pretty difficult; eſpecially amidſt this univerſal *Contention, Embroil,* and *Fury* of religious Challengers,

lengers, theſe high *Defiances* of contrary Believers, this zealous Oppoſition of *Commiſſion* to *Commiſſion;* and this Din of *Hell*, *Anathema's*, and *Damnations*, rais'd every where by one religious Party againſt another.

So far are the pretendedly *commiſſion'd Partys* from producing their *Commiſſion* openly, or proving it from the original Record, or Court-Rolls of Heaven, that they deny us inſpection into theſe very Records they plead, and refuſe to ſubmit their *Title* to human Judgment or Examination.

A POET of our Nation inſinuates indeed in their behalf, That they are fair enough in this reſpect. For when the murmuring People, ſpeaking by their choſen ORATOR, or *Spokeſman*, to the Prieſts, ſays to 'em,

With Eaſe *you take what we provide with* Care,
And we who your LEGATION *muſt maintain,*
Find all your Tribe in the Commiſſion *are,*
And none but HEAV'N *cou'd ſend ſo large a* TRAIN;

The APOLOGIST afterwards excuſing this Boldneſs of the People, and ſoothing the incens'd Prieſts with fairer Words, ſays to 'em,

on a foot of *Moderation*, which he preſumes to be their Character:

**You with ſuch Temper their Intemperance bear,*
To ſhew your ſolid Science does rely
So on it-ſelf, *as you no Tryal fear:*
For Arts *are weak that are of* SCEPTICKS *ſhy.*

The Poet, it ſeems, never dreamt of a time when the very *Countenance* of *Moderation* ſhou'd be out of faſhion with the Gentlemen of this Order, and the *Word* it-ſelf exploded as unworthy of their *Profeſſion*. And, indeed, ſo far are they at preſent from bearing with any SCEPTICK, or *Inquirer*, ever ſo *modeſt* or diſcreet, that to hear an Argument on a contrary ſide to theirs, or read whatever may be writ in anſwer to their particular Aſſertions, is made the higheſt Crime. Whilſt they have among themſelves ſuch Differences, and ſharp Debates, about their *heavenly* COMMISSION, and are even *in one and the ſame* Community or Eſtabliſhment, divided into different *Sects* and *Headſhips*; they will allow no particular Survey or Inſpection into the Foundations of their controverted Title. They wou'd have us inferior paſſive Mortals, amaz'd as we are, and beholding with

* *GONDIBERT*, Book 2. Canto 1.

aſtoniſh-

aſtoniſhment from afar theſe tremendous Subjects of Diſpute, wait blindfold the Event and final Deciſion of the Controverſy. Nor is it enough that we are merely *paſſive*. 'Tis requir'd of us, That in the midſt of this irreconcilable Debate concerning heavenly *Authoritys* and *Powers*, we ſhou'd be as confident of the Veracity of *ſome one*, as of the Impoſture and Cheat of *all the other* Pretenders: and that believing firmly there is ſtill *A real* COMMISSION at the bottom, we ſhou'd endure the Miſery of theſe Conflicts, and engage on one ſide or the other, as we happen to have our Birth or Education; till by *Fire* and *Sword*, *Execution*, *Maſſacre*, and a kind of *Depopulation* of this Earth, it be * determin'd at laſt amongſt us, "Which "is the *true* COMMISSION, *Excluſive* of all "others, and ſuperior to the reſt."

HERE our *ſecular* GENTLEMAN, who in the latter end of his Diſcourſe had already made ſeveral Motions and Geſtures which betoken'd a Retreat, made his final Bow in form, and quitted the Place and Company for that time; till (as he told his Auditors) he had another Op-

* *Supra*, pag. 89.

portunity, and freſh Leiſure to hear, in his turn, whatever his *Antagoniſts* might anew object to him, in a Manner more favourable and moderate; or (if they ſo approv'd) in the ſame *Temper*, and with the ſame *Zeal* as they had done before.

TREA-

TREATISE VII.

VIZ.

A NOTION of the *Hiſtorical Draught* or *Tablature* OF THE JUDGMENT of *HERCULES*,

According to PRODICUS, *Lib.* II. *Xen. de Mem. Soc.*

——————————Potiores
HERCULIS ærumnas credat, ſævoſque Labores,
Et Venere, et cœnis, et pluma SARDANAPALI.
Juv. Sat. 10.

Paulo de Matthæis Pinx: *Sim: Gribelin ſculps:*

Printed firſt in the Year M.DCC.XIII.

THE JUDGMENT OF *HERCULES.*

INTRODUCTION.

(1.) BEFORE we enter on the Examination of our Hiſtorical Sketch, it may be proper to remark, that by the word *Tablature* (for which we have yet no name in *Engliſh*, beſides the general one of *Picture)* we denote, according to the original word TABULA, a Work not only diſtinct from a mere *Portraiture*, but from all thoſe wilder ſorts of Painting which are in a manner abſolute, and independent; ſuch as the Paintings *in Freſco* upon the Walls, the Cielings, the Stair-Caſes,

the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) ACCORDINGLY we are to underſtand, that it is not merely the Shape or Dimenſion of a Cloth, or Board, which denominates the *Piece* or *Tablature;* ſince a Work of this kind may be compos'd of any colour'd Subſtance, as it may of any Form; whether ſquare, oval or round. But 'tis then that in Painting we may give to any particular Work the Name of *Tablature*, when the Work is in reality "*a Sin-*" *gle Piece*, comprehended in one *View*, and "form'd according to *one ſingle* Intelligence, "Meaning, or Deſign; which conſtitutes a *real* "WHOLE, by a mutual and neceſſary Rela-"tion of its Parts, the ſame as of the Mem-"bers in a natural Body." So that one may ſay of a Picture compos'd of any number of Figures differently rang'd, and without any regard to this Correſpondency or Union deſcrib'd, That it is no more a real *Piece* or *Tablature* than a Picture wou'd be a Man's *Picture*, or proper *Portraiture*, which repreſented on the ſame Cloth, in different places, the Legs, Arms, Noſe, and Eyes of ſuch a Perſon, without adjuſting them according to the true Proportion, Air, and Character which belong'd to him.

(3.) THIS

(3.) THIS Regulation has place even in the inferior degrees of Painting; ſince the mere Flower-Painter is, we ſee, oblig'd to ſtudy the Form of *Feſtons* and to make uſe of a peculiar Order, or Architecture of *Vaſes*, *Jars*, *Canniſters*, *Pedeſtals*, and other Inventions, which ſerve as *Machines*, to frame a certain proportionate Aſſemblage, or united Maſs; according to the Rules of Perſpective; and with regard as well to the different ſhapes and ſizes of his ſeveral Flowers, as to the harmony of Colours reſulting from the whole: this being the only thing capable of rendring his Work worthy the name of a *Compoſition* or *real Piece*.

(4.) SO much the more, therefore, is this Regulation applicable to *Hiſtory-Painting*, where not only *Men*, but *Manners*, and human Paſſions are repreſented. Here *the Unity of Deſign* muſt with more particular exactneſs be preſerv'd, according to the juſt Rules of poetick Art; that in the Repreſentation of any Event, or remarkable Fact, the *Probability*, or *ſeeming Truth* (which is the *real Truth* of Art) may with the higheſt advantage be ſupported and advanc'd: as we ſhall better underſtand in the Argument which follows on the hiſtorical *Tablature* of *The Judgment of* HERCULES; who being young, and

retir'd to a ſolitary place in order to deliberate on the Choice he was to make of the different ways of Life, was accoſted (as our Hiſtorian relates) by the two Goddeſſes, VIRTUE and PLEASURE. 'Tis on the iſſue of the Controverſy between theſe *Two*, that the Character of HERCULES depends. So that we may naturally give to this Piece and Hiſtory, as well the Title of *The Education*, as *the Choice* or *Judgment of* HERCULES.

CHAP. I.

Of the general Conſtitution or Ordonnance of the Tablature.

(1.) THIS Fable or Hiſtory may be variouſly repreſented, according to the Order of Time:

Either in the inſtant when the two Goddeſſes (VIRTUE and PLEASURE) accoſt HERCULES;

Or when they are enter'd on their Diſpute;

Or when their Diſpute is already far advanc'd, and VIRTUE ſeems to gain her Cauſe.

(2.) ACCORDING to the *firſt* Notion, HERCULES muſt of neceſſity ſeem ſurpriz'd on the firſt appearance

appearance of ſuch miraculous Forms. He admires, he contemplates; but is not yet ingag'd or intereſted. According to the *ſecond* Notion, he is intereſted, divided, and in doubt. According to the *third*, he is wrought, agitated, and torn by contrary Paſſions. 'Tis the laſt Effort of the vitious one, ſtriving for poſſeſſion over him. He agonizes, and with all his Strength of Reaſon endeavours to overcome himſelf:

Et premitur ratione animus, vincique laborat.

(3.) OF theſe different Periods of Time, the latter has been choſen; as being the only one of the three, which can well ſerve to expreſs *the grand Event*, or conſequent *Reſolution* of HERCULES, and the *Choice* he actually made of a Life full of Toil and Hardſhip, under the conduct of VIRTUE, for the deliverance of Mankind from Tyranny and Oppreſſion. And 'tis to ſuch *a Piece*, or *Tablature*, as repreſents this Iſſue of the Balance, in our pondering Hero, that we may juſtly give the Title of *the Deciſion or Judgment of* HERCULES.

(4.) THE ſame Hiſtory may be repreſented yet according to a *fourth* Date or Period: as at the time when HERCULES is intirely won by *Virtue*. But then the ſigns of this reſolute Determination reigning abſolutely in the Atti-

tude, and Air of our young Hero; there wou'd be no room left to repreſent his Agony, or inward Conflict, which indeed makes the principal Action *here;* as it wou'd do in a *Poem*, were this Subject to be treated by a good Poet. Nor wou'd there be any more room left in this caſe, either for the perſuaſive Rhetorick of VIRTUE (who muſt have already ended her Diſcourſe) or for the inſinuating Addreſs of PLEASURE, who having loſt her Cauſe, muſt neceſſarily appear diſpleas'd, or out of humour: a Circumſtance which wou'd no way ſute her Character.

(5.) IN the original Story or Fable of this Adventure of our young HERCULES, 'tis particularly noted, that PLEASURE, advancing haſtily before VIRTUE, began her Plea, and was heard with prevention; as being firſt in turn. And as this Fable is wholly *philoſophical* and *moral*, this Circumſtance in particular is to be conſider'd as eſſential.

(6.) IN this *third* Period therefore of our Hiſtory (dividing it, as we have done, into *four* ſucceſſive Dates or Points of Time) HERCULES being Auditor, and attentive, ſpeaks not. PLEASURE has ſpoken. VIRTUE is ſtill ſpeaking. She is about the middle, or towards the end of her

her Diſcourſe; in the place where, according to juſt Rhetorick, the higheſt Tone of Voice and ſtrongeſt Action are employ'd.

(7.) 'Tis evident, that every Maſter in Painting, when he has made choice of the determinate Date or Point of Time, according to which he wou'd repreſent his Hiſtory, is afterwards debar'd the taking advantage from any other Action than what is immediately preſent, and belonging to that ſingle Inſtant he deſcribes. For if he paſſes the preſent only for a moment, he may as well paſs it for many years. And by this reckoning he may with as good right repeat the ſame Figure ſeveral times over, and in one and the ſame Picture repreſent HERCULES in his Cradle, ſtruggling with the Serpents; and the ſame HERCULES of full Age, fighting with the *Hydra*, with *Anteus*, and with *Cerberus:* which wou'd prove a mere confus'd Heap, or Knot of Pieces, and not a ſingle intire *Piece*, or *Tablature*, of the hiſtorical kind.

(8.) It may however be allowable, on ſome occaſions, to make uſe of certain *enigmatical* or *emblematical* Deviſes, to repreſent a future Time: as when HERCULES, yet a mere Boy, is ſeen holding a ſmall Club, or wearing the Skin of a young Lion. For ſo we often find him in the beſt *Antiques*. And tho Hiſtory had never related

related of HERCULES, that being yet very young, he kill'd a Lion with his own hand; this Repreſentation of him wou'd nevertheleſs be intirely conformable to *poetick Truth*; which not only admits, but neceſſarily preſuppoſes *Prophecy* or *Prognoſtication*, with regard to the Actions, and Lives of Heroes and Great Men. Beſides that as to our Subject, in particular, the natural Genius of HERCULES, even in his tendereſt Youth, might alone anſwer for his handling ſuch Arms as theſe, and bearing, as it were in play, theſe early tokens of the future Hero.

(9.) To preſerve therefore a juſt Conformity with *hiſtorical Truth*, and with the *Unity of Time* and *Action*, there remains no other way by which we can poſſibly give a hint of any thing future, or call to mind any thing paſt, than by ſetting in view ſuch Paſſages or Events as have actually ſubſiſted, or according to Nature might well ſubſiſt, or happen together in *one and the ſame* Inſtant. And this is what we may properly call *The Rule of Conſiſtency*.

(10.) How is it therefore poſſible, ſays one, to expreſs a Change of Paſſion in any Subject, ſince this Change is made by Succeſſion; and that in this caſe the Paſſion which is underſtood

ſtood as preſent, will require a Diſpoſition of Body and Features wholly different from the Paſſion which is over, and paſt? To this we anſwer, That notwithſtanding the Aſcendency or Reign of the principal and immediate Paſſion, the Artiſt has power to leave ſtill in his Subject the Tracts or Footſteps of its Predeceſſor: ſo as to let us behold not only a riſing Paſſion together with a declining one; but, what is more, a ſtrong and determinate Paſſion, with its contrary already diſcharg'd and baniſh'd. As for inſtance, when the plain Tracts of Tears new fallen, with other freſh tokens of Mourning and Dejection, remain ſtill in a Perſon newly tranſported with Joy at the ſight of a Relation or Friend, who the moment before had been lamented as one deceas'd or loſt.

(11.) AGAIN, by the ſame means which are employ'd to call to mind *the Paſt*, we may anticipate *the Future:* as wou'd be ſeen in the caſe of an able Painter, who ſhou'd undertake to paint this Hiſtory of HERCULES according to the third Date or Period of Time propos'd for our hiſtorical Tablature. For in this momentary Turn of Action, HERCULES remaining ſtill in a ſituation expreſſive of Suſpence and Doubt, wou'd diſcover nevertheleſs that the Strength of this inward Conflict was over, and that Victory

tory began now to declare her-ſelf in favour of *Virtue*. This Tranſition, which ſeems at firſt ſo myſterious a Performance, will be eaſily comprehended, if one conſiders, That the Body, which moves much ſlower than the Mind, is eaſily out-ſtrip'd by this latter; and that the Mind on a ſudden turning it-ſelf ſome new way, the nearer ſituated and more ſprightly parts of the Body (ſuch as the Eyes, and Muſcles about the Mouth and Forehead) taking the alarm, and moving in an inſtant, may leave the heavier and more diſtant parts to adjuſt themſelves, and change their Attitude ſome moments after.

(12.) THIS different Operation may be diſtinguiſh'd by the names of *Anticipation* and *Repeal*.

(13.) IF by any other method an Artiſt ſhou'd pretend to introduce into this Piece any portion of Time, future or paſt, he muſt either ſin directly againſt the Law of *Truth* and *Credibility*, in repreſenting things contrary and incompatible; or againſt that Law of *Unity* and *Simplicity of Deſign*, which conſtitutes the very Being of his Work. This particularly ſhews it-ſelf in a Picture, when one is neceſſarily left in doubt, and unable to determine readily, *Which* of the diſtinct ſucceſſive parts of the Hiſtory

tory or Action is that *very-one* repreſented in the Deſign. For even here the caſe is the ſame as in the other Circumſtances of Poetry and Painting: "That what is principal or chief, "ſhou'd immediately ſhew it-ſelf, without leav-"ing the Mind in any uncertainty."

(14) ACCORDING to this Rule of the *Unity of Time*, if one ſhou'd aſk an Artiſt, who had painted this Hiſtory of *The Judgment of* HERCULES, "*Which of theſe four Periods or "Dates of Time above propos'd he intended "in his Picture to repreſent;" and it ſhou'd happen that he cou'd not readily anſwer, 'Twas this, or that: It wou'd appear plainly he had never form'd a *real Notion* of his Workmanſhip, or of the Hiſtory he intended to repreſent. So that when he had executed even to a Miracle all thoſe other Beautys requiſite

* If the ſame Queſtion concerning the *inſtantaneous* Action, or preſent Moment of Time, were apply'd to many famous hiſtorical Paintings much admir'd in the World, they wou'd be found very defective: as we may learn by the Inſtance of that ſingle Subject of ACTEON, one of the commoneſt in Painting. Hardly is there any where ſeen a Deſign of this poetical Hiſtory, without a ridiculous Anticipation of the *Metamorphoſis*. The Horns of ACTEON, which are the Effect of a Charm, ſhou'd naturally wait the execution of that Act in which the Charm conſiſts. Till the Goddeſs therefore has thrown her Caſt, the Hero's Perſon ſuffers not any Change. Even while the Water flies, his Forehead is ſtill found. But in the uſual Deſign we ſee it otherwiſe. The Horns are already *ſprouted*, if not full grown: and the Goddeſs is ſeen watering *the Sprouts*.

in

in *a Piece*, and had fail'd in this ſingle one, he wou'd from hence alone be prov'd to be in truth no *Hiſtory-Painter*, or Artiſt in the kind, who underſtood not ſo much as how to form the real Deſign of a *Hiſtorical Piece*.

Of the Firſt or Principal Figure.

(1.) TO apply therefore what has been ſaid above to our immediate Deſign or *Tablature* in hand; we may obſerve, in the firſt place, with regard to HERCULES, (the *firſt* or *principal Figure* of our Piece) that being plac'd in the middle, between the two Goddeſſes, he ſhou'd by a ſkilful Maſter be ſo drawn, as even ſetting aſide the Air and Features of the Face, it ſhou'd appear by the very Turn, or Poſition of the Body alone, that this young Hero had not wholly quitted the balancing or pondering part. For in the manner of his turn towards the worthier of theſe Goddeſſes, he ſhou'd by no means appear ſo averſe or ſeparate from the other, as not to ſuffer it to be conceiv'd of him, that he had ever any inclination for her, or had ever hearken'd to her Voice. On the contrary, there ought to be ſome hopes yet remaining for this latter Goddeſs PLEASURE, and ſome regret apparent in

in HERCULES. Otherwiſe we ſhou'd paſs immediately from the *third* to the *fourth* Period; or at leaſt confound one with the other.

(2.) HERCULES, in this Agony deſcrib'd, may appear either ſitting, or ſtanding: tho it be more according to probability for him to appear ſtanding; in regard to the preſence of the two Goddeſſes, and by reaſon the caſe is far from being the ſame *here* as in *The Judgment of* PARIS; where the intereſted Goddeſſes plead their Cauſe before their Judge. Here the Intereſt of HERCULES himſelf is at ſtake. 'Tis *his own* Cauſe which is trying. He is in this reſpect not ſo much *the Judge*, as he is in reality *the Party judg'd*.

(3.) THE ſuperior and commanding Paſſion of HERCULES may be expreſs'd either by *a ſtrong Admiration*, or by an Admiration which holds chiefly of *Love*.

——*Ingenti perculſus amore.*

(4.) IF the latter be us'd, then the reluctant Paſſion, which is not yet wholly overcome, may ſhew it-ſelf in Pity and Tenderneſs, mov'd in our Hero by the thought of thoſe Pleaſures and Companions of his Youth, which he is going for ever to abandon. And in this ſenſe

HER-

HERCULES may look either on the one or the other of the Goddeſſes, with this difference; That if he looks on *Pleaſure*, it ſhou'd be faintly, and as turning his Eyes back with Pity; having ſtill his Action and Geſture turn'd the other way towards *Virtue*. If, on the contrary, he looks on *Virtue*; it ought to be earneſtly, and with extreme attention, having ſome part of the Action of his Body inclining ſtill towards *Pleaſure*, and diſcovering by certain Features of Concern and Pity, intermix'd with the commanding or conquering Paſſion, that the Deciſion he is about to make in favour of *Virtue*, coſt him not a little.

(5.) IF it be thought fit rather to make uſe of Admiration, merely to expreſs the *commanding* Paſſion of HERCULES: then the *reluctant-one* may diſcover it-ſelf in a kind of Horror, at the thought of the Toil and Labour, to be ſuſtain'd in the rough rocky way apparent on the ſide of VIRTUE.

(6.) AGAIN, HERCULES may be repreſented as looking neither towards VIRTUE nor PLEASURE, but as turning his Eyes either towards the mountainous rocky Way pointed out to him by VIRTUE, or towards the flowry Way of the Vale and Meadows, recommended to him by PLEASURE. And to theſe different Attitudes

for the Expreſſion of the *Turn* or *Balance of Judgment* in our penſive Hero.

(7.) WHATEVER may be the manner choſen for the deſigning of this Figure of HERCULES, according to that part of the Hiſtory in which we have taken him: 'tis certain he ſhou'd be ſo drawn, as neither by the opening of his mouth, or by any other ſign, to leave it in the leaſt dubious whether he is ſpeaking or ſilent. For 'tis abſolutely requiſite that *Silence* ſhou'd be diſtinctly characteriz'd in HERCULES, not only as the natural effect of his ſtrict Attention, and the little leiſure he has from what paſſes at this time within his breaſt; but in order withal to give that appearance of Majeſty and Superiority becoming the Perſon and Character of pleading VIRTUE; who by her Eloquence and other Charms has ere this made her-ſelf miſtreſs of the Heart of our enamour'd Hero:

* —*Pendetque iterum narrantis ab ore.*

This Image of *the Sublime* in the Diſcourſe and Manner of VIRTUE, wou'd be utterly loſt, if in the inſtant that ſhe employ'd the greateſt Force of Action, ſhe ſhou'd appear to be interrupted by the ill-tim'd Speech, Reply, or Utterance of her Auditor. Such a Deſign or Repreſentation as this, wou'd prove contrary

* Virg. Æn. Lib. 4. ver. 79.

to Order, contrary to the Hiſtory, and to the *Decorum*, or Decency of Manners. Nor can one well avoid taking notice here, of that general Abſurdity committed by many of the eſteem'd great Maſters in Painting; who in one and the ſame Company, or Aſſembly of Perſons jointly employ'd, and united according to the Hiſtory, in one ſingle or common Action, repreſent to us not only *two* or *three*, but *ſeveral*, and ſometimes *all* ſpeaking at once. Which muſt naturally have the ſame effect on the Eye, as ſuch a Converſation wou'd have upon the Ear were we in reality to hear it.

CHAP. III.

Of the Second Figure.

(1.) AFTER what has been ſaid on the Subject of HERCULES, it appears plainly what the *Attitude* muſt be of our ſecond Figure, VIRTUE; who, as we have taken her in this particular Period of our Hiſtory, muſt of neceſſity be *ſpeaking* with all the Force of Action, ſuch as wou'd appear in an excellent Orator, when at the height, and in the moſt affecting part of his Diſcourſe.

(2.) SHE ought therefore to be drawn *ſtanding;* ſince 'tis contrary to all probable Ap-

Appearance, and even to Nature it-ſelf, that in the very Heat and higheſt Tranſport of Speech, the Speaker ſhou'd be ſeen ſitting, or in any Poſture which might expreſs Repoſe.

(3.) SHE may be *habited* either as an AMAZON, with the Helmet, Lance, and in the Robe or Veſt of PALLAS; or as any other of the *Virtues*, *Goddeſſes*, or *Heroines*, with the plain original Crown, without Rays, according to genuine Antiquity. Our Hiſtory makes no mention of a Helmet, or any other Armour of VIRTUE. It gives us only to underſtand that ſhe was dreſs'd neither negligently, nor with much ſtudy or ornament. If we follow this latter method, we need give her only in her hand the Imperial or * Magiſterial Sword; which is her true characteriſtick Mark, and wou'd ſufficiently diſtinguiſh her, without the Helmet, Lance, or other military Habit. And in this manner the oppoſition between herſelf and her Rival wou'd be ſtill more beautiful and regular.—"But this Beauty, ſays one, "wou'd be diſcoverable only by the Learned." —Perhaps ſo. But then again there wou'd be no loſs for others: ſince no-one wou'd find this Piece the leſs intelligible on the account of this Regulation. On the contrary, one who

* Parazonium.

chanc'd to know little of Antiquity in general, or of this Hiſtory in particular, wou'd be ſtill further to ſeek, if upon ſeeing an armed Woman in the Piece, he ſhou'd repreſent to himſelf either a PALLAS, a BELLONA, or any other warlike Form, or Deity of the female kind.

(4.) As for the *Shape*, *Countenance*, or Perſon of VIRTUE; that which is uſually given to PALLAS may fitly ſerve as a Model for this Dame; as on the other ſide, that which is given to VENUS may ſerve in the ſame manner for her Rival. The Hiſtorian whom we follow, repreſents VIRTUE to us as a Lady of a goodly Form, tall and majeſtick. And by what he relates of her, he gives us ſufficiently to underſtand, that tho ſhe was neither lean, nor of a tann'd Complexion, ſhe muſt have diſcover'd however, by the Subſtance and Colour of her Fleſh, that ſhe was ſufficiently accuſtom'd to exerciſe. PLEASURE, on the other hand, by an exact Oppoſition, is repreſented in better caſe, and of a Softneſs of Complexion; which ſpeaks her Manners, and gives her a middle Character between the Perſon of a VENUS, and that of a BACCHINAL *Nymph*.

(5.) As for the *Poſition*, or *Attitude* of VIRTUE; tho in a hiſtorical Piece, ſuch as ours is deſign'd, 'twou'd on no account be proper to have

have immediate recourſe to the way of *Emblem;* one might, on this occaſion, endeavour nevertheleſs by ſome artifice, to give our Figure, as much as poſſible, the reſemblance of the ſame *Goddeſs*, as ſhe is ſeen on Medals, and other antient *emblematick* Pieces of like nature. In this view, ſhe ſhou'd be ſo deſign'd, as to ſtand firm with her full poiſe upon one foot, having the other a little advanc'd, and rais'd on a broken piece of ground or rock, inſtead of the Helmet or little Globe on which we ſee her uſually ſetting her foot, as triumphant, in thoſe Pieces of the *emblematick* kind. A particular advantage of this Attitude, ſo judiciouſly aſſign'd to VIRTUE by antient Maſters, is, that it expreſſes as well her aſpiring Effort, or Aſcent towards the Stars and Heaven, as her Victory and Superiority over Fortune and the World. For ſo the Poets have of old, deſcrib'd her.

* ——*Negata tentat iter via.*
† *Virtutiſque viam deſerit arduæ.*

And in our Piece particularly, where the *arduous* and *rocky way* of VIRTUE requires to be emphatically repreſented; the aſcending Poſture of this Figure, with one Foot advanc'd, in a ſort of climbing Action, over the rough and thorny

* Horat. Lib. 3 Od. 2.
† Idem ibid. Od. 24.

Ground, muſt of neceſſity, if well executed, create a due effect, and add to the Sublime of this * antient *Poetick* Work.

(6.) As for the *Hands* or *Arms*, which in real Oratory, and during the ſtrength of Elocution, muſt of neceſſity be active; 'tis plain in reſpect of our Goddeſs, that the Arm in particular which ſhe has free to herſelf, and is neither incumber'd with Lance or Sword, ſhou'd be employ'd another way, and come in, to ſecond the Diſcourſe, and accompany it, with a juſt Emphaſis and Action. Accordingly, VIRTUE wou'd then be ſeen with this Hand, turn'd either *upwards* to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the ſame ſublime ſenſe; or *downwards* to the flowery Way and Vale, as in a deteſting manner, and with abhorrence of what paſſes there; or laſt of all (in a diſdainful ſenſe, and with the ſame appearance of Deteſtation) againſt PLEASURE her-ſelf. Each Manner

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* *As antient as the Poet* HESIOD: *which appears by the following Verſes, cited by our Hiſtorian, as the Foundation, or firſt Draught of this* HERCULEAN *Tablature.*

Τὴν μὲν γὰρ κακότητα κὴ ἰλαδὸν ἔστιν ἑλέσθαι
Ῥηιδίως. λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει·
Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάναλοι· μακρὸς δὲ κὴ ὄρθιος οἶμος ἐπ' αὐλὴν,
Καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι
Ῥηιδίη δ' ἤπειτα πέλει, χαλεπὴ περ ἐοῦσα

wou'd

wou'd have its peculiar advantage. And the beſt Profit ſhou'd be made of this Arm and Hand at liberty to expreſs either the *Diſapprobation* or the *Applauſe* propos'd. It might prove, however, a conſiderable advantage to our Figure of VIRTUE, if holding the Lance, or Imperial Sword, ſlightly, with one of her Hands ſtretch'd downwards, ſhe cou'd, by that very Hand and Action, be made to expreſs *the latter* meaning; opening for that purpoſe ſome of the lower Fingers of this Hand, in a refuſing or repelling manner; whilſt with the other Arm and Hand at liberty, ſhe ſhou'd expreſs as well *the former* meaning, and point out to HERCULES the way which leads to Honour, and the juſt Glory of heroick actions.

(7.) FROM all theſe Circumſtances of Hiſtory, and Action, accompanying this important Figure, the difficulty of the Deſign will ſufficiently appear, to thoſe who carry their Judgment beyond the *mere Form*, and are able to conſider the Character of the *Paſſion* to which it is ſubjected. For where a real Character is mark'd, and *the inward Form* peculiarly deſcrib'd, 'tis neceſſary *the outward* ſhou'd give place. Whoever ſhou'd expect to ſee our Figure of VIRTUE, in the exact Mein of a *fine Talker*, curious in her Choice of Action, and forming it according to the uſual Decorum, and regular

Movement of one of the fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece. Such ſtudy'd Action and artificial Geſture may be allow'd to the Actors and Actrices of the Stage. But the good Painter muſt come a little nearer to TRUTH, and take care that his Action be not *theatrical*, or at ſecond hand; but *original*, and drawn from NATURE her-ſelf. Now altho in the ordinary Tenour of Diſcourſe, the Action of the Party might be allow'd to appear ſo far govern'd and compos'd by Art, as to retain that regular *Contraſte* and nice Balance of Movement which Painters are apt to admire as the chief Grace of Figures; yet in this particular caſe, where the natural Eagerneſs of Debate, ſupported by a thorow Antipathy and Animoſity, is join'd to a ſort of *enthuſiaſtick Agitation* incident to our prophetick Dame, there can be little of that faſhionable Mein, or genteel Air admitted. The Painter who, in ſuch a Piece as we deſcribe, is bound to preſerve the heroick Style, will doubtleſs beware of repreſenting his Heroine as a mere *Scold*. Yet this is certain, That it were better for him to expoſe himſelf to the Meanneſs of ſuch a Fancy, and paint his Lady in a high Rant, according to the common Weakneſs of the Sex, than to engage in the Embeliſhment of the mere *Form*; and forgetting the Character of Severity and Reprimand

mand belonging to the illuſtrious Rival, preſent her to us a fair ſpecious Perſonage, free of Emotion, and without the leaſt Bent or Movement which ſhou'd expreſs the real *Pathetick* of the kind.

CHAP. IV.

Of the Third Figure.

(1.) CONCERNING PLEASURE there needs little to be ſaid, after what has been already remark'd in relation to the two preceding Figures. The Truth of *Appearance*, that of *Hiſtory*, and even the *Decorum* itſelf (according to what has been explain'd above) require evidently that in this Period or Inſtant deſcrib'd, PLEASURE ſhou'd be found ſilent. She can have no other Language allow'd her than that merely of *the Eyes*. And 'twou'd be a happy Management for her in the Deſign, if in turning her Eyes to meet thoſe of HERCULES, ſhe ſhou'd find his Head and Face already turn'd ſo much on the contrary ſide, as to ſhew it impoſſible for her as yet to diſcover the growing Paſſion of this Hero in favour of her Rival. By this means ſhe might ſtill with good right retain her fond Airs of Dalliance and Courtſhip; as having yet diſcover'd no reaſon ſhe has to be diſſatisfy'd.

(2.) SHE

(2.) SHE may be drawn either *ſtanding*, *leaning*, *ſitting*, or *lying;* without a Crown, or crown'd either with Roſes, or with Myrtle; according to the Painter's Fancy. And ſince in this *third* Figure the Painter has ſo great a liberty left him, he may make good advantage of it for the other *two*, to which *this latter* may be ſubjected, as the laſt in order, and of leaſt conſequence.

(3.) THAT which makes the greateſt difficulty in the Diſpoſition or Ordonnance of this Figure PLEASURE, is, that notwithſtanding the ſupine Air and Character of Eaſe and Indolence, which ſhou'd be given her, ſhe muſt retain ſtill ſo much Life and Action, as is ſufficient to expreſs her *perſuaſive Effort*, and Manner of *Indication* towards her proper Paths; thoſe of the flowery kind, and Vale below, whither ſhe wou'd willingly guide our Hero's ſteps. Now ſhou'd this *Effort* be over-ſtrongly expreſs'd; not only the ſupine Character and Air of Indolence wou'd be loſt in this Figure of PLEASURE; but, what is worſe, the Figure wou'd ſeem to ſpeak, or at leaſt appear ſo, as to create a double Meaning, or *equivocal Senſe* in Painting; which wou'd deſtroy what we have eſtabliſh'd as fundamental, concerning the abſolute Reign of *Silence* thro'out the reſt of the Piece,

Piece, in favour of VIRTUE, the ſole ſpeaking Party at this Inſtant, or third Period of our Hiſtory.

(4.) ACCORDING to a Computation, which in this way of Reaſoning might be made, of the whole *Motion* or *Action* to be given to our Figure of PLEASURE; ſhe ſhou'd ſcarce have *one fifth* reſerv'd for that which we may properly call *Active* in her, and have already term'd her *perſuaſive* or *indicative Effort.* All beſides ſhou'd be employ'd to expreſs (if one may ſay ſo) her *Inaction*, her *Supineneſs*, *Effeminacy*, and *indulgent Eaſe.* The Head and Body might intirely favour this latter Paſſion. One Hand might be abſolutely reſign'd to it; ſerving only to ſupport, with much ado, the lolling lazy Body. And if the other Hand be requir'd to expreſs ſome kind of Geſture or Action toward the Road of Pleaſures recommended by this Dame; the Geſture ought however to be ſlight and negligent, in the manner of one who has given over ſpeaking, and appears weary and ſpent.

(5.) FOR the *Shape*, the *Perſon*, the *Complexion*, and what elſe may be further remark'd as to the *Air* and *Manner* of PLEASURE; all this is naturally comprehended in the Oppoſition, as above ſtated, between *Her-ſelf* and VIRTUE.

CHAP.

CHAP. V.

Of the Ornaments of the Piece; and chiefly of the Drapery, and Perſpective.

(1.) 'TIS ſufficiently known, how great a liberty Painters are us'd to take, in the colouring of their Habits, and of other Draperys belonging to their hiſtorical Pieces. If they are to paint a *Roman* People, they repreſent 'em in different Dreſſes; tho it be certain the common People among 'em were habited very near alike, and much after the ſame colour. In like manner, the *Egyptians*, *Jews*, and other antient Nations, as we may well ſuppoſe, bore in this particular their reſpective Likeneſs or Reſemblance one to another, as at preſent the *Spaniards*, *Italians*, and ſeveral other People of *Europe*. But ſuch a Reſemblance as this wou'd, in the way of Painting, produce a very untoward effect; as may eaſily be conceiv'd. For this reaſon the Painter makes no ſcruple to introduce *Philoſophers*, and even *Apoſtles*, in various Colours, after a very extraordinary manner. 'Tis here that the *hiſtorical Truth* muſt of neceſſity indeed give way to that which we call *poetical*, as being govern'd not ſo much by *Reality*, as by *Probability*,

or

or *plauſible Appearance*. So that a Painter, who uſes his Privilege or Prerogative in this reſpect, ought however to do it cautiouſly, and with diſcretion. And when occaſion requires that he ſhou'd preſent us his *Philoſophers* or *Apoſtles* thus variouſly colour'd, he muſt take care at leaſt ſo to mortify his Colours, that theſe plain poor Men may not appear, in his Piece, adorn'd like ſo many Lords or Princes of the modern Garb.

(2.) If, on the other hand, the Painter ſhou'd happen to take for his Subject ſome ſolemn Entry or Triumph, were, according to the Truth of *Fact*, all manner of Magnificence had without doubt been actually diſplay'd, and all ſorts of bright and dazling Colours heap'd together and advanc'd, in emulation, one againſt another; he ought on this occaſion, in breach of the *hiſtorical Truth*, or Truth *of Fact*, to do his utmoſt to diminiſh and reduce the exceſſive Gayety and Splendor of thoſe Objects, which wou'd otherwiſe raiſe ſuch a Confuſion, Oppugnancy, and Riot of Colours, as wou'd to any judicious Eye appear abſolutely intolerable.

(3.) It becomes therefore an able Painter in this, as well as in the other parts of his Workmanſhip, to have regard principally, and above all, to the Agreement or Correſpondency

dency of things. And to that end 'tis neceſſary he ſhou'd form in his Mind a certain Note or Character of *Unity*, which being happily taken, wou'd, out of the many Colours of his piece, produce (if one may ſay ſo) *a particular diſtinct Species* of an original kind: like thoſe Compoſitions in Muſick, where among the different Airs (ſuch as *Sonatas*, *Entrys*, or *Sarabands*,) there are different and diſtinct Species; of which we may ſay in particular, as to each, " That it has its own pro-
" per Character or Genius, peculiar to it-ſelf".

(4.) THUS the *Harmony* of Painting requires, " That in whatever *Key* the Painter
" begins his Piece, he ſhou'd be ſure to finiſh
" it in the ſame."

(5.) THIS Regulation turns on the *principal Figure*, or on the two or three which are *eminent*, in a Tablature compos'd of many. For if the Painter happens to give a certain Height or Richneſs of colouring to his principal Figure; the reſt muſt in proportion neceſſarily partake this Genius. But if, on the contrary, the Painter ſhou'd have chanc'd to give a ſofter Air, with more Gentleneſs and Simplicity of colouring, to his principal Figure; the reſt muſt bear a Character proportionable, and appear in an extraordinary Simplicity;

plicity; that one and the ſame Spirit may, without conteſt, reign thro' the whole of his Deſign.

(6.) OUR Hiſtorical Draught of HERCULES will afford us a very clear example in the caſe. For conſidering that the Hero is to appear on this occaſion retir'd and gloomy; being withal in a manner naked, and without any other Covering than a Lion's Skin, which is it-ſelf of a yellow and duſky colour; it wou'd be really impracticable for a Painter to repreſent this principal Figure in any extraordinary brightneſs or luſtre. From whence it follows, that in the other inferior Figures or ſubordinate parts of the Work, the Painter muſt neceſſarily make uſe of ſuch ſtill quiet Colours, as may give to the whole Piece a Character of Solemnity and Simplicity, agreeable with it-ſelf. Now ſhou'd our Painter honeſtly go about to follow his Hiſtorian, according to the literal Senſe of the Hiſtory, which repreſents VIRTUE to us in a reſplendent Robe of the pureſt and moſt gloſſy White; 'tis evident he muſt after this manner deſtroy his Piece. The *good Painter* in this, as in all other occaſions of like nature, muſt do as the *good Poet;* who undertaking to treat ſome common and known Subject, refuſes however to follow ſtrictly, like a mere Copyiſt or Tranſlator, any preceding Poet

et or Hiſtorian; but ſo orders it, that his Work in it-ſelf becomes really new and original.

* *Publica materies privati juris erit, ſi*
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres.

(7.) As for what relates to the *Perſpective* or *Scene* of our hiſtorical Piece, it ought ſo to preſent it-ſelf, as to make us inſtantly conceive that 'tis in the Country, and in a place of Retirement, near ſome Wood or Foreſt, that this whole Action paſſes. For 'twou'd be impertinent to bring *Architecture* or Buildings of whatever kind in view, as tokens of Company, Diverſion, or Affairs, in a place purpoſely choſen to denote Solitude, Thoughtfulneſs, and premeditated Retreat. Beſides, that according to the Poets (our Guides and Maſters in this Art) neither the Goddeſſes, nor other divine Forms of whatever kind, car'd ever to preſent themſelves to human Sight, elſewhere than in theſe deep Receſſes. And 'tis worth obſerving here, how particularly our philoſophical Hiſtorian affects to ſpeak, by way of prevention, of the ſolitary place where HERCULES was retir'd, and of his Thoughtfulneſs preceding this Apparition: which from theſe Circumſtances may

* Horat. de Art. Poet. ver. 131.

be

be conſtru'd hence-forward as a mere *Dream;* but as ſuch, a truly rational, and *divine* one.

(8.) As to the *Fortreſs*, *Temple*, or *Palace*, of VIRTUE, ſituated on a Mountain, after the emblematical way; as we ſee repreſented in ſome Pieces form'd upon this Subject; there is nothing of this kind expreſs'd by our Hiſtorian. And ſhou'd this or any thing of a like nature preſent it-ſelf in our deſign, it wou'd fill the Mind with foreign Fancys, and myſterious Views, no way agreeable to the Taſte and Genius of this Piece. Nor is there any thing, at the ſame time, on PLEASURE's ſide, to anſwer, by way of oppoſition, to this *Palace* of VIRTUE; which, if expreſs'd, wou'd on this account deſtroy the juſt Simplicity and Correſpondency of our Work.

(9.) ANOTHER Reaſon againſt the *Perſpective*-part, the *Architecture*, or other ſtudy'd Ornaments of the *Landſkip*-kind, in this particular Piece of ours, is, That in reality there being no occaſion for theſe Appearances, they wou'd prove a mere Incumbrance to the Eye, and wou'd of neceſſity diſturb the Sight, by diverting it from that which is principal, the *Hiſtory* and *Fact*. Whatſoever appears in a hiſtorical Deſign, which is not eſſential to the Action, ſerves only to confound the Repreſentation, and perplex the Mind:

more particularly, if theſe *Epiſodick* parts are ſo lively wrought, as to vie with the principal Subject, and contend for Precedency with the *Figures* and *human Life*. A juſt Deſign, or Tablature, ſhou'd, at firſt view, diſcover, What *Nature* it is deſign'd to imitate; what *Life*, whether of the higher or lower kind, it aims chiefly to repreſent. The Piece muſt by no means be equivocal or dubious; but muſt with eaſe diſtinguiſh it-ſelf, either as *hiſtorical* and *moral*, or as *perſpective* and merely *natural*. If it be *the latter* of theſe Beautys, which we deſire to ſee delineated according to its perfection, then *the former* muſt give place. The *higher* Life muſt be allay'd, and in a manner diſcountenanc'd and obſcur'd; whilſt the *lower* diſplays it-ſelf, and is exhibited as principal. Even that which according to a Term of Art we commonly call *Still-Life*, and is in reality of the laſt and loweſt degree of Painting, muſt have its Superiority and juſt Preference in a Tablature of its own Species. 'Tis the ſame in *Animal-Pieces;* where Beaſts, or Fowl are repreſented. In *Landſkip*, Inanimates are principal: 'Tis the Earth, the Water, the Stones and Rocks which live. All other Life becomes ſubordinate. Humanity, Senſe, Manners, muſt in this place yield, and become inferior. 'Twou'd be a fault even to aim at the Expreſſion of any real Beauty in this kind, or go about to animate or heighten

in

in any conſiderable degree the accompanying Figures of Men, or Deitys which are accidentally introduc'd, as Appendices, or Ornaments, in ſuch a Piece. But if, on the contrary, the *human Species* be that which firſt preſents it-ſelf in a Picture; if it be the *intelligent Life*, which is ſet to view; 'tis the *other Species*, the *other Life*, which muſt then ſurrender and become ſubſervient. The *merely natural* muſt pay homage to the *hiſtorical* or *moral*. Every Beauty, every Grace muſt be ſacrific'd to the *real* BEAUTY *of this firſt and higheſt Order*. For nothing can be more deform'd than a Confuſion of many Beautys: And the Confuſion becomes inevitable, where the Subjection is not compleat.

(10.) BY the word MORAL are underſtood, in this place, all Sorts of judicious Repreſentations of the human Paſſions; as we ſee even in *Battel-Pieces;* excepting thoſe of diſtant Figures, and the diminutive kind; which may rather be conſider'd as a ſort of *Landſkip*. In all other martial Pieces, we ſee expreſs'd in lively Action, the ſeveral degrees of Valor, Magnanimity, Cowardice, Terror, Anger, according to the ſeveral Characters of Nations, and particular Men. 'Tis here that we may ſee *Heroes* and *Chiefs* (ſuch as the ALEXANDERS or CONSTANTINES) appear, even in the hotteſt of the Ac-

tion, with a Tranquillity and Sedateneſs of Mind peculiar to themſelves: which is, indeed, in a direct and proper ſenſe, profoundly *moral*.

(11.) BUT as the *Moral* part is differently treated in a *Poem*, from what it is in *Hiſtory*, or in a *philoſophical* Work; ſo muſt it, of right, in *Painting* be far differently treated, from what it naturally is, either in the *Hiſtory*, or *Poem*. For want of a right underſtanding of this Maxim, it often happens that by endeavouring to render a Piece highly *moral* and *learned*, it becomes thorowly ridiculous and impertinent.

(12.) FOR the ordinary Works of SCULPTURE, ſuch as the *Low-Relieves*, and Ornaments of *Columns* and *Edifices*, great allowance is made. The very Rules of Perſpective are here wholly revers'd, as neceſſity requires, and are accommodated to the Circumſtance and Genius of the Place or Building, according to a certain OEconomy or Order of a particular and diſtinct kind; as will eaſily be obſerv'd by thoſe who have thorowly ſtudy'd the TRAJAN and ANTONINUS-*Pillars*, and other *Relieve*-Works of the Antients. In the ſame manner, as to Pieces of ingrav'd Work, Medals, or whatever ſhews it-ſelf in one Subſtance (as Braſs or Stone) or only by Shade and Light (as in ordinary Drawings,

Drawings, or Stamps) much alſo is allow'd, and many things admitted, of the *fantaſtick*, *miraculous*, or *hyperbolical* kind. 'Tis here, that we have free ſcope, withal, for whatever is *learned*, *emblematical*, or *enigmatick*. But for the compleatly imitative and illuſive Art of PAINTING, whoſe Character it is to imploy in her Works the united Force of different Colours; and, who ſurpaſſing by ſo many Degrees, and in ſo many Privileges, all other human Fiction, or imitative Art, aſpires in a directer manner towards Deceit, and a Command over our very Senſe; ſhe muſt of neceſſity abandon whatever is over-*learned*, *humorous*, or *witty;* to maintain her-ſelf in what is *natural*, *credible*, and *winning of our Aſſent:* that ſhe may thus acquit her-ſelf of what is her chief Province, *the ſpecious Appearance of the Object ſhe repreſents.* Otherwiſe we ſhall naturally bring againſt her the juſt Criticiſm of HORACE, on the ſcenical Repreſentation ſo nearly ally'd to her:

Quodcunque oſtendis mihi ſic, incredulus odi.

(13.) WE are therefore to conſider this as a ſure Maxim or Obſervation in Painting, "That a *hiſtorical* and *moral* Piece muſt of ne- "ceſſity loſe much of its natural Simplicity "and Grace, if any thing of the *emblematical* or "*enigmatick* kind be viſibly and directly inter-

" mix'd." As if, for inſtance, the Circle of the * *Zodiack*, with its twelve Signs, were introduc'd. Now this being an Appearance which carrys not any matter of ſimilitude or colourable reſemblance to any thing extant in real Nature; it cannot poſſibly pretend to win the Senſe, or gain Belief, by the help of any *poetical Enthuſiaſm*, *religious Hiſtory*, or *Faith*. For by means of theſe, indeed, we are eaſily induc'd to contemplate as Realitys thoſe divine Perſonages and miraculous Forms, which the leading Painters, antient and modern, have ſpeciouſly deſign'd, according to the particular Doctrine or Theology of their ſeveral religious and national Beliefs. But for our Tablature in particular, it carrys nothing with it of the mere *emblematical* or *enigmatick* kind: ſince for what relates to the double Way of the Vale and Mountain, this may naturally and with colourable appearance be repreſented at the Mountain's foot. But if on the Summit or higheſt Point of it, we ſhou'd place the Fortreſs, or Palace of *Virtue*, riſing above the Clouds, this wou'd immediately give the enigmatical myſterious Air to our *Picture*, and of neceſſity

* This is what RAPHAEL himſelf has done, in his famous Deſign of *The Judgment of* PARIS. But this Piece having never been painted, but deſign'd only for MARC ANTONIO's engraving, it comes not within our Cenſure; as appears by what is ſaid in the Paragraph juſt preceding.

deſtroy

deſtroy its perſuaſive Simplicity, and natural Appearance.

(14.) In ſhort, we are to carry this Remembrance ſtill along with us, "That the fewer "the Objects are, beſides thoſe which are abſolutely neceſſary in a Piece, the eaſier it "is for the Eye, by one ſimple Act and in one "View, to comprehend the *Sum* or *Whole*." The multiplication of Subjects, tho ſubaltern, renders the Subordination more difficult to execute in the Ordonnance or Compoſition of a Work. And if the *Subordination* be not perfect, the *Order* (which makes the Beauty) remains imperfect. Now the *Subordination* can never be perfect, except "* When the Or"donnance is ſuch, that the Eye not only "runs over with eaſe the ſeveral Parts of the "Deſign, (reducing ſtill its View each moment "on the principal Subject on which all turns) "but when the ſame Eye, without the leaſt "detainment in any of the particular Parts, "and reſting, as it were, immovable in the "middle, or center of the Tablature, may "ſee at once, in an agreeable and perfect "Correſpondency, all which is there exhi"bited to the Sight."

* This is what the *Grecian* Maſters ſo happily expreſs'd, by the ſingle word Ευσύνοπτον. See VOL. I. *pag.* 143, &c.

CAHP. VI.

Of the Caſual or Independent Ornaments.

(1.) THERE remains for us now to conſider only of the ſeparate Ornaments, independent both of Figures and Perſpective; ſuch as the * *Machine-Work* or *Divinitys* in the Sky, the Winds, Cupids, Birds, Animals, Dogs, or other looſe Pieces which are introduc'd without any abſolute neceſſity, and in a way of Humour. But as theſe belong chiefly to the *ordinary Life*, and to the *comick* or *mix'd* kind; our Tablature, which on the contrary is wholly *epick*, *heroick*, and in the *tragick* Style, wou'd not ſo eaſily admit of any thing in this light way.

(2.) WE may beſides conſider, that whereas the Mind is naturally led to fancy Myſtery in a Work of ſuch a Genius or Style of Painting as ours, and to confound with each other the two diſtinct kinds of the *emblematick* and merely *hiſtorical* or *poetick*; we ſhou'd take care

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* *This is underſtood of the* Machine-Work, *when it is merely ornamental, and not eſſential in the Piece; by making part of the Hiſtory, or Fable it-ſelf.*

not

not to afford it this occaſion of Error and Deviation, by introducing into a Piece of ſo uniform a Deſign, ſuch Appendices, or ſupplementary Parts, as, under pretext of giving light to the Hiſtory, or characterizing the Figures, ſhou'd ſerve only to diſtract or diſſipate the Sight, and confound the Judgment of the more intelligent Spectators.

(3.) "WILL it then, ſays one, be poſſible "to make out the Story of theſe two *Dames* "in company with HERCULES, without other- "wiſe diſtinguiſhing them than as above de- "ſcrib'd?"——We anſwer, it is poſſible; and not that only, but certain and infallible, in the caſe of one who has the leaſt Genius, or has ever heard in general concerning HERCULES, without ſo much as having ever heard this Hiſtory in particular. But if notwithſtanding this, we wou'd needs add ſome exterior marks, more declaratory and determinative of theſe two Perſonages, VIRTUE and PLEASURE; it may be perform'd, however, without any neceſſary recourſe to what is abſolutely of the *Emblem*-kind. The Manner of this may be explain'd as follows.

(4.) THE Energy or natural Force of *Virtue*, according to the moral Philoſophy of higheſt note among the Antients, was expreſs'd in the

the double effect of * *Forbearance* and *Indurance*, or what we may otherwiſe call *Refrainment* and *Support*. For the former, *the Bit* or *Bridle*, plac'd ſomewhere on the ſide of *Virtue*, may ſerve as Emblem ſufficient; and for the ſecond, *the Helmet* may ſerve in the ſame manner; eſpecially ſince they are each of them Appurtenances eſſential to *Heroes* (who, in the quality of Warriors, were alſo Subduers or † Managers of Horſes) and that at the ſame time theſe are really portable Inſtruments, ſuch as the martial Dame; who repreſents *Virtue*, may be well ſuppos'd to have brought along with her.

(5.) ON the ſide of PLEASURE, certain *Vaſes*, and other Pieces of imboſs'd Plate, wrought in the figures of *Satyrs*, *Fauns*, and *Bacchanals*, may ſerve to expreſs the Debauches of the Table-kind. And certain Draperys thrown careleſly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may ſerve ſufficiently to ſuggeſt the Thought of other Indulgences, and to ſupport the Image of the effeminate, indolent, and amorous Paſſions.

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* Καρτερία, Ἐγκράτεια: *They were deſcrib'd as Siſters in the emblematick Moral Philoſophy of the Antients. Whence that known Precept,* Ἀνέχου καὶ Ἀπέχου, SUSTINE & ABSTINE.

† CASTOR, POLLUX; *all the Heroes of* HOMER; ALEXANDER *the Great*, &c.

Beſides

Beſides that for this latter kind, we may reſt ſatisfy'd, 'tis what the Painter will hardly fail of repreſenting to the full. The fear is, leſt he ſhou'd ever do this part, and expreſs the affection too much to the life. The Appearance will, no doubt be ſtrongly wrought in all the Features and Proportions of this *third Figure:* which is of a reliſh far more popular, and vulgarly ingaging, than that *other* oppos'd to it, in our hiſtorical Deſign.

CONCLUSION.

(1.) WE may conclude this Argument with a general Reflection, which ſeems to ariſe naturally from what has been ſaid on this Subject in particular; "That in a real "*Hiſtory-Painter*, the ſame Knowledge, the ſame "Study, and Views, are requir'd, as in a real "*Poet.*" Never can the *Poet* (whilſt he juſtly holds that name) become a *Relator*, or *Hiſtorian* at large. He is allow'd only to deſcribe a ſingle Action; not the Actions of a ſingle Man, or People. The *Painter* is a Hiſtorian at the ſame rate, but ſtill more narrowly confin'd, as in fact appears; ſince it wou'd certainly prove a more ridiculous Attempt to comprehend two or three diſtinct Actions or parts of Hiſtory in

one

one Picture, than to comprehend ten times the number in *one* and *the ſame* Poem.

(2.) 'Tis well known, that to each Species of Poetry, there are natural Proportions and Limits aſſign'd. And it wou'd be a groſs Abſurdity indeed to imagine, that in a Poem there was nothing which we cou'd call *Meaſure* or *Number*, except merely in the Verſe. An Elegy, and an Epigram have each of 'em their Meaſure, and Proportion, as well as a Tragedy, or Epick Poem. In the ſame manner, as to Painting, Sculpture, or Statuary, there are particular Meaſures which form what we call *a Piece:* as for inſtance, in mere Portraiture, *a Head*, or *Buſt:* the former of which muſt retain always the whole, or at leaſt a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breaſt. If any thing be added or retrench'd, the *Piece* is deſtroy'd. 'Tis then a mangled Trunk, or diſmember'd Body, which preſents it-ſelf to our Imagination; and this too not thro' uſe merely, or on the account of cuſtom, but of neceſſity, and by the nature of the Appearance: ſince there are ſuch and ſuch parts of the human Body, which are naturally match'd, and muſt appear in company: the Section, if unſkilfully made, being in reality horrid, and repreſenting rather an *Amputation* in Surgery, than a ſeemly *Diviſion*

ſion or *Separation* according to *Art.* And thus it is, that in general, thro' all the plaſtick Arts, or Works of Imitation, " Whatſoever is drawn " from Nature, with the intention of raiſing " in us the Imagination of natural Spe- " cies or Object, according to real *Beauty* " and *Truth*, ſhou'd be compriz'd in certain " compleat Portions, or Diſtricts, which repre- " ſent the Correſpondency or Union of each " *part* of Nature, with *intire* NATURE *her-ſelf.*" And 'tis this natural Apprehenſion, or anticipating Senſe of *Unity*, which makes us give even to the Works of our inferior Artizans, the name of *Pieces* by way of Excellence, and as denoting the *Juſtneſs* and *Truth* of Work.

(3.) IN order therefore to ſucceed rightly in the Formation of any thing truly beautiful in this higher Order of deſign; 'twere to be wiſh'd that the Artiſt, who had Underſtanding enough to comprehend what *a real Piece* or *Tablature* imported, and who, in order to this, had acquir'd the Knowledge of *a Whole* and *Parts*, wou'd afterwards apply himſelf to the Study of *moral* and *poetick Truth:* that by this means the Thoughts, Sentiments, or *Manners*, which hold the firſt rank in his hiſtorical Work, might appear ſutable to the higher and nobler Species of Humanity in which he practis'd, to the Genius of the Age which he deſcrib'd,

ſcrib'd, and to the principal or main Action which he choſe to repreſent. He wou'd then naturally learn to reject thoſe falſe Ornaments of *affected Graces*, *exaggerated Paſſions*, *hyperbolical* and *prodigious Forms*; which equally with the mere *capricious* and *groteſque*, deſtroy the juſt *Simplicity* and *Unity*, eſſential in a PIECE. And for his *Colouring*; he wou'd then ſoon find how much it became him to be reſerv'd, ſevere, and chaſte, in this particular of his Art; where Luxury and Libertiniſm are, by the power of Faſhion and the modern Taſte, become ſo univerſally eſtabliſh'd.

(4.) 'TIS evident however from Reaſon itſelf, as well as from * Hiſtory and Experience, that nothing is more fatal, either to Painting, Architecture, or the other Arts, than this *falſe Reliſh*, which is govern'd rather by what immediately ſtrikes the Senſe, than by what conſequentially and by reflection pleaſes the Mind, and ſatisfys the Thought and Reaſon. So that whilſt we look on *Painting* with the ſame Eye, as we view commonly the rich Stuffs, and colour'd Silks worn by our Ladys, and admir'd in Dreſs, Equipage, or Furniture; we muſt of neceſſity be effeminate in our Taſte, and ut-

* *See* VIRTUVIUS *and* PLINY.

terly

terly ſet wrong as to all Judgment and Knowledge in the kind. For of this *imitative Art* we may juſtly ſay; " That tho It borrows " help indeed from Colours, and uſes them, " as means, to execute its Deſigns; It has no- " thing, however, more wide of its real Aim, " or more remote from its Intention, than to " make *a ſhew* of Colours, or from their mix- " ture, to raiſe a * *ſeparate* and *flattering* Plea- " ſure to the SENSE."

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* *The Pleaſure is plainly foreign and* ſeparate, *as having no concern or ſhare in the proper Delight or Entertainment which naturally ariſes from the Subject, and Workmanſhip it-ſelf. For the Subject, in reſpect of Pleaſure, as well as Science, is abſolutely compleated, when the Deſign is executed, and the propos'd Imitation once accompliſh'd. And thus it always is the beſt, when the Colours are moſt ſubdu'd, and made ſubſervient.*

The End of the Third Volume.

A

LETTER

CONCERNING THE

ART, OR SCIENCE

OF

DESIGN,

Written from ITALY, on the Occaſion of

The Judgment *of* HERCULES,

TO

MY LORD * * * *

———*Ante omnia Muſæ.*
Virg. Georg. Lib. ii.

A

LETTER

CONCERNING

DESIGN.

My Lord,

THIS Letter comes to your Lordſhip, accompany'd with a ſmall Writing intitled A Notion: for ſuch alone can that Piece deſervedly be call'd, which aſpires no higher than to the forming of a *Project*, and that too in ſo vulgar a Science as *Painting*. But whatever the Subject be, if it can prove any way entertaining to you, it will ſufficiently anſwer my Deſign. And if poſſibly it may have that good ſucceſs, I ſhou'd have no ordinary opinion of my Project; ſince I know how hard it wou'd be to give your Lordſhip a real Entertainment of any thing which was not in ſome reſpect worthy and uſeful.

ON this account I muſt, by way of prevention, inform your Lordſhip, that after I had conceived my NOTION ſuch as you ſee it upon paper, I was not contented with this, but fell directly to work; and by the Hand of a Maſter-Painter brought it into *Practice*, and form'd a real *Deſign*. This was not enough. I reſolv'd afterwards to ſee what effect it wou'd have, when taken out of mere Black-and-White, into Colours: And thus *a Sketch* was afterwards drawn. This pleas'd ſo well, that being incourag'd by the *Virtuoſi*, who are ſo eminent in this part of the World, I reſolv'd at laſt to engage my Painter in the great Work. Immediately a Cloth was beſpoke of a ſutable Dimenſion, and the Figures taken as big or bigger than the common Life; the Subject being of the Heroick kind; and requiring rather ſuch Figures as ſhou'd appear above ordinary human Stature.

THUS my NOTION, as light as it may prove in the *Treatiſe*, is become very ſubſtantial in the *Workmanſhip*. The Piece is ſtill in hand; and like to continue ſo for ſome time. Otherwiſe the firſt Draught or Deſign ſhou'd have accompany'd the Treatiſe; as the Treatiſe does this Letter. But the *Deſign* having grown thus into *a Sketch*, and the Sketch afterwards

terwards into a *Picture;* I thought it fit your Lordſhip ſhou'd either ſee the ſeveral Pieces together, or be troubled only with that which was the beſt; as undoubtedly the great one muſt prove, if the Maſter I employ ſinks not very much below himſelf, in this Performance.

FAR ſurely ſhou'd I be, my Lord, from conceiving any Vanity or Pride in Amuſements of ſuch an inferior kind as theſe; eſpecially were they ſuch as they may naturally at firſt ſight appear. I pretend not here to apologize either for *them*, or for *my-ſelf*. Your Lordſhip however knows, I have naturally Ambition enough to make me deſirous of employing my-ſelf in Buſineſs of a higher Order: ſince it has been my fortune in publick Affairs to act often in concert with you, and in the ſame Views, on the Intereſt of EUROPE and Mankind. There was a Time, and that a very early one of my Life, when I was not wanting to my Country, in this reſpect. But after ſome years of hearty Labour and Pains in this kind of Workmanſhip, an unhappy Breach in my Health drove me not only from the Seat of Buſineſs, but forc'd me to ſeek theſe foreign Climates; where, as mild as the *Winters* generally are, I have with much ado liv'd out this *latter-one;* and am now, as your Lordſhip finds, employing my-ſelf in ſuch eaſy

Studys as are moſt ſutable to my ſtate of Health, and to the Genius of the Country where I am confin'd.

THIS in the mean time I can, with ſome aſſurance ſay to your Lordſhip in a kind of ſpirit of Prophecy, from what I have obſerv'd of the riſing Genius of our Nation, That if we live to ſee a Peace any way anſwerable to that generous Spirit with which this War was begun, and carry'd on, for our *own* Liberty and that of EUROPE; the Figure we are like to make abroad, and the Increaſe of Knowledge, Induſtry and Senſe at home, will render *united* BRITAIN the principal Seat of Arts; and by her Politeneſs and Advantages in this kind, will ſhew evidently, how much ſhe owes to thoſe Counſels, which taught her to exert her-ſelf ſo reſolutely in behalf of the *common Cauſe*, and that of her own *Liberty*, and happy *Conſtitution*, neceſſarily included.

I CAN my-ſelf remember the Time, when, in reſpect of MUSICK, our reigning Taſte was in many degrees inferior to the *French*. The long Reign of Luxury and Pleaſure under King CHARLES the Second, and the foreign Helps and ſtudy'd Advantages given to *Muſick* in a following Reign; cou'd not raiſe our Genius

the

the leaſt in this reſpect. But when the Spirit of the Nation was grown more *free*, tho engag'd at that time in the fierceſt War, and with the moſt doubtful Succeſs, we no ſooner began to turn our-ſelves towards *Muſick*, and enquire what ITALY in particular produc'd, than in an inſtant we outſtrip'd our Neighbours the FRENCH, enter'd into a Genius far beyond theirs, and rais'd our-ſelves an *Ear*, and *Judgment*, not inferior to the beſt now in the World.

IN the ſame manner, as to PAINTING. Tho we have as yet nothing of our own native Growth in this kind worthy of being mention'd; yet ſince the Publick has of late begun to expreſs a Reliſh for Ingravings, Drawings, Copyings, and for the original Paintings of the chief *Italian* Schools, (ſo cõntrary to the modern *French*) I doubt not that, in very few years we ſhall make an equal progreſs in this other Science. And when our Humour turns us to cultivate theſe deſigning Arts, our Genius, I am perſuaded, will naturally carry us over the ſlighter Amuſements, and lead us to that higher, more ſerious, and noble Part of *Imitation*, which relates to *Hiſtory*, *Human Nature*, and *the chief Degree or Order of* BEAUTY; I mean that of the *rational* Life, diſtinct from the merely *vegetable* and *ſenſible*, as in Animals,

or

or Plants; according to thoſe ſeveral Degrees or Orders of Painting, which your Lordſhip will find ſuggeſted in this extemporary *Notion* I have ſent you.

As for ARCHITECTURE, 'tis no wonder if ſo many noble Deſigns of this kind have miſcarry'd amongſt us; ſince the Genius of our Nation has hitherto been ſo little turn'd this way, that thro' ſeveral Reigns we have patiently ſeen the nobleſt publick Buildings periſh (if I may ſay ſo) under the Hand of one ſingle Court-Architect; who, if he had been able to profit by Experience, wou'd long ſince, at our expence, have prov'd the greateſt Maſter in the World. But I queſtion whether our Patience is like to hold much longer. The Devaſtation ſo long committed in this kind, has made us begin to grow rude and clamorous at the hearing of a new Palace ſpoilt, or a new Deſign committed to ſome raſh or impotent Pretender.

'TIS the good Fate of our Nation in this particular, that there remain yet two of the nobleſt Subjects for Architecture; our Prince's *Palace*, and our *Houſe of Parliament*. For I can't but fancy that when *Whitehall* is thought of, the neighbouring *Lords* and *Commons* will at the

the ſame time be plac'd in better Chambers and Apartments, than at preſent; were it only for Majeſty's ſake, and as a Magnificence becoming the perſon of the Prince, who here appears in full Solemnity. Nor do I fear that when theſe new Subjects are attempted, we ſhou'd miſcarry as groſly as we have done in others before. Our *State*, in this reſpect, may prove perhaps more fortunate than our *Church*, in having waited till a national Taſte was form'd, before theſe Edifices were undertaken. But the Zeal of the Nation cou'd not, it ſeems, admit ſo long a Delay in their Eccleſiaſtical Structures, particularly their *Metropolitan*. And ſince a Zeal of this ſort has been newly kindled amongſt us, 'tis like we ſhall ſee from afar the many Spires ariſing in our great City, with ſuch haſty and ſudden growth, as may be the occaſion perhaps that our immediate Reliſh ſhall be hereafter cenſur'd, as retaining much of what Artiſts call the *Gothick* Kind.

HARDLY, indeed, as the Publick now ſtands, ſhou'd we bear to ſee a *Whitehall* treated like a *Hampton-Court*, or even a new Cathedral like St. PAUL'S. Almoſt every-one now becomes concern'd, and intereſts himſelf in ſuch publick Structures. Even thoſe Pieces too are brought under the common Cenſure, which, tho rais'd by private Men, are of ſuch

a Grandure and Magnificence, as to become National Ornaments. The ordinary Man may build his Cottage, or the plain Gentleman his Country-houſe according as he fancys: but when a great Man builds, he will find little Quarter from the Publick, if inſtead of a beautiful Pile, he raiſes, at a vaſt expence, ſuch a falſe and counterfeit Piece of Magnificence, as can be juſtly arraign'd for its Deformity by ſo many knowing Men in Art, and by the whole *People*, who, in ſuch a Conjuncture readily follow their Opinion.

In reality *the People* are no ſmall Partys in this *Cauſe*. Nothing moves ſucceſsfully without 'em. There can be no Publick, but where they are included. And without *a Publick Voice*, knowingly guided and directed, there is nothing which can raiſe a true Ambition in the Artiſt; nothing which can exalt the Genius of the Workman, or make him emulous of after-Fame, and of the approbation of his *Country*, and of *Poſterity*. For with *theſe* he naturally, as a *Freeman*, muſt take part: in *theſe* he has a paſſionate Concern, and Intereſt, rais'd in him by the ſame Genius of *Liberty*, the ſame *Laws* and *Government*, by which his Property, and the Rewards of his Pains and Induſtry are ſecur'd to him, and to his Generation after him.

Every

EVERY thing co-operates, in ſuch a *State*, towards the Improvement of *Art* and *Science*. And for the *deſigning Arts* in particular, ſuch as *Architecture*, *Painting*, and *Statuary*, they are in a manner link'd together. The Taſte of one kind brings neceſſarily that of the others along with it. When the *free* Spirit of a Nation turns it-ſelf this way, Judgments are form'd; Criticks ariſe; the publick Eye and Ear improve; a right Taſte prevails, and in a manner forces its way. Nothing is ſo improving, nothing ſo natural, ſo *con-genial* to the liberal Arts, as that reigning Liberty and high Spirit of a People, which from the Habit of judging in the higheſt Matters for themſelves, makes 'em freely judge of other Subjects, and enter thorowly into the Characters as well of *Men* and *Manners*, as of the *Products* or *Works* of Men, in Art and Science. So much, my Lord, do we owe to the Excellence of our National Conſtitution, and Legal Monarchy; happily fitted for Us, and which alone cou'd hold together ſo mighty a People; all ſharers (tho at ſo far a diſtance from each other) in the Government of *themſelves*; and meeting under *one* Head in *one* vaſt *Metropolis*; whoſe enormous Growth, however cenſurable in other reſpects, is actually a Cauſe that Workmanſhip and

Arts

Arts of ſo many kinds ariſe to ſuch perfection.

WHAT Encouragement our higher Powers may think fit to give theſe growing Arts, I will not pretend to gueſs. This I know, that 'tis ſo much for their advantage and Intereſt to make themſelves the chief Partys in the Cauſe, that I wiſh no Court or Miniſtry, beſides a truly virtuous and wiſe one, may ever concern themſelves in the Affair. For ſhou'd they do ſo, they wou'd in reality do more harm than good; ſince 'tis not the Nature of a Court (ſuch as Courts generally are) to improve, but rather corrupt *a Taſte*. And what is in the beginning ſet wrong by their Example, is hardly ever afterwards recoverable in the Genius of a Nation.

CONTENT therefore I am, my Lord, that BRITAIN ſtands in this reſpect as ſhe now does. Nor can one, methinks, with juſt reaſon regret her having hitherto made no greater advancement in theſe affairs of Art. As her *Conſtitution* has grown, and been eſtabliſh'd, ſhe has in proportion fitted her-ſelf for other Improvements. There has been no Anticipation in the Caſe. And in this ſurely ſhe muſt be eſteem'd wiſe, as well as happy; that ere ſhe attempted to raiſe her-ſelf any other

Taſte

Taſte or Reliſh, ſhe ſecur'd her-ſelf a right one in *Government*. She has now the advantage of beginning in other Matters, on a new foot. She has her *Models* yet to ſeek, her *Scale* and *Standard* to form, with deliberation and good choice. Able enough ſhe is at preſent to ſhift for her-ſelf; however abandon'd or helpleſs ſhe has been left by thoſe whom it became to aſſiſt her. Hardly, indeed cou'd ſhe procure a ſingle *Academy* for the training of her Youth in Exerciſes. As good Soldiers as we are, and as good Horſes as our Climate affords, our Princes, rather than expend their Treaſure this way, have ſuffer'd our Youth to paſs into a foreign Nation, to learn to ride. As for other *Academys*, ſuch as thoſe for Painting, Sculpture, or Architecture, we have not ſo much as heard of the Propoſal; whilſt the Prince of our rival Nation raiſes Academys, breeds Youth, and ſends Rewards and Penſions into foreign Countrys, to advance the Intereſt and Credit of his own. Now if, notwithſtanding the Induſtry and Pains of this foreign Court, and the ſupine Un-concernedneſs of our own, the National Taſte however riſes, and already ſhews it-ſelf in many reſpects beyond that of our ſo highly-aſſiſted Neighbours; what greater Proof can there be of the Superiority of Genius in one of theſe Nations above the other?

'TIS but this moment that I chance to read in an Article of one of the Gazettes from PARIS, that 'tis reſolv'd at Court to eſtabliſh a new *Academy* for political Affairs. " In it the " preſent Chief-Miniſter is to preſide; having " under him ſix Academiſts, *douëz des Talens* " *néceſſaries*——No Perſon to be receiv'd under " the age of twenty five. A thouſand Livres " Penſion for each Scholar——Able Maſters " to be appointed for teaching them the ne- " ceſſary Sciences, and inſtructing them in " the Treatys of Peace and Alliances, which " have been formerly made——The Members " to aſſemble three times a Week—— *C'eſt de* " *ce Seminaire* (ſays the Writer) *qu'on tirera les* " *Secretareis d'Ambaſſade; qui par degrez pour-* " *ront monter à de plus hauts Emplois.*"

I MUST confeſs, my Lord, as great an Admirer as I am of theſe regular Inſtitutions, I can't but look upon *an Academy for Miniſters* as a very extraordinary Eſtabliſhment; eſpecially in ſuch a Monarchy as FRANCE, and at ſuch a Conjuncture as the preſent. It looks as if the Miniſters of that Court had diſcover'd lately ſome new Methods of Negotiation, ſuch as their Predeceſſors RICHELIEU and MAZARINE never thought of; or that, on the contrary,

trary, they have found themſelves ſo declin'd, and at ſuch a loſs in the Management of this preſent Treaty, as to be forc'd to take their Leſſon from ſome of thoſe Miniſters with whom they treat: a Reproach, of which, no doubt, they muſt be highly ſenſible.

BUT 'tis not my deſign here, to entertain your Lordſhip with any Reflections upon Politicks, or the Methods which the FRENCH may take to raiſe themſelves *new* Miniſters, or *new* Generals; who may prove a better Match for us than hitherto, whilſt we held our *old*. I will only ſay to your Lordſhip on this Subject of *Academys;* that indeed I have leſs concern for the Deficiency of ſuch a one as this, than of any other which cou'd be thought of, for ENGLAND; and that as for a Seminary of *Stateſmen*, I doubt not but, without this extraordinary help, we ſhall be able, out of our *old* Stock, and the common courſe of Buſineſs, conſtantly to furniſh a ſufficient Number of well-qualify'd Perſons to ſerve upon occaſion, either at home, or in our foreign Treatys; as often as ſuch Perſons accordingly qualify'd ſhall duly, honeſtly, and *bona fide* be requir'd to ſerve.

I RETURN therefore to my *Virtuoſo*-Science; which being my chief Amuſement in this Place and Circumſtance, your Lordſhip has by it a freſh Inſtance that I can never employ my Thoughts with ſatisfaction on any Subject, without making you a Party. For even this very NOTION had its riſe chiefly from the Converſation of a certain Day, which I had the happineſs to paſs a few years ſince in the Country with your Lordſhip. 'Twas there you ſhew'd me ſome Ingravings, which had been ſent you from ITALY. One in particular I well remember; of which the Subject was the very ſame with that of my written NOTION inclos'd. But by what Hand it was done, or after what Maſter, or how executed, I have quite forgot. 'Twas the Summer-ſeaſon, when you had Receſs from Buſineſs. And I have accordingly calculated this *Epiſtle* and *Project* for the ſame Receſs and Leiſure. For by the time this can reach ENGLAND, the Spring will be far advanc'd, and the national Affairs in a manner over, with thoſe who are not in *the immediate Adminiſtration.*

WERE *that* indeed your Lordſhip's Lot, at preſent; I know not whether in regard to my Country I ſhou'd dare throw ſuch Amuſements as theſe in your way. Yet even in this

this Caſe, I wou'd venture to ſay however, in defence of my Project, and of the *Cauſe of Painting*; that cou'd my young Hero come to your Lordſhip as well repreſented as he might have been, either by the Hand of a * MARAT or a JORDANO, (the Maſters who were in being, and in repute, when I firſt travel'd here in ITALY) the *Picture* it-ſelf, whatever the *Treatiſe* prov'd, wou'd have been worth notice, and might have become a Preſent worthy of our Court and Prince's *Palace*; eſpecially were it ſo bleſs'd as to lodge within it a royal Iſſue of her Majeſty's. Such a Piece of Furniture might well fit the Gallery, or Hall of Exerciſes, where our young Princes ſhou'd learn their uſual Leſſons. And to ſee VIRTUE in this Garb and Action, might perhaps be no ſlight Memorandum hereafter to a *Royal Youth*, who ſhou'd one day come to undergo this Trial himſelf; on which his own Happineſs, as well as the Fate of EUROPE and of the World, wou'd in ſo great a meaſure depend.

THIS, my Lord, is making (as you ſee) the moſt I can of my *Project*, and ſetting off

---

* *Carlo Marat* was yet alive, at the time when this Letter was written; but had long been ſuper-annuated, and incapable of any conſiderable Performance.

my

my Amuſements with the beſt Colour I am able; that I may be the more excuſable in communicating them to your Lordſhip, and expreſſing thus, with what Zeal I am,

MY LORD,

Your Lordſhip's

Naples, March 6.
N. S. 1712.

moſt faithful

humble Servant,

SHAFTESBURY.

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274. l. 11. do. for *ſimulant* read *ſimulans*

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30. l. 22. for *mageſtick* read *majeſtick*
37. l. — *R.* omitted in the Running Title
43. l. 15. in the Notes, for *nonnulli* read *nonnullis*
Do. l. 18. in the Notes for *conjuncta* read *conjunctas*
48. l. 1. in the Notes, for *cis* read *eis*
49. l. 8. in the Notes, for *Ergamentes* read *Ergamenes*
52. l. 4. in the Notes, for *cmmorati* read *commorati*
54. l. 17. in the Notes, for *vedere* read *videre*
55. l. 14. in the Notes, for *Deos* read *Deus*
69. l. 2. in the Notes, for *Eſſentia* read *Eſſentiæ*
222. l. 1. in the Text, for *deſtinct* read *diſtinct*
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239. l. 13. in the Notes, for *ſrnt* read *ſunt*
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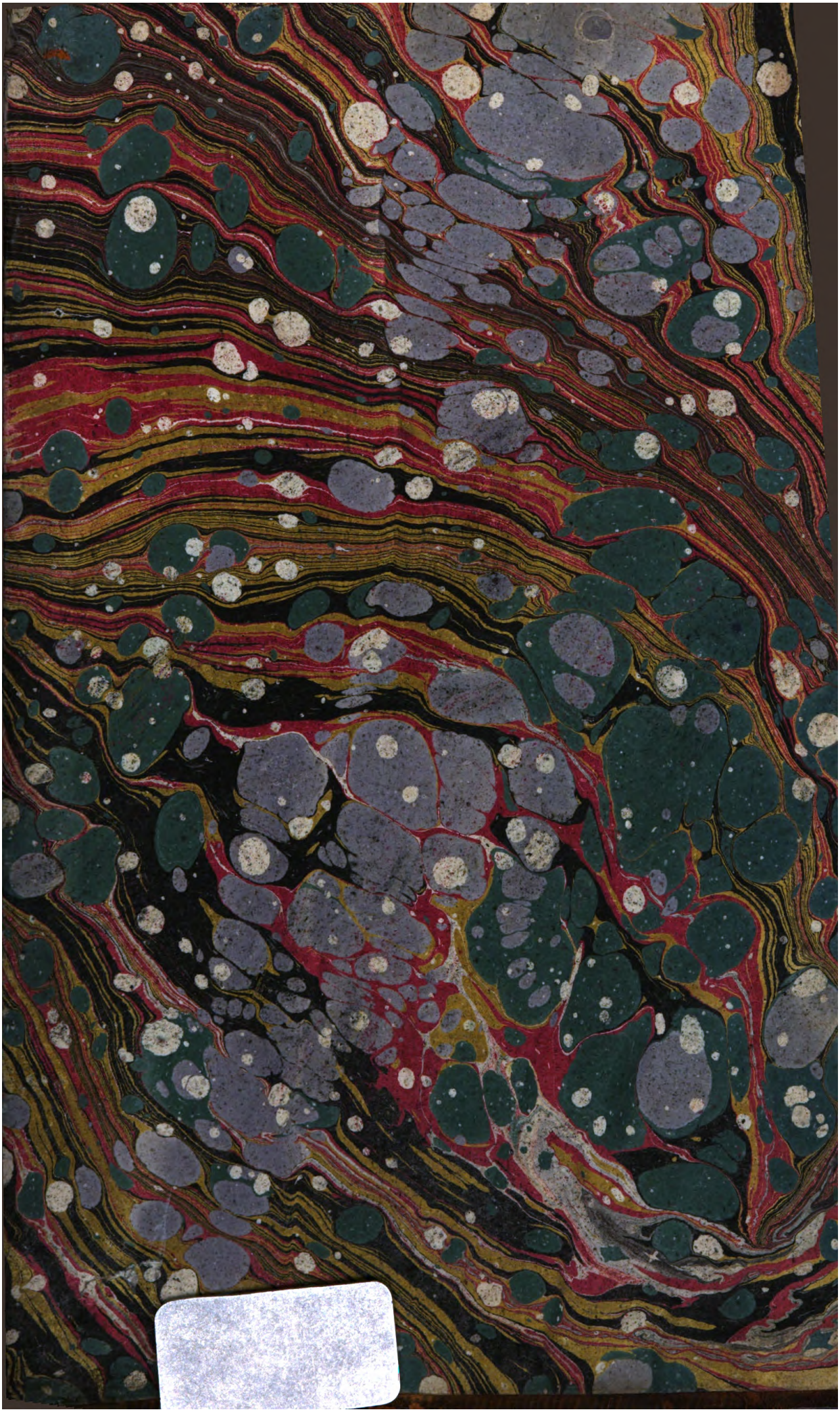
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