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OXFORD
UNIVERSITY
SCHOOL OF
ENGLISH

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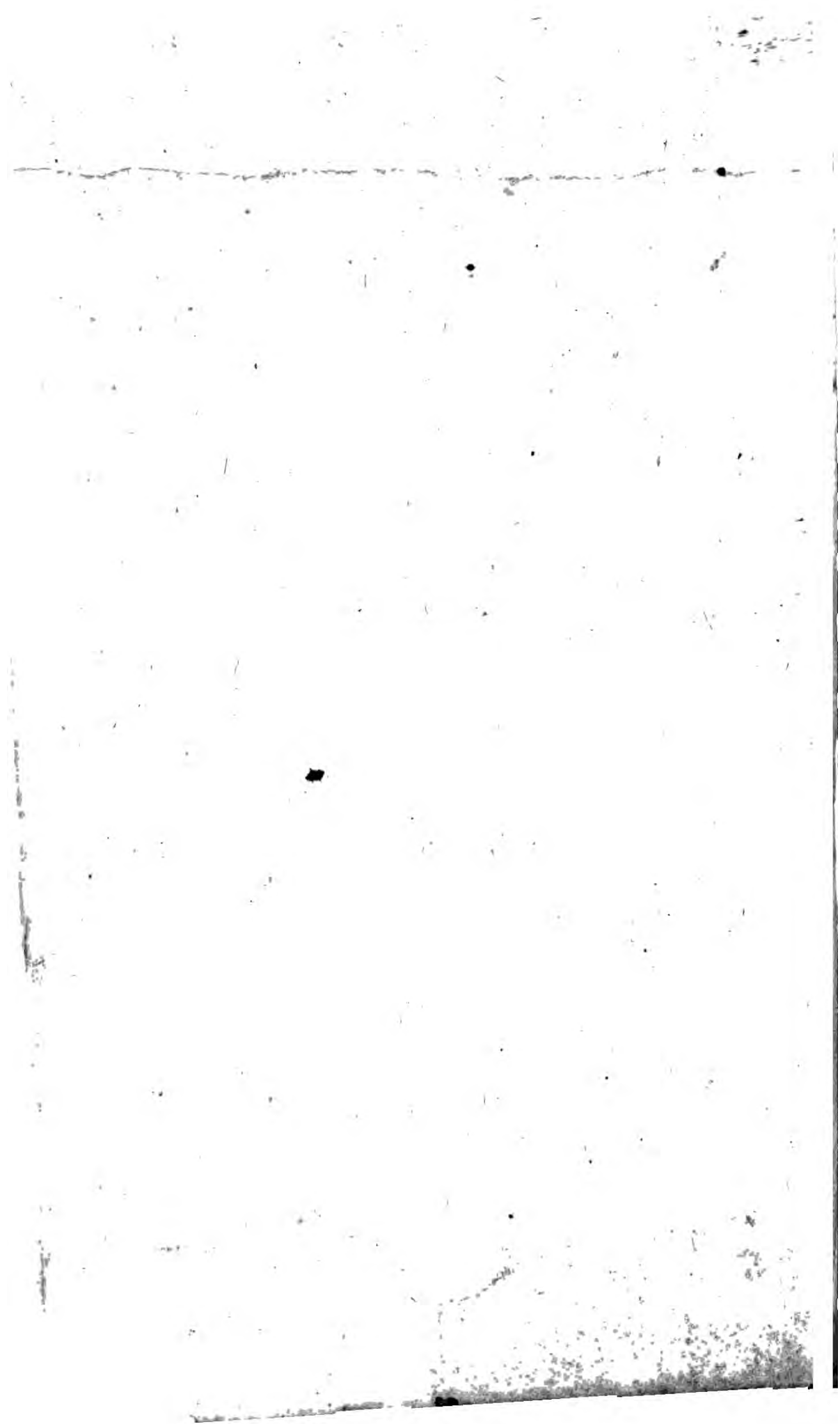
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Dr. *EACHARD*'s
WORKS,

Viz.

- I. *The Grounds and Occasions of the Contempt of the CLERGY and Religion enquir'd into; in a LETTER to R. L.*
- II. *Observations on an Answer to the Enquiry; in a second LETTER, to the same.*
- III. *Mr. HOBBS's State of Nature considered; in a DIALOGUE between Philautus and Timothy.*

To which are added

Five LETTERS, &c.

By *JOHN EACHARD*, D. D. late Master of *Katherine-Hall*, and Vice-Chancellor of the University of *Cambridge*.

The Eleventh Edition Corrected.

L O N D O N,

Printed for *J. Phillips* at the *King's Arms* in *St. Paul's Church-yard*, *H. Rhodes* at the *Star*, the corner of *Bride-Lane* in *Fleetstreet*, and *J. Taylor* at the *Ship* in *St. Paul's Church-yard*, MD CCV.

harbours.
Henry

THE
PREFACE
TO THE
READER.

I Can very easily phansie, that many upon the very first sight of the Title, will presently imagine, that the Author does either want the great Tithes, lying under the pressure of some pitiful Vicarage; or that he is much out of humour, and dissatisfied with the present condition of Affairs; or lastly, that he writes to no purpose at all, there having been abundance of unprofitable Advisers in this kind.

As to my being under some low Church Dispensation you may know I write not out of a pinching, necessity, or out of any rising design;

The Preface.

design ; and you may please to believe, that although I have a most solem reverence for the Clergy in general, and especially for that of England ; yet, for my own part, I must confess to you, I am not of that Holy Employment ; and have as little thought of being Dean or Bishop, as they that think so, have hopes of being all Lord-Keepers.

Nor less mistaken will they be, that shall judge me in the least discontented, or any ways disposed to disturb the peace of the present settled Church : For in good truth, I have neither lost Kings nor Bishops Lands, that should incline me to a surly and quarrelsome complaining : As many be, who would have been glad enough to see His Majesty restored, and would have endured Bishops daintily well, had they lost no Money by their coming in. I am not, I'll assure you, any of those occasional Writers, that missing Preferment in the University, can presently write you their new ways of Education ; or being a little tormented with an ill chosen Wife, set forth the Doctrine of Divorce to be truly Evangelical :

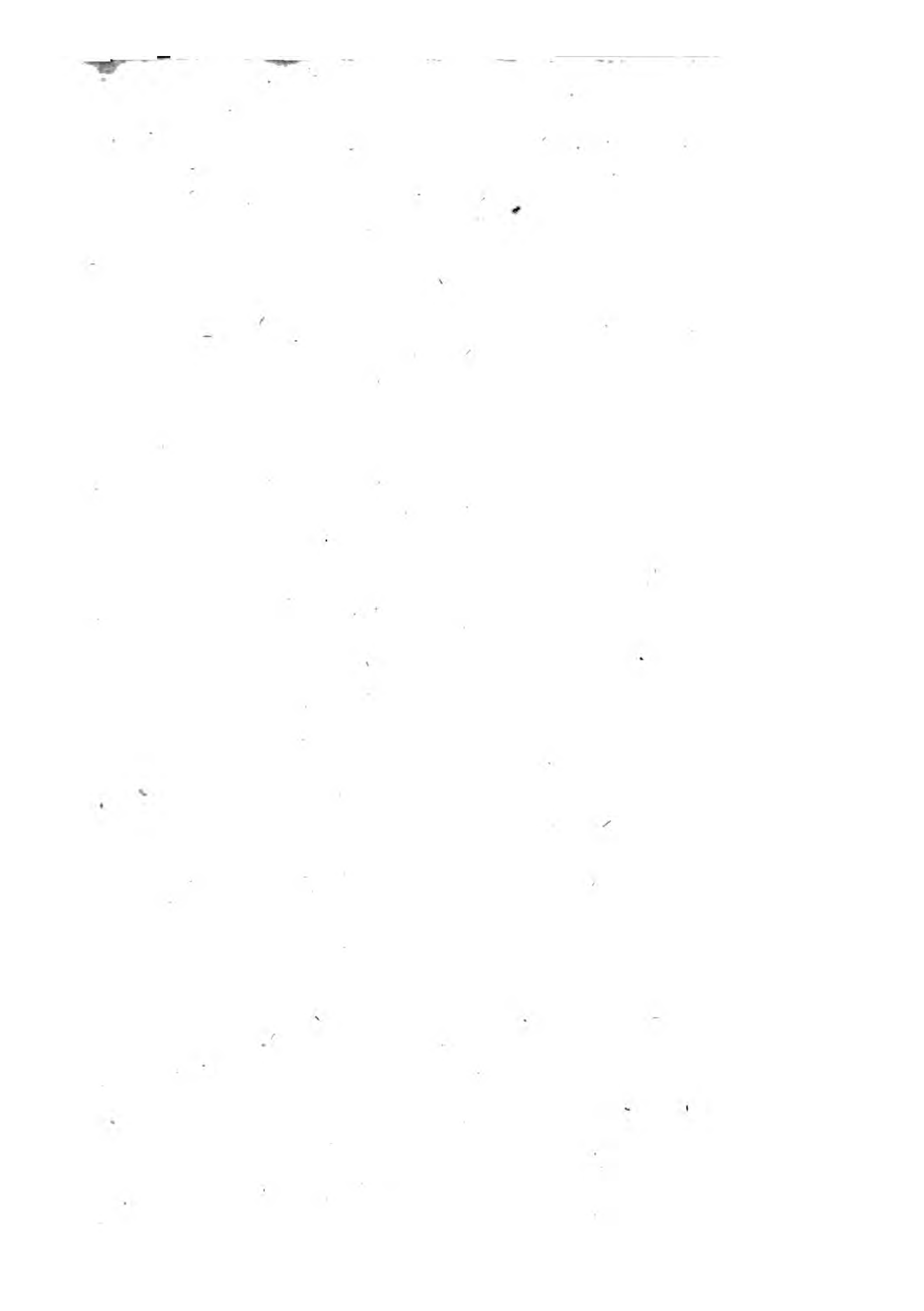
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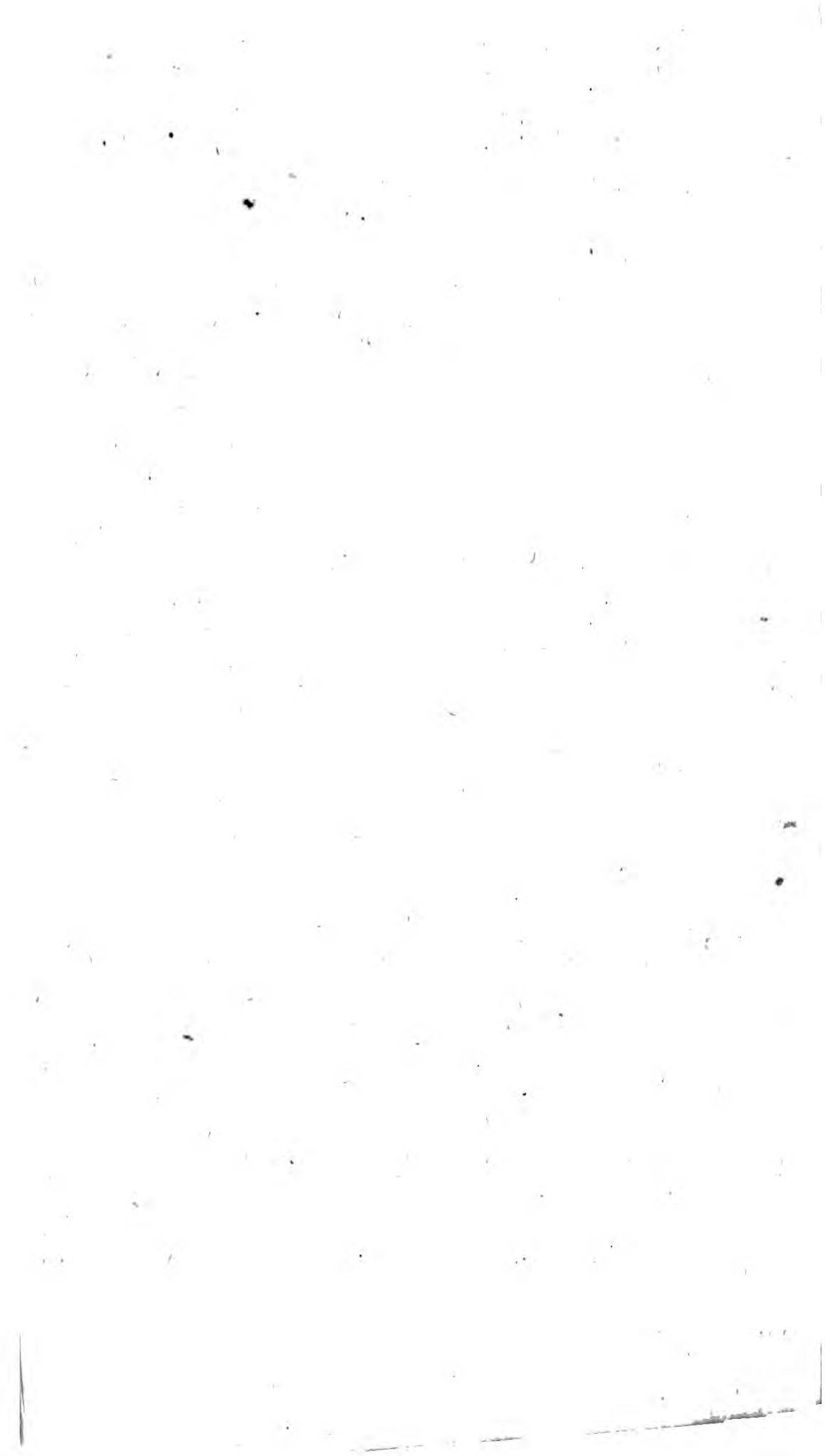
Evangelical: the cause of these few sheets was honest and innocent, and as free from all passion, as any design.

As for the last thing which I supposed objected, viz. That this Book is altogether needless, there having been an infinite number of Church and Clergy-Menders, that have made many tedious and unsuccessful Offers: I must needs confess, that it were here unreasonable for me to expect a better Reward: Only thus much I think with Modesty may be said, that I cannot at present call to mind any thing that is propounded, but what is very hopeful, and easily accomplished. For indeed, should I go about to tell you, that a Child can never prove a profitable Instructor of the People, unless born when the Sun is in Aries, or brought up in a School that stands full South; that he can never be able to govern a Parish, unless he can ride the Great Horse; or that he can never go through the great Work of the Ministry, unless for three hundred years backward, it can be proved that none of his Family ever had Cough, Ague, or Gray Hair; then I should
very

The Preface.

very patiently endure, to be reckoned amongst the vaineſt that ever made attempt. but believe me, Reader, I am not, as you will eaſily ſee, any Contriver of an incorruptible and pure Cryſtalline Church; or any Expector of a Reign full of nothing but Saints and Worthies. But only an honeſt and hearty Wiſher, that the beſt of our Clergy might for ever continue as they are, Rich and Learned; and that the reſt might be very uſeful, and well eſteemed of in their Profeſſion.





THE
GROUNDS and OCCASIONS
OF THE
CONTEMPT
OF THE
CLERGY and RELIGION
Enquired into.

S I R,

THAT short Discourse, which we lately had concerning the Clergy, continues so fresh in your mind, that I perceive, by your last, you are more than a little troubled to observe that Dis-esteem that lies upon several of those holy Men. Your good wishes for the Church, I know, are very strong and unfeigned, and your hopes of the World receiving much more advantage, and better advice, from some of the Clergy than usually it is found by Experience to do, are neither needless nor impossible. And as I have always been a devout Admirer, as well as a strict Observer of your Actions: so I have constantly taken a great delight to concur with you in your very Thoughts. Whereupon it is, Sir, that I have spent some few hours upon that which was the occasion of your last Letter, and the subject of our late Discourse.

B

And

And before, *Sir*, I enter upon telling you what are my Apprehensions; I must most heartily profess, that for my own part, I did never think, since at all I understood the Excellency and Perfection of a Church, but that Ours now lately Restored, as formerly Established, does far outgo, as to all Christian ends and Purposes, either the Pomp and Bravery of *Rome* her self, or the best of *Free Spiritual States*. But if so it be allowable where we have so undoubtedly Learned and Honourable a Clergy, to suppose that some of that sacred Profession, might possibly have attain'd to a greater degree of Esteem and Usefulness to the World; then I hope what has thus long hindred so great and desirable a Blessing to this Nation, may be modestly guess'd at; either without giving any wilful offence to the present Church; or any great trouble, dear *Sir*, to your self: And if I be not very much mistaken, whatever has heretofore, or does at present lessen the Value of our Clergy, or render it any degree less serviceable to the World than might be reasonably hoped, may be easily referred to two very plain things; the *Ignorance* of some, and the *Poverty* of others of the Clergy.

And first, as to the *Ignorance* of some of our Clergy; if we would make a search to purpose, we must go as deep as the very beginnings of Education; and, doubtless, may lay a great part of our Misfortunes to the old fashioned

fashioned Methods and Discipline of Schooling it self: Upon the well ordering of which, although much of the Improvement of our Clergy cannot be denied mainly to depend; yet by reason this is so well known to your self, as also, that there has been many of undoubted Learning and Experience, that have set out their several Models for this purpose; I shall therefore only mention such loss of time and abuse of youth, as is most remarkable and mischievous, and as could not be conveniently omitted in a Discourse of this nature, though never so short.

And first of all, it were certainly worth the considering, whether it be unavoidably necessary to keep Lads to sixteen or seventeen years of Age, in pure slavery to a few *Latin* and *Greek* words? Or whether it may not be more convenient, especially if we call to mind their natural Inclinations to ease and idleness, and how hardly they are persuaded of the excellency of the liberal Arts and Sciences, any further than the smart of the last piece of Discipline is fresh in their memories; whether, I say, it be not more proper and beneficial, to mix with those unpleasant Tasks and Drudgeries, something that in probability might not only take much better with them, but might also be much easier obtained?

As suppose, some part of time was allotted them for the reading of some innocent *English* Authors; where they need not go every

line so unwillingly to a tormenting Dictionary ; and whereby they might come in a short time to apprehend common sence ; and to begin to judge what is true : For you shall have Lads that are arch Knaves at the Nominative Case, and that have a notable quick Eye at spying out the Verb, who for want of reading such common and familiar Books, shall understand no more of what is plain and easie, than a well educated Dog or Horse. Or suppose, they were taught (as they might much easier be than what is commonly offered to them) the Principles of *Arithmetick*, *Geometry*, and such alluring parts of Learning: as these things undoubtedly would be much more useful, so much more delightful to them, than to be tormented with a tedious Story how *Phaeton* broke his Neck ; or how many Nuts and Apples *Tytirus* had for his Supper : For most certainly Youths, if handsomly dealt with, are much inclinable to Emulation, and to a very useful esteem of Glory ; and more especially if it be the Reward of Knowledge ; and therefore if such things were carefully and discreetly propounded to them, wherein they might not only earnestly contend amongst themselves, but might also see how far they out-skil the rest of the World ; a Lad hereby would think himself high and mighty, and would certainly take great delight in contemning the next unlearned Mortal he meets withal. But if instead hereof, you diet him
with

with nothing but Rules and Exceptions; with tiresome Repetitions of *Amo's* and *τυπλω's*; setting a day also apart to recite *verbatim* all the burdensome Task of the foregoing Week (which I am confident is usually as dreadful as an old Parliament Fast) we must needs believe that such a one, thus managed, will scarce think to prove immortal by such performances and accomplishments as these. You know very well, *Sir*, that Lads in the general, have but a kind of ugly and odd conception of Learning; and look upon it as such a starving thing, and unnecessary perfection (especially as it is usually dispens'd out unto them) that Nine-pins and Span-counter are judged much more heavenly Employments: And therefore what pleasure, do we think, can such a one take, in being bound to get against breakfast two or three hundred Rumbler's out of *Homer*, in commendation of *Achilles's* Toes, or the *Grecian's* Boots? Or to have measured out unto him, very early in the morning, fifteen or twenty well laid on Lashes, for letting a Syllable slip too soon, or hanging too long upon it; Doubtless, instant Execution upon such grand Miscarriages as these, will eternally engage him to a most admirable opinion of the *Muses*.

Lads, certainly, ought to be won by all possible Arts and Devices; and though many have invented fine Pictures and Games, to cheat them into the undertaking of unreason-

able burdens, yet this, by no means, is such a lasting Temptation, as the propounding of that, which in it self is pleasant and alluring : For we shall find very many, though of no excelling quickness, will soon perceive the design of the Landskip, and so looking through the Veil, will then begin to take a little delight in those pretty Contrivances, as in getting by heart three or four leaves of ungay'd Nonsense.

Neither seems the Stratagem of Money to be so prevailing and catching, as a downright offering of such Books which are ingenious and convenient ; there being but very few so intolerably careful of their Bellies, as to look upon the hopes of a Cake, or a few Apples, to be a sufficient recompense for cracking their Pates with a heap of independent words.

I am not sensible, that I have said any thing in disparagement of those two famous Tongues, the *Greek* and *Latin*, there being much reason to value them beyond others ; because the best of human Learning has been delivered unto us in those Languages. But he that worships them, purely out of honour to *Rome* and *Athens*, having little or no respect to the usefulness and excellency of the Books themselves (as many do) it is a sign he has a great esteem and reverence of Antiquity, but I think him by no means comparable for happiness

piners to him who catches Frogs, or hunts Butterflies.

That some Languages therefore ought to be studied, is in a manner absolutely necessary, unless all were brought to one (which would be the happiest thing the World could wish for ;) but whether the beginning of them, might not be more insensibly instilled, and more advantageously obtained, by reading Philosophical, as well as other ingenious Authors, than *Janua Linguarum's* crabbed Poems, and cross-grain'd Prose; as it hath been heretofore by others, so it ought to be afresh considered by all well-wishers, either to the Clergy or Learning.

I know where it is the fashion of some Schools to prescribe a Lad, for his Evening refreshment, out of *Comenius*, all the Terms of Art, belonging to *Anatomy*, *Mathematicks*, or some such piece of Learning. Now, is it not a very likely thing that a Lad should take most absolute delight in conquering such a pleasant Task, where, perhaps, he as two or three hundred words to keep in mind, with a very small proportion of Sense thereunto belonging; whereas the use and full Meaning of all those difficult Terms would have been most insensibly obtained, by leisurely reading in particular this or the other Science? Is it not also likely to be very savory, and of comfortable use to one, that can scarce distinguish between Virtue and Vice, to be task-

ed with high and Moral Poems? For example, It is usually said, by those that are intimately acquainted with him, that *Homer's Iliads* and *Odyssees* contain mystically all the *Moral Law* for certain, if not a great part of the *Gospel* (I suppose much after that rate, that *Rablais* said his *Garagantua* contained all the *Ten Commandments*) but perceivable only to those that have a Poetical discerning Spirit; with which gift, I suppose few at School are so early qualified. Those admirable Verses, Sir, of yours both *English* and others, which you have sometimes favoured me with a sight of, will not suffer me to be so sottish, as to slight or undervalue so great and noble an Accomplishment. But the committing of such high and brave sen'd Poems to a Schoolboy, whose main business is to search out cunningly the Antecedent and the Relative, to lie at catch for a spruce Phrase, a Proverb, or a quaint and pithy Sentence, is not only very little purpose, but that having gargled only those elegant Books at School, this serves them instead of reading them afterward, and does in a manner prevent their being further look'd into: So that all the Improvement, whatsoever it be, that may be reaped out of the best and choicest Poets, is for the most part utterly lost; in that a time is usually chosen of reading them, when Discretion is much wanting to gain thence any true Advantage. Thus that admirable and highly use-
ful

ful piece of Morality *Tully's Offices*, because it is a Book commonly construed at School, is generally afterwards so contemn'd by *Academicks*, that it is a long hours work to convince them, that it is worthy of being look'd into again, because they reckon it as a Book read over at Shool, and no question notably digested.

If therefore the ill Methods of Schooling does not only occasion a great loss of time there, but also does beget in Lads a very odd opinion and apprehension of Learning, and much disposes them to be idle, when got a little free from the usual Severities; and that the hopes of more or less Improvement in the Universities, very much depend hereupon, it is, without all doubt, the great Concernment of all that wish well to the Church, that such Care and Regard be had to the Management of Schools, that the Clergy be not so much obstructed in their first Attempts and Preparations to Learning.

I cannot, *Sir*, possibly be so ignorant, as not to consider, that what has been now offer'd upon this Argument, has not only been largely insisted on by others, but also refers not particularly to the Clergy (whose Welfare and Esteem I seem at present in a special manner solicitous about) but in general to all Learned Professions, and therefore might reasonably have been omitted; which certainly I had done, had I not call'd to mind, that of
those

those many, that propound to themselves Learning for a Profession, there is scarce one of ten, but that his Lot, Choice or Necessity determines him to the Study of Divinity.

Thus, *Sir*, I have given you my Thoughts concerning the Orders and Customs of Common Schools: a Consideration, in my apprehension, not slightly to be weighed; being that to me seems hereupon very much to depend the Learning and Wisdom of the Clergy, and the Prosperity of the Church.

The next Unhappiness, that seems to have hindred some of our Clergy from arriving to that degree of Understanding, that becomes such an Holy Office, whereby their Company and Discourses might be much more than they commonly are valued and desired, is, the inconsiderate sending of all kind of Lads to the Universities, let their Parts be never so low and pitiful, and the Instructions they have lain under never so mean and contemptible, and the Purfes of their Friends never so short to maintain them there. If they have but the Commendation of some lamentable and pitiful Construing-Master, it passes for sufficient Evidence, that they will prove Persons very eminent in the Church. That is to say, if a Lad has but a lusty and well-bearing Memory (this being the usual and almost only thing whereby they judge of their Abilities) if he can sing over very tunably three or four Stanza's of *Lilly's* Poetry, be
very

very quick and ready to tell what's *Latin* for all the Instruments belonging to his Father's Shop; if presently, upon the first scanning, he know a *Spondee* from a *Dactyl*, and can fit a few of those same without any fence to his fingers ends: if lastly, he can say perfectly by heart his Academic Catechism, in pure and passing *Latin*, i. e. *What is his Name? Where went he to School? and what Author is he best and chiefly skill'd in?* A forward Boy, cries the School-Master, a very pregnant Child! ten thousand pities, but he should be a Scholar: He proves a brave Clergyman, I'll warrant you. Away to the University he must needs go; then for a little *Logick*, a little *Ethicks*, and, God knows, a very little of every thing else, and the next time you meet him is in the Pulpit.

Neither ought the Mischief which arises from small Country Schools to pass unconsidered; the Little Governours whereof, having, for the most part, not suck'd in above six or seven mouthfuls of University Air, must yet by all means suppose themselves so notably furnish'd with all sorts of Instructions, and are so ambitious of the Glory of being counted able to send forth now and then to *Oxford* or *Cambridge*, from the little House by the Church-yard's side, one of their ill-educated Disciples, that to such as these oft-times is committed the Guidance and Instruction of a whole Parish: whose Parts and Improve-

Improvements duly considered, will scarce render them fit Governours of a small Grammar Castle. Not that it is necessary to believe, that there never was a Learned or Useful Person in the Church, but such whose Education had been at *Westminster* or *St. Paul's*: But, whereas most of the small Schools, being, by their first Founders designed only for the Advantage of poor Parish Children; and also that the Stipend is usually so small and discouraging that very few, who can do much more than teach to write and read, will accept of such Preferment; for these to pretend to rig out their small ones for an University-Life, proves oft times a very great Inconvenience and Damage to the Church.

And as many such dismal things are sent forth thus with very small Tackling, so not a few are predestinated thither by their Friends, from the Fore-sight of a good Benefice. If there be rich Pasture, profitable Customs, and that *Henry* the Eighth has taken out no Toll, the Holy Land is a very good Land, and affords abundance of Milk and Honey: Far be it from their Consciences the considering whether the Lad is likely to be serviceable to the Church, or to make wiser and better any of his Parishioners.

All this may seem at first sight to be easily avoided by a strict Examination at the Universities, and so returning by the next Carrier

rier all that was sent up not fit for their purpose. But because many of their Relations are oft-times of an inferiour Condition; and who either by imprudent Counsellors, or else out of a tickling conceit of their Sons being, forsooth, an University Scholar, have purposely omitted all other opportunities of a Livelihood, to return such, would seem a very sharp and severe Disappointment. Possibly it might be much better if Parents themselves, or their Friends, would be much more wary of determining their Children to the Trade of Learning. And if some of undoubted Knowledge and Judgment, would offer their Advice, and speak their hopes of a Lad about thirteen or fourteen years of Age (which I'll assure you, *Sir*, may be done without Conjuring :) and never omit to enquire, whether his Relations are able and willing to maintain him seven years at the University, or see some certain way of being continued there so long, by the Help of Friends or others; as also upon no such conditions, as shall in likelihood deprive him of the greatest part of his Studies.

For it is a Common Fashion of a great many, to complement and invite inferiour People's Children to the University, and there pretend to make such an all-bountiful Provision for them, as they shall not fail of coming to a very Eminent Degree of Learning: But when they come there, they shall save a Servant's

vant's Wages. They took therefore heretofore a very good Method to prevent Sizars over-heating their Brains : Bed-making, Chamber-sweeping, and Water-fetching, were doubtless, great Preservatives against too much vain Philosophy. Now certainly such Pretended Favours and Kindnesses as these, are the most downright Discourtesies in the World. For it is ten times more happy, both for a Lad and the Church, to be a Corn cutter, or a Tooth-drawer, to make or mend Shoes, to be of any inferiour Profession, than to be invited to, and promised the Conveniencies of a Learned Education, and to have his Name only stand airing upon the College Tables, and his chief Business shall be to buy Eggs and Butter.

Neither ought Lads Parts, before they be determined to the University, be only considered, and likelyhood of not being disappointed in their Studies, but also Abilities or Hopes of being maintained until they be Masters of Arts. For whereas two hundred, for the most part, yearly Commence, scarce the fifth part of these continue after their taking the first Degree. As for the rest, having exactly Learned, *Quid est Logica?* and *Quot sunt Virtutes Morales?* down they go by the first Carrier, upon the top of the Pack, into the West or North, or elsewhere, according as their Estates lie, with *Burgersdicius*, *Eustachius*, and such great helps of Divinity ;
and

and then for the Propagation of the Gospel. By that time they can say the *Predicaments* and *Creed*, they have their choice of Preaching or Starving. Now, what a Champion for Truth is such a thing likely to be? What an huge Blaze he makes in the Church? What a Raifer of Doctrines? What a Confounder of Heresies? What an Able Interpreter of Hard Places? What a Resolver of Cases of Conscience? and what a Prudent Guide must he needs be to all his Parish?

You may possibly think, *Sir*, that this so early Preaching might be easily avoided by with-holding Holy-Orders, the Church having very prudently constituted in her Canons, That none under Twenty three years of Age (which is the usual Age after seven years being at the University) should be admitted to that Great Employment.

This indeed might seem to do some Service, were it carefully observed; and were there not a thing to be got, called a Dispensation, which will presently make you as old as you please.

But if you will, *Sir*, we'll suppose that Orders were strictly denied to all, unless qualified according to Canon. I cannot foresee any other Remedy, but that most of those University Youngsters must fall to the Parish, and become a Town Charge, until they be of Spiritual Age. For *Philosophy* is a very idle thing, when one is cold: And a small
System

System of *Divinity* (though it be *Wolfebius* himself) is not sufficient when one is hungry. What then shall we do with them, and where shall we dispose of them until they come to an Holy Ripeness? May we venture them into the Desk to read Service? That cannot be, because not capable: Besides, the Tempting Pulpit usually stands too near. Or, shall we trust them in some good Gentlemens Houses, there to perform Holy things? With all my heart; so that they may not be called down from their Studies to say Grace to every Health: That they may have a little better Wages than the *Cook* or *Butler*: As also that there be a *Groom* in the House, besides the *Chaplain*: (For sometimes to the Ten Pounds a Year, they crowd the looking after a couple of Geldings :) And that he may not be sent from Table, picking his Teeth, and sighing with his Hat under his Arm, whilst the *Knight* and *my Lady* eat up the Tarts and Chickens: It may be also convenient, if he were suffered to speak now and then in the Parlour, besides at Grace and Prayer time: And that my Cousin *Abigail* and he sit not too near one another at Meals: Nor be presented together to the little Vicarage. All this, *Sir*, must be thought of: For in good earnest, a Person at all thoughtful of himself and Conscience, had much better chuse to live with nothing but Beans and Pease-pottage (so that he may have the command of his

his Thoughts and Time) than to have his second and third Courses, and to obey the unreasonable Humours of some Families.

And, as some think, two or three Years Continuance in the University, to be time sufficient for being very great Instruments in the Church; so others we have so moderate, as to count that a solemn Admission, and a formal paying of College Detriments, without the Trouble of Philosophical Discourses, Disputations, and the like, are Virtues that will influence as far as *Newcastle*, and improve though at never so great a distance.

So strangely possessed are People, in general, with the Easiness and small Preparations that are requisite to the Undertaking of the Ministry, that, whereas in other Professions they plainly see what considerable time is spent, before they have any Hopes to arrive to Skill enough to practise, with any confidence, what they have designed; yet to preach to ordinary People, and govern a Country-Parish, is usually Judg'd such an easie Performance, that any Body counts himself fit for the Employment. We find very few so unreasonably confident of their own Parts, as to profess either *Law* or *Physick*, without either a considerable Continuance in some of the *Inns of Court*, or an industrious Search into Herbs, Anatomy, Chymistry and the like; unless it be only to make a Bond, or give a Clyster. But, as for the

C Knack

Knack of Preaching, as they call it, that is such a very Easie Attainment, that he is counted dull to purpose that is not able at a very small Warning, to fasten upon any Text of Scripture; and to tear and tumble it till the Glass be out. Many, I know very well, are forced to discontinue, having neither Stock of their own, nor Friends to maintain them in the University. But whereas a Man's Profession and Employment in this World, is very much in his own, or in the Choice of such who are most nearly concerned for him: He therefore that foresees that he is not likely to have the Advantage of a continued Education, he had much better Commit himself to an approved of *Cobler* or *Tinker*, wherein he may be duly respected according to his Office and Condition of Life, than to be only a disesteemed *Pettifogger* or *Emperick* in Divinity.

By this time, *Sir*, I hope you begin to consider, what a great Disadvantage it has been to the Church and Religion, the meer Venturous and inconsiderate Determining of Youths to the Profession of Learning.

There is still one thing by a very few at all minded, that ought also not to be over-looked; and that is a good Constitution and Health of Body. And therefore discreet and wise Physicians ought also to be consulted, before an absolute Resolve be made to live the Life of the Learned. For he that has Strength enough to buy and bargain, may be of a very unfit
Habit

Habit of Body to sit still so much, as, in general, is requisite to a Competent Degree of Learning: For although Reading and Thinking break neither Legs nor Arms, yet certainly there is nothing that so flags the Spirits, disorders the Blood, and enfeebles the whole Body of Man, as intense Studies. As for him that rives Blocks, or carries Packs, there is no great Expence of Parts, no Anxiety of Mind, no great intellectual Pensiveness: Let him but wipe his Forehead, and he is perfectly recovered. But he that has many Languages to remember; the Nature almost of the whole World to consult; many Histories, Fathers, and Councils to search into; if the Fabrick of his Body be not Strong and Healthful, you will soon find him as thin as *Metaphysicks*, and look as piercing as *School Subtilty*. This, *Sir*, could not be conveniently omitted; not only, because many are very Careless of this Point, and at a venture determine their Young Relations to Learning; but because, for the most part, if amongst many, there be but one of all the Family that is Weak and Sickly, that is Languishing and Consumptive, this of all the rest, as counted not fit for any Course Employment, shall be pick'd out as a Choice Vessel for the Church: Whereas, most evidently, he is much more able to dig daily in the Mines, than to sit cross-legg'd Musing upon his Book.

I am very sensible how obvious it might be here to hint, That this, so Curious and Severe Inquiry, would much hinder the Practice, and abate the Flourishing of the Universities: As also, there has been several, and are still many Living Creatures in the World, who, whilst Young, were of a very slow and meek Apprehension, have yet afterwards Cheared up into a great Briskness, and became Masters of much Reason: And others there have been, who, although forced to a short Continuance in the University, and that oft-times interrupted by unavoidable Services, have yet, by a singular Care and Industry, proved very Famous in their Generation; and lastly, some also of very Feeble and Crasie Constitutions in their Childhood, have out-studied their Distempers, and have become very Healthful, and Serviceable to the Church.

As for the Flourishing, *Sir*, of the Universities; what has been before said; aims not, in the least, at Gentlemen, whose Coming thither is chiefly for the Hopes of Single Improvement, and whose Estates do free them from the Necessity of making a Gain of *Arts* and *Sciences*; but only at such as intend to make Learning their Profession, as well as Accomplishment: So that our Schools may be still as full of Flourishings, of Fine Cloaths, Rich Gowns, and Future Benefactors, as ever. And suppose we do imagine, as it is
not

not necessary we should, that the Number should be a little lessen'd; this surely will nor abate the true Splendour of an University, in any Man's Opinion, but his, who reckons the Flourishing thereof, rather from the Multitude of meer Gowns, than from the Ingenuity and Learning of those that wear them; no more than we have reason to count the flourishing of the Church, from that vast number of People that crowd into Holy Orders, rather than from those learned and useful Persons, that defend her Truths, and manifest her Ways.

But, I say, I do not see any perfect Necessity, that our Schools should hereupon be thinn'd and less frequented; having said nothing against the Multitude, but the Indiscreet Choice. If therefore, instead of such either of Inferiour Parts, or a Feeble Constitution, or of Unable Friends, there were pick'd out those that were of a tolerable Ingenuity, of a Study-bearing Body, and had good Hopes of being continued; as hence there is nothing to hinder our Universities from being full, so likewise from being of great Credit and Learning.

Not to deny then, but that now and then there has been a Lad of very Submissive Parts, and perhaps no great share of time allowed him for his Studies, who hath proved, beyond all Expectation, Brave and Glorious: Yet, surely, we are not to over reckon this

so rare a hit, as to think that one such proving Lad should make Recompense and Satisfaction for those many Weak ones (as the Common People love to Phrase them) that are in the Church. And that no Care ought to be taken, no Choice made, no Maintenance provided or considered, because now and then in an Age, one miraculously, beyond all Hopes, proves Learned and Useful, is a Practice, whereby never greater Mischiefs and Disesteem has been brought upon the Clergy.

I have in short, *Sir*, run over what seemed to me the first Occasions of that small Learning, that is to be found amongst some of the Clergy. I shall now pass from Schooling to the Universities.

I am not so unmindful of that Devotion which I owe to those Places, nor of that great Esteem I profess to have of the Guides and Governours thereof, as to go about to prescribe new Forms and Schemes of Education, where Wisdom has laid her Top stone. Neither shall I here examine which Philosophy the Old or New, makes the best Sermons: It is hard to say that Exhortations can be to no purpose, if the Preacher believes that the Earth turns round: Or, that his Reproofs can take no effect, unless he will suppose a *Vacuum*. There have been good Sermons, no question, made in the days of *Materia Prima*, and *Occult Qualities*: and there are doubtless still
good

good Discourses now under the Reign of *Atoms*.

There are but two things wherein I count the Clergy chiefly concerned (as to University Improvements) that at present I shall venture to make Inquiry into.

And the first is this, Whether or no it were not highly useful (especially for the Clergy, who are supposed to speak *English* to the People) that *English* Exercises were imposed upon Lads, if not in Publick Schools, yet at least privately. Not, but that I am abundantly satisfied that *Latin*, O *Latin!* 'tis the all in all, and the very cream of the Jest: As also, that Oratory is the same in all Languages: The same Rules being observed, the same Method, the same Arguments, and Arts of Persuasion; But yet it seems somewhat beyond the reach of ordinary Youth, so to apprehend those general Laws, as to make a just and allowable Use of them in all Languages, unless exercised particularly in them. Now, we know, the Language that the very Learned part of this Nation must trust to live by, unless it be to make a Bond, or prescribe a Purge (which possibly may not oblige or work so well in any other Language as *Latin*) is the *English*. And after a Lad has taken his leave of Madam University, God bless him, he is not likely to deal afterward with much *Latin*, unless it be to chequer a Sermon, or to say a *Salvato* to some travelling *Dominatio Vestra*. Neither is it enough to say,

that the *English* is the Language with which we are swaddled and rock'd asleep, and therefore there needs none of this Artificial and Superadded Care. For there be those that speak very well, plainly, and to the purpose, and yet write most Pernicious and Phantastical Stuff: Thinking, that whatsoever is Written must be more than ordinary, must be beyond the Guise of Common Speech, must favour of Reading and Learning, though it be altogether Needless, and perfectly Ridiculous.

Neither ought we to suppose it sufficient, that *English* Books be frequently read, because there be of all sorts good and bad (and the worst are likely to be admired by Youth more than the best) unless Exercises be required of Lads, whereby it may be guessed what their Judgment is, where they may be mistaken, and what Authors they propound to themselves for Imitation. For by this means they may be corrected and advised early, according as occasion shall require: Which if not done, their ill Stile will be so confirmed, and their Improperities of Speech will become so natural, that it will be a very hard matter to stir or alter their Fashion of Writing. It is very curious to observe, what delicate Letters your Young Students write after they have got a little Smack of University Learning! In what Elaborate Heights and Tossing Nonsense will they greet a down right *English* Father,

or a Country Friend! If there be a plain Word in it, and such is used at home, this tastes not, say they, of Education amongst Philosophers, and it is counted damnable Duncery and want of Phansie: because, *Your Loving Friend*, or *Humble Servant*, is a common Phrase in Country Letters; therefore the Young *Epistler* is *Yours to the Antipodes*, or at least to the *Centre of the Earth*; and because Ordinary Folks *Love* and *Respect* you, therefore you are to him the *Pole Star*, a *Jacob's Staff*, a *Load-Stone*, and a *Damask Rose*.

And the Misery of it is, this pernicious accustomed way of Expression, does not only oft times go along with them to their Benefice, but accompanies them to the very Grave: And for the most part an Ordinary *Cheef-monger*, or *Plumb-seller*, that scarce ever heard of an University, shall write much better Sense, and more to the purpose than these young Philosophers, who injudiciously hunting only for great Words, make themselves learnedly ridiculous.

Neither can it be easily apprehended, how the use of *English* Exercises should any ways hinder the Improvement in the *Latin* Tongue, but rather be much to its Advantage: And this may be easily believed, considering what dainty Stuff is usually produced for a *Latin* Entertainment. Chicken-broth is not thinner than that which is commonly offered for a piece of most pleading and convincing Sense.

For,

For, I'll but suppose an Academick Youngster to be put upon a *Latin* Oration: Away he goes presently to his Magazine of collected *Phrases*; he picks out all the *Glitterings* he can find; he hales in all *Proverbs*, *Flowers*, *Poetical Snaps*, *Tales* out of the *Dictionary*, or else ready *Latin'd* to his hand out of *Licosthenes*: This done, he comes to the end of the Table, and having made a submissive Leg, and a little admir'd the Number and understanding Countenances of his Auditors (let the Subject be what it will) he falls presently into a most lamentable Complaint of *his Insufficiency and Tenuity*: That he, poor thing, hath no acquaintance with above a *Muse* and a half; and that he never drunk above sixe q. of *Helicon*, and you have put him here upon such a *Task* (perhaps the business is only, which is the noblest Creature a *Flea* or a *Louse*) that would much better fit some old *Soker* at *Parnassus*, than his sipping unexperienc'd *Bibbership*. Alas, poor Child! he is sorry at the very Soul that he has no better *Speech*, and wonders in his heart that you will lose so much time as to hear him: For he has neither *Squibs* nor *Fire-works*, *Stars* nor *Glories*; the curs'd *Carrier* lost his best *Book of Phrases*, and the malicious *Mise* and *Rats* eat up all his *Pearls* and *Golden Sentences*. Then he tickles over a little the *Skirts* of the *Business*: By and by for a *Similitude* from the *Sun* or *Moon*, or if they be not at leisure, from the *Grey-ey'd Morn*,

Morn, a shady Grove, or a purling Stream:
This done, he tells you that *Barnaby-bright* would be much too short for him to tell you all that he could say: and so, fearing he should break the thread of your *Patience*, he concludes.

Now, it seems, *Sir*, very probable, that if Lads did but first of all determine in *English*, what they intend to say in *Latin*, they would of themselves soon discern the Triflingness of such Apologies, the pitifulness of their Matter, and the Impertinency of their Tales and Phantasies, and would, according to their Subject, Age, and Parts, offer that which would be much more manly, and tolerable Sense. And if I may tell you, *Sir*, what I really think, most of that Ridiculousness, Phantastical Phrases, harsh, and sometimes blasphemous Metaphors, abundantly foppish Similitudes, childish and empty Transitions, and the like, so commonly uttered out of Pulpits, and so fatally redounding to the Discredit of the Clergy, may, in a great measure, be charged upon the want of that which we have here so much contended for.

• The second Enquiry that may be made, is this, whether or no Punning, Quibbling, and that which they call Joquing, and such other Delicacies of Wit, highly admired in some Academick Exercises, might not be very conveniently omitted? For one may desire but to know this one thing: In what profession shall

shall that sort of Wit prove of Advantage? As for *Law*, where nothing but the most reaching Subtilty, and the closest Arguing is allowed of, it is not to be imagined, that blending now and then a piece of a dry Verse, and wreathing here and there an old *Latin* Saying into a Dismal Jingle, should give Title to an Estate, or clear out an obscure Evidence. And as little serviceable can it be to *Physick*, which is made up of severe Reason, and well tryed Experiments. And as for *Divinity*, in this place I shall say no more, but that those usually that have been Rope-dancers in the Schools, oft times prove *Jack-puddings* in the Pulpit. For he that in his Youth has allowed himself this Liberty of Academick Wit, by this means he has usually so thinn'd his Judgment, becomes so prejudiced against sober Sence, and so altogether disposed to Trifling and Jingling, that so soon as he gets hold of a Text, he presently thinks that he has catch'd one of his old School-questions; and so falls a flinging it out of one hand into another, tossing it this way and that; lets it run a little upon the Line, then *Tanutus*, *High Jingo*, come again; here catching at a Word, there lie nibbling and sucking at an *and*, a *by*, a *quis* or a *quid*, a *sic* and a *sicut*; and thus minces the Text so small, that his Parishioners, until he rendezvouze it again, can scarce tell what's become of it.

But,

But, shall we debar Youth of such an Innocent and Harmless Recreation, of such a great Quickner of Parts, and Promoter of Sagacity? As for the first, its Innocency of being allowed of for a time, I am so far from that persuasion, that from what has been before hinted, I count it perfectly contagious, and as a thing that for the most part infects the whole Life, and influences upon most Actions. For he that finds himself to have the right Knack of letting off a Joque, and of pleasing the Humsters, he is not only very hardly brought off from admiring those goodly Applauses, and heavenly Shouts, but it is ten to one if he directs not the whole bent of his Studies to such idle and contemptible Books, as shall only furnish him with Materials for a Laugh, and so neglects all that should inform his Judgment and Reason, and make him a Man of Use and Reputation in the World. And as for the pretence of making People sagacious and pestilently Witty, I shall only desire that the Nature of that kind of Wit may be considered, which will be found to depend upon some such Fooleries as these: As first of all, the lucky Ambiguity of some Word or Sentence. Oh! what a Happiness is it, and how much does a Youngster count himself beholden to the Stars, that should help him to such a taking Jest? And whereas there be so many thousand Words in the world, and that he should luck upon the
right

right one, that was so very much to his purpose, and that at the Explosion made such a goodly Report? Or else they rake *Lilly's Grammar*; and if they can but find two or three Letters of any Name in any of the Rules or Examples of that good Man's Works, it is as very a piece of Wit, as any has pass'd in Town since the *King* came in. Oh! how the Fresh Men will skip to hear one of those Lines well laugh'd at, that they have been so often yerck'd for? It is true, such things as these go for Wit so long as they continue in *Latin*; but what dismally shrimp'd things would they appear, if turn'd into *English*. And if we search into what was or might be pretended, we shall find the Advantages of *Latin-Wit* to be very small and slender, when it comes into the World. I mean not only amongst strict Philosophers, and Men of meer Notions, or amongst all daming and illiterate *Hectors*; but amongst those that are truly ingenious, and judicious Masters of Phansie; We shall find what a Quotation out of *Qui mihi*, an Axiom of Logick, a Saying of a Philosopher, or the like, though managed with some Quickness, and applied with some Ingenuity, whatever they did heretofore, will not in our days pass, or be accepted for Wit. For we must know, that as we are now in an Age of great Philosophers and Men of Reason, so of great Quickness and Phansie: And that *Greek* and *Latin* which heretofore, though
never

never so impertinently fetch'd in, was counted admirable, because it had a Learned Twang, yet now, such Stuff being out of fashion, is esteemed but very bad Company. For the World is now, especially in Discourse, for one Language, and he that has somewhat in his mind of *Greek* or *Latin*, is requested now adays to be civil, and translate it into *English* for the benefit of the Company. And he that has made it his whole business to accomplish himself for the Applause of a company of Boys, Schoolmasters, and the easiest of Country Divines, and has been shouldred out of the *Cock-pit* for his Wit; when he comes into the world, is the most likely Person to be kick'd out of Company, for his Pedantry and over-weening Opinion of himself. And, were it necessary, it is an easie matter to appeal to Wits, both ancient and modern, that beyond all Controversie, have been sufficiently approv'd of, that never, I am confident, received their Improvements by employing their time in Puns and Quibbles. There is the Prodigious *Lucian*, the Great *Don* of *Mancha*, and there are many now living Wits of our own, who never certainly were at all inspired from a *Tripus's*, *Terræ-filius's* or *Prævaricator's* Speech.

I have ventured, *Sir*, thus far, not to find fault with, but only to enquire into an antient Custom or two of the Universities, wherein the Clergy seem to be a little concerned, as
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to their Education there. I shall now look upon them as Beneficed, and consider their Preaching : wherein I pretend to give no Rules, having neither any Gift at it, nor Authority to do it ; but only shall make some Conjectures at those Useless and Ridiculous things, commonly uttered in Pulpits, that are generally disgusted, and are very apt to bring Contempt upon the Preacher, and that Religion which he professes.

Amongst the first things that seem to be useless, may be reckon'd the high tossing and swaggering Preaching ; either mountingly Eloquent, or profoundly Learned. For there be a sort of Divines, who if they do but happen of an unlucky hard Word all the Week, they think themselves not careful of their Flock, if they lay it not up till *Sunday*, and bestow it amongst them in their next Preachment. Or, if they light upon some difficult and obscure Notion, which their Curiosity inclines them to be better acquainted with, how useless soever, nothing so frequent as for them for a Month or two months together, to tear and tumble this Doctrine, and the poor People once a Week shall come to gaze upon them by the Hour, until they Preach themselves, as they think, into a right Understanding.

Those that are inclinable to make these useless Speeches to the People, they do it for the most part, upon one of these two Considerations :

derations: Either out of Simple Phantastick Glory, and a great Studiousefness of being wonder'd at; as if getting into the Pulpit were a kind of Staging; where nothing was to be considered, but how much the Sermon takes, and how much stared at: or else they do this, to gain a Respect and Reverence from their People; who, say they are to be puzzl'd now and then, and carried into the Clouds. For, if the Minister's words be such as the Constable uses, his Matter Plain and Practical, such as come to the common Market, he may pass possibly for an Honest, Well-meaning Man, but by no means for any Scholar: whereas if he springs forth now and then in High Raptures towards the uppermost Heavens, dashing here and there an all-confounding Word; if he soars aloft in unintelligible Huffs, preaches Points Deep and Mystical, and delivers them as Dark and Phantastical; this is the way, say they, of being accounted a most Able and Learned Instructor.

Others there be, whose Parts stand not so much towards Tall Words and Lofty Notions, but consist in scattering up and down, and besprinkling all their Sermons with plenty of *Greek* and *Latin*. And because *St. Paul*, once or so was pleased to make use of a little *Heathen Greek*; and that only when he had occasion to discourse with some of the Learned ones, that well understood

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him,

him, therefore must they needs bring in twenty Poets and Philosophers (if they can catch them) into an Hour's Talk : Spreading themselves in abundance of *Greek* and *Latin*, to a Company of Farmers and Shepherds. Neither will they rest there, but have at the *Hebrew* also ; not contenting themselves to tell the People in general, that they have skill in the Text, and that the Exposition they offer agrees with the Original, but must swagger also over their poor Parishioners with the dreadful *Hebrew* it self, with their *Ben-Israel's*, *Ben-Manasses's*, and many more *Bens* that they are intimately acquainted with ; whereas there is nothing in the Church, nor near it by a Mile, that understands them, but God Almighty himself, whom it is supposed, they go not about to inform or satisfie.

This Learned way of Talking, tho, for the most part, it is done meerly out of Ostentation, yet sometimes (which makes not the Case much better) it is done in Complement and Civility to the all-wise Patron, or all-understanding *Justice of the Peace*, in the Parish : who by the common Farmers of the Town, must be thought to understand the most intricate Notions, and the most difficult Languages. Now, what an admirable thing this is ? Suppose there should be one or so in the whole Church that understands somewhat besides *English* ; shall not I think that he understands that better ? Must I out of Courtship to
his

his Worship and Understanding, and because perhaps I am to dine with him, prate abundance of such stuff, which I must needs know no body understands, or that will be the better for it, but himself, and perhaps scarce he? This I say, because I certainly know several of that Disposition, who, if they chance to have a Man of any Learning or Understanding, more than the rest in the Parish, preach wholly at him and level most of their Discourses at his supposed Capacity, and the rest of the good People shall have only a handsome Gaze or View of the Parson. As if plain Words, useful and intelligible Instructions were not as good for an Esquire, or one that is in Commission from the King, as for him that holds the Plough, or mends Hedges.

Certainly he that considers the Design of his Office, and has a Conscience answerable to that Holy Undertaking, must needs conceive himself engaged, not only to mind this or that accomplished or well-dress'd Person, but must have an Universal Care and Regard of all his Parish. And as he must think himself bound not only to visit Down Beds, and Silken Curtains, but also Flocks and Straw, if there be need: So ought his Care to be as large to instruct the Poor, the Weak and Despicable Part of his Parish, as those that sit in the best Pews. He that does otherwise, thinks not at all of a Man's Soul, but only accommodates himself to Fine Cloaths, an Abun-

dance of Ribbons, and the highest Scat in the Church: Not thinking, that it will be as much to his Reward in the next World, by Sober Advice, Care and Instruction, to have saved one that takes Collection, as him that is able to relieve half the Town. It is very plain, that neither our *Saviour*, when he was upon Earth, and taught the World, made any such Distinction in his Discourses: What more intelligible to all Mankind, than his Sermon upon the Mount? Neither did the *Apostles* think of any such way; I wonder whom they take for a Pattern? I will suppose once again, that the design of these Persons is to gain Glory? And I will ask them; can there be any greater in the World than doing General Good; To omit future Reward: Was it not always esteemed of all, that correcting Evil Practices, reducing People that lived amiss, was much better than making a high Rant about a Shuttle-cock, and talking *Tara-tantaro* about a Feather: Or, if they would be only admired, then would I gladly have them consider what a thing a delicate kind of Admiration is likely to be produced, by that which is not at all understood? Certainly that Man that has a design of building up to himself Real Fame in good earnest, by things well laid and spoken, has ways to effect it. is not by talking staringly, and casting a Mist before the Peoples Eyes, but by offering such things by which he may be esteemed with Knowledge and Understanding. Thus

Thus far concerning Hard Words, high Notions, and unprofitable Quotations out of Learned Languages. I shall now consider such things as are ridiculous, that serve for Chimney and Market-talk, after the Sermon be done; and that do cause more immediately the Preacher to be scorn'd and undervalued. I have no reason, *Sir*, to go about to determine what Style or Method is best for the Improvement and Advantage of all People: for I question not but there has been as many several sorts of Preachers as Orators, and though very different, yet useful and commendable in their kind. *Tully* takes very deservedly with many, *Seneca* with others, and *Cato*, no question, said things wisely and well. So doubtless the same place of Scripture may by several be variously considered; and although their Method and Style be altogether different, yet they may all speak all things very convenient for the People to know, and be advis'd of. But yet certainly what is most undoubtedly Uteless and Empty, or what is judg'd absolutely ridiculous, not by this or that curious or squeamish *Auditor*, but by every Man in the *Corporation* that understands but plain *English* and Common Sense, ought to be avoided. For all People are naturally born with such a Judgment of true and allowable *Rhetorick*, that is, of what is decorous and convenient to be spoken, that whatever is grossly otherwise, is usually ungrateful,

not only to the wise and skilful part of the Congregation, but shall seem also ridiculous to the unlearned Tradesmen, and their young Apprentices. Amongst which, may be chiefly reckoned these following, Harsh Metaphors, Childish Similitudes, and ill applied Tales.

The first Main thing, I say, that makes many Sermons so ridiculous, and the Preachers of them so much disparaged and undervalued, is an inconsiderate use of frightful Metaphors; which making such a remarkable Impression upon the Ears, and leaving such a Jarring Twang behind them, are oft-times remember'd to the Discredit of the Minister, as long as he continues in the Parish. I have heard the very Children in the Streets, and the little Boys close about the Fire, refresh themselves strangely, but with the Repetition of a few of those far-fetch'd and odd-sounding Expressions: *Tully* therefore and *Cæsar*, the two greatest Masters of *Roman* Eloquence, were very wary and sparing of that sort of Rhetorick: We may read many a page in their Works, before we meet with any of those Bears; and if you do light upon one or so, it shall not make your hair standing right up, or put you into a fit of Convulsion; but it shall be so soft significant and familiar, as if 'twere made for the very purpose. But as for the common sort of People that are addicted to this way of Expression in their Discourses, away presently to both the *Indies*, rake Heaven

ven and Earth, down to the bottom of the Sea, then tumble over all Arts and Sciences, ransack all Shops and Ware-houses, spare neither Camp nor City, but that they will have them. So fond are such deceived ones of these same gay Words, that they count all Discourses empty, dull and cloudy, unless bespangled with these Glitterings. Nay, so injudicious and impudent together, will they sometimes be, that the *Almighty* himself is often in danger of being dishonoured by these indiscreet and horrid Metaphor-Mongers: And when they thus blaspheme the God of Heaven, by such unhallowed Expressions, to make amends, they'll put you in, an *As it were* forsooth, or *As I may so say*; that is, they will make bold to speak what they please concerning God himself, rather than omit what they judge, tho' never so false to be witty: And then they come in hobling with their lame Submission, and with their *Reverence be it spoken*. As if it were not much better to leave out what they foresee is likely to be interpreted for Blasphemy, or at least great Extravagancy, than to utter that, for which their own Reason and Conscience tells them, they are bound to lay in before-hand an Excuse.

To which may be further subjoin'd, That Metaphors, tho' very apt and allowable, are intelligible but to some sorts of Men of this or that kind of Life, of

this or that Profession : For example, perhaps one Gentleman's Metaphorical Knack of Preaching comes of the Sea, and then we shall hear of nothing but *Star-board*, and *Lar-board*, of *Stems*, *Sterns* and *Fore castles*, and such like Salt-water Language: So that one had need take a Voyage to *Smyrna* or *Aleppo*, and very warily attend to all the Sailor's Terms, before I shall in the least understand my Teacher. Now, although such a Sermon may possibly do some good in a *Coast Town*, yet upward into the Country, in an Inland Parish, it will do no more than *Syriack* or *Arabick*. Another he falls a fighting with his Text, and makes a Pitch'd Battle of it, dividing it into the *Right Wing* and *Left Wing*, then he *rears* it, *flanks* it, *intrenches* it, *storms* it; then he musters all again, to see what Word was lost or lam'd in the Skirmish, and so falling on again with fresh Valour, he fights backward and forward, charges through and through, Routs, Kills, Takes, and then Gentlemen, *as you were*. Now, to such of his Parish as have been in the late Wars this is not very formidable; for they do but suppose themselves at *Naseby* or *Edg-hill*, and they are not much scared at his Doctrine; But as for others, who have not had such fighting Opportunities, it is very lamentable to consider, how shivering they sit without understanding, 'till the Battle be over. The like instance might be easily

sily given of many more Discourses ; the Metaphorical Phrasing whereof, depending upon peculiar Arts, Customs, Trades and Professions, makes them useful and intelligible only to such who have been very well busied in such like Employments.

Another thing, *Sir*, that brings great Disrespect and Mischief upon the Clergy, and and that differs not much from what went immediately before, is their packing their Sermons so full of *Similitudes* ; which, all the World know, carry with them but very small force of Argument, unless there be an exact Agreement with that which is compared ; of which there is very seldom any sufficient Care taken. Besides, those that are addicted to this slender way of Discourse, for the most part, do so weaken and enfeeble their Judgment by contenting themselves to understand by Colours, Features and Glimpses, that they perfectly omit all the more profitable searching into the Nature and Causes of things themselves. By which means it necessarily comes to pass, that what they undertake to prove and clear out to the Congregation, must needs be so faintly done, and with such little force of Argument, that the Conviction or Persuasion, will last no longer in the Parishioners minds, than the Warmth of those Similitudes shall glow in their Phantasie. So that he that has either been instructed in some part of his Duty, or
excited

excited to the Performance of the same, not by any judicious Dependence of things, and lasting Reason, but by such faint and toyish Evidence; his Understanding upon all occasions will be as apt to be misled as ever, and his Affections as troublesome and ungovernable.

But they are not so unserviceable as usually they are ridiculous; for People of the weakest parts are most commonly over-born with these Fooleries; which, together with the great difficulty of their being prudently managed, must needs occasion them for the most part to be very trifling and childish. Especially, if we consider the choiceness of the Authors, out of which they are furnished: There is the never-to-be-commended-enough *Lycosthenes*; there is also the admirable Piece, called *The Second Part of Wits Commonwealth* (I pray mind it, it is the Second Part, not the First:) and there is besides, a Book wholly consisting of Similitudes, applied and ready fitted to most Preaching Subjects, for the help of young Beginners, who sometimes will not make them hit handsomely. 'Tis very well known, that such as are possess'd with Admiration of such Eloquence, think that they are mightily encouraged in their way by the Scripture it self: For, say they, did not our Blessed *Saviour* himself use many Metaphors, and many Parables? and did not his Disciples, following his so excellent an Example,

Example, do the like, and is not this, not only warrant enough, but near upon a Command to us so for to do? If you please therefore we will see what our Saviour does in this case. In *St. Matthew* he tell his Disciples, that they *are the Salt of the Earth*, that they *are the Light of the World*; that they *are a City set on an Hill*: Furthermore, he tells his Apostles, that *he sends them forth as Sheep in the midst of Wolves*, and bids them therefore, *be as wise as Serpents, and harmless as Doves*. Now, are not all these things plain and familiar, even almost to Children themselves, that can but taste and see; and to Men of the Lowest Education, and Meanest Capacities?

I shall not here insist upon those special and admirable Reasons for which our Saviour made use of so many Parables: only thus much is needful to be said, namely, that they are very much mistaken, that from hence think themselves tolerated to turn all the World into frivolous and abominable Similitudes. As for our Saviour when he spoke a Parable, he was pleased to go no further than the Fields, the Sea-shore, a Garden, a Vineyard, or the like; which are things without the Knowledge whereof, scarce any Man can be supposed to live in this World. But as for our Metaphorical and Similitude Men of the Pulpit, these things to them are too still and languid: they do not rattle and rumble:

These

These lie too near home, and within Vulgar Kenn: There is little on this side the Moon that will content them: Up presently to the *Primum-mobile*, and the Trepidation of the Firmament: Dive into the Bowels and hid Treasures of the Earth: Dispatch forthwith for *Peru* or *Jamaica*; a Town-bred or Country-bred Similitude, it is worth nothing! 'Tis reported of a Tree growing upon the Bank of *Euphrates*, the Great River *Euphrates*, that it brings forth an Apple, to the Eye very fair and tempting, but inwardly it is fill'd with nothing but useless and deceitful Dust: even so, Dust we are, and to Dust we must all go. Now, what a lucky Discovery was this, that a Man's Body should be so exactly like an Apple? And I will assure you that this was not thought on till within these few Years. And I am afraid too, he had a kind of a hint of this from another, who had formerly found out that a Man's Soul was like an Oyster; For, says he, in his Prayer, *Our Souls are constantly gaping after thee, O Lord, yea verily our Souls do gape, even as an Oyster gapeth.* It seems pretty hard, at first sight, to bring into a Sermon all the Circles of the Globe, and all the frightful Terms of *Astronomy*. But I'll assure you, *Sir*, it is to be done, because it has been; but not by every Bungler and Text-divider, but by a Man of great Cunning and Experience. There is a place in the Prophet *Malachi*, where it will do very neatly,

neatly, and that is Chap. 4. vers. 2. *But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.* From which words in the first place, it plainly appears, that our Saviour passed through all the twelve Signs of the Zodiack: And more than that too, all proved by very apt and familiar places of Scripture. First then, our Saviour was in *Aries*; or else what means that of the Psalmist? *The Mountains skipped like Rams, and the little Hills like Lambs.* And again, that in the second of the Kings Chap. 3. ver. 4. *And Mesha King of Moab was a Sheep-master, and rendred unto the King of Israel an hundred thousand Lambs: and what follows? and an hundred thousand Rams, with the wooll. Mind it, it was the King of Israel.* In like manner was he in *Taurus*, Psal. 22. 12. *Many Bulls have compassed me: Strong Bulls of Bashan have beset me round.* They were not ordinary Bulls: They were compassing Bulls, they were besetting Bulls, they were strong Bashan Bulls. What need I speak of *Gemini*? Surely you cannot but remember *Jacob* and *Esau*, Gen 25, 24. *And when her days to be delivered were fulfilled, behold there were Twins in her womb.* Or of *Cancer*? when as the Psalmist says so plainly; *What ailed thee, O thou Sea, that thou fleddest? thou Jordan that thou wast driven back?* Nothing more plain. It were as easie to shew the like in all the rest of the Signs: But instead of that, I shall rather
 chuse

chuse to make this one Practical Observation :
 That the Mercy of God to Mankind in sending
 his Son into the World, was a very *Signal*
Mercy : it was *Zodial* Mercy. I say, it
 was truly *Zodiacal* : For *Christ* keeps within
 the *Tropicks* : He goes not out of the *Pale* of
 the Church. But yet he is not always at
 the same Distance from a Believer : Sometimes
 he withdraws himself into the *Apogæum* of
Doubt, Sorrow, and Despair, but then he comes
again into the Perigæum of Joy, Content, and
Assurance : But as for *Heathens and Unbelie-*
vers, they are all Artick and Antartick Repro-
bates. Now when such Stuff as this (as
 sometimes it is) is vented in a poor Parish,
 where People can scarce tell what day of the
 Month it is by the *Almanack*, how seasonable
 and savoury it is likely to be ? It seems also
 not very easie, for a Man in his Sermon to
 learn his Parishioners how to dissolve Gold :
 of what and how the Stuff is made. Now,
 to ring the *Bells*, and call the People on pur-
 pose together, would be but a blunt Business ;
 but to do it neatly, and when no body look'd
 for it, that's the Rarity and Art of it. Sup-
 pose then, that he takes for his Text that of
St. Matthew, Repent ye for the Kingdom of God
is at hand. Now, tell me, *Sir*, do you not
 perceive the Gold to be in a dismal Fear, to
 curl and quiver at the first reading of these
 Words. It must come in thus, *The Blots and*
Blurs of your Sins must be taken out by the
 Aqua-

Aqua-fortis of your Tears: To which Aqua-fortis if you put a fifth part of Sal-Almoniack, and set them in a gentle heat, it makes Aqua-Regia, which dissolves Gold. And now 'tis out. Wonderful are the things that are to be done by the helps of Metaphors and Similitudes! And I'll undertake, that with a little more pains and consideration, out of the very same Words, he could have taught the People how to make Custards and Marmalade, or to stew Prunes. But pray, why the *Aqua-fortis* of Tears? For, if it so falls out, that there should chance to be neither *Apothecary* nor *Druggist* at Church, there's an excellent Jest wholly lost. Now, had he been so considerate, as to have laid his Wit in some common and intelligible Material: For example, had he said that the *Blots of Sin*, will be easily taken out *by the Soap of Sorrow, and the Fullers-Earth of Contrition*; then possibly the Parson and the People might all have admired one another. For there is many a Good Wife that understands very well all the Intrigues of Pepper, Salt, and Vinegar, who knows not any thing of the All-powerfulness of *Aqua-fortis*, how that it is such a spot-removing Liquor. I cannot but consider with what Understanding the People sighed and cried, when the Minister made for them this Metaphysical Confession, *Omnipotent All; Thou art only: Because thou art All, and because thou only art: As for us, we are not, but*
we

we seem to be, and only seem to be ; because we are not : for we are but Mites of Entity, and Crumbs of Something ; and so on. As if a Company of Country People were bound to understand Suarez, and all the School-Divines.

And as some are very High and Learned in their Attempts ; so others there be who are of somewhat too mean and dirty Imaginations. Such was he, who goes by the Name of *Parson Slip-stocking* : Who Preaching about the Grace and Assistance of God, and that of our selves we are able to do nothing ; advised his Beloved to take him in this plain Similitude. *A Father calls his Child to him, saying, Child pull off this Stocking : The Child mightily joyful, that it should pull off Father's Stocking, takes hold of the Stocking, and tuggs, and pulls, and sweats, but to no purpose ; for Stocking stirs not, for it is but a Child that pulls : Then the Father bids the Child to rest a little, and try again ; so then the Child sets on again, tuggs again, and pulls again, and sweats again, but no Stocking comes ; for Child is but Child still : Then at last the Father taking pity upon his Child, puts his hand behind, and slips down the Stocking, and off comes the Stocking : Then how does the Child rejoyce ? for Child hath pull'd off Father's Stocking. Alas, poor Child ! it was not Child's Strength, it was not Child's Sweating, that got off the Stocking, but it was the Father's Hand behind that*

that slipt down the Stocking. Even so—
 Not much unlike to this was he, that preaching about the Sacrament and Faith, makes Christ a *Shop keeper*; telling you, *that Christ is a Treasury of all Wares and Commodities.* And therefore, opening his wide Throat, cries aloud, *Good People, what do you lack? what do you buy? will you buy any Balm of Gilead, any Eye-salve, any Myrrh, Aloes or Cassia? Shall I fit you with a Robe of Righteousness, or with a white Garment? See here! what is it you want? Here's a very choice Armory: shall I shew you an Helmet of Salvation, a Shield or a Breast-plate of Faith? will you please to walk in and see some Precious Stones? a Jasper, a Saphyre, or a Chalcedonit? Speak, what do you buy?* Now, for my part, I must needs say, and I much phansie I speak the mind of thousands, that it had been much better for such an imprudent and ridiculous Bawler as this, to have been condemned to have cryed *Oysters or Brooms*, than to discredit after this unsanctified rate his Profession, and our Religion.

It would be an endless thing, *Sir*, to count up to you all the Follies, for an hundred years last past, that have been Preached and Printed of this kind. But yet I cannot omit that of the Famous *Divine*, in his time, who advising the People in days of danger to run unto the Lord, tells them, *that they cannot go to the Lord, much less run without feet:*

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There be therefore two Feet to run to the Lord, Faith and Prayer: 'Tis plain that Faith is a Foot, for by Faith we stand, 2 Cor. 1. 24. therefore by Faith we must run to the Lord who is faithful. The second is Prayer, a Spiritual Leg to bear us thither: Now, that Prayer is a Spiritual Leg, appears from several places of Scripture; as from that of Jonah, speaking of coming, chap. 2. vers. 7. And my Prayer came unto thy holy Temple: And likewise from that of the Apostle, who says, Heb. 4. 16. Let us therefore go unto the throne of Grace: Both intimating that Prayer is the Spiritual Leg, there being no coming nor going to the Lord without the Leg of Prayer. He further adds, Now, that these Feet may be able to bear us thither, we must put on the Hose of Faith; for the Apostle says, our Feet must be shod with the Preparation of the Gospel of Peace. The truth of it is, the Author is somewhat obscure: For, at first, Faith was a Foot; by and by it is a Hose; and at last it proves a Shooe. If he had pleased, he could have made it any thing.

Neither can I let pass that of a later Author: who telling us, *It is Goodness by which we must ascend to Heaven; and that Goodness is the Milky-way to Jupiter's Pallace;* could not rest here, but must tell us further that *to strengthen us in our Journey, we must not take Morning Milk, but Morning Meditations;* fearing, I suppose, lest some People should mistake,

mistake, and think to go to Heaven by eating now and then a Mess of *Morning Milk*, because the way was *Milky*.

Neither ought that to be omitted, not long since Printed, upon those words of *St. John*, *These things I write unto you, that you sin not.* The Observation is, That it is the purpose of the Scripture to drive Men from Sin. *These Scriptures contain Doctrines, Precepts, Promises, Threatnings and Histories.* Now, says he, *take these five smooth Stones, and put them into the Scrip of the Heart, and throw with the Sling of Faith, by the Hand of a Strong Resolution, against the Forehead of Sin, and we shall see it like Goliath, fall before us.*

But I shall not trouble you any further upon this subject; but, if you have a mind to hear any more of this Stuff, I shall refer you to the Learned and Judicious Author of the *Friendly Debates*; who particularly has at large discovered the intolerable Fooleries of this way of talking. I shall only add thus much; that such as go about to fetch Blood into their pale and lean Discourses, by the help of their brisk and sparkling Similitudes, ought well to consider whether their Similitudes be true. I am confident, *Sir*, you have heard it many and many a time (or if need be I can shew you't in a Book) that when the Preachers happens to talk, how that the things here below will not satisfy the Mind of

Man; then comes in the *round World*, which cannot fill the *triangular Hearts of Man*: Whereas every Butcher knows, that the Heart is no more triangular, than an ordinary Pear, or a Childs Top: But because *Triangular* is a hard Word, and perhaps a Jest, therefore People have stoln it one from another, these two or three hundred Years; and for ought I know much longer; for I cannot direct to the first Inventor of the Phansie.

In like manner they are to consider, what things either in the Heaven or belonging to the Earth, have been found out by experience to contradict what has been formerly allowed of. Thus, because some antient *Astronomers* had observed, that both the Distances, as well as the Revolutions of the Planets, were in some Proportion or Harmony one to another; therefore People that abounded more with Imagination than Skill, presently phansied the *Moon*, *Mercury* and *Venus* to be a kind of Violins or Trebles to *Jupiter* or *Saturn*: and that the *Sun* and *Mars* supply'd the room of Tenors; the *Primum Mobile* running Division all the time. So that one could scarce hear a Sermon, but they must give you a touch of the *Harmony of the Spheres*. Thus, Sir, you shall have 'em take that of *St. Paul*, about *Faith*, *Hope* and *Charity*; and instead of a sober instructing the People in those eminent and excellent Graces, they shall only ring you over a few Changes upon the three words:

words: crying, *Faith, Hope and Charity*; *Hope, Faith and Charity*; and so on. And when they have done their Peal, they shall tell you, *that this is much better than the Harmony of the Spheres.*

At other times I have heard a long Chyming only between two Words; as suppose *Divinity and Philosophy*, or *Revelation and Reason*; setting forth with *Revelation* first: *Revelation is a Lady, Reason an Handmaid. Revelation's the Esquire, Reason the Page. Revelation's the Sun, Reason's but the Moon. Revelation is Manna, Reason's but an Acorn. Revelation a Wedge of Gold, Reason a small piece of Silver.* Then by and by Reason gets in and leads it away, *Reason indeed is very good, but Revelation is much better. Reason is Counsellor, but Revelation is the Law-giver. Reason is a Candle, but Revelation is the Snuffer.* Certainly those People are possess'd with a very great Degree of Dulness, who living under the means of such enlightning Preaching, should not be mightily settled in the right Notion, and true bounds of Faith and Reason.

Not less ably, methought, was the Difference between the Old Covenant and New, lately determined, *The Old Covenant was of Works, the New Covenant of Faith. The Old Covenant was by Moses, the New by Christ. The Old was heretofore, the New afterwards. The Old was first, the New was second. Old things*

things are passed away, behold all things are become new. And so the Business was fundamentally done.

I shall say no more upon this subject but this one thing, which relates to what was said a little before: He that has got a Set of Similitudes, calculated according to the old Philosophy, and *Ptolemy's* Systeme of the World, must burn his Common-place-book, and go a gleaning for new ones: It being much more gentile and warrantable, to take a Similitude from the *Man in the Moon*, than from *solid Orbs*: for though few People do absolutely believe that there is any such eminent Person there, yet the thing is possible, whereas the other is not.

I have now done, *Sir*, with that imprudent way of speaking by Metaphor and Similitude. There be many other things commonly spoken out of the Pulpit, that are much to the Disadvantage and Discredit of the Clergy, that ought also to be briefly hinted. And that I may the better light upon them, I shall observe their Common Method of Preaching.

Before the Text be divided, a *Preface* is to be made: And it is a great chance, if, first of all, the Minister does not make his Text to be like something or other. For example: One he tells you, *And now (methinks) my Text, like an Ingenious Picture, looks upon all here present; in which both Nobles*

Nobles and People may behold their Sin and Danger represented. - This was a Text out of *Hosea*. Now, had it been out of any other place of the Bible, the Gentleman was sufficiently resolved, to make it like an ingenious Picture. Another taking (perhaps) the very same Words, says, *I might compare my Text to the Mountain of Bethel, where the Lord disports himself like a young Hart, or a pleasant Roe amongst the Spices.* Another Man's Text is like *the Rod of Moses, to divide the Waves of Sorrow*; or, *like the Mantle of Elijah, to restrain the swelling Floods of Grief.* Another gets to his Text thus, *As Solomon went up six steps to come to the great Throne of Ivory; so must I ascend six degrees to come to the high top-meaning of my Text.* Another thus, *As Deborah arose and went along with Barak to Kadesh; so, if you will go along with him, and call in at the third Verse of this Chapter, he will shew you the meaning of his Text.*

Another he phancies his Text to be extraordinarily like an *Orchard of Pomgranates*; or like *St Matthew sitting at the receipt of Custom*; or like *the Dove that Noah sent out of the Ark.* I believe there are above forty places of Scripture that have been like *Rachel and Leah*: and there is one in *Genesis*, as I well remember, that is like *a pair of Compasses stradling*: and if I be not much mistaken, there is one somewhere else, that is like *a man going to Jericho.*

Now, *Sir*, having thus made the way to the Text, as smooth and plain as any thing; with a *Preface* perhaps from *Adam*; though his business lie at the other end of the Bible: In the next place he comes to *divide* the Text.

—*Hic Labor, hoc Opus.*
Per varios casus, per tot discrimina rerum.
Silvestrem tenui—

Now off come the Gloves, and the Hands being well chafed, he shrinks up his shoulders, and stretches forth himself as if he were going to cleave a Bullock's Head, or rive the Body of an Oak. But we must observe, that there is a great difference of Texts. For all Texts come not asunder alike: For sometimes the Words naturally *fall asunder*; sometimes they *drop asunder*; sometimes they *melt*; sometimes they *untwist*; and there be some Words so willing to be parted, that they *divide themselves*, to the great ease and rejoicing of the Minister. But if they will not easily come in pieces, then he falls to hacking and hewing, as if he would make all fly into shivers. The Truth of it is, I have known now and then some knotty Texts that have been divided seven or eight times over, before they could make them *split* handsomely, according to their mind.

But

But then comes the Joy of Joys, when the parts *jingle*, or begin with the same *Letter*; and especially if in *Latin*. O how it tickled the *Divider*, when he had got his Text into these two excellent Branches; *Accusatio vera: Comminatio severa. A Charge full of Verity: a Discharge full of Severity.* And I'll warrant you that did not please a little, *duplex miraculum; miraculum in modo, and miraculum in nodo.* But the luckiest that I have met withal, both for Wit, and keeping the Letter, is upon those words of *St. Matthew, Chap. 12. Ver. 43, 44, 45. When the unclean Spirit is gone out of a Man, he walketh through dry places, seeking rest, and finding none: Then he saith I will return, &c.* In which Words all these strange things were found out. First, there was a *Captain* and a *Castle*. Do you see, *Sir*, the same Letter? Then there was an *Ingress* and *Egress*; and a *Regress* or *Re-ingress*. Then there was *Unroosting* and *Unresting*. Then there was *Number* and *Name*, *Manner* and *Measure*, *Trouble* and *Trial*, *Resolution* and *Revolution*, *Assaults* and *Assassination*, *Voidness* and *Vacuity*. This was done at the same time, by the same Man: But, to confess the truth of it, 'twas a good long Text, and so he had the greater advantage.

But for a short Text, that certainly was the greatest *Break* that ever was; which was occasioned from those words of *St. Luke, Chap.*

Chap. 23. Ver. 28. *Weep not for me, weep for your selves,* or as some read it, *but weep for your selves.* It is a plain case, Sir, here are but eight Words, and the business was so cunningly ordered that there sprung out eight Parts: *Here are,* says the Doctor, *eight Words, and eight Parts.* 1. *Weep not.* 2. *But weep.* 3. *Weep not, but weep.* 4. *Weep for me.* 5. *For your selves.* 6. *For me, for your selves.* 7. *Weep not for me.* 8. *But weep for your selves.* That is to say, *North, North and by East, North North East, North East and by North, North East, North East and by East, East North East, East and by North, East.*—Now, it seems not very easie to determine which has obliged the World, he that found out the *Compass,* or he that divided the forementioned Text: But I suppose the Cracks will go generally upon the *Doctor's* side; by reason what he did, was done by undoubted Art, and absolute Industry; but as for the other, the common report is, that it was found out by meer foolish Fortune. Well, let it go how it will, questionless they will be both famous in their way, and honourably mention'd to Posterity.

Neither ought he to be altogether slighted who taking that of *Gen. Chap. 48. Ver. 2.* for his Text, *viz. And one told Jacob, and said, Behold, thy Son Joseph cometh unto thee;* presently perceived, and made it out to the People, that *his Text was a Spiritual Dial.*
For,

For, says he, here be in my Text twelve words, which do plainly represent the twelve Hours. Twelve Words: And one told Jacob, and said, thy Son Joseph cometh unto thee. And here is, besides Behold, which is the Hand of the Dial, that turns and points at every Word in the Text. And one told Jacob, and said, Behold thy Son Joseph cometh unto thee. For it is not said, Behold Jacob, or Behold Joseph: But it is, and one told Jacob, and said, Behold, thy Son Joseph cometh unto thee. That is to say, behold And. behold one. behold told. behold Jacob. again behold and. behold said. (and also) behold Behold, &c. Which is the reason that the word behold is placed in the middle of the other twelve words, indifferently pointing at each word.

*Now, as it needs must be one of the Clock, before it can be two or three; so I shall handle the word And the first word in the Text, before I meddle with the following. And one told Jacob: This Word And is but a Particle, and a small one: but small things are not to be despised: St. Matth. chap. 18. ver. 10. Take heed that you despise not one of these little ones. For this And is as the Tacks and Loops amongst the Curtains of the Tabernacle. The Tacks put into the Loops did couple the Curtains of the Tent, and sew the Tent together: So this particle And being put into the Loops of the words immediately before the Text, does couple
the*

the Text to the foregoing Verse, and sews them close together.

I shall not trouble you, Sir, with the rest, being much after this witty rate, and to as much purpose. But we'll go on if you please Sir, to the cunning *Observations, Doctrines,* and *Inferences* that are commonly made and rais'd from places of Scripture.

One he takes that for his Text, *Psal. 68. ver. 3. But let the Righteous be glad.* From whence he raiseth this Doctrine, That *there is a Spirit of singularity in the Saints of God. But let the Righteous.* A Doctrine, I'll warrant him, of his own raising; it being not very easie for any body to prevent him.

Another, he takes that of *Isa. chap. 41, ver. 14, 15. Fear not thou Worm Jacob, &c. thou shalt thresh the Mountains*—Whence he observes, That the *Worm Jacob* was a *Threshing-Worm.*

Another that of *Gen. chap. 44. ver. 1. And he commanded the Steward of the House, saying, Fill the Mens Sacks with Food, as much as they can carry:* And makes his Note from the words; that *great Sacks, and many Sacks, will hold more than few Sacks, and little ones.* For look, says he, how they came prepar'd with *Sacks and Beasts,* so they were sent back with *Corn:* The greater and the more *Sacks* they had prepared, the more *Corn* they carry away; if they had prepared but *small Sacks,*
and

and a few, they had carried away the less :
Verily and extraordinarily true.

Another, he falls upon that of *Isa.* chap. 58. ver. 5. *Is it such a Fast that I have chosen? A day for a man to afflict his Soul? Is it to bow down his head like a Bulrush.* The Observation is, that *Repentance for an hour, or a day, is not worth a Bulrush.* And there, I think he hit the Business.

But of these, Sir, I can shew you a whole Book-full, in a Treatise called *Flames and Discoveries* : consisting of very notable and extraordinary things, which the inquisitive Author had privately observ'd, and discover'd, upon reading the *Evangelists*. As for example : Upon reading that of *St. John*, chap. 2. v. 15. *And when he had made a scourge of small Cords, he drove them all out of the Temple :* This prying Divine makes these Discoveries. I discover, says he, in the first place, that in the Church or Temple, a scourge may be made : And when he had made a scourge. Secondly, that it may be made use on : He drove them all out of the Temple. And it was a great chance, that he had not discovered a third thing, and that is, that the scourge was made before it was made use of. Upon *Matth.* chap. 4. ver. 25. *And there followed him great Multitudes of People from Galilee.* I discover, says he, when Jesus prevails with us, we shall soon leave our Galilees. I discover also, says he, a great Miracle, viz. That the way after
Jesus

Jesus being strait, that such a Multitude should follow him. Matth. chap. 5. ver. 1. And seeing the Multitude, he went up into a Mountain : Upon this he discovers several very remarkable things: First, he discovers, that *Christ went from the Multitude.* Secondly, *That it is safe taking warning at our Eyes; for seeing the Multitude he went up.* Thirdly, *It is not fit to be always upon the plains and flats with the Multitude; but if we be risen with Christ, to seek those things that are above.* He discovers also very strange things from the latter part of the Verse: *And when he was set, his Disciples came unto him.* 1. *Christ is not always in motion: and when he was set.* 2. *He walks not on the Mountain, but sits, and when he was set.* From whence also, in the third place, he advises People, *That when they are teaching, they should not move too much, for that is to be carried to and fro, with every wind of Doctrine:* Now, certainly never was this place of Scripture more seasonably brought in. Now, Sir, if you be for a very short and witty Discovery, let it be upon that of St. *Matth. chap. 6. ver. 27. Which of you by taking thought, can add one Cubit more unto his Stature?* The Discovery is this, *That whilst the Disciples were taking thought for a Cubit, Christ takes them down a Cubit lower.* Notable also are two Discoveries, made upon St. *Matth. chap. 8. ver. 1. When he came down from*

from the mountain, great Multitudes followed him. 1. That Christ went down as well as went up; when he came down from the Mountain. 2. That the Multitude did not go hail fellow well met with him, nor before him: For, great Multitudes followed him. I love with all my heart, when People can prove what they say: For there be many that will talk of their Discoveries and Spiritual Observations, and when all comes to all, they are nothing but pitiful Guesses, and slender Conjectures. In like manner that was no contemptible Discovery that was made upon St. Matth. chap. 8. ver. 19. *And a certain Scribe came and said, Master, I will follow thee wheresoever thou goest. A [thou] shall be follow'd more than a [that] I will follow thee wheresoever thou goest.* And in my opinion, that was not altogether amiss, upon St. Matth. chap. 11. ver. 2. *Now when John had heard in the Prison the Works of Christ, he sent two of his Disciples. Some also possibly may not dislike that upon St. Luke, chap. 12. ver. 35. Let your Loins be girded. I discover, says he, there must be a holy girding and trussing up for Heaven.* But I shall end all with that very politick one, that he makes upon St. Matth. chap. 12. ver. 47. *Then one said unto him, Behold thy Mother and thy Brethren stand without, desiring to speak with thee. But he answered and said, who is my Mother?*

Mother ? and who are my *Brethren* ? I discover now, says he, that *Jesus* is upon *business*. Doubtless, this was one of the greatest Discoverers of hidden Mysteries, and one of the greatest Pryers into Spiritual Secrets, that ever the World was owner of. It was very well that he happened upon the Godly Calling, and no secular Employment; or else, in good truth, down had they all gone, *Turk, Pope, and Emperour*; for he would have discovered them one way or other, every Man.

Not much unlike to these wonderful Discoverers are they, who chusing to preach upon some *Point in Divinity*, shall purposefully avoid all such plain Texts, as might give them very just occasion to discourse upon their intended Subject, and shall pitch upon some other places of Scripture, which no Creature in the World but themselves did ever imagine that which they offer to be therein designed. My meaning, *Sir*, is this: Suppose you have a mind to make a Sermon concerning *Episcopacy*, (as in the late times there was several occasions for it) you must by no means take any place of Scripture that proves or favours that kind of *Ecclesiastical Government*: For then the Plot will be discovered, and the People will say to themselves, we know where to find you, you intend to Preach about *Episcopacy*. But you must take that of the *Acts*, chap. 16, ver. 30. *Sirs, What*

What must I do to be saved? An absolute Place for *Episcopacy*, that all former Divines had idely overlook'd: For, *Sirs*, being in the *Greek* κῆρος, which is to say, in true and strict Translation; *Lords*, what more plain than that of old, *Episcopacy* was not only the acknowledged Government; but that *Bishops* were formerly *Peers of the Realm*, and ſhould to ſit in the *House of Lords*? Or, ſuppoſe that you have a mind to commend to your People *Kingly Government*; you muſt not take any place that is plainly to the purpoſe, but that of the *Evangelist*, *Seek firſt the Kingdom of God*. From which Words the Doctrine will plainly be, *That Monarchy or Kingly Government is moſt according to the mind of God* For it is not ſaid, ſeek the *Parliament of God*, the *Army of God*, or the *Committee of Safety of God*; but it is, *Seek the Kingdom of God*. And who could expect leſs? Immediately after this the *King* came in, and the *Bishops* were reſtored. Again, *Sir*, becauſe I would willingly be underſtood, ſuppoſe you deſign to Preach about *Election* and *Reprobation*: As for the eighth Chapter to the *Romans*, that's too too well known: But there's a little private place in the *Pſalms* that will do the buſineſs as well, *Pſal. 90. ver. 19. In the multitude of my thoughts within me, thy comforts delight my Soul*. The Doctrine which naturally flows from the Words, will be, *That amongſt the multitude of Thoughts,*

there is a great thought of Election and Reprobation. And then away with the point according as the Preacher is inclined. Or, suppose lastly, that you were not fully satisfied that *Pluralities* were Lawful or Convenient: May I be so bold, *Sir*, I pray what Text would you chuse to preach upon against *Nonresidents*? Certainly nothing ever was better prick'd than that of *St. Matth.* chap. i. ver. 2. *Abraham begat Isaac.* A clear place against *Non-residents*: For had *Abraham* not resided, but discontinued from *Sarah* his Wife, he could never have begot *Isaac*.

But it is high time, *Sir*, to make an end of their Preaching, lest you be as much tired with the Repetition of it, as the People were little benefited when they heard it; I shall only mind you, *Sir*, of one thing more, and that is, the ridiculous, senseless and unintended use, which many of them make of *Concordances*. I shall give you but one Instance of it, although I could furnish you with an hundred Printed ones. The Text, *Sir*, is this, *Galat.* chap. 6. ver. 15. *For in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but a new Creature.* Now, all the World know the Meaning of this to be, that let a Man be of what Nation he will, *Jew* or *Gentile*, if he amends his Life, and walks according to the Gospel, he shall be accepted with God. But this is not the way that pleases them: They must bring into their Sermon, to no purpose at all, a
vast

vast Heap of Places of Scripture (which the *Concordance* will furnish them with) where the word *new* is mentioned: and the Observation must be, That *God is for new things; God is for a new Creature.* St. John chap. 19. ver. 41. *Now in the place where he was Crucified, there was a Garden; and in the Garden a new Sepulchre, wherein was never man yet laid; there laid they Jesus.* And again, St. Mark chap. 16. ver. 17. *Christ tells his Disciples, That they that are true Believers shall cast out Devils, and speak with new Tongues.* And likewise the Prophet teaches us, *Isa. chap. 42. ver. 10. Sing unto the Lord a New Song, and his praise unto the end of the Earth.* Whence it is plain, that *Christ is not for Old things; he is not for an Old Sepulchre; he is not for Old Tongues; he is not for an Old Song; he is not for an Old Creature; Christ is for the New Creature: Circumcision and Uncircumcision availeth nothing, but the New Creature.* And what do we read concerning Sampson, *Judg. 15. 15.* Is it not, that he slew a thousand of the *Philistines* with one *New Jaw-bone*? An old one might have killed its Tens, its Twenties, its Hundreds; but it must be a *New Jaw-bone* that's able to kill a thousand. *God is for the New Creature.*

But may not some say, is God altogether for *new things*? How comes it about then that the Prophet says, *Isa. chap. 1. ver. 13, 14. Bring no more vain Oblations, &c. your New-*

Moons and your appointed Feasts my Soul hateth ?
 And again, what means that, *Deut. chap. 32. ver. 17, 19. They sacrificed unto Devils; and to New Gods, whom they knew not; to New Gods that came newly up: And when the Lord saw it he abhorred them? To which I answer; that God indeed is not for New-Moons, nor for New Gods; but, excepting Moons and Gods, he is for new things: God is for the New Creature.*

It is possible, *Sir*, that Some body besides your self, may be so vain as to read this Letter; and they may perhaps tell you, that there be no such silly and useless People as I have described; and if there be, there be not above two or three in a County; or should there be more, it is no such complaining matter, seeing that the same happens in other Professions, in *Law* or *Physick*: In both which there be many a Contemptible Creature.

Such therefore as these may be pleased to know, that if there had been need, I could have told them either the *Book* and very *Page*, almost of all that has been spoken about Preaching; or else the *when* and *where*, and the *Person* that Preached it.

As to the second, *viz.* That the Clergy are all mightily furnished with Learning and Prudence, except Ten, Twenty, or 10; I shall not say any thing my self, because a very great Scholar of our Nation shall speak for me, who tells us, *That such Preaching as is usual,*

usual, is a hindrance of Salvation, rather than the means to it. And what he intends by usual, I shall not here go about to explain.

As to the last, I shall also in short answer, That if the Advancement of true Religion, and the eternal Salvation of a Man, were no more considerable than the Health of the Body, and the security of his Estate, we need not be more solicitous about the Learning and Prudence of the *Clergy*, than of the *Lawyers* and *Physicians*: But being we believe it to be otherwise, surely we ought to be more concerned for the Reputation and Success of the one than of the other.

I come now, *Sir*, to the second Part that was designed, *viz.* the *Poverty* of some of the *Clergy*: By whose mean Condition, their sacred Profession is much disparaged, and their *Doctrine* undervalued.

What large Provisions of old, God was pleased to make for the *Priesthood*, and upon what reasons, is easily seen to any one that looks but into the *Bible*. The *Levites* it is true, were left out in the Division of the Inheritance; not to their Loss, but to their great temporal Advantage: For whereas, had they been common Sharers with the rest, a Twelfth part only would have been their just Allowance, God was pleased to settle upon them a Tenth: and that without any Trouble or Charge of Tillage: Which made their Portion much more considerable than the rest.

And as this Provision was very bountiful, so the reasons no question, were very divine and substantial; Which seem chiefly to be these two.

First, that the *Priesthood* might be altogether at leisure for the service of God, and that they of that Holy Order might not be distracted with the Cares of the World, and interrupted by every Neighbour's Horse or Cow, that breaks their Hedges or shackles their Corn: But that living a kind of Spiritual Life, and being removed a Little from all Worldly Affairs, they might always be fit to receive Holy Inspirations, and always ready to search out the Mind of God, and to advise and direct the People therein. Not as if this divine Exemption of them from the Common Troubles and Cares of this Life, was intended as an Opportunity of Luxury and Laziness, for certainly there is a Labour besides digging: And there is a true Carefulness without following the Plough, and looking after their Cattel. And such was the Employment of those Holy Men of old: their Care and Business was to please God, and to charge themselves themselves with the Welfare of all his People: Which thing he that does with a good and satisfied Conscience, I'll assure you, he has a Task upon him, much beyond them that have for their care, their hundreds of Oxen, and five hundreds of Sheep.

Another

Another Reason that this large Allowance was made to the *Priests*, was, that they might be enabled to relieve the Poor, to entertain Strangers, and thereby to encourage People in the Ways of Godliness: For they being in a peculiar manner the Servants of God, God was pleased to entrust in their hands a Portion more than ordinary of the Good things of the Land, as the safest Store-House and Treasury for such as were in Need. That in all Ages therefore, there should be a continued tolerable Maintenance for the Clergy; the same Reasons, as well as many others, make us think to be very necessary. Unless they'll count Money and Victuals to be only Types and Shadows, and so to cease with the Ceremonial Law.

For where the *Ministry* is pinch'd, as to the tolerable conveniencies of this Life, the chief of his care and time must be spent not in an impertinent considering what Texts of Scripture will be most useful for his Parish, what Instructions most seasonable, and what Authors best to be consulted: But the chief of his thoughts, and his main business must be to study how to live that week? where he shall have Bread for his Family: Whose Sow has lately Pigg'd? Whence will come the next rejoycing Goose, or the next cheerful Basket of Apples? How far to *Lammas*, or *Offerings*? When shall we have another Christening and Cakes, and who is likely to

marry or die? These are very reasonable Considerations, and worthy of a Man's thoughts. For a Family can't be maintain'd by Texts and Contexts: And the Child that lies crying in the Cradle, will not be satisfied without a little Milk, and perhaps Sugar, though there be a small *German System* in the House.

But suppose he does get into a little hole over the Oven, with a Lock to it, call'd his *Study*, towards the latter end of the Week (for you must know, *Sir*, there are very few Texts of Scripture, that can be divided at soonest, before *Friday* night; and some there be that will never be divided but upon *Sunday* morning, and that not very early, but either a little before they go, or in going to Church:) I say, suppose the Gentleman gets thus into his *Study*: one may very near guess, what is his first thought when he comes there, *viz.* that the last Kilderkin of Drink is near departed; and that he has but one poor single Groat in the House, and there's Judgment and Execution ready to come out against it, for Milk and Eggs. Now, *Sir*, can any Man think that one thus rack'd, and tortured, can be seriously intent half an hour to contrive any thing that might be of real advantage to his People? Besides, perhaps that Week he has met with some dismal Crosses, and undoing Misfortunes. There was a scurvy condition'd Mole that
broke

broke into his Pasture, and plough'd up the best part of his Glebe : and a little after that, came a couple of spighful ill favour'd Crows, and tramp'd down the little remaining Grass : Another day, having but four Chickens, sweep comes the Kite, and carries away the fattest and hopefullest of all the Brood. Then after all this came the Jack-Daws and Starlings (idle Birds that they are!) and they scattered and carried away from his thin thatch'd House, forty or fifty of the best straws. And to make him compleatly unhappy, after all these afflictions, another day, that he had a pair of Breeches on, coming over a perverse Stile, he suffered very much in carelessly lifting over his Leg. Now, what Parish can be so inconsiderate and unreasonable, as to look for any thing from one, whose phansie is thus check'd, and whose understanding is thus ruffled and disordered. They may as soon expect comfort and consolation from him that lies rack'd with the Gout and Stone, as from a *Divine* thus broken and shatter'd in his Fortunes.

But we'll grant, that he meets not with any of these such frightful disasters, but that he goes into his Study with a Mind as calm as the Evening : For all that, upon *Sunday*, we must be content even with what God shall please to send us. For as for *Books*, he is (for want of Mony) so moderately furnish'd, that except it be a small *Geneva Bible*, so small, as

as it will not be desired to lie open of it self, together with a certain *Concordance* thereunto belonging; as also a Book for all kind of *Latin Sentences*, called *Polyanthæa*, with some Exposition upon the *Catechism* (a Portion of which is to be got by heart, and to be put off for his own;) and perhaps *Mr. Caryl* upon *Pineda*, *Mr. Dod* upon the *Commandments*, and *Mr. Clark's Lives of Famous Men*, both in Church and State; such as *Mr. Carter of Norwich*, that us'd to eat such abundance of Pudden: Besides, I say, these, there is scarce any thing to be found but a budget of old stich'd Sermons, hung up behind the door, with a few broken Girts, two or three yards of Whipcord, and perhaps a Saw and a Hammer, to prevent dilapidations. Now, what may not a *Divine* do, though but of ordinary Parts, and unhappy Education, with such Learned helps and assistances as these? No Vice surely durst stand before him, and Heresie affront him.

And furthermore, *Sir*, it is to be considered, that he that is but thus meanly provided for, it is not his only infelicity that he has neither, Time, Mind, nor Books to improve himself for the inward benefit and satisfaction of his People, but also that he is not capable of doing that outward good amongst the needy, which is a great Ornament to that Holy Profession, and a considerable advantage towards the having his Doctrine believed and practised in a degenerate
World

World. And that which augments the misery, whether he be able or not, it is expected from him. If their comes a *Brief* to *Town*, for the *Minister* to cast in his Mite, will not satisfy, unless he can create six pence or a shilling to put into the Box, for a stale to decoy in the rest of the Parish: Nay, he that has but twenty or thirty pounds *per annum*, if he bids not up as high as the best in the Parish in all acts of Charity, he is counted carnal and earthly-minded, only because he durst not coin, and cannot work Miracles. And let there come never so many Beggars, half of these I'll secure you, shall presently enquire for the Minister's House: For God, say they, certainly dwells there, and has laid up for us sufficient relief.

I know many of the *Laity* are usually so extremely tender of the spiritual welfare of the Clergy, that they are apt to wish them but very small temporal goods, lest their inward state should be in danger, (a thing they need not much fear, since that effectual humiliation of *Henry* the Eighth.) For, say they, the great Tithes, large Glebes, good Victuals and warm Cloths, do but puff up the *Priest*, making him fat, foggy, and useless, and fill him with pride, vain-glory, and all kind of inward wickedness, and pernicious corruption. We see this plain, say they, in the *Whore* of *Babylon*: To what a degree of Luxury and Intemperance (besides a great deal of false Doctrine) have Riches and Ho-

strut

nour raised up that *Strumpet*? How does she strut it, and swagger it over all the World, terrifying Princes, and despising Kings and Emperors? The Clergy, if ever we would expect any edification from them, ought to be dieted and kept low, to be meek and humble, quiet, and stand in need of a Pot of Milk from their next Neighbour, and always be very loth to ask for their very right, for fear of making any disturbance in the Parish, or seeming to understand, or have any respect for this vile and outward World. Under the *Law* indeed, in those old times of darkness and eating, the Priests had their first and second Dishes, their Milk and Honey, their Manna and Quails, their outward also and inward Vestments; But now under the *Gospel*, and in times of Light and Fasting, a much more sparing Diet is fitter, and a single Coat, though it be never so ancient and thin is fully sufficient. We must now look, say they (if we would be better for them) for a hardy and labouring Clergy, that is mortified to a Horse, and all such pampering Vanities, and that can foot it five or six miles in the dirt, and Preach till Star-light for as many Shillings; as also a sober and temperate Clergy, that will not eat so much as the Laity, but that the least Pig, and the least Sheaf, and the least of every thing, may satisfie their Spiritualships. And besides; a Money-renouncing Clergy, that can abstain
from

from seeing a penny a Month together, unless it be when the *Collectors*, and *Visitations* come. These are all Gospel-dispensations, and great instances of Patience, Contentedness, and resignation of Affections; to all the emptinesses and fooleries of this Life.

But, cannot a Clergy-man chuse rather to lie upon Feathers than an Hardle, but he must be idle, soft, and effeminate? May he not desire wholesome Food, and fresh Drink, unless he be a Cheat, a Hypocrite and an Impostor? and must he needs be void of all Grace, though he has a shilling in his Purse after the Rates be cross'd? and full of pride and vanity, though his House stands not upon Crutches, and though his Chimney is to be seen a foot above the Thatch? Oh, how prettily and temperately may half a score Children be maintained with almost Twenty pounds *per annum*! What a handsome shift a poor ingenious and frugal *Divine* will make, to take it by turns, and wear a Cassock one year, and a pair of Breeches another? What a becoming thing is it, for him that serves at the Altar, to fill the Dung-Cart in dry weather, and to heat the Oven, and pill Hemp in wet? And what a pleasant sight is it, to see the Man of God fetching up his single melancholy Cow, from a small rib of Land that is scarce to be found without a Guide? Or to be seated upon a soft and well grinded Pouch of Meal? Or to be planted
upon

upon a Pannier with a pair of Geese, or Turkeys, bobbing out their heads from under his Canonical Coat, as you cannot but remember the Man, Sir, that was thus accomplish'd? Or to find him raving about the Yards, or keeping his Chamber close, because the Duck lately miscarried of an Egg, or that the never-failing Hen has unhappily forsaken her wonted Nest?

And now, shall we think that such Employments as these can any way consist with due reverence, or tolerable respect from a Parish? And he speaks altogether at a venture, that either says that this is false, or at least it need not be so, notwithstanding the mean condition of some of the Clergy. For let any one make it out to me, which way it is possible, that a Man shall be able to maintain perhaps eight or ten in his Family, with twenty or thirty Pounds *per annum*, without a most intolerable dependence upon his Parish, and without committing himself to such vileness, as will in all likelihood, render him contemptible to his People. Now, where the Income is so pittifully small (which I'll assure you, is the Portion of hundreds of the Clergy of this Nation) which way shall he manage it for the subsistence of himself, and his Family? If he keeps the Glebe in his own hand (which he may easily do, almost in the hollow of it) what increase can he expect from a couple of Apple-Trees, a brood

brood of Ducklings, a Hempland, and as much Pasture as is just able to Summer a Cow ? And as for his Tithes, he either Rents them out to a Lay-man, who will be very unwilling to be his Tenant, unless he may be sure to save by the Bargain at least a third part : Or else he compounds for them ; and then as for his money, he shall have it when all the rest of the World be paid. But if he thinks fit to take his Dues in Kind, he then either demands his true and utmost Right ; and if so, it is a great hazard if he be not counted a Catterpillar, a Muckworm, a very Earthly-minded Man, and too much sighted into this lower World ; which was made, as many of the Laity think, altogether for themselves : Or else he must tamely commit himself that little Dose of the Creature, that shall be pleased to be proportioned out unto him ; Chusing rather to starve in peace and quietness, than to gain his right by noise and disturbance ; The best of all these ways that a Clergy-man shall think fit for his Preferment to be manag'd, where it is so small, are such, as will undoubtedly make him either to be hated and reviled, or else pitifully poor and disesteemed.

But has it not gone very hard in all Ages with the Men of God ? Was not our *Lord* and *Master*, our Great and *High Priest* ; and was not his fare low, and his life full of trouble ? And was not the condition of most of his

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his *Disciples* very mean? Were not they notably pinch'd, and severely treated after him? And is it not the Duty of every Christian to imitate such holy Patterns : but especially of the Clergy, who are to be shining Lights and visible Examples, and therefore to be satisfied with a very little Morfel, and to renounce ten times as much of the World as other People? And is not Patience better than the great Tithes, and Contentedness to be preferred before large Fees and Customs? Is there any comparison between the expectation of a cringing Bow, or a low Hat, and mortification to all such Vanities and Fopperies; especially with those who, in a peculiar manner, hope to receive their Inheritance, and make their Harvest in the next life? This was well thought of indeed: but for all that, if you please, Sir, we will consider a little some of those remarkable Inconveniencies, that do most undoubtedly attend upon the Ministers being so meanly provided for.

First of all, the Holy Men of God, or the Ministry in general, hereby is disesteemed, and rendred of small account. For though they be called the *Men of God*, yet when it is observed, that God seems to take but little care of them in making them tolerable Provisions for this Life, or that Men are suffered to take away that which God was pleas'd to provide for them, the People are presently apt to think, that they belong to God no
more

more than ordinary folks, if so much. And although it is not to be question'd but that the laying on of Hands is a most Divine Institution ; yet it is not all the *Bishops* Hands in the World, laid upon a Man, if he be either notoriously ignorant, or dismally poor, that can procure him any hearty and lasting respect. For though we find that some of the *Disciples of Christ*, that carried on and established the great designs of the Gospel, were Persons of ordinary Employments and Education ; yet we see little reason to think that Miracles should be continued to do that, which natural endeavours, assisted by the Spirit of God, are able to perform. And if *Christ* were still upon Earth to make Bread for such as are his peculiar Servants, and Declarers of his Mind and Doctrine, the Laity, if they please, should eat up all the Corn themselves, as well the tenth sheaf, as the other ; but seeing it is otherwise, and that that Miraculous Power was not left to the succeeding Clergy ; for them to beg their Bread, or depend for their subsistence upon the good pleasure and humour of their Parish, is a thing that renders that holy Office very much slighted, and disregarded.

That Constitution therefore of our Church was a most prudent design ; that says, that all who are Ordain'd, shall be Ordain'd to somewhat ; Not Ordain'd at random, to

Preach in general to the whole World, as they travel up and down the Road, but to this or that particular Parish. And no question the reason was to prevent Spiritual-Pedling, and gadding up and down the Country with a bag of trifling and insignificant Sermons; enquiring, who will buy any Doctrine? So that no more might be received into Holy Orders, than the Church had provision for. But so very little is this regarded, that if a young *Divinity-intender* has but got a Sermon of his own, or of his Fathers, although he knows not where to get a Meals Meat, or one peny of Money by his Preaching, yet he gets a Qualification from some Benefic'd Man or other, who perhaps is no more able to keep a Curate, than I am to keep ten Foot-Boys, and so he is made a Preacher. And upon this account I have known an ordinary Divine, whose Living would but just keep himself and his Family from Melancholy and Despair, shroud under his Protection as many *Curates*, as the best Nobleman in the Land has *Chaplains*. Now, many such as these go into Orders against the Sky falls; foreseeing no more likelihood of any Preferment coming to them, than you or I do of being Secretaries of State. Now, so often as any such as these, for want of Maintenance, are put to any unworthy and disgraceful shifts, this reflects disparage-

paragement upon all that Order of Holy Men.

And we must have a great care of comparing our small prefer'd Clergy with those but of the like fortune in the Church of *Rome*, they having many Arts and Devices of gaining Respect and Reverence to their Office, which we count neither just nor warrantable. We design no more than to be in a likely capacity of doing good, and discrediting our Religion, nor suffering the Gospel to be disesteemed: But their aim is clearly, not only by Cheats, contriv'd Tales, and feigned Miracles, to get Money in abundance; but to be worshipped, almost deified, is as little as they will content themselves withal. For, how can it be, but that the People belonging to a Church, wherein the Supreme Governour is believed never to err, either purely by vertue of his own single Wisdom, or by the help of his Inspiring Chair, or by the assistance of his little Infallible Cardinals (for it matters not where the root of not being mistaken lies) I say, how can it be, but that all that are Believers of such extraordinary knowledge, must needs stand in most direful awe, not only of the foresaid Supreme, but of all that adhere to him, or are in any Ghostly Authority under him? And although it so happens, that this same extraordinary knowing *Person* is pleased to trouble himself

with a good large proportion of this vile and contemptible World, so that should he now and then, upon some odd and cloudy day, count himself Mortal, and be a little mistaken; yet he has chanced to make such a comfortable Provision for himself and his followers, that he must needs be sufficiently valued and honoured amongst all: But had he but just enough to keep himself from catching cold, and starving, so long as he is invested with such spiritual Sovereignty, and such a peculiar Priviledge of being Infallible, most certainly, without quarrelling, he takes the Road of all Mankind.

And as for the most inferior Priests of all, although they pretend not to such perfection of knowledge, yet there be many extraordinary things, which they are believed to be able to do, which beget in People a most venerable respect towards them; such is the power of Making God in the *Sacrament*; a thing that must infallibly procure an infinite admiration of him that can do it, tho' he scarce knows the Ten Commandments, and has not a farthing to buy himself Bread. And then when *Christ* is made, their giving but half of him to the Laity, is a thing also, if it be minded, that will very much help on the business, and make the People stand at a greater distance from the Clergy. I might instance likewise in their Auricular Confessions,

sions, injoyning of Penance, forgiving Sins, making of *Saints*, freeing People from Purgatory, and many such useful Tricks they have, and Wonders they can do, to draw in the forward believing *Laity* into a most Right-Worshipful Opinion, and Honourable Esteem of them. And therefore seeing our Holy Church of *England* counts it not just, nor warrantable thus to cheat the World, by belying the Scriptures, and by making use of such falshood and stratagem to gain respect and reverence, it behoves us certainly to wish for, and endeavour all such means as are useful and lawful, for the obtaining the same.

I might here, I think, conveniently add, that though many Preferments amongst the Clergy of *Rome* may possibly be as small as some of ours in *England*, yet we are to be put in mind of one more excellent contrivance of theirs, and that is the denial of Marriage to Priests, whereby they are freed from the Expences of a Family, and a train of young Children, that upon my word, will soon suck up the Milk of a Cow or two, and grind in pieces a few Sheaves of Corn. The Church of *England* therefore thinking it not fit to oblige their Clergy to a single Life, and I suppose are not likely to alter their Opinion, unless they receive better Reasons for it from *Rome*, than have been as yet sent over; he makes a Comparison very wide

from the Purpose, that goes about to try the Livings here in *England*, by those of the Church of *Rome* : There being nothing more frequent in our Church, than for a Clergy-man to have three or four Children to get Bread for, by that time one in theirs shall be allowed to go into Holy Orders.

There is still one thing remaining, which ought not to be forgotten (a thing that is sometimes urged, I know, by the Papists, for the single Life of the Priests) that does much also lessen the Esteem of our Ministry : and that is, the poor and contemptible Employment that many Children of the Clergy are forced upon, by reason of the meanness of their Fathers Revenue. It has happen'd, I know, sometimes, that whereas it has pleas'd God to bestow upon the Clergy-man a very sufficient Income ; yet such has been his carelessness, as that he hath made but pitiful Provisions for his Children. And on the other side, notwithstanding all the good care and thoughtfulness of the Father, it has happen'd at other times that the Children, beyond the power of all advice, have seem'd to be resolv'd for Debauchery ; but to see Clergy-Mens Children condemn'd to the walking of Horses, to wait upon a Tapster, or the like, and that only because their Father was not able to allow them a more gentile Education, are such Employments that cannot but
bring

bring great disgrace and dishonour upon the Clergy.

But this is not all the inconvenience that attends the small Income, the Portion of some Clergy-men; for besides that the Clergy in general is disesteemed, they are likely also to do but little good in their Parish. For it is a hard matter for the People to believe that he talks any thing to the purpose, that wants ordinary Food for his Family, and that his Advice and Exposition can come from above, that is scarce defended against the Weather. I have heard a travelling poor Man beg with very good Reason, and a great stream of seasonable Rhetorick, and yet it has been very little minded, because his Cloaths were torn, or at least out of Fashion: And on the other side, I have heard but an ordinary Saying, proceeding from a fine Suit, and a good lusty Title of Honour, highly admired; which would not possibly have been hearken'd to, had it been uttered by a meaner Person; yet by all means, because it was a Phansie of his *Worships*, it must be counted high, and notably expressed. If indeed this World were made of sincere and pure beaten Vertue, like the Gold of the first Age, than such idle and fond prejudices would be a very vain supposal: and the Doctrine that proceeded from the most tattered and contemptible Habit, and the most sparing Diet, would be as accept-

able as that which floweth from a Silken Cassock, and the best chear : But seeing the World is not absolutely perfect, it is to be questioned, whether he that runs upon Trust for every Ounce of Provision he spends in his Family, can scarce look from his Pulpit into any Seat of the Church, but that he spies some body or other that he is beholden to, and depends upon ; and for want of Money has scarce confidence to speak handsomely to his *Sexton*. ; it is to be question'd, I say, whether one thus destitute of all tolerable subsistence, and thus shattered and distracted with most necessary Cares, can either invent with discretion, or utter with courage any thing that may be beneficial to his People, whereby they may become his diligent attenders, and hearty respecters.

And as the People do almost resolve against being amended. or bettered by that Ministers Preaching, whose Circumstances, as to this Life, are so bad, and his Condition so low ; so likewise is their Devotion very cool, and indifferent in hearing, from such a one, the *Prayers* of the Church. The *Divine service*, all the World know, is the same, if read in the most magnificent *Cathedral*, or in the most private *Parlour* : Or, if performed by the *Archbishop* himself, or by the meanest of his Priests : But as the solemnity of the Place, besides the Consecration of it to God Almighty,

Almighty, do much influence upon the Devotion of the People: so also the quality and condition of the Person that reads it. And although there be not that acknowledged difference between a Priest comfortably provided for, and him that is in the Thorns and Bryars, as there is between one placed in great Dignity and Authority, and one that is in less; yet such a difference the People will make, that they will scarce hearken to what is read by the one, and yet be most religiously attentive to the other. Not surely that any one can think, that he whose Countenance is chearly, and his Barns full, can Petition Heaven more effectually, or prevail with God for the forgiveness of a greater sin, than he who is pittifully pale, and is not Owner of an Ear of Corn: yet most certainly they do not delight to confess their Sins, and sing Praises to God with him, who sighs more for want of Money and Victuals, than for his Trespases and Offences. Thus it is, and will be, do you and I (*Sir*) what we can to the contrary. Did our Church indeed believe with the *Papists*, every Person rightfully ordained, to be a kind of God Almighty, working Miracles, and doing Wonders; then would People most readily prostrate themselves to every thing, to Holy Orders, though it could but just creep: But being our Church counts those of the Clergy to, be
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but mortal Men (though peculiarly dedicated to God and his Service) their Behaviour, their Condition and Circumstances of Life will necessarily come into our value, and esteem of them. And therefore it is to no purpose for Men to say, that this need not be; it being but mere prejudice, humour and phansie: And that if the Man be truly in Holy Orders, that's the great matter: And from thence come Blessings, Absolution, and Intercession through Christ with God: And that it is not *Philosophy, Languages, Ecclesiastical History, Prudence, Discretion, and Reputation*, by which the Minister can help us on towards Heaven: Notwithstanding this, I say again, that seeing Men are Men, and seeing that we are of the Church of *England*, and not of that of *Rome*, these things ought to be weighed and considered; and for want of being so, our Church of *England* has suffered much.

And I am almost confident, that since the Reformation, nothing has more hindred People from a just estimation of a Form of *Prayer*, and our *Holy Liturgy*, than employing a company of Boys, or old illiterate Mumbleres to read the Service. And I do verily believe that this very day, especially in *Cities* and *Corporations*, (which make up the third part of our Nation) there is nothing that does more keep back some dissatisfied People from
Church,

Church, 'till *Service* be over, than that it is read by some Ten or Twelve-pound-man, with whose Parts and Education they are so well acquainted, as to have reason to know, that he has but just skill enough to read the *Lessons* with twice conning over. And though the Office of the Reader, be only to read word for word, and neither to invent and expound ; yet People love he should be a Person of such worth and knowledge, as it may be supposed he understands what he reads. And although for some it were too burthensome a task to read the *Service* twice a day, and Preach as often ; yet certainly it were much better if the People had but one Sermon in a fortnight or month, so the *Service* was performed by a knowing and valuable Person, than to run an unlearned rout of contemptible People into Holy Orders, on purpose only to say the Prayers of the Church, who perhaps shall understand very little more than a hollow Pipe made of Tin or Wain-scot.

Neither do I here at all reflect upon *Cathedrals* ; where the Prayers are usually read by some grave and worthy Person : and as for the unlearned Singers, whether Boys or Men, there is no more complaint to be made, as to this Case, than that they have not an all-understanding *Organ*, or a prudent and discreet *Cornet*.

Neither

Neither need People be afraid that the Minister for want of Preaching should grow stiff and rusty, supposing he came not into the Pulpit every Week: For he may spend his time very honestly, either by taking better care of what he Preaches, and by seriously considering what is most useful and seasonable for the People; and not what Subject he can Preach upon with most ease, or upon what Text he can make a brave Speech, for which no body shall be better, or where he can best steal without being discover'd, as is the Practice of many *Divines* in private Parishes: or else he may spend it in Visiting the Sick, Instructing the Ignorant, and recovering such as are gone astray: For, though there be Churches built for Publick Assemblies, for Publick Instruction, and Exhortation: and though there be not many absolutely plain places of Scripture that do oblige the Minister to walk from House to House, yet certainly People might receive much more advantage from such Charitable Visits and Friendly Conferences, than from general Discourses levell'd at the whole World; where perhaps the greatest part of the time shall be spent in useless Prefaces, Dividings and Flourishings. Which thing is very practicable, excepting some vast Parishes: In which also it is much better to do good to some, than to none at all.

There

There is but one Calamity more that I shall mention, which though it need not absolutely, yet it does too frequently accompany the low Condition of many of the Clergy : And that is, it is a great hazard, if they be not idle, *intemperate* and *scandalous*. I say, I cannot prove it strictly and undeniably that a Man smally Beneficed, must of necessity be dissolute and debauched : but when we consider, how much he lies subject to the humour of all kind of Reprobates ; and how easily he is tempted from his own House of Poverty and Melancholly ; it is to be feared, that he will be willing too often to forsake his own Study of a few scurvy Books, and his own Habitation of Darknes, where there is seldom eating or drinking, for a good lightsome one, where there is a bountiful provision of both. And when he comes here, though he swears not at all, yet he must be sure to say nothing to them that do it, by all that they can think of : And though he judges it not fit to lead the Forelorn in Vice and Prophaneness ; yet, if he goes about to damp a Frolick, there is great danger, not only of losing his *Sunday* Dinner, but all opportunities of such future refreshments, for his niceness and squeamishness. And such as are but at all disposed to these lewd kind of Meetings, besides the Devil, he shall have Sollicitors enough, who count all such revel-
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ling occasions very unfavoury, and unhal-
lowed, unless they have the presence of some
Clergy-man to sanctifie the Ordinance: Who,
if he sticks at his Glass, bless him, and call
him but *Doctor*, and it slides presently. I
take no delight, I must confess, to insist up-
on this, but only I could very much wish
that such of our Governours, as go amongst
our small preferr'd Clergy, to take a view of
the Condition of the Church and Chancel,
that they would make but enquiry whether
the Minister himself be not much out of
repair.

I have now done, *Sir*, with the Grounds
of that disesteem that many of the Clergy
lie under, both by the *Ignorance* of some, and
the extreme *Poverty* of others; and I should
have troubled you no farther, but that I
thought it convenient not to omit the parti-
cular occasions that do concur to the making
up of many of our Clergy so pitifully poor
and contemptible.

The first thing that contributes much to
the *Poverty* of the Clergy, is the great *scar-*
city of *Livings*: *Churches* and *Chappels* we
have enough, it is to be confessed, if compa-
red with the bigness of our *Nation*: But in
respect of that infinite number that are in
Holy Orders, it is a very plain case, that
there is a very great want. And, I am con-
fident that in a very little time I could procure
hundreds

hundreds that should ride both Sun and Moon down, and be everlastingly yours, if you could help them but to a Living of Twenty five, or Thirty Pounds a year: And this I suppose to be chiefly occasioned upon these two accounts; either from the *Eagerness* and Ambition that some People have of going into Orders; or from the *refuge* of others into the Church; who being otherwise disappointed of a Livelihood, hope, to make sure of one by that means.

First, I say, that which encreases the unprovided for number of the Clergy, is People posting into Orders, before they know their Message or Business, only out of a certain kind of Pride and Ambition. Thus some are hugely in love with the meer Title of Priest, or Deacon; never considering how they shall live, or what good they are likely to do in their Office: but only they have a phansie that a Cassock, if it be made long, is a very handsome Garment, though it be never paid for: And that the Desk is clearly the best, and the Pulpit the highest Seat in all the Parish; That they shall take place of most but *Esquires* and *Right-Worshipfuls*: That they shall have the honour of being Spiritual Guides and Counsellours: and they shall be supposed to understand more of the Mind of God than ordinary, though perhaps they scarce know the *Old Law* from the *New*, nor
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the *Canon* from the *Apocrypha*. Many, I say, such as these there be, who know not where to get two Groats, nor what they have to say to the People, but only because they have heard that the Office of a Minister is the most Noble and Honourable Employment in the World, therefore they, not knowing in the least what the meaning of that is, Orders by all means must have, tho' it be to the disparagement of that Holy Function.

Others also there be, who are not so highly possess'd with the meer dignity of the Office, and Honourableness of the Employment, but think, had they but a License and Authority to Preach, Oh how they could pay it away! And that they can tell the People such strange things, as they never heard before in all their lives: That they have got such a commanding Voice, such heart-breaking Expressions, such a peculiar Method of Text-dividing, and such notable Helps for the interpreting all difficulties in Scripture, that they can shew the People a much shorter way to Heaven, than has been as yet made known by any. Such a forwardness as this, of going into Holy Orders, either meerly out of an ambitious humour of being called a Priest, or of thinking they could do such feats and wonders, if they might be but free of the Pulpit, has filled the Nation with many more Divines, than there is any competent Maintenance for in the Church.

Another

Another great crowd that is made in the Church, is by those, that take in there only as a place of *shelter* and *refuge* : Thus we have many turn Priests and Deacons, either for want of Employment in their Profession of *Law*, *Physick*, or the like : or having been unfortunate in their Trade, or having broken a Leg or an Arm, and so disabled from following their former Calling ; or, having had the pleasure of spending their Estate, or being (perhaps deservedly) disappointed of their Inheritance. The Church is a very large and good Sanctuary, and one Spiritual shilling is as good as three Temporality shillings : Let the hardest come to the hardest ; if they can get by heart, *Quid est Fides ? Quid est Ecclesia ? Quot sunt Concilia Generalia ?* And gain Orders, they may prove *Readers* or *Preachers*, according as their Gifts and Opportunities shall lie. Now, many such as these, the Church being not able to provide for (as there is no great reason that She should be sollicitious about it) must needs prove a very great disparagement to Her : They coming hither just as the old *Heathens* use to go to *Prayers* : When nothing would stop the anger of the Gods, then for a touch of Devotion : and if there be no way to get *Viſtuals*, rather than starve, let us *Read* or *Preach*.

In ſhort, Sir, we are perfectly overſtock'd with Professors of Divinity ; there being
H scarce

scarce employment for half of those who undertakes that Office. And unless we had some of the *Romish* Tricks, to ramble up and down, and cry *Pardons* and *Indulgences* : Or for want of a Living, have good store of Clients in the business of *Purgatory*, or the like, and so make such unrighteous gains of Religion, it were certainly much better if many of them were otherwise determined. Or unless we had some vent for our learned ones beyond the Sea, and could transport so many Tun of *Divines* yearly, as we do other Commodities, with which the Nation is over-stock'd ; we do certainly very unadvisedly to breed up so many to that Holy Calling, or to suffer so many to steal into Orders, seeing there is not sufficient Work and Employment for them.

The next thing that does much highten the Misery of our Church, as to the Poverty of it, is the Gentries designing, not only the weak, the lame, and usually the most ill-favour'd of their Children for the Office of the Ministry, but also such as they intend to settle nothing upon for their subsistence; leaving them wholly to the bare hopes of Church-preferment. For, as they think, let the thing look how it will, it is good enough for the Church ; and that if it had but Limbs enough to climb the Pulpit, and Eyes enough to find the Day of the Month, it will serve well enough to Preach and Read Service : So
likewise

likewise they think they have obliged the Clergy very much, if they please to bestow two or three years Education upon a younger Son at the *University*, and then commend him to the Grace of God, and the favour of the Church, without one peny of Money, or inch of Land. You must not think that he will spoil his eldest Son's Estate, or hazard the lessening the Credit of the Family, to do that which may tend any way to the Reputation and Honour of the Clergy. And thus it comes to pass that you may commoly ride ten miles, and scarce meet with a *Divine* that is worth above two Spoons and a Pepper-box besides his Living or Spiritual Preferments. For, as for the Land, that goes sweeping away with the eldest Son, for the immortality of the Family; and as for the Money, that is usually employed for to bind out, and set up other Children. And thus you shall have them make no doubt of giving five hundred or a thousand pounds for a Stock to them; But for the poor *Divinity-Son*, if he gets but enough to buy a broad Hat at second hand, and a small *System* or two of Faith, that's counted stock sufficient for him to set up withal. And possibly he might make some kind of shift in this world, if any body will ingage that he shall have neither Wife nor Children; but if it so falls out that he leaves the world, and behind him either the one or the others; in what a dismal condition are

these likely to be, and how will their sad Calamities reflect upon the Clergy? So dismal a thing is this commonly judged, that those that at their departure out of this Life are piously and vertuously disposed, do usually reckon the taking care for the relief of the poor *Ministers Widows*, to be an opportunity of as necessary Charity, as the mending of the Highways, and the erecting of Hospitals.

But neither are Spiritual Preferments, only scarce by reason of that great number that lie hovering over them, and that they that are thus upon the Wing are usually destitute of any other Estate and Livelihood; but also when they come into possession of them, they finding for the most part nothing but a little Sauce and second Course, Pigs, Geese and Apples, must needs be put upon great perplexities for the standing necessaries of a Family. So that if it be enquired by any one, how comes it to pass that we have so many in Holy Orders that understand so little, and that are able to do so little Service in the Church? If we would answer plainly and truly, we may say, because they are good for nothing else. For, shall we think that any Man that is not curs'd to usefulness, poverty and misery, will be content with Twenty or Thirty Pounds a Year? For though in the bulk it looks at first like a bountiful Estate; yet, if we think of it a little better, we

we shall find that an ordinary *Bricklayer* or *Carpenter* (I mean not your great Undertakers and Master-workmen) that earns constantly but his two shillings a day, has clearly a better Revenue, and has certainly the command of more Money: For that the one has no dilapidations, and the like, to consume a great part of his weekly Wages, which you know how much the other is subject unto. So that as long as we have so many small and contemptible Livings belonging to our Church (let the World do what it can) we must expect that they should be supplied by very lamentable and unserviceable things: For that no body else will meddle with them: Unless one in an Age, abounding with Money, Charity and Goodness, will Preach for nothing. For if Men of Knowledge, Prudence and Wealth, have a fancy against a Living of Twenty or Thirty Pounds a Year: There is no way to get them into such an Undertaking, but by sending out a Spiritual Press: For that very few Volunteers that are of worth (unless better encouraged) will go into that Holy Warfare: But it will be left to those who cannot devise how otherwise to live.

Neither must People say, that besides *Bishopricks*, *Prebends*, and the like, we have several brave Benefices, sufficient to invite those of the best Parts, Education and Discretion. For imagine One Living in Forty

is worth a Hundred Pounds a Year, and supplied by a Man of Skill and wholesome Counsel, what are the other Thirty Nine the better for that? What are the People about *Carlisle* better'd by his Instructions and Advice who lives at *Dover*? It was certainly our *Saviour's* Mind, not only that the Gospel should be Preached unto all *Nations* at first, but that the Meaning and Power of it should be preserved and constantly declared to all People, by such as had judgment to do it.

Neither again must they say, That *Cities, Corporations,* and the great *Trading Towns* of this Nation, (which are the Strength and Glory of it, and that contain the useful People of the World) are usually instructed by very Learned and Judicious Persons. For I suppose, that our *Saviour's* Design was not that *Mayors, Aldermen* and *Merchants,* should be only saved; but also that all plain Country People should partake of the same means: Who, though they read not so many *Gazetts,* as a *Citizen,* nor concern themselves where the *Turk* or *King* of *France* sets on next; yet the true Knowledge of God is now so plainly delivered in Scripture, that there wants nothing but Sober and Prudent Offers of the same, to make it saving to those of the meanest Understandings. And therefore in all Parishes, if possible, there ought to be such a fixt and settled Provision, as might reasonably invite some Careful and Prudent Person,
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for the Peoples Guide and Instruction in Holy Matters.

And furthermore : It might be added, that the *Revenue* belonging to most of *Corporation Livings* is no such mighty business : For were it not for the uncertain and humorfome Contribution of the well-pleas'd Parishioners, the *Parson* and his Family might be easily starved, for all the *Lands* or In-come that belongs to his Church. Besides the great mischief that such kind of hired Preachers have done in the World, which I shall not stay here to insist upon.

And as we have not *Churches* enough, in respect of the great multitude that are qualified for a Living ; so, considering the smallness of the Revenue, and the number of the People that are to be the Hearers, it is very plain that we have too many. And we shall many times find two Churches in the same Yard, when as one would hold double the People of both the Parishes : And if they were united for the encouragement of some deserving Person, he might easily make shift to spend very honestly and temperately the Revenue of both. And what though Churches stand at a little further distance ; People may please to walk a Mile without distempering themselves ; when as they shall go three or four to a Market to sell two penny-worth of Eggs.

But suppose they resolve to pretend, that they shall catch cold (the Clouds being more than ordinary thick upon the *Sunday*, as they usually are, if there be Religion in the case) and that they are absolutely bent upon, having Instruction brought to their own *Town*: Why might not one Sermon a day, or rather than fail one in a fortnight, from a Prudent and well esteem'd of Preacher, do as well as two a day from him, that talks all the Year long, nothing to the purpose, and thereupon is laugh'd at and despis'd?

I know what People will presently say to this, *viz.* That if upon *Sunday* the Church-doors be shut, the *Ale-houses* will be open. And therefore there must be some body, though never so weak and lamentable, to pass away the time in the Church, that the People may be kept sober and peaceable. Truly, if Religion and the Worship of God consisted only in Negatives; and that the observation of the *Sabbath* was only not to be drunk; then they speak much to the purpose; but if it be otherwise, very little. It being not much unlike (as it is the fashion in many places) to the sending of little Children of two or three Years old to a *School-Dame*, without any design of Learning one Letter, but only to keep them out of the Fire and Water.

Last of all, People must not say that there needs no great store of Learning in a Minister,

ster, and therefore a small Living may answer his deserts; for that there be *Homilies* made on purpose by the Church for young Beginners and slow Inventers. Whereupon it is that such difference is made between giving *Orders* and *License* to Preach; the last being granted only to such as the Bishop shall judge able to make Sermons.

But this does not seem to do the business: For, though it be not necessary for every Guide of a Parish to understand all the *Oriental Languages*, or to make exactly elegant or profound Discourses for the Pulpit; yet most certainly it is very requisite that he should be so far Learned and Judicious, as prudently to advise, direct, inform and satisfie the People in Holy Matters, when they demand it, or beg it from him. Which to perform readily and judiciously, requires much more discretion and skill, than upon long deliberation, to make a continued talk of an hour, without any great discernible failing. So that were a Minister tied up never to speak one Sentence of his own Invention out of the Pulpit in his whole Life time, yet doubtless many other occasions there be, for which neither Wisdom nor Reputation should be wanting in him that has the Care and Government of a Parish.

I shall not here go about to please my self with the imagination of all the great *Tithes* being restored to the Church, having little
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reason to hope to see such days of vertue. Nor shall I here question the Almightyness of former *Kings* and *Parliaments*; nor dispute whether all the *King Henries* in the World, with never such a Powerful *Parliament*, were able to determine to any other use, what was once solemnly dedicated to God and his Service: But yet when we look over the *Prefaces* to those *Acts of Parliaments*, whereby some Church-Revenues were granted to *Henry VIII.* one cannot but be much taken with the Ingenuity of that *Parliament*: That when the King wanted a supply of Money, and an Augmentation to his Revenue, how handsomly out of the *Church* they made provision for him, without doing themselves any injury at all: *For, say they, seeing His Majesty is our Joy and Life, seeing that He is so Couragious and Wise, seeing that He is so Tender of, and Well-affected to all his Subjects; and that He has been at such large Expences for Five and Twenty whole Tears to Defend and Protect this His Realm; therefore in all Duty and Gratitude, and as a manifest Token of our unfeigned Thankfulness, We do grant unto the King, and his Heirs for ever, &c.* It follows as closely as can be, That because the *King* had been a good and deserving *King*, and had been at much Trouble and Expence for the Safety and Honour of the Nation, that therefore all his wants shall be supplied out of the *Church*: And if all the Charges that
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he had been at, was upon the account only of his *Ecclesiastical Subjects*, and not in relation to the rest.

It is not, *Sir*, for you and I to guess which way the whole Clergy in general might be better provided for. But sure it is, and must not be denied, that so long as many Livings continue as they now are, thus impoverished; and that there be so few encouragements for Men of Sobriety, Wisdom, and Learning, we have no reason to expect much better Instructors and Governours of Parishes, than at present we commonly find.

There is a way, I know, that some People love marvellously to talk of, and that is a just and equal levelling of *Ecclesiastical Preferments*. What a delicate refreshment, say they, would it be, if twenty or thirty thousand pound a Year were taken from the *Bishops*, and discreetly sprinkled amongst the poorer and meaner sort of the Clergy? how would it rejoyce their hearts, and encourage them in their Office? What need those great and sumptuous Palaces, their City, and their Country Houses, their Parks and spacious Waters, their costly Dishes and fashionable Sauces? May not he that lives in a small Thatch'd House, that can scarce walk four strides in his own Ground, that has only read well concerning *Venison, Fish, and Fowl*; may not he, I say, Preach as loud, and to

as

as much purpose, as one of those high and mighty *Spiritualists*? Go to then, seeing it hath pleased God to make such a bountiful Provision for his Church in general, what need we be solicitous about the amending the low Condition of many of the Clergy, when as there is such a plain remedy at hand, had we but Grace to apply it? This Invention pleases some mainly well: but for all the great care they pretend to have of the distressed part of the *Clergy*, I am confident, one might easily guess what would please them much better: If instead of augmenting small Benefices, the *Bishops* would be pleased to return to them those *Lands* that they purchased in their absence. And then as for the relieving of the *Clergy*, they would try if they could find out another way.

But art thou in good earnest my excellent Contriver? Dost thou think that if the greatest of our Church Preferments were wisely parcell'd out amongst those that are in want, it would do much seats and courtesies? And dost thou not likewise think, that if ten or twenty of the lustiest *Noble-mens* Estates of *England* were cleverly sliced among the Indigent, would it not strangely refresh some of the poor *Laity*, that cry Small-coal, or grind Scissars? I do suppose that if God should afterwards incline thy mind (for I phansie it will not be as yet a good while) to be a *Benefactor* to the Church; thy Wisdom may possibly

possibly direct thee to disperse thy goodness in smaller parcels, rather than to flow in upon two or three with full happiness. But if it be my inclination to settle upon one *Ecclesiastical* Person, and his Successors for ever, a Thousand Pounds a Year ; upon condition only to read *the Service of the Church* once in a week, and thou takest it ill, and findest fault with my prudence, and the Method of my Munificence ; and sayst, that the stipend is much too large for such a small task : Yet, I am confident, that should I make thy *Laietyship* Heir of such an Estate, and oblige thee only to the trouble and expence of the spending a single Chicken, or half a dozen of Larks, once a Year, in commemoration of me, that thou wouldst count me the Wisest Man that ever was since the Creation : And pray to God, never to dispose my mind to part with one Farthing of it for any other use than for the Service of thy self, and thy Family. And yet, so it is, that because the Bishops, upon their first being restored, had the confidence to levy Fines according as they were justly due, and desired to live in their own Houses (if not pull'd down) and to receive their own Rents ; Presently they cry out, the *Church-men* have got all the Treasure, and Money of the Nation into their hands. If they have any, let them thank God for it, and make good use of it, Weep not Beloved, for there is very little hopes, that

that they will cast it all into the Sea, on purpose to stop the Mouths of them that say they have too much.

What other contrivances there may be for the settling upon Ministers in general a sufficient Revenue for their subsistence and encouragement in their Office ; I shall leave to be considered of by the *Governours* of Learning and Religion. Only, thus much is certain, that so long as the Maintenance of many *Ministers* is so very small, it is not to be avoided, but that a great part of them will want Learning, Prudence, Courage, and esteem to do any good where they live. And what if we have (as by all must be acknowledged) as wise and learned Bishops as be in the World ; and many others of very great understanding, and wisdom, yet as was before hinted, unless there be provided for most Towns and Parishes, some tolerable and sufficient Guides ; the strength of Religion, and the Credit of the Clergy will daily languish more and more. Not that it is to be believed, that every small Country Parish should be altogether hopeless as to the next Life, unless they have a *Hooker*, a *Chillingworth*, a *Hammond*, or a *Sanderfon*, dwelling amongst them ; but requisite it is, and might be brought about, that some body there should be, to whom the People have reason to attend, and to be directed, and guided by him.

I have,

I have, Sir, no more to say, where it not that you find the word *Religion* in the Title ; of which in particular, I have spoken very little : Neither need I, considering how nearly it depends, as to its glory and strength, upon the Reputation and Mouth of the *Priest*. And I shall add no more but this, *viz.* that among those many things that tend to the decay of Religion, and of a due Reverence of the *Holy Scriptures*, nothing has more occasion'd it, than the ridiculous and idle Discourses that are uttered out of Pulpits. For when the *Gallants* of the World do observe how the *Ministers* themselves do jingle, quibble, and play the Fools with their *Texts*, no wonder if they, who are so inclinable to *Atheism*, do not only deride and despise the *Priests*, but droll upon the Bible, and make a Mock of all that is sober and sacred. I am,

Sir,

August 8.
1670.

Your most Humble Servant,

T. B.

F I N I S.

SOME
OBSERVATIONS
UPON THE
ANSWER

To an *ENQUIRY* into the
Grounds and Occasions

OF THE
CONTUMPT
OF THE
CLERGY.

With some ADDITIONS.

In a Second LETTER to R. L.

By the same Author.

The Seventh Edition.

L O N D O N,

Printed for *J. Phillips* at the *King's-Arms* in *St. Paul's Church-yard*, *H. Rhodes* at the *Star*, the corner of *Bride-Lane* in *Fleetstreet*, and *J. Taylor* at the *Ship* in *St. Paul's-Church-yard*, 1705.



THE
P R E F A C E
T O T H E
R E A D E R.

*S*ince I was last with you in this kind, I have almost been of as many Professions and Employments, as there be City-Companies; and have had as many several Names, as the Grand Seignior has Titles of Honour; for setting aside the Vulgar and Familiar ones of Rogue, Raskal, Dog and Thief (which may be taken by way of endearment, as well as out of prejudice or offence) as also those of more certain signification; as Malicious Rogue, Ill Natur'd Raskal, Lay-dog, and Spightful Thief: I say, setting aside all these, they have travell'd me almost quite through the Map. For in a Moment, I go to the Streights, shot the Gulph, cut the Line, and was presently Barbarian, Indian, Turk and Jew. And, notwithstanding this, the Business went on at Home all the while besides; for there I was Rebel, Traytor, Scot, Sadducee, and Socinian: And then, you know, I had but a little way to Anti-christ himself.

The Preface to the Reader.

I thought it therefore the best and most honest way, not to conceal these things, that being fully satisfied of that pernicious Poyson that was in the Former, you may carefully avoid the danger of being infected by this Second: But if you are so bold as to venture a blowing up, look closely to it: For the Plot lies deadly deep, and 'twill be between your Legs before you be aware of it; for this is full out as Jesuitically contriv'd, as the other was said, and thought to be. But of all things, have a care of putting it into your Pocket, for fear it takes Fire, or runs away with your Breeches. And if you can shun it, read it not when you are alone; or, at least, not late in the Evening; for the Venom is strongest about Midnight, and seizes most violently upon the Head, when the Party is by Himself. And if you happen on any doubtful Expression, be sure you take it for the present in the worst Sence; for you may abate again, after the Heat of the Weather be over. And if at any time you find the Viper begin to creep upon you; run instantly out of your Chamber, and get into any Company, and fall to railing immediately as hard as ever you can (nay, say somewhat to your self as you go along in the Streets) for Fury and Passion whets the Blood, and keeps the Enemy at a distance, and is found to be as good against any Bookish Infection, as a Glass of Sack is against the Plague. I shall not tell you one Line of what is in it; and therefore consider well what you do,

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do, and look to your self. But if you be resolv'd to meddle, be sure have a care of catching Cold; and keep to a Moderate Diet, for there is Danger and Jeopardy in it besides.

And I must desire, that when you come at a Neighbouring Minister of the Answerers, looking over his Five Hundred Sermons, that you do not believe me: For I find, that he did not look them all over with his outward Eye, but only called them over in his Mind.

And I desire also, that the Answerer would believe himself, and not me: For I would not by any means, have him write a Book only about that Mistake. And, indeed, whereas he says in his First Page, that One Design of his Writing, was to make an Acknowledgment, that a great part of what I writ was true; I wish, that either he would have let my Truth have shined for it self, without the help of his Acknowledgment, (for, I profess, he has prevented me killing I know not how many Otters) or else, that he would have divided his Letter into Two Parts, and have plac'd the Answer by it self, and the Acknowledgment by it self: Which if he had done, and pick'd them duly and carefully, he might have written all that which he calls Answer, upon very little more than his Thumb Nail.

And I must particularly beg of the Scripture-Nonconformists, that they be not too severe upon a small Lay-Mistake: For my Bible not lying just under my Elbow, I find, I have in

The Preface to the Reader.

one Place made our Saviour say that, which indeed John Baptist spoke before-hand for him.

And, because I am in the Begging Humour, I must crave further, that if any of you hear of a Second Answer coming out against my Former Letter, concerning my putting the Tarts before the Chickens (for I am given to understand, that such an Objection is urged) that by all means you presently stop the Press; for most certainly Chickens ought to have the Precedence of Tarts, both by an indispensable right of Nature, and by the justest and oldest Traditions of Cookery: And I shall always be ready to acknowledge, rather than defend such Mistakes.

SOME

SOME
OBSERVATIONS
UPON THE
ANSWER
To the *ENQUIRY* into
The Grounds and Occasions
OF THE
Contempt of the CLERGY.

WHat Service You or I should do to Church or State, by *cracking of Nuts*, I do not understand; excepting the case of *Chefnuts*, upon which, as it has been reported, the Kingdom of *Naples* has some mysterious Dependance; but however, to this Employment our Old Friend and Acquaintance *W. S.* advises us, rather than to disturb the World with Idle Wishes, and dangerous Endeavours of doing any Good. For, although what I sent you in my last, may possibly be most of it true, and might in the Opinion of

some hasty Men be counted useful ; yet there be others of a more wary and deliberate Judgment, that say it must not be true, neither shall it be true, because there is an ancient and received Axiom amongst Statesmen ; *That all things that are true, are not fit to be said at all times* ; the *Answerer* to my first Letter most politically observes.

Now, Sir, this same *Friend* of ours, does not tell me plainly, whether he expects to hear from me again ; and if he does, for my part, I know no more what to write, than he knows me. For his Love and Tenderness towards me is so very great, that it will suffer him to answer but to very little of my Letter (as you know, Sir, Friends, if they be dear indeed and indeed, are very loth to cross, and contradict one another,) and therefore he troubles not himself much about that ; but only he assigns me over to, God knows, how many further Answerers ; as, first of all, I am to be quarrell'd with by all the *School-masters* of the Nation, for undervaluing the great *Ordinance-days of Humiliation and Repetition*. Next of all I am to be versified upon particularly by the *Westminster Scholars* ; who are to persecute me severely with *Poetical Squibs and Crackers*. If these do not effect the Business, then *Cowly* is to be raised from the Grave, on purpose to make a *Pindarique* upon me. After all this, the *Convocation* is to meet, and have a *Session* on purpose, to pick out

out one of a *Nimble Pen*, and a *Ready Wit*, to recover the Reputation of the meaner Clergy. But if these all fail, and should not humble me, then by way of *Pigeons* and a *Postscript*, he advises the *Gentry* of the *Nation* to raise all the *Train'd Bands*, and *Country-Troops*, to be in Arms against me; and having well whetted their *Swords*, to make *sharp Thrusts* at me, and to wound my *Reputation*, in order to the Redemption of their *Cozen Hellen*, who was carried Captive to a small *Vicarage*. In short, Sir, it is very plainly the Opinion of the *Answerer*, that if some body does not take me in hand, and (as he says, *Pag. 22.*) do not seek to lessen the value of my *Letter*, and that very speedily, the *Church* will certainly be all sunk by *Michaelmas* next, and the *State* will tumble after it in the following *Spring*. Bless me! think I, what's the business? A Man cannot wish a few *Honest* and *Innocent* Wishes, but that presently he must be *rhym'd on*, *confuted* and *fought*; but that he must be bound over to *Westminster Squibbers*, *hard Thrusters*, and *Reputation Wounders*. And for what? Only for endeavouring to procure the meaner sort of the Clergy, a little more *Money*, and a few more *Books*.

But, perhaps, Sir, there may be something else; we had best therefore look a little into the *Answerer*, to see where the *Offences* lie, and where we are likely to be quarrell'd; for this *Gentleman* letting off the *Gun* very easily,

easily, fights but very little himself, but only sets out the Ground for the Battel; and claps his Hands, and cries, *Holloo* to the Armies that are drawing up.

But before that be done, I cannot but take notice, that although our *Friend* for old Acquaintance sake (which possibly might be begun at *Padua*; for where else I should be acquainted with *W. S.* I cannot devise) in many Places, is very prodigal of his sweet Expressions towards me; yet, I perceive, it is always done with a very wary prudent reserve: For his Love and good Opinion of me, seldom hold above a Page together, if so long. In one place of his Preface, he thinks him, whom he answers, *a very honest Gentleman*; but in another Huff (says he) *We are as good Men as himself, and have reason to quarrel with the World, that we are not more admired and honoured.* For my part, I began to call for my *Whinyard*, being almost afraid that he would have drawn; but all was over presently again; for, in the next side, he falls into such a commendation of me, for *joyning the Credit and the Serviceableness of the Clergy together*, as if he would have fed me with nothing but *Sugar-Sops* and *soft Fellies*; but yet, for all that, e're he closes up his *Preface*, he sets my unwilling Teeth to the difficult Task of *cracking Nuts*. Nay, sometimes his Affection rises, and falls, within Six Lines compass; for in the beginning
of

of the first Page of his Answer, he seems somewhat timorous and doubtful: *Either (says he) the Author does truly believe, and affectionately bewail, or does very vainly, if not hypocritically too, enquire into the Grounds and Occasions of the Contempt of the Clergy.* But this trembling and jealous Fit was quickly over; for the very next Line, he loves me like mad; saying, that *he does readily believe (notwithstanding the frequent drolling that might make some severe Men to doubt) that I am in good earnest.* When I had read these Words, doubtless, think I, now 'twill be a *Match*; and I may venture now surely to speak for the great *Cake*. But alas, this Passion call'd Love, is such a passion for changeableness! for before I had made an end of that Side, all was *Dough* again, and he falls into another *Qualm*, and doubts whether *in many things I have said well.*

And thus, Sir, he carries me from Page to Page; sometimes he makes me Rich in imagination, and as illustrious as a Peer of the Realm; but, by and by, he takes away all my Treasure, and Credit (*p. 80.*) gives me an *inevitable choice of Fool or Knave.* Some flattering, and half *Friend* would have only said, as he does, that *all the Gentry covet my Company*; and that *my Acquaintance lies with the Learned Clergy only.* But alas, Sir, he knew full well, that this might have huff'd and quite spoil'd such an unsettled Temper

as mine; and therefore he knew how to spend good words moderately, and how to put in a dash of Humiliation with Discretion. To keep company only with Worthies, and the Learned, is too fatning and Foggy; it would in time intoxicate, and breed Conceit, and bad Humours; and therefore my *Friend* knew very well, how healthful and seasonable it would be for my Constitution, to take sometimes fresh Air, and to send me Abroad to gather Briefs. The truth of it is, I must perfectly resign up my self to his Management; for whether I do or no, I percieve, he will dispose of me according to his good Pleasure: Sometimes I am permitted to be in the *right*, sometimes I must be in the *wrong*; e'en according to the humour that he is in; for once in so many Pages, to keep me meek, it is convenient that faults should be found; and then he applies both Eyes to the Book, and looks for them with all earnestness and diligence: And indeed, Sir, if I may so say, without seeming conceited of my own undertaking; the Answerer might as well have excepted against all the Book; and to make short of it, have pronounced it one entire and continued Lie from beginning to ending, with as much Reason, as to except against many of those Places, which he has pick'd out to confute: Which will more plainly appear by the choice of the Objections that he has made against my Letter: For having
 most

most carefully perus'd his Answer, I profess, Sir, to you, that in my Opinion, the most sturdy ones which are to be found in his whole Book, are such as follow; viz.

*That there is somewhat in Homer, besides an Account of Achilles's Toes, and the Græcians Boots. That take two Lads, the one sixteen, the other Fourteen Tears of Age; he of Sixteen shall be wiser, than he of Fourteen, Cæteris paribus, i. e. as he explains himself. If at Fourteen, the aforesaid Sixteen Lad hapned to be as wise as the other is now. That every Gentleman that keeps a Chaplain, has not a Cozen Abigail to wait upon his Lady. That it is lawful to take a Preface from Adam, because the New Testament refers to the Old. That there is a Neighbouring Minister of his, that has above Five Hundred Sermons by him; and having lately very well look'd over the same, finds none of them to begin with an ingenious Picture. That it is very allowable to sbred into a Sermon good store of Latin and Greek (at least Latin) though it be in a Country Parish; because old Mr. Dod uses to say, so much Latin, so much Flesh. That it is a great joy and refreshment to a Ministers own Understanding, to quote several Languages, though no body understands them but himself. That tho it should be admitted, that for the most part, in a Country Village Latin might be spared; yet if it be out of St. Austin, it is
very*

very useful, tho' no Creature in the Parish understands one tittle of it; because ignorant People are not to be imposed upon. Lastly, That those little Sentences, viz. As it were, if I may so say; and, with reverence be it spoken, are very mollifying Sentences; and may with as much reason be used, as *si ita loqui liceat, or detur verbo venia.*

These, Sir, as far as I can perceive, are the most knocking and destroying Objections against my *Book*. As for the rest, he either most plainly, and grossly mistakes me; or else he tries to do it, but says the same that I do (only he does not know of it) when he thinks he contradicts me: All which will appear afterwards in their due Places; for I would willingly be as careful to observe his Method, as he has been industrious to mistake my Meaning.

The first thing wherein I am so shamefully and horribly out, is, that *I have not sufficiently reckoned up the Grounds and Occasions of the Contempt of the Clergy.* For that I having referred all to Ignorance and Poverty, I have says he, (*p. 5, &c.*) most carelessly left out the *Papists, Jesuits, Quakers, Nonconformists*; and (by his leave) he has forgot one, as well as I forgot the rest, and that is, the *Draining of the Fens*; there being a near relation between *Atheism* and the *Contempt of the Clergy*. But no Man can think of all things at once.

Well;

Well; and do you think, Sir, that our old *Friend* is in good earnest, or does he *droll*? Does he in his Conscience believe that the *Papists* do slight and undervalue our *Clergy*? Do they lay their Plots and Stratagems to make us daily more and more despised? and does he think that they are really at the very bottom of their Hearts, Adversaries and Enemies to the Church of *England*? Well, suppose they be, what would he have me do in this case? Must I set sail presently for *Rome*, or dispatch a Letter forthwith to the *Pope*, desiring him out of all love to tie up all his *Priests* and *Jesuits*, and not suffer any one of them to cross our *Seas*: And furthermore, to let his *Holiness* know, that in good truth he does not do at all like a *Gentleman*, to let his *Agents*, and *Emissaries* ramble up and down with *Swords*, and long *Perukes*, and other fashionable Disguises; inveagling those of our *Church*, and searching up and down in unknown Habits, for some of the least Learned of our *Clergy*, puzzling them with *Sophisms*, and making their Triumphs over them? Do you not think, Sir, that he would listen to this, as he did to the *Quaker* that went over to Convert him? Surely the *Answerer* cannot be so ignorant of the *Romish Church*, and *Constitutions*, as not to see, that so long as the *Pope* believes himself *Supream* and *Infallible*, or (which is all one) endeavours to carry on the Humour of being thought

thought and believed so to be ; so long as the *Protestants* stand in their Opinion for *Schismatics* ; and they believe, or at least say they do, that there is no Salvation out of their own *Church* ; so long as they think themselves obliged, or pretend to think, that they ought to use all Arts and Means, to restore all again to themselves, and to frustrate all the Intents of the *Reformation* : Lastly, so long as they think themselves Judges, or will judge what means are most likely to be effectual to bring about their Designs, shall we imagine that they will beg our leave to *comb their Perukes*, before they come out of their *Dressing-Room* ? or that they will take our Advice what Street they shall walk in ; what Company they shall keep, and whom they shall dispute with ? Now, Sir, because I thought it next to impossible to hinder altogether their contriving our Contempt, (it being in a manner in the Body of their Religion so to do) as also, that there be several wise and wholsom *Statutes* of this Realm, with all Care and Prudence at first made, and since often renewed (and now lately inforc'd by strict *Proclamation*) to prevent their bad intentions towards us, and to defeat, as much as may be, their Plots against us ; if the *Answerer* would but have considered of these things, and had he but had that same *gratifying Master* of his, who used as he says, so to open his *Understanding* in the case of *Juvenal*
and

and Florus; perhaps, he might begin to guess why I did not particularly insist upon the *Papists*, as great Occasions of the Contempt of our *Clergy*, but left them, and many such things, to be treated of by him: In doing of which (although I am not apt to boast of good Works) I did very *friendly*, for had I not left Two or Three such things untouch'd, he would have been hard put to it (as far as I perceive) to have found Furniture for his *Answer*.

But yet for all that, if I were highly pleased with my own *Model*; and were resolved to hale, and fetch in all to my two chosen words of *Ignorance* and *Poverty*, and stiffly to defend the same; I could then, Sir, for a need, tell him, that many have been tempted to turn *Catholicks* (as they call them) for want of Preferment; and many have been abused and slighted by them, and brought themselves and others of their Profession, into Contempt, for want of Knowledge.

Now, though I never expected, that all the *Clergy* of *England* should be so *subtile* in *Logick*, so *cunning* at *untwisting* a *Complex Theme*, so *experimentally skill'd* in *Subject* and *Prædicate*, so *accurate* at *forming* a *Verb*, and at *hunting out* an *Etymology* to the *first Original* (as I perceive the *Answerer* is, by what he so earnestly recommends in several places) but that here and there one in a Country might possibly be worsted by a keen and

pinching *Jesuite*, yet certainly, if the *Clergy* in general were better furnished with all sorts and advantages of Learning, it would be more difficult for those diligent *Enemies* of ours, to meet with so frequent opportunities of Victory and Conquest: And thereby, you know, Sir, the Grounds and Occasions of the Contempt of the *Clergy* would be much lessened, though not altogether removed: For, I hope, that no body counts me so extravagantly mad, and doting, as to think that I shall believe, that it might possibly be so contriv'd, that there should not be any living Creature in *Orders* in the whole Land, but should be so Rich and Learned, as that he should never tempt any Man to dis-esteem him; or that he should behave himself so worthily, and discreetly, that it were impossible for the vilest *Raskal*, *Varlet*, or *Infidel* in the World, not to respect him, and attend to his Doctrine; (which is a thing that the *Answerer* has a great mind that I should say, because he can contradict it) seeing that I had several times in my *Letter*, as also in the *Preface*, that I would propound nothing, as near as I could, but *what was hopeful and practicable*. Which thing, if he had been at leisure to have minded, he need not then have held up his Hands so high, and repeat it Ten or Twelve times with such wonderment, that I should refer all to *Poverty* and *Ignorance*.

I am

I am very loth, Sir, to go about to abase the *Answerer's* prizing himself, for discovering so many other several occasions of the Contempt of the Clergy, besides those which I mentioned : But I perceive he seems mightily concern'd (as you know, Sir, one *Friend* cannot but be for another) that I should be so lamentably mistaken, as to say, that *whatever lessens the value of the Clergy, or renders it less serviceable to the World, than might be reasonably hoped, may be all referred to Ignorance and Poverty.* For, says he, p. 7. *The Occasions of the Contempt of the Clergy are not only (on our part) Ignorance and Poverty.* Again, p. 18. *You had said enough, says he, if our Ignorance and Poverty had been only some, or the main of those things that lessen our value, and not the only things.* And p. 22. *Wherefore again, somewhat else is sometimes the occasion of the Contempt of the Clergy.* And p. 23. *I wish, says he, you had not said, Whatever lessen the value, &c.*—So that I perceive, if I had said that *Poverty and Ignorance* had been *some* of the Causes, or the *main* or *chief* occasion, or the like, it had passed well enough ; (I might possibly have had the *Gentlemans Daughter* ;) but to say they are the *only* ; that there is *nothing besides* ; to put in that stabbing Word *Whatever*, it was an unkind, and *unfriendly* Expression.

Truly, Sir, you know pretty well my temper ; and, I believe, would vouch for

me, that I had no malice in my heart, when I said *Whatever*. But I much wonder that the *Answerer*, who did so often, and solicitiously wish, that that same offensive word *Whatever* had been left out, should overlook these other that are in the same Sentence: *viz. than might be reasonably hoped*: or if he did not, what did he think they meant? he may believe me, that those words were not put in by chance, and being slow to confess) now made use of to deliver me from a dreadful Mistake: But Intend thereby to signifie two things; first, that I would enquire into such courses, and grounds, as might be reasonable, and proper for me to enquire into; and not into such things, as were already taken care of by the *Laws of the Realm, or Canons, and Constitutions of our Church*, as was before hinted. And had we an *Act of Parliament*, that were in as good force against the *Poverty of the Clergy*, (which a worthy *H.Th.* and very learned *Author* in a late *Treatise* tells us, might be so ordered, as it might not be very grievous to the *Subject*) as against the Foreign and Domestick Enemies of the Church; I had let out that as well as those many others Causes, which the *Answerer* thinks fit to mention: But indeed, as to that other business of want of *Learning*, that would scarce be easily remedied by a *Vote of the House*, except it were extraordinary full.

Another

Another thing that I intend by those Words, was, that I would meddle with nothing but what was almost Impossible to be wholly avoided ; and therefore at that time, I did not think it convenient (though perhaps afterwards I may) to tell the People, that there are a great many very *wicked ones* in the World, and always will be. Such I mean, who defying *Heaven*, and even *God* himself ; it is no wonder that they are not sparing to a *Clergy man* ; although he has a very large *Parsonage*, and although he has all those *same Books*, that the *Answerer* says (p. 46.) he has heard of : nay, though he be one of his *Neighbouring Doctors*, with his *ratling Coach* : For we have those that can *curse* and *swear*, as loud as that can *rattle* and *rumble*, let the Road be never so uneven, and the *Coach-man* drive never so hard ; and so they will, so long as they give themselves up to the *Devil*. But I thought it not fit to write a Letter to *Him*, to chain up his busie Spirits of Dark-ness, from intermeddling with Affairs on Earth ; nor to insert *him* for one Ground or Occasion of the *Contempt* of the *Clergy*. But this, I think, may conveniently be said, that whatever number we have of those that are Despisers, not only of the *Clergy*, but of all that is good ; and that were I to write my first *Letter* again, I cannot (by the blessing of *God*) think of any more proper way, either to recover them from perpetual ruin, or to

abate their infecting of others, than with all earnestness to wish that there might be daily additions of such to our *Worthy Clergy*, whose Counsel, Value and Example might win them by degrees into some Sense of *Religion*, and better Opinion of those that are more peculiarly the *Maintainers* of the same.

I know there be some, who having a great Mind to dislike something or other, think they have made a considerable Objection against what I writ before, by saying, That I was very silent as to the *carriage* and *conversation* of the *Clergy*; which may be partly true, and yet no great omission; because I thought with my self, that if there were any want of Advice and Exhortation to the *Clergy*, it might be more proper to be performed by such as had *Authority* over them, and power to mind them of *Ecclesiastical Censures*: But, for my part, I know very little Service that I could do in that kind, unless I should have rid up and down the *Country*, and turned *Parretter*, or *Imformer*; and so bring in a *Roll* of such as are idle and negligent in their Profession: An Employment, I must confess, that I do not much approve of, but shall leave it to the Ready and Listening *Nonconformists*; whose ill Will to the present Establishment of the *Church*, would make them very glad of the Office: and, I am confident, they would bring in a very fine Bill since St.

Bartho-

Bartholomew the Famous, if they were but entrusted with the *contriving* of it.

And perhaps, this may in part satisfy what the *Answerer* thought he said against me (p. 10.) viz. That *Integrity*, together with *Learning*, and an *Estate*, is more considerable than either of them, or both together. Yes, truly that it is, by above Ten in the Hundred: But yet for all that, he need not to think, that supposing the great *Tithes* should be bestowed upon a *Vicar*, that he should presently fall to breaking all the *Commandments*, and saying the *Creed* backward; for that is, or at least must be his meaning, if he intended to gainsay what I had written; that is, that *Learning*, and a good convenient *Estate*, are of none, or very small account and use in a *Clergy-Man*; if there be but *integrity of Life*, and *good Conversation*: Which, I say, I think is not extraordinary true: For take this same *Integrity*, that has but *little Money*, and very few *Books*, and give this *Integrity* a good *Library*, and the knowledge thereof, and an *Hundred Pounds* a Year; and if this *Integrity* be not more considerable, and do more good in the World, than *Poor, Naked and Unlearned Integrity*, I never saw the like of it; especially in a *Clergy-Man*, who you know so Sir, since *Miracles* are ceased, are supposed to come to a better knowledge of the Mind of God, and better able to discover the same to the Peo-

ple that are committed to their Care, by dedicating themselves, and their Time, to that Design and Service.

It is just to as much purpose, and as much against me, when the *Answerer* says on in the same Page, *viz.* That very Rich, and very Learned *Clergy Men*, have been despised; witness the *Bishops* in the late Times. Yes, truly, I must needs grant an old *Friend* of mine, that taking away all their *Estates*, the *Arch-Bishop's* Head, and putting many of them in *Prison*, are notable *Signs* of their being despised: And he may remember also, what the same *despising Rascals* did to our *Sovereign*, the *King*; and what would he infer from thence? If any thing at all, it must be, that *Riches* and *Knowledge* are altogether as useless, and as subject to Contempt, as *Poverty* and *Ignorance*: If he please, he may so infer; but when he has done, he will scarce be able to hire Two in a *Country* to believe him, unless they be very special and inward *Friends*.

But of all Stratagems that he makes use of, to shew how vain and successless all my Endeavours were likely to be; that certainly argues the most of close and thick thinking, which he lucks upon (*p.* 12.) Nay, says he, I will venture further a little to make it appear (and indeed if there were ever *Venture* made, this was one) that *Ignorance and Poverty* are not the only grounds of Contempt; for some
Clergy-

Clergy-men are as much slighted for their great Learning, as others are for their Ignorance. Now, although he says in his Preface, that he would not much boast of convincing the World, how much I was mistaken in what I undertook; yet I am confident of it, that this Contrivance of his, did inwardly as much rejoyce the Cockles of his Heart, as he phantasies, that what I writ did sometimes much tickle my Spleen. But wherein, I pray, Sir, are they slighted? O, says he, in their Preaching; a Learned-Scholar-Preacher can neither keep the People awake, nor make them write after him; whereas a plain right-down, less Learned Divine, shall make them stare and start again; so would an honest Block River with his Beetle, heartily calling at the Church Door, once in Five or Six Minutes, as well as the most Ecclesiastical Fist powerfully exercising upon Edifying Wainscot.

But does he think, Sir, that Ignorance will out-Preach Learning? He is to remember, that into want of Learning, I put also Indiscretion, and want of the use of Learning; and also consideration of the capacity of the Auditors; and there be many other things besides Greek and Latin hard Words, and some Mysterious Points, which to preach to Common People, you had as good give them a Lecture about Squaring the Circle: And therefore he did not hear me say, that the greatest Meer Scholar, is always either the most admired Preacher,

Preacher, or really does the most good, because many other Circumstances are required, upon which, the Fame and Success of a *Preacher* does sometimes depend: But yet, thus far I durst venture to say (seeing that we are got upon the *Venturing Pin*) that he that understands the *Holy Scriptures* best, and therein the Mind of *God* explained; (under which, I comprehend all Learning requisite for the same) he also that has the Command of true and useful *Rhetorick*; discerning what Words are most proper and intelligible; and how they are so to be ordered, as they shall not make either any harsh and unpleasant noise, nor be difficultly understood; and that has besides an audible and graceful Voice, a comely and unblameable Gesture; if this Man thus accomplish'd, be not more respected, and likely to do more good in general, than he that wants all, or has but some few of these, then it is a most rash and idle thing, to wish the very meanest we have of the *Clergy*, to have had the opportunities of any better improvement.

But, O, the *sanctified postures*, the *familiar and condescending Similitudes*, and the *insinuating and melting Voice*! I hope, Sir, they do not resolve to muzzle my *Clergy-man*, or think that I intended only a *mute Divine*; one that should only frown, and forehead his *Parishioners* into a Godly Life, instead of prudently *reproving* them; and saying nothing
to

to the purpose, should only cheer up the People, with drawing up his Chaps into a *pleasant Smile*, when the *Use of Comfort* is ready to come. Of which Religious *Face-makers*, we had a great plenty in the late *zealous times*; those, I mean, that use to turn up the Glass, and spend a quarter of it, in rocking of themselves into a still fit of Prayer, and then breaking out into a sudden fright of Devotion, as if they were risen from the dead. We are (thanks be to God) past those days, when the *Pulpiteers* use to strip and truss themselves, as if they were to shew some *spiritual tumbling*; and so having hung up their Cloaks, and put back their Hair behind their Ears, sometimes they were for bending backwards, as if they would take up a Shilling in their Eye-lids; sometimes again for stretching upon the Cushion, as if they would turn over their heads, and shew you the double *Summer set*; but then, if there came to be any extraordinary Shew, and the Occasion did require any transcendent Feats of Activity, and great Agility of Body, such as a *publick Thanksgiving*, or a *Solemn Day of Humiliation*; such a time called only for close Drawers, and the Breeches were to be left at home, because they were great dampers of the power of the Spirit, and a vast hindrance to the efficacious *carrying on the Work of the Day*, and the *immediately succeeding Tax*: Then it was that Godliness chiefly consisted
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in the management of the Eye; and he that had the least Pupil, was the most righteous; because most easily concealed by the rowling white. Then it was, that they would scarce let a round fac'd Man go to Heaven; but if he had but a little Blood in his Cheeks, his Condition was counted very dangerous; and it was almost an infallible Sign of absolute reprobation: And I will assure you, Sir, a very honest Man of a *Sanguine Complexion*, if he chanc'd to come nigh an officious *Zealot's* House, might be set in the *Stocks*, only for looking *fresh* in a frosty morning; and yet, for all that, these pale and world-renouncing *Saints*, should sily lick up all the Sweetmeats of a small *Parish*, and religiously suck down a Pint or two of *Malaga*, and then despise the Creature, unless taken with moderation.

What the *Answerer* meant, in saying that an unlearned Preacher had many ways to keep People awake, and to make them as busie with their Pens, as the *Clerks* are in their *Chancery Office*; whereas a man of Reason, and true Eloquence should not so much as draw forth one Sigh, Tear, or drop of ink, I do not understand; for my part, I see nothing to the contrary, but that a Person of good Education and Discretion (if he did) not think it useless and phantastical, may *hollow* as loud as the most illiterate of all; for, Sir, if you remember, care was taken,
that

that such as were designed for the *Ministry*, should have, not only all their *outward Limbs*, but also *good, strong, and lasting Entrails*; which, you know, Sir, if the Mouth does but open, and things be but a little ordered, will make *noise enough*. If indeed People were to be *bellow'd* or *blown* to heaven, then certainly their *Herdsmen* with his Horn, might save more People of the Parish, than the *Minister*, though he spits his Throt; and I deny not, but that man may be scar'd by a *whole Cannon*, or a *Crack of Thunder*, but scarce into a good Life that will hold and continue; and although to the late famous *Triers*, it was an approved of Sign of *Conversion*, to have been a great *Storm* or *Tempest*, and to have been a little frightened or affected therewith; yet I cannot forbear to say, that that person, who has been kept awake by a meer *hideous noise*, and such a *strenuous Voice* that will not so much as let the poor *Jackdaws* rest quietly upon the *Steeple*: when he gets but once out of that *jar-ring Din*, he may presently fall asleep, and as well try to mediate upon a *Sound of Trumpets*, as any thing that he remembers towards the amendment of his life.

I did partly, Sir, promise to observe the *Answerer's* Method; But I am afraid I shall not be altogether so good as my word; and if I fail, I suppose it is no great matter; for I do not perceive that the closeness of his
Siege

Siege is such, as should strictly require any such thing; therefore before I proceed any further, as he tells me p. 5. that he has no reason to thank me, that I should take notice of no other Occasions of the Contempt of the Clergy, but Ignorance and Poverty; so, I am sure I have very little reason to thank him, for trying to make people believe, that I should say, that whatever Disgrace or Contempt did lie upon any of the Clergy, it was altogether their own Faults; to which purpose, I am confident, he speaks nigh twenty times in his Book. By two or three places, Sir, you may guess at his meaning in the rest, p. 6. he says, I do almost insult over the Poverty of the Clergy; and that I do in a manner excuse the Laity for despising the Clergy; and p. 18. he wonders at me for thinking that the Clergy is wholly necessary to their own shame; whereas it is oft-times their Misfortune, as he says, p. 23. and the matter had not been much, if he would have been content, to have been mistaken all alone by himself, but he must draw in the Country Gentleman, and scandalize them; and set them to make a groundless and senseless Speech, from what he pretends they should find in my Book; saying, Look you here, Parson, have you seen this Book? here is one that has made it as plain as the Sun, that you are a company of dull Block-heads, and that the reason that you are no more respected, is all
your

your own fault ; and so you may e'en sink in your own sorrows, there is no body likely to pity you.

Surely, Sir, the *Answerer* has got my *Book* purposely Printed for his own *mistaking* ; For, I can find no such thing at all in mine, namely, that *all the discredit, or calamity that falls upon any of the Clergy is wholly, and altogether occasioned by themselves.* But the contrary I find almost every page : as suppose a Lad should be imposed upon, and made believe he is fit for the *University* ; and thereupon should be presently sent away with *Cato, Corderius, and Textor's Epiehites, for Gunpowder-treason* ; and with *Müver & de Dede* — and perhaps the beginning of the next verse, so fitted to his tongue, that it is ready to start out of his mouth at the first sight of the *Theatre, or Kings Colledge Chappel* ; and suppose when he comes there, that his parts are such, that the *Muses* come upon him but very slowly, or that he cares not much for their further acquaintance ; having been sufficient bang'd out of all love to them at *School* already ; or, suppose he having a mind to study, has neither *Time, Books, nor Money* to purchase them ; but must go to the *Stationers*, to look what's the *English* of a word : and that his friends being either not willing, or not able to maintain him there above five or six months, he goes and seeks his fortune ; and so as it is in the Fable, *he skips into the pond,*

pond, in hopes of a flock of Sheep; but so it falls out, that he never arrives to the preferment of above *twenty pounds a year*; whereupon, Sir, upon these and the like occasions, it so happens that such an one possibly proves not very serviceable to the Church, nor much esteemed by the People: Now can any one in the world, besides the *Answerer*, be so mad as to think, that *I* who had reckoned up these, and many such occasions of the Contempt of the *Clergy*, and finding thereupon, here and there a person in *Orders* not so honoured and useful, as might be wished; should presently bid him (or tempt others, by what I say, to do it) go hang, damn, or bury himself alive; go sink, drown, or die in a ditch like a dog: he may e'en thank himself, it was perfectly his own: a great lazy lubber, that might have had a *Living* of six or seven-score pounds a year, and he must be modest, and go puling into a private corner with one of sixteen; an idle and unambitious Coxcomb, that might have had his *Barns* topt full of Corn, besides two great stacks in the *Yard*; and when he should be gathering in his refreshing Harvest, for him to be counting up his few in-coming eggs, or scrambling with the poor Pig for Plums under the *Damson Tree*: an ill contriving Rascal, that in his younger years should choose to lug the bag and the bottle a mile or two to *School*: and to bring home only a small bit of Greek or Latin most magisterially construed,

strued, and would not enter himself into one of the great Schools of the Land, where he might have received his belly full of knowledge in full chargers; and afterward having five or ten pounds a year plentifully allowed him by his friends, should forsake the University, and the Advantages thereof, and go sneaking into the Country, and spend the prime of his years with a company of small Grammar-Singers: a careless and improvident wretch, that should be so overseen, as to be descended of such an humourfom and phlegmatic Father, who was so surly, and dull as to bestow upon him neither Estate nor Parts; or that should be so inconsiderate and undiscerning as that he should suffer himself to be begotten of such mean and ordinary Parents: whereas there be so many fine and tall Gentle folks in the world, that could have given or procured him present preferment: away miserable and low contented mortal! Weep on, and die! sinking in your own sorrows, and in your own contrived miseries; for you are likely to have no help, pity or respect from us.

After this rate, Sir, he discredits the *Country-Gentry*, in that Speech, which he makes for them; as if he could find any one Creature in the whole Nation (that ever saw my *Book*) besides himself, so egregiously weak, as to mistake me so grossly as he represents them to do.

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Neither,

Neither, Sir, would it satisfy the *Answerer* to endeavour to make People believe that it was my opinion, that whatever *disesteem* any of the *Clergy* did lie under, was perfectly occasion'd by their own choice, and wholly to be attributed to their own neglect, and imprudence, but he must needs go about to draw me in, to undervalue the whole *Clergy* of the *Land*: which he has as much reason to hope to do (from any thing that *I* said) as to try to persuade me, that *I* promised in my first *Letter*, to cut my own *Throat*; and for that purpose, he has so ordered the business, that in the *Mercurius Librarius*, to the end of the *Title* of his *Answer*, these words are added, viz. *Wherein is contained a sober Vindication of the Clergy of England from the imputation of Folly and Ignorance.* Now, Sir, although *I* did not spend much time in contriving a set-commendation of our *wise* and *honourable Clergy*; yet in several Places *I* said so much, and acknowledg'd it so far, that *I* thought that no body, that would but at all attend to what *I* writ, and were not very humourful and peevish besides, could possibly mistake my Meaning; my Design being not to make a needless and solemn Commemoration of the Learning and Wisdom of our *Clergy* (which the whole World has always admired, and have reason still to do, and our *Adversaries* to dread) but still to encrease the number of our Admirers, and that we may become a
greater

greater terrour to the *Enemies* of our *Church*. Neither, Sir, was I altogether ignorant, how much the ordinary sort of our *English Clergy* do far excel in Learning, the common *Priests* of the *Church of Rome*. But, Sir, as I told you in my last, as there were very good Reasons (ever since *Infallibility*, and the several *Arts* thereunto belonging, was laid aside) for which it might be convenient that our *Common Clergy* should be richer than theirs: So for the same Reasons, it might be requisite (or at least very desirable) that it should be more *Learned*; but for all this, Sir, the *Answerer* taking no great delight in understanding what I meant, on he goes, p. 25. most *Historically* shewing, that the *English Clergy*, since the beginning of *Queen Elizabeth's Reign*, is much improved; and the Reason is, because they can now *Preach much better, than the High-Sheriff could then*: Whom I must grant to be a most admirable *Preacher*, if his *phanse*, and *Biskets* held out good to the end of his *Sermon*; to which, were it worth the while to reply, it might be said, that supposing the *Clergy* be somewhat improved since those *Days* he speaks of; and that the rest of the *World* stood staring still at the same low degree of *Understanding*, then a *Clergy-Man*, although but a little amended in his *Judgment*, and excelling those of former times, would be much valued and respected. But suppose the *Laity* have an odd

kind of Phansie to inquire, to improve, and in their way and proportion, to grow in Knowledge also ; then a little improvement in the *Clergy* will not possibly be so hugely wondred at, as the *Answerer* expects it should be, unless he could procure an Order to have all that are now living in the World, to be presently knock'd on the Head, and to fetch from the Grave the *High-Sheriff*, and his ignorant *Halberteers*, to admire the growth and increase of Learning, that is now to be found in the present *Clergy*. But for my part, I must confess, I know no reason to deny, that the *Clergy of the Land* does daily considerably improve ; but withal, I do not perceive where the *Murder, Witchcraft, or the Jesuitism* of the business lies, either in wishing that they may still proceed ; or in guessing why they go on no faster.

I believe, Sir, you are sufficiently tired with reading the small devices, that the *Answerer* makes use of to defeat the design of my *Book*, and the hard shifts that he is sometimes put to, to contrive but a *conscionable Mistake* ; but when his parts grow low, and his invention flags, then he is for seeking out for one of my own supposed *Objections* (and presently shutting the *Book*, lest he should read any of the *Answer*) he spends his time in Paraphrasing upon that. How often, Sir, he falls into this humour, it would cost the *Reader* near six pence to know. I shall give

give you therefore at present, Sir, but one instance of it: About the beginning of *p.* 32. he wonders at me very much for seeming to say, that *the worst of all Scholars are pick'd out for Divinity.* For, says he, *Is it not a strange thing, that they who have diverted to other Studies, should for a great part, prove excellent in their kind, able Lawyers, expert Physicians, &c. yet they only who settle to Divinity, should for the most part prove otherwise?* Yes truly, it is a very strange thing: and I believe the like was scarce ever heard of, especially by an *Answerer*, who will neither read, nor guess tollerably: For, if he had but taken that same *prospective-Glass*, which he advised me to look upon the *Laity withal*, *p.* 5. and had he but turned either end of it upon what I said, *p.* 11, 17, 21, & 81. perhaps his wondring in time would have somewhat abated; for there he might have found, that very few determine themselves to the Profession of *Law*, or *Physick*, without the consideration of some *Estate*, upon which they foresee they may be probably maintain'd, until they gain Skill enough, and reasonable Confidence, to *profess* what they design; and sure I am, that there is scarce now to be found a *Lawyer* in the *Nation*, that ever got, or is likely to get *Sauce for a Pullet*, but (besides his *University Preparations*) has spent the best part of his time, for six or seven years together to fit himself for his intended

Employment ; and as for those many others that go only to the *Inns of Court*, to learn and admire the excellent Knack of eating without a *Trencher*, or to know the *Porter's* Name, and the four *Terms*, these are only a shame to themselves, no great discredit to the *Profession*, because they never intend, nor endeavour to practise ; and if they should go about it, it would be but to very little advantage for them to give a proof of their ill spent Time ; for he that palpably loses his Business at the *Barr*, once and again, merely for want of Skill, and not out of pardonable Mistake, he may e'en run Home to his Chamber, and lay aside his *Gown* ; for his *Sword* will as well become him in *Michaelmas-Term*, as in the *Long Vacation*.

And these, Sir, are the Choice, and Best of the Reasons, that I can find in the *Answerer* ; upon which, he will not suffer any of the Inferiour sort of the *Clergy* to come to any higher degree of Knowledge, before they enter upon their holy Employment. The next thing that he undertakes to shew, is, that supposing the Ignorance of any of the *Clergy* be such, as it were convenient to wish it less ; yet, that I have either not truly assigned the causes of it, or have omitted many. And here in the first place, he falls upon me as severely, as the very *Castle-keeper* himself could have almost done, for finding fault with the common Method of *Schooling* : In which, his
first

first Assault, about *Greek and Latin*, is so forcible and furious, his Reasonings so killingly close and destroying, and all his Deductions so securely back'd and guarded, that I was almost tempted to renounce *Logick*, and all its Works, and never to come again within a Furlong of an *Untwister of Complex Themes*; but presently to clap Hat under Arm, and to run as hard as Legs would carry me to the first Man that sold any *Amo*, or *Τύπλω*. About the middle of p. 35. (a place I am sure I shall no more forget than *Mastorn-Moor*) after a mild and gentle Preface, as sweet and courteous as *Friends* could devise, viz. *I beg your pardon*, says he, *if I be not altogether of your Opinion, as to the business of Schooling*. When, alas! (little thinking I of any such danger, so nigh at hand) without mercy he seizes upon me with the utmost violence, and dint of *Logick*, and beginning with a most confounding disjunctive *Sylogism*, called by the wicked and hard-hearted, a *Dilemma*, or *Cornute* (which you know, Sir, is the most barbarous and unchristian that can be invented by *Men of Argument*) he tells me after this inhuman and savage manner; *Either*, says he, *it is necessary that Greek and Latin should be learned, or not*. Now, for my part, Fire or Water: Burn or Drown; I know not which to chuse. If I say Not, then he has me most cruelly upon the Hip, and brings me over with a most deadly Gulsh:

For I, thinking nothing of this Mischief, had gone, and foolishly said, that *there were very good Books in Latin and Greek*; and therefore seeing I cannot avoid it, I must say yes, though it be to the undoing of my Wife and Children. Yes, says he, *then if necessary, those Languages are to be learned at School, or not*: Well, it's e'en as good to be undone at first as at last, I must say Yes again. Very good! says the Answerer; and now we have got you thus far; I proceed, and assume. Nay, think I, now I perceive, he intends to kill me alive; now come French, Spaniard, Turk, Tartar, or any devisable thing; for nothing, I am sure, can be so heathenish, and void of all Grace, as a cruel and blood-thirsty Assumer: But I must be content; for on he goes, and to make an utter end of me, says, that if Greek and Latin are to be learned at School, then a good proficiency is there to be made; and if a good proficiency, then nothing but the meer words of the Languages are to be studied. But I know, Sir, he'll be ready to say that he does not conclude so; but I care not for that, for he must conclude so, if he intended to conclude against what I said: For I said nothing against the Languages, but only that some other delightful Employments might be mixed with them; and that a very competent skill therein, might possibly with more Advantage be gain'd out of some other Authors, than out of Dictionaries, or

Janua's,

Janua's, which are not much better. A Lad surely may bring up a little *Arithmetick* and *Geometry* (beside a good Budget of *Latin* and *Greek*) without breaking the *Horses Back*, especially if his *Fathers Man* comes but along with him. And as the *Answerer* says, he has heard of *Fathers, Councils*, and the like; so I have heard there is a *Greek Euclid*; and that there be many *Latin Books*, out of which, Knowledge, together with Words, may be conveniently learned. But alas! now I think of it, *old Folkes* will not give unto *Children* any Reason, for fear it should choak them. What give a Child rank and surfeiting Sense! It will breed Worms, the Itch, Kib'd Heels, and Scabby Heads. *Children* must have only Water-Gruel, scall'd Milk, Bread and Butter thin spread, and gay'd, and easie digestible Words. A *Triangle* brings down the *Pin of the Mouth*, and a *Square*, if it be any thing large, certainly inflames, and causes the *Squinzy*. And, as the *Answerer* says, (p. 37.) *It is Memory alone that is to be cherished and employed in Lads; that being the great Store-house and Foundation of all Learning.* Yet truly, it is so; but for all that, I do not much approve, that a whole file of Lads shall be all hang'd up indifferently together, for not being able in the same time to get, and repeat so many inches, or feet of Words; whereas perhaps some of them, having naturally but a small Faculty
that

that way, have as much reason to be whipp'd, because their Hair is not curl'd and flaxen, or their Eyes are not gray. And whatever Sense the *Answerer* may pretend is to be found in *School-Books* to assist and help the Memory, yet it is usually so undiscernable to Lads, that you had as good set them to get by Heart all the *Signs* from *Temple-Bar* to *Westminster*, as many Tasks that they are oft-times obliged to.

And as for the business of *Homer*, if the *Answerer* will promise me not to be angry, I will for once chuse rather to be of my Lord *Bacon's* Opinion than his; who tells us in his advancement of Learning, "That he can
" without any difficulty pronounce, that the
" Fables of *Homer* (notwithstanding he has
" been made a kind of Scripture by the later
" Schools of the *Græcians*) had no such in-
" wardness in his own meaning; but how-
" ever as the *Answerer* well observes, there is
somewhat else in *Homer* besides *Achilles's*
Toes. But I profess, Sir, my mind did so
run upon the so often commended *Moveables*
of the *Captain* (*πόδας ὠκύς*) that I might ea-
sily forget the *Buckle-Garters*. But is there
nothing else in that ancient and venerable
Poet, but stories of *Footmanship*, and such like
low accomplishment? Was it not he that laid
down the first Elements of *Physic* and *Chirur-*
gery; and gave the first Glimpses for scraping
of *Lint* and spreading *Plaisters upon Leather*?

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is he to be undervalued, that is not only the most *Christian* but most *Protestant* of Poets; in whose Works you may not only find all *practical Divinity*, as fast as in the *little Book of Piety* it self; but most Cases of Conscience warily resolved, and knotty Controversies acutely decided? is he to be called a *Rumbler*, who glides as smooth as a Star, or a fired Rocker of Tow? who was not like common confined Mortals, born at one dull Place; but at no less than seven the most eminent *Cities* of the *East*? is he, with whose Works *Alexander* alone could take rest, when as the whole World besides could not content him; And who has been so solemnly quoted in all Ages, and so generally relied on as the only Standard of *Græcian Classicalness*, to be compared with *Garagantua*, that was famous for nothing else but *Torchchuls*! Alas, Sir, this is nothing to what might be found in *Homer*, if People were but diligent, and go but deep enough into the *Original*. There is the *Jesuits Powder*, that the World has made such a great stir about, lies so evidently in one place, that reading but the very Verse with true *Accent*, will almost cure an ordinary *Quartan*: And again, there is the *Philosophers Stone*; for which People have been groping so many Ages: I could say somewhat concerning a certain long word in the second *Iliad*, that would encourage an often frustrated *Philosopher*, to call for his despairing
Bellows,

Bellows, and presently to blow up afresh. And indeed most of those Rarities, which latter Ages have counted themselves happy and ingenious in the finding out; as the *Compass*, *Printing*, the *Circulation of the Blood*, and the like, are fundamentally all in *Homer*; and if People had not been Lazy and Distrustful, might have been long before brought to light, by a little help of *Didymus* and *Eustathius*.

And this puts me in mind of what I have heard so often said concerning his *Latin Brother*, Prince *Virgil*; namely, that if all *Arts* and *Sciences* were absolutely lost, burnt or sunk, and only *Virgil* left secure in the *Capitol*, they might be all most easily recovered out of him, by one that has but patience, a black Eye, and a good *Commentator*. In one corner of a *Verse* lie very close all the *Secrets* and several *Systems of Astronomy*; and though *Ricciolus* has seemed to search many *Authors* for his curious Observations, and to have spent many an Hour in his ingenious Contrivances; yet if you trace him Home, and watch him but closely, you will find, Sir, that he is only a *Paraphrase* of Four or Five Pounds price, upon those bare fruitful words of the Poet—*quo sidere terram*. From another small quantity of *Princely Verse* may be retrieved, if need should be, all the practical as well as fundamental *Laws of Policy*, and that *Candia* stood out Twenty Years, only by a right understanding of—*Apibus*

quanta experientia parcis; keeping close to the Letter; and was afterwards taken by some idle, and looser interpretation of the same words; there is nothing more plain. Nay, Sir, I shall tell you a little further, what a *Nonconformist* not long ago hinted to me, *viz.* That if the present Fathers of our Church would but lay aside all Ecclesiastical History, Fathers, Councils, and Canons, he would undertake to draw up, out of the Evangelical and Prophetical Writings of Virgil (as he call'd them) such a Body of Divinity and Church-Discipline, as should exactly agree with the Primitive Doctrine and Intentions of our Saviour; and more than that (giving me a private Jogg) he was almost sure, that if this great Poetical Divine had lived in our days, he would have turn'd out at Bartholomew; for he found some notable Insinuations in the Author against the Surplice, and renouncing the Covenant. So that, Sir, upon further considerations, I must be forced to acknowledge, what the Answerer says, page 38. that together with the Fabulous part of Poetry, there is a great deal of useful Learning to be found.

But withal, Sir, I must beg leave to put in a Caution or two, as to what was said a little before concerning *Homer*; and then not a word more of *Homer* all this Year. And first of all, I have made some little enquiry, concerning *Alexander's* laying him under his Pillow; and I find that the Learned differ;

differ ; some placing him only upon a Stool by the Beds-side, and others over his Head upon a little Ridge ; the ancient Manuscripts not fully agreeing about *ὑπὸ* and *ὑπὲρ* ; and and as for *Rablais*, I shall not undertake for his being of the *Reformed Religion* ; but as to *Divine Mysteries*, I think that *Homer* and *he* may equally pretend ; and though Comparisons are odious, yet I am somewhat forward to acknowledge that the mighty Spirit of *Garagantua* declining the vulgar way of coming into the World, and cunningly crawling up the *Hollow Vein*, and so making his Escape under his Mother's Ear, is not much inferior either for Honour or Strangeness, to that *Seven-City Birth* of *Homer*. I meet indeed sometimes with Idle, Extravagant People, that are so prophane as to compare his *Poems* to *Chivy-chase*, but such I always check, shewing them plainly, that when the *Poet* has a Mind to recreate his *Readers* to purpose, then by the elegant help of his little tickling *πῖς* and *δῖς*, he could do it so effectually, that nothing ever came more delightful from the Town of *Athens*. What more *Theorbo-like*, than τὸν δ' ἠμείβετ' ἔπειτα Πατὴρ ἀνδρῶν τε θεῶν τε. What more smooth and Cælestial, than Σχοίνοντε, Σκῶλοντε, πολύκνημόν' ἔπεινον. But indeed, when the Broad-Sides of *Poluphloisboio's*, the *Hippodamio's*, and the *Poluscartbmoio's*, are dreadfully discharged towards the upper end of the School, and the
Noise

Noise thereof come grumbling down like a Cart over a Wooden Bridge; I will not say, but that a small Lad or so, of a tender Constitution, may chance to creep underneath the Table. But to make an end, Sir, of this; questionless there is a very peculiar and secret worth in several Authors; and if you want a Bit of Ancient *Authority*, to plant *Classically* upon the Title-page of your *Book*, there is none that is more fit, or has been more serviceable, than the worthy *Poet* before-mentioned. Nay, so serviceable has he been in this kind, that I durst almost venture to say, that if he should by any Misfortune be afterwards utterly lost, he might be so far pick'd up by Pieces out of Title-Pages, that there should scarce be wanting one
 † δ' ἀπομειλόμενϑ ———

And thus having done with *Greek* and *Latin*, I shall now, Sir, follow the *Answerer* to p. 39. where he tells the World that if *he would have made the worst Construction of all things*, (and indeed worse I think no body could have made very easily) *it is my Opinion, that Thirteen or Fourteen Tears of Age, is old enough for a Boy to be dubb'd a Freshman in the University*; whereas I only said, it is but very low and slender *Diet*, to live Sixteen Years upon the meer strength of Words: But notwithstanding, that he hurries on in a most sharp confutation of me *ceteris paribus*, as he did about *Greek* and *Latin*; but yet somewhat

what warily quoting by the way, *Dr. Hammond, and another that were admitted into the University at Thirteen and did well.* Whereas, in that place, it never enter'd into my thoughts to consider to what Years it was best to continue at *School*: But only, let the time be what it will, I thought that some of it possibly might be better spent. But the *Answerer* does no more here, than in many Places besides; for where the confutable matter grows scarce and thin, then he is for making some certain Opinion for me; and having deputed me to say such and such Words, *he begs leave to suggest somewhat, Pag. 40.* and then he falls with all vengeance upon that same poor *Opinion* of his own devising, and knocks it, and bangs it to Dust and Ashes. And this Humour is so powerful upon him, that within Two or Three Pages he is at it again, *viz. Pag. 43.* *It does not, says he, always necessarily follow, that Rope-dancers in the School, prove Jack-puddings in the Pulpit.* No verily, it does not; and I knew it very well: But that does not hinder, but that it may sometimes follow, or very often, or *usually happen* (as I said *Pag. 33.*) I pray, Sir, when you meet the *Answerer* next, desire him to look a little better to his Words: He could not be content to put in *always* instead of *usually*; but he must bind it, and ram it with *necessarily*; saying, *it does not always necessarily follow.* I owe him, as I remember,
a little

a little curiosity, for treating me so barbarously about that same troublesome word *whatever*. I wish withal my heart, that he had not said *always* for an *Old Friend*, an *Old Acquaintance* to say *always* ! and to put in *necessarily* besides ! it was certainly a most unhappy oversight. But then, I liked that which follows singularly well ; *i. e.* having made me to say, that *all that ever had been Prævaricators and the like, did always necessarily prove Triflers in the Pulpit. There, says he, I think I have catch'd him bravely ; for I know some that never came there ; and others that have ; who behave themselves very gravely and seriously. Yes, and so do I know several, that have been courted, or forc'd to undertake those publick places of wit, who are now in their several professions, as considerable persons as belong to our Nation : But yet for all that, as I believe, that it was not quibbling which made them so considerable, so still I am apt to think, that such Exercises do provoke slender-witted Lads, to spend too much of their time in such Trifles, who having no such tempting Examples, nor hopes of applauded Jest, might possibly have employed themselves in such Studies, as might have made more for their own, as well as the Worlds Advantage.*

I wonder what the *Answerer* counts worth the while, when he says, pag. 44. *he thought it worth his to add a supplement to those things*

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which

which I had reckoned as causes of that Ignorance that is in some of the Clergy. I am not, Sir, ridiculously silly, as to say that nothing might be added: But yet in all sober sadness, the *Answerer* must excuse me, if I say down right, that the *Accompt* which I have given, does not at all appear *imperfect*, by any addition that he has made. For first of all, says he, *I have skipped over the dulness of some mens natural parts.* Surely those places were not rent out of my *Book*, that tell him, not only that a *Lads* parts ought to be guess'd at, and oft-times might; but that discreet and wise *Physicians* should also be consulted, before it should be determined that he should live by *Learning*. I did not indeed give any particular directions that every *Lad*, before he was so determined, should take a certain *Purge*; and according as that should be found to move the *humours* *quicker* or *slower*, so he should be resolved upon, as *sprightful* and *apprehensive*, or as *dull* and *incapable*: But excepting that one thing, all care was taken that any man (besides the unreasonable *Answerer*) could possibly expect: But yet for all that, he says also, that *I forgot the short stay, which some make at the University; which in truth, as he says, I had great reason to have taken notice of, which I did, as I think, so plainly, that I know not how to have done it more, unless I should have got it engross'd upon Vellom in great Text hand, and have*

ordered

ordered every word to begin with a vast *red Letter*, But these omissions of mine he hints at by the by only : But *page 45.* he pitches upon three very remarkable things, which he says, *by my favour, he thinks I have not considered, and yet they are such as do much concur to the keeping of some of the Clergy low in Learning, viz. want of Books, want of time, and want of learned Company.* Now, Sir, if you remember, the *Answerer* says, that he gave a *shilling* for my *Letter*, and read it. But for my part, I profess I can scarce tell how to believe him ; for he writes and answers, as if he had lived altogether at the *Molucco Islands*, or, as he says of himself in his *Preface*, like one that is out of the *World of Books*, *What can we do*, says he, *p. 44.* *without Books, unless learning were infused and inspired into us by a Miracle ?* and again, *What can we do with Books, unless we had time to read them ?* Very right, and so said I : And I know no difference, but only I say it in *Michaelmas Term*, and he says it in *Hillary*. It is, Sir, to me a very strange thing, that the *Answerer* should seem perfectly to forget what I said : and yet take the very same words, and Print them, and sell them for *supplements* and *new discoveries* at the *Kings Arms* in *St. Paul's Church-Yard*, which were sold three Months before at the *Angel* in *Cornhill*.

And thus, Sir, I have in short considered what the *Answerer* had said as to *Schools* and

the *Universities*. It is time for him now to call me to an account concerning *Preaching*. Which he does *page 53.* and the first of all he sets upon me with a charge general, for endeavouring to bring the whole *Office of Preaching into Contempt*. I wonder that, when he was about it, he did not thrust it home, and accuse me of cutting off the late *Kings* head; or that I had a design to burn all the *Bibles* that were to be found; from the largest that lies on the *Desk*, to the smallest *Geneva*; not leaving, if possible, so much as a *Psalter* or *Primer* in the whole *Land*: and that to his knowledge I did intend to begin this *Antichristian* work upon the first of *June*; that the bullets most certainly were already provided; and that I had spoken for the brush-wood to be brought out of *Kent*. When People fall a guessing, I love they should guess to some purpose. I hate all small ambiguous surmisers: all quivering and mincing conjectures; give me the lusty, and bold Thinker: who, when he undertakes to Prophecy, does it punctually. You write, says the *Answerer*, at that rate, as if you had a design to bring the whole *Office of Preaching in Contempt*. Who can tell Sir, what my design was, but my self, any further than it may be judged by my words? let every body design for himself: why should one man design for another? would not the *Answerer* think, Sir, that I were very frantick, if I should

should tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a design to disparage himself and his Profession: or, that he has managed his business so slenderly, as if he had hired him to set forth a mean Answer; and thereby to build my self a Reputation upon the weakness and mistakes thereof, This, Sir, would look like a lie and ill natur'd insinuation: or like one of those *same disingenuous squints*, with which, the Answerer pag. 57. says my Letter looks upon the Clergy. But is it for certain that I am against all Preaching? and that my design is to bring that holy exercise altogether into Contempt? Might not some favourable and tender hearted Man by no means be perswaded to think otherwise? no, by no means, says the Answerer: for that I running through the whole method of Preaching, he finds that I am against all Prefaces, Similitudes, Divisions, mollifying Sentences, Latin and Greek, flesh and fish, Mr. Dod, and all that is good.

And of all things, Sir, which trouble the Answerer, I perceive nothing does it more, than that I should speak slightly and meanly of Prefaces: That seems, says he, (p. 55.) to me that our very Prefaces are slighted, and meanly spoken of: and if so, then farewell all Religion; farewell Church and Steeple: farewell Pulpit and Cushion; what take away our dear Prefaces! Can he be a well-wisher to Preach-

ing, who will not so much as let us begin our Sermons? and can he be an encourager of hearing the Word, that will not suffer the attention of the Auditors to be prepared by a considerable Preface? or a Friend to the reading of the Bible, that will not allow so much of the first of Genesis, as to make mention of Adam? what against Prefaces! has he so little knowledge of the Scriptures, as to forget St. Luke, the great Evangelical Orator? is he of no worth or example with him? Methinks the beginning of his Gospel might have taught him more modesty and manners, than to be against Prefaces; and is there any hurt to begin a Sermon with Adam, seeing there is such a great affinity between the Old Testament and the New; and that many Texts in the New do so plainly refer to the first Adam? Yes truly, because it seems not convenient that the Sermon upon Good Friday should have the same beginning with that upon Trinity Sunday; because I stinted them on this side Adam, and that too, when the Text was in the Revelations, saying nothing at all but they might begin at the Flood, the Captivity, or the like; because I knew it was the Humour of some, to spend half the Hour in beginning to begin their Sermons, fetching their Preface as far off as they could turn the Bible backward: And lastly, because it seems reasonable that the People (as far as might be) should be instructed in all the several duties of their Religion, and have the greatest

greatest and most useful parts of the *Scripture* explain'd to them: Therefore am I against all *Prefaces*. I wonder he did not conclude, that in my Heart I was against *Adam*, *Moses* and the *Prophets*; he might have done it as well, if he had but thought of it. *St. Luke* has a short and suitable *Preface* of Four Verses, to his whole *Gospel*, but begins neither with *Adam* nor *Belsazzar*; and you know, Sir, *St. Chrysostome*, the *Orator* of the *Church*, has many Volumes of *Homilies* or *Sermons*; but as I remember, there are very few *Prefaces* taken from *Adam*; and yet you know, Sir, the *New Testament* did as much refer to the *Old* and *first Adam*, in *St. Chrysostom's* days as in *ours*: the *affinity* being not much increased since: And if the *Answerer* please to look, he shall there find the *Holy Father* to have *Prefaces* proper and peculiar to the *Time*, *Occasion* or *Subject* of his *Discourse*: And so have all *Orators*, answerable to the *Matter* they intend to speak. *Tully*, you know, Sir, and *Demosthenes*, were often call'd upon for *Speeches*, but they knew how to prepare their *Auditors*, without disturbing *Romulus* or *Theseus*; and yet you know, Sir, there was a very close reference between *Catilin* and *Romulus*; for *Catilin* should have burnt the very *City* of *Rome*, which *Romulus* had *Founded*. But the *Orator* thought it better to begin with *Quousque tandem*, than *Cogitandi Romulo*. And I believe his present

Majesty much wondred to what *Nation* he was restored, when the Rhetorical *Mayor* welcom'd him to his *Corporation* with a long Complement deriv'd from *Adam*. I am not, Sir, (God forbid that I should) against the *Answerer's* putting into his *Prayer* (for perhaps it may be part of it) that *the Words which he is to Preach, may be as Goads, and as Nails fasten'd by the Master of Assemblies.* But if he should begin every *Text* in the *Bible* with that very same *Preface* (which he may equally do) I believe some idle People would say somewhat; I cannot certainly tell what. The *Answerer, Sir, invites me* (pag. 52.) *very kindly to hear him preach, and that if I will go over, he will give me one of the best of his Sermons.* But if I do, Sir, I think to send him word to desire him (for that Day) to forbear *Belshazzar*; let him do all the Year besides, as he thinks fit. I shall also take it for a Favour, if he would not begin his *Sermon* thus, *As Abraham sat in the Tent Door, and lifting up his Eyes, and looking, behold Three Angels appeared before him; so if you please to stand with patience and expectation, you shall see me coming towards you in these three particulars.* And, if with any convenience, he can dispence with it, I would beg of him, that he does not take that of *Isaiab*; *Come ye buy, and eat, yea, come buy Wine and Milk, without Money and without Price*; or if he does, that he would not tell me, that his
Text

Text is like a Spiritual Sack posset; for I was told so once, and I scarce ever lov'd *Sack-posset* since. Possibly also I may obtain at his Hands not to take that of the *Apostle* to *Timothy*, *This is a faithful Saying, and worthy of all acceptation, that Christ Jesus came into the World to save sinners, of whom I am chief*; not but that it is a very good place of *Scripture*; but it is a *Text* that has been imagin'd just like a *Christmas Feast*, consisting of *Three Dishes*; the first *Dish* was to be commended for its soundness; *This is a faithful Saying*: The second for its sweetness; *It is worthy of all acceptation*: And the third *Dish* was a *Proposition*, consisting of *Five Ingredients*. Now, Sir, if the *Answerer* had had but the *untwisting*, the *dressing*, and the *servicing up* of this luscious *Proposition*, what a *Feast* would the People then have had? what wonderful variety of *Subjects* and *Predicates* might this *Dish* have afforded? How many *Choice* and *Princely Bits* might have been here discover'd? and how plentifully might it have been *stuff'd* and *larded* with juicy *Latin* and *Greek*? a *Dish* of *Propositions*! I would go a *Mile* to see, if it were but one simple one in a *Dish*; and to consider, how puzzled the *Kings Carver* would be, to take of the *Subject* from the *Prædicate*, without endangering the poor thin lurking *Copula*. Now, I know, Sir, some are of such nice and fashionable *Stomachs*, that common *Sense* and *Truth* will not down
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with them, unless it be *hash'd* and *fricass'd*; they must have their *Barricado's* of greedy desire, and *Escalado's* of Virtue, and *Christ* must be the *Dauphin* of Heaven; but, for my part, I had rather have any plain and homely Entertainment, so it be fresh and wholesome, than a whole *Platter* full of such *feasting Prefaces*, which with a little new garnishing, shall serve for *Easter*, *Whitsonide*, and all the *Holidays* in the Year; for your *Propositions* are a sort of Diet, that will keep a long time in *Sowse-drink*; if they do but now and then change the *Pickle*, and take a *new Text*.

I do not at all question, Sir, but that you knew very well before (as well as now) what that meant, which I said about *Prefaces*. But I have very little hopes of the *Answerers* being so suddenly improved, as to understand me yet; who has given such late *Instances* of his slowness before: But however, I proceed Sir, to the business of *dividing* of *Texts*: And what I said as to that in my former, was upon this Account, namely, that it was a thing very easily to be observed, that many that went into *Holy Orders*, to inform and save Men, spent too much of their time in *Logical* ostentation, and nice *Divisions* of their *Texts*; and after such a manner, as they had very little Authority for so doing, either in ancient *Holy Writers*, or in other good *Authors*; of which, I believe, we may search a great many, before we can find any *Melting*, *Dropping*,

or

or *Disolving* the Matter that they intend to treat of. We are bluntly told by the *Orator*, *Bonorum tria sunt genera*, and *Accusationis tres sunt partes*; and by *Cæsar*, *Gallia est omnis divisa* (not neatly and featly *liquefacta*) *in partes tres*; and I know how the *King* would take it, if they should tell him, that his *Dominions* were to be melted into *England*, *Scotland*, &c. And notwithstanding the *Answerer* thinks himself so plain and practical, when his *Text* falls asunder into *Subject* and *Prædicate*, or into *Antecedent* and *Consequent*; yet for all that, I'll undertake if this be in a *Country-Village*, he had better let down the *Tress* of his *Text* into the *Fore-horse* and *Thiller*; for they understand no *Subjects*, and *Prædicates*; only the *King's Subjects* and the *King's Prædicates*. They much mistake me (as the *Answerer* did) that think I was ever any further against *Text-dividing*, than either where it was not understood, or was not necessary.

I always thought that he that took that to the *Corinthians* for his *Text*, *Sin not*, had much better have let it continue whole (it being but short) than to *divide* it into a *Command* and a *Prohibition*; a *Command*, *Sin*; a *Prohibition*, *Not*. I have also sometimes thought, that their *Logical* pains may be somewhat spared; who when there is no need of it, divide every thing (be it what it will) into *Affirmative* and *Negative*: For instance; it is said *Job* 1. *There was a man in the Land of Uz*; *Homo non Lapis*,

pis, *a Man not a Stone* : *Homo non Lignum, a Man not a Tree* : *Homo non Leo, a Man not a Beast* : And by the way, Sir, mind what poor *Lignum* and *Leo* are forced to signify for the Letter sake. In like manner I thought him also in the late times a little too nice, and tender of his credit ; and somewhat too profuse of his *Logick* and *Rhetorick* ; who being to preach upon that of the *Acts, Silver and Gold have I none, but such as I have give I unto thee* ; Whenever he had named his *Text*, desired the people, in all haste, to take the words not literally, but allusively, for that he had good store of money chinking in his pockets ; besides what he left at home in his coffers. Doubtless a cautious foresight of following *Objections*, and an early removing of the same, are great instances of wisdom, and discretion ; but he that taking that of *Malachi* concerning the *Son of righteousness* ; &c. laboured most earnestly to convince the people, that it was not the *Moon of righteousness* ; for the *Moon shall be troden under foot, Rev. 12. 1.* And again he that shall tell us that *God was pleased to send his Son into the World, and not his Daughter* : or the like. Such as these, I must needs confess, have somewhat too low apprehensions of the capacity of their Hearers. He that undertakes to preach about *Repentance*, or true *Religion* ; nothing certainly is more necessary and proper for him, than to let the people know, that they do not consist in looks, eyes, and noses ; for such things with
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Some are mistaken for godliness. But when the *Scripture* tells us, *There was a Man in the Land of Uz*; or that *God was pleased to send his Son*; that any body should think that this man might chance to be a *stone*, or this *Son* to be a *Daughter*, is strange to conceive.

We read that *Christ opened the Scriptures*; and expounded out of them the things concerning himself. We read also upon what occasion it was that *Felix trembled*; and what a great number were converted (without *Predicaments*) by one *Sermon of St. Peter*. What the immediate Successors of our *Saviour* and his *Disciples* did; we have little left concerning their manner of *Preaching*; though 'tis to be supposed that they spent their time in bringing People to the *Christian Faith*; by expounding to the *Jews* the *Prophets*, and convincing them that *Christ* was come; and by converting the *Gentiles* to a *Religion* that contained the best Principles of Life. What was done after the *Church* was in some measure settled, and that the number which was received into *Orders*, was so considerably increased, as that there might be, at least in *Cities* and great *Towns*, some continuing *Ecclesiastical Person*, may be best seen by such as were afterwards *Governours* of particular *Churches*; which, as we find, made it their business to confirm People in that Faith which they had received; and to strengthen them to all good Works; which they did by *Preaching* against such

such *Heresies* and *Errors* as they found the *People* were apt to be carried into; and by fortifying them against such *Vices*, as they perceived the Time and Place was most inclinable to: And that this was the manner of their *Holy Employment*, is very plain by *S. Basil* and *S. Chrysofome*, and many of the rest; where one may read a great many good *Sermons*, but very few *Texts*, or peculiar Sentences of the Bible pitch'd upon; much less so *Logically* and *Metaphorically* dress'd, as some affect. I believe there were very few *Texts* that melted and dropt asunder for the first five Hundred Years. Notwithstanding (as the *Answerer* observes) the *Scripture* tells us, *My Doctrine shall drop as the Rain*; for they had the *Bible* as well as we, and knew the meaning of that place as well as the *Answerer*. But yet, for my part, I never was, nor yet am against a *Text* being taken, or being divided; there being (as may be by and by mentioned) considerable conveniences in both; but yet one may presume to think, that it is much better only to say; " Good People, we
 " are met together this day in the Name of
 " of *God*; and I do intend to exhort you to
 " *Charity* or *Temperance*; or to convince
 " you of the *Providence* of *God*; and this I
 " shall do (by *Gods* help) according to the
Scriptures; than to take formally and
 solemnly some Place of *Scripture* where
 the word *Charity*, *Temperance* or *Pro-*
vidence

vidence is, and spend the whole time in *Logical* Cuts, *Metaphysical* Curiosities, and *Learned* Impertinencies. And hereupon, it may not be amiss, to take notice of what a very *Worthy* *Clergy-Man* observed; "There
 " be (says he) Two sorts of *Ministers* that
 " occasion their own Contempt; the idle,
 " negligent and careless; the other those who
 " over-do, or do more than enough; such I
 " mean, as affect nothing else, but quaint
 " and curious *Phrases*; or are unmeasurable
 " in their *Quotations* out of all *Authors Eccle-*
 " *siastical* and *Prophane*; or soar aloft in un-
 " necessary *Speculations* far above the capacity
 " of their *Auditors*. These over-do, & mag-
 " no conatu magnas nugas, take great pains,
 " and eviscerate themselves, as it were, to
 " weave a Web, which when it is ended, is
 " fit for no other use, but as an unprofitable
 " thing to be swept away. The *Answerer*
 perhaps would be apt to say, that it was
 some pert and self-conceited *Divine*, that ad-
 miring his own Style, and way of Preaching,
 talks thus: Were it not that a very Learned
 and Reverend *Bishop* did much admire, and
 solemnly commend his Ingenuity, Learning,
 Worth and Integrity. But to return; I say
 it is much better of the Two, to follow the
 way of the *Homilies* of our *Church*, which
 are plain, practical, and may be understood
 by most; than to be so Nice, Critical, and
 Scho-

Scholastical, as few or no body shall be the better.

But yet notwithstanding I am not of their Mind; who thinking themselves the profound *Reasoners* of the Age, and the deep *Enterers* into Truth, do thereupon despise all taking of *Texts*, and dividing thereof; those I mean, that for fashion sake, shall rake you indeed *Text* after *Text*; as if they would explain to you all the considerable *Mysteries* of *Religion*, and acquaint you with all the *Encouragements* that tend to a good Life, that are to be found in the *Bible*, and carry you through such a *Body* of *Divinity*; but the *Sermon*, I thank you (except it be just the beginning) shall be very near the same; for a new *Text* may be taken with that prudence and wariness, that the same *Sermon* shall serve a Man many a day; as suppose this *Sunday*, he takes that of *St. Matthew*, *My Yoke is easie, and my Burden is light*; about a Month after, it is time possibly to take forth; and then he is for that of *St. Paul* to the *Romans*, viz. *Which is your reasonable Service*: And a while after for that in the first *Epistle* of *John*; *And his Commandments are not grievous*. Now, Sir, here is the Craft of it; if they take *Texts* suitable to the occasion, and divide them accordingly, they could not then for *Shame*, and *Conscience*, but meddle with one Word or other that is there to be found. But if they read the *Text* only in the whole,
and

and take it between Finger and Thumb, and shew it plainly to the People, that it is a good *Text*, a fair *Text*, and that there is no deceit in the business; after the *Parish* have had this geneneral view, he may privately pocket it up again; and then for *Christian Religion*, and the *Excellencies thereof*: Only this Caution is to be observed, that if the *Text* be in the *New Testament*, any where between *St. Matthew* and the *Revelations*, then it is to be shewn, that *Christian Religion is much beyond the Mosaical Doctrine and Dispensation*; but for variety, if the *Text* be in the *Old Testament*, then the case is altered; and you are to shew, that the *Mosaical Doctrine is very far short of the Christian*. Nay, Sir, some there be that are so daring, that shall venture to take a *Text* about *Swearing* or *Adultery*, as plain as can be pick'd, and as hopeful to bring forth a Discourse of those Subjects, as could be wished; and yet, for all that, with a little sly *Preface*, shall draw you (before you be aware of it) into the old business of *Christian Religion*. Now, Sir, the next thing that the *Answerer* has to do, is to take notice, that *this looks like a disingenuous Squint upon Christian Religion*. Yes, Sir, he may so; and go on, and tell People, that it is my whole design to bring in the *Turk*; he may do it with as much Conscience, as to report that *I was against the whole Method of Preaching*.

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And

And as some are so bent upon Preaching nothing but *Christian Religion*, as if *Joseph* of *Arimathea* was just newly come over; so others there be, that have their particular and darling Notions, which they will force to be intended in almost every Verse of the *Bible*; for instance, one, suppose, having spent some considerable time, in studying the Nature of *Original Sin*, and finding as he thinks, such wonderful things as were never plainly discovered before; hence is he presently so full of the Secrets of *Original Sin*, that if the Parish should joyn, and add Six Pence more in the Pound to his present *Tithes*, they would scarce get a *Sermon* about any thing else: You may set him to preach about the Birth of our Saviour, his Life, Death, Resurrection, Ascension, or what you will, *Original Sin* is still the Word for all that; and this calls to mind what my Lord *Bacon* reckons a great hindrance to the advancement of Learning, and of doing good in the World; viz. People addicting themselves to some one peculiar and beloved Opinion; and so making all things of that, and bringing all things to that, they will suffer nothing else to be in the whole World: And thus *Gilbertus* having made some few and lucky Experiments upon the *Loadstone*, not usually observed before, presently writes a Body of *Natural Philosophy*, and turns all the whole World into *Loadstones*. Thus, Sir, Sleep
draws

draws me to Bed, and Business *pulls* me out in the Morning; Affairs Abroad *draw* me from Home, and Occasion at Home *draw* me back again: And in short, Man is born, lives, and dies by nothing else but *Magnetical Attractions*. And to conclude this, Sir, I cannot forget him who having at some time or other been suddenly cur'd of a little Head-ach with a *Rosemary-Poffet*, would scarce drink out of any thing but *Rosemary* Cans, cut his Meat with a *Rosemary* Knife, and pick his Teeth with a *Rosemary* Sprig: Nay, Sir, he was so strangely taken up with the excellencies of *Rosemary*, that he would needs have the *Bible* cleared of all other *Herbs*, and only *Rosemary* to be inserted. I think, Sir, (notwithstanding this Digression) I am not far from my business; *viz.* That it is very convenient both for the *Minister* and People, to be acquainted with variety of Matter; and that it be delivered according as there shall be Opportunity; seeing that after this manner are the *Homilies* of our *Church* most wisely and gravely composed; as also those of the *Ancient Fathers*; treating about the most considerable and different Subjects in *Divinity*.

Having now told you, Sir, in what Sense I was against *Prefaces* and *Divisions*; I should now proceed to what follows; But because it seems, that the *Answerer* having consulted his *Neighbours* about their *Texts*, found so few of

them like any thing, I thought fit to let him and you, Sir, know what abundance of Likenesses (besides many other dainty things) I happen'd on in one little pretty Sermon, call'd the Wedding Ring fit for the finger, or the Salve of Divinity on the Sore of Humanity. Do you perceive, Sir, he is got already upon the Ropes, before he be past the Title-page ; Finger and Fit ; Salve and Sore Divinity and Humanity. But to go on to the Similitudes ; The Text it self, indeed, was only like the Iron Gate that opened to Peter of its own accord ; dividing it self into three parts ; and that is enough for any one Text. But then as for Man and Wife, they should be like, or are like, all the Two's that are to be found in the Bible, or almost any where else. First Husband and Wife should be, as the two milch Kine, which were coupled together to carry the Ark of God ; or as two Cherubims, that looked one upon another, and both upon the Mercy-Seat ; or as the two Tables of Stone, on each of which was engraved the Laws of God. But in some Families, Man and Wife are like Jeramiah's two Baskets of Figs, one very good and the other very bad, or like Fire and Water ; whilst one is flaming in Devotion, the other is freezing in Corruption. Husband to the Wife is sometimes like a Fore-horse in a Team that will not draw ; and the Wife is oft-times to the Husband as the Ivy to the Oak, for a certain bad reason there given : They should indeed be like two Candles burning together,

ther, or like two fragrant Flowers bound up in one Nosegay, or like two well tun'd Instruments; or, lastly, like two Springs meeting. Again, Husband and Wife are as a pair of Oars, to row their Children and Servants to their desired Haven; or like a Cock and a Hen both scraping together in the dust heap, to pick up something for their little Chickens; and they should be like the Image in the Looking-glass; or like an Eccho that returneth the voice it receiveth; or like any thing else. And thus much concerning Likenesses. Now, Sir, if you be for Slight of hand, you shall see as fair turns, as ever were shewn above-board. When Man was made, the four Elements were taken out of their Elements: That's done as truly according to Art as old Hiccius himself could have done. Again, He that made Man and all the rest, made Man over all the rest: Neat and cleaver as may be! Though Man had many Creatures to serve him, yet he wanted a Creature to solace him. Poor Chuck, take a glass of Sack, for keeping the Letter so prettily! Though Men alone may be good, yet it is not good for Man to be alone. Brave, I profess! I think we had best take him off; for he will spoil himself. Where there is no Generation, there can be no Regeneration. Better and better; I think he improves, He that made Man meet for help, makes a meet help for Man; though Men wants supply, yet Man cannot supply his wants. But to con-

clude, this pleasant Gentleman: *Though some have styled Women to be like Clouds in the Sky, yet a Preacher should not be silent, for those who are silenced from Preaching.* If you have a mind, Sir, to see any more of this sanctified Wit, you may have it in the *Non-such Christian Professor in his Meridian Splendor.*

And now, Sir, according to what I was about before, I go on concerning *Quotations* out of Learned *Languages*: against which I said nothing, when it was either needful, or profitable; but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure *Latin* sake it self, is very insignificant to those that do not understand it, and not mightily rejoicing to those that do. But then suppose that which is *quoted*, be very proper, expounding, and elegant; and out of the most *Primitive Fathers*: Nay though it be out of the *Bible* it self; I know not to what purpose it is, where I am sure and certain nobody understands me; for he that tells a perfect ignorant Parish, *Quorsum hæc tria perditio?* or *Faciamus hic tria Tabernacula.* If he be not very honest, may not he impose upon them *In nova fert animus, to what purpose is this waste?* or, *Arma virumque cano; Let us make here three Tabernacles;* without the People discovering the bad *Translation*: But I know the *Answerer* is of opinion, that there such a native and unexpressible richness

in

in some words, that cannot be possibly rendered and communicated. Yes, there is so; a great richness and hidden Treasure, and I suppose will continue so, where the People do not understand. Give a Country man one of the *Answerer's* happily compounded words out of Plutarch, and you had as good give him a Slice of a *Milstone*, or a corner of a *Brick*. The *Answerer* indeed that can relish, and is well acquainted with the *haut goust* of a long Greek word, may, as he says, *do himself a kindness, and gratifie his own understanding*; but the poor *unintelligent* may sit with dry lips, and be starved for all *Plutarch*. But O, says he, p. 64. *Ignorant people ought not to be imposed upon; and if you should give them the English without the Latin, they might suspect you: and when you tell them it is St. Austin, they give great heed.* And does not he think that they would be as attentive, if he should *baptize* them, *marry* them, *bury* them, or do any thing else to them in *Latin*? nay, might he not *excommunicate* all such a *Parish*, and make them smack their Lips again, telling them it is a delicious and comfortable place out of the *Father*? or give them to swallow down eight of the biggest *Curses* in the *Bible*, instead of the *Beatitudes*? I do not question, but all this might be done.

We have now, Sir, very nigh done with *Preaching*: I know nothing else that the *Answerer* is still concerned for, but his *little*

mollifying Sentences: as it were, as I may so say, and with reverence be it spoken. And here I much admire that he did not quote that of *Ijaiah, we hide, as it were, our faces from him:* or that in *Leviticus, There is, as it were, a plague in the house,* That I might have been utterly ruin'd, and confuted out of *Scripture* it self. This would have been as proper, and as destructive of what I meant, as his quoting against me that out of *Deuteronomy, my Doctrine shall drop as the rain.* But if I must needs trouble the world in telling the *Answerer,* who they were that I chiefly intended; they were those who in the late times (and have not as yet let it off) call themselves *Gods special Saints, his Favourites,* and as I may so say) his *Intimado's,* but in reality were more *Oliver's* than *God's.* Those I meant, who reading of *Jacob's wrestling with the Angel;* and of *coming boldly to the Throne of grace:* And being puff'd up with all inward *pride* and religious *self-conceit* (which they called *gifts* and *spiritual worth*) were arrived to all possible degree of rudeness, immodesty, and almost blasphemy in their *Devotions* and *Discourses* of God. You may easily, Sir, know them by this Doctrine, which some of them use to preach upon; *viz. That it was the peculiar privilege and prerogative of Saints, to be (as I may so say) saucy:* And therefore, such as these, thinking themselves *Gods great Assistants* here upon Earth, his *special Confidants,* and (as I may so say) *Trustees* of all Affairs of

of Religion : They would in their Prayers and Sermons tell God, That they would be willing to be at any charge and trouble for him ; and to do (as it were) any kindness for the Lord : The Lord might now trust them, and rely upon them, they should not fail him ; they should not be unmindful of his business, his work should not stand still, nor his Designs be neglected : They must needs say, that they have formerly received some favours from God, and have been (as it were) beholden to the Almighty ; but they did not much question, but they should find some opportunity of making some amends, for those many good things, and (as I may so say) civilities, which they had received from him : Indeed, as for those that are weak in the Faith, and are yet but Babes in Christ, it is fit that such should keep at a distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty : But as for those that are strong in all gifts, and grown up in all grace, and are come to a fulness and ripeness (or as they might better say, to an impudence and sauciness in the Lord Jesus, it is comely enough for them to take a great Chair, and sit at the end of the Table, and with their cock'd Hats on their Heads, to say, God, we thought it not amiss to call upon thee this Evening, and to let thee know how Affairs stand ; we have been very watchful, since we were last with thee, and things are in a very hopeful condition : We
hope

hope that thou wilt not forget us, for we are very thoughtful of thy Concerns: We do somewhat long to hear from thee; and if thou pleasest to give us such a thing (Victory) we shall be (as I may so say) as good to thee in something else, when it lies in our way, &c. And thus you see, Sir, what frightful stuff I am forced to repeat, to bring a slack Answerer to some little knowledge of what I meant by, as it were.

I am now, Sir, come to the last thing about which the Answerer is not satisfied, viz. That supposing that the Design of my Letter was very honest, yet the manner of it is such, as it will do more hurt than good. Which if it does, I can think but of two ways; either by encouraging the Nonconformists, or by setting the Laity more against the Clergy. It is possible there may be some few People so lamentably deceived. If there be, they shall be considered by and by in that short part, which I intended to add, wherein the Answerer will not be concerned: But in the mean time, we will see, what reason I have given them for any such mistake from what I have said.

First of all, says the Answerer, The grounds and occasions of the contempt of the Clergy, though it be not a Text, yet it is a Theme, a weighty and serious Argument, and ought to have been handled accordingly; but the manner of my enquiry is too jocular, drolling and sportive,

sportive, &c. To which I have in the first place to say, That although I think it not at all immodest to manifest my Design, the end of that being only to prove that I was, and am still very honest in the same; and likewise though it be allowable to endeavour to defend what I had written, this being only to signify, that it was not done out of pure idleness and Humour, but upon such Reasons as might be further explained, when occasion should require: yet I must confess, I am not as yet come to that degree of self-conceit and confidence, as to recommend my own *Words, Phrase and Style*; and and I had rather the *Answerer* should find fault with the manner of my Expression, and delight himself in thinking, that it is not suitable to the Subject, than be guilty of so much Folly and Impudence, as vigorously to maintain or magnifie the same: Only thus much, Sir, may possibly be believed by you, and perhaps by some few besides; that (as much a *Play* as the *Answerer* thinks my Letter to be, let it be *Ignoramus, Selden*, or any other *Play*, I stand to his courtesie (I did not put in one idle and extravagant Word, on purpose to render any of the *Clergy* contemptible; but did only just endeavour to keep People awake till they read it. But I pray, by the *Answerers* leave, Who are they that think it too light and drolling? I am afraid they are some that use to begin half their *Sermons* in the
Year

Year with *Belshazzar* or the like (though the *Text* be not about *Tribulation*, for then the *Answerer* has learnt us to bring it in very well.) And i'll tell you why, Sir; I heard of a *Gentleman*, that lives within a Mile of an *Oak*, who read over my *Letter*, approved of it very well (which is somewhat more than I should say, but let that go) lik'd its Design, believed and hoped it might do good, and verily thought the *Author* was innocent, and free from all bad intentions. It happened, that afterwards he calls to Mind, that upon some odd time (it might possibly be in that great *Thaw* the *Answerer* makes mention of) his *Text* dropt or melted asunder into its particulars: The *Gentleman* presently takes the *Book*, and beginning again, cries out aloud, *Fire, Fire, Heresie, Rebellion*; so that now you can no more get him near that *Book*, than a *Colt* to a *Windmill*. Another also I hear of, who lives not far from another *Oak*, who happening upon the foresaid *Letter*, did in like manner read it, and was very reasonably contented, and thought most of it true: Afterwards he found it out, that he had married to a very true and literal *Abigail*. *Hab!* says he, *What! are you there with your Bears?* Come, give me *Pen, Ink and Paper*; it is all of it a most dangerous confounded *Lye*, it is against both the *Universities*, against both the *Houses of Parliament*, and against all the *Gentry and Commonalty of the whole Nation*.
But

But by chance, my *Cofin* call'd him to Bed, and he having slept, the *Book* was pretty true again by next Morning. And *I* suppose, Sir, you have scen a *Book* call'd the *Friendly Debate*, a *Book* that shews a very honest *Author*, be he who he will ; but because he mix'd a little pleasantness with his unanswerable proofs of the folly of his *Adversaries*, here-upon presently must he be called a *Scoffer* at *Religion*, a *Droll* upon all *Godliness*, a *Doctor of the Stage*, and *I* know not what besides.

Now, Sir, for my part, *I* must confess, that *I* am no great weigher and measurer of words ; *I* have but one Rule, the end of which is only to be understood ; and it is very likely, that when *I* had occasion to mention such toys and trifles, by the use of which *Ministers*, do sometimes bring upon themselves contempt, that *I* did not then call for a great *Canopy* and *foot-cloth*, and setting my self magnificently in the *Chair*, with set rebuking countenance, and words as stiff as steel, speak to the eternal discouragement of *pun* or *quibble* ; and then summoning together all the harsh *Metaphors*, and idle *Similitudes* of the Country ; bid them *all be accursed, and for ever shun my presence* ; and whereas they pretend to be the glory of all sense, and joy of the understanding, tell them they are a company of empty *Rascals* ; and therefore let them *all be gone*. Perhaps this way might have done, it is a hard matter to please every body.

body. But, as the *Answerer* hints, there is one part of *Letter*, that concerns the *Poverty* of the *Clergy*; a *Grave* and *Tragical* Subject, which ought to be lamented, not insulted over. I know not how, Sir, to avoid his believing, that I do most mightily pride my self over the mean condition of some of the *Clergy*, though should tell him never so often, that the great design of my *Book* was to wish, that there might be no such mean ones to be insulted over: And though I should let him know, that I am so far from any such *unchristian* humour, that there is none more willing to devote part of his *Estate* for the raising of their *Revenue* (if *publick Authority* should so think fit) than my self: But in the mean time what have you done, what have you propounded, says the *Answerer*, towards this? Indeed I was not so light-headed, and fondly doting upon my undertaking, as to imagine that immediately after the Printing of *Letter*, the *Parliament* should resolve themselves into a *Grand Committe*, and forthwith consider of some present way of raising the *Revenue* of the meaner sort of the *Clergy*: But, for all that, I am not so dead-hearted but to hope in time that ways may be thought of to bring about such a great Blessing to this Nation; for howsoever despairing some may be, yet I must confess, it rejoices my heart more than a little, to call to mind, how the *Bishops* have augmented the
Vicaridges

Vicaridges in their Gifts; and to hear of several sums of money now employed towards the redeeming of the *great Tythes*, and to understand that there be many well disposed People, that have already given back their *Impropriations* to the *Church*; and that there be others, that have made such *Purchases*, on purpose so to settle them afterwards; and above all, to consider the great care and good inclinations of our present *Parliament* towards the *Church*; who are not only highly watchful to maintain the *Peace*, and present *Rights* thereof, but seem to be as willing to contribute towards the further *Prosperity* of the same. I have not indeed propounded any way, as was said before; but if you look, Sir, into a learned *Author* before mentioned, you will there see a way propounded in the twentieth Chapter of his late *Treatise*: And in the mean time, I hope I have said nothing to abate the Charity, or good Purposes of Pious *Benefactors*; or to stop the assisting hands of our present *Governours*. And I perceive the *Answerer* by his *Letter*, seems not to be much against what I have said, but only does not approve of the manner of expression, and would have had me to have pitied, lamented, and howled. Now, Sir, suppose instead of speaking my mind as I did, I should have covered my self with *Sackcloth*, and besprinkl'd my Head with *Asbes*, and with mournful and sad countenance, and a
long

long rope of *Onions* (to carry on the work of crying) have taken a Journey to visit the low Condition of some of the *Clergy*; and should have gone about with a *Bell* and a tone as doleful as the *Man* that uses to carry it; and have cried, alas! alas! poor *Gentleman*, your *House* is ready to fall, and your *Glebe* is very narrow, and somewhat short. Alas! alas! here take an *Onion*, I am come to cry with you this evening, and to bewail your Misfortunes and mean Circumstances. This is the way indeed to kill the poor *Minister* before the following *Sunday*, and to make *Widows* apace; but what good else it would do, I know not: Or perhaps the *Answerer* would have had me to have drawn a *Scheme* of a small *Benefice*, and have demonstrated that a Family of six or seven cannot be honourably maintained with twenty or thirty pounds a year; and so putting down *A.* and *B.* for the *Minister* and his *Wife*, three or four of the following Letters for the Children, and an *V.* for the *Vicaridge*, have *scientifically proved* that *A. B. C.* and the rest that follow, would easily eat up, and wear out more than *V.* if they had it. Indeed, although I was not in all places thus *Mathematically* grave and serious; yet, where it was needful, I was more considerate than the *Answerer* perhaps may imagine; and did not frame and devise more inconveniencies, than the World is sensible of; and where it was

was

was requisite, *I* reckon'd up and well weigh'd all Circumstances. Although *I* did not use a *Quadrant* to take the height of every *Vicaridge Chimney*, nor cast up exactly how many *straws* a diligent *Starling* might carry away in a day, if the *Bird* rose early in the Morning. And notwithstanding the *Answerer* thinks me so wofully and exceedingly hyperbolicall, yet as to the number of yards of whipcord, and the dilapidation Instruments, *I* was so very near the borders of strict, Grammatical and sober Truth, that *I* know a *Divine* on this side the *Line*, who was almost ready to set on another Lock upon his *Study door*, to secure his whipcord from that *Jesuitical Plot*, that he perceived my *Letter* had against it: And, if need were, *I* could tell him of another, that thinks my *Letter* wholly written against his filling the *Tumbrel*, though there be some other things slyly put in to disguise the business; and many more such Stories *I* could tell you: For you know, Sir, my manner of Life and Profession oft-times calls me into Company, where People (as sure as the *Answerer* thinks he has got me) talk very freely of my *Letter*, when they think the *Author* is many Miles off. And the other Day, *I* was, Sir, in a Place, where *I* heard that some People (besides the *Answerer*) were angry, but for what, they professed they could not tell; and amongst the rest, *I* must be asked, Whether *I* had observed any Hurt in the *Book*?

To which I answered (it not being convenient at that time to be modest) no verily, I saw none. Upon this, Sir, I began to think a little with my self upon what grounds any one should be dissatisfied; and I considered, that the things that I did represent as idle, useless, or blameable, are either in themselves really so, or not; if they be, and People be convinced thereof, it is far more *Manly* and *Christian* to abate or forsake them, than to be angry for nothing; but if so be I have undervalued Expressions that are rich and precious, and disliked things that are very commendable or allowable, I suppose People are not such Fools as to run after my idle Fancy, and to fear my Displeasure: Let them go on, I am mistaken, and there's an end of it. And he that thinks it his best and *surest* way always to begin with *Adam*, let him, if he please, begin with the *Præadamites*, I do not intend to quarrel. And he that judges it convenient and saving, to *trifle* and *quibble* in his *Sermon*, let him do it also in his *Prayer* (if he be so resolv'd) and to take along with him a pair of *Hawks Bells*, if the Rubrick will allow of it; I'll assure him I will not write against him, for I have done. In like manner, if any Man be determined against being Rich, and is offended at me for wishing him the great *Tythes*, let him stay where he is; for I do not intend to get a *Writ* to the *Sheriff*, to force him into a better *Preferment*;

ferment ; and if there be any one that will not have his *Dairy* increased, but will dote upon the sweet Society of his single *Cow*, if he be so set upon her, let him take his Pleasure still, and fetch her up daily, and sometimes *kiss* her (as the old *Woman* did, when she said, *every one as they like.*) But in my Opinion, a small *Laity Boy*, although he cannot reduce a *Syllogism*, nor knows any thing at all of the first Ten *Persecutions*, may do the business as well, if she be not very curst and bad tempered. And if, after this, any body be still angry, let him hold off a little before he raves, and consider, that I am not so dainty mouth'd, as that I must have Discourses purposely provided for my own curiosity and squeamishness ; because, Sir, you may very well remember, that what I hinted at in my former, were not things of my own disliking ; but as I told you, were generally displeasing. And indeed, in my first *Letter*, I did rather make it my business, to give a short History of what was derided or blamed, than study to invent or complain of what might be represented unprofitable or ridiculous.

And though the *Answerer* may think, Sir, that I have made it my business ever since Forty Two, to listen at *Church Windows*, or taking the pretence of my *Briefs* to go amongst them ; or to employ my diligent *Factors* in several *Counties*, or to ransack all the Sermons that have been Printed since the *Reformation*,

to get together (as he says, page 67.) Twenty or Thirty passages, not Acurate or Scholar-like, and to represent these with all possible disadvantage, to the disparagement of the Clergy, yet *he* and the World may know, that this was so far from my Employment or intentions, that *I* had quite finish'd what *I* design'd in my first Letter, before *I* thought it convenient to insert so much as any one Story; and however harsh, unkind or disingenuous *I* have been before, yet *I* will now be so civil, as not to say what little pains *I* was at, or how few Books *I* search'd into, to furnish my self with fit and proper instances to explain my meaning. And *I* cannot help it, if some of the *politick* (those *I* mean that are loth to part with some *dearnesses* or other that they use in their *Preaching*) go along with the *Answerer* in censuring what *I* did, as an untimely and unhopeful attempt: But *I* profess, *I* have so little skill in the nicety of Seasons, and critical ripeness of Books, that *I* know not of one Line, but might be Printed as well in Seventy, as in Seventy One. If indeed what *I* said, had been some mighty secret of State, and known only to the *Privy Council*, the *Answerer* and *my self*, we possibly out of our reaching prudence, and well-weigh'd determinations, had resolved not to declare as yet, but to lock up things, that ordinary *Tradesmen* perceive and complain of, and that even *Children* of Ten Years of Age, observe
and

and make sport with; is doubtless one of the great *Intrigues* that spring forth from the very inwards of *Policy*. I go suppose, to hear a *Sermon*, where there be Five Hundred or a Thousand People; and the *Minister* out of imprudence, bad Education, or some other Misfortune, happens to think of very strange Metaphors, or to make use of very bad *Tales*, *Similitudes*, or the like: Mum, say I to my self, I intend to have all that, no body else shall have one Tittle of it: But perhaps, before the People get out of the *Church-yard*, they begin to repeat; and the Secret that I designed for my own private censure, by the next Morning is gotten all about the *Town*. Or suppose I am acquainted with some of the *Clergy*, whose Condition is so very low and disconsolate, that they are forced to run up and down half the Week, to procure a *Parish-meeting*, to pick up or borrow Three or Four Shillings; or are almost ready to pawn their *Bibles* sometimes, to get a little of the *Answerers* that same, to go to *Market*: This likewise by all means must be concealed, because of the *Answerer's* old observation, *All things that are true, are not to be said at all times*.

And now, Sir, I was just going to say, that I had done with the *Answerer*; which could I say with a safe Conscience, it were the happiest thing that I have said these Twelve Months; but I must not scape so:

For after *I* had spent the prime of my Strength, and wasted my Spirits amongst *Greek* and *Latin*, *Prefaces* and *Divisions*, *Metaphors* and *Similitudes*, and many other such like *Enemies*; up starts a fresh and dapper *Gentleman*, call'd a *Postscript*: Dear Sir, I know not whether ever I shall write to you again; therefore let me beg it of you for once, as you value your own Reputation, your Estate, your Health, Life and Liberty, and the welfare of your Relations, for the future beware of *Postscripts*; you never felt the *sturdy Blows*, the *sharp Thrusts*, and the *deep Wounds* that such an *Adversary* gives. I know, Sir, your Temper inclines you to bold and great things, and it is not a *Letter*, and a *Letter* too, that can easily fright you: But yet I beg it once again, that you reckon a *Postscript* the most dangerous of all *After-claps*. As for *Appendixes*, *Corollaries*, *Supplements*, *Conclusions*, *Continuations*, and such like small Shot, these are not to be dreaded; but when a *Letter* comes tail'd with a *Postscript*, and concerning *Abigail* too, that takes you off just in the middle. What a Fool was I, that I could not as well have put in *Bette* or *Bidde*, *Susan* or *Sarah*; but must make the *Answerer* angry, and put in *Abigail*; or if I had put her in, what had I to do to trouble my self concerning the *Chaplain's sitting so close to her*? Is it to be expected that every *Gentleman* should maintain *Two Tables*, to
keep

keep them at a distance? or that he should keep a *Servant* on purpose to watch private *Winks*, treading upon *Toes*, twitching of *Napkins*, or breaking of *Merry-thoughts* under-board? And is there any thing more natural, than for *prettinesses* to beget *looking*, and for *looking* to beget *admiration*? and what if *admiration* and *love* together, afterwards beget a *Vicaridge*? I hope a *Chaplain* that has been true, trusty and serviceable, if *Preferment* falls, may deserve before a *Stranger*. Well, I see I was a Fool, and there's an end of it. But for all that, I believe the *Gentlemen* have not as yet laid their *Swords* in *Oyl*, nor trimm'd up their *Fire-Locks*, as the *Postscript* advises, for they have sent me word that they love me, and understand me, and that the *Answerer* is out of his wits.

With whom I am so perfectly tired, that I can scarce see his *Book*, but that I am presently ready to fall asleep. He that misunderstands but now and then, or where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Postscript*; nay, even as far as *Dr. Jenson's Verses upon the Scholar of Bennet Colledge*, is so very extravagant and humorfom, that it is scarce to be endured; and for all this trouble that he has put me to, he thinks he hath made me abundant satisfaction. in not *quelling me*, or in not dealing with me as some *sharp and severe An-*

Swerer might have done ; *but has* (as he says, p. 83.) *discours'd with me all this while as with a stranger, and has very little betray'd that he has any knowledge of me.* Whereas had he not been very sparing and courteous, he could have blasted my *credit*, and for ever wounded my *reputation*: He could have told the World, " That my great *Grandfather* to " his knowledge, was a very turbulent fellow " in Queen *Elizabeth's* Reign ; and did most " heartily wish that the *Spaniards* might have " succeeded in their *Invasion*: That my great " *Uncle* by my *Mother's* side, was supposed to " have had an hand in the *Gun-powder Plot*, " upon some small prejudice that he had conceived against *King James* ; that my nearest " *Relations*, in the late times, were most of " them *Church-Robbers*, *Sequestrators*, and " *Excise-men* ; and that one of them in particular, was intimately acquainted with " *Bradshaw* and *Ireton* ; that I my self was " born in the most quarrelsome and seditious " *Town* in all the *Nation* ; and that I would " not suck of any body but of a *peevish* and " *schismatical Nurse*, nor eat any *milk*, but " such as came from a *kicking and ill-natur'd* " *Cow* ; that so soon as I could climb up a " *Chair* or *Stool*, my only delight was to " tear *Bibles*, and all good *Books* apieces ; " and afterwards (as I grew able) to pull " down the *Church-yard-pales* to let in the " *Hogs*, to root out new buried People out " of

“ of their *Graves* ; that I did not care for
 “ robbing any *Mans Orchard*, or plucking
 “ any *Mans Geese*, but the *Ministers* ; that I
 “ had a *little one*, privately out at Nurse, by
 “ that time I was eighteen years of age ; and
 “ that I gave Five and Six-pence a Week, be-
 “ sides Soap, Starch, and Candle ; his Name
 “ was *Belsazzar*, and he had brown Hair ;
 “ and so on and on I went, with constant and
 “ peculiar spight against *Ministers*, till, to
 “ the discredit of our *Church*, I writ the
 “ *Contempt of the Clergy*. After this sort,
 Sir, might the *Answerer* have dealt with me,
 supposing he would have been severe, and ta-
 ken notice that he was acquainted with me ;
 but suppose, Sir, that his *Information* fails
 him, and that the *Person* he writes against,
 may either be of the *House of Commons*, one
 of the *Life-guard*, a *Builder of Ships*, or a
High Constable ; then let me tell him, that if
 I be one of all those (which I am, for ought
 he does know, or ever shall know) that he
 has lost almost all the eighty first *page*, and
 abundance more up and down his *Book* : For
 whereas he there advises me to get a *License*
to be University Preacher, to set up a running
Lecture, to call together the *Neighbouring Mi-*
nisters, to learn them to Preach without *Pre-*
face, *Division*, *Inferences*, or the like ; it had
 been altogether as proper for him (unless he
 had known me better) to bid me cock my *Gun*,
prime my pan, face about to the right, or to
 have

have set me to any other *Employment*, 'till he had been more sure, where *I* dwelt, or how *I* spent my time : For why should any trouble themselves to enquire after me, for *I* am very well, thank *God*, and wish all mankind so. But *I* know it is the humour of the *Answerer*, and some few more, to believe things to be true and false, according to the *Authors* age, bulk, profession, complexion, and County. Such a thing, says one, is as plain, and evident as may be, if the *Author* lives at *London* ; but if at *Tork*, in my opinion he is somewhat *obscure* ; and remove him but to *Durham*, and he is the greatest *Lyar* in the world, next unto the *huge* one himself. Yes truly, says *another*, that may possibly be ; nay, *I* can scarce see how it can be otherwise, if he were not so very fat and ancient ; and for ought any body knows, the *Author* is as thin as a *Waser*, and never did as yet see *fifty*.

But as *I* said before, Sir, *I* am quite tired, and have nothing more to say to the *Answerer*, but only to let him know, That had it not been for the sake of that little which is now to follow, *I* had been so rude and unmannerly to him, and so very kind to my self, as not to have taken any notice of what he had written. And indeed, before *I* go any further, *I* must solemnly beg pardon of every one that hath read his *Answer*, for seeming so far to suspect their Judgments, as to go about

to point and direct to mistakes, that lie so thick and obvious; and having obtained that, Sir, *I* hope also, that where your self, or any other *Reader*, shall find your selves very much grieved, with the trifling and small entertainment which this *second Letter* only affords, that you will attribute some part of it to the slenderness of that stuff, which the *Answerer* gave me to deal with, as well as to my great indiscretion in undertaking it. And so farewell *Answerer* for this year, and all that shall follow.

And thus, Sir, *I* have briefly shewn, that as it was altogether against my design, to bring any of the *Clergy* into contempt, so *I* have said nothing, nor after such a manner, as should by any Reasons be concluded to do the same; but if there be any so weak, and so regardless as to mistake me; they are either some of the giddy and soft-headed *Non-conformists*, or some of the idle and inconsiderable *Laity*.

As for the first, who think themselves the only *Saints* of the *Age*, and to be now *in chains for Christ, and his cause*: Let me tell them, that they have no reason at all to rejoice at my first *Letter*, because they there find, that such is the imprudence or unhappiness of some of the *Clergy*, as sometimes to occasion their own *contempt*. For if they please to examine again what is there written, they will then perceive their dear *Brethren*
to

to be as much concerned as any body else, and to have as great a share in those instances that are produced out of idle Sermons: But I did not set *them* out by themselves upon two *accounts*; First, because 'till they do *conform*, care is taking by *Authority*, that they may not publicly render the *Ministry* contemptible by their ridiculous Preaching. And in the next place, because all their fooleries, idlenesses, and insignificant canting, are so peculiarly and faithfully set forth in the fore-mentioned *Friendly debates*, that I could scarce think of any thing that could be added; but, because those reasons I find were not sufficient, and that I hear that some of them say, *It is now very plain, how the world is altered, and what lamentable preaching and trifling there is, now they are silenced*: therefore because I would not have *them* too much spoiled and exalted, in thinking themselves the only *poor remain* of *People*, that can dispense the *word* profitably, and speak *sense, rhetoric* and *godliness*; they may please to believe it, that if I had thought they would have been so mistaken, I could have found out as many follies and extravagancies, in one days time, out of their Sermons and *Discourses*, as in a week any where else. To tell *Stories*, you know, Sir, is endless and tedious; but however, for once I must beg leave to be a little troublesome, that what I now said, some body else may believe besides
my

my self. There is therefore *one* now amongst them, who is counted one of their most *precious sufferers*, and a most *healing instrument*; who is so full of idle *Phansies, Metaphors, Similitudes*, and all such like frothy disparaging stuff; that you may set him almost against twenty of the most imprudent *conforming Preachers*, that are to be found amongst us. Of his rich vein of *wit*, I shall only give you one instance; which is upon that of the *Psalmist*, *But his delight is in the Law of the Lord*. Where he observes that every word has its emphasis, and therefore he begins with the first word, *BUT, This BUT*, says he, *is full of spiritual wine; we will broach it, and taste a little, then proceed*. He had better have said, it was full of *spiritual cakes, or precious stones*: For this *But* will hold no more *Wine*, than a *Net* or a *Sieve*; and one had as good go about to *broach* one of them, as this *But*: Or if he would have made the thing credible, he should have said, that this *But* is a *Hogs-head full of spiritual wine*; (as one did that repeated it out of the *Author*) then you know, Sir, it is as plain and possible as may be, and we might have *broached* presently: But of all things, I should have been most pleased, if for once he would have spoken in *Latin*; and told us, that this *sed* or *verum, enim, vero*, is full of *spiritual wine*; For then the *wit* would have been more admired for lying a great way

way off. I suppose I need not go on, Sir; you cannot but be sufficiently satisfied concerning the great stretch of his fancy. I might also, Sir, seeing that we have set him *abroach* (as he will have it) give you just a taste of his *Metaphorical faculty*. What think you of a *Chest or Cupboard of truth*? or of the *Rain-bow of Justice*? *Mercy turns Justice into a Rainbow*; the *Rain-bow is a Bow indeed, but hath now Arrow in it*. Here the *Author* was double happy; *Metaphor*, and *Wit* into the bargain. Or what think you of *sweeping the Walks of the Heart*; or of *Prayer being a spiritual Leech*; and of *throwing in the angle of Prayer, and fishing for mercy*? Or lastly, What think you of *God's laying the soul a whitening*? Do you not think, Sir, that it would very much alter the countenance of the *Washmaid*, to find two or three large *souls bleaching* amongst her *linnen*? But to speak the truth of it, the peculiar knack, gift and glory of this *Gentleman*, consist chiefly in making of *likenesses*; in which he is so lucky, and transcendently accomplished, that in a small *Treatise* of his, called a *Christian on the Mount*; in a very short time, I found *Meditation* to be like almost a hundred several things.

In the first place, *Meditation is like a withdrawing-Room*; we are very well satisfied if he will not carry us much further: then he calls us out to *victuals*, and after that, *Medi-
tations*

tations is like chewing of the Cud: now we must walk Abroad, and Meditation is like climbing up into a tree; but if that be not high enough, it is like a Mount or a high Tower; but if we have got any strain with climbing, Meditation is like going into a Bath: And if after bathing we grow hungry again, and faint, Meditation is the pittance by which we feed; and immediately after, it is like Israels eating of Manna: And five lines after, like a Cordial to be drunk down: So that in a very little compass, Meditation is climbing, bathing, tasting, eating, drinking, and chewing the cud. Within two or three Pages after, the Christian is to take the Air again, and to be mounted, but not so high as before, but upon a fiery Steed; and then Meditation is the Christian's curbing bit; and I know not well how it comes about, but it is also like a powerful Loadstone; and for all that, the next Line, it is like a Cork to a Net. And soon after, like distilling of Waters, and like beating of Incense; but now we go far and deep, and Meditation is like digging spiritual Gold out of the Mine of the Promises; but we soon come above ground again for a little while, and Meditation is like digging about the Roots of a Tree; but down again presently, for Meditation is like digging in the Mine of Ordinances. We had not been in this Mine as yet, we had only digg'd in the Mine of the Promises before: But I am afraid, Sir, you will say you have enough; if not,

we go on. And *Meditation is like the Sel-
 vidge, which keeps the Cloth from ravelling ; or
 like a Hammer that drives the Nail to the
 Head ; or like rubbing a Man in a Swoon ; or like
 a Bee sucking out of the Flower of Truth preacht,
 and working it in the Hive of the Heart. Fur-
 thermore, Meditation is the ballast of the Heart,
 the Bellows of the Affections ; and the Hen, that
 hatcheth good Affections ; and like the Sails of
 the Ship, notwithstanding that it was like the
 Ballast just now: But I suppose the Author
 does not mean the same Ship he meant before,
 but some other. But suffer me I pray, Sir, to
 put these Grapes once more into the Press (as an
 Acquaintance of his says in a Sermon) *Medita-
 tion is like going to Plough, like Oyl to the
 Oyl to the Lamp, like a Gun full of Powder
 (but Prayer without Faith, is like a Gun dis-
 charged without a Bullet) like wet Tinder, like
 a Whip, like a Prospective-Glass, a golden
 Ladder, a Dove, a Touchstone, a spiritual In-
 dex.* It was just now the Oyl, but he holds
 not long in the same Mind, for now it is the
*Lamp it self, that is to be fed with the Oyl of
 Reading ; but then joyn it with Examination,
 and it is like the Sun on the Dial.* And lastly,
 joyn it with *practice, and it is like a pair of
 Compasses.**

And now, Sir, am I not as good as my
 word? have I not shewn you a man, that is
 very fruitful and precious? Is it possible to
 be weary, where there is such variety of
 fancy? He begins with you at *home*, then
 calls

calls you *abroad*; brings you *back again*, then out at *Sea*, then for the *Indies*, carrying you into *Mines*, several *Mines*, *Promise-Mines*, and *Ordinance-Mines*; this must needs be *melting* and *dissolving*. And I question not, as this *Gentleman* leads us through a great part of *mechanick* and *natural Philosophy*, so, had he thought of it, and been but at a little more leisure, his *fancy* could have made *Meditation* like all the *Animals* in *Gesner*, and all the *Plants* in *Gerrard*; for some small reason, or pretty report or other; For when his hand was in, what had it been for him to have said, that *Meditation* is like an *Ostrich*, a *Pheasant-cock*, or a *Robin-red-breast*; or like a *Whale*, a *Pike*, or a *Gudgeon*? For I do not at all doubt but that a very small *Inventor* may devise as good a reason for all those *likenesses*, as he that said, that *Faith* was like a *Flounder*; that laid a *Christian flat upon the Promises*.

After him comes another *Bartholomew Gentleman*, with a huge *hamper of Promises*, and he falls a *trading* with his *Promises*, and *applying* of *Promises*, and *resting* upon *Promises*, that we can hear of nothing but *Promises*: Which *trade of Promises* he so *ingross'd* to himself, and those of his own *Congregation*, that in the *late times* he would not so much as let his near *Kinsmen*, the *Presbyterians*, to have any dealing with the *Promises*: And to forward this *trade of Promises*, the poor *deceived creatures* must be lately abused with a

new sort of *Concordance*, by *V. P.* consisting of *Commands*, *Threatnings* and *Promises*; and besides, lest People should take hold of, and apply a *curse* instead of a *blessing*, and a *threatning* instead of a *Promise*, they are all set forth with their particular *marks*: So that now I suppose, the *trade* of *Promises* will suddenly hereupon be much amended, and grow strangely quick and lively. And to be short (because this *Gentleman* has been sufficiently taken notice of, by a late worthy *Author* except it be idle preaching about *experiences*, *dispensations*, *manifestations*, *discoveries*, *improvements*, *pledges* *priviledges*, and *prerogatives*; *out-goings*, *in goings* and *returns*, and such like senseless, insignificant, *canting* words and *phrases*; there is scarce any thing to be found in him, or any of those that are admirers of his way.

And, as this so much admired *one* has a peculiar trade in *Promises*, so others there be, who are very much for *trafficking* with *Christ*: And in the *late times*, we may remember what a subtile *Trade* was driven this way, and what a perfect *Merchandize* they made of *Christ*, and what abundance of eminent *holders* forth of *Christ* and his Cause, were sent into the *Country* to sell *Christ* for *Spoons*, *Bodkins* and *Thimbles*: But amongst all those that were then employed, none ever was found to make so very good a *return* of *Christ* as *H. P.* was observed to do; for he could presently call the *People* together, and tell them,

them, " That he heard at *London*, that they
 " were without *Christ*, and he came on pur-
 " pose to bring them *Christ*, and what a great
 " deal of Money he was offered upon the
 " *Road* for *Christ*, but he was resolved to
 " part with *Christ* to no body, till the *Be-*
 " *loved* that he was *preaching* to, had had the
 " *refusal* of him ; and if they did intend to
 " trade with him, they must down with their
 " Dust instantly : for to his Knowledge, the
 " *Papists* did offer a very vast Sum of Money
 " for *England's Christ* ; and therefore, if they
 " did not make all possible hast to send in
 " their *Plate* and *Jewels*, he would be soon
 " ship'd, and carried away to *Rome*. But may
 " some say, What if cruel *Cavalier* should
 " come, would not then our *Christ* be in
 " great danger, after all our cost and charges,
 " might not he plunder us of our *Christ* !
 " No : *Cavalier* indeed is cruel, and may get
 " away your *shoulder of Mutton*, may get
 " away your *Children*, may get away your
 " *Wife*, and may get away your very *Bible*,
 " and he may come also for your *Christ*, but
 " he cannot get away your *Christ* ; for *Christ*
 " *is yours, and he is Gods* ; and therefore down
 with your Money. I do not say that all that
 were sent forth then to repeat the word
Christ, (for that was then, and is still by ma-
 ny called *preaching of Christ*) did carry along
 with them such knavish Intentions ; but sure
 I am, that the vain repetition of such good
 Words, is still to often that which the *Non-*

conformists call *powerful Preaching*; when as there is nothing at all that is meant by *themselves*, or can be understood by their *Hearers*. And this made *Bishop Taylor* say in his *Epistle to the Reader*, before his short *Catechism*, That a plain *Catechism* doth more instruct a Soul, than a whole days prate which some daily spit forts, to bid Men get *Christ*, and persecute his *Servants*; for he was very well a ware, that these great *Zealots* that talk so much of *Christ* and his *Interest*, were as forward to Cheat, Steal, or commit any Villanies, as those that had never heard of *Christ*, or the *Doctrine* that he preached. And indeed, I had now taken very little notice of what was then done amongst them, if that idle, empty and insignificant *Preaching* had ceas'd with the *Times*; but still I find People so studious to deceive, and so willing to be deceived, that such prattle amongst many, still bears the Name of the only *saving, powerful and edifying Preaching*. And indeed, though I will not accuse every one of that Party, that now stand separated from us, of the utmost extravagancies of these Follies; yet I am very certain, that the greatest part, or at least the most famous and prevailing amongst them, are so generally addicted to *canting, insignificant Phrases, and tedious Tautologies*, that should we compare their continual *Religious Nonsense*,

Nonsense, with the indiscretions of the *Conformists*, these would appear tolerably Sober and Wary *Rhetoricians*.

And this is so plain from what has been already mentioned, that very little need to be said further; but only it happens that I have now by me, a *Book* call'd *Apples of Gold for young Men and young Women*; a *Book* so famous amongst them, that it has to my Knowledge deceived the World to no less than Eight *Editions*; and yet when we look into it (notwithstanding the Subject is very large and profitable) we shall there find little besides *Christ*, the *Soul*, *Conscience*, *Faith*, and such like very good words, over and over repeated to very small purpose, and as often usher'd in with an engaging and crying Introduction, of Ah! young Men; and sometimes, Ah! young Men and Women, It is all one Sir, where you open the *Book*, his *Rhetorical Humour* is so very much the same. Ah! (says he, Page 181.) young Men, young Men, if you must needs be leaning, then lean upon precious Promises, lean upon the Rock that is higher than your selves, lean upon the Lord Jesus Christ, as John did; John leaned much (Joh. 21. 20.) and Christ loved him much: Ah! lean upon Christ's Wisdom, lean upon his Power, lean upon his Purse, lean upon his Eye, lean upon his Righteousness, lean upon his Blood, lean upon his Merit. Now, Sir, we well understand

and know the meaning of *Christ's Wisdom, Power, Righteousness*, and the like; but to make a huge clattering of *Christ*, and a long empty rattle of *Leaning*, and to make People sigh and cry by mere repetition of *Scripture Words*, when perhaps there is little further sign of Sense, than *shaking* of the *Head*, and *wringing* of *Hands*, has much more in it of *popular Deceit*, than *popular Rhetorick*: But having set out with the word *Lean*, for the fine *figurative noise* and *easiness* together, that is to be continued as long as Lungs can hold, never minding to what it is joyn'd, or how it is applied. And whence do you think, Sir, came all this idle rant about *leaning*? only from *John's* being placed next to our *Saviour* at *Supper*, and laying his *Head* or *Elbow* in his *Bosom*; therefore *young Men*, if they would be *leaning*, they must run their *Heads* into our *Saviour's Purse*, and put their *Elbows* into his *Eyes*. And from this place of *Scripture* alone, arise all their insignificant *canting*, about a *Believer's leaning* and *rolling* upon *Christ*, it being no where else mentioned in the whole *New Testament*; but only where it is said, that *Jacob leaning upon the top of his Staff*. And as he here runs away with the Word *leaning*; so the very same Method he uses for any thing else, that he shall happen upon. It is said you know Sir, *Mal. 1. 14. Cursed be the Deceiver which bath in his Flock a male, and yet offereth to the Lord a corrupt thing*. Upon which, immediately follow; *Ab!*
young

young Men and Women (who are like the Almond Tree) you have many Males in your Flocks, your Strength is a Male in the Flock, your Time is a Male in the Flock, your Parts are a Male in the Flock, and your Gifts are a Male in the Flock, &c. And whereas here he mentions only Strength and Parts in general, as being Males in the Flock, yet if his Breath would have lasted, he could have made every Finger and Toe that a Young Man has, to be a Male in the Flock; and I wonder how he mis'd Judgment, Memory, Fancy, and the Five Senses; for these doubtless are all Males in the Flock, if he had had not forgot them. And this is that in which chiefly consist the power and edifyingness (as they call it) of their Preaching, and by which they think themselves so far to excel the Instructions of the conformable Ministers; as if these could not say the Word Christ as often in an hour, as the most powerful and edifying of them; and I wonder were lies the mystery and great difficulty of this gifted sort of Rhetorick. I am discoursing suppose about the pardon of sin, and I bring in that of the Psalmist, Blessed is he whose transgression is forgiven, &c. Upon which occasion I exert my gifts, and pour forth thus. It is not, blessed is the honourable man, but blessed is the pardon'd man; it is not blessed is the rich man, but blessed is the pardon'd man; it is not blessed is the learned man, but blessed is the pardon'd man; it is not blessed is the politick

man, but blessed is the pardon'd man; it is not blessed is the victorious man, but blessed is the pardon'd man. Or I am preaching suppose about remember thy Creator in the days of thy youth, and I gush forth after this manner: Ah! that young men and women would but in the morning of their youth seek, yea, seek early, seek diligently, seek primarily, seek unwariedly, this God, who is the greatest good; the best good, the most desirable good; who is a suitable good, a pure good, a satisfying good, a total good, and an eternal good. Now, may not a Conformist, though of an ordinary invention, and not endued with the sublimest giftednesses of our Separatists, say, seek, seek, seek, seek, &c. or good, good, good, good, &c. I am very serious, Sir, and you know it; and I wish those I am now speaking of, would think so too, and lay aside their groundless pretences to gifts, and preach like Men and Christians: for I bless Almighty God, I love all the World, and wish that all men were wise to the salvation of themselves and others. And notwithstanding, that many of them are so forward to boast of their spiritual attainments and improvements, and will tell you, How often they have sweat at Prayer, and how long they frequented Ordinances, and what abundance of days they kept, and time they spent, in applying of Promises, and registering experiences, before they could arrive to this converting and heart-dissolving preaching: yet for all that,

that, it favours so much of the *natural man*, that I question not at all, but that the very glory, and *heart-breakingness* of it (which chiefly consist in an endless repetition of the same words) may be easily acquired by a Lad of sixteen years of age in a Months time. To make, Sir, this plain, I'll give you but one instance of very high *improvements* in this kind; it is upon this particular, *viz. An old Disciple, an old Christian is Rich in Spiritual Experiences.* Whereupon he thus proceeds: O the experiences that an old Christian hath of the ways of God, of the workings of God, of the word of God, of the love of God! O the Divine Stories that an old Christian can tell of the power of the Word, of the sweetness of the Word, of the Usefulness of the Word! O the Stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the merits of Christ, the righteousness, the graces of Christ, and the influences of Christ! O the Stories that an old Disciple can tell you, of the in-dwellings of the Spirit, of the operations of the Spirit, of the teachings of the Spirit, of the sealings of the Spirit, of the witnessings of the Spirit, and of the comforts and joys of the Spirit! O the Stories that an old Christian can tell you of the evil of sin, of the bitterness of Sin, the deceitfulness of Sin, the prevalency of Sin, and the happiness of the Conquest over Sin! O the
 Stories

Stories that he can tell you, of the Snares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulness of Satan, and the ways of triumphing over Satan! These you see, Sir, are *Stories* which an *old Christian, an old Disciple* can tell you. But do you not think, that one may procure a very young *Christian*, such as I before mentioned, who by the help of two or three *Systems*, and a little skill in *Indexes*, should be able to tell you as many *Divine Stories* as these, and a hundred more, if it should be convenient? may not he in a small time, learn to begin with *Divine Stories of God, the Scriptures, Christ, the Holy Ghost, of Sin, of Satan;* and may he not improve in the use of his *Systeme*, and in time venture to turn on, and tell you *Divine Stories of the Covenant of Grace, of the Sacraments, of the five points, of the ten Commandments, or of any thing else with very great ease, according as he thinks to continue his Divine Stories.*

I suppose, Sir, it were needless to go about to satisfy you further, that this *gifted* sort of *preaching*, that pretends more than ordinary to come from above, has as little in it of *difficulty* or *miracle*, as of *profit*. I cannot, I must confess, imagine wherein the *powerfulness* and *inspiration* of that gloss consisted, that is made by one of this party that I am now speaking of, concerning *going out of our selves, and say-*
ing,

ing, come Lord, return ; O Lord ; not return, O my trade return : O return, O our Ships return ; not return, O our peace return ; but return, O Lord, return, O Lord. Nor of that which was made by another upon those words: *The Fear of the Lord is clean ; clean within, and clean without ; clean above, and clean below ; clean on the left Hand, and clean on the right ; clean on this side, clean on that, clean at home, and clean abroad.* Now am I as sure as can be, that some of these People will presently cry out, and say, that *I am against the fear of the Lord, and against Christ and his Interest ; and that I am against all Soul-softning means, and all Soul-melting means.* And (as it is in the fore-mentioned *Apples of Gold*) *I am a discourager of all that is God-ward, of all that is Christ-ward, heaven-ward, and holiness ward ; and that I am for soul-hardning Company, soul-hardning Principles, and soul-hardning Examples ; and for suffering of People to go on in delusions, that are Christ-dethroning, and Conscience wasting, and Soul-undoing Opportunities.* If they do, I cannot help it ; but however, I bless *Almighty God*, that I was born of *Christian Parents*, and that I was brought up in the *Christian Faith* ; and I hope, that by the *Divine Assistance*, I shall continue in the same, and in well doing to my lives end. And whatever Opinion they may have of me, I know not ; but notwithstanding, I do most heartily wish, that such as have spent their time in reading of *Books and Sermons*
about

about *Experiences, getting of Christ*, and the like, would change them all away for the *whole Duty of Man*, that abounds with very pious and Intelligible Rules of Godly Living, and useful knowledge tending to Salvation.

And I do wish furthermore, that such of the *Nonconforming Clergy*, that are of this Humour, Way and Stile; that they would advise, or suffer, at least, such as are now, or have been heretofore their *Hearers* and *Admirers*, to read some other *Books* besides their own, and hear some other Men *Preach* besides themselves: For as it has been already made out, that the way of their Discourses is not so much above Human industry and invention, as that it should require any more extraordinary Assistances, or more peculiar Illuminations, than the *Conformists* may have just reason to pretend to; so in good truth as confident as they are of the *Heavenliness*, and *Convertingsness* (as they call it) of their Method and Expressions, they have very little grounds, or good Authority, for that manner they proceed in. For, suppose, they should be so full of themselves and their own indowments, as not to attend to the Examples of the first Famous *Christians, Saints*, and *Primitive Fathers*, nor to the Rules of the best and most *Judicious Orators*; yet if they will be either guided and perswaded by what our *Saviour* Preacht himself, or by those
Directions

Directions which he gave to his *Disciples* for so doing; they will find very little encouragement either to dote upon, and admire only their own Proceedings, or so severely to censure and undervalue those that shew not all willingness to be deceived by them. And in the first place, we are plainly instructed, as to what our *Saviour* himself spoke, taught or preacht; as well as after what manner he expressed his meaning. We very well remember what he said to the *young Man* that enquired how he should attain *eternal Life*. He did not say, get me, get fast hold of me, get your *Arms* full of me; but keep the *Commandments*, and give away your *Estate*; which last in those times was necessary for such as intended to be *Disciples* of *Christ*. In like manner, when the *Publicans* and *Souldiers* came to know what they should do; he did not bid them, Take hold of him, fasten upon him, and put their *Arms* round about him; but bad the first of them (whose Employment might tempt them to cheating and bribery) exact no more than what the *Emperor* demanded: And bad the others, be contented with their *Wages* and *Pay*; and not do violence, plunder or steal. And it was well that it was *Christ* himself that said this, or else by chance (amongst these lofty Teachers) this might have gone for gross, carnal Reasoning, and for such dull moral instructions as *Alexander* or *Cæsar* themselves, that never believed any thing

thing of *Christ*, might have given to their *Collectors* and *Armies*. By these *Places* and the like, Sir, it is very easie to perceive after what manner our Saviour taught and preacht; for whatever he spoke was Preaching, although what he said upon the *Mount* (being a more continued Discourse) was more particularly call'd his *Sermon*: So that thus far we see, that whilst *Christ* preached *Christ*, that is, of himself and his Doctrine, here's not a word of getting of *Christ*, or getting into *Christ*, or getting a share, a stock, an interest in *Christ*, or any such like staring, and insignificant Expressions. In the next place, let us see what order and instructions he gave to his *Disciples* about their *Preaching*. *St. Mark* tells us, *Mark* 16. 15. That he bad them go into the *World* and preach the *Gospel*, &c. *St. Matthew* tells us, *Mat.* 28. 19, 20. he bad them, Go and teach all *Nations*, baptizing them, &c. and teaching them to observe all things whatsoever he had commanded them. Now, Sir, if there can be any other meaning of these last words, than that (after People were baptiz'd or admitted into Christianity) the *Disciples* should spend their time in teaching and explaining such things as *Christ* himself had taught or preacht to them, which were not such *Riddles*, *Charms* and *tickling stuff* as these People too often put upon their Hearers, then (if his *Majesty* will please to give me leave) I will promise never

to come at any *Church* again, so long as I can find out the least *creeping Conventicle*: So that if these People will be either content to preach no loftier than our *Saviour* did himself, or as he appointed his *Disciples* to do, I am sure they must not Preach as they do now, unless they have got some secret reserve of *Gospels* for their own peculiar use; or have received some new instructions and orders, since our *Saviour* was taken up; for in all the *Gospels* which we are acquainted withal, we can find nothing else but that *Christ* was the *Christ*; and that *God* for the future would be worship'd after the manner therein declared. And he that preaches this, *viz.* what *Christ* did and suffered, and what he spoke, preaches *Christ*, or *his Gospel*, or *him crucified*, or *him and the Resurrection*, or *the Kingdom of God*, or *remission of Sins*, or *the new Covenant*, or *Grace and Mercy through Christ*; all which, and many more, signifie the same; and not he that thunders out *Christ* a Thousand Times in a *Sermon*; saying, *Ab! none but Chirstt, none but Chrstt. Ab! none to Christt, none to Christ; no works to Christs, no Duties, no services to Christs; no Prayers, no Tears to Christs; no righteousness, no Holiness to Christs, lay out for Christ, make sure of Christ, close with Christ, cleave to Christ, unite with Christ, rest, lean, roll, toss, tumble and wallow upon Christ.* There is mention made (you know Sir.)
Mat.

Mat. 28. 20. of Christ being with the Apostles to the end of the World; which related to the divine assistance of the Holy Ghost, which they and their Successors should have towards the propagating and continuing Christian Religion in the World; but these People are for receiving Love-Letters from Christ, they are for strange entercourses, correspondencies, returns, expresses, and I know not what. And, if it had not pleased God to have abated some of those Extravagancies, by restoring our Church, in time we should have come to Heavenly Proclamations, and Heavenly Gazets. And I well remember there was one amongst them that pretended to have got such an interest in Christ, and such exact knowledge of Affairs above, that he could tell the People, That he had just before received an Express from Christ Jesus concerning such a business, and that the Ink was scarce dry upon the Paper: At other times he would sink himself in the Pulpit, and tell the People, he would be with them again presently, he would only speak one word with Christ; and so pretending to have talk'd with Christ, he would come up again soon after, as full of Christ and his Advice as might be. And to conclude this, Sir, how many Hundred and Hundred times have you heard that place in the Colossians, viz. Christ is all in all, brought in at the close of any thing that went before, only because it is melting, and may produce
Sigh

Sigh or Groan; for, if they would but consider of the *Bible*, as well as get by heart *Words and Phrases* out of it, they might then have taken notice of those many *Heavenly Exhortations*, contained in the same Chapter to the *Colossians*, of living more peaceably, godlily and righteously than they had done, before they were converted to the *Christian Faith*; and in particular, that they should be now as kind, just and faithful to every Man that they had to deal withal (let him be *Greek or Jew, Barbarian or Scythian*.) as they use to be, or should be, to their own *Neighbours and Citizens*; so that now, *Christ was all in all*, having taken away all *Distinctions*, and made of *all Mankind one People*. It is not, Sir, my intent here to comment upon *Scripture*; but I would to God, that these People that talk so much, and so endlessly the word *Christ*, would spend more time in explaining his *Doctrine*; if they did, I am sure the World would not only be much *wiser*, but more *peaceable* and better.

And as I would not have these people count themselves the only godly and saving *Instructors* by abundant saying over *new Testament words*; so it is a very idle thing for them to endeavour to have their preaching believed more sanctified and searching, because they talk often times concerning the *Bible*, giving only empty and loose commendations of the *Scriptures* in general. There are (thanks be

to God) a great many *Bibles* in this Nation ; and though the *Conformists*, do not possibly lay one in every *Window*, yet their *Houses* need not be supposed to be without the *Scripture*, nor themselves without the knowledge and use of them. And what if whilst they are in the *Pulpit*, with finger thrust into the middle of the *Book*, they do not *brandish* it up and down, as if they would discharge the whole of it together at some bodies head? What if they do not hold it forth with stretch-out arm and voice ; and cry aloud, *This is the Book, this is the Book : Here it is, here it is ; no Word like this Word, no Book like this Book, no writing like this writing, no reading like reading here, no searching like searching here, no considering like considering here ; Christ is here, Jesus Christ is here, the Lord Christ is here, the precious promises are here.* Yes doubtless (if it be a *Bible*) they are all there ; and so is *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, and all the rest. But what is any body the better for this? Who will read, search or consider one word the more for this empty amazing noise ; or for such as that, which I find also in one of them: *Search the Scripture, Study the Scripture, dwell on the Scripture, delight in the Scripture, treasure up the Scripture ; no wisdom to Scripture wisdom, no knowledge to Scripture knowledge, no experience to Scripture experiences, no comforts to Scripture comforts, no delights to Scripture*

Scripture delights, no convictions to Scripture convictions, no conversion to Scripture conversion. Let them shew us any where in *Scripture* (notwithstanding their extraordinary skill therein) where any thing is advised or commanded after this sloathful and slight way. If they be for elegant composure of long *periods*, let them observe after what manner the *Acts* of the *Apostles* are recorded; if they be for shorter *Sentences*, let them examine other parts of the holy *Scriptures*; and if they would attempt to *prophecie*, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftiness* of expression that is contain'd in them. Surely, if they were not charm'd with laziness, their own conceits, and a contempt of all that are not in their way and *phrase*, they would judge it better, to explain to the People the *Principles* of *Christian Religion*, and to give some sober *directions* of *living well*, and *perswasive reasons* to begin a good Life, and proceed in the same, than to think that time only sanctimoniously laid out, that is spent, in crying, *Here, here; Look, look; See, see*; whereas there is nothing to be seen, but the outside of the *Book*, nor any thing to be heard but a long string of words to the same purpose; and yet this alone must be call'd *flashing, holy violence, pressing upon, and breaking into the Soul*; and all sober, discreet, and well examin'd instructions, *Earthly and Heathenish.*

Not, less idle and extravagant is that humour of theirs, of loading their *Sermons* with abundance of *Scripture*, where it is perfectly needless, and altogether impertinent. How far the true knowledge of one *place* depends upon others, the rest of the world, that do not boast so much of *Scripture*, do very well understand; but to heap on *Scripture* after *Scripture* to no purpose at all; but to make their *followers Bibles* stare again with *turn'd down proofs*, and the *strings* and *clasps* to *groan* with being overcharg'd with *doubl'd leaves*, is much too small a foundation for them to call or think themselves the *only true dispensers of the word of God*. And that wherein the excellency of these *Mens* humour may be plainly perceived, is this, That the less the quoted *Scripture* is really for their design (so it does but sound a little towards their meaning) the more it is admired, this arguing, long searching, and *experimental skill* in the *Bible*, and a more *hidden* and well *digested* art of *applying* of *Scripture*. I have a *Book*, Sir, that teaches me how it is to be done upon that of *St. Matthew*; *Blessed are the pure in heart, for they shall see God*. Now, Sir, to bring in all those places of the *Bible* where the word *pure* is, may be done by a *Scriptureless Divine* of ordinary *Concordance-parts*; but to stuff in plenty of *Scripture* occasionally, unexpectedly and wonderfully, is a peculiar *privilege*, and perfection of

of the godly. The Doctrine therefore must be this, *That the Saints of God are pure Saints; nothing that is impure can see God, nothing that is impure can come to God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. 11. 6. And again, Jude ver. 4. Behold the Lord cometh with ten thousand—What? not Unbelievers, but Saints, pure Saints: An Unbeliever must not expect to be one of these ten thousand, he must not look to be one of that number; for he that expects to be one of that number, must so number his days, that he may apply his heart to wisdom, Psal. 90. 12 he must be careful of his time, count up his time, and think upon every day; but especially the great day, the day of Judgment. For as the Psalmist has it, To day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness. And so, Sir, you may go on, with hear, voice, harden, heart; which you please. And this serves instead of telling you, what is meant by purity of Heart, and what conversation fits a Man for a vision and fruition of God.*

And thus much I thought seasonable at present, to be said concerning the preaching of the *Nonconformists*; wherein I would not willingly be so mistaken, as to be thought to charge every one of them with that folly and frothiness that is above-mention'd; for I must

acknowledge, that I know several of *them* to be Modest, Serious and Learned. But withal, I also know, that the small inconsiderable *Triflers*, the *Coyners* of new *Phrases*; and *drawers* out of long *godly* Words, the thick *pourers* out of *Texts* of *Scripture*, the mimical *squeakers* and *bellowers*, and the vain-glorious admirers only of themselves, and those of their own fashion'd *face* and *gesture*: I know, I say, that such as these, shall with all possible zeal be follow'd and worshipp'd, shall have their Bushels of *China Oranges*, shall be solac'd with all imaginable *Cordials*, *Essences* and *Elixirs*, and shall be rubb'd down with *Holland* of Ten Shillings an Ell; when as others of that Party, much more Sober and Judicious, that can speak Sense, and understand the *Scriptures*, but less confident, and less censorious, shall scarce be invited to the *fire side*, or be presented with a couple of *Pippins*, or a Glass of small *Beer* with *Brown Sugar*.

And as these *People* that are thus highly treated, have no reason to presume upon their Parts, Improvements, and extraordinary Inspirations, because they can utter forth abundance of *Scripture Words*, of very good concern and signification, if they were soberly applied: So, in like manner, it were very well if they would not altogether judge of the blessedness of their Endeavours, by the *tumult* running after them, or because they

they find by experience, that they can force from People *Tears* and *Sighs*, and such outward Signs of the hearts *seeming* to be affected ; for all this, and much more, may questionless be done without either *Sense*, *Oratory* or *Religion* ; long *Sentences* (such as before mention'd) rattl'd forth as fast and furiously as may be, with *Christ*, *Scripture*, or the *Soul*, every Line ; together with *Hands*, *Shoulders* and *Head* devotionally manag'd, may be easily conceived to make weak and silly People gaze more, wet more, and wipe oftner, than any thing that our *Saviour* himself, or any of his *Apostles* ever said. And this I know to be certainly true, because I have often seen People placed so far from the *Minister*, that they could only see him make very *concerned faces*, and shew often the *Heavenly part* of the *Eye*, and might suppose by the great *pains* he took, that he was about business of very great *weight* and *moment* ; and perhaps now and then, one single *melting* word loudly pronounced, might come down, and no more ; and yet such as these *weepingly* inclin'd, should be as full of all outward expression of *Devotion*, as if they were just then to be *Converted* : And therefore I would not have them delude themselves, and think that their Hearers weep at their *pressing Religion* more Home, and *searching* the *Hearts* more thoroughly than others ; but at the *Noise*, the *Tone*, and fierce *repetition* of Words. And I

think I am not at all uncharitable, if I say, that many poor undiscerning People, having oft-times so little grounds for being zealously moved, are as perfectly deceived, as ever any body was, that took Sir *Martin Mar-alls* wide gaping, for melodious singing. And it is doubtless as easie a matter to make People cry and *Job* again, without doing them the least good, as it is to make a *Dottril* stretch, or them yawn, without helping them towards Heaven.

I have but one thing more to beg of these People; and that is, That they would not only cease to call their *Preaching* alone *Spiritual*, *Illuminating*, and I know not what; but also that they would not think that they can, or ever did pray by the *Spirit*: For 'till I see their *Children* speak *Hebrew* at Four Years of Age (which some say may come to pass, if they be brought up in a *Wood*, and suck of a *Wolf*) and themselves (without studying) all those *Languages* that are mentioned in the Second of the *Acts*, I shall never believe it; but if they mean, they have several *Prayers* of their own making, differing both in Sense and Phrase; or that they do not place every word after the same manner; but sometimes put *Eternal* before *Almighty*, sometimes *Almighty* before *Eternal*; or that they do not always confess the same number of Sins, but sometimes put in *Adultery* and *Stealing* too, sometimes *Adultery* alone; then is this so far from ha-
ving

ving any thing of the *Spirit* in it (in that Sense which they would pretend to) that it is no more extempore, than that this Morning is read, *blessed be the Lord God of Israel*; and to morrow, *O be joyful in the Lord all ye Lands*: Or that sometimes we pray for *Rain*, or *Fair Weather*, sometimes for *Health* or *Peace*, according to our Necessities: Only with this difference, that this is printed, and by *Act of Parliament*, and what they say, is not. But suppose they come to that degree of Confidence, as to begin at a venture; and having a private Method, a stock of *Scripture Phrases* (to be brought in after any manner) with helpful *Ahs*, *Hems*, *Coughs*, *Spittings*, *Wipings* and admitting besides, *rude Expressions*, *improprieties*, often repeated transitions (when invention fails) and the like, that they hold out their intended time: Nay, furthermore, suppose they seldom or never say the same whole Line, plac'd after the same manner; and that they do not confess, that *by reason of their solitary Lives, they are as wanton as the salacious Sparrow*, nor pray unto God for *Syrup of Barberies*, nor desire the Lord to give them *That same*; and that they do not teach God *Almighty* how to defend the *Trinity* (as I have heard them do a Quarter of an Hour together) and how he is to distinguish between *numerus numerans*, and *numerus numeratus*; and that the *rheum* does not fall down oppressingly upon the *Spirit* and *Lungs*, but
that

that they proceed very clearly and smoothly ; yet still there need be nothing of such a sort of *inspiration*, which they mean ; for there being so many several Words in the World, it is not at all impossible for a Man (if he should so resolve and make it his business) never to speak the same whole *Sentence* in all his Life. And as for their saying, that they can plainly perceive a difference between a *Prayer* that is *fram'd*, and one that is suddenly and *spiritually* pour'd forth ; I am so very unwilling to believe this, that if I do not procure a thin pale-fac'd *Hec*, as rank a one as can be got in this *Town*, that shares his time between *swearing* and *curfing*, and he shall be taught a *long prayer*, with a confession of all the *Villanies* that have been committed on this side the *Line* since the *Flood*, and well fill'd also with such *Phrases* and *Words* as they delight in ; and being double *cap'd*, and having well learn'd his *Tone* and *Gestures*, a Meeting of these *Spirit Discerners* shall be call'd ; and if this very *small Saint* thus accomplish'd (supposing he does not put in sometimes an *Oath* instead of, *O Lord*) does not wet as many *Handkerchiefs*, and draw forth as deep and as many *Groans*, as any of their greatest *Pretenders* to *Illumination*, then will I never hear *Common-Prayer* again : For if I could tell where to hear People pray *miraculously*, it were very imprudent to run after, or listen to *frail* and *mortal* compositions.

And

And by the way, Sir, I would not have the *Papists* please themselves too much (as I have heard they have done upon my first *Letter*,) with an opinion of their own Prudence and *Preaching* Abilities, notwithstanding those Imperfections, which I so freely discovered amongst our selves; for by what I find, by chance, in one of their Sermons, concerning *Contrition*, I perceive that they can persecute a *Metaphor*, 'till it be as ridiculous as People can possibly endure to hear it. It begins thus. *The Falcon when he has taken his prey, he desireth no more thereof but the Heart, and therewith he is content; so our Lord Jesus, when he had ransom'd us out of Hell, he desireth no more but a meek and a contrite Heart of us: Therefore as the Falconer, e'er he will give the Heart to his Falcon, first he will cut it, and then take out the Blood and wash it: So must thou give thy Heart to our Lord; first cut it with the Knife of Contrition, and then take out the Blood of Sin by Confession, and after, wash with satisfaction; and so with the Knife of his Passion, cut your Hearts and not your Cloaths, having in Mind that the Blade of this Knife was made of the Spears Head, and Nails, that his precious Body and Heart was thrill'd withal; the Haft was made of the holy Tree of the Cross; and the wyrel was made of the Crown of Thorns that was about his Head. Whet this Knife on his blessed Body, that so hard and cruelly was tormented on the Cross;*
make

make also the Sheath of thy Knife, of the White Skin of our Lord Jesus, that was painted with red bloody Wounds; then with the Cords that he was bound to the Pillar, bind this Knife to the Girdle of thy Heart: And I doubt not, be thy heart never so hard, it will begin to break. It is doubtless a very strange heart indeed, that will not suddenly break all in pieces at the noise of such Rhetorick. And whereas it has been observed, that some of our Clergy are sometimes over-nice, in taking notice of the meer Words that they find in Texts; so these are so accurate, as to go to the very Letters. As suppose, Sir, you are to give an Exhortation to Repentance, upon that of St. Matthew; Repent ye, for the Kingdom of Heaven is at Hand. You must observe, that Repent is a rich Word, wherein every Letter exhorts us to our Duty: Repent, R. readily; Repent, E. earnestly; Repent, P. presently; Repent, E. effectually; Repent, N. nationally; Repent, T. thoroughly. Again, Repent roaringly, eagerly, plentifully, heavily (because of h) notably, terribly: And why not, Repent rarely, evenly, prettily, elegantly, neatly, rightly? And also why not A. Apple-pasty, B. bak'd it, C. cut it, D. divided it, E. eat it, F. fought for it, G. got it, &c. I had not time, Sir, to look any further into their way of Preaching; but if I had, I am sure I should have found that they have no reason to despise our Church upon that account; and

and they cannot but see it themselves, if they do but look over and consider their own *Infirmities*: And I would have them know, that what I said in my former, was not intended to help on their undervaluing us, but our own amendment.

And as much mistaken are the *Laity* of this *Nation* (which was the next thing I promised to speak of) if there be any of so mean a judgment, and so idly and wickedly bent as to think that I design'd to encourage them in the *Contempt* of our own *Clergy*; being always so very far from promoting any such design, that there is no one in the *world* that ever was more sensible of the groundless and humourfom exceptions and prejudices, which some of those *small* and *inconsiderable* people have entertain'd against our *Clergy* in general, than my self: into which, Sir, although in my former *Letter* I did not think it requisite to enquire, by reason the intention of that was only to look into such things as to some few at least, besides my self, did seem to weaken the *Reputation* and *Service* of some of our *Clergy*, yet in this second, I judg'd it convenient to separate their *foppish* and *unreasonable objections* from such *imprudences* and *misfortunes* which I mention'd in my first.

And in the first place comes rattling home from the *Universities*, the young pert *Soph* with his *Atoms* and *Globuli*; and as full of defiance

defiance and disdain of all *Country Parsons*,
 let them be never so learned and prudent,
 and as confident and magisterial, as if he had
 been *Prolocutor* at the first *Council* of *Nice*.
 And he wonders very much that they will
 pretend to be *Gown-men*, whereas he cannot
 see so much as *Cartes's Principles*, nor *Gas-*
sandus's syntagma lying upon the *Table*; and
 that they are all so sottish and stupid, as not
 to sell all their *Libraries*, and send present-
 ly away for a whole *Wagon full of new Philo-*
sophy. I'll tell you, Sir, says one of these small
whifflers, perhaps to a grave, sober and judi-
 cious *Divine*, the *University* is strangely al-
 tered since you were there, we are grown
 strangely inquisitive and ingenious. I pray Sir,
 how went the business of motion in your days?
 we hold it all now to be violent, I hear your old
 dull friend *Aristotle* drown'd himself, because
 he could not understand the flux and reflux of the
Sea; if he were now alive, and good for any
 thing, we could save his life. I can presently
 demonstrate to you how it is to be done, if you
 will but lend me pen and ink, and suppose but
 the motion of the earth, and two or three more
 things that I shall tell you. Yes, but for all
 that, this youth of so much worth, ingenuity,
 inquisitiveness and demonstration, may be very
 ignorant, and be very much a *Coxcomb*, and
 have so little grounds to contemn so worthy a
 person, that if the *Gentleman* please to carry
 him into his study, and shew him his *Plato*,
Plutarch,

Plutarch, and some other of his *Greek Authors*, the poor *thing* perhaps may find as much reason to *hang* himself, as *Aristotle* did for *disposing* himself otherwise; for he never stands to consider, that there be *Authors*, such as *Euclid*, *Tully*, *Plutarch*, and many others that have been for many *Generations* of constant *Fame*, and are likely so to continue, when as we find that curiously laid *Hypotheses* have their *periods*, and their credit much depends upon the *humour* of the *world*; and a *Country Divine* that is well skill'd in those *Books* (together with such as peculiarly belong to his *Profession*) may deserve very good respect, and be of great use to the *World*; although he has not the convenience of every *Philosophical Newsbook*, nor can call every *spot* in the *Moon* by its proper *name*, nor has a *Letter* sent him of every *new Star* that peeps into the world. But to proceed, Sir, upon Sunday the *searching young Philosopher* vouchsafes to go to Church, the *Gentleman* preaches concerning the *Resurrection*, and having shewn what method his *Text* directs him to observe, he teaches his *People* according to the *Scriptures* that *Christ* did certainly rise from the *dead*, and that the same power is able to raise us also; and (although we shall have been long *dead*) to call together all the *scatter'd parts* of our *bodies*, and to make of these *glorified bodies*. *Very dull*, says the young *despiser*; upon my word and knowledge very dull: What a
good

good Text was here spoil'd, to divide it into this and that, and I knew not what, when as it would have gone so easily into corpus and inane, or into three Cartesian elements? Besides, like an old dull Philosopher, he quite forgot to suppose the motion of the Vortexes, upon which the grand business of the Hypothesis of the Resurrection altogether depends. But this 'tis to trust people with Texts, that cannot tell what to do with them. How many brave opportunities did the Minister lose of bringing in *materia subtilis*, and *materia secundi elementi*? If I had been in his place, I could have done it at least eight times: and then he must go and dronishly tell us, that the scattered parts of people that had been long buried and wasted, should upon the sound of the Trumpet be all summon'd together, &c. and never think to tell us, that the body which had been long absorpt in six foot of earth, should break open the cortex of the grave; and freeing it self from the maculating dirt, the flat, the square, and the round particles should be all associated; and combining themselves into a celestial and well concocted mass, should become a shining and fix'd Star of glory. And this, Sir, he returns triumphantly to the Colledge, not only very full of the vanquishment of the Minister of the Town, but also thoroughly confirm'd in what he has so often heard, that all Country-Parsons be they who they will, are the strangest and most mean things that belong to the earth. But why so
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fast *dear child*? Is it impossible that the word *Parson*, especially if you put *Country* before it, should admit of any milder signification? And is it necessary that every Man, though of very good worth and knowledge, if once he be settled out of the noise of the *Bells*, and does not every day see the *Schools*, should presently grow *deaf* and *blind*, lose all his *memory* and *parts*, and *general ignorance* should suddenly surprize him, so soon as he moves his name off the *Tables*? Perhaps it is but a report; and I do not apprehend but a *Gentleman* may understand as well at *Barnet*, as at his *Lodgings* in *Lincolns-Inn-Fields*; neither does he find any such present decay and wasting of *parts*, so soon as his *Coach* gets off the *stones*, nor such great improvements of himself, when he is coming down *Highgate-Hill*.

The next *despiser* of the *Clergy* is the small *Ingenioso* or *Experimenteer*; who having perhaps *blown* a *Glass*, seen a *Paper-mill*, or a *Bell* run, that knows within two Houses where the best *Chymist* in Town dwells; and dined once where one of the *Royal Society* should have been; and looked another time into the door at *Gresham*, when the *Company* was sitting: He comes down with a *receipt* of a miraculous sort of *Ginger-bread*, with a little *Pot* of double *refined Jesmy*, and a box full of *Specifick perfum'd Lozenges*, and a little *licens'd essence of Orange*, and he calls the *Minister*

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and the chief of the *Parish* together, and he falls to his *ingenious* tricks and operations, and freezes a *dish* to the *stool* by the *fire side*; sets up half a dozen *Tobacco-pipes*, and then makes them fall into a *Mathematical astonishing figure*: After this he desires to withdraw, and puts *Claret* and *Beer* together, and brings them out *unmixt*; and then he calls for a glass of *water*, and with some *few words*, and a *wet finger*, makes the glass first to *fret* and *complain*, and then the *Liquor* to *sparkle* and *foam*; and they must be all *fix'd* and *wonder*, and he alone must *smile*, as if he *understood* the reason. And so he rides up and down the *Country*, and every *Town* he comes at with a *May pole*, he wonders what the *Aristotelean Parson* and the *People* mean, that they do not presently cut it down, and set up such a one as is at *Gresham College*, or *St. James's Park*; and to what purpose is it to *preach* to *People*, and go about to *save* them, without a *Telescope*, and a *Glass* for *Fleas*. And for all this, perhaps this great *undervaluer* of the *Clergy*, and admirer of his own *ingenuity*, can scarce tell the difference between *aqua fortis*, and *aqua vitæ*, or between a *pipkin*, and a *crucible*, or a *furnace*, and a *close-stool*. And besides, he forgets to call to mind how many honourable and worthy *Clergy-men* are now *Members* of that *Society* (of which he knows no more, than meerly to prattle) who have given so many and so large *Testimonies*
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of their *Ingenuity*, as do plainly shew, that one that is in *Canonical black*, may look through as *long a Glass*, and see as far into a *Mill-stone*, as he that wears a *light Drugget*: And it must not be denied, that a great part of what has been as yet, or is likely to be discovered amongst them, must be attributed to the diligence and quick sightedness of *Ecclesiastical Persons*, as well as others. I know there be a great many, who foreseeing that it is much easier to undervalue and abuse knowledge, than attain to it; if they can but contrive a *clearer Tale*, and charge it upon that *Royal, Honourable and Learned Company*, they reckon themselves presently much more ingenious than they that should happen to find out the *Longitude*, or a *perpetual motion*; but then let them cast up their *stories*, and perhaps they may find that the *unordain'd part* of that *Society* may have rid upon as many *pacing saddles*, have weigh'd as many *pikes*, and are as ready to *save the charge of snuffers*, as those that are in *Orders*.

But still, Sir, there be more *contemners* behind; for after these follows the *young Gentleman*, newly entred into the *Modes*, and small *accomplishments* of the *Town*; who admiring himself in his *Morning-gown*, 'till about eleven of the clock, then it is time to think of setting the *Muff*; and if he chance to find out a new *knot* for fastning it, that day is very *ingeniously* spent: Then he walks

three or four turns in his *Chamber*, to make himself considerable; and looking in the glass, and finding it so to be (having turn'd down a new place onward in *Littleton*) he stretches forth, and in approbation of his own worth, *travels* himself down the stairs: Then at the *gate*, it is to be considered, where he shall *eat*; after that, which of the *Houses* he shall go to, and if he brings home a little of the *Prologue*, and learns but two or three of the *Players* names, his memory in the evening shall be *commended*, and his improvements *acknowledg'd*. And as for this *Gentleman*, he having nothing (*poor heart*) to say against the *Clergy-man*, he combs his *Peruke* at him; and though the weather be temperate) he *walks* the room, and *sweats* very much against him; and by way of *objection*, now and then propounds three or four steps of a *Corant*; and if he be so far entred into *prophane*, as to tell him, that he has brought him a new *Psalms* from *London*, and then gives him in writing a *baudy Song*; he needs not be witty again all the time that he stays in the *Countrey*.

But the great *destroyers*, Sir, are still to come; for next appears the *modish, grave, and well considering Gentleman*, that often calls himself to an account, and always finds himself full *weight* and *measure*, but all the *Clergy* to be very *light* and *contemptible* for several reasons. And in the first place, he observes

observes, that *Divines* are a sort of people that mind only the *inconsiderable* things of this world ; they never take notice how this *Dukes* or that *Lords livery* differ from another ; and they will idly suffer many a *Noble mans* Coach to pass by, and never consider the thing that is behind, or whether they be *Horses* or *Mares*, *English* or *Flanders*. Which of them can tell the *private passage* out of *Covent-garden*, into ——— without asking at the *Barbers shop* ? or where the several *Embassadors* lodge ; where they dined yesterday, and where they shall dine to morrow ? And then for the humour of the *Town*, alas ! Sir, there is not one *Divine* of forty, that does or ever can understand any thing of it. How hard a matter is it to judge, whether it be best to dine at *Speerings*, or to slide in afterwards ; and what time of year and whether is most proper for the *outward room*, and what for the *inward* ? How much practical *Rhetorick* is requisite to make a *Coachman* fully believe, that he shall have a couple of *shillings*, and at the same time, resolve to let down the boot, and with a steady mind walk softly out to a *Coffee-house*, a little before you come at your *Lodgings* ? Again, what accuracy of *palate* and *breeding* is necessary to have a clear apprehension of a *mighty* and *lofty dish* ; and to do reverence and strict justice to a glass of *Florence*, *Champagne*, *Frontinjack*, *Burdeaux*, *Languedoc*, *Flascon*, *de vin*, *vin de Bourgogne*.

gongne, *vin de Pressorage*, *vin Pare*, *vin de Parole* and *Taffalette*; and to begin small *Princes* with a *Loach*, and to end the *Emperours* with a *neats tongue*? Be not deceiv'd, Sir, it is not *Logick*, *Metaphysicks*, *Fathers* and *Councils*, and all the rest that ever can expect to know or do these things, or half of them. Besides, if we consider the great rudenesses that are oft-times by *Clergy-men* committed, in barbarous managing of *hat*, immoral picking of *teeth*, uncouth and unfashionable *sneezing*, clownish pronouncing of words, that should have been *gracefully lisp'd*, and rude and flat setting *both feet* upon the ground, when one should have stood in *tittering* readiness upon the toe for a *conge*; when we consider, I say, these and five and fifty thousand things more, we must plainly conclude, that it is only for great *headpieces*, men of *birth* and *education*, of *prudence*, and a *mighty reach*, to pretend to *honour* and *reputation*; not for poor unobserving *Book-men* that go in *black*. Then, to all this must be added, the vast skill that is required to the tending a *visit*, with approved and *modish* accuracy, that it be done punctually at the *critical minute*, neither before nor after; that the *servant* that comes to the door, he duly spoken to, according to the *Rule* provided in that great affair; that the *Goloshoes* be left in their true and proper place, that the *Footboy* be expert in observing his tutor'd distance, that
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he gives allowance for Summer and Winter; and that he never stands exactly behind, but bearing a respectful *point* or so, *North* or *South* of his *Master*. Then having got over all these difficulties, and made suitable *addresses*, there is further to be weighed, whether the *visit* is to be a *silent visit*, or a *speaking one*; and if any thing is to be said, whether the *visitor* is first to open, or to expect till discourse be offered; and when, and in what order the health of the *family* is to be inquir'd into. Lack a day! says one of the *accomplish'd*, in what a lamentable condition I have seen a mortal *Clergyman*, when he has ask'd for a *Son* or a *Daughter* that has been dead a Month; whereas he should have felt out all those things by degrees, and never have run himself into the danger of a stumbling *excuse*; for not knowing of it before; how will his *puling Conscience* be put to it, to rap out presently half a dozen *swingers* to get of cleverly? But still, Sir, there be many things behind; It is no such easie matter upon my word, to judge how much of the *handkerchief* shall hang out of the coat pocket, and how to poise it exactly with the *Tortoise-shellcomb* on the other side; and if there be *Peruke* to be order'd, where is the man of the *Church* that can tell when it is to be done to *Old Simon the King*, and when, *After the pangs of a desperate Lover? Heavens and Stars!* It is such a task to be considerable, and of any

moment in the *World*, that it would almost crack the brains of the most steady *Clergyman*, but to hear repeated all the *accomplishments* that are required, to make up a *man* of *worth*. But then suppose a *Divine* of extraordinary parts and quickness, and that has got, I know not whence so much of our *modish* blood in his veins, as to apprehend, in some low degree, what makes men for ever *Blessed*, and should arrive to some set *forms* of being acceptable; how will they make shift for *Speeches* and *Complements*, *Passes* and *Repasses*, *Parties* and *Reparites*? Put the case, Sir, that a fair *Lady* or *person* of honour by some chance or other, drops a *glove* or *handkerchief*; Where is now, say they, your *man* in *Orders*, that can presently snatch it up in an *extasie*, deliver it with *bonne grace*, and instantly say something suitable to so great and sudden occasion? Nay, furthermore, suppose we should give them some of the *grounds* and *elements* of our being immortal, and lay down before them some of those inestimable *principles*, by which we become excellent and admirable in the eyes of men, women and children, and should discover to them some of our several *vows to God*, *Madam*, as *I am a sinner*, *Madam*; as *I hope for Mercy*, *Madam*; as *I beg your pardon*, *Madam*: As also some of our *raptures* and *heights*, as *I am a sinner before God and your Ladiship*; as *I hope to find mercy in Heaven, and in your Ladiships breast*;

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as I desire to commit my self to God and your Ladiships disposal; as I desire to observe only Moses's, and your Ladiships Commands. Nay, to all this should we throw in some of our gentle and very helpful words; as, *intrigue, harangue, obligation, devotion, altars, shrines, sacrifices, gustos, flambos, contrastos, and Orlandos, Ferdinandos*: I say, suppose a tender-hearted Gallant, having a little pity and compassion for the low condition and style of the Clergy, should unbolom and reveal himself after this free and open manner; yet still *black is black*: for there is so much of native gentility in the just use and *nicking* of these things, and so much of *mystery* in the right *humouring* of a fashionable word, that there is but very small hopes that any Clergy-man should be ever happy or valuable in this life, But still, Sir, we forget the great business of *mankind*, the writing of *Letters*: Where is the *Divine* that can do it, either to *Mistress* or *Friend*, as a man that knows the *World*, the *humour* of the *Town*, and that has *lived upon, eat and read men*? And suppose we should bestow upon a poor low thinking *Black coat*, one of our best *forms*, such as follows; it is five to one he would commit some *Ecclesiastical* blunder or other, in setting his name to near, or in the *folding* or *making it up*.

Most

Most bright and transcendental Madam,

I Presume by the intercession of this course and erroneous Paper, to arrive at your fair and infallible Fingers; and to pay the utmost tribute of my Devotion at the High Altar of your Perfections. The great concern, Madam, of my life now, is only to sacrifice the poor remain of it, to your intrigues and to make all my Interests and Inclinations to be observant of your Commands, and to do homage at the shrine of your Vertues. Nay, Madam, I am in some curiosity, whether I be above, or on this side the Heavens Canopy; for no sooner was I beam'd upon by your shining Ladiship, but I seemed presently to be altogether taken up. The delicacies of the Palate are to me grown all insipid; and it is the Contemplation, Madam, of your glories alone, in which I can find any satisfying gusto. In fine, Madam, were there not hopes of seeing once more your Angelical self, and receiving some benediction from the flambo's of your Eyes, I could presently resolve to commence blindness; and were it not for the Oriental perfumes that come from your Breath, it should not be long before I should put a period to my own. Should I, Madam, go about to make an Harangue answerable to all those Jewels that lye from your Eye-lids to your Fingers-ends, it must be as lofty as Tenariffe,
and

and as long as the *Æquinoctial Line*: And therefore instead of that, I have nothing else but to prostrate at your feet the everlasting disposal of,

M A D A M,

The most devoted of all your *Vassals*,

and the meanest of your *Foot-stools*,

Alas! alas! a *Clergy-man* must not expect to write thus; his Blood is so low and creeping, that it can never be inflam'd to this pitch of passion and expression, with all the loveliness in the *World*. Now, Sir, would it not vex any Creature upon Earth, to see trifles and Feathers, knots of Ribbon, Cringes, visits and devours, a few fashionable Words and Phrases, and a form or two of a phantastick Letter, and a very little besides, to undervalue charity and piety, real worth, and substantial knowledge, only because it is in black, and the name of it is a *Divine*?

I have nothing more, Sir, to say to these People, only it would be a delightful thing if any of them upon what I now said, should mistake me as throughly as the *Answerer* did about *Greek* and *Latin*, *Prefaces* and *Divisions*, *Patrons* and *Chaplains*; and presently cry out, that I am against all *Meat* and *Drink*,
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gusto's and flambo's, altars and sacrifices, feathers and garters, perukes and goloshoes, head and heels, body and soul of the Laity : For I suppose, notwithstanding any thing that I have said, a Man may put on a New Suit twice a week, eat and drink of the best he can procure, have all his fashionable dressings, and modish attendants, and yet be modest and discreet, and not think it any vast break and elegance, to toss his head at a Clergy man, because his Hair may be shorter ; nor to despise him to dirt, because he is constantly oblig'd to the same Canonical Habit.

But this last, Sir, that I was just before speaking of, is but a *vow to God, Man, a great looker over his Shoulder ; a silent and moderate despiser of all Ecclesiastical Persons ; that only professes by his troth, and as he is a Gentleman and a Sinner, that there is nothing in Nature to be found so altogether ignorant of Human Affairs, and so empty and inconsiderable as a Clergy-man ; for after him comes the Tearer and Confounder of all that belongs to Divinity ; that troubles not himself to reason out the point, whether a Person in Orders, may not possibly understand as much, speak and write as well, and do as much Service in a Nation as others ; but to make it all sure and short, swears it Home, that they are all of them a Company of mean and undiscerning People. Now, Sir, what great Judges these are, and by what measures they*

they proceed; and how likely they are to be very severe Discerners of what is worthy, and what is not, may be easily seen by those deadly witty Arts they make use of to disparage that *Holy Profession*; and by which also they would raise themselves the reputation of Men of Parts and Wit: And the first thing wherein they are so severe and satyrical, is upon their *Names* and *Habits*. And you may soon see, Sir, the portion of *Wit* that is amongst some of them, and the smallness of their *Objections*; when to say, There goes a *Black-coat*, shall be reckon'd a very good and special *fancy*; or to say, Here's to you *Parson*, or, Good morrow *Parson*; if the word *Parson* be *humoursomely* and *slurringly* pronounced, (as some of them can do it) if well considered, is a very notable abuse. And I'll warrant you, that *arch Blade* that look'd upon a Married *Minister*, and ask'd him how Mrs. *Parson* did, thought himself in little less than a *rapture*; and it was well, if he did not go presently to *Bed*, and take a dose of *Diascordium*. But if a *Clergy-man* chance to meet an *Old Testament Wit*, and that he sets into his *Tricks* and *Drollings*; then he must expect to be called *Levite*: And that you may not think his *Fancy* to be stinted, sometimes he calls him *Tribe*, sometimes *Leviticus*, and for variety sake, at other times *Numbers*. I need not, Sir, go about to commend these, they having been so often approved.

approved. But of all the Wags, and fly ones, that thus play upon a *Clergy-man*, he certainly is most dreaded, that calls him *Doctor*; which if it be spoken with the utmost keenness of intention, which that word may admit of, it goes the deepest into the Bones, of any thing that can be said. I cannot forget (before *Sashes* and *broad Hats* came into fashion) how much I have seen a small *Puny Wit*, delight in himself, and how horribly he has thought to have abused a *Divine*, only in twisting the ends of his *Girdle*, and asking him the price of his *Brimmer*: But that Phancy is not altogether so considerable now, as it has been in former Ages.

Another witty way they have of undervaluing this *Profession* is, that they will not go to *Church*: As if a Man of a very ordinary reach and phansie, might not stay at Home; or if they do go, they'll spend their time in Talking and Laughing, when there is no occasion at all for it, nor reason to do it: For as I was concern'd in my *former*, (and also in some part of *this*) that there should be such Discourses utter'd by some, as might tempt the People to abuse and slight the *Preacher*: so am I as much concern'd now, that there should be such idle, foppish, and extravagant People, that should undervalue the whole *Profession* of the *Clergy* at a venture; from the highest to the meanest; let their Carriage and Behaviour be in all Circumstances

cumstances grave and unblameable ; and let their *Sermons* be as Serious, Judicious, Learned and Profitable, as Pen can write ; for although it be to no purpose to deny, that by reason of the unhappy Education of some, the low Condition of others, and the wilful Miscarriages of a third sort, many of our *Clergy* are often slighted and disregarded ; yet on the other side, it is a sign of nothing but perfect Madness, Ignorance and Stupidity, not to acknowledge that the present *Church* of *England* affords as considerable *Scholars*, and as solid and eloquent *Preachers*, as are any where to be found in the whole *Christian World*. And if these People would but a little examine themselves, and not count every *Oath*, *Curse*, abuse of *Scripture*, and the like, for Wit, Humour, Judgment, and every thing, they would find themselves not so wonderfully overstock'd with Ingenuity and Knowledge, as utterly to despair of receiving from the *Pulpit* any useful Advice and Information. And I have oft-times much wonder'd, that such as make so great Pretences to Wit and Accomplishments, should pitch upon so easie a Method of being admir'd, and valuable in this World ; when as they see, that the grounds upon which they endeavour to be so Famous and Illustrious, are so presently apprehended, that the low-born *Coach-Men*, *Carmen* and *Porters*, are come to as great Perfection, as the loftiest
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of these *Speakers*. That certainly was a pretty attentive *Child*, who, as he was lighting himself Home upon a *Saturday* night (after his Work was over) was heard to say over, and sort all the *Oaths* and *Curses* that he had learn'd in the whole *Week*, from his ingenious and eloquent *Masters*. And I cannot but approve of the Modesty of that *Youngster*, who being highly pleas'd with that excellent Phansie, viz. *Son of a Whore*, and not happening conveniently of *Tapster* or *Drawer* to spend himself first upon, was forc'd to break his Mind to an *Oyster-woman*; and so being once enter'd, the *Youth* soon improved; for afterwards, if the *Candle* burnt not clear, or the *Pipe* had a crack in it, or his *Horse* stumbled, or *Dog* or *Bitch* lay in his way, they were all *Sons of Whores*. Nay, if a *Trial* in *Westminster-Hall* goes not right, the very case it self is a *Son of a Whore Case*; and that *Purge* that gripes, or gives a *Stool* more than ordinary, is a *Son of a Whore Purge*. I know, Sir, that these *Huffing Despisers* of all *Black Coats*, think they urge very hard for the necessity of their thundring and terrifying *Style*; by saying, that the *degenerate part* of the *World*, were it not for that, would grow saucy and unmanageable; and the unworthy, and *mean spirited Creepers*, would make no difference between themselves, and the brave and bold *Commanders* of the *Age*, *Curse* (say they) the *Groom*
or

or *Ostler* three or four times lustily, just before you go to Bed, and your *Horse* will very near cast his *Coat*, and begin to shine by the Morning; and give a *Drawer* half a Dozen *Granadoes* as he goes down the Stairs, and if he be so irreligious, as to bring you up any thing but true *Terse*, you will for certain shortly hear, that he has murdered his *Master*, and hang'd himself with his own *Garters*. In short, Sir, were not *People* quickn'd to Duty and Observance, by such brisk and remarkable *Expressions*, the *World* must suddenly end, and the very *Gentry* of the *Nation* would be as much neglected and disobeyed, as we find the modest and cowardly *Clergy* now to be. Indeed, it is great pity, but that *Gentle-folks* should be duly reverenc'd, and attended upon. But, I was thinking, Sir, (supposing *Swearing* and *Cursing* be so very necessary to the standing *Government* and *Welfare* of a *Nation*) that a small *Instrument* (about the stature of *Puginello*) might possibly be so contriv'd with Two Rows of *Stops*, one for *Swearing*, and another for *Cursing*, that might upon all Occasions express it self with as much *Discretion*, *Propriety* and *Elegance*, as the very *Owner* of the little *tool* should be able to do himself. But then indeed, Sir, as to the extemporary and occasional *Wit*, that is oft-times shewn in abusing the *Holy Scriptures*; that must never be attempted by such a *Gentleman* of *Wainscot*; but must be per-

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formed by *Human Mouth* it self; for there is so much of *suddenness* of apprehension, and *experimental skill* in the application of *Scripture*, that is requisite to that business; that to go about to perform it by *Holes, Springs, or Wires*, would be much more difficult and chargable, than *Paradise, or Sands's Water-works*. For suppose, Sir, a *Gentleman* going to Dinner to — *House*, and walking through the *Narrow Alley*, mistakes his way; then, Sir, what *Engine* upon the sudden, of *Wood, or Pastboard*, (but *Gentleman* himself) could presently say, *Strait is the Gate, and narrow is the way, and few there be that find it*. Do you see, Sir, how hard it is? There is not such a place again for that occasion, and for that very *particular Alley* in all the *Bible*. Well, Sir, he proceeds, and coming at last to the great *House*, he knocks at the *Gate*, and the *Porter* being not just at hand, then comes out that of the *Psalmist*, *Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, &c.* Upon which, the *Porter* hearing such great *Wit* and *Divinity* at the *Gate*, presently runs, and opens; the *Gentleman* enters, and there finds a *Servant* sweeping; then comes very properly that of the *Prophet*, concerning the *Besom of Destruction*: For indeed, what more exactly like the *Desolation of Babylon*, than the sweeping away a little *Dirt* out of a *Court-yard*? After this he walks into the *Hall*, where he happens upon
the

the *Butler*, and two *Jests*; Good Morrow *Pharaoh*, says he, (for you know, Sir, *Pharaoh* had a *Butler*) where's your *Master*, *Pilate*? (for you know also, Sir, that our *Saviour* was carried into the *Common-Hall*.) Where by the way, Sir, you must observe, that a true Wit is as good in the *inside* of the *House*, as at the *Gate*. Dinner time draws nigh, and soon after the *Victuals* appears: The *Gentleman* is desired to sit down: No, he *shrugs*, and *begs pardon*: having read, that *the first shall be last, and the last shall be first*; and then he *shrugs* again. However, at last, Sir, we fall to; and amongst other good things, there is somewhat that requires *Mustard*; upon that he desires his *Neighbour* to remove a little of the *Mountain* to him; for if ye have *Faith* like a grain of *Mustard-seed*, ye shall remove *Mountains*. By and by, Sir, half a dozen *Chickens* are brought in; which presently he commends for a *Dish* of very fat *Jerusalems*; because of, O *Jerusalem, Jerusalem, thou that killest, &c.* though if he had pleased, he might as well have call'd them, a *Dish* of *Prophets*, or a *Dish* of *Would-nots*: for you know, Sir, *Jerusalem, Prophets, Chickens, and would not*, are all in the same *Verse*. In short, Sir, my *Lord Mayor* himself, cannot provide a greater number of *Dishes*, than this *Gentleman* shall have always in readiness *Divine Phanxies*; nor less *ingenious* can he shew himself to be in his return

(if there be occasion) than he was in his *coming*; for a *Child* cannot drop before him in the *Streets*, but presently, *Tabitha, arise*; be it *Boy* or *Girl*; nor a *Porter* ease himself of his *Burden*, but, *Come unto me all ye that are heavy laden, &c.* nor a *Water-bearer* be at the *Conduit*, but, *Paul may Plant, and Apollos may Water, &c.* I know not, *Sir*, how many there be of this sort of *People* in the *World*, who have nothing to say against a *Priest*, but only to *swear* more than ordinary in his *Company*, or to apply a few *Scripture-words*, with *impudent Nonsense*. If there be no such at all, then what I have now said, belongs perhaps to those that dwell at the *Moon*. But if there be, I would to *God*, that (in the mean time, 'till they come to some sense of *Religion*) they would in some measure consult their own *Credit* and *Reputation*; of which, if they be so nice and tender, as upon all occasions they pretend to be; they might plainly perceive, that this their childish way of scoffing at *God*, and his immediate *Servants*, is so far from leading towards *Wit* or *Honour*, that it is nothing else but *dry, blunt, infacetious Atheism*.

And seeing, *Sir*, we have been now speaking of some that think themselves the very *Princes* of the *Age* and *Wit*, it may not be amiss to hint also at other more modest sort of *People*, who are not for such notorious scoffing at *God*, and *swearing* down
Towers

Towers and Steeples; but yet having but a small Opinion of *Religion*, and little regard to *Honesty* and *Conscience*; (*Wit* and *Humour* serving instead of that) they must needs undervalue, and laugh at all such, whose duty and serious Employment it is, to explain the *Scriptures*; and from thence to exhort to all Meekness, Temperance, and Righteousness; those, I mean, who, if they can but cheat a little *Boy* of his *Link* and *Livelibood*; blow out a *poor Mans Candle*, and make him prick his *Fingers*, beat down a *Basket* full of the biggest *Apples*, pawn a *young Gentleman* for the reckoning; and then call it by the *right name*; they are in their own Opinions very much wiser than all the grave and formal *Clergy-men* in the *Nation*; who are commonly so very dull, as to think, that one that is in the prime of his *Fancy*, *Invention*, *Gayness*, *Frolick*, and *Atchievements*, should submit to *set forms*, and to eat, drink, and walk the *Streets* by *Canon*.

Now, Sir, I must needs say, suppose a very ancient and solemn *Professor* of *Cobling*, be very intent upon the great business of *reparation*, and all things promising highly well, the *Awl* glides nimbly through; the *Candle* consents, and burns very clear; nothing of fear, cloud, or disappointment appears; but he sings or thrums at the great likelihood of the *restoration* of the *Shoe*; seeing nothing but that the *Evening* may close

well, his *Sleep* be undisturb'd, and his *Endeavours* be crown'd with being *paid* next *Morning*; on a sudden, *Sir*, rushes upon him *Darkness*, *Despair*, and a *sprightful Gallant*; that spoils all his *Hopes*, shatters his *Tune*, and in short, with one puff, blows out every bit of his *burning Candle*, and *blossoming Designs*. Now, I say, this was very well blown; for if *Coblers* should not sometimes be frustrated in their *Plots* and *Contrivances*; but should always succeed in their brisk and jolly *Humour*, without disturbance or *Interruption*, they might in time come to disrespect the great *Masters of Fancy*, and place too much confidence in the *old shoe* part of the *World*. But for all that this great and just *disappointer* may go to *Church* next *Sunday*; and give due respect and attendance to his *Instructor*, notwithstanding he did so utterly defeat the *Cobler*. I also deny not, but that he that in the *Evening* lets in the *Air* at *Three* or *Four Windows*, may possibly keep *People* from *Sleeping* too *securely*, and to preserve their *Houses* from being afterwards *burnt*. But suppose a *Divine* has a mind to walk right on to his *Lodgings*, and not to make such *Remarks* and *Observations* in his passage; there is no reason that he presently should be counted a *senseless Sat*, and others the only *Wits* and *Humourists* of the *Age*. For you know, *Sir*, if the *Night* be very *dark*, and *People* be but *fast asleep*; *Windows*, commonly

ly so call'd, are very frail, and frangible things; and they will easily give way to a cudgel, though clownishly, and unhumourfully applied; as well as if directed by the most ingenious and frolicksome hand: Whereupon I say again, as we ought to take special care, that we do not set too low an esteem upon these enterprizes; so on the other side, not so to over-value them, as to think but that our forefathers possibly might have attempted something in this great kind: And therefore if the Minister in his Sermon, give sober Rules and Advice to live peaceably and modestly, and to make satisfaction for Offences committed, he may with much more reason be believ'd; and listen'd to, than wonder'd, or laugh'd at; for the Jest is never a whit the less, though the Glass be paid for. I have also (according as my occasions would permit) taken into some consideration, that great affair of *Apple-spilling*. And I am thinking, Sir, if the *Basket* stands a little leaning against the *Wall*, or sloping upon a *Board*, and that the *Apples* be very round, and the *Surprize* be very sudden, and that the meditating *Governess* be very old, stiff, or lame; I do then verily believe that much of the lamented *Fruit* may get into the *Kennel*, before it can possibly be recovered. But suppose there be not such great Advantages to make all things thus easily hopeful, and yet that the Contrivance is such, that the

Humour takes, and the Frolick succeeds; however let us behave our selves with some calmness and moderation, and not as if we had killed a *Giant*, or flew the *Dragon*. I must therefore always confess, that I did more than a little admire at the smooth and even temper of that *Gentleman*, who finding a *Pail* of *Islington Milk* standing all alone at the *Door*, and pouring it out every Drop into the *Street*, went on as unconcerned about his business, as if he had done nothing but wash'd his Hands that Day; whereas if such a special opportunity had fallen into some other *Humourists* Hands, who was apt to *overplume* himself upon such *Enterprizes*; he would have run presently back, to have told it at his *Lodgings*; have counted himself as great a Wit, as *Ben Johnson*, *Fletcher*, *Beaumont*; and have utterly despis'd all the starch'd humourless *Black-coats* for six Weeks after, because of the great *adventure* of the *Milk*.

If I were at leisure, Sir, I might also briefly mention another sort of more *shrewd* and *judicious* *Despisers*: who have a very strange Opinion of *Religion*, *Scripture*, and the *Clergy*. But they profess it not out of *Humour*, *Frolick*, or any *prejudice*; but that they have look'd far back into the *History* of the *World*, observ'd the rise and decay of *Kingdoms*, consulted the *Laws* and *Inclinations* of *Humane Nature*, and have very well weigh'd

weigh'd and examin'd the *niceſt circumſtances*, and *poſſibility of things*; and hereupon do very much wonder, that ſuch thinking Creatures as Men, ſhould be ſo long deluded with *bugbears* and *tales*; and the groundleſs Traditions of the *miſtaken* and *impoſing* Priests. And I need not, I ſuppoſe, Sir, tell you, that theſe are the *Disciples* of Mr. *Hobbs*. And what *ſtrict weighers*, and *punctual Examiners* of things theſe are like to be, you may very near gueſs, by the eaſineſs of their *Conversion* to his *Doctrine* and *Opinions*: One he comes, and ſays, he is very confident that Mr. *Hobbs* is a *Gentleman*, and a great Discoverer of Truth; for he hears of ſeveral very *accompliſh'd* and *creditable* *Persons*, that do very much admire the *old Gentleman*, and are cloſe *adherers* to his *Principles*; and therefore he is reſolv'd to be a *fine* *Person* too; and to be as *accompliſh'd* and *creditable* as they; and to believe all, ſay all, and admire all, that they believe, ſay, and admire; ſo ſoon as any body would be ſo kind as to tell him any one thing that Mr. *Hobbs* holds; for if he could but get it once by the end, let him alone for the improving and management of it: *Another* ſays, he is altogether as ſure that all the World is in a Miſtake, except Mr. *Hobbs* and his Followers; for that he was lately at a *Meeting*, where a *Friend* of his aſſerted right down *Atheiſm* to the very Teeth of a *Clergy man*; or, that if there
were

were any *God* at all, it must be a kind of *wooden God*, such as *Mr. Hobb's God*: And he knows this *Friend* of his to be so much a *Gentleman*, and of so much integrity and consideration, that he would scorn to say any such thing, if he had not well examin'd it, and found reason to conclude so; and therefore for his part, he shall take his Word and Judgment concerning the business of a *God*, before any *methodical Priest* that dotes upon his *Bible*. Yes, says a *Third*, *Mr. Hobb's Philosophy* is certainly the only *Philosophy*; he must needs be a *brave Man*: I durst almost swear, says he, that what he holds is absolutely true, let it be about what it will; or else such a one would never have shewn so much *ill-breeding*, and encouraged so much error, as to begin his *Health* with such *Ceremony* and *Observance*. If it please the *fates*, the next *Company* I come into, I'll put it about, *Two in a Hand*, upon my Word, and it shall run, *To Mr. Hobbs, and the utter confutation of all Spirits and Spiritual Men*; and so he is sufficiently enter'd, and fast enough. O, by all means, says a *Fourth*, *Mr. Hobbs* must needs be in the right: I'll pawn half my *Estate* upon it, that he is; he shall dispute with all the *Ecclesiasticals* for a *Hundred Pounds* of my *Money*. For he perceives now where the *pinch* of the business lies; for he has *worn* him above this half *Year* in his *Pocket*, *Day and Night*, and has
above

above Twenty Places of *Moment* turn'd down; some before, and some after the Candle was out. O, says he, how ignorant, and deadly cold am I, if by chance I leave him at Home; he is a great deal more comfortable and warm than a *Squirrel* in the Sleeve. But if you happen upon one that has worn the *Philosopher* so long, that Two or Three of his Phrases are got through his *Pocket*, and at last have insinuated themselves into his Temper; he proves presently a *Chairman* in all Companies: And if he looks but upon a *Clergy-man*, he is as great a *Prince* as ever Mr. *Hobbs* gave power to. Then, come Sir, says he, Come now for your *Immaterial Substances*; have you ever a one about you, Sir? I hear that you are much acquainted with them; you live by the *Spirit*, Sir; it is a wonder that you should not have one in your pocket: I have got *honest material Mr. Hobbs* in mine. I could shew you for a need, Sir, *Spirit of Wine, Spirit of Salt, or Spirit of Hartshorn*; but I have enquired, and never could get, or see any *Spirit of Substance, Spirit of Substance!* that's fine indeed. What, *Essence of Essence?* pretty I profess. Indeed we have had a very curious time of it, a company of very seeing *Priests*, and searching *Philosophers*; that should go on, and teach one another such plain, palpable, and manifest Contradictions. Ask them how such an effect comes to pass; it is done, say they,

they,

they, by an Incorporeal Substance. Wonderfully acute indeed! that is, by *no body*, or by a *no body body*, or by a *no thing thing*. It was very well for this *Nation*, that Mr. *Hobbs* was born at last; and *half a dozen of us*, of willingness and parts, to understand him, otherwise the *World* had continued in a brave blind condition. It is not, Sir, to my purpose, at present, to meddle with, or examine their *Masters Principles*: But I much wonder, seeing they may be daily convinc'd how much he has been mistaken in his *Mathematical Attempts*, that they should take his bare Word, and believe him not to be failing in his other Writings; because he confidently says *he proceeds by evident connexion and demonstration*. And whereas heretofore it was a work of many Years study and seriousness, that could entitle one but to be suspected of *Atheism*; now he that has but seen Mr. *Hobb's Boots*, and can make but a *Mouse-trap*, is as fully *privileg'd* as if he could *pluck up the Earth by the Roots*, or *make a Man*.

I believe, Sir, there may be several others that without any reason at all are ill affected towards the *Clergy*. One thinks that whatever *Episcopacy* be, yet the *Lands* thereunto belonging are not *jure divino*; another is of opinion that the *Clergy* must by no means *ride*; because they are to go, *and teach all Nations*. And others there be, who are therefore against *Tythes*, because they think they

they give them. But these were partly mention'd in my former; and if they were not, it is all one; for I can say no more at present, being suddenly sent for into *Devonshire*; where I expect to find such employment, as will certainly secure the World, from me being ever troublesome in this kind again. I am, once more,

S I R,

May 2d,
1671.

Your Humble Servant,

T. B.

F I N I S.



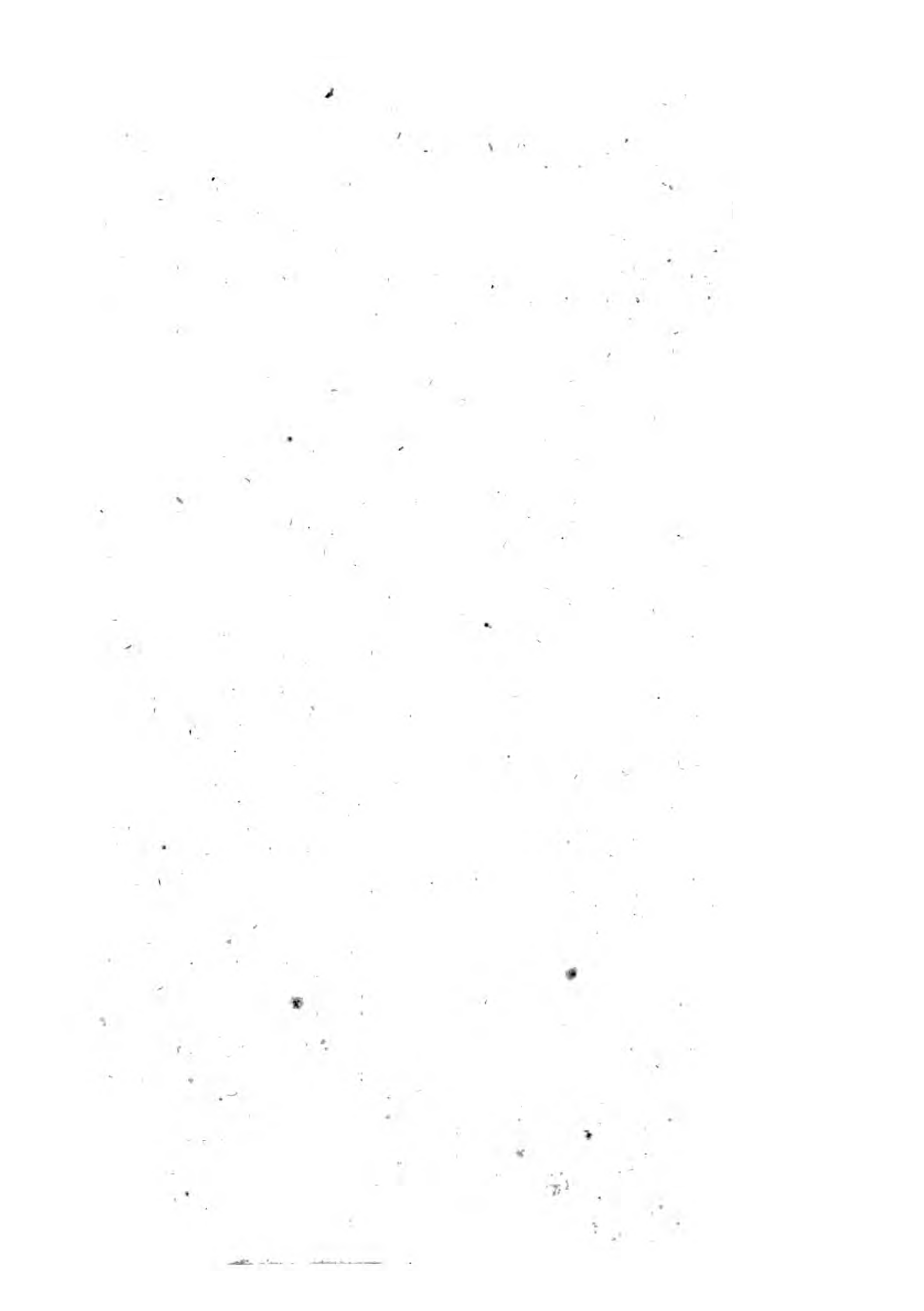
Mr. H O B B S 's
State of NATURE considered:
I N A
D I A L O G U E
B E T W E E N
Philautus, & Timothy.

To which are added
F I V E L E T T E R S,
F R O M T H E
Author of the *Grounds and Occasions of
the Contempt of the CLERGY.*

*The fifth Edition, Corrected by
the Author.*

L O N D O N,

Printed for *J. Phillips* at the *King's Arms* in *St. Paul's
Church-yard*, *H. Rhodes* at the *Swar*, the corner of
Bride-Lane in *Fleetstreet*, and *J. Taylor* at the *Ship*
in *St. Paul's-Church-yard*, 1705.



To the most Reverend Father in GOD
GILBERT, by Divine Provi-
dence Lord Archbishop of Canterbury,
Primate of all England, and Metro-
politan; and One of his Majesty's most
Honourable Privy Council, &c.

May it please your *Grace*,

Although for several Reasons I ought in Du-
ty to lay all my Endeavours at your *Grace's*
Feet, and beg your Acceptance of them; yet I
was the more encourag'd to make this Address,
because the subject seems naturally to have Recourse
to your *Grace's* Protection. For the same *Divine*
Providence that has made your *Grace* Father of the
Church, has made you also *Guardian* of *Humane*
Nature; which (as your *Grace* well knows) has
been so vilely aspersed and persecuted by our *Ad-*
versary's malicious Suggestions, that he is willing
indeed to suffer such a Word as *Man* still to remain
among us; but what was always meant, and de-
sign'd thereby, he has endeavoured to chase quite
out of the World. The Vindication therefore of
Humane Nature could not but seek for Protection
from that great Example of *Humanity*, whose con-
stant

The Epistle Dedicatory.

stant Practice doth alone abundantly confute all the Slanderers of Mankind.

If Mr. *Hobbs* had been pleased to have given only a History or Roll of the Unjust or Unfaithful, there would not then have been such occasion to importune your *Grace's* favouring such Attempts as this. But when he teaches that Cheating is not only according to *Reason*, but that it is the first Principle and Dictate thereof; for the very Credit of being on *Reason's* side, People shall count themselves engaged to be *Knaves*. And therefore I have presumed to offer to your *Grace's* Patronage this small Discourse, wherein I have endeavoured to shew, that those that are Wicked and Unrighteous are not such by *Reason*, or any Advice of *Humane Nature*, but only because they have a mind to be so. And I am not altogether discourag'd from thinking, that by this Consideration of Mr. *Hobb's* *State of Nature*, and my *Introduction* thereunto, it may appear to your *Grace*, that it would not have been an impossible thing to have said somewhat to the rest of his *Writings*, wherein he differs from what is generally believed. But for me to go about to inform your *Grace* of the Folly or Inconveniency of Mr. *Hobb's* Principles, would be, next unto his Undertaking, to read *Lectures* to all *Mankind*.

Your *Grace* cannot but understand, that the Matters insisted on in this *Dialogue* have been often recommended to the Protection of great *Persons*, and by those of *Eminent Worth* and *Learning*. And if there be any Reason demanded why this comes

The Epistle Dedicatory.

comes so late from me ; I have nothing to offer in Excuse, either to your *Grace*, or to those that writ before me. But yet however from some Experience of your *Grace's* Favours towards me, what I have perform'd, I hope may not be altogether rejected ; notwithstanding the manner of it, being to appearance not so grave and solid, does a little dishearten me. But, since Mr. *Hobbs*, by affected Garbs of Speech, by a starch'd Mathematical Method, by Counterfeit Appearances of Novelty and Singularity, by Magisterial Haughtiness, Confidence, and the like, had cheated some People into a vast Opinion of himself, and into a belief of things very dangerous and false, I did presume, with your *Grace's* Pardon, to think his *Writings* so fond and extravagant, as not to merit being opposed in good earnest ; and thereupon I was very loth to give them too much Respect, and add undue Weight to them by a solemn and serious Confutation. And I hope my *Dialogue* will not find the less Acceptance with your *Grace* for those *Letters* which follow after : For altho' some are loth to believe the first *Letters* to be innocent and useful (being a little troublesome and uneasy to their own Humour) yet your *Grace*, I hope, is satisfied that the *Author* of them, did heartily therein study the Credit and Advantage of the *Church*, and that our *Clergy* would certainly be better reputed, and more serviceable, were it possible they all could be as Learned and as

The Epistle Dedicatory.

Bountiful as your *Grace*. What I have now performed, I humbly submit to your *Grace's* favourable Judgment desiring that it may be accepted of, as an Expression of most dutiful and grateful Observance, from

Your GRACE's

in all Duty and Service

most devoted.

Decemb. 10.
1671.

J. E.

THE

THE
PREFACE
TO THE
READER.

Reader,

THE Design of this Preface is not to advise, or encourage thee to read what follows; for I should not take it well myself to be so drawn in: But if thou chancest to look into it, and be not already acquainted with Mr. Hobbs's State of Nature, this is to let thee know, that thereby is to be understood a certain supposed time, in which it was just and lawful for every Man to hang, draw and quarter whom he pleased, when he pleased, and after what manner he pleased; and to get, possess, use and enjoy whatever he had a mind to; and the reason of this so large a Charter, was, because it was supposed that these People had not as yet anyways abridged themselves of their utmost Liberty, by any voluntary Bargains or Agreements amongst themselves; neither could they be restrained by any Humane Laws, because the Magistrates was not as yet chosen.

In this Dialogue therefore (because Mr.

The Epistle

Hobbs *shall not say that I am stingy*) thou wilt find, Reader, that with him I have allowed (though there's very small Reason for't) such a time or state, wherein People came into the World (after his own Humour) without being obliged either to God, Parents, Friends, Mid-wives, or Publick Magistrate; and yet notwithstanding I have endeavoured to make out (how far or how well, that's no matter) that those that are feigned to be in this Condition, have all such a Natural Right to their own Lives, and what is thereunto convenient, that it is perfectly unjust and unreasonable for any one of them to take his utmost Advantage, and to do whatever he thinks he is able, or pleases him best.

Thou mightest possibly expect, after I had given each of the four Inhabitants of the Isle of Pines a right to the fourth part (which thou dost not deserve to understand, unless thou readest the Book) that I should have proceeded and set out every Man's share; and so have answered to Mr. Hobbs's sixth Article, Cap. i. de Cive, wherein he says, that a great and necessary occasion of Quarrelling and War is, That several Men oft-times have a Desire to the same thing; which thing, if it happens not to be capable of being divided, or enjoyed in common, they must needs draw and fight for't. Instead of which he should have said, If these Men chance to be mad, or void of Reason, it is possible they may fight for't: For being that every one of them have an equal Right to this same that is in Controversie,

to the Reader.

trouversie, they may either compound for it as to its Value, or decide it by Lot, or some other way that Reason may direct (which is a Law of Reason and Humane Nature, and not merely positive, because it is in Law-Books.)

Neither did I proceed to shew what kind of Government they fix'd upon; or how long they continued in that even Condition; or how every one of them thrived. For perhaps before the Tear ran round, Roger might fuddle, or game away all his Estate; or his Cattle might all die, and he forced to sell Land to get more Stock. Neither have I told you what was Tumbler's first Complement to Towser, nor what was Towser's Repartee; nor whether they bow'd one half way, or down to the Ground; nor which Leg the one and t'other drew back: Which, had I intended an absolute Discourse, should not have been omitted. All that I shall venture to say, is this, That I hope it may appear to three or four (for I durst not presume to convert many) that Mr. Hobbs is not such a great Discoverer and Afforder of new things as his own Prefaces and his Titles to Books would make thee believe: Neither is he so great a Dispeller of Clouds, but that thou mayst buy an Ell of them under a Mark. Neither is Humane Nature (or Reason) so very vile and raskally, as he writes his own to be, nor his Account of it altogether so demonstrative, as Euclid.

There's nothing now wanting, Reader, but only to give thee a Hundred and Fifty Reasons

The Epistle, &c.

why I writ this ; and tell thee of most wonderful things that happen'd, or else it had been much better. Thou mayest read on, if thou pleasest ; if thou wilt not, thou mayst let it alone, however thou art heartily welcome thus far.

A
DIALOGUE

Between

Timothy *and* Philautus.

Tim. **W**ell met *Philautus*, how does your best self this Morning? What, stout and hearty?

Phi. I take care of my self, *Sir*, my *Body* is pretty well, I thank you.

Tim. Then all is well I suppose.

Phi. Yes truly in my opinion, all is well, when that is so.

Tim. In your opinion? Why, do not all count that well which you count well; or are you a Man by your self?

Phi. I am just what you see me to be. But some People I find, have two *Men* to take care of; an *outward Man*, and an *inward Man*: For my part, I am able to maintain but one; and if I can shift it, that shall take no hurt, for want of looking after. But I beg your Pardon, *Sir*, for I know you not.

Tim. No matter for that: Come, shall we take a turn or two in the *Walks*?

Phi.

Phi. No, I thank you, unless I knew your tricks better: You may chance to get behind me, and bite me by the Legs. Let them take a turn with you that have not searched into the *Fundamental Laws of Humane Nature*, and the *first rise of Cities and Societies*. I know better things than to trust my self with one that I never saw before. I have but one *Body*, and I desire to carry it home all to my Chamber.

Tim. You had better I profess, have no Body at all; or compound to be kick'd and beaten twice a day, than to be thus dismally tortur'd, and solicitous about an *Old rotten Carcase*.

Phi. Come, come, you talk like a young man. Let me tell you the *Body* is a very precious thing: and when you can make me believe otherwise, who have *poised Kingdoms*, counted up all the *advantages of Bodily Strength*, and am throughly acquainted with all the *Humours and Passions of Mankind*, then will I stay with you, and venture a kicking. And so farewell.

Tim. I beseech you, *Sir*, stay a little, upon my *Honour* I intend nothing but a walk, and civil discourse.

Phi. I know no *honour* any Man has but an *acknowledgment of his power and greatness*: So that all the security that I have that you will not injure me is, that you can certainly do it, if you have a mind to't. And therefore, I pray,

pray, do so much as take your *honour* along with you into that other walk, or else I shall cry out *murther*. I don't care for trusting my self with *unknown Honour*.

Tim. Then as I am a *Gentleman*, and my Name is *Timothy*, I do not intend you the least mischief.

Phi. What, *Sir*, do you take me for a Fool? Do not I know that a *Gentleman* is one that keeps a Man to quarrel, fight, beat and abuse? You must not think to catch old Birds with Chaff. And therefore once more farewell Mr. *Timothy*, if your Name be so.

Tim. I pray, *Sir*, be not gone yet; upon my *honesty*, and as I am a *Christian*, you shall suffer no hurt.

Phi. Now indeed you have mended the business much: What, is there ever an *Act* of *Parliament* against your beating me particularly? And if there be, where's the *Constable*, to put it in Execution?

Tim. Well, I see I must discover my self, or nothing is to be done: I am, *Sir*, to put you out of all doubt then, a relation of a *great Friend* of yours. Do you know this Picture, *Sir*?

Phi. Indeed I think I did once almost see some such thing, or something a little like it, in his Study, a great while ago, if my eyes, memory, and the rest of my faculties do not fail me.

Tim.

Tim. So then, now I hope you are past all fears. Therefore if you will, we'll walk towards *Lamb's Conduit*, there's better Air.

Phi. I profess, *Sir*, you make me shake most horribly. There's a word indeed next one's heart! I much question whether I shall eat again these two days. If you'll forbear such Language, and keep close to your own side, and not look behind you, I'll venture to take two or three turns with you : otherwise I shall leave your Company forthwith.

Tim. Most certainly, *Philautus*, you are the most wary, mistrustful and suspicious creature, now living upon the face of the whole earth.

Phi. I thank my Stars, I have had some time to look into *Histories*; and I have made some *observations* of my own; and I find they very much tend to my good and welfare. In short, I think I know as well as another, what *man* can do, and what is his *full value*.

Tim. Surely you are not made of the ordinary *mortal mold*, but of some peculiar *thin and brittle stuff*; or else you would never talk thus.

Phi. Your pleasure for that, I only say what I said before; I think I know what is that which all wise men ought to cherish, refresh, make much of, love and regard.

Tim. Still, *Philautus*, I understand you not. What, have you been often affronted, abused, choused, trepann'd, flung down stairs, tossed in a blanket.—

Phi.

Phi. No, I'll assure thee, *Tim.* I have always kept (as they say) out of *harm's way*, as much as could be, especially since I studied *Morals*, and understood the *true price* of a *whole Man*.

Tim. What should be the business then? Is it that you are descended of some very *timorous Family*; or was your *Mother* buried alive, with two *sucking Children*? Come, *Sir*, be free; for I am confident there must be some occasion or other of this so very great jealousy, and mistrustfulness of yours.

Phi. Then as a secret, *Tim.* I must tell thee, that Men naturally are all *ravenous* and *currish*, of a very *snarling* and *biting nature*; to be short, they are in themselves meer *Wolves, Tygers* and *Centaurs*.

Tim. Heavens forbid! What are you and I *Wolves, Tygers* and *Centaurs*?

Phi. You may start at it for the present, but when you have read as much, observed as much, and considered as much as I, you'll find it to be as true, as that I have a pair of *Boots*.

Tim. Methinks honest *Tim.* has no mind at all to be a *Centaur*; he had much rather be a *Sheep*, a *Pigeon*, a *Lark*, or any such pretty tame thing, if you can afford it. And now in the name of all that's good, I hope you do not mistake and call that *humane nature* in general, which is only your own; measuring all moral actions thereby, and pronouncing that

that all mens *teeth* are very long and sharp, because you find your own to be so.

Phi. Why should you suspect me to be more peevish, surly, and worse natur'd than other men, and so recommend or impose my own temper and inclinations upon the *World* as a general Standard?

Tim. I am very loth, *Philautus*, to accuse any man of bad *nature*; it being such a great bundle of *mischief* in it self, and so very troublesome to the *Common-wealth*. But when I find one so very tender and studious of his own welfare and pleasure, so little concern'd for any mans good but his own, so great an admirer of his own humour and opinions, so ready to call things *demonstrations* that do not at all, or very weakly prove, and so apt to vilifie and under-value, to hate and rail at three quarters of the *Creation*, (if they stand in his way and give him not due honour and respect) I am very much afraid that such an one when he comes to talk of the general disposition of Mankind, of the best and most *fundamental Laws* of *Life, Government, and Religion*, will consult a little too much his own sweet *Elephants Tooth*, and the wamblings of his own *dear Bowels*.

Phi. I shall not now stand to vindicate, much less boast of my own temper. It is well known that I have kept company with *Gentlemen*, and *Persons of Honour*; and they are able to judge what humour and carriage is decent

cent and allowable better than all the *Timothies* in the *Nation*. I prithee, *Tim*. What's the difference between a *Bustard* and a *Chevin*?

Tim. I love our *Nation*, and all men in it so well, that I wish they had given you less entertainment; it had been more for their *honour* and *credit*; and the good of this *Realm*.

Phi. That is somewhat enviously said, I hope you'll give People leave to keep the best and most improving *Company*: Would you have them die in mistakes, and not listen to those that lay down the plainest Truths, give best proof of them, and in the *purest English*.

Tim. Nay, hold you there; be not proud of your *Company*, *Profelytes* and *discoveries*: for I scarce know one *person* of sobriety and parts in the whole *Nation*, that is heartily of your opinion, in any thing wherein you differ from what is commonly taught and received: For most of those that talk over those places of your *Books*, wherein you are singular, do it either out of *humour*, or because they are already *debauch'd*, or intend to be so, as soon as they can shake of all *modesty* and *good nature*, and can furnish themselves with some of your little *slender Philosophical pretences* to be *wicked*.

Phi. Then indeed I have spent my time finely, and studied to much purpose. But methinks, *Tim*. thou art very peremptory for one

one of thy years. It becomes *gray hairs*, and a *staff* to lean on, to be thus dogmatical.

Tim. I care not for that; for if need be, I can be peremptory and dogmatical without a *staff*; especially when I meet with one that is so incurably immodest.

Phi. What then, will you maintain that I have discovered nothing at all? Is nothing true that I have said in my several *Books*? I am sure my *Works* have sold very well, and have been generally read and admired. And I know what *Mersennus* and *Gassendus* have said concerning my *Book de Cive*; but I shall not speak of that now.

Tim. And, to say nothing now of *Mersennus*: I know what people have said of *Gassendus*; but I shall let that go also now.

Phi. But surely you cannot deny but there is somewhat true and considerable in my Writings.

Tim. O doubtless a great deal of them is true; but that which is so, is none of yours; but *common* acknowledg'd *things new phrased*, and *trim'd up* with the words *power*, *fear*, *City*, *transferring of right*, and the like; and such is most of that part of your *Book*, called *Dominion*; which chiefly consists of such things as have been said these thousand years and would follow from any other Principles, as well as yours.

Phi. You may talk what you will, and if I were sure you would not *beat* me, I'd tell you down right that you lye.

Tim.

Tim. Do so ; that's as good for me as your *humble Servant* : But I go on, and say, that *Monarchy is the best Government* ; that *it is the duty of Princes to respect the common benefit of many, not the peculiar interest of this or that man* ; that *Eglouence without discretion is troublesome in a Common wealth* ; that *he that has power to make Laws, should take care to have them known* ; that *to have Souldiers, Arms, Garrisons, and money in readines. in times of Peace is necessary for the peoples defence, and a thousand such things I might repeat out of the forementioned place, which were true many Ages before Philautus was born, and will be, let a man be Ζῶον πολιτικόν or not πολιτικόν, Mouse or Lion.* But it is an easie matter to scatter up and down some little insinuations of the *state of nature, self-preservation, and such like fundamental phrases*, which to those that do but little attend, shall seem to make all hang close together.

Phi. Why do you only say *seem, &c* ? I perceive now that you are not only very confident, but spightful too, and have a mind to lessen my credit.

Tim. No indeed ; I do not envy you in the least ; but I very much wonder at those that will disparage themselves so much, as to be led away with any such small and manifest cheats, and if you'll promise me not to be dejected (which I think I need not much fear ; for I never knew a man so much beyond all

humiliation in my life ;) I'll briefly shew you the chief of those things. by which you became famous. But hold, *Sir*, we forgot to look underneath the *bench* ; there may lie a *Wolf* that may quite spoil us.

Phi. Say you so ?

Tim. Come, come, *Sir*, no hurt at all ; I pray sit down again : I had only a mind to see how nimble you were ; I perceive you jump very well for an *Old man* : and therefore I proceed, and say in the first place, that one way by which you got a kind of a name amongst some easie sort of people, was by crowding into your *Book* all that you could pick out of *Civil Law*, *Politicks* and *Morals* : and then jumbling all together (as was before hinted) with frequent mention of *power*, *fear*, *self-defence*, and the like ; as if it had been all your own.

Phi. This is very pertly said, if you could make it good.

Tim. 'Tis so very plain, as *I* need not: However if any body doubts of it, let him but read over your eighth and ninth Chapters of *Dominion*, which contain the *Rights* of *Lords* over their *Servants*, and of *Parents* over their *Children* ; and if he find any thing considerable more than what is commonly delivered in the ordinary *Civil Law-books* upon that occasion, *viz. de potestate Parentum & Dominorum* (except it be that a great Family is a Kingdom, and a little Kingdom a Family) I'll become an earnest

earnest spreader of your fame, and have you recorded for a great *discoverer*. And so in like manner it might be easily shewn, how all the rest (so much of it as is true) is the very same with the old plain *Dunstable stuff* that commonly occurs in those that have treated of *Policy* and *Morality*: In so much, that I do not question, but that poor despicable *Eustachius* may come in for a good share. Now, *Philautus*, because it hath so happened that some *young Gentlemen* have not been at leisure to look much into *Machiavel*, *Justinian*, and such like *Books*; but yet, for no good reasons have been tempted to read yours; these presently are ready to pronounce you the *prodigy* of the *Age*; and as very a *deviser*, as if you had found out *gun-powder*, or *printing*.

Phi. If thou hast a mind to rail, *Tim*, I advise thee to stay till thou hast discretion to do it. What wouldest thou expect in a discourse of *Government*, a *Trap* to catch *Sun-beams* or a *Purse-net* for the *Moon*? I grant, that the chief heads I insist on, have been largely treated on by others: but the *method*, *contrivance* and *phrase* is all my own; do so much as consider of that, poor *Tim*.

Tim. I need not consider of it now, because I have done it oftentimes heretofore; and it puts me in mind of *another thing*, by which you have cheated some into an opinion of you, *viz.* You take *old common things*, and call

them by *new affected names*, and then put them off for *discoveries*.

Phi. I profess, *Tim.* I expect to see thee hang'd some time or other for thy crossness: Where is it that I do any such thing?

Tim. If I were at leisure, I could shew you an hundred several places: What think you, *Philautus*, of the *Scriptures being the word of God*?

Phi. I think, as others do, that they are.

Tim. What need then was there of that, in your Third Chapter *de Cive*; *the Sacred Scripture is the Speech of God commanding over all things by greatest right*? It sounds, I must confess, somewhat stately: So does that in your *Leviathan*, (p. 12.) *the general use of Speech is to transfer our mental discourse into verbal; or the train of our thought into a train of words*. And also that, *Religion contains the Laws of the Kingdom of God*: It had been nothing to have said that *Religion teaches how God will be serv'd*; but *the Kingdom of God is a new Notion*, if the word *Law* does but lie near at hand: So to have said that *somnia sunt Phantasmata dormientium*, or that *Tempus was Phantasma corporis*, &c. had been old: But go thus: *Phantasmata dormientium appello somnia*, and *Phantasma corporis, &c. appello tempus*, and then by virtue of the word *appello*, and the stately placing of it, it becomes all your own.

Phi. And is not *appello* a good word, you *Timothy sauce-box*? I cannot forbear. *Tim.*

Tim. Yes, may it please your *worship*, 'tis almost as good as *pronuncio*; but it is never a whit the better for standing at the *latter end* of a *sentence* (which *I* find an hundred times over in your *Books*) only to disguise a little what every body has said.

Phi. I do very much wonder, *Tim.* where thou didst pick up all this Impudence, being so young.

Tim. My *Grandam*, *Sir*, I thank her, gave me a little, and wish'd me to use it upon occasion; but most of it *I* got by keeping company with some of your *admirers*.

Phi. Surely thou wilt go to the *Devil*, if any such thing there be.

Tim. But before *I* go, *Sir*, I must desire those that are not satisfied concerning the truth of what *I* just now mentioned, to look a little into your *Logick*; and if they do not there find a whole *Book* full of nothing but *new words*, I'll promise you to be very *to-wardly* for the future, and as modest as the meekest of your *disciples*: And therefore, in the first place, *I* do, in your name, decree, that in all following *Ages* *Logick* shall not be called *Logick*, but *Computation*; because that *ratiocinor* signifies not only to reason, but to count or reckon; and *rationes* the same with *computa*: And therefore let the art of reasoning be called the art of computation or counting: of which there be two parts; addition and subtraction; to add being all one as to affirm, and

to subtract all one as to deny: from whence also I do establish a Syllogism to be nothing else but the collection of a Summ, or Aggregate: the major and minor Propositions being the Particulars, and the Conclusion, the Summ or Aggregate of those particulars.

Phi. And what fault can you find with all this? is it not all new? did ever any of the Philosophers say so before?

Tim. No truly; nor was there ever any need that they should say so: For let People call the two first Propositions either plainly Propositions, or Ingredients, or Elements, or Premises, or Principles, or Preambles, or Prologues, or go—before, or Particulars, or any thing else, so that I do but understand their meaning, and Timothy is as well contented as any Man alive.

Phi. Why then do you sneer, as if you disliked my Logick?

Tim. 'Tis a most excellent Computation as ever was written: There's a definition of causa (which in the second Page we are learnt to call generation) that is alone worth a pound at least; viz. *Causa est summa sive aggregatum accidentium omnium tam in agentibus, quam in patiente, ad propositum effectum concurrentium, quibus omnibus existentibus, effectum non existere, vel quolibet eorum uno absente existere, intelligi non potest.* A Cause is a certain pack or aggregate of Trangams, which being all packed up and corded close together, they may

may then truly be said in *Law* to constitute a compleat and essential Pack: But if any one *Trangam* be taken out or missing, the Pack then presently loses its packishness, and cannot any longer be said to be a Pack.

Phi. And now what ail you with this *definition*? is not the true *notion* and perfect *Idea* of a *Cause* very necessary? And is not this, that *I* have laid down, full, exact, and compleat?

Tim. So very full, *Sir*, that if you had gone on but a little further, it would have served for a *Catalogue* of the *Great Turk's Dominions*: But *I* hope you will not take it ill, if *I* forget it; because *I* promise my self long ago to that little short Gentleman—*cujus vi res est*. You have also, *Sir*, another very magnificent one of a *Proposition*; which *I* care not much if *I* bestow upon the *Emperour*: viz. *Propositio est oratio constans ex duobus nominibus copulatis, qua significat is qui loquitur, concipere se nomen posterius ejusdem rei nomen esse, cujus est nomen prius*: which agrees very well with what *Zacutus* says in his *Treatise of a Spoon*, which he thus defines. *Instrumentum quoddam concavo-convexum, quo posito in aliquod, in quo aliud quoddam diversum a posito, ante positum fuit, & retroposito in os ponentis, concipitur is, qui posuit primum positum in secundum, ex his positis aliquid concludere*. These and the like are only for huge *Potentates*: But if any *private Gentleman* has

a mind to be informed in the just, adæquate and perfect conception of an *interrogation* and a *request*, let him take them thus: *Interrogationes sunt orationes quæ desiderium significant cognoscendi*; as, *Whats a clock?* *Precationes sunt orationes quæ desiderium significant aliquid habendi*; as, *Give me an apple.*

Phi. Surely thou art broken loose out of *Hell*, to quarrel thus upon no grounds. What is it that thou wouldest have in a *Logick*?

Tim. Those that have nothing else to do but to put in a few *new phrases* (under pretence of *notions* and *discoveries*) and to alter perhaps the place of two or three *Chapters*, I would not have them trouble the World with *Logick*, or any thing else. For as my Lord *Bacon* wisely observes, nothing has more hindered the growth of Learning than Peoples studying of *new words*, and spending their time in *chaptring*, *modelling*, and *marshalling* of *Sciences*.

Phi. Then it seems I must learn of you how to spend my time. What *Tim.* wouldst thou have me go to *School* again?

Tim. You may do as you will for that; but you know *Doctor Wallis* thought you had sufficient need of it long ago.

Phi. Come, *Tim.* I prethee tell me one thing, and tell me true: Hast not thou been lately amongst some of my *Scholars*, and lamentably baffled and run down by them?
And

And does not this make thee fret and fume, and dislike all that *I* have written? *I* am confident, so it is; for otherwise thou couldst not be of their opinion, who discern and declare, that they never perceived such *connexion* of things, and such *close arguing*, as *I* have in all things given the *World* an instance of.

Tim. You have now said that which *I* wish'd and watch'd for: Because it gives me opportunity of mentioning *another device* you make use of to deceive People, and get applause; *viz.* you get together a company of words, such as *power, fear,* and the like (as was said before) and thrust these into every *page* upon one pretence or other; and then you call this *connexion*, and boast (as you do in your *Preface de Cive*) that *there is but one thing in all your Book which you have not demonstrated.*

Phi. *I* hope you will not betray your judgment so much, as to find fault with my *Language*, which all the *World* admire. Are there any words more truly *English* and natural than *power, fear, &c?*

Tim. Questionless they are very good words, when rightly made use of: But to hale them in where there is no need at all, meerly to carry on the great work of *power* and *fear*, and by a forced repetition thereof, to make thence a *seeming connexion* (with reverence be it spoken) is very idle and impertinent.

inent. It seems to me to favour very much of their humours, who fall wofully in love with some certain *Numbers*. One he is sorely smitten with the complexion and features of the *number Four*. And so he calls presently for his four *Inns of Courts*, his four *Terms*, his four *Seasons of the Year*, and abundance of *fours* besides. Nay, the *Senses* are also his; for *Smelling* is only a *gentiler* way of *Feeding*. Another tears his hair, and is raving mad for the *number Three*: And then *Inner-Temple* and *Middle* are the same, for they are both *Temples*: *Easter Term* and *Trinity Term* differ but a few days; *Spring* and *Autumn* are all one, and rather than he'll acknowledge above three *Senses*, he'll split his *mouth* up to his *ears*.

Phi. What dost think, *Tim*. that *I* have nothing else to do, but to hear thee tattle over a company of foppish *Similitudes*? If thou hast a mind to talk, *Child*, speak sense if thou canst; and learn of me to reason closely.

Tim. You are a most special pattern for *reasoning* indeed: One may plainly see that, by what you say in the tenth Chapter of your *Leviathan*, and in the eighth of your *Humane Nature*; where you fall into a great rapture of the excellencies of *power*; making every thing in the whole World that is good, worthy and honourable, to be *power*: And nothing is to be valued or respected but upon the account of *power*.

Phi.

Phi. And is not *power* a very good thing?

Tim. A most excellent thing! I know nothing like it but the *Philosophers-stone*: For it does all things, and is all things, either at present, or heretofore, or afterward. Thus *Beauty is honourable*, as a precedent sign of *power generative*: And actions proceeding from strength are *honourable*, as signs consequent of *power motive*. Now if *faculty* had come in there instead of *power*, it would not have done so well. Again, *Riches are honourable*, as signs of the *power* that acquired them: And gifts, cost, and magnificence of houses are *honourable*, &c. as signs of *riches*. A *Mathematician* is *honourable*, because if he brings his knowledge into practice, he is able to raise *powerful fortifications*, and to make *powerful engines* and instruments of War. A prudent Man is *honourable*, because he is *powerful* in advice; And a person of good natural wit, and judgment is *honourable*, because it signifies *strong parts* and *power*. In short, *Sir*, I perceive there is nothing either in actions or speeches, in Arts or Sciences, in wit or judgment, in man, woman or child that is good and valuable, but it is all upon the account of *power*.

Phi. I defie thee, if thou goest about to make any thing that I have said ridiculous.

Tim. No, I need not: Because you have already done it to my hand; for with such tricks

tricks and devices as these, I'll undertake to make a *Flageolet* the most dreadful and powerful thing upon the face of the whole earth. For it either shall be *powerful* in it self, or recommend me to the favour of those that have *power*, or be a defence against *power*, or it shall hire and purchase *power*, or be in the road to *power*, or a sign of *power*, or a sign of somewhat that is a sign of *power*. And such things as these, *Philautus*, you shall close *connexion*, and *demonstration*, which are nothing else but a company of small cheats, and jingling fetches.

Phi. Before I go any further, *Tim.* I do pronounce thee to be the most faucy of all that belong to the whole race of *Mankind*. For thou raillest at a venture; and dost only skip up and down my Writings, as if thou didst intend to pick my pocket. If thou resolvest to continue in this Humour, and to think thy self worthy to speak in my *ancient and Philosophical* presence, let's pitch upon some *fundamental point*, such as, *Status naturæ est status belli*; and thou shalt see that thou art ten times more an Owl, than I am a Cheat and Jingler.

Tim. And I pray, *Sir*, may I be so bold, which side do you intend to hold?

Phi. Which side? that's a question very fit indeed for a *Timothy* to ask. I hold that side that all Wise, Sage, Learned, and Discreet Men in the whole World do hold.

Tim.

Tim. I am sorry, *Sir*, that *I* have disturb-
ed you; But *I* must pray once again to know
which that is.

Phi. I am ashamed to tell thee; It is such
a very silly question. I do hold then, that all
Men naturally are *Bears, Dragons, Lyons,*
Wolves, Rogues, Rascals——

Tim. I beseech you, *Sir*, hold; no more:
There's enough for any one Man to hold, *I*
remember *Philautus*, you told me a while ago
that all Men by nature were *doggish, spiteful*
and *treacherous*. But *I* thought you had only
said it, because you found *your self* so inclined,
or in jest to scare me.

Phi. What dost think that *I* studied forty
or fifty Years, only to find out and maintain
a *jest*? Dost think that the happiness and se-
curity of all the *Kingdoms* of the Earth depend
upon a *jest*? Thou art a very pretty fellow to
discourse withal indeed!

Tim. I pray, *Sir*, by your favour, how
came it about that it was not found out by
former *Philosophers* that all Men as well as
your self, are naturally *brutish* and *ravenous*?

Phi. I wonder you'll come over so often
with *as well as your self*, when *I* have so plain-
ly told you, that it is naturally so with all
Men.

Tim. Nay, *Sir*, be not angry; *I* have so
often heard an old story of *ζῷον πολυπικόν*, and
of the great worth of *Pythagoras, Plato, Ari-*
stotle, Epictetus, and Tully, that *I* much won-
der at your *Doctrine*. *Phi.*

Phi. Then upon my word, you have heard a very story of a Tub, and of a Company of Children, Fools, Sotts, and Dunces.

Tim. Enough, Enough.

Phi. But I say, not enough: And if you'll hold your prating, I'll shew you how it came about, that the *Morals* and *Politicks* that have been written since the *Creation* (as they call it) of the *World*, were not all worth a rush, till I set forth mine.

Tim. I'll not speak again this half hour, if you'l but make out this handsomely.

Phi. It was thus then: They went in a *wrong method*; they took things for granted that were *lyes*, and did not so much as consult common *History* and *Experience*.

Tim. I profess, *Philautus*, this seems to go to the very bottom of the business. I long to hear this as much as ever poor *child* did for Teat: In the *first place*, you say they did not use a *right method*: Wherein I pray did they fail?

Phi. They should have done as I did; they should have search'd into the *humours*, *dispositions*, *passions*, and *heart of mankind*.

Tim. And did you, *Sir*, find there written *Statues naturæ est status belli*: As 'tis said *Calis* was upon *Queen Marie's*?

Phi. I perceive thou beginnest to prate again. Hast thou seen a little *Book* of mine called *Humane Nature*?

Tim. Yes, I think so.

Phi. You may easily know it; 'tis called
Humane

Humane Nature, or the fundamental Elements of Policy.

Tim. 'Tis so : And you might have call'd it as well *Tu quoque*, or the *jealous Lovers*, or the *fundamental Laws of catching of Quails*, as of *Policy*.

Phi. Did you not promise me to be modest, and not to prate ? Does this become you ? Go home and look in the glass.

Tim. Why ? have you discourst me into a *Bear* ? I tell you *Sir*, I have read over that same little *Book* called *Humane Nature* ; and whereas you'd make the Reader believe, by the Title, that he should find such strange *fundamentals of Policy*, and (as you there add) *according to Philosophical Principles not commonly known or asserted* ; there's not a word of any more *Fundamentals*, than is to be found in *Jack Seton*, *Stierius* or *Magirus* ; besides some small matter that was shirk'd up in in *France* from some of *Cartes's* acquaintance, and spoiled in the telling. I say, as for all the rest, *Philautus*, it is as common as the *Kings high way* ; only according to your usual manner, you labour much to disguise it with your own phrases, and to displace words to cheat children.

Phi. Why do you talk thus ?

Tim. For no reason at all but only because it is true. Thus we know that old *Aristotle*, and his dull soakers understood no further of the great mysteries of the *senses*, and their
several

several Objects, but only bluntly to say, that sense was a kind of knowledge occasioned by some outward thing, &c. and that an object is a thing that causes that knowledge : and that colour is the object of the eye, and that sound is the object of the ear. But when *Philautus* comes to *Town*, he brings us news to purpose : Informing us, that all conception proceeds from the action of the thing it self, whereof it is the conception ; and when the action is present, the conception it produceth is called sense;) there called stands in the right place) and the thing by whose action the same is produced, is called the Object of the sense. (That's well placed again :) And that by sight we have a conception of colour, which is all the notice and knowledge the object imparteth to us of its nature by the eye. This ravishes ! and by hearing we have a conception called sound, which is all the knowledge we have of the quality of the object from the ear. Now who could not immediately spur forth as far as *Dover* to meet a *Philosopher* that should bring home such rarities as these ?

Phi. If thou shouldest set out, *Tim.* thou wouldest be set in the Stocks, before thou gettest to *Rochester* bridge, for undervaluing worth,

Tim. You talk *Philautus*, of your *Humane Nature* containing the *Elements* of *Policy*; there's one cunning reflecting (p. 5.) concerning *Imagination*, which is so full of novelty and subtilty

subtilty, that it is enough alone to set up a man for *chief Minister of State*, viz. that the absence or destruction of things once imagined, doth not cause the absence or destruction of the imagination it self?

Phi. Why, does it?

Tim. No: For suppose I have a *House* in *Cheapside*, which I have sometimes seen, and sometimes imagined, according as I was best at leisure; and this *House*, upon a day, either runs away from me, or I from that; yet still I may phansie my self trading in my own Shop, and eating in my own House: Nay, though it should be burnt down to the very ground; yet for a need I can make shift once or twice a year to phansie it still standing, or at least to wish that it were. And surely upon this is founded that old Friendly Saying, viz. *though absent in body, yet present in the mind.*

Phi. And is it not a good Saying?

Tim. Yes, it is pretty good, but nothing near so enlightning as your enlargement thereupon. For by that you make out the whole business to be as plain as can be: And so you do another thing, which I have often wondered at. I have seen sometimes a Man set up his *staff* in the middle of a great field, and a while after he has gone back and put up a *Hare*. I had a kind of guessing how this might possibly be; but durst never be confident, till I was made happy by that ample

and satisfactory *definition* you give of a *mark*;
 p. 44. *A mark* (say you) is a *sensible object*
 which a man erecteth voluntarily to himself, to
 the end to remember thereby somewhat past,
 when the same is objected to his sense again.

Phi. Why do you laugh, *Tim*? there's no-
 thing left out, is there?

Tim. Not in the least: It will do, I'll
 undertake, for the tallest *Maypole* in the whole
Nation.

Phi. But for all that *I* am confident, *Tim*,
 that thou dost not approve of it throughly.

Tim. I must not, *Sir*, lay out all my ap-
 probation hereupon; because there's abun-
 dance more of such fine things (were *I* at lei-
 sure to look them out) that do also highly
 deserve to be approved of. Who would not
 save a good large corner of his heart, for such
 an accurate accompt as you give (p. 35.) of
 an *experiment*, viz. the remembrance of suc-
 cession of one thing to another, that is, of what
antecedent has been followed by what *Consequent*,
 is called an *Experiment*. As if *I* put my Fin-
 ger into a *Pike's* mouth, to see if he can
 bite; my Finger is the *Antecedent*, and if he
 bites, there's a *Consequent* for my *Antecedent*;
 which *I* suppose, *Philautus*, *I* should remem-
 ber, and according to your *Directions* call it
 an *Experiment*. *I* hope also that *I* shall ne-
 ver forget what you tell me, p. 8. where
 speaking of *Musick* and *Sounds*, you lay down
 this admirable and standing *Definition* of an
Aire,

Aire, viz. *An Aire is a pleasure of Sounds, which consisteth in consequence of one Note after another, diversified both by Accent and Measure.*

Phi. Surely, *Tim.* thou beginnest to be mad: Is it not very just, and very punctual?

Tim. Truly, *Sir*, I know nothing comparable to it, and what you said before about an *experiment*, for absolute exactness, except it be what the above-mentioned *Zacutus* says concerning a *train of Links* in his sixth Chapter of *mind'd meats*: *A train of Links* (says he) is a certain train of oblong terms, where the consequent of the first is concatenated to the Antecedent of the second, and the consequent of the second to the Antecedent of the third, &c. So that every term, in the whole train, is both antecedent and consequent.

Phi. You don't seem to like these same *Antecedents and Consequents*, *Tim.*

Tim. A little of them, *Sir*, now and then I like very well, especially when they are brought in so naturally as they are by *Zacutus*. But when any such words are needlessly forced upon me, I have enough of them for I know not how long after. I once, *Sir*, got such an horrible *Surfeit* with a long story of *Consequences*, in a *Scheme* of yours concerning the *Sciences* (Lev. p. 40.) that my stomach has scarce stood right towards *Consequences* ever since.

Phi. What do you find fault to see all kind of Knowledge lie fairly before your Eyes?

Tim. I have seen it, *Sir*, several times, but all the art is in the catching: And I count my self never a whit the nearer, for being told, as I am there by you; that Science is the knowledge of all kind of Consequences; which is also called Philosophy. And Consequences from the accidents of bodies natural, is called natural philosophy. And Consequences from accidents of politick bodies, is called Politicks, or civil Philosophy. And Consequences from the Sars, Astronomy. Consequences from the Earth, Geography: Consequences from Vision, Opticks: Consequences from Sounds, Musick. And so Consequences from the rest are to be called the rest. I profess *Philautus*, these same Consequences did so terribly stick in my head, that for a long while after, I was ready to call every body that I met, Consequence.

Phi. And now, as nice as you are, *Mr. Timothy*, I pray let me hear you define any of those things better: Come, hold up your Head, and like a *Philosopher* tell me what's Geography.

Tim. Alas! *Sir*, I know nothing of it; but only I have heard People say, it is about the Earth.

Phi. About the Earth: What dost mean, round about the Earth:

Tim.

Tim. Yes, Sir, if you please, round about, and quite through, and about and about again; any thing will serve my turn.

Phi. So I thought, by that little Knowledge which I perceive will satisfy thee. But I prithee, *Tim.* how came we to ramble thus from the *state of War*?

Tim. We have been all this while close at it, Sir: For if you remember, I was to shew you (which I think I have done) that the old *Philosophers* might have written as well concerning *Politicks*, as *your self*; notwithstanding you call your *Humane Nature* the *fundamental Elements of Policy*, in which there's nothing at all towards any such purpose, except it be in the *Title*, and at the end of the *Book*, where there stands these Words *Conclusion* being written over them) *viz.* Thus have we considered the Nature of Man, so far as was requisite for the finding out of the first and most simple Elements, wherein the Composition of *Politick Rules and Laws* are lastly resolved. Which *Conclusion* honest *Will. Lilly* might e'en as well have set to the end of his *Grammer*, as you have done to your *Humane Nature*.

Phi. It is no matter *Tim.* what's written on the out-side of *Books*, be it at beginning or ending, so that that which is *within* be excellent and serviceable.

Tim. I am very nigh of your Mind, *Philautus*; but yet I would not have all the *Phi-*

losophers before you be counted *Dunces* and *Loggerheads*, only because it did not come into their Mind to write a *Book* concerning the *Five Senses, Imagination, Dreams, Prædicables, Propositions, &c.* and call it the *fundamental Elements of Policy.*

Phi. And is not the knowledge of the *Five Senses*, and the rest that you mention, very useful?

Tim. So is the knowledge of the *Eight parts of Speech.* But I must confess that I can scarce think, that supposing the People of *England* had generally believed with you, that *Vision* was not made by *species intentionales*; that the *Image of any thing by Reflection in a Glass* is not any thing in or behind the *Glass*; that the *interiour Coat of the Eye* is nothing else but a piece of the *Optick Nerve*; that *Universals* do not exist in *rerum naturâ.* I say, I cannot think, notwithstanding all this, but possibly we might have had *Wars* in this Nation; no more than I can believe, that a false Opinion of *Ecchoes*, and *Hypothetical Syllogisms* took off the *King's Head.*

Phi. I perceive you are resolved to make the worst of every thing.

Tim. I make it neither better nor worse: For in your *Epistle Dedicatory* to the *Duke of Newcastle*, you tell him, that all that have written before you of *Justice and Policy*, have invaded each other, and themselves, with *Contradiction*; that they have altogether built in
the

the Air; and that for want of such infallible and in expugnable Principles as you have Mathematically laid down in your Humane Nature, Government and Peace have been nothing else to this day but mutual Fear. And when one comes to look for these same Infallibles Inexpugnables, there's nothing but about Conception and Phantasms, and a long Race amongst the Passions; where to endeavour is Appetite, to turn back is Repentance, to be in Breath is Hope, to be weary Despair, and to forsake the Course is to die, and the like. So that the only way to make a Mathematicial Governour, is for himself to be a good Jockey, and for his Subjects rightly to understand the several Heats and Courses of the Passions.

Phi. Thou gettest away all the Talk,
Tim. I prithee listen to me, and learn. I tell thee, that I have by my great Skill in *Mathematicks*, and great Weariness, so ordered the business, that most of my *Books* depend closely one upon another.

Tim. So I find it said by the Publisher of your *Humane Nature*, in his *Epistle* to the Reader. Our Author (says he) hath written a *Body of Philosophy* upon such Principles, and in such Order as is used by Men conversant in *Demonstration*: which being distinguish'd into three parts, de Corpore, de Homine, de Cive, each of the Consequents being at the end of the Antecedent (like *Zicutus's* Links) and insist there-

upon, as the latter Books of Euclid upon the former.

Phi. And whoever he was, he spoke like a Man of Understanding ; it was my Design that they should, and by great Industry I brought it to pass.

Tim. And I pray, Sir, how many Pounds of Candle did it cost you, to tie *de Corpore* and *de Homine* together ? Methinks you need not be long about that ; for *Body* is either taken in *general* or *particular* ; in *general*, that is *de Corpore* : and *Man* being a *particular sort of Body*, *de Homine* must needs follow close at the Heels, and so they are taken care of. But indeed to fasten *de Homine* and *de Cive* cleverly together, requires a little more knocking and hammering ; and therefore to do that exactly, we must scratch and rub our Heads very well, and warily call to mind, that a man is to be considered in two respects ; either as he is a *Body Natural*, consisting of *Flesh, Blood, and Bines* ; or as he is a *Member of the Body Politick* : That is, as he is *Leg, Arm, Finger, or Toe of the Commonwealth* ; and therefore let us have one Book *de Homine*, as he is a *Natural Body* ; and another *de Cive*, as he is a *Limb of the huge Giant, the Commonwealth* ; and so there's an *Euclidean Trap* laid, that *de Cive* shall follow *de Homine* ; and so it does, but not bluntly : For though one would have thought that this had jointed them so close together, that *Archimedes* himself could

could never have pulled them asunder ; yet to put all out of danger, it is best to river them a little faster, by putting in a most *obliging Transition* in the last Chapter, intituled *de Homine Fictitio*, where we are learnt further to consider, that a man is either by, or for himself a Man, called a real Man ; or he is a Man for another, called a fictitious Man. Such a one is he that acts another, is deputed for another, engages for another, or the like. Now because in all well-govern'd Commonwealths (now any one by that word may perceive, that *de Cive* is just at *Towns-end*) for better Trading, Bargaining, Commerce, &c. there's great use of Deputies, Proxies, Factors, Sponsors, Embassadors, and the like ; therefore let the chief of this Chapter be spent in the employments of such *Fictitious Men* in a Commonwealth ; and then turn over the Leaf, and behold, there stands to the Honour of *Euclid*, and the Admiration of all *Philautians*, the Book *de Cive*.

Phi. What, would you have *Arts* and *Sciences* tumbled down together, like Coals in a Cellar ? Would you not have Men make use of their Parts and Reason ; and for smoothness, and memory sake, put somewhat before, that should relate to, and occasion what follows ?

Tim. I am, *Sir*, a great Friend to the very least Pretences of Connexion, where it is not phantastical, or manifestly inconvenient :
But

But to have *Books* tailed together by far-fetch'd Contrivances, and to swagger them off for *Demonstrations*, and thereupon to defie all former Ages, is so very idle, that I had rather People would speak *Proverbs*, or only say, *These four Leaves I intend to speak of a Horse, the next two shall be concerning Mackrel, and what is to be spared shall be concerning Caterpillars.*

Phi. And do you, *Tim.* approve of this *illogical, unphilosophical, and unmathematical* way of writing.

Tim. No; but I had ten times rather do so, than as the *Natural Philosopher*, who being employed to write the *History of a Crow, Jackdaw, and Pye*, after many Months spent in dressing, ranking, stringing, and hanging them together, at last entred upon the business after this elegant and digested manner. *Being about to treat of the Natural Rights and Powers of Crows, Jackdaws, and Pies; Subjects often handled by weak and heedless Observers; we shall be forced to write, as if none had been before us in this kind: All which must be performed with such Prudence and Consideration, as justly become so very great an Affair; seeing that hereupon depend not only the knowledge of the chiefest and best of Birds, but also of all Beasts in general; nay, even of Man himself, and the great Trojan Horse the Commonwealth. And that we may be sure to lay a solid Foundation, and neither to repent, or recall, it will be necessary*

necessary in the beginning exactly to state the true Conception or Idea of a Bird ; for as much as the particular Conceptions of Crow, Jackdaw, and Pye, are comprehended under that common one of Bird : And therefore that we may avoid all Equivocation, which is the Original of Errors ; and that there may be no quarrelling or disputing in following Ages, we do ram down for the future Peace and Government of all Nations, that the Phantasm or Conception of a Bird is a flying Phantasm or Conception. Having thus warily and fundamentally determined what is a Bird in general, we proceed now to the three Birds themselves ; and that we may do nothing without Method, the blackest and largest of them we call a Crow ; and seeing that likeness of Colour begets likeness of Conception, we go on to the next, whose Conception is full out as black as a Crow, but not altogether so large, and this we call a Jackdaw ; and because that black strictly taken only for black, is a more simple Conception than black and white together ; therefore we thought fit to speak of a Pye in the last place, which partakes of the two former Conceptions as to black, but differs from both as to white.

Phi. I prithee, *Tim.* what was the Name of this *Philosopher.*

Tim. 'Tis no matter for his Name, *Sir,* you must needs acknowledge him to be a *Philosopher* of Worth, and very little inferiour to your self, both as to Reason and Circumspection.

Phi.

Phi. But where's the *State of War* all this while ; That's the thing I long to be at, *Tim.* and to *shew* thee for a *Fish*.

Tim. Let me but consider a little, how that same Book *de Homine* (I don't mean your little *English Humane Nature*) came to be filled with such a heap of *Opticks*, and then the *Fish* shall *begin* as soon as you will.

Phi. To make out that is as needless, as to shew how a *Coach* goes down *Holborn Hill*.

Tim. I think I remember how it is, viz. a *Man is a Creature that has Body and Mind ; his Mind has several Faculties ; and amongst the rest there be Five Senses ; and the most excellent of all these is Seeing ; and then presently pull away with Perspective, Dioptricks, Catoptricks, Telescopes, Microscopes, and all the rest for fifty Pages together, as long as there's a Star to be seen in the Skie.*

Phi. And why, is it not proper to put in *Opticks* into a *Treatise de Homine* ?

Tim. Not after the manner as you have done ; because we have an Art by it self for that purpose. You might as well have put in Fifty Pages about *Musick* as about *Opticks*, for Man you know has as many *Ears* as *Eyes*. But here's the business, *Philautus*, you take very great Pains in all things to be singular. Where you should use *Mathematicks*, there you will scarce let us have any at all ; and when there's not the least need, then you
pour

pour them forth as if you were bottomless: And thus many a *Reader* comes, suppose, to one of your *Books* that has an ordinary *Title*, and there finding a Company of strange *Mathematical Schemes*, and not understanding them, he presently cries out, *What a brave Man is this Philautus? What Wonders and Rarities does he afford upon such a common Subject? Surely he has gone the deepest that ever search'd into Nature.* I tell you, *Philautus*, he that has a mind to take Advantage of this Humour of yours, and to run things together by force that have no relation, he may easily thrust the *Fifteen Books of Euclid* into the *London Dispensatory*, or *Justinian's Institutes* into a *Common Almanack*. I shall not now stand to tell you after what *Pills*, and under what *Month* they might come in, because I am loth to hinder the *Show*.

Phi. Be not too secure and presumptuous, *Tim*: for if I don't shew thee for a *Fish*, I'll shew thee to be a *Beast*, and all *Mankind* besides.

Tim. Nay, if I have so much good Company, I had much rather turn out to *Grass*, than stand in alone, and be *melancholy*: Come *Sir*, flourish then, and let's begin.

Phi. You know *Tim*. that I have laid a Foundation for this in my *Humane Nature*, and 'tis an easie matter now to finish the business.

Tim.

Tim. Yes truly I have (as I told you before) looked over that same Foundation of yours, called *Humane Nature*, and I think it much more fit for the *bottom* of *Minc'd Pyes*, than of any *Policy* or *Government*. Be pleased to go on, *Sir*, and shew some *other Reasons* why the ancient *Philosophers* did not think, as you do, that all Men are naturally Beasts. You told me, as I remember, somewhat else, wherein they miscarried; besides that they went in a *wrong Method*, and did not first design a *Treatise of Humane Nature*.

Phi. I did so; and it was thus: *viz.* They all blindly running one after another, and taking several things for granted that were perfectly false, they laid down that for a *fundamental Truth*, which is no otherwise than a *fundamental Lie*.

Tim. That was a great Oversight indeed; a *fundamental Truth*, and a *fundamental Lie*! I profess, *Sir*, they dwell a great way asunder. But I pray, what was that *fundamental Lie*?

Phi. That Man was a sociable Creature.

Tim. 'Lack a day! How easie a matter is it for old Folks to dote and flaver, and for *young ones* to be deceived, and lick up the Spittle? I'd have laid three Cakes to a Farthing, that my *old Masters* had been in the right. But are you very certain that they are not? Perhaps you may have taken yours
upon

upon trust, as well as they did theirs ; and if so, then **Courage Cakes**, for I don't intend to be a *Centaure*.

Phi. That's a good one indeed : As if they who had all their Philosophy from the Tap-droppings of their *Predecessors*, and the moral Tradition of the *Barber's Chair*, were not much more subject to take things upon trust, than one, who suspecting all kind of Opinions, hath turn'd over the whole *History* of the *World*, and *Nature* her self.

Tim. And there belike you found, that *Man is not a sociable Creature*. I wish there were some way to compound this business ; for you know, *Sir*, the World is full of Trade, Acquaintance, Neighbours and Relations ; and for the most part *Man* has had the Crack and Fame, for Five or Six Thousand Years, of being tolerably tame ; and methinks it is a great pity now at last to be sent to the Tower amongst the *Lions*, or to be driven to *Smithfield* with a Mastiff and a great Cudgel. I pray, *Sir*, what do you mean by those Words, when you say, that *Man is not a sociable Creature*.

Phi. What, canst not construe two words of *Greek*, Ζῶον πολιτικόν : I mean as all People mean, that *man is not born fit for society*.

Tim. He is usually born with two Legs to go about his business ; with a pair of Hands to tell Money, with a couple of Eyes to see if there be any Brass and with a Tongue to discourse,

discourse, when he has nothing else to do. And therefore I must be troublesome once more, and desire you to explain what you mean by a *man's being not born fit for Society*.

Phi. Thou askest questions, *Tim.* as if thou didst intend to send me to *market*: When I say, that a man is not born fit for Society, I mean that men *naturally* do not *seek Society for its own sake*.

Tim. I must desire of you, that you would let *own sake* alone for the present; and let us first see, whether men do *naturally seek Society*; and I'll promise you, not to forget to have it considered, for *whose sake*, or *upon what account* they do it. And therefore, I pray, *Sir*, answer me punctually, whether naturally men do *seek Society* or not.

Phi. To be punctual, *Tim.* and please thee, I answer they do not.

Tim. You know, *Philautus*, that men are apt to sort, to herd; they love to enquire, to confer, and discourse: And when People get into corners, and covet to be alone; we usually count such to be sick, distemper'd, melancholy or towards mad. And I suppose the question is not concerning such, but concerning *healthful and sober men*.

Phi. There you are quite out, *Tim.* for when I say that men *naturally* do not seek *Society*, or are *not born fit for Society*; I don't mean *full grown men*, such as are able
to

to carry or eat a quarter of Beef, but I mean *Children*, which is plain in the very *phrase* it self, *Tim.* if thou wouldst mind any thing; it being there said, *not born fit*; so that to say, a man is not *born fit* for Society, is all one as to say, that a man *newly born* is not *fit for Society*, or does not *seek Society*.

Tim. Well, let it go so; we'll see what will become of this business, it begins to drive bravely: We are got thus far, that *Children* do not *desire* or *seek Society*. But if so, *Philautus*, how comes it about that they *desire* or *seek* after *Company*? I don't mean, that when the Nuries back is turn'd, they skip out of the Cradle, and with a huge ashen Plant run away to the next *Fair, Bull-Baiting, or Football-match*; but they do not care for being in the dark; they are discontented, and cry when they are left alone, and love to see now and then a *humane face*, if it does not look as if it would bite.

Phi. All this is only for *victuals*.

Tim. Some of it, I grant you may be for *victuals*: But they can't eat, from one end of the Nation to the other. And one *Child* oft-times takes delight in the company of another, to whom it has never a load of Corn to sell; neither does it intend to eat or suck up that other *Child*.

Phi. Thou art quite beside the Saddle again, *Tim.* For when I say a *Child* doth not *seek* or *desire Society*; by *Society* I don't mean
Y
crying

crying for the *pap* or *sucking-bottle*, or to be danc'd by Dad, or to giggle it amongst its *Comrades*: But I mean by *Society*, *Bonds*, *Contracts*, *Covenants*, *Leagues*, *transferring of Rights*, and such like things which are proper to *Cities*, *Communities* and *Societies*. Dost hear me, *Tim*. I mean by *Society* these sort of *Common-wealth* affairs, which thou knowest *Children* do neither understand, nor are able to mannage. And now I suppose thy thick skull begins to open a little, and to be enlightned: One had as good have half a score to inform, as one heavy *Tim*.

Tim. Indeed, *Sir*, it must be acknowledged that you have taken great pains. But for all that, I pray, may not I make bold to say, that *Children* desire *Society* in your sense? for they seek it so soon as they are able, and do perceive the intentions thereof.

Pbi. Thou wilt never leave this dull trick of not understanding. I must therefore condescend, and let thee know, that by *seeking Society*, I mean *actual entring into Society*; that is, being ingaged in *Conveyances*, *Bargains*, *publick Offices*, and such things as I before mentioned. This and only this is truly to be said sociable.

Tim. And is this all that you have now to say? have you nothing more to add?

Pbi. What need is there of any more?

Tim.

Tim. Then do I very much pity the *poor distressed creatures*, that have been thus long gulled with fame and phrases.

Phi. How so?

Tim. How so, do you say? What would you have a *Child* come out of the Womb, saying over *Noverint Universi* with a Pen in one Hand, and Wax in t'other, and fall presently to signing, sealing, and delivering? or before it be dressed, shriek aloud, and cry *Faggots, faggots, five for sixpence?* is this the principle that you were so many years a finding out? is this the fruits of *Mathematicks, long observation, fundamental casting about, and bottoming* of things? did you go into the bowels and heart blood of Nature to bring up nothing else but this?

Phi. I prithee, *Tim.* don't make such long Sentences; for thou wilt have nothing to say by and by. I tell thee that this Principle that I have now revealed to thee, is the most weighty principle that belongs to all *Humane Nature*.

Tim. 'Tis very weighty indeed: And it is great pity but that you should be entomb'd at *Westminster*, and Statuted up at *Gresham Celledge* for the great moral discoverer of the Age.

Phi. Why? for all your jeering, *Tim.* I hope you do not imagine that a child can trade, and covenant, or bear any *publick office* for the good of the *Commonwealth*.

Tim. No indeed, I do not think it can; unless you would have it jump off the Nurses lap, and run away to the *Exchange*, and there ask for the *Spanish* or *Virginia Walk*; or have a Woman brought to bed of a *Justice of Peace*, or a *Mayor* with his *Mace-bearer* and *Tipt-staves* before him.

Phi. Very good, very good: Then it seems at last, you are willing to acknowledge that *I* said true.

Tim. And so did all men before you.

Phi. Nay, pardon me there, for they say quite contrary.

Tim. Which of them ever said that any man was actually born a *Constable*, or *Silk-Weaver*?

Phi. But they say he's born fit.

Tim. So do you, or else *I* cannot read your own *Annotations* upon the second *Article* of your first *Chapter de Cive*: wherein you say, that *to man, by nature, as soon as he is born, Solitude is an Enemy. And that all Men are desirous of Congress and mutual Correspondence, and do enter into Society as soon as they understand it.*

Phi. But this is not pure *Infant Nature*, but *Education*.

Tim. I should laugh indeed to see a *Merchant* to ship away a *Baby* in Blankets to be his *Factor* beyond *Sea*; or to see a *Child* of half a *Year* old, with its *Whistle* and *Rattle* set swaggering in *Commission* upon the *Bench* with

with my *Lord*. A Child, I suppose, may be admitted to be born apt to walk, speak, reason and discourse; although it be above a Week before it leaps upon the Table, and cry *Nego minorem*. The short of your Opinion is this, *Philautus*, That Children, Fools and Madmen, are not very ambitious of being of the *Privy Council*; and if they were invited thereunto, would do themselves and the *Nation* but little Service. So that if *right Reason* (which, *Philautus*, you so much talk of, and pretend to) does determine that the *Cradle*, *Bedlam*, and a *Gentleman's Kitchen* shall be the only Standard and Measure of *Humane Nature*, then truly *Philautus* must be acknowledged by all for a most mighty *Philosopher*; but if otherwise, he must e'en be content to sit down with his *Neighbours*. And if you remember, *Philautus*, I gave you an Hint of this at first, *viz.* That if your *Opinions* were thoroughly search'd into, and that all *Disguise of Phrase* was laid aside, they would either be found to be absolutely *false*, or else to be the same that every *Mortal* believes. And this gave me hopes of *compounding* the business.

Phi. Nay, hold you there; for I am against sharing or dividing of Truth. I don't like that cowardly Trick of *Compounding* for an Assertion, or having my *Opinions insured*. Sink or swim, I love to run the whole *Venture*, and to get all, or lose All. And cer-

tain *I* am that *I* say somewhat quite different from what is commonly *known* or *asserted*.

Tim. So you know you promised us in the Title of your *Humane Nature*; where *I* looked till my Eyes ached, and *I* could find nothing but ancient venerable stuff new *cased* and *dawb'd* over. And *I* perceive you are of the same mind still, and think that you hold and maintain such things as were never held or maintained before. *I* pray, *Sir*, let's hear one of those same things, that you thus swagger of.

Phi. Then let me tell you, *Tim.* that *I* do hold, maintain, and positively say, that *the state of Nature is a state of War*: Which is a Truth so great, bold, and generous, that all the *Ancients* wanted Parts, Wit and Courage to find it out, or defend it.

Tim. *I* am confident that this will prove just such another *Story*, as that of the *Sociable Creature*: And *I* must needs say that it was done like a *Wit*, and *Hec.* besides, to find out, and hold that which every *Child* may hold.

Phi. That's as good, as *I* heard this Fort-night: Thou speakest like one that is versed in business, and the World. What shall a *Child* be able to defend that which lay hid for so many *Ages*, and took me such pains to discover.

Tim. You shall hear the *Child* hold it, and demonstrate it too, that's more, *viz.* thus:
The

The *state of War* (you know) is a *state* wherein *People* have not engaged or obliged themselves to one another by any *Covenants, Bargains, or transferring of Rights*. So far is true: Is it not?

Phi. Well, go on.

Tim. And you know that *Children or Infants*, which are in a true state of Nature, cannot covenant or bargain, release or transfer; and therefore you cannot but know, that that dreadful business called the *state of War* must needs follow.

Phi. Thou art, *Tim.* certainly the worthiest of thy kind. This is my very Proof; you make use of my very way.

Tim. I do so; because no Body but a *Child* would ever have made such a Noise and Rattle with a Company of Words, and to mean so little by them.

Phi. Why, what's the matter now? What is it that you would have had meant?

Tim. Alas! *Sir*, when you told me (as you do in your *Epistle Dedicatory de Cive*) That *Man to Man is an arrant Wolf*, except it be for his Interest to be otherwise: That *there's no living amongst Strangers, but by the two Daughters of War, Deceit and Violence*: That naturally men are all *brutal ravenous, and rapacious*; I say, when I heard this, I expected the whole *World* naturally to be all in Arms and an Uproar, tearing and worrying one another like mad; and to hear nothing but

down with him there, hang him with his own Guts, give him a Pound of melted Lead for a *Fulip* to cool his Pluck, split him down the Chine, or flea him alive, and roast him with a couple of *Awls* in his Eyes; when I, *Philautus*, heard of a *state of War*, I profess, I could think of little less than all this, and so did most People besides; and when all comes to all, *Philautus* has found out a great *Moral Secret*, viz. That *Whelps* can't see till they be Nine Dys old, nor a *Child* can't speak unless it has a *Spoon*, nor go to *Market* before it can go alone.

Phi. Is this all as I say?

Tim. 'Tis all; and every bit and scrap of all. For like a great *Searcher* into *Nature*, you only observe that we are *Children* before we are *Men*, and *Children* can't speak; and were no Speech, there can be no Bargain or Engagement, or treaty for terms of *Peace*; and where no Bargain, &c. there must needs be the *Devil* and *War*.

Phi. I profess, *Tim*, this Confidence of thine does almost anger me, to utter some vast Sense beyond thy worth.

Tim. If I thought that were the way to make you *speak wiser*, I'd carry on the Design, and endeavour to improve my self for that very purpose; and I'd not only be very confident, but I'd be as *sawcy* as I could contrive.

Phi.

Phi. Then know, *Tim.* that *I* have reserved a Reason for such *Sawciness* as thine; and therefore *I* do pronounce, that *Children* may not only be said to be in a *state of War*, meerly because they cannot enter into *Leagues*, and offer and receive *Terms of Peace*; but that we oft times see that they *actually gripe* and *demand* things to which they have not the least *Right or Title*; which if denied, they presently out of *Fury* cry, quarrel, fight and scratch poor *Nurse*, or *Parent* it self: Now this, *Tim.* does not only *demonstrate* their natural *Dispositions to War*; but that without any *Affront*, *Reason* or *Pretence of Justice*, they *actually fall on*, and have no respect at all to our *Meums and Tuums*.

Tim. Thus have I seen a *Spanish-leather Shoe* kick'd into the *Fire*, and perished in the involving *Flames*; and (which would make a *Heart to bleed*) a whole *Porringer of sweetned Milk*, with its *topling White-bread*, rowling up and down upon the *uncertain Floor*; and the *little state of Nature* as hard worrying the *righteous and inoffensive Nurse*. And inquiring into the *Quarrel*, and occasion of the *War*, I found, that the *wicked and ravenous young Centaure*, against all *Conscience* and the *establish'd Laws of the Realm*, had most *unjustly and feloniously* sat upon a whole *Yard of Red Inkle*.

Phi. And did it not affect thee, *Tim.* and make thee sigh again? And wert not thou converted

converted thereby, and fully convinced that the *state of Nature* was a *state of War*? This methinks was a very *Providential Instance*.

Tim. I was fully perswaded, *Sir*, by that and some other Instances, that *Children* do not know the exact difference between *Freehold* and *Copyhold*. And when they take a Frolick to scratch and quarrel, they do not always consult the *Law of Nations*, giving convenient Warning, and printing a *Proclamation of War*, with a long *History* of the Justice thereof. But, *Sir*, there's another thing to be taken notice of in *Children* (which I wonder such an *Observer* as you should miss) that intimates a settled Resolution to quarrel, and seems to design absolute Battel; for what you mentioned before, may possibly be by *Chance*. And that is, many *Children* are observed to come into the *World* with all their *Fingers* close bent over their *Thumbs*, and they oft-times continue in this *fierce Condition* a long while after; and if any one goes about to order the *Hand* into a more *peaceful Posture* and *Circumstances*, it's presently snatched away with great Fury and Violence, and by a *natural* kind of *restitution*, returns to the *primitive state of Fisty-Cuffs*.

Phi. I profess, *Tim.* I did not think that thou hadst had so much Stuff in thee. I am confident that if thou hadst not been spoiled in thy *Education*, and tainted with some foppish and squeamish *Principles*, thou mightest

in time have come to some tolerable degree of *Moral Prudence*.

Tim. Why, *Sir*, do you like what I now said ?

Phi. Like it ? Why, who does not ?

Tim. Nay, if you like that, surely (in your *Opinion*) I may be *Professor* in time ; for it was one of the silliest things that ever I said in my whole Life. I did it only, *Sir*, to pair it with your Reason which you quoted just before out of your *Preface*, about *Childrens* clawing for a *Flower*, or bit of *Ribband*.

Phi. What then, art thou resolved not to stir ? Must I go on further to convince thee ? I prithee, *Tim.* tell me, how much *Conviction* will serve thy turn, and I'll undertake thee by the *Lump*, that I may know when I shall make thee a *Man* ; I am confident, I fully understand why thou stickest, and are so difficultly to be brought to my *Opinion* ; thou perceivest that most People are born in *Families* and *Towns*, and whilst they art *Children* they are kept from doing Mischief by their *Parents* and *Nurses* ; and when they are grown up, they are restrained by *Law* ; and were it not for this pitiful Prejudice, thou wouldest believe as fully as I, that the *state of Nature* is a *meer state of War*.

Tim. I know now as well as can be whereabouts you are : This is to wheadle me into your *Mushroom state of Men suddenly springing*
out

out of the Earth, without any kind of engagement to each other.

Phi. O that *I* could but get thee to grant any such thing, then *I* should flie thee home presently.

Tim. *I* don't care much for *Men springing out of the Earth* ; lest sitting upon the Groud, some Fellow or other should leeringly put up his *Head* between my *Legs* ; but, which is as well *I'll* grant you a *Shower of pure Natural Men* ; and the rather, because, *Pliny* has a little scoured the *Roads* with a *Rain of Calfs* long ago.

Phi. And wilt thou not flinch, but be ingenuous, and suffer me to *suppose* freely ?

Tim. Suffer you, *Sir*, Don't question that : If you please, *Sir*, *I'll* *suppose* it for you.

Phi. And won't you put in a little of *Moses's Tale*, of the *World* being inhabited first by *Adam*, to whom *God* transferred the right of all things, and he to his *Posterity* ?

Tim. Not a *Word* ; it does not become a *Philosopher*, and an *Inquirer into Principles*, to tell *Stories*.

Phi. Now thou speakest like a *Child* of some *Hopes*. *I* don't question now but *I* shall get thy *Heart* and *Soul* too, before it be long. *I* prithee then begin, and be sure,

Tim. to be very just and exact in thy *Supposition*.

Tim. Thus then : Upon the *Tenth of March*—

Phi.

Phi. How? Not a Word further: Thou must begin all again. The tenth of *March*, *Tim?* that's not *natural*, but a meer *Human Institution* of the *Almanack-men*; and absolute *Contrivance of State*, to find out *Fairs* and *Markets*, and other *Publick Places* of *transferring of Rights*.

Tim. Then let it be thus: Once upon a time, the Wind being full *East*—

Phi. Out again; we shall have a Shower of nothing but *Judges*, *Doctors*, and *Philosophers*: Dost not know that the *Wise Men* came out of the *East*?

Tim. That's only *Scripture*, *Sir*; and you know, if the *Supream Magistrate* does but so interpret it, there shall come as wise ones out of the *West*. But however to content you, we'll have no Wind at all; but only we'll have it *rain* a good lusty *Shower*; and amongst the rest of the great *Drops*, there shall come down Four *well-complexioned*, *upright Gentlemen*, about *Fifteen Hands* high, which shall all happen to fall upon an *Island* of Four Hundred Acres, *viz.* the *Isle of Pines*; and that we may be better acquainted with them, their Names shall be *Dick*, *Roger*, *Tumbler*, and *Towser*.

Phi. Here's at least half a Load of *Contradiction*, in what thou hast now said. First of all you say, they shall be *upright*. I pray whose *Rights* or *Laws* can they keep or break, they having not as yet taken any Oath of *Allegian*

Allegiance or Supremacy? Next of all you say they are *Gentlemen*. Perhaps so; but if they be, you must needs go back again, and speak for a *small Dagger-Cloud* for their *Foot-boys*: And then besides all this, I see no great Necessity that you should make them so very *tall* and *large*, when *less Monsieurs* would serve as well for a *Supposition*.

Tim. Truly, *Sir*, when I said that they were *upright Gentlemen*, I only meant that they were *streight limb'd* and *right up ones*; and by *Gentlemen*, I only meant ordinary Men: But as to their *Stature*, I think I was discreet enough; because if you remember, *Sir*, in the *Eighth Chapter* of your *Dominion*, those same *Muskroom-men* which you order'd to spring out of the Earth, were *suddainly* to come to *full maturity*; and if *mature perfect Men* may come up, I saw no reason but as perfect ones might come down. And when we had once appointed it to *rain Men*, I thought we had better have a *Shower* to some purpose, and have it rain good, *stout, speaking, understanding Men*, than only a *Scottish Mist of Babies*, which would have entagled us again in the *Old Story* of *Children* not being *sociable*.

Phi. But how comes it about that you suppose these People to speak? *Speech* is so very an *artificial* thing, that we are forced to have *Masters* and *Mistresses* for that very purpose;

pose; and all the *World* perceives that *Children* do not speak naturally.

Tim. But you know, *Philautus*, that the very same Man *Cadmus*, that had a *Plantation* of *Armed Men*, not far from the *Isle of Pines*, is said to have had also a *small Nursery* of *Letters*; and we may properly enough say, that there is some *Hopes* that *Children* may speak, altho' they do not immediately after *Nine* or *Ten Months* *close Imprisonment* call for their *Boots* and *Horse*, to take *fresh Air*. And besides, you promised to talk no more of *Children*, but *Substantial Men*; and you need not be afraid at all, that it shall rain any *Absurdities*, so long as we do not suppose it to rain *Watch-men*, *Bell-Men*, *Lan-thorns*, and *Psalms*; for we intend only an ordinary *Civil Shower* of *perfect Men*.

Phi. I am likely to do thee much good indeed! We are inquiring what is the *pure candid Condition* of *Nature*, and thou comest in with thy *Civil Shower*, which supposes *Government*, *Society*, and all the *Absurdities* imaginable, and begs the whole *Question* that is in *Controversie*: Is this you that promised to *suppose* so fairly? Thou shalt e'en be call'd *Tim.* the *fair Supposer*.

Tim. This 'tis to be so much for *Self-preservation*! It makes *People* as *curious* and *fearful* of their *Reputation*, as of their *Limbs*. I speak, *Philautus*, only of an ordinary *shower* of *Men*, and you snort and boggle, as if I had

had laid a *thousand Fox-traps*, and *Barrels of Gun-powder* in the Road; you may put out the Word *Civil*, if you please; *I* intended no Advantage by it.

Phi. Well then, if you'll leave out your Tricks, and keep to your *pure, plain, ordinary Men*, I do not at all question, but the *Battle* will go on my side.

Tim. What are you resolved then that *they* must needs have a *Brush at Boxes* before they set on the *Old Hen* and *Bacon*? Must *they* needs upon first sight set up their *Tails* and *Bristles*, and fall a snarling, and swearing, and tearing one anothers *Throats* out?

Phi. You do not hear me say so: But you must be forced to grant me, that they are as yet in a most absolute *state of War*.

Tim. Why so?

Phi. Because they have not as yet entred into any *League*, nor concluded any *Treaty*, nor so much as made any *Overtures* for *Alliance*.

Tim. That's right; unless they happened (as they came tumbling down) to call in at old *Jones of Upper Enfeld*, two Miles beyond *Caucasus*, and there *crack'd a Pot*, and *shak'd Hands*.

Phi. But if they did so, they did not come down *in puris naturalibus*.

Tim. And is this all the Reason you have that these Men are in a *state of War*, *viz.* Because

cause they have not as yet *discoursed*, made *Overtures*, covenanted?

Phi. Yes truly; and it is a most able one upon my *Reputation*.

Tim. Now could *I* be tempted to go home, and spend a little time in *laughing*, and not to talk one word more; for this proves just such another *Discovery* as we had before: For after much *Wrangling* and *Dispute*, we found out (I remember) at last, that a *suck-ing Child* was not fit to command an *Army*, or to make a *Speech* at the Head of it; and now we have found out that these same *dropt Men* can't enter into a *League*, till they have spoken one with another, neither can they *speak* till they open their *Mouths*; and therefore they are in a most dismal *state of War*; because when they do meet, it is possible for them to *fight*, having not sworn any thing at all to the contrary. What, *Philautus*, would you have *Roger* speak to the next *Tree* to run away in all haste, and out of *pure natural Kindness*, and *sweet sincere Humanity* invite *Dick* and the rest of the *Pineyards* to a *Westphalia Ham* and *Pigeons*? Whereas *Roger* never saw any of them as yet, nor knows any thing of their being come to *Pines*. Or would you have *Dick* to testify his *inward Disposition* to pure *Society* it self, grasp a whole *Armful* of *Air*, and fall to *treating* and *covenanting*, and at last enter in-
to a *close League* therewith? The Sum of

all, *Philautus*, amounts only to this, That there are four honest *Rogues* come to *Town*, from the four several *Quarters* of the *World*, and falling either upon *several places* of the *Island*, or being a *great Mist*, or coming before *day-light*, they have not as yet seen one another; and having not seen one another, they have not as yet discoursed, treated or compounded, and therefore they are actually in a *state of War*, i. e. they having not *spoken* at all, it is impossible that they should have *spoken* to each other. Now if you take *Delight* in the *Phrase*, you may, if you please, call this a *state of War*, a *state of Devils*, or what *state* you will; but for my part, I think there's nothing in it, only a small *Trick of Words*. There's the huge *King of China*, and another *great Man* that dwells t'other way; I never made any *Overtures*, *Treaty*, or *Composition* with them; and yet for all that I don't find any *grumblings* or *curfings* of *Humane Nature* within me, or any *prickings* or *pushings* forth toward any *War*. Indeed I have found my self sometimes at some small *Variance* with the *Turk*, but that is, because his *Rogues* use to droll a little too severely upon my *Merchant-men*. Neither *Philautus*, would I have you think (supposing it were worth the while to insist upon a *Phrase*) that you have justified this kind of supposing *state of Nature* to be a *state of War*, by saying as you somewhere do, that the *state of*
War

War is not only actual Fighting, but it is the whole time that the Variance or Quarrel lasts. For I grant that War consists not in the number or length of Battels, but in a readiness and resolution to contend. But withal we may easily conceive much more reason to call the Intervals between Battle and Battle, War; or the whole time from Proclamation thereof to the concluding of Peace; than to call that a state of War, which has no pretence for any such Name from any Quarrel that ever was yet, but from one that unreasonably may be. I say, I think there ought to be some difference made between these two states; and you your self, Philautus, must not be too backward to acknowledge it, because of your very own Definition of War, Cap. 1. Art. 12. where you say, that War is that same time in which the Will of contesting by force is fully declared by Words or Deeds. Now if Roger had challenged Dick to play with him to morrow, the three first Hits for the Kingdom; or that Dick had come behind Roger, and struck up his Heels, here had been Declaration enough to signifie and justifie War: But to say that they are at War without either Words or Deeds, (only because they have not bargain'd) is not agreeable to what you say your self.

Phi. You have talked, and talked I know not what, *Tim.* But for all that, will you

venture to say that these *four Strangers* are *actually a Body Politick*?

Tim. I'll say no such thing at all: But *I* say, that this same *state of War* which you make such a clatter with, is only a *War of meer Words*; and therefore to lay aside this same *Blind-mans-buff*, and decide the Controversie, let us see a little what these same *Pineyards* will do when they first meet. And so, if you please, *Sir*, about *Sun-rising* we'll give them a *View, unmuzzel*, and let them off the slip. And now hola *Roger!* over with him there, *Dick*; collar him close, *Towser*; gripe him under the small *Ribs*, and pluck out his *Spleen, Tumbler*. O bravely recovered! Now hold it out for the *Credit of the state of Nature, and the Family of the Dicks*. Now fall upon his *Chest*, and strike his *Heart out of his Mouth*, and dash that *Rogues Eyes out of the Island*.

Phi. I prithee, *Tim.* what art thou doing of? What an Uproar and Noise thou makest! Thou didst talk just now of four honest *Rogues* that were come to *Town*, and thou hast sent for four *Furies* I think.

Tim. I did it only, *Sir*, to give you a small *Sample of the state of Nature*. They must have a *Brush*, I suppose, *Sir*, before they go to *Breakfast*.

Phi. I pray, *Tim.* do so much as part them, and let's go on softly and soberly, and then see what will follow.

Tim.

Tim. I can exactly tell you, *Sir*, what will follow, *viz.* If *Humane Nature*, upon first *View*, pricks up its *Ears*, and sets up its *Skut*, and falls presently to tearing, slicing and flashing; then the *Battle* goes on your side: But if *Reason* and *Humane Nature* directs these *People* to treat, and live peaceably together, then I count the *Day* is mine.

Phi. Nay, *Tim.* the *Field* is not so easily gained: You think of your *Trophies* a little too soon.

Tim. However methinks at present I am a little apt to value my *Hopes*; for here's nothing of *Prejudice*, *Education*, *Custom*, *Father* or *Mother*, *League* or *Covenant*, but only pure terse *Humane Nature*, newly drawn out of the *Clouds*.

Phi. Let me consider a little: You say if they fall to quarrelling and fighting, whenever they first meet, then, and not else, it is to be judged that *Humane Nature* inclines to *War*, or that the *state of Nature* is a *state of war*. Now I thought thou didst go on too quick: For let me tell thee, *Tim.* that that is as much false, as I am older than thou art. For *actual Fighting* and destroying is not that alone which is to be termed *war*: For whether these *Pineyards* fight or not, so long as they have not treated and bargained, they cannot properly be said to be *sociable*.

Tim. This we have had over so often, that I am quite tired, *viz.* They cannot properly

be said actually to have made *Covenants, Leagues, and Bonds*, till they have actually made *Covenants, Leagues, and Bonds*. Do but resolve to hold to that, and you may easily defend your self against all the *Forces* in the world, by *Sea* or by *Land*.

Phi. But for all you are so brisk, *Tim.* how do you certainly know that they will not fall to breaking of *Heads* and *Legs*; Did you stand behind a *Tree* and hear the *Parley*; Or had you word sent you by the *Pinæan Packet-boat*.

Tim. I need not go so far for my *Intelligence, Philautus*; I had it nearer home: For (to save *Journeys* and *Charges* of *Foreign Letters*) I always love to keep a little *Right Reason* in the *House*, with which your *Book of Politicks* is so crawlingly full, and from which alone (not from general *Agreement* of the most *wise Men* and *learned Nations*, or the *common Consent* of *Mankind* which you there despise) you lay down for the *first* and *fundamental Law of Nature*, that *Peace is to be sought where it may be found*. Now in this same little *Land of Pines* we do suppose there grows abundance of *Peace*, if the late come *Guests* will but seek for't; because being never inhabited, there was never so much as a *Cut Finger dropt* upon't

Phi. Now I have catch'd thee bravely, *Tim.* now I do not question but to make abundance of *Money* of thee. I do say indeed,

deed, that right Reason tells us, that *the first and fundamental Law of Nature is to seek Peace where it may be had; and that the first special Law of Nature derived from that fundamental one, is this, That the Right of all Men to do all things ought not to be retained, but that some certain Rights out to be transferred or relinquish'd.* But you must consider, *Tim.* that *I* establish these *Laws* upon quite different *Grounds* from those which are generally given by old *Moralists*. For they flatter you, and feed you with a *Fiddle faddle* of Men's seeking *Society* for its own sake, and dividing or compounding the *tommon Right* by *natural Equity and Justice*. Whereas it is plainly to me, and all right *Reasoners*, that Men meerly lie upon the *lurch* for *Society*, and seek it only for *Pleasure or Profit*; (or in one word, out of *mutual fear*) and they are willing to share or divide the *common Right*, not because there is any inward Reason they should do so, but because it is much safer than to be engaged in *War* perpetually. Take this along with thee, *Tim.* there's *Doctrine* enough for this Fortnight.

Tim. There's a little too much for once, *Sir*; and therefore *I* must desire you to cast it into *Two Parts*. You say in the first place, that we have held for *many Ages*, that Men seek *Society* for its own sake. *I* pray why may we not hold it one *Summer* more?

Phi. Why? If by *Nature* one *Man* should love another, that is, as *Man*, every *Man* would equally love every *Man*, as being equally *Man*; and not pick here and there, according as *Profit*, *Honour*, or other things do direct him. ☉

Tim. Now, upon my Conscience, *Philautus*, you mean by a *Man* only a thing standing right up (like a *Heron*) with a *Head* and a few *Eyes* thereunto belonging: For if he chance to speak or listen, to buy or sell, give or receive; if he be peaceful, faithful, modest, affable, temperate, prudent, ingenious, or be of any worth or use imaginable, then we seek after such, and sort with such, not for *Society*, but out of *mutual Fear*: So that to enter into *Society* for its own simple single sake, were only to enter into it for the sake of a good word, that must not signifie any thing. For if it does, it must not be called *Society*, but *Plot*, *Profit*, *Design*, or the like.

Phi. And dost thou think, *Tim.* that I will not believe my own Eyes and Ears, before this nothing that thou sayest? Is there any better way to understand by what advice, and upon what account People meet, and enter into *Society*, than by observing what they do when they are met? For suppose, *Tim.* they met for *Traffick*; is it not plain that every *Man* minds his business, and endeavours to dispatch what he design'd If

to discharge some *Office*, is it not to carry on a kind of a *Market-Friendship*, which has more of *Jealousie* than *True Love*? And lastly, if for *Diversion* and *Recreation* of Mind) to discourse, is not here visibly at the bottom either *Advantage* or *Vain glory*?

Tim. This must needs be right; and I wonder how I came to mistrust it. For suppose I go to *Market* to buy *Corn* and *Meat* for my *Family*; and when I come there, I only take a good view of the *Butcher*, the length and colour of his *Eye-brows*; and also an exact account of the *Stature* and *Complexion* of the *Man* that stood at the *Sacks* mouth; and affect them both most dearly, and return home most vehemently in *Love*, and next day bid my *Servant* set on the *Pot*, and fill it full of *Eye-brows*, *Stature*, *Complexion*, *Friendship* and *Society*, and let them be very well boil'd; I am afraid, for all my *true Love*, some of the *Family* may chance to be hungry before next *Market-Day*. And so in like manner, if upon the *Road* my *Horse* casts a *Shoe*, and thereupon I call in upon the next *Smith*; I may pretend indeed that I came only to tender him a *sociable* Visit, to look upon his *fair Countenance*, to *kiss* him, and to be *sweet* upon his *Humanity*; but for all that, it is five to one before we part, if I don't so *plot* and *fetch* things about, as to treat concerning *Iron*, and so by degrees cunningly draw him in to set me a *Shoe*.

Phi.

Phi. But why so many Instances ?

Tim. Because you have two whole Pages upon the same occasion ; and besides, *I* have a mind to convince my self throughly, that People do not enter into *Society* purely for its own sake. And therefore *I* cannot but think again, if *I* should call a *Coach*, and when *I* have done so, speak to *By* and *Brown* to set me down at *Charing-Cross* ; for, as for their *Master*, he should ride along with me in the *Coach*, because *I* did intend to love him, and hugg him a whole Shillings worth. *I* believe the *Coach-man* may go to Bed Supperless for all this, and that *I* might have been sooner at my Journeys end, if *I* had gone on foot. Or lastly, suppose *I* should be lost upon the Road at Midnight, and call a Man out of his *Bed*, only to ask him whether he be in *Health*, how he slept, and how all his *Family* does ; and say not one Word concerning my being ignorant of the way ; (for there's Design) this would be pure *Love* indeed, and a most unexceptionable Argument of tending to *Society*. And therefore, as you well observe, People may prate and talk of entring into *Society* for its own sake, and of going to *Market* out of meer good Will ; but when you dive into the business, it is very great odds, if there be not some *Timber* to sell, some *Corn* to buy, a *Shoe* to set, a *Question* to ask, or some such *politick* and *inveigling Trick*.

Phi.

Phi. I am very glad, *Tim.* to hear thee give such apt Instances: It is a Sign that thou beginnest to understand my *Doctrine*, and to be satisfied therewith.

Phi. O, *Sir*, I am so wonderfully *satisfied*, that I am even ready to split again with *satisfaction*. For now I plainly perceive what it is which *justly* and *morally* ought to be called *seeking Society for it self*; to wit, if the *Inhabitants* of every *Town*, once or twice in a *Week*, instead of going to *Church*, or *Market*, without either *Bell* or *Trumpet*, would *naturally meet* together, and like a company of *Turkies* get side-long upon a *Pole*, and sometimes plume and gently chase one another, and now and then put about a true *Love-jogg* to the whole *Company*; or like a *Brood of Ducklings*, for *mutual Consolation sake* get close into a *Corner* with *Head* under *Wing*, and make not the least *Noise*, for fear of waking *Original Sin*, and the *quarrelsome state of Nature*: This possibly might pass for *unfeigned Friendship*, and *Society without Design*. But if *Men* do either give or receive, counsel or take advice, discourse or jest, if they speak but the least *Word*, then presently a *Reason* is to be tickled up, that this was not *Society*, but *Plot* and *Design*. Nay, if a *Man* does but look earnestly upon another, and ask, *what's a Clock*, it spoils the whole *Integrity* and *Sincerity* of the business, and can be nothing less than a very *Fetch* and *Stratagem*,
if

if it be at all considered of by one that knows the World.

Phi. I perceive, *Tim.* that thou hast profited but very little, by the late Instances I gave thee, of *Peoples* entring into *Society* meerly upon Design. However, surely thou canst not deny that there's great *Safety* and *Convenience* in seeking of *Peace*; and many a mischief there would be, if it should be neglected. And therefore, why ought not I, foreseeing those mischiefs, be said to endeavour to avoid them only out of *fear*, and thereupon chuse *Society* as the *safest Condition*?

Tim. I'll give you free leave, *Philautus*, to say that *Peace* is better than *War* in *English*, *Latin*, or any other *Language*, upon that very account your self mention; but I would not have you say that that's the only or chief Reason. For there's great difference, *Philautus*, in saying that I do this or that, meerly and only because I am afraid of a *bloody Nose*, or *broken Shins*; and in saying that I do it for a better Reason, and that a *Leg* or an *Arm* may chance to go off, if I neglect to do it.

Phi. Upon better Reason, dost thou say? What, can a Man spend his time better, than to *suspect*, *take heed*, be *watchful* and *afraid*? And dost thou think that thou canst ever find out any other Reason to make the *four Men* of *Pines* compound, besides *Fear*?

Tim.

Tim. Yes, I have one worth ten of that, (which *I* shall give you by and by) and moreover not only shew you, that in all *Justice* and *Equity* they ought to compound, but also what *Terms* they ought to offer towards an *Accommodation*.

Phi. I prithee, *Tim.* which will certainly beat, the *French* or *Dutch*? which sinks the first *Ship*, and where will the *Wind* be upon the *Fifteenth of May*? Poor Creature! that thou shouldest thus cut out *Work* for thy own *Disparagement*, and engage before-hand to be silly! and yet because it shall never be said, that *Tim.* wanted means of growing wiser, *I* care not much if *I* fling away one *Demonstration* more upon thee, to prevent, if possibly, this great *Plot* thou hast laid to discredit thy self, whereby it will experimentally appear, that *Men* at first were not only in a *State of War*, and did as it were lay down their *Weapons*, and combine out of *meer Fear*; but that the *State of War* really is not yet ended, nor ever will be. For that every *Man* is still to this very *Day* afraid of every *Man*. And (now observe me, *Tim.*;) that this is a *natural Taint* and *Infection* that runs through the whole *Humane Blood*, and is so deeply seated therein, that it will never be utterly wash'd out 'till *Doomesday*.

Tim. Always provided, that you had excepted your *Servant Timothy* from being afraid

afraid of every body. For as fierce as you look, *Sir*, he is not in the least *afraid* of you.

Phi. What? I hope (whilst I am endeavouring to *cure* thee of thy Errors) thou dost not intend to *buff*, *quarrel*, and *challenge* me. I don't much like the very *Phrases* that belong to *fighting*.

Tim. I intended no Affront at all to you, *Sir*; for there's abundance more that *I* am not afraid of.

Phi. Then upon my word, it is for want of *Judgment* and *common Observation*. I confess now and then, *Tim.* I have met some rash *inconsiderate Youngsters* (like thy self) who would try to be of thy *Opinion*, and perty to *contradict* me would *gainsay* themselves. And to such I use to say thus: 'What mean
' you, *Gentlemen*, to approve of that in your
' Discourses, which your Actions perfectly
' disavow? Do you not see all *Countries*,
' though they be at *Peace* with their Neigh-
' bours, yet guarding their Frontiers with
' *Armed Men*; their *Towns* with Walls and
' Ports, and keeping constant Watches? Do
' you not see even in *well-govern'd States*,
' where there are *Laws* and *Punishments* ap-
' pointed for *Offenders*, yet particular Men
' travel not without their *Sword* by their *Sides*
' for their Defences; neither sleep they with-
' out shutting not only their Doors against
' their *Fellow Subjects*, but also their Trunks
' and Coffers against *Domesticks*? Can Men
' give

‘ give a clearer Testimony of the *Fear* and
 ‘ *Distrust* they have each other, and all of all ;
 ‘ and that the first stop that was put to the
 ‘ *state of War*, was upon the account of *Fear*,
 ‘ and that it was not yet quite ended ? And
 ‘ therefore are you not asham’d to *fight* against
 ‘ your selves, that you may quarrel me ; Thus
 ‘ I use to *school* over such small *Objectors* and
 ‘ little *Observers* of *Humane Affairs*.

Tim. And I pray, *Sir*, how did they use
 to take such a *Demonstration* ; And what did
 they use to say again.

Phi. Even as much as thou art able to say
 now. What dost think all People in the World
 are as malapert as thy self, and talk again,
 when there is nothing to be said.

Tim. However, *Philautus*, if I had been
 there, rather than my Tongue should have
 catch’d Cold, I’d have said over the *Alphabet*,
 or somewhat or other, if it had been only
 this, *viz.* We see indeed Castles, Walls,
 Draw-bridges, Guards, Swords, Doors,
 Locks, and the like. But surely it is not ab-
 solutely necessary to say that all this Care is
 taken, and these Defences made, because *Hu-
 mane Nature* at first was, and in general still is
 a *Whore*, a *Bitch*, a *Drab*, a *Cut-purse*, &c.
 But because there be *Dogs*, *Foxes*, *Hogs*,
Children, *Fools*, *Madmen*, *Drunkards*, *Thieves*,
Pyrats and *Philautians*. And upon that ac-
 count (considering the Wickedness of the
World) it is a most dangerous and frightful
 thing

thing to leave the *Dairy-door* open ; for who knows, but on a suddain the Sow, having some small *Scruples* about *meum* and *tuum*, may rush in with her Train of little Thoughts, and *invading* the *Milk-bowls*, should rejoice in the Confusion ; And in like manner I am almost throughly convinced, that if I have a *Diamond* of considerable Value, it is not the safest way to fling it into the *Shoe-hole*, or to lay it in the Window among the *Bay-leaves*, because perhaps the *waggish Rats*, to make me spend Candle, may carry it away, and hide it up in the *Cock-loft* ; or a *Child* may have a mind to try whether it will sink or swim, or may swallow it instead of a new-fashion'd Sugar-plumb ; or lastly, because I may chance to have a *Servant*, who being not *well dried* of the *state of Nature*, may make use of the *Members of his Body* to remove it from the place where I laid it. And I must needs tell you, *Philautus*, if a *Friend* or so should intend me a *Visit*, who, I was sure, did really believe no Good or Evil before the *Statutes* of the *Kingdom*, I should count my self in all Prudence oblig'd to set a very strong Lock upon my *Mustard-pot*. But to go on, *Philautus*, you observe besides from *Constables* and *Watches*, that *Man* is a most *dreadful Creature* ; but before you be very sure of that Conclusion, I would have you call to mind, that there be such things in the World as *Mad-men*, who may get from their Fetters, and fall

fall to *firing of Houses* ; and there be such things as *Quakers* and *Fifth Monarchy-men*, whose Religious Frenzy may disturb the Peace ; and there be also such things, which in the Morning were true *lawful Men*, who by Night with *Intemperance* have lost that *Privilege* ; and these for a time may be as troublesome in the Streets, as a *Wild Boar* or *Ox* ; and lastly, there may be here and there some besides, called *Pilferers* and *Thieves*, who count it a piece of dull Pedantry to live by any *set Form* and *Profession*, or to be guided by any *Reason* or to stand to any *Laws* : And for you to conclude from hence, that *Humane Nature* in general is a *shirking, rooking, pilfering, padding Nature*, is as extravagant, as to say that the chief of *Mankind* are perfectly distracted, and that the true *state of Nature* is a state of *perpetual Drunkenness*. And what if most *Nations* have Guards, and Castles, and be upon Defence ? You must not infer that all Men are *Rogues*, because *Alexander* had a mind to try an Experiment, and to see how much Mischiefe he could do in his whole Lifetime ; or because the *Cæsars* spoiled many *Kingdoms*, and brought them into Slavery, for the excellent Jest of *pure Latin*, and *Roman Liberty* ; or because the *Turk* gave Two Pence for a *Pigeon* to tell him from above that *all the Earth was his*. You know, *Philautus*, our own *Nation* never wanted *Horses, Ships, Men, and Valour*, to have trampled down

many of its *Neighbours* ; but such have been the *Equity* and *Generosity* of our *Kings*, as (unless highly provoked) to stay at *Home*.

Phi. You never found that *I* asserted, that all the *People* in the *World* are Shirks and Raskals : But *I* may confidently assert, that there be *some* ; and seeing that we do not *know* them, and cannot *distinguish* them from the good, *there's a necessity* (as *I* tell you in my *Epistle*) of *suspecting, heeding, anticipating, subjugating, and self-defending*.

Tim. I pray do so much as understand me, *Philautus* ; I am not against your putting all those *words*, and forty more, into practice. Ride with eight *suspecting Pistols*, and half a dozen *heeding Swords* ; let a File of *anticipating Musqueteers* walk constantly before you, and as many *subjugating ones* behind ; plant a *defending Blunderbuss* upon the top of your *Stairs* ; put on a *Head-piece* instead of a *Quilted Cap*, and sleep in perfect *Armour* : Or if this be not sufficient, beg leave of his *Majesty* that you may have a *Bed* set up in the *Exchequer*, or surrender your self *every Night* to the *Lieutenant* of the *Tower*, and let him be extraordinarily obliged, that you awake in *Safety* next *Morning*. In short, take as much care of your self, as you think most just (for you know your *Worth* best) but from your own *Distrust* and *Fear*, I do earnestly desire that you would not determine any thing concerning the general *Dis-*
position

position and Temper of Humane Nature; and that if a *Mouse* comes to lick the *Save-all*, you would not alarm the whole *Christian World*, and cry out that the *Turk* is landed. This, I say, is all that I desire of you; for when you tell us that there be *Thieves*, and that we don't know them; and if we did, we do not know what *Day* we may meet them; this was very well and very fully understood by every *Carrier* and *Drover* many *Years* before you writ your *Politicks*. And now since you have such an excellent Gift of making things plain, be pleased to exercise a little upon *'other Reason*; why Men that are in the *state of Nature* do chuse to enter into *Society*. For, as for People compounding out of *Fear*, or not seeking *Society* for its *own sake*, I now fully understand. As I remember you seemed to say further, that *Society* was a thing meerly by *Chance*, because that no Man in the *state of Nature* could have any *Right* or *Pretence* to any part of this *world*.

Phi. I scorn to be one of those that seem only to say things; if there be any *Doubt*, I say nothing; if there be none, then I *Speak*, *declare*, and *publish*. And therefore I do now make it known, that no Man whilst he is in the *state of Nature* has *Right* or *Title* to so much as one *Foot* of *Land* or *Spire* of *Grass*. And now my *Mouth* is open, I do declare furtier, that whereas a *Company* of *Metaphysical Term-drivers* do love to talk of

intrinsical and essential Right and Wrong, Good and Evil, and the like, they are every one utterly befotted, there being no such thing at all, but what the Magistrate pleases so to appoint.

Tim. As for the latter part of your *Declaration*, I shall not meddle with it as yet; but of the former I am obliged to take present notice, wherein you say, that by *Nature* no Man has any *Right* to any part of this *World*; which if true, then our *four natural Gallants* have perfectly lost their Journey, and must forthwith entreat the *Sun* to draw them back again, there being no living here, unless they might take and enjoy what they find.

Phi. I prithee, *Tim.* what *Figure* is this *Objection* in? Thou talkest just as if thou camest reeking hot from *Barbara*—I must therefore teach thee that these *People* that came lately down, are very welcom, and may live very happily, if they endeavour, and agree so to live: But 'till they have *agreed* and *bargained*, not any one of them can possibly claim any peculiar *Right* or *Interest* in the very least spot of the whole *Island*.

Tim. Your *Instructions*, *Sir*, I thank you, begin now to enter; because *Jonas Moor* is not as yet come to divide, and set out the *Ground*, and to call this piece *Starve-crow*, and t'other *Long-acre*; and because the *White Posts* or *Blew Balls* are not as yet up at *Roger's door*; and that *Dick* has not determined what

what *Livery* to give, and what *Coat of Arms* to set upon his *Sheeps Backs*; and because there are no *Hedges, Ditches, or Walls*, to keep asunder the *Inhabitants Cattle*: Therefore, say you, none of these have any reason to demand the least *Right* to any part of the whole *Island*. You know, *Sir*, a Man may have a *Right* to a *fourth, eighth, or any other* part of a *Ship*, tho' he be not able to say, this *Rope* is *mine*, and t'other is my *Neighbours*. And a hundred several Men may have a *Common*, and certain *Right* to a piece of *Ground*, and yet never a one of them can set forth that his *Share* lies just at the *Gate*, and another Man's next the *Water side*.

Phi. This is said so like one not capable of *Improvement*, that I am asham'd to be seen in thy *Company*: For when thou talkest of *common Rights*, I am confident thou meanest such *Grounds* as are called *Commons* (where the *Town Herd* and *Town Geese* go) which are held by as much *Bargain* and *Covenant* as thou holdest thy *Hat* or *Coat* by.

Tim. To be just, and honest, *Philautus*, I did mean so, I profess, and I said it on purpose to see how angry you would be at one of your own sort of *Tricks*, when put upon you by another.

Phi. I do abominate all such *Tricks*, and those that devised them. If you'll bear *Sense*, then attend: When I say that no Man by *Nature* can have any *Estate* or *Right*; I don't

only understand thereby, that *Roger* is not as yet fixed in the *East*, nor the rest in their particular *quarters*; but 'till they have *bargained*, they can make no *Claim* to any part or *proportion* whatever, either in *Equity, Right, Law* or *Justice*. Surely thou canst not be so ignorant, but one of those Words will fall to thy share to understand.

Tim. I thank you, *Sir*, that you were so generous, as to give me such Choice: For now I understand you as fully, as if you had blown up your meaning into my Head with a *Quill*. For as much as *Roger* forgot to bring his Black Box of *Evidences*, and *transferred Rights* along with him, and thereupon has not been able as yet to obtain a *Decree* in *Chancery*, or a *Verdict* at *Common Law* for his share; therefore *Roger* has none, nor in *reason* is likely to have any. What, would you have had him to have tied up twelve *Judges* in a corner of his *Handkerchief*, and brought down *Westminster-Hall* in his *Trouzes*?

Phi. I shall not now be so idle as to say what I'd have him to have done: But I'll tell thee, *Tim.* what I would have such a *Child* as thou art to do, (unless thou art very eager of continuing a *Fool*) namely ask thy self, or that same thing within thee, which *silly People* have got a custom of calling *Conscience*, whether thou now hast, or ever hadst any thing

thing in thy whole Life, or right to any thing but by *Covenant, Contract and Law*?

Tim. I shall do it, *Sir*, immediately. Here, where art thou (as they call thee) *Conscience*? Come forth and let *Tim.* (according to *Philautus's* advice) ask thee a question. How camest thou by those *shoes*? By what means, and upon what *design* didst thou acquire a right and propriety in them, and dominion over them? Did thy feet bud, and bring forth shoes? Don't cogg now and shuffle, but speak plain, for very much depends hereupon. *Consc.* Truly, *Tim.* having looked a little into the *World*, and *Ancient Writers*, and observing that some stones were very hard, some very sharp, and others very dirty, for fear I should bruise, cut or offend the lower part of the man called the feet; I thought fit to treat with a *Shoemaker*; and after some party and overtures, we came at last to close *Covenant*: And, as I was saying before, for fear of catching cold I took the *Shoes*, and for fear he should never see me again, he took my Money.

Phi. And thus thou wouldst find it, *Tim.* if thou wouldst examine thy self from top to toe, *Viz.* That every thing thou hast, or ever hadst, is all upon some immediate or foreign compact: Neither is there any natural way of distinguishing between *meum* and *tuum*, but only by such means as I have laid down.

Tim. Truly *Philautus*, I am very nigh of your Opinion: *Viz.* That it would be a very

hard matter for the most cunning and experienced *Midwife*, to distinguish exactly between a *child* that is born *Lord of a Mannor*, and a *Tenant*. Unless such as the first were born with the *Court-rolls* in their *Mouth*, or had all *Stars* in their *Forehead*; and the latter had ill *shorn Manes* and *cropt Ears*. You have been several times, *Philautus*, angry, since we began to discourse; it is time, I think, for me to be so now.

Phi. With whom?

Tim. E'en with your own *Political self*, as old as you are: For you go and appoint a *Company of People* to come, I know not whence; and to bring with them nothing but their *pure personalities*; and to arrive at a *place*, where's not the least *Custom*, *Law*, or *Satutes*: And then in your *Discourse*, you fetch all your *Arguments* from want of such *Customs*, *Laws* and *Statutes*. That is, I'll suppose an *Island*, where there's not so much as one *Dogg*; and then I'll determine, that *jus* shall signifie nothing in the *World* but a *Dogg*; and then I will conclude against all *Mankind*, that if *Roger* comes thither, he shall not have a bit of right: *i. e.* he will find never a *Dogg*. If you suppose, *Philautus*, suppose one thing with another, *viz.* that which is possible: As for your *state of Nature* (though it be sufficiently extravagant) yet I was resolved to keep you *Company*; and to be either for *Mush-rooms*, or *Bubbles*, or *Bladders*, or *Teeth*, or *Cherry-stones*

Cherry stones, or any thing that could be devised. But when you determine with your self, that there shall be no *Acts of Parliament*, and yet all the while reason so, as if there were such, I must confess that I must then leave you.

Phi. Now I have no mind at all to part with thee ; but to put my self into such an odd kind of displeasure, as to suffer thee to talk on without pity ; only to see how far thou wouldest abuse thy self, if thou hadst but thy full swing. And therefore I do say again, that where there is no *Law*, there can be no *Right*. Now, it is five to one, if thou dost not prate presently ; do so, thy whole Gut full. Perhaps this may bring thee into some moderation, and better respect of those that are aged.

Tim. Truly under favour, *Sir*, I am thinking thus ———

Phi. Nay, for thinking, think till thy heart strings crack : but that won't satisfy thee ; for thou must prate I know.

Tim. Yes, *Sir* : Suppose a man pays down five thousand pounds for an *Estate* ; and accordingly receives *writings* before sufficient *witnesses* : And it happens that the following night his *Writings* are all burnt, and his *Witnesses* all die. What *Law* now has he for his money ? His *conveyances* are gone towards the Moon, and his *witnesses* t'other way.

Phi. Thou dost not understand, that he of whom the *Estate* was purchased, may be brought

brought upon his oath: There's *law*, *Tim.* that thou didst not think of.

Tim. But I'll have that *man* the same night to die also; and his *Heir* shall be five hundred miles off, when the bargain was made. This is much easier to suppose, *Philautus*, then to make *men* out of *bladders*. Now here's no *Law* in the case, for the *Purchaser*; but he has much *right* and *reason* on his side.

Phi. This 'tis to talk of *Law* and not understand it: I say there is no reason at all that he should ever have, or enjoy the least part of the *Estate*. For if this were allowed, whenever a man wanted a good *house*, and *gardens*, it were but saying that his *witnesses* are dead, and his *writings* lost, and he might e'en pick his seat wherever he pleased.

Tim. I grant you, it is not *reasonable* i. e. it is not *convenient* that there should be room made for such pretences: But the man notwithstanding hath never the less *right* to the *Estate*: Which consisted in the *bargain* and true performance of *Covenants*; not in the *Parchments*; wax and *writings*, which are requisite only by reason of death, mistakes, forgetfulness, ambiguity of words, knavery, and the like.

Phi. And art thou now so very silly as to dream that any of this is against me? For thou hast given an instance of *right* in a *Common-wealth*; where there's *bargaining* and
Law

Law : and our business lies all this while about the *state of Nature*, where there's neither one nor t'other. But indeed how can any thing less impertinent, be possibly expected from such who having only gone through a course of the *Prædicaments*.—

Tim. And run over your *Race of the passions* : I pray don't forget that.

Phi. Who, *I say*, having saved together a few *Academical Shreds*, and pedantically starched up a few distinctions and trifles got from the *Schools*, shall prate and swagger, as if they were very well acquainted with both the *Poles*, and every thing that lies between them.

Tim. And as if they could *square the Circle*, as well as your self : Let that come in I beseech you. It was most *pedantically* done of the *University Doctor* ; that when you had so painfully *squared* it for the general good of *mankind*, he should spitefully go and *un-square* it again. But hold, Sir, we forget our selves : For we are in a *state of Nature* or *war*, and we fall to complementing, as if the peace were concluded : And therefore I shall return to my instance concerning *Right and Law*. Which, now I tell you, *Philautus*, I gave not, intending therein any great store of *proof*, (much less any *demonstration*, as you use to do) but I did it only to supple and soften you into a little less difficulty of distinguishing between that which is *right* and *reasonable*,

reasonable, and that which is according to the *Laws* of the *Realm*.

Phi. What, dost talk of suppling of me *Tim*? I prethee go home and put thy head into a *pipkin*, and there stew it till thou gettest more wit. What, dost think, because I look upon my *body* as a good *considerable* thing, that therefore *I* am so great a *Coward* as to submit to *nonsense*, and comply with *impossibilities*; and to be mistaken only because it is the general fashion? I shall not do so, indeed *Tim*. Supple and soften as long as you will. And therefore to ruin all your hopes at once, I do say that those *four men* that we have supposed in the *state* of *Nature*, have not the least *right* to any part of the *Island*; not only because their share or portion is not as yet bounded and marked out, or because they cannot require any part by *Humane Law*: But besides, because *Nature* has given to every one of them an absolute, compleat, total right to every thing that's there to be found.

Tim. What has *Nature* given to *Dick*; suppose, a right to the whole *Kingdom*: with all the profits, priviledges, perquisites, and appurtenances?

Phi. I prithee *Tim*, climb up some high Steeple or Tower, and wonder there. I have other business to do than to stay only to see thee stare at *sunshine truths* and *demonstrations*. What *I* have said, I have weighed, which young toys, as thou art, never do.

Tim.

Tim. Then truly *Dick* has reason to speak very laudably of *Nature*; for he's in a very fine thriving condition. I'll have the *Rogue* add a pair of horses more to his *coach*, and to keep two *foot-boys*, one for *sack* and another for *claret*; in *Liveries* answerable to the colour of their duties. I am resolved he shall never sit but in a *box*, drink nothing but *flaskes*, eat nothing that has an *English* name, and wipe his mouth only with *Indian Almanacks*. But how shall poor *Roger* make shift to live? He must e'en try to earn his penny with lighting home *Norfolk Attorneys Clerks*.

Phi. Thou art so infinitely incapable, *Tim.* that one had as good pick up old rags for paper, as labour to make thee understand. For if thou hadst any brains thou mightest know, that *Nature* has given to *Roger* all, notwithstanding *Dick's* grant.

Tim. Say you so? Then rise up *Roger*, and tumble down *Dick*.

Phi. I prithee, *Tim.* away presently, and according as *I* gave order, set on thy head; for it will never make shift to do, as it now lies. Who, except *Tim.* but would easily have apprehended, how that *Roger* might have a *right* to it all, notwithstanding *Dick* to all of it had a *right*?

Tim. Oh the wonderful works of a *black pudden* with *anchovie-sauce*! This 'tis to have joyned *Logick* with *Mathematicks*! For take one for cunning, and t'other for soundness,
and

and betwixt them both, they'l make up such a *title*, as would have puzzled old *Prin* himself to have found out a pattern of it. But what becomes of *Tumbler* and *Towser* all this while? The world certainly is very low with them: For if *Dick* has got All and *Roger* has got the same All, over besides, and notwithstanding; the *Devil* is of it, if between them both, they don't keep t'other two.

Phi. I am quite tired with calling thee fool, though *I* perceive the occasion increases very much. *I* don't say that *Dick*, and *Roger* have got it all; but *I* say they have got a *right* to get it all, and so have the rest.

Tim. And may *Dick* or any other of them, in *right* and reason, get it all if they can?

Phi. *I* prethee step to the gate, and ask the *Porter* that. Must *I* spend my self to tell thee again, that we are in the *state* of *Nature*; in which, whatever a man has a mind to do, and can do, he may do.

Tim. Why so, What, because *may* and *can* are of the same Mode and Tense, or that *possum* is *Latin* for them both.

Phi. No, thou perverse trifler; that's not the reason: But because in the *state* of *Nature*, there's no difference at all between *May* and *Can*.

Tim. That is; because *Roger* has a *vocal instrument* between his chin and his nose, called a *mouth*, and being not muzzled, gagg'd or cop'd; but having a free *power, faculty* or
may

may to open it, and order it as he think fit; therefore he may stretch it out as wide as he please, and I wear quite cross the *Island*, that he'll have the whole, or at least half: And because he has other *instruments* called *hands*, which have an ability of holding and directing a *knife*, therefore again he may make use thereof, to cut the Throats of all his *Countrymen*. And when he has done this; if he be not tired, and his Hands do not much shake, he may also cut his own.

Phi. Surely I ought not to forgive my self this month for being within the noise of such childish talk. My reason that *Roger*, whilst in the *state* of *Nature*, may do any thing (except hurting himself) or require any thing, was because he cannot be *injurious* or *unjust* to any Man: *Injury* or *Injustice* being the breach of some *Humane Laws*, such as in the *state* of *Nature* there be none. Do so much, as go to thy *Dictionary*; *Tim.* and see if *injuria* and *in-justitia* be not deriv'd of *jus*.

Tim. I perceive we have wheel'd about to *Westminster-Hall* again: Notwithstanding you promised not to come there any more. And indeed I see now, *Philautus*, 'tis in vain to expect any better reason from you, why *Roger* may get and possess what he list; by reason what you said just before, *viz.* that, that only was *injustice* which was the breach of some *humane law*, is in your own *Annotations* upon the tenth *Article* of your first *Chapter*.

Chapter. So that we see whereabouts we still are; the *Parliament* is not as yet met, or at least have not as yet made any *Laws*, and we'll call nothing *unjust*, but what shall be done against somewhat that they afterward shall establish; and so are we come again into the old story of the *Dogg*: And no further are we likely to proceed, unless we change *Injury* and *Injustice* for some other Words. And therefore let's try, *Philautus*, if *Roger* may not do that which is *hurtful* or *mischievous*, or that which is *unreasonable*. As suppose, when all the rest are asleep, he should contrive some way to pluck out all their *eyes*, and to suck them instead of *raw Eggs*. 'Tis very ingenious, and not the least mischief or hurt at all; for the *Parliament* have not as yet declared, that blindness is any inconvenience; nor that such as should occasion it in others, ought to be punish'd.

Phi. Thou thinkest now that thou talkest wisely: And 'tis as like a *Wood-cock* as can be. For if *Roger's* stomach require it, or he thinks that it does, *Roger* may certainly do it.

Tim. Yes, yes, he may do it several ways, either with a *Steletto*, or a *Penknife*, or a pair of *Pincers*, or many other ways. And so he may contrive to lop off a *leg* of each of them: And when the *Parliament* meet, if they find it unjust, they may vote it on again. But because we may take occasion to talk a little the more of this by and by, we'll go on,
and

and see if these People may not be guilty of doing or requiring that which is *unreasonable*.

Phi. I don't at all see how.

Tim. That is, because you are so busie in weighing of *Kingdoms*, and making *remarks* upon *humane affairs*, that you don't mind your own *writings*. For if you did, you might there find that in your very *state of Nature*, the *will* is not the only measure of *right*, and that therein a Man may be guilty of doing that which is *unreasonable*.

Phi. I do not know why I should say so, or any thing like it.

Tim. Why you said it I know not: And I suppose it had been better for you not to have said it, because it contradicts much of your design: But thus you say at the beginning of the forementioned *Annotations*, *Though a Man in the state of Nature cannot be injurious to another, because there are as yet no Humane Laws; yet in such a state he may offend God, or break the Laws of Nature: Which very Laws, you your self call the Laws of Reason.* So that you have no way to come cleverly off, but to devise some cunning distinction between breaking a *Law of Reason*, and doing that which is *unreasonable*.

Phi. What dost think, *Tim:* that at these years, and after so much *experience*, and after so many *victories* in discourse, that I will be taught by such a *whifler* as thou art, to come

off. It is sufficient at present, to the case in hand, to say that nothing can be done or demanded *unreasonably*, as to the matter of *meum* and *tuum*.

Tim. You had best have a care of granting any kind of thing whatever to be *unreasonable* in the *state* of *Nature*: because you know the *Magistrate* has not as yet sealed and *stamp'd* good and evil; but let that pass now. Suppose then that they should *fight* for the *Island*. Shall we give them a *second view*, and another loose? we had best not. For you know, as you teach us: that *Men by Nature are all equal*. i. e. though *Roger* may chance to have huge *Legs*, yet *Dick* may have the quicker *Eye*; and though *Tumbler* may have a very large *fist*, and a great *gripe*, yet *Towser* may be in better breath, and have longer nails.

Phi. No, no; I prethee don't let them fight by any means; for that is so very foolish and *unreasonable*, that it is *unreasonable* to hear of it.

Tim. Well; imagine then that they do not fight; may not *Roger* when they come to treat, demand more than his share; as suppose (as was before hinted) he should demand *half*.

Phi. So he may, if he please, and get it too; there's no *Under-Sheriff* to hinder him: Neither has he subscribed to any agreement, nor sworn that he'll be content with less.

Tim.

Tim. But he ought in *reason* and *equity* to be content with less.

Phi. I prethee *Tim.* with how much less? Thou lookest as if thou couldest tell to an *inch.*

Tim. So I can. For he ought to be content just with a *fourth part.*

Phi. This surely is very pleasant. Why so, *Tim*?

Tim. Because you say that he has a right to no more.

Phi. Where and in what Company did I ever say, that *Roger* had a right but to a *fourth part*? but that I don't care to talk of *dying*, or else I'd be hang'd if I ever said any such thing in my whole life.

Tim. You said it just now. For you said that *Roger* has a *right* to the whole *Island*, and *Dick* has a right to the *whole*, and *Tumbler* and *Towser* have each of them a *right* also to the *whole*. And now shew me if there be any difference at all between four men having exactly the very same, same right to the whole, and one of them having a *right* to the *fourth part*, and no more.

Phi. Pish! *Tim.* thou talkest (as thou usest to do) very weakly. For when I said that every one of them had a *right* to *all*: I mean by *Right*—

Tim. Nay, I care not what you did mean, or ever can mean by it. I'll give you leave to mean by *right* what you please. A *Dogg*

or a *Cat*, or any thing else. For still *Dick's Dogg* will be every whit as good as *Roger's*, and *Towser's Cat* as big as *Tumbler's*. And so the case will be the same.

Phi. If I may not be suffered, *Tim.* to make an end of my Sentence, who have instructed above these *Threescore Years*, I shall be gone.

Tim. Not so, I pray, *Sir*; You shall say what you please, for indeed I had like to have forgot *your age* and *privilege*.

Phi. I say then, that there can be no *right* to any part of this *World by Nature*. For we see *People* dwell in their *Fathers Houses*, and possess their *Ancestors Estates*; and all by custom and *right of Law*.

Tim. You said all this many times before: And I say so too: And you know I told you, how I got an *interest* in these *shoes*; and I could tell you also that I got my *Gloves* by a meer *stratagem*, and that I hold them only by the *Laws of the Realm*. But we must not conclude, *Philautus*, because most of the *World* is now shar'd out, and by *Gift*, *Fortune*, *Labour*, *Learning* and other means gain'd and possessed; that therefore if *Four Men*, with *equal pretences*, shall fall upon a *Place* never sought for, nor possessed, one of these (if he so pleases) may in good reason *broil* all the rest, to see what *mouhths* and *faces* the'l make upon the *coals*.

Phi. This is nothing; give me in short all that you have said, or can say to prove that the forementioned People have any *right* to any part of *Pines*: And I don't at all question, but that I shall discover all that thou hast said to be *very empty*, and *Scholastically dull*.

Tim. I say thus; the Men that we supposed are true *Natural Men*, the place they come to, is perfectly *unpossessed*, they all arrive with *equal pretences*, and you your self besides have given them an *equal right*. And I know nothing wanting, unless like Snails each of them should have brought their Houses on their Heads, and rid down stradling upon their Hundred Acres; which might have stretched their Thighs, and would have spoiled the *supposition*. This is that which I have to say, which I venture only to think *reasonable*. Now for your opinion, you have offered nothing but a company of *impossible things* (excepting only that *May* and *Can* is all one) such as Mens shaking *hands* at a *Mile's* distance, treating and bargaining before they *speak*, *Acts* of *Parliament* before there be any *Parliament*, and the like, and this you take your accustomed liberty to call *demonstration*.

Phi. I thought I should take thee in some foolery or other: Thou talkest of these Peoples coming together, and thereupon of having equal pretences; and thou forgettest all

this while that *possession* and *invention* (as they call it) are pieces of meer *positive humane Law*, not of any *Natural right*. If thou wilt call upon me one day, I'll shew thee how to turn the *Books*, where thou maist find abundance about them.

Tim. I believe I might, and about a hundred things more, that are never the less equitable and *reasonable* in themselves, because they are to be found in the *Law of Nations*, or the particular *Law* of any *Kingdom*.

Phi. What, can that be intrinsically and in reason good or bad, that is made so by *Constitution* or *Canon*?

Tim. What think you, *Philautus*, of a Man's hanging himself? is there any *intrinsic natural evil* in it?

Phi. *Evil!* there's *Death* in the case; the chiefest of all *natural evils*.

Tim. So I remember you say (*Cap. 1. Art. 7.*) but there is the severest *Law* against him that does it, that can be devised; unless he could be fetch'd to *life*, and hang'd again. For he forfeits all his *Estate*. Do you hear me, *Sir*?

Phi. Yes: But I am not of such a *young mans mind*, as you are: neither do I ever intend to be.

Tim. That's spoken like a *Philosopher* indeed.

Phi. It is spoken like one, that *good manners* might oblige you to be more attentive

to. Do you think, *Tim*, that towards last *last days* (which I hope will never come) I'll alter my opinion, upon such childish and insignificant persuasions as thine; And believe that a Man can have any *Natural right* or title to Land, when I so certainly know, that in general there's no kind whatever of *just* or *unjust*, *right* or *wrong*, *good* or *evil*, but what the *Magistrate* does *sign* and *determine*;

Tim. Upon my word, *Philautus*, you improve very much as to daringness in your Assertions. For seeing that we have found out already in the very *state of Nature just*, and *unjust*, as to absolute *dirt* and *earth*, I hope we shall be able with much more ease, to find out a little *good* and *evil*.

Phi. You must have better eyes, than ever I met any body had yet.

Tim. However I'll bestow a little looking; and I hope I shall not lose it altogether so much, as they that went to see the *invisible dogg*. Especially, *Philautus*, if you will but continue couragious, and when you talk of *justice*, not fetch about as you did before to my *Lord Chief Justice*, and *Justices of the Peace*, and the like.

Phi. What need you fear my giving back; when as you'll find it Printed in my *Preface*, that *there are no Authentical Doctrines concerning just and unjust, right and wrong, good and evil, but what is so determined by the constituted Laws in each Realm and Government. And*

by those, to whom the Supream has committed the interpretation of his Laws.

Tim. When you jumble all those words together, *Philautus*, viz. *just*, *unjust*, &c. I phansie that you still lie upon the old cheat. And because by *Bargain Indenture* or *Patent*, I hold such a *Farm*, such a *Coal-mine*, or such and such *Priviledges*; therefore I must fend for a *Lawyer* to draw me up a *Conveyance* for modesty and mercy; and get the *Broad-seal* to give me title to be *faithful* and *sober*.

Phi. Thou talkest of *Titles* and *Conveyances*; thou wantest some body to *make over* a little understanding to thee. For what can be more intelligible than *just* and *unjust*? but yet because my *Book* might possibly meet with such a tool as thou art, I added besides *right* and *wrong*.

Tim. You know, *Philautus*, (as was before hinted) that that's as very a fetch, as t'other. For, because of the relation that is between *jus* and *lex*, we face presently about again to *Freehold* and *Copyhold*, to *Messuage* and *Appurtenances*.

Phi. Because, *Tim.* I would gladly be rid of thee; thou shalt put in *lawful* and *unlawful*; My side is so true, that I may give thee leave to pick thy words.

Tim. Now you are sweet indeed: For you suppose a time, wherein there's no *Law*: And then to use your own words, by *firm* reasons

reasons you demonstrate that no Law can be broken during that time: And he that does thus, say you (meaning your self) is to be looked upon as a great dispeller of clouds, and as one that shews the high way to peace, and that teaches to avoid the close, dark and dangerous by-paths of Faction, and I know not what more.

Phi. What a slavery 'ts to do one good, that labours so hard against it ?

Tim. You need not trouble your self any further, *Philautus* ; for you have your self put in two words that will fully try the business, viz. *good* and *evil*. Each of which, say you, are to be determined by the *Supreme Power*.

Phi. Yes : I say it ; and I am sure no man is able to contradict me : For who is so fit to judge what is *good* or *evil*, as the *Supreme Power* ? And what shall direct or determine his opinion but his own pleasure ?

Tim. I'll tell you what shall direct him —————

Phi. Hold : Do you know what you are going to say ; *Rex in regno suo—Stat pro ratione voluntas. Supremus sive Summus.* What *Tim*, art thou so utterly barren, that thou hast neither *Divinity*, *Poetry*, nor *Grammer* within thee ; Thou speakest of a *supreme power*, and then talkest of his being awed and controuled by somewhat else. To have such a *Supreme power* is not worth the smoak of a ladle.

ladle. Such a one is *supreme*, suppose, and he thinks such a thing very good and convenient, and he must send it to the *Pope* or *Emperour*, or I know not whither, to have it touched and tried, to know whether 'twill pass.

Tim. He need not send so far; he may consult *common equity*, and his own *reason*; which will not only direct him, in determining of those things that are indifferent, or in controversie (which are the proper object of such authority :) but which will acquaint him and all mankind besides (excepting *Philautus*) that there be several things most firmly and undoubtedly *good* in themselves, and will continue so, let all the *Supremes* in the *World* meet together to vote them down; and there be others which are so famously *bad* and *unreasonable*, that all the *Princes* upon earth (If they should conspire) can never set them up, and give them credit.

Phi. And is not this very *pragmatical*, and somewhat *treasonish* besides, to go about to confine the Power of the *Supreme Magistrate*, who is therefore called and acknowledged such, from his *undeniable* and *irresistible pleasure*; And therefore, I say again; he ought most certainly to determine all things.

Tim. So say I, If they be not too nimble for his *Power*, and determine themselves before his *Supremacy* can get hold of them. And truly, *Philautus*, the *Magistrate* has no reason

son at all to be angry, or to think himself checked and affronted; if there be some such things that decree themselves to be *good* and *bad*, long before *Term* begins; *viz.* in that same supposed *Vacation* of yours, the *state of Nature*. For, when he comes to open, and give sentence, he will not only find much work done to his hands, but he'll find besides that hereby he'll be very much assisted towards well *governing*, and towards his deciding such matters as require deciding, and which do belong to his place and profession to decide. But as for those things we have been now speaking of, he must not by any means go about to alter or repeal them: For, if he should, it would be altogether as vain, as to call a *Council* to make two and three to be nineteen; or to issue out an Order against the next *Eclipse*, or to mount all the *Canons* at the *Tower* against the next *spring-tide* that should offer to come up to *London-Bridge*.

Phi. Certainly, *Tim*, these same unalterable and irrevocable *goods* and *bads* that thou talkest of in the *state of Nature* are very fine things. The *Magistrate*, thou sayst, did not make them; I wonder who did, whence they came, and who brought them.

Tim. They came down, *Sir*, the last great *rain*, we talked of a while ago; for the very same four men that brought word to *Pines*, that the *Whole is equal to all its parts*; and that if four have *equal right* to the *whole*, each have

have a *right* to the fourth part ; brought also abundance of *moral rules*, that is of *goods* and *bads*, reasonables and unreasonables.

Phi. Abundance dost say, I don't think that thou hast enough to stop a *hollow-tooth*. I would brush up my eyes most mightily, if thou wouldst but shew me one of those rarities. But I am afraid that they are like those *same perpetual Lamps*, that some *Philosophers* speak of, which have got a trick of going out always when people go to see them.

Tim. What think you of *drunkenness Philautus* ? is it a thing altogether indifferent, till the *Magistrate* has given his opinion in the case ?

Phi. Truly, *Tim*, I must tell you, that whilst *Dick*, *Roger*, and the rest continue in the *state of Nature*, they may take a *cup of the Creature* with more freedom and less inconvenience, than thou dost imagine. For the *windows* are not as yet *glazed*, nor the *Constables* chosen : And if one of them having received an occasion of being more than ordinary thoughtful, should, by chance, set his foot not exactly in the path ; here's no *breach of Law, Trespass* or *Action* in the Case, because the *Land* as yet stands wholly undivided.

Tim. But is it not very bad husbandry to make an hundred steps for that, which might have been done as well with forty ?

Phi.

Phi. Now, *Tim*, I advise thee to take leave of thy Friends; for thou hast said that, which will prove thy utter destruction. I do grant indeed that *intemperance* is very silly and unreasonable; not because it is so in it self, but because (now *Tim*, keep thy eye fixed) I say again, but because 'tis impolitick, and perfectly against my interest: For it makes me obnoxious to many *dangers*, and several *diseases*; and besides it destroys and weakens the use of my *reason*, and so renders me unable either to defend my *estate* from cheats, or my *life* and *limbs* from such as are quarrelsome.

Tim. Truly, *Philautus*, I did never look upon *temperance* to be altogether so good to kill *Rats*, as *Arsnick* and *Raysons*; nor to carry one over the *water*, as a *sculler* or *oars*: But if there be any reason to be given, why it ought to be approved of before the contrary, besides the *Magistrates* determination therein, then (as was before mentioned) you are not so great a *dispeller of Clouds*, as you promised to be, when you said, that *by firm reasons you would demonstrate that there was no good or evil till the Supreme Power had set it out*: And therefore at present I resolve to defer speaking to *self interest*, and shall shew you another *rarity*. What think you of *faithfulness*, *i. e.* of keeping your promise, or standing to your bargain? Is it not a very reasonable thing, though

though there were never a *Magistrate* in the whole World ?

Phi. You talk of shewing me *rarities* *Tim*; and you draw out some of my *fundamental wares*: For to *perform Contracts*, or to *keep trust* is my *second Law of Nature*. That is, when People are resolved to end the *state of War*, by relinquishing their *right* to all things, it is very requisite that *Contracts* should be stood to, for they direct to *peace* and *self-defence*.

Tim. But is it not a *good* and *reasonable* thing in it self to *perform Contracts*, in the very *state of Nature*.

Phi. What time didst thou go to bed last night, *Tim*. What, would you have a thing good, before there be any such thing at all? You ask whether it be not good to stand to *Contracts*; when 'tis supposed, that there has not been so much as one ragg dealt for in the whole world.

Tim. For all that, I can conceive it very *just* and *reasonable* for a man to keep his word, although he never spoke as yet, nor perhaps never shall. For suppose there were not one drop of *Liquor* in the whole *Island*, that we have been talking of; yet I count it as *unreasonable* for *Roger* to be drunk, as if he were just ready to set the great *pitcher* to his mouth, and had sufficient matter to proceed upon. And it seems, I believe, to most men (except your self, *Philantus*) a very *unnatural* and *unjust*

unjust thing for a *Judge* or *Arbiter* to incline to either side ; though there never was as yet one *Case* put to *reference*, nor should be these *thousand years*.

Phi. Thou hast gone on, *Tim*, in thy careless shuffling way, I know not whither ; and now I must *dash* thee all in pieces, and tell thee that thou talkest like one not at all conversant in my Writings ; for if thou hadst, thou wouldest there have found no less than twenty *good* and *bad* things, all fetched from *reason* ; such as *Faithfulness*, *Mercy*, *Humility*, *Temperance*, *Reproach*, *Ingratitude*, &c. which I call my *Laws of Nature*. But here's the pinch of the business, and that which thou didst never attend to ; these things I say are *good* and *bad*, not because they are so inwardly in themselves, but because they either conduce to peace in general, or are for a man's own quiet and safety, or for his health, or profit, or recreation, or for the advantage of his *Family* or *Relations*, or are a hinderance of these ; in short, because they are for, or against, a man's *interest*.

Tim. This was a great *dash* indeed, *Philautus* ; and I have improved more by it, than by all that you have said I know not how long : For if we be discoursing concerning some action, or disposition of mind that is *good* ; and if the same chance to prove convenient either to *King* or *Subject*, *Church* or *State*, for my self or any body else, for *this*
life

life or next : That is, if it be good for any thing that has but a name, then is it not *good* in it self; but *good* upon another account; which, let it be what it will, with a little artifice of phrase may be so twisted as it shall certainly be all driven upon your common-shore of *interest*. Truly, *Philautus*, I can scarce tell what you would have meant by things being *good* in *themselves*, unless you would have them only to be pictured with pretty eyes, mouths and lips: Or have a man get the *vertues* and hang them upon several strings, or tie them to the end of some stick, and so sing over his most excellent and dainty *Justice*, his curious amiable *Temperance*, his bright angelical *Mercy*, and the like. But *I* might have taken much less pains, *Philautus*, to have shewn against you, that all *good* and *evil* does not depend either upon *self interest*, or *human Law*; because you are so very over-kind as to acknowledge it, and confute your self.

Phi. You may as well say, that the second *Proposition* of *Euclid* does contradict and void the first.

Tim. You may say so, if you please; but I am resolved I won't, when I see so much reason to say otherwise.

Phi. About what place, and in what *Article*, canst thou possibly pick out any such absurdity?

Tim.

Tim. I did shew you one place, you know, long ago; where you said, that a Man in the very *state of Nature*, might be guilty of breaking the *Laws of Nature*; which is all one, according to your self, as to say, that a Man may act against *reason*, before there be any *positive Laws*; and that's all that I desire you would acknowledge: Neither do I suppose, that you did intend to excuse your self, by what you say a little after, *viz.* If any Man pretend somewhat to tend necessarily to his preservation, which yet he himself doth not confidently believe so, he may offend against the *Laws of Nature*: For this is a further acknowledgment of what you said before; and shews plainly that *Hypocrisie* in the very *state of Nature* is an *unreasonable thing*.

Phi. You may fool your self, *Tim.* and gape for as many *Acknowledgments* as you will; but I hold and say, that the *Laws of Nature*, in the *state of Nature* are silent; provided that they be referred not to the *Mind*, but to the *Actions of Men*.

Tim. I remember you say this, in the 2d *Article* of your 5th *Chapter*. But, if you had not forgot, what you had said upon the 18th *Article* of your 2d *Chapter*, you would have granted that some *natural Laws* do more than meerly *buz* in the *Mind*, during the very *state of war or nature*.

Phi. Why, what do I say there?

Tim. No great matter, *Sir*; only I find
C c there

there these Words ; *viz.* But there are certain natural Laws whose Exercise (I pray mind that word) ceaseth not even in the time of War it self: For (as you go on) I cannot understand what Drunkenness or Cruelty (that is revenge which respects not the future good) can advance towards Peace, or the preservation of any Man.

Phi. Now what dost thou infer from this, *Tim*? What purchase dost thou intend to make?

Tim. No great purchase, Sir; only I do think that the *second Proposition* of *Euclid* does not altogether contradict the *first* so much, as these Two Places do one another.

Phi. And now thou thinkest, thou hast got me so fast; whereas I can come off easily, only by saying, that I did not mean all the *Laws of Nature*, when I said that the *Laws of Nature* are silent in the state of *Nature*.

Tim. If you please, *Sir*, you may so explain your self: But however, if you your self, *Philautus*, will bestow upon me only *One or Two Laws* that ought to be observed in the *state of Nature*, I take it more kindly, than if any body else had given me *half a score*.

Phi. I always found it an endless thing to reason and discourse People into any soundness of Mind (especially as to *Morals*) who would

would not make any *Observations* of their own. And therefore *I* prethee, *Tim.* go spend one quarter of an Hour in the Streets, and I'll stay here, and observe well, what People are doing of; and when thou comest back again, *I* do not at all question but that thou wilt fully believe what *I* have taught thee to be true; namely, that the World is wholly disposed of, and guided by *self-interest*.

Tim. I need not go now, *Sir*; because in the *Morning* as *I* came hither, *I* found it exactly so as you say. In one place there was a Man buying a *Cloak*, as hard as ever he could, not in the least for *me*, but for *himself wholly*; and the *Seller* he claws up the *Money*, and without saying one word to his *Neighbours*, pockets it all up: In another place there was a *Porter* lying close upon the lurch at a *Tavern-door*, who, had he no *interest* to drive on there, might e'en as well have been here, upon the *Walks*.

Phi. Thou needest not speak any more, *Tim.* for *I* do say thus much unto thee, that unless thou diest a *Fool*, thou wilt perceive that *Interest* is the very first Principle of Nature, and Reason; and that Men must mind themselves, if they intend to live.

Tim. Yes, *Sir*, So let them; if they do not over-mind themselves; and cry *only Milk*, when they should cry *Milk and Water*; and score up *Claret*, when it should be *Cider*.

People ought, *Sir*, to take care of themselves: But *I* would not have them pick *Blind Mens Pockets*, and cheat *Children* of their *Bread* and *Butter*, and then admire their own *Parts*, and *quickness* of *Sight*. *Interest*, *Philantus*, is a Word innocent enough, but *only* when it crosses *Equity* and *Reason*; which according to *you*, it never can do, being the *first Dictate* of *Right Reason*. And therefore if *Righteousness* or *Mercy*, or any other good thing happen to be against this *my first Dictate* of *right Reason*; I must desire them to withdraw for a time; for at present *they are very troublesome*, and *nonsense* beside.

Phi. And wilt thou be so *Childish* after all these *Instructions*, as not to believe that *Interest* is, and ought to be the *first Principle*?

Tim. It must needs be the *first*, *Sir*, for that *very Reason* *your self* give; (concerning seeking of *Peace*) namely, *because the rest follow*. Which *You* might easily make sure of, if the *Printer* did not misplace things, and so disappoint *You*.

Phi. I perceive *Tim.* that thou art much given to delight in *Toys*, and to neglect things of *Moment*. My main Reason that *Self-interest* is to be looked upon as the *first Principle* of *Nature*, was, because *I* found that *every Man* was desirous of what was good for him, and shun'd what was hurtful and evil; and this he did by a certain *impulsion* of *Nature*,

ture, no less than that whereby a Stone moves downward.

Tim. By your leave, *Philautus*, I think that this Reason seems to promise somewhat bigger than the former, but it is not so true. For though Children desire, and use means to get all things that please them; and avoid and flie back from all things that hurt them, even as a Stone comes downwards: Yet it is to be supposed that what Men desire or avoid, they do it not as a Stone comes downwards, but with Consideration and Reason; and thereupon ought to submit to Poverty and other Inconveniencies, rather than to reproach Human Nature, and be guilty of an unreasonable Action. And therefore a Child that pulls hard for a Jewel, which cost the Owner perhaps much trouble, and many dangerous Voyages, shall be excused: But there's little reason that a great lazy Lubber, that spends his time in the Chimney-Corner and Ale, should snatch it away, and not cry for't first.

Phi. If he and his Family be ready to starve, that alters the case very much; for 'tis great pity that any Rational Creature should be lost.

Tim. Starve or not starve, 'tis all one for that; for 'tis a very lawful Cordial, so that it be but his Opinion that he wants at present, or may afterward want. For seeing that right Reason tells him, that Life is to

be preserved, it tells him also (as you well
 advise, Chap. I. Art. 8.) that *he must use the
 means to preserve it*: and seeing that no Man
 can know when another is sufficiently *alive*,
 so well as he himself, therefore (as you ad-
 vise further, Art. 9.) *he is to judge what is
 requisite and convenient for that purpose*. And
 therefore says the *self preserver*, “ There’s a
 “ Company of People, who, when *I* was
 “ out of the way, have gone and *divided*
 “ the *World*, without asking my leave, or
 “ taking my Counsel or Consent, *I* am sure
 “ there’s no fault to be found with *Nature*,
 “ for she was always very careful, and in-
 “ tended every Man a sufficient share. And
 “ therefore if they’ll begin once more, and
 “ *divide* all over again, and consider all Mens
 “ *Deserts, Strength and Constitution*, well and
 “ good: But otherwise *I* see no reason to
 “ stand to this *blind bargain* they made in
 “ absence. For *I* find that my *Stomach* is
 “ very cold, and *Nature* that is famous for
 “ *doing nothing that is Idle*, oft-times calls
 “ for a *Glass of Wine*, and with shame to
 “ these *Dividers* be it spoken) it comes not,
 “ for want of *Money*: *I* find also that my
 “ *Head* is much given to aking, for want of
 “ a lighter *Peruke*, and for want of a *Boy* to
 “ comb it, *I* had lately like to have lost the
 “ use of my *Thumb*. *I* can’t do as other Peo-
 “ ple; for my *Flesh* is so soft and gentle,
 “ that ordinary *Stockings* presently *plough*
 “ up

“ up my *Legs*: and if *I* have not a *Watch*
 “ and a few *Guineas* about me, *I* presently
 “ yawn, and am as *chill*, as if *I* had an *Ague*.
 “ And therefore, *I* say, *I* must make use of
 “ my *parts*, and some of *Reason's Dictates* to
 “ preserve me from *Sorrows* and the *Grave*:

Phi. Thou hast now, *Tim.* talked together, more than becomes thee by *Forty Tears*. To all which *I* say, that *I* do give thee and all Mankind besides, leave to shew me any thing better for *Peace* and *Government*, than that first principle of *Self-interest* which *I* laid down, and *discovered* to the *World*.

Tim. It is strange *Ambition*, when People will take upon them to be the *Author* of that which they are not, though it be never so false and ridiculous.

Phi. Why, who did ever hold *Self-interest* to be the first principle of *Nature* and *Government*?

Tim. Truly, *I* believe not many ever held it long, because it was so egregiously silly. But if you look no further than the 3d Page of an ordinary *School-Book*, viz. *Tully's Offices*, you will there find that there was a sort of small *Philosophers* that were of your *Opinion*.

Phi. What, perhaps they talked somewhere in their Writings of *Self-interest*; but that was not the *Foundation* and *first Principle* of their *Philosophy*.

Tim. If *Summum Bonum* be *Latin* for *Foundation* or *first Principle* (which in *Morals*, *I*

suppose it is) and that *suis commodis metiri*, signifie to measure by *Self-Interest*; then I tell you, there were a sort of *Unreasonable People*, whose *Philosophy* stood upon your very *Principle*. Concerning whom, the *Oratour* justly says, that if they lived a *Life exactly answerable to their own Opinions*, and were not sometimes overcome by good nature, they must be perpetual *Knaves*.

Phi. I don't understand what you and your *Orator* mean; but this I'll swear, that if there be any *Knavery* in my *Principles*, I know not what will become of your *Bible*. For I tried all my *Laws of Nature*, which I deduc'd from *self-interest* by that *Book*, and I found (as I tell you, *Art. 1. Chap. 4.*) that they are exactly the same, with those that have been delivered from the *Divine Majesty*, for the *Laws of his Heavenly Kingdom*, by our Lord *Jesus Christ*, and his *Holy Prophets and Apostles*.

Tim. I'll tell you, *Philautus*, how that might be easily done; You went to the *Bible*, suppose, and thence pick'd out a company of very good *Laws*, and then having ordered and wrested them to your own *Design*; then you go again to the *Bible*, and finding that they were not flown away, you cry, see here what ignorant *People* are they that shall go about to find fault with my *Principles*; when as *Christ* and I hold forth the same *Doctrine*; as is plain by a whole *Chapter* full of *Scripture* which I produce?

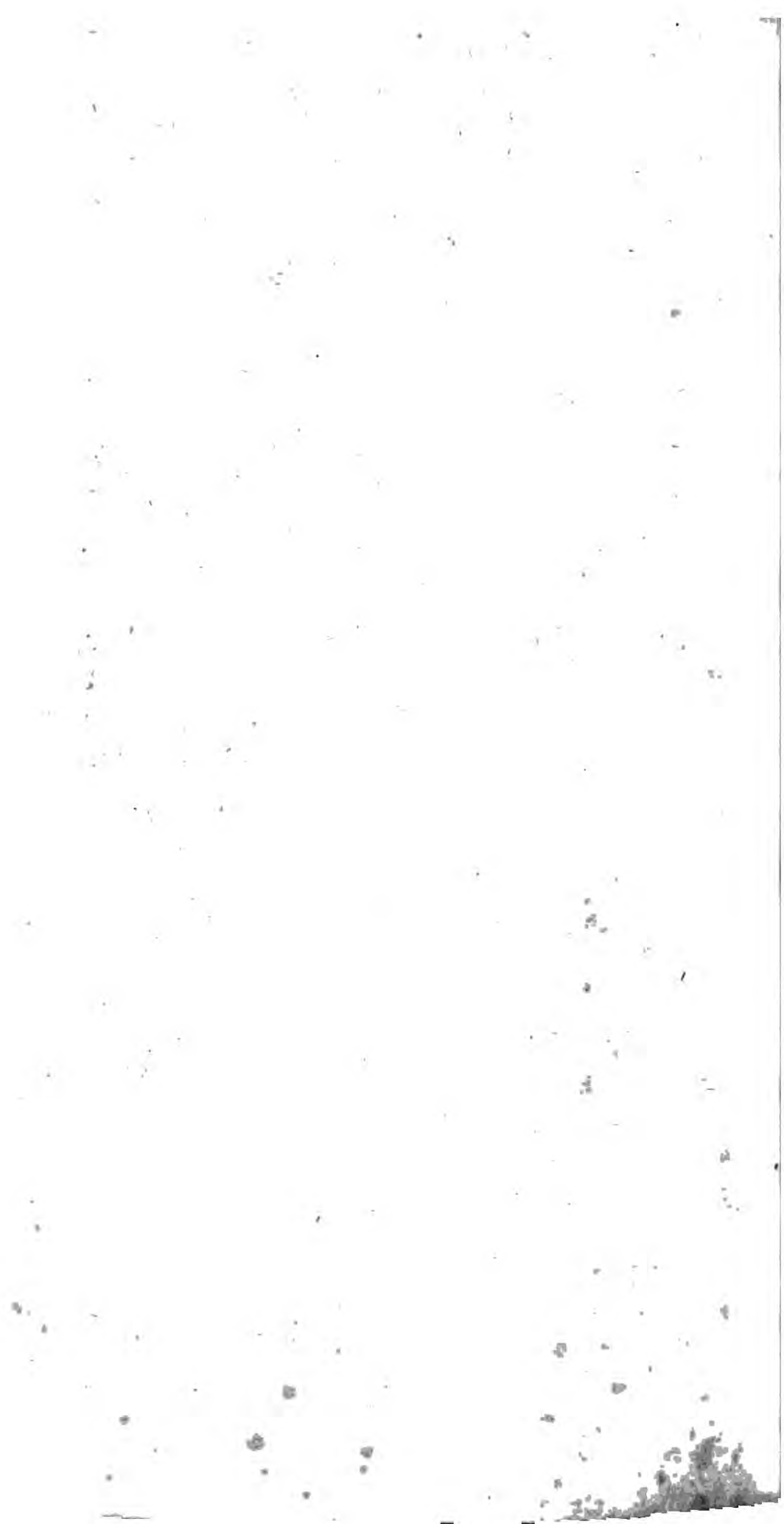
Phi.

Phi. Do not I recommend the same *Justice, Mercy, Equity, &c.* that are recommended in the *Bible*?

Tim. Yes; but you don't *recommend* them every *day* in the *Week*: For perhaps at present there may be no inconvenience in being *Just* and *Righteous*; but to *Morrow* it may be against my *Interest*: and the *Castle-principle* must never be forsaken. This is so very plain, as it need not be insisted on, and besides, it begins to be time, *Philautus*, to think of some *protection* for that inward *Member* of the *Body*, called the *Stomach*.

Phi. In that, *Tim.* I agree with thee, but in *nothing* else. And I am e'en sorry that I have stayed thus long; for thou hast been so *perverse*, that I am afraid I have done thee but little *good*. And so farewel.

E I N I S.



A
LETTER

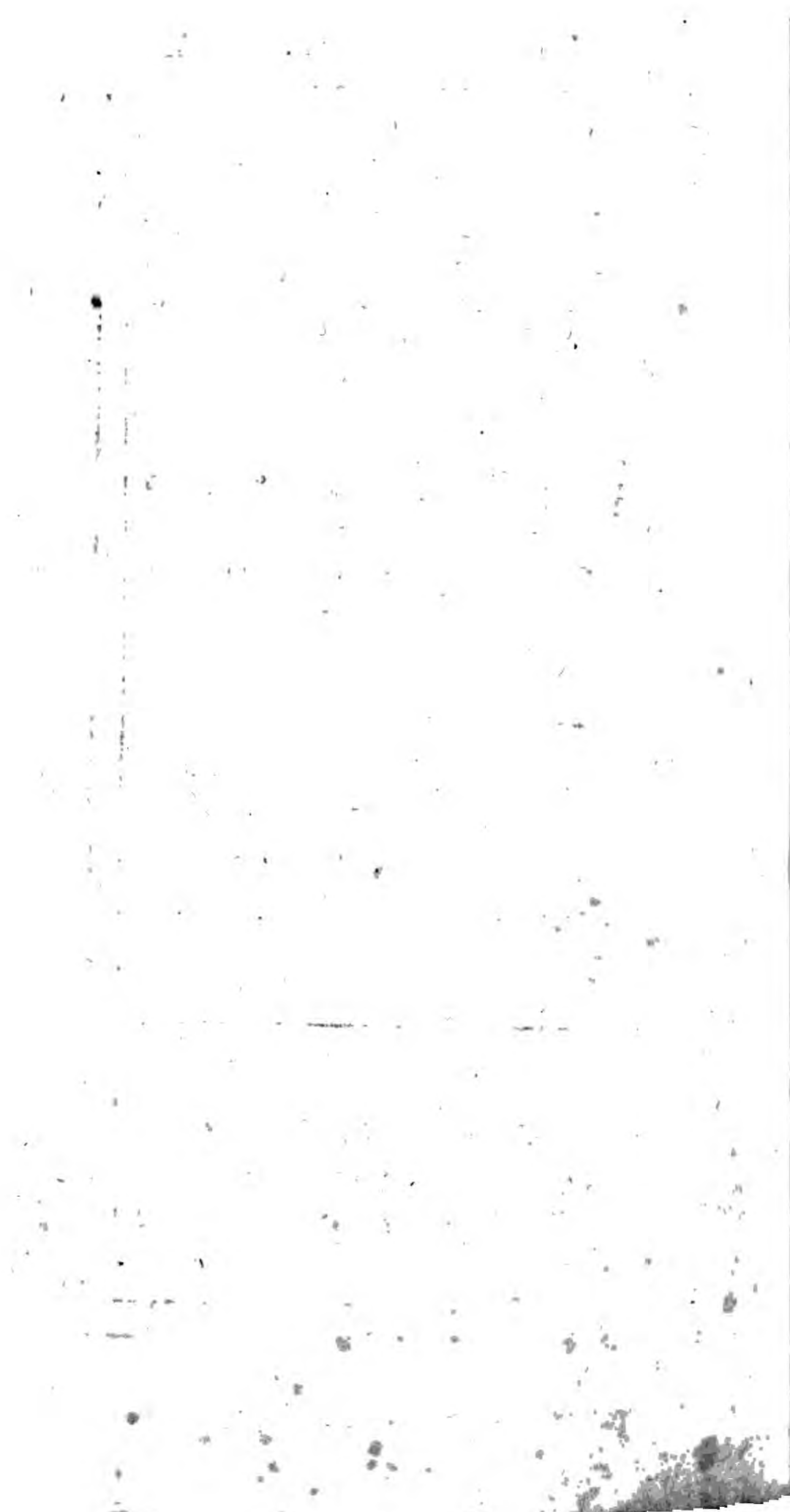
TO HIS
Old Dear Friend

R. L.

From T. B.

L O N D O N,

Printed for *J. Phillips* at the *King's-Arms* in *St. Paul's*
Church-yard, *H. Rhodes* at the *Star*, the corner of
Bride-Lane in *Fleetstreet*, and *J. Taylor* at the *Ship*
in *St. Paul's-Church-yard*, 1705.



A
LETTER.

S I R,

YOU had received this, and what follows, long before this time; but I was loth to trouble the World on purpose, upon so small an occasion: And therefore I rather chose to wait the pleasure of a *Friend*, who had promised me the running of Two or Three *Letters*, in his *Dialogue* concerning Mr. *Hobbs*. The *first* whereof concerns one, who was pleased to send only a short friendly Admonition, with his Name to't; who being a Person of great Worth, Piety and Gravity, I am very sorry that he should be so imposed upon by the Heats and Railings of others, as to give under his Hand no better Grounds and Arguments for his Reproof.

After him, *Sir*, comes a very smart *Hot-spur*, who, like a *Whifler* at my *Lord Mayor's* Show, runs up and down with a *spit-fire*; crying, Make room there for *Euclid*; bear back, and take in Ten *Demonstrations* against
Learning

Learning and Riches: And (which is much to be wondred at) this Gentleman, Sir, with nothing but the poor helps of *Wits-Commonwealth*, *Godwyn's Antiquities*, *Clerk's Formulæ*, *Spencer's Similitudes*, or *Things new and old*, *Theatrum vitæ humanæ*, and Two or Three smaller Books besides, such as *A Help to Discourse*, the *Pearl of Eloquence*, *Blunt's Academy of Eloquence*, proves the strangest kind of things that ever you heard of in your whole life; and all ordered and managed according to *Euclid*. He and *Antoninus* together, make nothing to prove, you, dear Sir, are nobody at all; that you are a meer *Fiction*, a *Cheat* of Sir *Politick* would be, an *Imposture* of a sick brain, a *dream*, *device*, and *carawimple*. He did but whistle, and call for his small Greek *Diveling*, *ως εαυτον*, and if I had not made great haste, and pull'd you back by the Leg, you had been quite gone: And so he had like to have served the *Academick Youngster* that made the chief of his Speech of *Muses*, *Nosegays*, and his own *tenuity*. He durst not absolutely say that his Name was *Nicholas Nemo*; but, which is very near unto't, he thinks it much more probable that the Sea burns, than that there should ever be such stuff put together. Now, Sir, were it not for the *Kings* and *Merchants Ships* that are now Abroad, I had a great Mind to have fired the Sea; and told it him in *Latin*. However, look to your selves *Ships*, for I profess I cannot forbear, but

but *I* must try to call to mind a little of it. *Cum tenellam meam in dicendo peritiam, & corruscantem vestrorum oculorum fulgurationem mecum reputo, profecto Academici, instar Niobes, pallidus & tremebundus obstupesco: Et cum oratio mea nullis verborum stellis ornata, nullis phrasium syderibus illuminata, nullis eloquentiæ luminibus distincta, denique cum abrosia & nectarie succo penitus est vacua, ad stillicidia vestri favoris & benevolentia, & ad Achilleam vestri patrociniæ panopliam confugio:* And so much concerning *Nicholas Nemo*: But these are but things by the by; for this *Author's* Master-piece is concerning *Riches* and *Wisdom*: Both which he has so horribly discouraged, by pressing the great duties and conveniencies of being *ignorant* and *poor*, from the *History* of the *Jews*, the *Grecians*, the *Romans*, both *Pagan* and *Christian*, and from our *Saviour* himself and his *Disciples*; that *I* am afraid that *Money* it self, as well as *Learning*, will go a begging; and that it will be a very hard matter ever to perswade either *Clergy-men* or others to undergo again the trouble and scandal of being *wise* or *rich*. It cannot but be expected that hereupon *Lands* must necessarily fall to eight *Years* purchase, *Money* to fifty *Shillings per Cent.* and as for *History*, *Philosophy*, *Languages*, and other parts of *Learning*, take one with another, and they may fetch perhaps *Six-pence* a *Bushel*, heaped as long as they'l run; and that's all.

And

And then for running a Man up in a corner, he is the most severe and persecuting that you ever met withal. In one place of his *Preface*, he drives me up so very close, concerning my writing my *Book*, either to inform my self, or others, that I began to suspect Sir, whether I ever writ any *Letter* to you or not; but looking upon't again, I found at last, that he only proved that I ought not to have written one. And this further I observe of him, that where-ever he gets any advantage, he has no more mercy than a *Tyger*. He knows, as well as I do my right Hand from my Left, that I do not much care for a bit of *Greek*, and yet to vex and spight me, and to make me tired of the World, he'll bring in at a venture, I know not how much, though it be nothing at all to the purpose. If you remember, Sir, we have such a Saying in *English*, that a Man that is brought to be very poor, is brought to great necessity; and ἀνάγκη being *Greek* for necessity, he thought it had been *Greek* for poverty too; and to urging the great conveniencies of poverty, to choak me, he gives me that golden scrap of Pythagoras (as he calls it) δύναμις ἢ ἀνάγκη ἐγγύθι ναίει. Hoping, poor Gentleman! that δύναμις had signified *virtue*, and ἀνάγκη poverty; and he might e'en as well have quoted that scrap of Camden, Ἄργυρέαισι λόγχαισι μάχῃ ἢ πάντα κερτήσις. For δύναμις there signifies *power*, and ἀνάγκη necessity, or fate; which is plain by

by their being so rendered, and by the foregoing Verse, in which Pythagoras advises a Man not to quarrel or part with a Friend for a small fault, but to forgive him, ὅπερ δὲν, as far as he was able; δὲναμ; ἢ ἀνάγκης ἐστὶν εἰς αὐτὸν ναίει. For he that forgives another to the utmost of his power, will very near as certainly forgive him, as if it had been so decreed by the Fates. I think somewhere in the New Testament, that ἀνάγκαι do signifie necessities, or as we say streights; under which are comprehended not only money streights, but all kind of inconveniencies, which are difficultly to be avoided: such as dishonour, false Friends, sickness, or the like. But as for ἀνάγκη signifying poverty, I phansie it will be a very hard matter to find it, not only in Pythagoras, but any where else, except it be in such a Book as Lycosthenes. Now, Sir, after all this, it is all one to me what the true meaning of the word is: And I had not taken any notice of it, but only I know, as I said before, he quoted it out of malice, on purpose to make me fret, and hang my self. And so he does another piece of Greek, in what he says concerning Schools, viz. πᾶσα μεταβολὴ φύσει ἐκστατικόν; by which he intended doubly to kill me: First, because 'twas Greek, and then because he tells me, *ploding* Aristotle said it; and that it was as well said, as if Cartes himself had said it; and thinks he, that same ἐκστατικόν is a thundering word, and will make the Rogue eat his very Flesh for Madnes. And I'le

translate it thus ; Πᾶσα μεταβολὴ φύσει ἐκασπικόν,
changing foundations is oftentimes of dangerous
consequence. Being, Sir (as you must needs
 think) deadly mad to hear a Sentence out of
Aristotle, so magnificently translated against
 me ; I was resolv'd, if possible, that the
 Sentence should not be in *Aristotle* ; or if it
 were, it should require nothing near such a
 glorious and dreadful *Translation*. And I pro-
 fess, to be short, Sir, I was made happy,
 and had my Design ; for (as I believe) that
 Sentence is no where to be found in *plodding*
Aristotle ; but in *plodding Themistius*, a *plod-*
ding Commentator upon plodding Aristotle ;
 and besides, ἐκασπικόν does not signifie a *Calf*
 with *five Legs*, a *Colt* with *three Heads*, or
 any such frightful and monstrous thing ; but
 very mildly, as one can desire. For *Aristo-*
tle, in the fourth of his *Physicks*, *de iis quæ*
in tempore fiunt, finding fault with those that
 thought that Time it self did alter, and cor-
 rupt things, put in these Words, ἢ δὲ κίνησις
 ἐξίκοι τὸ ὁ παρῶν, *i. e. that motion* (not time it
 self) *is that which alters things, or that puts*
things out of that state and condition in which
they are ; upon which Words *Themestius* thus
 comments : Πᾶσα μεταβολὴ φύσει ἐκασπικόν ; that
 is, if an old Barn, or an old Tree tumble
 down, it is not meer time that rots them, or
 tumbles them down ; but it is ἐκασπικόν that
 does it, *i. e. the Wind, Weather, or somewhat else*
 that makes holes in them, and puts them out
 of their Plice. Now, Sir, as I told you be-
 fore

fore, it is very indifferent to me, what this, and what t'other word signifie; only, I would have had him left out the abuse, and not have told me, that *it was as well said as if Cartes had said it*; because it is just as well, and no better; it being a *fundamental principle* of his Philosophy, that *all alteration is caused by motion*.

And so let thus much at present serve for the *second Answerer*: After home comes the *Doomster*, or *Fire and Brimstone* it self; who pulling out of his *Magazine*, four or five *Sermons* concerning the *existence of a God*, the *Authority of the Scriptures*, *Providence*, &c. and raking together an hundred or two of *names* for me, and all the *Curses* in the *Bible*, he bundleth up all this together, and in as dreadful *black*, as ever was branded upon wool-pack, he writes *Hieragonisticon*, or *an answer to my two Letters*. I looked, Sir, upon some few *Pages*, and I find all this comfort for my self; an *Universal repagnizer*, *Popeling*, a *worshipper of the beast*, *Loyolite*, *Jesuited Pandor*, *Herod*, *Judas*, *Pilate*, *Antiscripturist*, *Antichrist*, *Antiprovidentialist*, *Atheist*; to who, Sir, I have said very little, but only told him that he was *mad*, and that I was not singular, for the rest of the world did think so. Perhaps, Sir, you may have a mind to know how it is possible that a *Sermon* for *Providence* should be against me, and how he should get it in, or any thing like it. If you remember, Sir, speaking somewhere in

D d 2 my

my first Letter concerning the great convenience of a tolerable maintenance, for the Ministry; it is there said, that *people should not be suffered to take away from God's Priests, what he had designed them, lest some thereupon should think that he seemed to take no care of them*: Upon which, he springs forth. Say you so! What are you thereabouts! Nay, even off with your Maskarado, and profess your self a right down Atheist, or Antiprovidentialist: Which if you do, then (by the grace of God) I'll pull out one of my best Sermons concerning Providence, and so shamefully rout you, as never Heathen was routed: And so away he goes, proving Providence as hard as ever he can. I hear, Sir, of eight or ten Answerers more that possible may come out this Spring, if it be seasonable and warm: But if they do, I shall make some interest to get my reply into Muddiman's Letter, or to stand at the bottom of the Gazette, amongst the *strayed Horses and Apprentices*. For you know, Sir, I have nothing more to say; unless it may be here convenient, Sir, to beg so much room in your Letters as to desire those (if there be any such) who are still offended at what I say concerning *Allegories*, to read one place of Scripture, as well as another: and when they have read, and well weighed, what is said by S. Luke c. 8 v. 9. That *his Disciples did not understand the Parable of the Sower*; and not understanding, desired the meaning; and (as the Learned Dr. Hammond notes) Christ answered,

answered, that he did it on purpose, as a punishment to those that had had clear means and perspicuous expressions and manifestations; that seeing they might not see; that is, clear means was now denied unto them, and none but parables was allowed, as a punishment of their former obduration against his means: As also, upon what occasion it was that our Saviour said, S. Matth. 13, 14. *And seeing they shall see, and not perceive, i. e. (as the same Doctor observes) being an obstinate people they shall not receive so much profit as otherwise they might: things shall be so ænigmatically and darkly represented to them, as that they (having before shut their eyes) shall now discern but little; and what follows, v. 15. For this peoples heart is waxed gross, &c. i. e. (speaking still of making use of Parables) and this is a just judgment of God's upon them, for their former obduration and obstinacy, in that they would not see nor hear heretofore: I say, when they have considered of these, and many such like places of Scripture; and after all, they shall still think, that they have as much reason to punish their Auditors, as our Saviour had some of his: Nay, to torture them with Allegories ten times more remote from common apprehensions; I have nothing to say to them, but only to leave them to their own way, and understanding.*

But it is time now, Sir, to take my leave of you, and setting aside all fashionable conclusions) I desire that I may do it with what Bishop Saunderson says in his first Sermon ad

Aulam; which possibly may do some body or other more good, than any Complement could ever have done you service. He speaking, Sir, of making use of *Rhetorical Ornaments and Elegancies in popular Sermons*, says thus; *That as such things are sometimes very allowable, useful and approved of by Scripture it self, if it be discreetly and sparingly done; and counts those uncharitable, and unjust, that in general condeemn all such Rhetorical Ornaments, as favouring of an unsanctified spirit: So (says he) I confess there may be a fault this way, and in young Men especially, before their Judgments are grown to a just ripeness) many times there is. For (as he continues) affectation in this, as in every thing else, is both tedious and ridiculous; and in this by so much more than in other things, by how much more the condition of the person, and the nature of the business require a sober, serious, grave deportment. Those Preachers therefore by a little vanity in this kind, take the readiest way to bring forth their own discretions into question, and the Sacred Word they handle into contempt, that play with Words, as Children do with a Feather.*

I have been mistaken by some, but however I hope that you will always think that I am,

Sir,

Your most Humble Servant,

T. B.

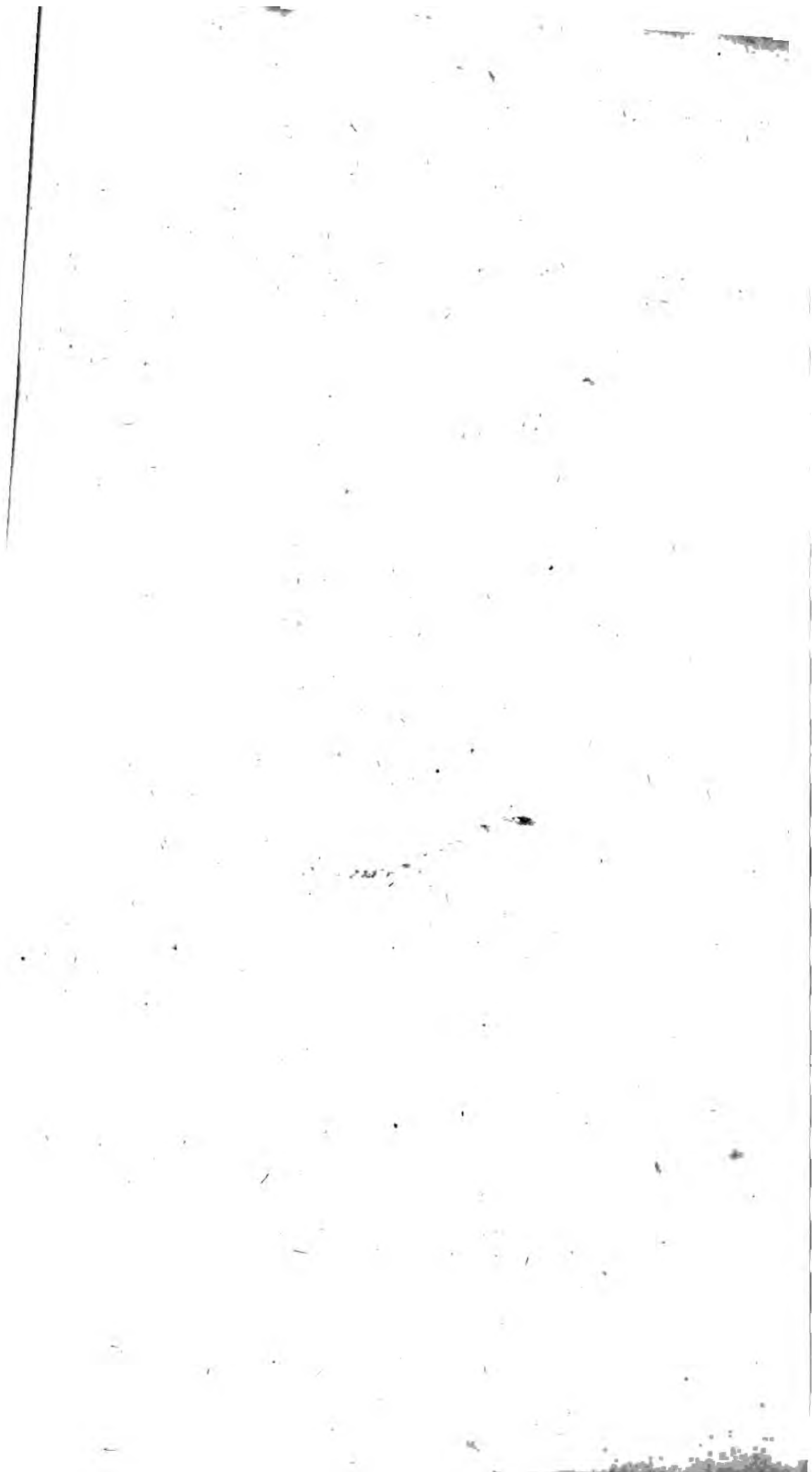
A
LETTER
TO B. D.

THE
PUBLISHER
OF
Mr. *HERBERTS'S*
Country Parson.

From T. B.

L O N D O N,

Printed for *J. Phillips* at the *King's-Arms* in *St. Paul's*
Church-yard, *H. Rhodes* at the *Star*, the corner of
Bride-Lane in *Fleetstreet*, and *J. Taylor* at the *Skip*
in *St. Paul's-Church-yard*, 1705.



A
LETTER.

Honoured Sir,

I Received your fifth *Paragraph* (as you call it) long since, wherein you tell me, that *I* am the *Author* of a *scandalous Book*: And if *I* had the very next day sent you word back again, that *I* am not the *Author* of any such *Book*; *I* had given you just as full an Answer, as you have given Reasons that *I* am so. For that great Service, *Sir*, that you have done the *Church*, and are able still to do it, *I* have a very great respect for you; but *I* do much wonder, that you would not a little defer calling any *Book scandalous*, till you had thought of some better ways to make it appear so; or have told me what you meant by *scandalous*. For you know, *Sir*, the word has been taken in so many senses, that there has been a time when *Almond Butter* has been counted *Rebellion*, *minced Pye Idolatry*, and if a little *Wine* were put thereunto, it was as ill as *Worshipping the Host*: And to eat *Custards* with *spoons* as abominably *scandalous*, but to be

be engag'd in Sack-poffet up to the eyes, with Ladles, was *Christian, Orthodox, and Brotherly*. Therefore when you say that that *Book* is *scandalous*, if you mean that it puts men in mind of their follies, that it abates the glory of some mens preaching, that some people now are longer making their Sermons, if you mean that some dislike it, wish that it never had been Printed, are very angry, nay are staring raving mad; I know then that it is so very *scandalous*, that there be those that are lovers of themselves and only of their own way, that at a venture they wish the Author hang'd, a thousand and a thousand times over.

But if you meant any thing more by *scandalous*, I wish you had made it out. For I would not have you think, Sir, that you have done enough towards it, only by saying (as you do) that *I am puffed up, that if I had known the Man that preached upon Weep not, &c. I ought to have cried: That my Book has given offence to diverse Eminent, Grave and Learned Men; and is loathsome to all good Men. That Henry the Eighth had like to have been in Orders. &c. and that you know of Two or Three Noble Mens Sons, that in former times were in Orders, and of Six or Seven that at this present are; and that an Holy Man in a poor Living, is in the Kingdom of Heaven, if there be one upon Earth: which (you say) you believe, because you durst undertake to hold this Thesis against any Jesuit. viz. Status inopis parochi in Ecclesia*

Ecclesia Anglicana, est perfectior statu cujuslibet Monachi, in Ecclesia Romana. But I suppose, Sir, when you design'd me a *Paragraph*, and to call my Book *scandalous*; you intended some better Reasons, if you had not forgot them. But I pray, Sir, how come you to think that I was puff'd up? I profess, Sir, I don't find my Constitution to be a whit more *scandalous* than formerly: My Pulse beats neither faster nor loftier: The same Girdle still takes me in. I neither Sleep deeper, nor eat more. I have not, I confess, lately examin'd my Foretop; that possibly may be a little started forth; but otherwise I know of no alteration in my self.

Again, Sir, you'd have me to have *cried and pitied him that preached upon Weep not, &c. rather than have, &c.* I pray, Sir, to what purpose? That Man is quiet in his Grave, and I did it not because he or his *Executors* had ever affronted, or offended me; but because I knew of no better instance to represent the vanity of such kind of idle *shreddings*; and to put an end to the extravagancy of them. I intend to vex no Man now alive in the whole World, nor to please and delight my self in triumphing over the imprudences of the Dead; but yet, for all that, some People are resolved to think, that I am a *Devil* I know not how big. However, my Conscience tells me, what was my Design: And I bless God Almighty that he put it into my Mind, and that I was enabled to finish it.

Neither

Neither would I have you, Sir, so over-confident, that that same *Book* you call *scandalous*, is so very *offensive and loathsome to all good Men*. For I am sure you have not lately spoke with all the *good Men in the Nation*: For I know several that are not of your Opinion, and that are very good *Men* too: And for ought I know, as good as yours; they being as eminent for Learning, for Piety and for *Suffering* too; and then I am sure, you'll acknowledge them to be without all doubt *good*: I say, I know several, and such who were born much above Forty Years since, (for if) they had not, with some they would not be worth Six-pence a Hundred) that at the first reading thought the Design to be honest, and the Book still to be useful: and if I be puffed up with any thing (as you think I am, Sir,) it is not I'll assure you, with any Jest, Story or Glos, that you there find, but to hear of some that are thoroughly convinced, that it is not the best way to spend Two Days of Three, either in dressing up plain sense and meaning, with obscure *Rhimes* and *Jingles*, or with other sorts of elaborate, useless *fineries*.

I suppose, Sir, I am to look upon my self concerned in all your Fifth *Paragraph*? But when you tell me of some Persons of *Honour*, that have been heretofore, and of others, that are now in Holy Orders; I know not how it should come into your Mind, to think any thing of that against me; whose great Design it was, that there might be Ten times as many;

many ; and though you are pleased to say, that *an Holy Man in a poor Living, is in a Kingdom* ; yet I hope, Sir, that your intentions of augmenting your own *Living*, for the advantage of your Successors, will not remove you ever a whit the further, from that *Kingdom* you there mean.

If you desire, Sir, any further satisfaction, I must refer you to my Second Letter, which I think is plain, even to those very Men, that would not understand my first ; notwithstanding those two Objectors that now follow.

I have nothing more, Sir, but to let you know, that notwithstanding all this, I have a great esteem for you : Not only because you dealt friendly with me, but because you ought to be esteem'd by all, as you are by

Your Humble Servant,

T. B.

A LETTER to the Author of the
Vindication of the CLERGY, from
T. B.

— Sylvestrem tenui.

Sir,

ALTHOUGH for your own convenience and service, you have appointed me to be young Shimei, Fanatical Skip-Jack, Secretary to a Committee of plundered Ministers, and Secretary besides to another Company that believe no life after this (which is very nigh as bad as the former) yet, for my part, I am fully resolved to apply my self to you, only by the way of dear Sir, sweet Sir, and sometimes plainly, Sir. For if I should go and call you Giles of Tilbury, Philip of Southampton, Gabriel of Doncaster, or the like; your Name perhaps all this while may be Zoroaster, Zerubbabel, Boreas or Boanerges. But let it be what it will, and live where you can, on this side or beyond Trent; nay, live as far as Barwick upon Twede, Sir still holds good, and will find you out there.

And now, Sir, in the first place; I must return you many thanks, for your extraordinary kindness towards me, in respect of what I found from your Brother Answerer, W. S. For though you tell me (p. 26.) that he was

*too civil to his old Acquaintance, and too free and prodigal in his concessions: And though by your fiery and fierce Latin (facit indignatio) you put me into a most dismal fright, and had like to have made me miscarry: Yet I plainly perceive, where there is any thing of sound and substantial tenderness at the bottom, nature cannot dissemble long, but must needs discover some of its sweetnesses. For whereas severe W. S. confin'd me wholly to crack-
ing of Nuts, you are pleased, Sir, to give me my choice of Happiness and Employments. For when I am altogether tired and scorch'd with chasing Butterflies, then have I your most gracious leave to retire either to my pilling of Straws, or to cool my self, and my Chicken broth, or to call in at the Market-Cross, and rest my self in the Pillory, a very laudable place, and allowed of by Authority.*

And therefore, I say, I must upon all occasions acknowledge my self to be yours, for these and many the like affectionate Expressions, in your *Vindication*; which, when I well consider, are so very sweet and engaging, that I must needs hold my self obliged, for your sake, at any time, either to skip off a Steeple, or to make an end of that odd jobb of work which *Nicanor Seleucus* left unfinished between the *Euxine* and *Caspian* Seas (if you be very sure, that it was ever begun, for I have a scurvy Fellow, that doubts of it :) nay, when my Hand is in, I care not a Farthing, if I carry on that other may business in
Achaia;

Achaia; for what's *massiness* to me, when there's a Friend in the case. In short, Sir, you cannot easily devise a Task, to which I shall be unwilling, unless it be to *answer* your *Book*. And as to that, I must by all means beg your pardon; being not at all in the humour to reply to that which was fully answered, long before it was Printed; viz. in my *second Letter*, called *Observations*; upon which you have some short Reflections in a *Postscript*: And if you had reflected but a little more, I am confident you might have easily persuaded your self to have burnt your *Copy*. For in all your *Vindication*, if any Man that does but understand Sense from Words, can shew me but six Lines that pretends to Argument or Objection, that was not half a Year before, urged by *W. S.* and to which some Reply was not thereupon made; then will I oblige my self to get all your *Book* by heart (which I would not do for a small matter) or be at the charge, to procure some body to turn it into most stately *Heroick Verse*.

Now, I do suppose, it may be convenient for you to call this (as you do all that I say) a *flam*, a *whisker*, a *Caprice*, a piece of *spight*, *malice*, *calumny* and *spleen*. But I care not for that; for if the same *whole World* (to which you so often appeal) be not of my Opinion, I'll give you all my interest in it; for those same *three poor penies*, which you know is the full price of my *Planet*. If you please,

please, Sir, we'll try two or three places. My Friend *W. S.* comes forth, and desires to dissent from me, as to the business of Schooling. For, says he, (p. 37.) *Though the understanding that is in Man does indeed early discover it self, yet Memory is the great Storehouse of Understanding; and if the Memory be sufficiently imployed at School, it will lay a good Foundation for the perfecting the Understanding afterwards.* This was *W. S.* his Opinion, and Objection: To whom I reply'd, your *Humble Servant W. S.* and some little more besides, according as *I* was able. *I* know not how long after, out comes the *Vindicationer*, and spruces up this Objection, with some fine bedeckings and embellishments, and a needless Quotation out of *Plato*, and brushes forth, as if he had discovered a third *Indies*; saying, *Every body knows, but the Contemner of the Clergy, that Children have a moist and supple Brain, like soft Wax capable of any impressions, and that Memory is the most early faculty of the Soul, which exerts it self in the very dawning of Sense and Cogitation, (whereupon Plato calls it the Mother of the Muses) and is in its prime and meridian vigour, before Imagination and Phancy, much less Understanding and Judgment come perfectly to them.* Now, Sir, do you think that *I* am such a Fool and Owl, as to reply to any such thing as this? You tell me, that a *Child's Brain is like soft Wax*: And *I* tell you, that if you had put your soft

Wax, plaister of Paris, Puff'd Paste, Curds and Apple Sauce, I would not have answered you one Word. And what do I care, if Plato calls Memory the Mother of the Maids? I have nothing to say against Plato: But I have only this to say, that if that be the Opinion not only of Plato, but of the Brachmans and Gymnosophists of India, the Bards and Druids of Gaul, the Magi of Persia, the Chaldeans of Babylonia and Assyria, the Priests of Ægypt, and every one of the Philosophers of Greece; I am so very busie and surly at present, that I will not speak to any such thing. Indeed, as to what I said, of mixing at School, some other pleasant Learning with Greek and Latin; you differ a little in your Accounts. For all that W. S. objected was, that it is more proper to learn those things which I mentioned afterwards. But that you may be sure to out-go him, and not to grant so much as he, you are of Opinion, that to go about to teach a Lad of Twelve Years of Age a little Arithmetick, or the Circles of the Globe, or the like, it is ἐνστανόν, 'tis every whit as impossible, as it was for Nero to cut a Channel from the Lake Avernus, to the Mouth of Tiber, and to pierce the Massy Isthmus in Achaia: Or as it was for Nicanor Seleucus, to cut the streight between the Euxine and Caspian Seas; or for Cleopatra, that which divided the Red Sea from Ægypt; nay, 'tis not only ἐνστανόν, but τὸ χαυβύτην; such a Monster, as that teaming Africk never brought forth.

forth the fellow of it; and every whit as ridiculous, as if you put *Hercules's shoes upon a Dwarf*, or as if *Lambs could wade*, where *Elephants are forced to swim*, or as if every little *Philistine*, could play at *Quarter-Staff with Goliath's Beam*. Now, *W. S.* did not think it thus vengeneably impossible; but only that it was not the most proper time.

In like manner, there is some little difference between you, about your believing that there might be a Reason, why *Lawyers and Physicians* prove better than *Divines*, having the same Education. As for modest *W. S.* he only wonders a little at it, and says, *it is very strange if it should be so*; but he does not defie all Reason that might be given; not knowing but that there might be one in *Banco*. But when you come to consider of it, half a Year after the Reason was repeated out of my first Letter, you fall on to purpose, and challenge all the *Logicks in Europe* to make it out. I wish with all my Heart, Sir, you had not challenged them every one. For I'll warrant you, besides, *Burgersdicius, Heereboord, Crakanthorp, and Keckerman*, there be vourty at least. The King of *Spain* to my knowledge, has abundance of *Logicks*, and I'll assure you, the *French King* wants neither *Men*, nor *Logicks*. Indeed I must wish again, that you had thought of it a little better; for this same *Europe, Sir*, that you so dangerously challenge, is a very large Place, and will hold many *Bushels of Logick*.

*Cluver. Introd.
in Geog.*

For, as I find in a Learned Author; Europe reaches Eastward as far as the *Ægean Sea, Hellespont, Propontis*, nay, as far as your very *Pontus Euxinus*, and beyond; and then Southward, Northward, and Westward, I know not how far.

I must confess that there be Two or Three things against my *Letter*, that are near upon as *massy*, as the very *Isthmus* it self; that wound me for ever, and make me groan again; which were not at all taken notice of by *W. S.* but whether he over-look'd them out of Friendship or tenderness of Nature, or weakness of Eyes or Understanding, I am not able to say; but sure I am, he says not one word of them. The first that I took notice of, is *pag. 38.* where you are very severe upon me, for maintaining that a *Break-fast* is like a *Fast*; and that any *Text in the Bible* is more like an ingenious *Picture*, than a *Break-fast* is like a *Fast*; and you desire the *World* to judge, if it be not a very odd similitude. Now because this is an absolute new Objection, wherein my Reputation is much concern'd, and a matter of so great moment, that it is quoted again, as an everlasting abuse to me; therefore I must answer as warily and distinctly as the case will admit of; which I shall do in these three following Propositions. First, I confess, grant, and acknowledge that a *Break fast* strictly and severely taken, is not at all like a *fast*. In the Second place, I do lay

lay down and hold (and resolve to do it to my dying day) that a *Break-fast* may be as dreadful as a *Fast*, provided it be an *old Parliament one*; for that alters the case very much; for the clearing of this, turn to plodding *Aristotle, de oppositis*. In the last place, I do most stiffly maintain, that I never said that a *Breakfast* is as dreadful as an *old Parliament fast*. But I'll tell you what I said, that *the repetition day for the Grammar is usually as dreadful as an old Parliament Fast*. And Fourteen Lines after, I said (and will say it again for all you) that *to be bound to get Two or Three Hundred Verses out of Homer for break-fast, is no very pleasant Task*. Now I profess it was a spiteful, fanatical, skip-jack trick of mine, that I did not right down say, that a *Break-fast is like a fast*; (the Two Words are but Fourteen Lines distant one from the other;) for then you might have enlarged the Title of the *Accusation*, that was to be written under me—*The Author of the Contempt of the Clergy, &c. and that says, that a Fast is like a Break-fast*.

Another thing that was wholly forgotten by *W. S.* is, that he takes no notice at all, how greatly convenient it might be, if there were pretty store of such as were *poor and ignorant*, mixed with the rest of the *Clergy*; for as you very well observe, *page 21*, this makes up the *Harmony of things*: for, say you, were there not an *Ignoramus* or *Two* amongst the *Lawyers*, some *Quacks* and *Empericks* amongst

Physicians, some Idiots in the Schools of Philosophers, some Dunces in the number of pretended Scholars, and some poor Gentry amongst the rich, there would be no harmony of things; not any at all, most certainly; but all the Clergy would be as dull as a Barn-door.

There is also one thing more that you urge against me, p. 93, that must go wholly for your own; and it is this: *Supposing a Vicar has but a Groat in the House, it is a most unimaginable thing, that he should break such an entire Sum, and spend his Penny.* Now I durst not for my Ears, go about to make any Reply to this; because you say, *it is a calumny that has so little of probability in it, that the Devil himself cannot believe it;* and I have no mind at all to dispute with him: And therefore this must be registred and allowed of as an unanswerable Objection against me; and wholly of your own Invention. I'll take care it shall be fil'd amongst the *Gazetts*, and *Philosophical-News-Books*. But indeed, as to the advantage and convenience of using of *Latin* in *Sermons*, where no body understands it; I must needs do *W. S.* so much right, as to confess, it was not altogether forgotten by him; but withal it must never be denied, but that the four Reasons that you have added, have so very much strengthened and advanced that business, that *W. S.* cannot come in for above a *fifth part* of the glory. For, first of all, say you, *It may be convenient for the Minister, to quote out of the*
Learned,

Learned, Greek or Latin, though no body understands it, to distinguish himself from such who preach altogether in *English* at *Conventicles*. Admirable well contriv'd! For if they were distinguished by nothing else, but by *observing* the *Canons*, and the *Act* of *Uniformity*, it would be very hard to know one from t'other. Secondly, *because Authority is a more effectual Argument ad hominem, than a Demonstration*. That must needs, be, because it is supposed, that these same *homines* do not understand a word of it; and so it must work most wonderfully and effectually. Thirdly, it is very convenient; for *tho' the People do not understand a tittle of it, yet so long as they understand more than they can commonly remember, it is well enough*. O'tis extraordinary well! And lastly, because a *Man may so preach in English, that all People shall not understand him*; (that is, if he gives his Mind to it, and makes it his business:) For there be *δυσνόητα* in a *Chapter of St. Paul read in English*. Is it not great pity, that you were not matched to that same *teeming Africa* you speak of? What a *breed of Reasoners* would the World have had?

Now, would it not make any one in the World raving mad, to hear such stuff as yours boasted of for Sense? but for all that, I shall take up my self according to the *Philosophers Rule*, Πᾶσα μεταβολὴ φύσει ἐκαστικόν; and not be so angry as to answer your *Book*. Nay more than that, I intend to be reconciled

to you, to love you, and entertain some hopes of you, upon condition you'll promise me Three or Four things, which *I* must heartily request of you; and if all the World do not say that they are very seasonable and proper for your Constitution, I'll undertake never to beg any thing again.

In the first place therefore *I* do most earnestly request of you, that you do not for the future print any *quibbles*. Be as merry as you please, and as witty as you can afford; but for one so extraordinary full of *demonstration*, and so very well acquainted with *Euclid*, even from a *Shoulder of Mutton* to a *Dish of Wild Fowl*, for such an one to play and trifle with Words, will certainly in time very much abate your Reputation, and more than that, weaken your Rational parts. What an easie matter had it been for you, when you were speaking of *English Disputations* and *Declamations* being used in *St. Paul's*, to have said, that it was allowed of by the Usurper, or by *Oliver the Tyrant*; but you must go and say, *it was connived at by one Tyrannus, but you did not mean him in the Acts*. It was great pity indeed that you did not mean him, because he was dead Five or Six Hundred Years before *St. Paul's* was built. In like manner, when you tell us, *Page 75.* that *it is not at all likely that Star-board and lar-board, &c. should ever come into a Sermon, since Pulpits made of Ships beaks, have been out of Fashion*: You had better have given

given any other Reason of its being unlikely, than that; for though by chance I take the Jest of it, because I have read *Godwin's Antiquities*; yet how shall those poor Readers make shift to admire you, that do not understand the full signification of *Rostrum*, and the History of *Roman Pulpits*?

I desire also that you would consider that there be some *Phansies* which at their first foundation were very good and laudable; but when they have been torn, and tossed up and down, by every body, for an Hundred Years together, they then become tiresome, and degenerate into all the iniquity and nauseousness of a *quibble*. For Example; suppose you have a mind to abuse a Man to death, and to tell him that he talks like an *Apothecary*: Do so; spare him not at all, but down with him, and make the Rogue sufficiently ashamed of his folly, and *Apothecaryship*: But (if you love the prosperity of your *Family*) I desire by all means, that you do not train it in with a Story of *Doctor Three or Four Lines* before; telling him, that *for such a thing to be so or so, is indeed the Opinion of one Doctor*; but what if he should talk all the while like an *Apothecary*? So to tell a Man that he is an *Hogshhead*, is searching questionless, and goes very deep; but if you put *empty* before it, and tell him that he is an *empty Hogshhead*, then I count there's little hopes of Life: But if he chance to find the word *Tun* within five or six Lines of this abuse, he presently takes heart

heart thereupon, begins to crawl again, and does not care at all for dying. We must always grant, *Sir*, that it was very well done of him, who first observed, that *where God had his Church, the Devil had his Chappel*; and it was pretty well done of him, that observed the same in the second place; but to go on, and observe it over and over again, without all doubt does take very much away from the primitive glory of your Observation. And thus *Nicholas Nemo, diebus illis his days*, to be born under a *Three penny Planet*, to render *quantum dabis* into pure currant *English Money*, to correct the defect of *Nature's Pencil*, and many such like (which you abound with) were questionless at first very ingenious, and without all exception; but the jestingness of them, by too much using, is so utterly worn out, that they will work no more than the powder of an old Post.

But amongst all *quibbles*, as you desire to flourish, and be for ever famous, be very sparing of such that depend wholly upon the *Title* and outside of *Books*, *viz. e'c'c'c'c'c'*, *Hobb's Creed*, *the Gentleman's Calling*, *Ignoramus*, and such like; for they lying very obvious to every ordinary Phansie, you may chance to make a Jest, that has been made an Hundred times before. You'll find this, I promise you, to be very good Advice, if you consider well of it.

Now I am, I must confess, perfectly of your Mind, as to what you say, *pag. 59.*
concerning

concerning the great advantages and excellent use of *quibbles*, if handsomely managed, by reason that they are a great promoter of Health in general, and an easie amulet against some Distempers that hang about sedentary Men in particular; that they unbend the Mind, loosen the distended Nerves of the Soul, and revive its drooping Spirits after a wonderful manner: Which agrees very well with what the worthy Author *Wits Common-wealth* says in the first part, pag. 215. concerning *Musick*, viz. *It is the Body's best Recreation, it overcometh the Heart, and comforts the Mind, it is the Queen and Mistress of the Soul; it is the Load-stone of Fellowship, the chearful reviver of dull-ed Spirits, the sole delight of Dancing, and sweet-meat of sorrow*—But let me tell you, that neither your self, nor that Learned Author, have spoken half home to the business. Alas! dear Sir, you speak but timorously and modestly; this is nothing to what I can tell you. What think you of him, that without any vulgar Instruments used for that purpose, only by the help of a good lusty *Foque*, and a *Jews Trump*, couched a *Cataract* off Seven Years standing; and of another who quibbled a *Wen* off the Forehead, as big as a *Gooses Egg*. Great Cures upon my word! and the greater, because these sorts of *Medicines* work chiefly upon the lower parts. You would wonder, Sir, to see what a vast Quantity of *Gravel* hath come away upon Two or Three *Jests*. It is reproted of one *Harmonides* (not
your

your *Harmonides* the Fidler, but another that I have) who having been tortured several Days with the *Stone*, and trying several *Medicines* to no purpose, was advised at last to send for some ingenious *Fester*: No sooner was the Ingenious come into the House, but presently the pain much abated (for a *Fest*, you must know, if it be strong, works at a distance, as well as the *Symphathetick Powder*;) and being carried up into his Bed-chamber, he let go a *Phansie* of a good moderate size (but whether it was *Quibble* or *Foque*, my *Author* does not say,) upon which the *Stone* presently turned; and adding to that, one a little stronger, it was soon after voided. Neither is this at all unlikely, when we call to mind how plentifully a great Person of our own Nation, be-pissed his Breeches, after a long stoppage of *Urine*, meerly by one *Fest* of the *Doctors*, when all his *Drugs* would not draw one Drop. But were there nothing in all this, that tended to the commendation of a *Fest*, yet certainly they (from what you say) are very Allowable, Sacred and Orthodox: because (you know) *St. John* went a *Partridge-catching*, when he writ his *mysterious Revelation*; and what is more like a *Partridge*, than a *Quibble* in *Feathers*?

Now, I would not have you think me so spiteful and malicious, as to say, that there is nothing of real Wit in your *Vindication*: For let People say what they will, and carp, and catch, and except, and caprice, yet they
 are

are forced to acknowledge in spight of Malice and Calumny, that there are in the whole *Vindication*, four or five as good, clear, and well dressed Humours, as ever were made: And lest you should think I flatter, I'll tell you the very places; that you may know what is approved of, how to value your self, and to do well again when occasion requires. The first happy thing that is approved of by all, is your putting in that *scrap* (as you call it) of the *Poet*.

—*Quid enim tentare nocebit?*

And then your saying immediately after, that you did it on purpose, because *you know it would trouble me vilely*; and I'll assure you it was well guessed; for I hate such a *scrap* of *Latin*, as I do a *Viper* or *Toad*: and though I made shift to take a slumber of seven or eight hours that night; yet I found that your *Poet* rejoiced next morning most horribly; And I'll assure you, it cost me a glass of *aqua mirabilis* to compound with him, to be quiet. The next humour that they all grant to be good and very allowable, is your telling me that you had got ground of me, more than I did allow the *Vicar* for his *Glebe*. It was well observed, for I do confess I do allow him but little. The next is (that is allowed) your calling *Cicero's* son *Mark* a *codshead*: They acknowledge it to be well said, and true; for the *Rogue* proved not otherwise. A fourth is
your

your forgetting the *Roman Ladies Bitch's* name that *Theismopolis* had the tuition of; These are all that I can get to be generally allowed. I have put in hard, I'll assure you in all companies, for two or three more: As for example; the *Papist* and the *Puritan* being tyed together like *Sampson's Foxes*: I liked it well enough, and have beseeched them to let it pass for a *Phanſie*; but I could never get the *Rogues* in a good Humour to do it: For they say, that *Sampson's Foxes* have been so very long, and so very often tied together, that it is high time now to part them. It may be, because something very like it, is to be found in a *Printed Sermon*, which was preached *Thirty Eight Years* ago; it is no *flam*, nor *whisker*: It is the 43d Page upon the right hand. Yours go thus; viz. *Papist* and *Puritan*, like *Sampson's Foxes*, though looking and running two several ways, yet are ever joynd together in the *Tail*: My Author has it thus; viz. the *Separatists* and the *Romanists* (there's for your *Puritan's* and *Papists*) consequently to their otherwise most distant principles do fully agree, like *Sampson's Foxes* tyed together by the *Tails*, to jet all on fire, although their *Faces* look quite contrary ways I phanſied a good while those Two Stories you tell, pag. 41. how that *Socrates* (though his Mother was a *Midwife*) could not make his *Scholars* bring forth any *Science*, unless they had understanding to conceive it: And that it was ill done of *Cicero* that he did not examine the *Boy Mark's* parts

parts before he went to Athens. But I profess (I know not how) it came at last into my Mind, that I had learnt this at School; and looking into my Clerk's Formulæ (out of which I used to steal my Themes) upon that close and elegant Discourse, *E quo vis ligno non fit Mercurius*; there I found them both in the very beginning of the Speech, viz. *Socrates*, &c. But this I must confess was Mr. Clerk's rudeness; for if he had taken care (as he ought to have done) to have placed those Two *Historical Observations* a little deeper into that great Controversie, you might then have been supposed to have fetched them from some other Author, that was nearer to the Original. I have heard very often mention made, of your calling a *Dish of Wild Fowl a Pyramid*; but whether they approve of it, or laugh at it, I cannot yet certainly tell, (when I certainly know, you shall have an account.) But I must seriously tell you, that as to the *Beards being made of certain she Asses Manes*, I have very little hopes of putting that off; (and I am somewhat afraid that the *Shoulder of Mutton or Triangle*, will lie upon my Hand; but you may be sure I'll do my best endeavour. Perhaps, you may think it convenient to write some small thing, and explain it: But if it never goes off for a Phantisie, seeing there be Three or Four that *Hell* it self can't except against, especially that of the *Chasing-dish being a Hypothesis*, which I had like to have forgot; the truth of it is, it

was

was a very *pretty thought*, and I am confident will always be so accompted.

Now, I must confesse to you, that this same phrase of *pretty thought*, is none of my own; but (as I remember) 'tis in some late *Play*, which I thought fit to tell you, that you may be sure of what you guess, *that I do sometimes borrow*, and (as I am your Friend) I advise you to learn to do so too. For rather than I would stuff out a *Book* with *Lot* and *Lottery*, *Churches* and *Chappels*, *Jachin*, and *Boaz*, with my old Friend *Nicholas Nemo*, with *Pun's*, *Quibbles*, and *small Jest*s a Thousand times said before, and with all the featnesses that *Three Languages* can afford towards a *poor fansie*, I would advise you to take that course which you think I do, and write *farces*, *fardles*, *frequent Company*, and *steal from Clubs*, *ransack all Romances* and *Plays*, written before or since the *King* came in. I would not stick at that; I would be for *heyte teyte*, a *Cock* or a *Bull*, an *Horse-shoe*, or a *Mares Nest*: I would make Friends, and get to be *Secretary* to some *Learned Committee* (*Boccaline* perhaps may sell you his Place for *Two Hundred Guineas*; for he hath got stock enough to set up for himself) and then get by heart their *Dogmes*, *Resolves* and *Decrees*; nay, rather than fail, I would get another to write the *Preface*, or do any such thing: For, upon my word, if you go on thus, you'll be in as great danger of *breaking the neck of your Parts*, as you think the *poor Lads*

Lads to be at School, by venturing upon any solid Learning. And as I would request you for the future, that you would be very careful of breaking the neck of your Phansie; so take some care, I beseech you, of necking your Judgment; but above all things, be very wary of calling that Euclid, that does not include at all. If you had only said that you would endeavour to make such a thing out, or that you did not much question but that you should do it, and that very plain too; People would not then have called for their Rule and Compasses: But to say, that you would make it out as clear as any Demonstration in Euclid, and moreover to write, quod erat demonstrandum, after such loose and wide Reasonings, that would scarce hold a Pike of half a Yard long, (a Metaphor taken from a Net, which I have seen as well as a Ship) was very rashly done. You had much better have sworn it off, as the Poet did his Play, although you had never so little reason for it.

What then belike (say you) Ignorance and Poverty must be grounds and occasions of Contempt in the Clergy, I Marry, that's a likely business indeed! that was well devised by a Skip-jack phansie! a most excellent Jachin and Boaz! a pair of special good Pillars or Poles for an Airy Castle! but if I do not rattle down Poles and Pillars, if I do not wholly subvert and unhinge the confident Swaggerer, and venter of Paradoxes, if I do not unjachin and

unboaz him, before I have done, I'll e'en re-nounce Euclid and all Pretences to him. Come, Mr. Confident, you go and impudently say, that Ignorance and Poverty are causes of Contempt. I pray, by your leave, Sir, how then comes it about that Poverty was always counted a sacred thing, and Ignorance the Mother of Devotion and Admiration? Sure you will not venture to say that Godliness and Devotion are contemptible things: There's one Nut for you to crack. I think there's one brush for your Poles; and it is very strange if your Castle does not tumble by and by. Now, Sir, for a little of your skill in Astronomy, to tight and straighten your Poles. Your bold Hypothesis begins to groan already, and sink it must, unless you can reconcile admiration and contempt. I'll teach you to talk at random about things you do not at all understand. I'll teach you the meaning of Sumite materiam vestram qui scribitis æquam Viribus—I know you don't love it, but I'll make you eat Latin and Greek too, before I have done with you. Do you see Mr. Clergy-mender, how I have tript up both your Poles at one stroak; but lest you should say that this was a surprize, or think that I am stinted for demonstrations, I'll give you your Jachin and Boaz again: But then look to your self; for now I'll take them both away one by one, so fairly so evidently, and scientifically, that pull and hold what you can, you shall plainly perceive your self a very Sot and Fool: I say, look closely to it; for I intend to
make

make an home thrust. My demonstration shall go in just at your Navel, and so let out the very Guts of all your Discourse. Ignorance, say you, at randome, is a cause of Contempt; boldly said, for a Skip-jack indeed; but I pray, Mr. Apothecary answer me this then. Is not Magistracy as well as Ministry an Ordinance of God? How comes it then about, that a Thatcher, suppose he be but a Mayor of a Town, although he can neither write nor read, shall be as much wondred at, and admired, be called as often Worshipful, be stood bare to as much, have the Mace carried as dreadfully before him, as if he had Learning enough to be Lord Chief Justice: And how comes it to pass, that hereditary Kings have been honoured and obeyed, that have had so little parts as to be forced to dispatch all things by their Council; and if these, though never so Ignorant, are to be honoured; are not we bound to seek out, and elect such; suppose we can tell where to find them; Now you had best cry for one of your causes of Contempt; do so, cry on, I don't pity you at all, and if I thought it would vex you as much (as quid tenare nocebit?) I would make you hang your self. I could carry you into the bowels and secrets of former Ages, and give you an Historical demonstration. What think you of the Roman Curiones, Augures, Auspices, Flamines, Extispices, Pontifices, Salii, Aruspices, Cultuarii, Victimarii, Capnomantes, Diales, and Cantharides, who have no reason to be believed to be any great Con-

jurers; and yet it is granted by all that the Devil and they together, kept the People in sufficient awe: But you must be for your Astronomy forsooth, and your Atoms: You must be for your new Projects and Models, and for your heyte teyte's; and in the mean time, neglect all solid Learning, and Godwyn's Antiquities. But say when you have enough, and are sufficiently asbam'd; for I have a whole cloak-bag full of pure Mathematical stuff still. What think you of your present Popish Priests, that can scarce tell how to read the Service, and with a little of Joseph's Humm, and the Virgin Mary's Milk, are very well respected and admired? Do you think they would do half so much good, and be half so much respected, if they were considerable Scholars? I pray answer me to that, Mr. Castle-keeper. But why should I go about to pour forth such Historical Rarities into an empty hogs-head? for although he should want parts to perceive the violence, and breaking in of a demonstration, yet his Mistress Experience may teach him so much; how idle a thing it is to prate of Ignorance being a cause of Contempt, or of wishing any Clergy-man should be more learned; whereas it is plain, that the unlearned Weavers and Taylors in the late times, could swing the people more after them, than we can do now with all our Learning. Populus aliquando vult decipi; & si aliquando cur non nunc? And therefore from all this you had much reason to wonder how egregiously mistaken
the

the little *Historian* was. For alas! *Ignorance* is so far from exposing a publick Person to contempt, that (give him but Power and Authority with it) his only way and means to arrive to a great esteem amongst the generality of Men, is to renounce all Learning, and get as much Ignorance as possible: For the more ignorant, the more valued. And why? It seems strange at first: But when we hear the reason it is plain: Because the generality of Mankind are unlearned themselves.

And thus, Sir, having demonstrated not only that *Ignorance* is full out as serviceable as *Learning* (for to have done that would not have argued any superfluity of parts,) but that of the two, it is much to be preferr'd: In the next place you shew that *Poverty* carries it at least a length and half before convenient maintenance. And why? Because no wise Man esteems things by their gaudy outsides, the Horse by his trappings, the Ass by his burden. Because the learned Heathens never deifyed money, and Pythagoras recommended golden Precepts, not gold. Because Lucian lashes the blind God of wealth, as if he were a blind Bear. Because the Periapetetical summum bonum, when they had put Money to't, was but a Golden Calf. Because Cræsus and Mides were but jingling Pack-horses. But this is Heathenish proof, now for Divinity. For, Was not Christ himself in a low condition? Was not his Jury of life and death most of them poor? And did not the fore-man of the Jury S. Peter

say, silver and gold have I none? Now from such Premises as these would not every novice (say you) in Logick conclude that it were better for a Clergy-man to have but twenty pounds a year, and half a dozen books, than an hundred and a good Library? No; I am confident he would not, if he had read two Chapters in Logick: Nay, if his Tutor had only promised the poor creature a little of that same, and he should conclude so, I would have him presently sent home, and never be suffered to conclude again. Now, Sir, do you think that I will spend any time in exposing such nonsense as this, which is so very plain and palpable that all the malice in the World cannot misrepresent or make it worse? Not I, I'll assure you. You talk somewhere of bestowing your Mother upon me: Alas! you don't offer like a Chapman. For if you should fling in your Grandmother, Aunts, and all your Sisters into the bargain, I will not put my self to so much trouble. But yet I cannot forbear just to shew what a great demonstrator you are of your second Proposition, as you were of your first: Which you set upon, p. 19. But it pierces not deep till p. 24. And if any one desires to see Euclid in a nutshell, there he may find him.

The case is this (or as you are pleased to read it *the ball of contention*) Whether there may not be here and there a Clergy-man so ignorant, as that it might be wished, that he were wiser. For my part I went and guess'd at random,
and

and though there might be one or so : But my *adversary* holds and maintains, not only that there is not so much as one now in the whole Nation ; but shews it to be impossible that there ever was one, or ever shall be one. And for doing all this he only lays down one very small *request*, viz. That no man can present himself to a *Living* : From whence it follows as fast as hops, that some body else must do it (for no man can be himself, and some body else with all the little *thingums* about him *Secundum idem, ad idem, &c.*) It remains therefore to be examined, who this somebody is. And it will be found to be either the *King* himself, or some *Noblemen*, or *Colledge*, or *Corporation* or *private Gentleman* (for these are all the some-bodies that can be thought of) but it is as plain as any thing in *Euclid*, that it is perfectly impossible that any man unfit or unable should by any of these means get into a *Living*. For suppose we try a little and begin at the highest. *Will any body be so bold, saucy and impudent, so forgetful of all Allegiance and have so little dread of Majesty, as to dishonour the broad Seal, and beg it's favour, in that wherein he knows himself unworthy? Ite procul Ite profani. Nothing certainly is comparable to it, but stealing the Crown it self. In like manner it is as unconceivable, that any man that is not sufficiently improved, should procure a presentation from any person of Honour. For these being all Cousins to the King, whatever inconvenience or disgrace falls here, reflects at last*

upon the Crown it self. I need not shew how impossible it is that either a Colledge or Corporation should prefer an Hocus, when they have have their choice of so many. There is nothing therefore now hinders the topping of the demonstration, and for ever confounding all that hold the contrary; but that some Gentlemen possibly out of fondness, kindred, &c. should not present such as they think fittest, but those that can beg the handsomest, or love an Horse most, or play at Bowels or Tables best: But he is not worthy to breath in English air that can think so meanly of a true English man. But suppose there should be one or so that should wholly forget himself, and his Nation, so much as to enquire into some other abilities, and dispositions of mind, besides common learning, where is that bold Son of Simon? O that I could but set my eyes upon that Varlet! How would I tear and confound the Rogues Conscience! I'd teach him to fall in love with Horses, Gentlewomen, and to play at Tables and Bowls! What? Was there never an Horse in all the Country that would please you, but after such great bounty you must get away your Patrons Horse? Would no pace nor trot serve you but just your Patron's? And was there never a Gentlewoman in all the Nation to inveigle, but you must put the Horse into an uproar, and steal away my Ladies, and leave her to catch cold, and the sweet meats to grow mouldy, and the morning Broth either not half boil'd, or not rightly season'd? And to do all this where you were so very much oblig'd,
and

and so very civilly used? Can't you receive a kindness, and then go home and meditate, and be meek and thankful, but you must grow saucy and insolent thereupon, and challenge your Patron to play at Bowls, or Tables, and cheat him of his pennies? So that it is very plain now (as any thing in all *Euclid*) that if one should offer five hundred pounds for a *benefic'd Hocus*, there is not one to be bought: For they are every one demonstrated out of the *Kingdom*. O *Euclid*, *Euclid*! Who would not dye twenty deaths to be akin but to thy little toe? What a foolish and silly thing is *Astronomy*? What a man in the Moon, *Will* with the *Wisp*, *Jack* with the *Lantern*? 'Tis all a bubble, a cheat and imposture. But as for *Euclid* he is stout, sincere and solid at the bottom. But I must tell you, *Sir*, that it was a little too triumphantly done to *defyme to pick out ten Clergymen not fit to discharge their duty*, when you had got such a *demonstration*, that there could not be so much as one in the whole *Nation*. It was ill husbandry in you to spend so much defiance upon me alone, when your reasons were big enough to have challenged the whole world.

Not less admirable and full are your *Answers*, than your *demonstrations* are binding. I enquire, suppose, how those two hundred that usually commence shall be maintained or live. Live? *I answer* (say you) *first in general that they do live somewhere*. For as long as we do not hear that they dye in a ditch, or are knock-
ed

ed on the head, or starved ; so long we have sufficient reason to conclude that they are all alive, and *enough is as good as a feast* ; and the best of all can desire no more than to live. But after this general proof of their *Metaphysical existence* ; then you set upon a more *particular* resolution of the case. Two hundred it seems I hold yearly commence. Now, say you, let us bring things a little to a standard, and but observe closely how our small Conjecturer talks at random. First of all say you, many Gentlemen commence, then Lawyers Common and Civil, then Physicians, and then a fifth part are prefer'd in the University : And if all these were deducted out of his two hundred, the remnant will not be very great. Six or Seven I suppose or thereabouts. But however, Sir, If you please we'l a little examine this same remnant ; a fifth part, say you, I must deduct because I have said so ; Well : Let that go : I won't repent ; that's *fourty*. Next, the *Common Lawyers* are to be deducted. Let me see, I cannot afford above *four* at the most ; for most of them go to the *Inns of Courts*, before they take any *degree* : And I care not much if I allow *four* more for Civil Law, and as many for *Physick*, and then I'll give you *six* to commence that intend no calling at all (which is more by half than I need to do) and then out of pure love I'll fling in *two* more, all which put together make just *sixty*. Now if these same *sixty* be carefully taken out of two hundred according to the best rules which either

ther Ancient or Modern *Arithmeticians* have laid down for this great affair; I am cruelly afraid that there will remain an *hundred and forty*. A jolly company I profess for a *remnant*! But however let them go: They'll make shift well enough, so long as you know a way how to make them all *exist*.

The next thing that I must get you to promise me is, that you would not guess where men *dwell*. For it is nothing to your purpose: And besides many a phansie and jest is lost if you should chance to be mistaken. I shall beg leave, *Sir*, to press this upon you only in two or three instances. If you remember, *Sir*, at the very first *Page* of all your *Book*, you fall into a most dismal strong fit, that *T. B.* and *R. L.* are all one: And that they are intended only for blinds, to cheat and gull the World. Now I must in the first place tell you that *W. S.* was the first that found out this; and therefore you must not look upon your self as the *Author* of that *suspicion*: Only he did not make so good a *quibble* as you did, but to go on, *Sir*, I pray why are you so very mistrustful? What? Have you bespoke or brought up all the *R. Ls.* in the *Nation*, that you will not let a man have one? Or is the *family* so very small, that amongst them all there should not be one poor dear *R. L.* that should fall to my share? Fear not, *Sir*; for upon my word if your were acquainted with them, so well as I am, you would acknowledge the *R. Ls.* to be a very large and spreading

ing family : There's a plentiful *stock* of them in *Middlesex* : and several in other parts of the *Nation*. And if amongst all these there be but *one*, whom it is worth the while to admire, to observe or send *Letter* to ; then as to your *Greek quibble*, of *περὶ ἐαυτοῦ* you are as utterly undone, as ever was *Oyster*. Suppose you had writ by way of a *Letter*, and directed yours to *Z. X.* do you think that I would have suspected your integrity, or interest, in that small *family* ; and abuse you with the outside of *Antoninus*. How do I know what interest you may have or make ? I am confident there is no true gentile *English* spirit, but would have scorn'd to have done as you did. And then after you had abused one in *Greek*, calling me *τὸ μέγας*, and *περὶ ἐαυτοῦ*, your malice must hold out to *Latin* too, *Qui nescit simular nescit vivere*. Whereas all the world will say, that know any thing concerning the *T. Bs.* that they are as far from flattery and falseheartedness, as all your *Greek* and *Latin* that you crowd together is from any wit.

It was Sir, a little more modestly done, what you say in the following *page*, viz. that I write so as if I had been *Secretary to some Committee of plunder'd Ministers in the blessed times*. For you do not absolutely say that you stood just behind me, when I leaped a *Yard* and half to snap at the *Covenant*. Neither are you certainly sure that I am an *Anabaptist*, *Independant* or the like ; but only that any one may guess that I am of some *Reformado*
Congregation,

Congregation, by my stile and canting Expressions, and way of talking; which (say you) is the proper and Characteristical note of a Separatist. Thou art a most excellent Characteristical guesser indeed, I'd have the *Catholic Church* employ you to guess what the *Turk* does readily intend in his heart, and how much hurt he can possibly do to the *Christian Religion*. You can easily do it *Sir*, by your signs and badges, by your Characterists and Indications. O it is a most admirable thing to have quick senses, and to be able to compare things, and lay all ends together right! And to find out a Separatist only by his whip and saddle-cloth: And to be so tender nosed as to smell a Fanatick as far as another man shall do broil'd Herrings, or a burnt froise, But do you hear, *Sir*, have you quite forgot since you were at my house, when *Tyrannus his Sequestrators and Troopers* carried way my whole Stable of Horses, not leaving me so much as old Sorrel to ride on? And do you remember nothing of your coming to see me when I was kept close Prisoner at *Basing-house*, for carrying a Letter privately to his Majesty? These are most Characteristical notes of a Separatist. I beseech you, dear *Sir*, don't guess any more, you had better work all out of your own phansie, when you intend to abuse one: And say that which shall certainly and presently take; and not what may possibly be a jest, if you be not mistaken, or if I please. You know, *Sir*, you have ordered
me

me to be a *Doctor*; which if *I* will accept of, then to be called *Mountebank* and *Apothecary*, are great discouragements. But suppose *I* am already engaged in the *Tin-mines*; or am in no haste of Commencing, then when *I* shall be pleased to go out *Doctor*, you may possibly creep out for a *small wit*.

Thus, *Sir*, you tell me, (*pag. 84.*) that you have a fine story for me, and that you will give me the honour to bear a considerable part in it. Now, *I* tell you, that *I* do not intend to receive any Honour from you, nor any disgrace, nor to be concerned in any story that you can tell, unless you can find out where my *Bastards* are at Nurse. Can't you live where you list, and let me do so too? *I* shall not enquire after you, I'll assure you; nay, *I* would not know you, if you should lay me down half a Crown towards it. *I* tell you therefore once again, *I* don't live any where, nor ever intend (as far as you shall know) to live any where, but only to *exist*, after that manner you provide for the younger Clergy. But, say you, *I* must needs know him, and have him live somewhere, or else the best story, and the greatest piece of wit in my whole Book, will be utterly spoiled. Well! because *I* am willing to encourage all witty attempts, though they be never so slender, therefore for once I'll hear some of your fine story (upon condition you'll engage never to guess again.

Belike

Belike then in the first place, you give me to understand, that in your Travels, you met with a certain Covent where there was an ancient Pigeon-house, but the inhabitants were all fled. The best way certainly will be to roast a Cat, and besprinkle her with Cummin-Seed. They say this will fetch back the Creatures again presently, if they were not very much offended. And thereupon, Sir, I mentioned the business to the Cat; (for you know *Boecaline can make a Cat to speak.*) Puffe, said I, we have lost all our Pigeons, and thou knowest as well as any Man in France, that a Covent without Pigeons, is like a Cow without Cymbals; and therefore, if thou wilt resign up thy self to the Spit, and be roasted for the bringing home of the Pigeons, thy Picture shall be hung in the Library, thou shalt be shown with the Phoenix's Feathers, and Remora's finnes, and be constantly commemorated with the Benefactors. Upon which the Cat, first kissing her foot, purr'd, and said, Sir, I must always acknowledge the great favours that I have received from this place; for whereas for many Tears I liv'd only upon course Mice and Rats; now I have my Belly full of Triangles, and Pyramids, Globes and Circles: But as to what you propound concerning my being roasted, I must confess I am not altogether free; because I remember my Grandfire once told me, that it was much worse than a Sieve and Scissars; and therefore charged me, as I loved my life, to avoid it as the most vile of all Conjurations.

rations. *But this, Sir, I'll do if you please; I'll wait upon them, and let them know that if they'll come home again, they shall be very civilly respected, have every Morning a Peck of Pease, and once a Week fresh Salt-Peter: But whether they'll come or not upon this invitation, I cannot yet tell.*

The next piece of honour you do me, is to let me know that there be People belonging to this foresaid *Covent*, that *have beards above a cubit long*. Indeed, *Sir*, you would have added very much to this kindness of yours, if you had been pleased to have discovered what *Cubit* you meant; for amongst the Learned, I find there be five several sorts of *Cubits*: The first kind of *Cubit* (called the common) containeth one Foot and a half, measured from the sharp of the Elbow, to the point of the Middle Finger. The second, (the *palm cubit*) taketh one handful more than the common. The third, is called *Regius Cubitus*, or the *Perſian Cubit*, which exceedeth the common *Cubit* three inches. The fourth, is the *Sacred Cubit*, which containeth the common or vulgar *Cubit* double, wanting but a quarter or fourth part. Lastly, there is a fifth *Cubit*, called *Geometrically*, which containeth six common *Cubits*. Now when you say *Above a Cubit*; if you chance to mean this same last sort of *Cubits*, and withal let but *above*, signifie a good way bit, the Story thereby will become much the stranger; and your telling of it the greater favour. But then,

hen, as to what you tell me, that *you being invited to Dinner, observed, that every Man sate down where he pleased, and fell to, where he liked best.* Give me leave, Sir, to tell you, that I am afraid that a great part of this is of your own invention; for how is it likely that every man should sit down according to his *own mind*, because another might have a mind to sit in the *same place*; and therefore some of them must be disappointed; unless you will grant *penetration of Bodies*, which you know, neither your Philosopher nor mine, will by any means allow: And as to what you say of every Man falling to, where he liked best, it is such a *τοτὸ κενότατον*, that I do not intend to believe one tittle of it, 'till at least Seven Years after the Sea be burnt. What? for every one of them to fall to where he liked best! *Credat Judæus Apella!* 'tis *Epicurisme, Sadducisme, Sorcery, Extortion,* and I know not how much more besides; and indeed it cannot possibly be less; especially, if we do but consider, what strange kind of *idolatrous diet* these *Covent Rascals* feed upon. *They have already eat up almost all the Fifteen Books of Euclid: They make no more of a Pentagon or Pyramid, than a Porter would do of a farthing Custard.* And if there be not some stop put to them, they'll be for fresh pasture shortly, and gobble down Archimedes too. *Nay, I won't trust them, to stick at the Polyglott Lexicon it self: There's that snarling cur, and son of a Bitch Boccaine, can shew them the*

*way ; his teeth are ready set for such a design,
 and to fall on, if they'll but follow him : He
 has made havock of all Religion already, and
 abused and discouraged all witty and saving
 preaching. I suppose next he'l be for the
 Word of God it self, and set his Eleutherians
 to eat up the Bible, as well as they have done
 Euclid ; if some care be not taken with him.
 And then we shall neither have left a Demon-
 stration from the Broad Seal, nor Divine Au-
 thority to withstand and confound the wicked.
 Oh that I had but this gurning Rogue Boccaline
 in an iron chest ! I'd take down the drummi-
 nels of his gut, without goose grease, I'd learn
 him to rail against fasts, and to stuff his un-
 godly paunch, with circles and cylinders ; and
 to unhinge the Government. O that the
 High Commission Court would but awake once
 again, and appoint a time and place for his
 suffering at the Market Cross ! How many
 miles would I ride to see such villany chastised ?
 And how many Hen's nests would I examine,
 to pelt his impudent forehead that stands be-
 fore, and to eggie his the Asses Mane that
 hangs behind ? But my dear, my duck, my
 sweet, my honey : I prithee, why so very
 fierce and furious ? You tell me that you
 know a place where there's a company of
 Phantasticks, Sotts, Hypocrites, and Atheists ;
 who despise all the world, eat and drink 'till
 they can't see, abuse all Religion, believe no
 life but the present, and that had a good Li-
 brary of Books, but ordered all them to be
 burnt*

burnt. Now, if you'd have my opinion in the case, to make up *the harmony of things*, I would have every one of them to be *bang'd*; and, I think, that's as fair as any Man in the World can say.

It is very strange to observe the great difference that is in *Climates*. It is storied of a certain sort of People living towards the *South*, whose Ears are so very large, that the one reaches down to *mid-leg*; and attends to all that's done *below*; the other stands right up into the sky, like a large cabbage-leaf, and listens to all that comes from *above*; upon the same account their *eyes* are accordingly placed: For they have one just at the *bottom* of the *foot*, the other is fixed upon the very crown of the *head*: These People are very much given to soft *Cornes* upon the left foot, they never fail of one about the bigness of an ordinary Pillion, which they lay under their head instead of a bolster. They have a great kindness for *Tripes* and *Cow-beels*: But that which they chiefly worship is a *Calfe's Gin*, stuffed full of six penny *nayls*. If any thing offends their stomach, they take two or three pounds of lead or iron, and wrapping it up in a *hedge-hogs skin*, swallow it whole: The *pores* of their body are very near as large as those of a *Nutmeg-grater*, and so they had need; for they never *piss* but once a Month, and never go to *stool* but once a *quarter*, and that exactly upon the *quarter day*, except it be *Leap-year*; these

People for the most part are kind and obliging; only they have got a scurvy custom of *pickling* most of their *Children* at Three Years of Age; and after a great Frost, they eat them, with *Gunpowder* and *Mustard*; about Three Months ago, one of them was *burnt* for maintaining that an *Eele* was a living *Creature*. The greatest part of them hold with *Balo-surgians*, that the *Sun* is only an *Ox's Liver*; that the *Heavens* turn round upon a *Farthing Candle*; and that the *Earth*, some time or other, will take a frolick, and run into the *Sea*; and so make a huge *Hasty-Pudden*.

Now, *Sir*, I must desire of you that you would do your self so much right, as to bear a part in this *Story*. I hope you'll interpret all candidly: There's no foul play at all; 'tis only *trick for trick*: You may easily perceive where your share lies; as also in another, which I have out of a very *learned Author*, such as you chiefly trade in. You know, *Sir*, you tell me, *pag. 49.* how horribly *Theſmopolis's* beard was abused by a *Roman Ladies Bitch*. I know there is some deadly *Moral*, or other, intended for me; and therefore I must desire you to take this one *trick more*.

Calisthenes King of Sicyon, having a Daughter Marriageable, commanded that it should be proclaimed at the Games of Olympus, that he that would be counted Calisthenes's Son in Law. should within Sixty Days repair to Sicyon.
When

When many Woers had met together, Hippocli-
des the Athenian, Son of Tifander, seemed the
fittest; but when he had trod the Laconick and
Antick measure, and had personated them with
his Legs and Arms, Calisthenes stomaching it,
said, O thou Son of Tifander! thou hast dan-
ced away my Daughter. I cannot conveniently
stand to explain it, because I have one thing
more to request of you, viz. that you do not
absolutely pronounce such things to be flams,
forgeries and whiskers, which for ought you
know, may be all solid, and *massy* truths.

I have heard some People say, that you
did not write the *Preface*: But do you think
I would venture to say so, unless I certainly
knew it? No, I would not do it for my right
hand; for though it is said towards the latter
end of it, that you have some charity for
T. B. Which makes me doubt whether it be
yours, (you having not so much for him in
your whole *Book*, as will lie upon a knives
point.) Yet all the beginning of it smells so
very rank of your own kind of *reasoning*, that
it can scarce possibly be any bodies else but
your own; unless you would give one five or
ten pieces to imitate and labour out so much
Nonsense. I say therefore once again, sup-
pose you have a mind to believe that such and
such things are no where to be found, either
in *Printed Sermons*, nor were ever preached
out of the *Pulpit*. I advise you by all means,
that you do not presently run on, and say,
this is a very flam, that's a most deadly whif-

ker; here's down right coining, and forgery, there's hammering and filing in abundance: But rather put on your night-cap, and be very much afraid: Bind up your Head very close, and fall to doubting, suspecting, mistrusting, as hard as ever you can. But, I beseech you, go not one inch further, 'till you have considered and said thus to your self. *Have I read all the Sermons that were ever Printed since—? and do I exactly remember every Sentence that is in them? was there never Two Men in England preached upon the same Text? and can I, like St. John Baptist's Head, be at all the Parishes in the Nation, at the same time; and bear all the Sermons that were ever preached? If T. B. happens to be at St. Antholins upon a Sunday, must the Bells be stopt, and he not suffered to go to Church 'till I be sent for from Edingborough? And was there never yet one in the world, that thought it lawful to alter his Copy? These are such like things, I would have you consider of, before you be absolute, and peremptory; for upon my word, if you do otherwise, you'll find a very great inconvenience of it: For instance: You are of opinion that no one ever preached upon *κύριος*, after that manner, that I have described; and why? Because you heard once a Man upon that *Tex*, that did not do so; but only just reflected upon the word *κύριος*, signifying *Lords*. Well; take that Man to your self; much good may he do you; but now *Logick!* now *Wheelbarrow!**

may

may not *I*, for all that, have another Man that did insist upon it, three quarters of a good *statutable English Hour* together? You may call it *gliding, glancing or reflecting*; I call it *Preaching*. *I* tell you, *I* have such an one, and will have him in spite of your Teeth, and you shall not have one bit of him. Neither could *I* possibly ever intend to meddle with yours; for *I* verily think I know whom you mean; and *I* never heard that in his whole life, he did so much as name the word *revolt* upon any such occasion, 'till a long time after my *Letter* was Printed: And now how can *I* help it; if he be offended, or think himself slandered? So you tell me, *that you know a very worthy Person, who preaching upon that of St. Matth. Seek ye first the Kingdom of God, did only observe in transitum, that Monarchy was the best Government.* It may be so; it was well for him; but for all that, *I* have, I'll assure you, one that was in no such great haste at all. I perceive, *Sir*, you are most wo'ully afraid that *I* should want vent for my *Stories*: But, *I* must tell you plainly and truly, that they scramble for them to fast, that *I* have not half enough: there be no less than three several men that do offer to take off that concerning Faith, Hope and Charity off my hands; But *I* desire them to forbear; for it is already promised. Another sends me word from about *Epping* in *Essex* (it is no *flam* I profess) that he'll undertake for all that business about the *Text* being like

a *Sun-dial*, if I'd alter but two or three things; to which *I* answered, No; for *I* had not mine near that place by above fourscore miles: But if he would take it altogether, as *I* found it he should be very welcome: And *I* have one that will engage, think you as you will, not only for *flanking, rering, entrenching, &c.* But for forty more *Military terms* than *I* mentioned; and you must know that *I* did not tell you half that *Astronomy* which *I* heard in a *Country Village*; and for a need, *I* could tell you the rest, and never use either forge, file, or hammer. And now, methinks *ex pede Herculem*, would do much better for me than for you, if you had not got it away first. *Parson Slipstockin*, say you, *quitted the Stage long since*; so he might perhaps; but if he did, I'll swear he came again; for the Man died but a little before *Easter* last; and *the Triangular Heart of Man*, say you, *is as old as Pauls*: Let it be as old as it will, but for all that, I'll lay a *Pot* and a *Cake* that I'll shew it in a *Sermon* printed within these seven years, and bring you three or four Men that have preached it within the same compass of time. I profess, *Sir*, you had a great deal better not be altogether so forward to charge People with *flams* and *whiskers*, when as the great *rappers* are wholly upon your own side. I do acknowledge, that I added—*Silvestrum tenui*, to quicken a little *hic labor hoc opus*, and *per varios casus*—Which methought went off but heavily alone; and I do suppose that the points of the *Compass* are not in the *Original*;

nal: and no body but a *Child* could have thought they had; and I care not much, if I let you know besides, that amongst that which I quoted, I did mistake one word; and if you had but hit on't, then *Boccaline* had been a *Rogue* to purpose. I shall not help you in the case, make it your business; all that I shall say, is this, that it was since the Conquest.

And thus, *Sir*, I have given you my Reasons why I do not at present answer your *Book*: and I desire that the same may serve, why I never intend to answer it; nor any such: The *Preface* I must confess, were I not in great hast, might deserve some little peculiar respect, for the sake of two as *pretty pretty*, *Objections* as ever were devised. I shall only reverentially mention them, and keep the same awful distance from them, as from the rest of your *Book*, not daring to meddle with such *impregnable pieces*. The first horrible absurdity that I have committed, is this, *viz.* That I should pretend (as I do in my *Preface*) to have a special reverence for the *Clergy of England*, and yet go about to give Reasons in the *Book*, why some of the *Clergy* are contemned; and besides (which is far worse) should put in the word *Contempt*, into the very Title Page, which is, I know not how many Leagues off from *Reverence*. Now, say you, let all the Men in the World make these things hang together. Yes, let them; for I don't intend to try.

The next absurdity that you catch me in, is this, *viz.* that I ought not to have enquired
into

into what I did ; because it was done *either for the information of my self, or of others ;* (for belike there's no back door to make any escape at.) *If of himself ; what need was there of its being Printed ? Could not he have locked up himself close in his Study, and there have enlightened and clarified his own Understanding ; Or could not he have gone into a Grove, and there (for his own information) have said it over softly to himself, and come home again with his Lips close shut ? It remains therefore, as plain as can be, that he must needs Print his Letter, that others might read it ; and if so, then would I fain understand, whether they knew of it before or not ? if they did, then this is full out as idle and absurd, as to inform himself ; and if they did not, then your only Design must be to unhinge the Government ; for 'tis just like a Fire work in the Powder-Room, it blows up all into Confusion, and brings in Sedition and Schism, as thick as Hogs go to Rumford.*

Sir, you must needs excuse me that I cannot stay to reply to this, because there's a new Brother of yours, with a deadly hard Name, that I must say Two or Three Words to ; and therefore in great haste farewell.

T. B.

R. L. is well, and presents his Service to you.

A LETTER to T. D. the Author
of Hieragonisticon, or Corah's
Doom. from T. B.

The Fifth Edition.

Μηδὲ σὺν ἐλαίῃ φλογερὴν τελευτᾶσαι βιάσθησιν.

Devonshire, Jan. 20th, 1671.

Sir,

U Nderstanding that you are very much concerned for my welfare, as appears at large by several places in your *Letter*, and having not the convenience to let you know so by the *Gazette*, according as you desired; these are only to acquaint you, that (thanks be to God) I am in very good bodily health at the present Writing hereof, wishing that you had been as well in your *Wits*, when you writ your *Book*. My *Wife* remembers her love to you, and thanks you for sending me to the *Devil*. *Bette* had sent you a *Cake*, but she, poor Child! was *corrupta* with an *Ague* about the last *Æquinox*, wherewith she is so *valide dilacerated* that she has *parum* left but skin and bones. We durst not venture upon the *Jesuits Powder*, lest the *Ague* should have gone out, and the *Devil* and the *Pope* should have enter'd in. Last
Market-

Market-day Wheat was three Shillings a *Busbel* at *Exeter*. But——tush, not a word of the *Captain*. Because the *Dun Cow* went a *Mas-kardo* last Night, and is not as yet returned. Upon the fourth of this Month our Neighbour *Geoffrey's* Barn was Eclipsed *ab ovo ad mala*. And the Night before *Widdow Wamford* was *vulpeculated* of her brood Goose.—*Latet anguis in Herba*. The *Turkie Cock* grows very melancholy——*Sed fortiter occupa portum*. Mr. *Davis* does not at all question, but he shall get a Decree in *Chancery*.

You may possibly hereupon think, *Sir*, that I have read your *Book*: But if you do, you are much mistaken. For so long as I can get *Tolambus's* History of *Mustard*, *Frederigo's* devastation of *Pepper*; and the *Dragon* with cutts; *Mandrigo's* *Pismires* rebuffed, and retro confounded. *Is qui nil dubitat*, or a *flie-flap* against the maggot of *Hæresie*, *ef-florescentina flosculorum*, or a choice collection of the elegancies of *F. Withers's* *Poems*, or the like, I do not intend to meddle with it. Alas! *Sir*, I am so unlikely to read your *Book*, that I can't get down the *Title*, no more than a *Duck* can swallow a *y k'd Heifer*. How is it? **Hieragonisticon**, Or——but hold——let me see——tush——have a care——*latet anguis*——not a word——*vulpes*——tread softly——there's a Bear——once more——on——*Jesuites Powder*——**Hieragonisticon**, *Sir*, without the *Or*, is more than I can digest

gest these Twelve Months. And whereas you subscribe your self *T. D.* you ought to have gon on, *E. F. G. H. I. K. &c.* but, I pray, *Sir*, was not **Hieragonosticon** enough for your *Helio gabulusship*? was not that sufficiently confoundative, debellative, and depopulative? but you must put in---or *Corab's Doom*. If you had such a Mind to an Or—— it should have been thus. *Beroza Almacantherah*: or a Mouse-trap to catch *Moles*. *Dæmonico*——*Diabolico*——*Satanico*——*Trefleamiano*: or a certain Amulet against the *Devil* and *Fleas*, *Phlogeresticon*——*polu terastaton*——*Boroaston*: or *Oliver's Porter* got out of *Bedlam* with his Breeches full of *Bibles*; raging against the *Whore* of *Babylon*.

I tell you once again, that I have not as yet read your *Book*, neither do I ever intend to read it. I heard some People say, that have stag'd it over, that you hold a *God*, the *Trinity*, *Providence*, the *Divine Authority* of the *Scriptures*, the *Protestant Religion* to be the best, &c. and hold many of these things so violently, that you prove them twenty or thirty pages together; I have nothing therefore to say to you, but only to let you know that I firmly believe all those things; and I believe besides (which is no more than the rest of the *World* do) that you are quite out of your *wits*, and are run away from your *Keepers*. And therefore instead of reading your *Book*, in the first place I advise you to shave very close all the hair off your *Crown*.

You

You need not fear turning *Friar*, you may lay on an *antipapal plaister*, that shall certainly secure you. Then take away fifty or threescore ounces of *blood*, at several times, according as it shall be found that you come to your self. If you make use of *Leeches*, be sure that they be well cleans'd. If you purge, use very gentle things, such as *Manna*, and *Syrup of Roses*, which they give to *Children*, and *Mad Men*. 'Till your distemper abates, avoid all strong meats, *Tobacco*, hot Spices, and especially *Coffee*, for the *powder* has been sometimes observed to settle into a *Saracens-head* at the bottom of the dish. And above all things have a great care of studying, or of writing of *Books*, 'till your Head be better, and of sleeping upon your back. For the vapours will be apt to rise, and you'll dream of nothing but *Invasions*, *Inquisitions*, *Gunpowder Plots*, *Spiritual Maskarados*, *Popery* and *Atheism*. When you have observed, *Sir*, these directions for a while, and that your brain be a little cool'd, I desire that you would look over your own Book again: And then I do not question, but that you'll freely forgive not only me, but all the rest of the World that can't read it.

T. B.

A

A
LETTER
TO
I. O.
FROM
T. B.

The Fifth Edition.

L O N D O N,

Printed for *J. Phillips* at the *King's-Arms* in
St. Paul's Church-yard, *H. Rhodes* at the
Star, the corner of *Bride-Lane* in *Fleet-*
Street, and *J. Taylor* at the *Ship* in *St.*
Paul's Church-yard, M D C C V.



A

LETTER.

S I R,

JUST as the foregoing *Papers* were ready for the Press, I happen'd upon Seven *Sermons* of *W. B's*. Printed since his Death. Before which, I found standing an *Epistle* to the *Reader* from your self; beginning with a very large and solemn Commendation of the departed *Divine's* Labours, both in *Print* and *Preaching*: That, think I, it is not for me to help; for some People take a delight to commend things only out of *spight*: But, reading a little further, I perceived, that I must be pull'd in to thrust forward *W. B's* praises; or at least to defend his *Writings* against those that thought them very blameable, and good for little. For, say you, *this Reverend Author's Labours have already praised him in the Gate, and his Name and Memory will continue like a precious Ointment, notwithstanding the vain endeavours of some, to make both himself and his Writings ridiculous: For there's a late Author (meaning I suppose T. B.) who shews, that there's as much folly in the Preaching*

H h

of

of the Conformists, as of W. B. and such as are of his way. Now, in the first place, I must desire you to unbelieve all that you have said; for, this is to let you know, that I was never able to shew any such thing at all, and that if I should go about it, my parts would not hold out to do it.

Some of you I believe, were not a little pleased with my *first Letter*, taking me for a very hopeful and towardly *Fanatick* (which I could never give my mind to as yet, and suppose never shall) and thought that my design was to ballance the *imprudences* of some of our *Clergy*, against the *follies* and *frenzy* of your *Party*. I tell you truly, I did endeavour to relate very freely, what I found *Sober* and *Judicious Men* to blame amongst some of our *Preachers*; but when you appoint me to make out, that such of our *Clergy*, who are too painful in dividing of a *Text*, or too careless in choosing their *Prefaces*, &c. are to be compared with your *People*, who are not only full out as blameable in that *very kind*, but whose whole *Discourses* under pretence of *inspiration* and great acquaintance with the *Scriptures*, &c. shall be nothing else but *madness* and *distraktion*, *noise*, *cheat*, and *words*; I must then tell you, that you give me a task so very unreasonable, as I am no ways able to perform it; and truly I am the more unwilling to undertake it, because I am much discouraged by the late *Writings* of Two very Learned and Worthy *Authors*, viz. the *Friendly Debates*, and
Ecclesia-

Ecclesiastical Policy. Whom you think fit, I perceive, in your *Epistle*, to let pass for a couple of pretty, phaniful and *witty Men*: But I am afraid, *Sir*, you have to your shame, so far felt the very great weight of their *Judgments*, as well as the briskness of their *Phan-sies*, that you'll scarce ever be thoroughly reconciled again, either to *wit* or *understanding*.

And truly, no body need much to wonder why you should fear that *Religion* it self would be *contemned and slighted by the practices of such Witty Men*. For, when you had brought your self into notorious Disgrace, by going about to reply to *Books*, which neither *your self* nor all your *Party* was able to say a Word to; then you thought of *another Answer*, which was, that you would e'en turn *Martyr*, and be *persecuted*, and *suffer with Religion* it self; which you now found very much to languish, being made ridiculous and contemptible, by those very same Men, that had *justly* made you so.

Neither again is it at all strange, that you should esteem those same *Witty Mens Endeavours to be in vain*, because one may guess at the full reach and extent of your *Judgment*, by the Commendations you give of those *Sermons*. Which, *though you hope* (as you say) *are free from all exception*, yet he that looks but very little into them, will soon see, that they are as full of *slovenly Metaphors*, of *canting Phrases*, and *nonsensical Applications of Scripture*, as ever any *Book* was, that *W. B.*

or any body else *Printed*. And because you think that *W. B's Writings* are very sound in themselves, and only made *ridiculous* by *Witty Men*, therefore I shall only transcribe some few Places, by which it may appear, whether there's any need of *Wit*, to help them to be *Ridiculous*.

In the first place I offer to any Mans Judgment (let him live as far off as he will, from the censorious *Church of England*, so he does but understand *Sense*) whether it was at all Prudent, Modest or Reverential, for *W. B.* to say, that *none but God alone can rate off Satan*: Though he explains himself, and shews whence he had the *Metaphor*; as he does, thus; *viz. If a great Dog, or Mastiff be worrying a Child, or a Sheep, a Stranger comes and strikes him, and calls him off, but the Dog takes no notice of him, but when the Master comes, he rates him off presently; none but the Master can do it. So here it is, none but God that can rate off Satan from worrying the poor drooping Soul, when it is upon Temptation, none but God the Master.*

I desire also to know by what *Laws of Rhetorick* he tells us, that *there's a time when God will hew down Sinners, and lay them upon the Ground, a drying for Hell*; and that *People that are upon God's Work, must not pocket up*: And mend such things which would be very harsh and nauseous to any Person of understanding, and make him very loath to rely upon such a *Judgment* as yours.

Neither

Neither do I think, that any Body will suddainly trust you again, for a *Recommender of Sermons*, when he finds such *idle and extravagant Cantings*; as *God's crossing of Hands in our Salvation, of reading of Graces, and Gathering up of Evidences*. Because 'tis said in *Scripture, that the last shall be first, and the first last*: Therefore says *W. B. there's crossing of Hands in our Salvation; and God doth cross Hands in the matter of our Comforts*. When *Jacob blessed Joseph's Two Children, he crost his Hands; so God when he comes to comfort, does cross Hands*. We find sometimes, that the greatest *Sinners are Converted, and soonest comforted*: Now what is this but *crossing of Hands in the matter of our Comforts*; and whence is the free *Grace of God more abundantly manifested to the Soul, but by this crossing of Hands? a Rich Man shall hardly enter into the Kingdom of Heaven; and what is this, but only to shew that God doth often cross Hands in the matter of our Salvation*. Friends, stay but a little until the *Day of Judgment, and then you will see what crossing of Hands there will be*. Now when any body reads such idle stuff as this, I pray, Sir, do you think he need send for a *Witty Man* to make it *ridiculous*?

Neither need the *Witty Man* be sent for to make him laugh at that which *W. B.* has concerning Peoples *reading of their Graces, viz. When a Man is under great Temptations, Sorrows and Afflictions, it is a hard thing to read his Graces; some will say, they cannot read their*
Graces;

Graces; they lie at the bottom: As to explain it, take this plain Comparison: There are many Fishes in a Fish-pond, but now in rainy and foul weather, the Fish lie all at the bottom, and are not to be seen; but in fair weather, the fish swim, and are visible: So if it be foul weather upon a Soul, if it be dark and gloomy weather, the Soul cannot read his Graces; but now when God shines upon him, then he is enabled to read them; yea though his Graces lie at the bottom, as I may say, yet the poor Soul is able to read them; and if it be so, it is no small thing, it is no small matter to read our Graces, our other Graces. And I believe the Witty Man may stay at Home, and yet the Work will go on apace, about gathering up of Evidences. You know (says your Reverend Divine) how it is with a Country man that makes Hay; the Hay lies abroad, and he sees a black Cloud a coming, and he calls to his Men to cock up, and gather up the Hay: Why, look into the Nation, and see what a Cloud is over us; this calls upon the People of God, to gather up their Evidences: Here is a black Cloud over us; O all ye People of God, gather up your Evidences: That is, cock up for Heaven.

I am, Sir, in somewhat more than ordinary haste, or else I would a little further endeavour to make you think it more convenient to read Books better before you commend them, or at least not challenge the World to find fault with them. However I cannot omit to take notice how strong W. B's parts were to his very

very dying day, at commending and applying of *Scripture*.

I suppose, Sir, you could not but take special notice of that melting observation that your *Friend* has concerning *Brotherly Love*, viz. That there are often times breakings and loosings in the love of the *Saints*. But this is nothing in respect of that clear *Paraphrase* which from hence he makes upon that of *St. John*: a new *Commandment* I give unto you, that you love one another: For, says he, because many times there are *breakings and loosening* in the love of *Saints*, upon this accompt it is, that the *Commandment* of *Love* is called a new *Commandment*, because it is broken so often, and so often renewed again. I would by all means have you endeavour to get *Mr. Poole* to enter down this note of your *Friends*, when he comes at *St. John*: For this will certainly add very much to the *preciousness* of his name and *memory*.

Neither ought he to be forgotton, neither I believe will he, for pouring forth such abundance of *Scripture History* upon one *Observation* which he makes in his *seventh Sermon*, viz. those that intened to honour God must go forth and meet God; *Abraham* and *Lot* intended to honour the *Angel*, and therefore they went forth to meet him; *Joseph* would honour his *Father Jacob*, and therefore he went forth to meet him: *Moses* would honour his *Father Jethro*, and therefore he went forth to meet him: *Abigail* would honour *David*, and therefore she went forth

to meet him : Martha would honour Christ, and therefore went out to meet him : Cornelius, and the unbelieving Romans, would honour Paul, and therefore they went forth to meet him. And so if a Man be coming to your house, if you would honour him, you go forth to meet him : And so if a man intend to honour God (thereby intending to prevent his Judgement) you must take up your Cudgel and Gloves, and troop out and meet the Lord.

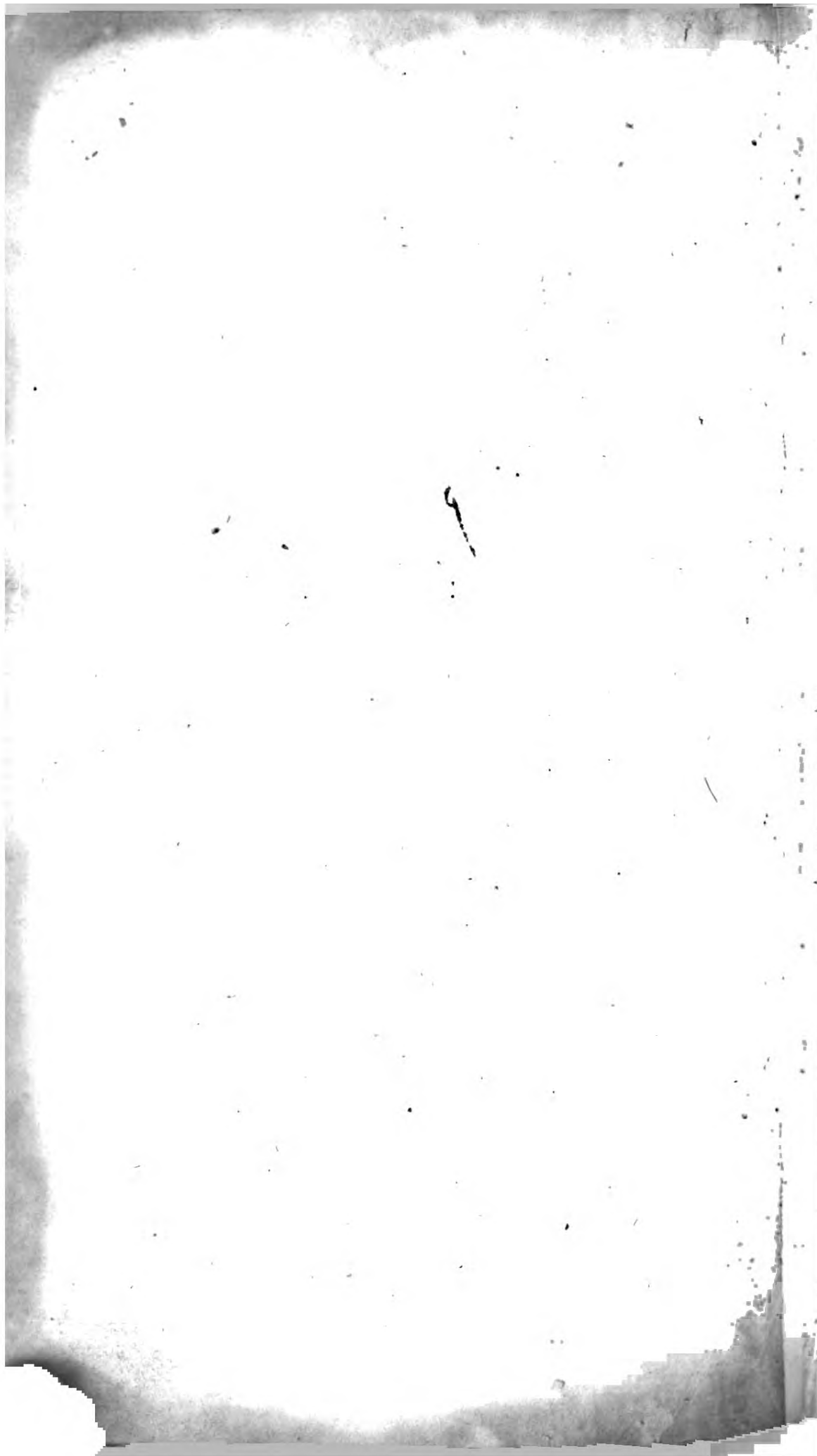
Now, Sir, as I told you just now, I am in haste ; but I must stay to tell you, that as I always looked upon *W. B.* to be very sickly and crazy, so I think you are stark mad, for being an occasion that any such Sermons as these should be sent into the World : And yet for all this, I am willing to extend my charity as far as you do yours ; and to believe that *W. B.* is in Heaven ; but not, as you imagine, by vertue of his *Preached* or *Printed Sermons* ; and I also hope that you may follow him thither ; but by no means, because you have recommended this *Book*.

T. B.

F I N I S.

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