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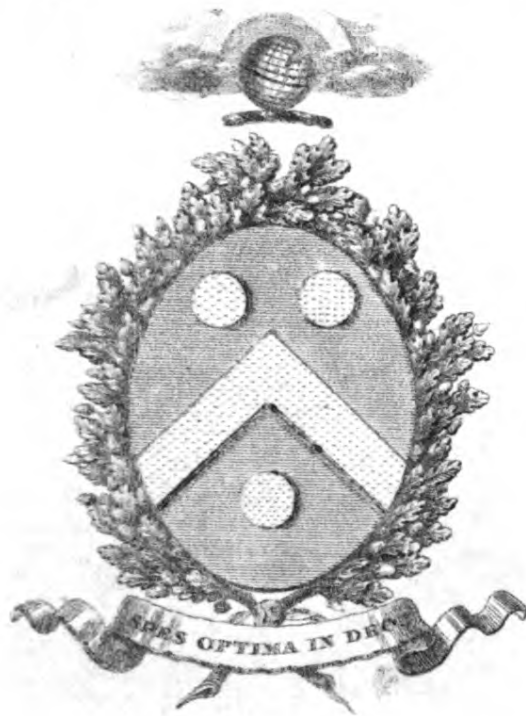
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Hope Essays 223.



John Thomas Hope.



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ESSAYS

UPON SEVERAL

Moral Subjects.

Part III.

Of { Pain.
Revenge.
Authors.
Power.
Infancy and
Youth.
Riches and
Poverty.

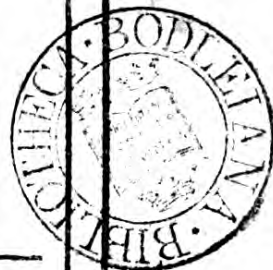
Of { Whoredom.
Drunkenness.
Usury.
An Apostle.
Solitude.
Discontent.

By *JEREMY COLLIER*, M. A.

The Third Edition, with large Additions.

L O N D O N,

Printed for *GEORGE STRAHAN* at the *Golden Ball*, over against the *Royal-Exchange* in *Cornhill*. MDCCLXX.



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T H E
P R E F A C E.

THE two former Parts being not unkindly receiv'd, have encourag'd me to this Third Attempt. The *Subjects* I have chosen are considerable enough to appear. They bear a great Sway in the World; and the happy issues of Life depend very much upon our respective Behaviour. And when the Concern is of such weight, there must of Course be Matter to suggest, and Reasons to prove it so. And therefore if the *Reader's* ill entertain'd, the barrenness of the *Author*, and not of the *Argument*, is to answer for't.

To be somewhat particular:
The Business of these *Papers* is to

A 2 support

support our Spirits, to moderate our Censures, and our Passions, and help us to keep our Feet where the Ground is most Slippery. 'Tis to direct the Critical Periods, and make the Motions of our Progress more steady, and prevent us from destroying ourselves with the unwieldy management of our own Strength. 'Tis to keep us from sticking in the Surface of Things, from doting upon Pageantry, and setting our Honour and our Conscience to Sale.

I have likewise endeavoured to shew the Discredit, the Danger, and the Injustice of an Intemperate and Licentious Practice; to discharge unnecessary Scruples, and disentangle a Case which seem'd somewhat perplext: And lastly, to raise the Idea of Religion, and give a just value to Things and Persons, of the greatest Dignity and Concern.

In

In most of these *Heads*, I have pitch'd upon the Form of a *Dialogue*; by this Fiction of a Conference, the *Reader's* Fancy is sometimes better engag'd, and the Impression goes deeper in his Memory. Besides, where a Question is to be argu'd on both sides, the Objections appear more naturally out of the Mouths of the contending Parties: And the Cause seems to have the fairer Tryal, when the *Plaintiff* and *Defendant* are in *Court*. However all *Subjects* won't so well bear this Method, and therefore for this reason, and for the sake of Variety, some of them are treated in a continu'd Discourse.

With regard to the additional Performance, I shall only throw in a word or two concerning the Age and Character of the Authors translated.

St. *Cyprian* was Bishop of *Carthage* An.Dom.
250.

thage about the middle of the Third Century, and dy'd a Martyr in that City. Before he turn'd Christian he taught Rhetorick with great Reputation: How well he was qualify'd for this Profession, the learned Reader may easily judge. 'Tis granted his Works being mostly spent on the Discipline of the Church, casuistical Resolutions and controversial Subjects, he does not often exert his Talent, and write upon the Stretch. What I have turn'd into *English* has strong colouring in the original, and seems design'd to touch the Passions, as well as convince the Understanding: And which is chiefly to be valued, a noble Disengagement from the World, and a Spirit of Martyrdom, is remarkably apparent, and shines out in the Writings of this Father.

An. Dom.
379.

St. *Gregory Nazianzen* liv'd in the Fourth Century, and was for
some

some time Bishop of *Constantinople*. He was a Prelate of great eminence, and assisted at the Second General Council. As for his Elocution, the learned and judicious Monsieur *Du Pin* does not scruple to make him equal to *Demosthenes*.

Nouveau
Biblio-
theque
Cent. IV.

Salvian, who comes more than an hundred Years after, was a famous Ecclesiastick at *Marseilles*, and an Author of no ordinary class. But having furnish'd so little of what he has done I must say no more about him.

As to my Essay on Discontent, rough Accidents and Disappointments in Life give sufficient occasion for that. And if any thing I have said prevails upon the Conduct, and proves serviceable to the Reader, I shall think my self oblig'd in the Success, and reckon it the best Reward of the Undertaking.

T H E
C O N T E N T S.

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O F

O U T

A
MORAL ESSAY
OF
PAIN.

TO begin with a Description of the Subject. Pain is an unacceptable Notice arising from some Disorder in the Body. When the Continuity of the Organ is disjoin'd, the Nerves discomposed, and the Muscles forced into a foreign Situation; when there's a stop upon the Spirits; when the *Parts* don't keep their Ranks; but are beaten out of the Figure which Nature has drawn them up in; then the Mind immediately receives a grating Information of what has happen'd: Which Intelligence is more or less troublesome in Proportion to the Disadvantage of the Accident. Now this unwelcome *Sensation* is what we call *Pain*. However, we are to observe, that these violent Impressions are no more than occasional Causes of our Uneasiness:

B

There

There is no natural Connection between these Damages done to the *Body*, and the *Conscious* Disturbances consequent upon them. Our Pain does not properly grow out of this Disorder, nor proceed from the Operation of these Causes by way of Physical Necessity. For if *Pain* was the mere result of *Matter* and *Motion*, the whole Creation would in all likelihood be a great Sufferer, and the *Elements* do terrible Execution upon themselves. The Sea might be frequently *troubled* without a Metaphor, and a lighted *Faggot*, it may be, feel as much as the *Martyr* that was burnt at the Stake. But that *Consciousness* and *Thought* are never to be fetch'd out of any Revolutions of *Matter* and *Motion*, I have fully prov'd elsewhere, whither I refer the Reader *. But tho' Pain is not properly struck out of any Corporeal Scuffle, nor born of the *Labour* of the Limbs; yet God has pleas'd to make such an Alliance between the Soul and Body, that when the latter suffers any remarkable Inconvenience, the other is generally made sensible of it, and oblig'd to condole the Misfortune. If we enquire into the Moral End of this Necessity, why the *Soul* is forced upon such unacceptable Sympathy, and tied down to such

* *Moral Essays*, part 2d. under A Thought.

such rugged *Sensations*; why the Quiet of Thought is made so precarious and dependent, so liable to the Incurfions of Violence, and fo fubject to the Fate of ftupid and infenfible *Matter*?

In answer to this Queftion, it may be returned, that the Soul is made thus unwillingly fenfible and paffive, that her Intereft may prompt her to a due Care of the Body's Prefervation, that ſhe may fence off Decays, and guard the better againft Injury; befides, the Body is often the worfe for the Negligences and Diforders of the Mind. 'Tis Intemperance and Covetoufnefs, 'tis Pride and Paſſion; which oftentimes throws the Conftitution off the Hinges, and makes the *Senfes* fuffer. For inftance, a Man of Choler and Conceit takes fire at an insignificant Affront, ruſhes into a Quarrel, has his Head broke, and it may be his Limbs racked, into the Bargain; now when a Wound is thus impertinently made, ought it not to put the *Patient* to ſome Trouble? He that's thus prodigal of his *Perſon*, and makes his Limbs ſerve in an ill Cauſe, ought to meet with a Mortification: The Punifhment is but a juſt Return for the Pride; and the Smart, it may be, the beſt Cure for the Folly. Indeed, Pain

is oftentimes the just Consequence of Misbehaviour: People run themselves out of Breath with their Fancies, and chop too eagerly at the Bait of Pleasure. Their Aversions and Desires are generally much too strong, and when the Hand is over-grasp'd, 'tis apt to ake. Thus Men groan under the Oppression of their Vice; set their own Limbs upon the rack, and may frequently thank themselves for the Penance of their Senses. Sometimes they think their Merit ill entertain'd, and that *Providence* overlooks their Condition; these Reflections overcast and settle into Melancholy and Spleen, for that's the *English* of this *wise* Disease; thus the Mind raises a Battery against the Body, the Thoughts are play'd upon the Health, and the Constitution batter'd to pieces. And whence comes all this Misfortune, but from over-rating our Pretensions; forgetting our Failings, and not considering the Course and Temper of the World? 'Tis true, Pain is not so peculiarly ty'd to Mismanagement, as not to be met with elsewhere: Efforts of Virtue are sometimes troublesome, and a Wound will smart tho' receiv'd in Defence of our Prince and Countrey. Pain therefore in such cases seems permitted
to

to take hold of us, to try our Integrity, and raise the Merit of a good Action. 'Tis granted, 'twould be a great Convenience if we could parry against Pain, and put by a Pass at Pleasure. If the Sense of Feeling could sleep, or slip out of the way, till a Wound was cured, and the Causes of Anguish removed; if the Soul, I say, could disengage a little from the Body, and not be at home upon such an Occasion, it would be a considerable Privilege: But Matters are ordered otherwise, and we must not expect to be impregnable in this World.

However we have no reason to complain of the Rigours of Providence, for Life has generally an apparent Overbalance of Advantage. And upon a Computation we shall find the *Total* of Satisfaction much greater than that of Inconvenience: Which considering the defenceless State of our Senses, and how strangely they lie open to Pain, is a wonderful Blessing: I say, a wonderful Blessing; for the Possibility of Pain hangs almost upon every Atome, we may be hit at all Quarters, and stung and stabb'd in every Pore. Now tho' 'tis impossible to be Proof against Pain, the Question is, Whether all People are equally passive, and feel the same de-

grees of it upon the same Occasion: May not a difference in Age, Bulk, or Constitution, make a Change in the *Sensation*? One should think when the Senses are most affected with delightful Perceptions, they should be most expos'd to the contrary: And that when they are capable of being best pleas'd, they should likewise be capable of being most persecuted: In this case, their Keeness and Vigour seems to make them more liable to be disobliged. And may we not from hence conclude, that the Edge of Pain must be somewhat turn'd in old Age? The Sight and Hearing, the Taste, and the Smelling, dwindle and decay by the length of Time, and why then should we suppose the Touch continues entire and undisabled? Are we only lasting in the Faculties that punish us? To proceed to a Reply to the rest of the Question? 'Tis not the Brawn of a Man's Arm, nor the Robustness of his Limbs that can protect him from feeling a Blow: A Giant's Wound smarts no less than a Dwarf's, tho' it may be the first may not think it so decent to complain. And yet several of *Homer's* Heroes make a lamentable Business of a Flesh Wound: But without doubt a great deal of the Anguish may be fenc'd off

off by the Force of the Mind, by a strong Sense of Honour and Shame, by a Consciousness of Innocence and Merit, and above all, by the comfortable Expectations of another World.

The *Stoicks* were so fanciful, as to maintain that *Pain* was nothing of an *Evil*: Let's hear how they go to work: Nothing, say they, but what's scandalous and immoral, ought to be reckon'd an *Evil*. And thus by begging a Principle, equivocating in the Terms, and chopping a little Logick, they think to disarm the Impressions of Violence, and make the *Patient* insensible of his Malady! You tell me there's no Vice and Wickedness in Pain: A mighty Discovery! Who knows not that there's nothing of moral Turpitude in the Head-ach, and that the *Cholick* is neither Felony nor Treason? But that's not the Point; pray leave off your Sophistry, and make it out to me that Torture and Diseases are no manner of Check to Satisfaction, and that a Man may be every jot as happy with the Gout or Stone, as without them. I tell you then, replies the Stoick Philosopher, that Virtue is of it self a sufficient Fund for Happiness; but since you press me I must add, that *Pain* is one of those Guests

that ought to be refused Admission, and sent packing as soon as may be. Why so I beseech you: Because 'tis a rough uncourtly Perception, 'tis unfriendly to Nature, it has an ugly Sting in't, and 'tis oftentimes hard to deal with it handsomely. Very well! And is not this Confession a plain yielding of the Cause? Can there be a fuller Description of an *Evil* than this amounts to? For to say that Pain is rugged and raking upon the Touch, that 'tis Nature's Aversion, and that we have much ado to manage it, is in earnest to make a very bad thing on't. And which is worst of all, the Confession is true; but then People should not pretend to maintain an impracticable Post, nor give Sense and Experience the Lye.

To pretend there's nothing *Good*, but what's just and honourable, nor any thing *Evil*, but what's base and unworthy, is a noble way of Talking: And I should believe it too, if I found that none but Knaves, Cowards, and Libertines, felt any Pain. This swaggering of the *Stoicks* puts me in mind of *Possidonius*, one of that *Sect*; this Philosopher happen'd to be extremely afflicted with the Gout, when *Pompey the Great* did him the Honour of a Visit at *Rhodes*; now tho'

Pompey

Pompey desired him to forbear discouraging, upon the Score of his ill Health; yet he was so much a Gentleman, as not to disappoint so great a Person: He entertains that *General* therefore upon the Argument before us, and lying on the Couch, harangues upon the *Stoical* side of the Question. And when he was most pinch'd and worried by the Fit, he would frequently break off, and say, *Nihil agis, dolor; quamvis sis molestus, nunquam te esse confitebor malum.* Gout, you'll not carry your Point, for tho' you are impertinent and troublesome, I'll ne'er own you to be an ill thing while I have Breath to draw. Now this *Rhodomontade* is but a ridiculous piece of Vanity, 'tis little better than flourishing the Colours with his Back to the Enemy, and crying Quarter with an Air of Confidence. If the Pain was not somewhat too big for him, why did he take notice of it so unreasonably? Why was he so uncourtly as to make a Halt in his *Lecture*, before *Pompey the Great*? To give such broad Signs of Uneasiness, and confess the Distemper troublesome, and yet to deny it to be an ill Accident, is mere Foppery and Canting.

It must be granted then, that Pain is a great Incumbrance upon Happiness,
but

but that 'tis the worst thing that can happen to us is by no means to be asserted: An ill Action is a much more formidable Misfortune. We ought to suffer the utmost Extremity of Hardship rather than surrender our Innocence, desert our Station, or do any thing unbecoming the Dignity of our Nature. And when we are set upon with any Tryals of this kind, we should take Care not to give way to any mean Compliance, nor be over-born with the Terror of the Object; not to murmur against Providence, fly out into Impatience, or discover our selves overcome. To summon in our Spirits, and look Danger in the Face, is the best way to ward off the Blow, and break the Force of Violence. Courage is a sort of Armour to the Mind, and keeps an unwelcome Impression from driving so deep into Perception: He that stands bold and strong, is not so easily push'd down. However, when the Enemy strikes hard, and a Man has a great deal to grapple with, something will be felt in spite of all the Bravery imaginable. And here it must be said, that to bear Pain decently, is a good sign of inward Strength, and a handsome proof of a great Mind. Such a Person is well prepar'd to maintain his Reason,

Reason, and act up to his Sentiments. He is fortified against Outrage and Tyranny; and if he throws up his Honesty, and resigns to his Ease, and his Interest, he is the more unpardonable. Indeed most People may have Courage if they will but awaken their Spirits, and exert themselves. The Scandal of Misbehaviour, and the danger of a cowardly Compliance, is sufficient, when well thought on, to fright us into Resolution: *Audaces cogimur esse metu.*

Thus a Woman mentioned by *Eusebius*, who was going to renounce her Faith, and sacrifice to Idols, was so affected with the Sight of a Martyr burning at the *Stake*, that she recovered her Fortitude, own'd her Christianity, and mov'd for Execution; wisely considering that 'twas much more eligible to burn a few Minutes with a good Conscience, than for ever with a bad one. To be plain; there's no Guard for Honour or Conscience, unless the Mind is well steel'd, and harden'd to a Temper of Endurance. Unless a Man can reconcile himself to Suffering, and keep his Spirits above Water, 'tis in vain to pretend to *Principles*: Where Fear has the Ascendant all Virtue grows precarious, and is ready to surrender at Discretion,

cretion. For instance, how can a Man pretend to prudence that tosses like a Bull in a Net under his Pain; gives way to the Excesses of Clamour and Despair, and rages or laments to no purpose? What Justice can you expect from that Person that prefers his Ease to his Honesty? Fright him with a troublesome Confinement, shew him but an Ax, or a Halter; and he will desert his Friend, betray his Trust, and go any other Lengths of Meanness, and Treachery. In short, he that can't stand the Shock of Pain, and part with his Limbs, or his Life upon occasion, can never be firm in his Duty, nor true to his Engagements.

I grant 'tis no easie Task to come up to this pitch of Fortitude: However, the force of Custom and Principle, Vigour of Thought, and Nobleness of Resolution, will go a great way in the Matter.

Thus *Tully* tells us, that the *Spartan* Boys when they were lash'd at the Altar till their Bowels were laid bare, and sometimes till they were quite dispatch'd, would never so much as groan, or whimper. After this we need not wonder at what he reports of those that play'd Prizes at the *Olympick Games*, that when they had their Sides batter'd,
and

and almost pounded to a Jelly, with Iron Gantlets, they took no notice of the Misfortune. He goes on, and relates that the *Roman Gladiators* were so little afraid of their Flesh, that they chose rather to receive a Cut than avoid it unhandfomely. That they valued nothing so much as giving Content to the Company: That when they were hack'd and hew'd off their Legs, they would send to their Masters to enquire their Pleasure: Letting them know, that if they had not seen Sport enough, they were willing to divert them to the last drop in their Veins. Was ever, says *Tully*, any *Fencer*, worth the naming, heard to groan upon a Hit? Which of them ever chang'd Colour at a Wound, or had the less Blood in his Face, for seeing it run out of his Body? Which of them lost his Courage before his Limbs, or so much as tumbled with any fear about him? And even after they were fallen, when did they refuse to lay their Throat fair, or shrink in their Neck at the dispatching Blow? Thus we see how much Exercise, Stomach, and resolute Thinking, will fortifie the Mind against Pain.

Thus *Zeno Eleates* submitted to the utmost Severity, rather than disengage himself

himself upon the Terms of Ignominy; and Falshood.

Anaxarchus defied the Menaces of *Nicocreon* King of *Cyprus*, and told him he might beat him in a Mortar, if he had a mind to't: And *Calanus* an *Indian* Bramin, laid himself down upon his Funeral Pile with such Composedness, as if he could have slept upon Fire and Faggot.

But these Instances of Fortitude among the Heathen are not common: They are seldom met with unless in People train'd up to Hardship, Blows, and Martial Discipline. But among the *Christians* this supream degree of Courage was no Rarity. Here Persons of the tenderest Age, of the most unfortified Sex, of the most unpromising Education, encountred the Fury of wild Beasts, the Torture of Racks, and Fire, without shrinking at the Terror, or fainting under the Execution. They frequently did not so much as give a Groan; or shew the least Uneasiness in Look or Posture: Tho' at the same time their Persecutors strain'd their Wit and their Malice, both in the Length and Extremity of the Punishment. To be thus rescued from Pain under all the Instruments of Cruelty; was no less than miraculous: 'Twas a visible

Euseb.
Hist. Ec-
cles.

Lactant.

visible Interposition of Heaven, and an indisputable Evidence of the Truth of Christianity. To state the Manner and examine the Process of the Deliverance, is it may be too much for us. However we may say in general, that either the usual Correspondence between the Soul and Body was discontinued, the Reciprocation of *Motions* and *Thoughts* put by; or else the Mind was supernaturally hardened to such a prodigious degree, as to stand unmov'd like a Rock in a Tempest. To repel the rudest Shock without Trouble, and be rather a Spectator, than a Partner in the Damages done to the Body. Thus a Man will be unconcern'd at a Blow, that will make Children cry out, and put them beyond Patience. Thus in the case of the *Martyrs*, tho' the Limbs were passive and defenceless, the *Senses* were extraordinarily protected, and the Mind as it were privileged from Arrest. Sometimes the Laws of *Matter* and *Motion* have been suspended, the Force of the Elements chain'd up, and the occasional Causes of *Pain* kept at a Distance; this was the Case of the *three Children* who came unhurt out of *Nebuchadnezzar's Fiery Furnace*. And something like it happen'd at *St. Polycarp's Martyrdom*,
Dan. 3.
Euseb.
Hist. Ec-
cles. L. 4.
the

the Flames being observ'd to stand off, and not touch his Body, which oblig'd the Executioner to dispatch him with a Sword.

Thus God has been pleas'd to appear in his Omnipotence; to over-rule the *Creation*; and exert his Prerogative in defence of his Servants. Neither was the Merit of the *Martyrs* the less for the Miracle of their Protection: For 'twas a noble Act of Faith to throw themselves upon Providence; to stand the Event, and face Death under the most frightful Form. They were not always certain they should be proof against the Fire and the Lyons, that they should slip through Torture without Pain, and have a Lane made so easily into the other World. They were not, I say, always sure of this: For sometimes the Course of Nature was suffer'd to go on, and the Enemy let loose upon them.

'Tis true, they were firmly persuaded that God would strengthen their Patience, and keep them from sinking in the Combat: But the Degrees of their Privilege, or how far they should be liable to suffer, was, I believe, a Secret with which they were not always pre-acquainted. 'Tis certain, they were resolv'd to stand the Event, and prepar'd
for

for the worst; thus *Shadrach, Meshach,* and *Abednego*, believed God would deliver them out of the King's Hand: But had the Prospect been more dismal, they were resolv'd not to comply with Idolatry. Their Answer was this, *Our God* Dan. 3. *whom we serve is able, and will deli-* 17, 18. *ver us from the burning fiery Furnace; but if not, be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up. But if not!* This was a glorious Resignation, and an Instance of Courage much greater than charging up to the Cannon's Mouth. 'Twas so, because they were willing to secure their Innocence at so high an Expence, and brav'd the greatest Terror imaginable. And therefore it must be said, that 'tis the Passiveness of our Circumstances which raises the Merit of the *Will*, and that the Strength of our Virtue depends on the Weakness of our Condition. Some Beings are too big for Fortitude: Without Death, or Danger, there can be no Courage properly speaking. The Commendation of the Service is in a manner lost where there's nothing to *feel*, nor to *fear*. If a Man knows himself shot-free, I should not wonder to see him rush into the hottest of the *Fire*. Where

there's no Inconvenience to venture, nor any thing to menace the Senses, there seems to be no room for Bravery: In this Case, the Force of a noble Inclination is not so fully furnish'd with an Opportunity of shewing it self. And,

Therefore methinks the Heathen Poets were to blame for making their Heroes invulnerable. To see them swagger in impenetrable Armour, and owe most of their Exploits to *Vulcan's Forge*, is no such shining Advantage. Their Courage under this Security, is much the same as it would be for a *Cuirassier* to fight a naked Man who had nothing to strike with but a Bulrush. Not but that an impregnable Nature is a mighty Privilege, and well worth the chusing, if we could have it. But as things stand, *Passiveness* is very serviceable to the Order and Quiet of Life. Without being subject to the Pain of Discipline, Children would rebel betimes; they would often polish and improve very heavily, be Giants in their *Will*, and Dwarfs in their Understanding; the Fear of Gaols and Gibbets keeps many a Man honest in his Hands, that's a Thief in his Heart. Without being alarm'd by the Uneasiness of Poverty, People would sleep over their Capacity,
Arts

Arts and Sciences would lie strangely in the *Oar*, and the *World* make a very clumsy Figure.

And to conclude this Remark, 'tis Obnoxiousness to *suffer*, that makes Authority practicable, that gives Life to *Law*, and Significancy to Government.

And since Pain bears so great a Sway, and has such an awful, over-ruling Influence; I wonder *Epicurus* could be so extravagant as to affirm that his *Wise Man* would care for the Rack, and be in Raptures with *Phalaris's Bull*: As if Brains could make a Man insensible! As if a lucky Thought could stop the Rage of Fire, or make Pleasure emerge out of Torment! This is screwing up the Strings too high in all Conscience, and carrying the Matter to the utmost Plainness of Contradiction. And besides, to brag at this rate, becomes *Epicurus* the worst of any Body living: For he is not ashamed to tell us that *Pain* is the only *Evil* in Nature, and the strongest Object of Aversion. And after all this, can he be so hardy as to make a *Wise Man* take Satisfaction in being roasted? If he can bear Pain with Decency, and Superiority of Temper, he has given a fair Instance of his Firmness, and Philo-

sophy : If he does not howl and roar out ; if he does not fall into Abjection and Impatience, 'tis enough for his Character : We'll allow him his *Feeling*, and ne'er find fault with him for confessing that Torture is troublesome. Nay, *Tully* and *Seneca* will give us leave to groan a little in the Case. But then we must not cry *craven* ; the Noise must be bold, and surly ; it must be only to throw more Spirits into the Muscles, and help us to repel the Attack with greater Vigour.

Now since *Pain* is so troublesome a Companion, who would not endeavour to live without it as far as Conscience and Constitution will allow ? To run the risk of being plagued a great while for a little Pleasure, is egregious Folly : 'Tis a sign our Appetites are ungovernable, and that Reason runs low with us. And yet this is the best Bargain Peoples Vices generally make for them : Are not the prodigal oftentimes put into a long *course* of Poverty ; and forced to do Penance without Devotion ? And does not Intemperance punish the Health, much more than it obliges the Palate ?

To proceed ; It may be demanded within this Subject, whether the Repetition of the Causes of *Pain* abates the
Sense

Sense of it : To this it may be answer'd, that Custom has no small Sway in this Matter. Women used to Sickness will bear the Fatigues of it better than Men of a healthy Constitution. How comes this to pass? Are the Organs worn up, and stupified? Or is the Mind grown callous by being accustomed to Blows, and Battering? *Tully* observes that the *Gauls*, *Germans*, and *Spaniards*, were very brave in the *Field*, would hallow and shout after a Wound, and yet these Men could not stand the Approach of a Disease, but would lie down and howl upon the Bed at the most cowardly rate imaginable; whereas the *Grecians*, who had not half this Fighting Mettle, would work through the *Gout* or *Stone*, with much more Fortitude and Temper. And yet a Sword and a Surgeon generally handle a Man's Limbs more ruggedly than a Disease. What's the reason then that those who can struggle with a greater Difficulty, should give way to a less? Because their Resolution was awaken'd, and their Passions warm'd in one case, and not in the other. The Importance of the Contest, the Desire of Glory and Revenge had so fortified and employ'd their Thoughts, that they had scarce Leisure to attend to any thing but getting

ting the Victory. Thus these *Gauls*, &c. were almost too great or too busy to feel a Wound, or take notice of the Fortune of their *Person*. But when they were set upon by a Distemper their Spirits were cool, and their Mind unbent: They had no Plunder to expect, no hopes of a higher *Post*, nor so much as the Advantage of Drum or Trumpet to encourage them. Besides, their Brains, as they manag'd, could do little for them, when they were sick. Whereas the *Grecians*, who were better polish'd, could make their Education serviceable, call in Reason to their Assistance, and re-inforce their Patience with Thinking.

To come towards a Conclusion. Since *Pain* is not the necessary result of *Matter* and *Motion*; as I think I have proved to Demonstration that it is not *, we may from hence infer,

* *Moral
Essays,
Part II.*

1st, That we may be reach'd by *Pain*, tho' we were nothing but pure Spirit: For since *Corporeity* can never be refined to *Thought*, nor *Atomes* made capable of *Consciousness*, 'twill follow that the *Soul*, tho' never so much disengag'd, and uncompounded, may be as liable to dolorous *Sensations*, as if she had the Body of a Giant about her. Thus we
may

may be hungry without a *Stomach*, rack'd without Limbs, and stabb'd without either the *Instruments* or the *Organs* of Pain: In short, all those troublesome *Perceptions* which now feize us through our *Senses*, may as intelligibly affect us without them; since the whole Process and Force of the *Execution* depends solely on the Pleasure of the *First Cause*. For to speak plainly, *Matter* and *Motion* are but bare *Lookers on*, the *Sentiments* both of *Pain*, and *Satisfaction*, being immediately bestow'd by God himself.

2dly, If it be demanded whether a Thought can rack a Man as much as bodily Pain, it may be answered in the affirmative: For God who is perfectly Master of the *Creature*, can easily strike without the Intervention of *Matter*. Omnipotence needs no Assistance either to punish or to please. Besides, *Body* and *Spirit* are so very foreign, and un-resembling, that they can neither act nor suffer reciprocally, or entertain any Commerce with each other, by virtue of their respective Qualities and Nature. And therefore the Mind can lose no Capacity for Punishment by being disentangled from *Matter*.

3dly, Since *Pain* is the immediate Infliction of the Divine Will, we may expect that in the *Future State*, the Degrees of it will be rais'd, and the *Sentence* charg'd in Proportion to the Crimes of the Malefactor. Then the unhappy Person will be made more passive in the *Sense*, and stronger for Endurance.

At present, 'tis a great Blessing of Providence, that Pain can take no faster hold of us. That when the Paroxysm grows violent, and the Anguish outrageous, the Spirit is quickly releas'd, and suffer'd to retire. God has so mercifully order'd the case, that the Extremity of Torment should quickly break the *Senses*, and extinguish the Punishment. Nay sometimes in the height of a Fever, when the Veins are all on fire; when the occasional Causes of Pain are most active and formidable; the Soul is as it were taken aside, and the Feeling laid asleep for a little time: Just as if a Man should have a friendly Pull out of a House when part of it was tumbling, and not suffer'd to go in till 'twas better repair'd. To lie thus under shelter till the Storm of the Disease is somewhat over, is next to a Miracle of Mercy in the Make of us.

Were

Were the Union of the Soul and Body so contriv'd, that the Extremity of Pain could prey upon us for Months or Years together, were we so unhappy as to grow under Torment, and like *Prometheus* be renew'd as fast as we wasted, Patience would have a severe Trial: In such a Case the Power of ill Men would be frightfully enlarg'd, and the Practice of Virtue become much more hazardous, and difficult. But God has been pleas'd not to set the Terms of Obedience so high, nor give Malice and Cruelty so great an Advantage. Tyrants must put good People out of their Pain in a little time, tho' never so unwilling. For Torment like a Storm spends it self, and is destroy'd by its own Force.

The best Ensurance against any Accident of this Nature, will be to manage with that Regularity, that when we are attack'd either by Diseases *within*, or Violence from *without*, we may have nothing but *Corporeal* Pain to struggle with. When a Man is easy in his Thoughts, and tolerably pleas'd with the Course of his Actions, he is well prepared for the Combat: Innocence is a bold Quality, and Virtue a most admirable Defence. It throws Chearfulness
and

and Vigour into the Spirits, and gives us the Countenance of a superior Being. There's a vast difference between a *Martyr* and a *Malefactor* in the point of Suffering; the first seldom feels half with the other. The *Cause* is a powerful Lenitive; and rebates the Edge of the Calamity: But remorse of Conscience, and dismal Prospects, load the *Execution*, and are terrible Additions to *Pain*.

Sickness and Suffering come with double Force upon Guilt; Anguish of Mind lessens the Strength, as well as encreases the Smart. 'Tis like a Wound in the *Sword Hand*; the Man is disabled in that which should defend him; he drops his Guard, and his Heart lies open to the next *Pass*. To conclude; we ought to summon in all our Force upon this Occasion; and to fortify our selves with Recollection and good Practice. To animate our Courage from the Topicks of Honour and Interest, from all the weighty Considerations of this World, and the next: To take in the Auxiliaries of Religion, and implore the Assistance of Heaven: That Pain may never force us to out-live our Patience, or our Honesty. That we may stand firm against the last Assault of what kind soever, and meet Death with

with Resolution ; as it lies in the Order of *Providence*. In short, that we may die without being conquer'd, carry a good Conscience along with us, and leave an useful *Precedent* behind us.



A MO-

A
MORAL ESSAY
Concerning
REVENGE.

In a DIALOGUE between

Philotimus and *Philaethes*.

Philal. MY old Friend *Philotimus*?
Methinks 'tis an Age
since our last Meeting;
I suppose you have been abroad, and are
lately come off your Travels.

Philot. In my Opinion, that Conje-
cture upon you had been more probable;
but to stop your Enquiry, I must tell
you I don't converse with Apparitions;
if People are for Darknes, and diving
out of sight, they may live by themselves,
for I have something else to do than to
dance after them.

Philal. It may be so, but why so much
plain Dealing at the first Salute? I should
be glad to take you in jest, but that I
perceive

perceive your Tongue and your Face go together; *Philotimus* does not use to be thus singular, pray has any thing disturb'd you this Morning?

Philot. Yes; I have been affronted and outrag'd where I had reason to expect the best Usage imaginable: The Ingratitude and provoking Temper of some People is not to be endur'd!

Philal. I grant you the World is not very engaging either as to Honesty, or Humour; but what then? Why should we disturb our selves about that which we can't help?

Philot. For all your Philosophy, I fancy I shall meet with some body, and make 'em repent to purpose e'er long.

Philal. Are you going to commence a *Suit*, and bring an *Action* of *Trespass*?

Philot. No, I'll venture to be my own Magistrate for once.

Philal. My Friend, your Spirit, to be clear with you, is always pretty Topping, and now you seem to lie under a particular Disadvantage; if I have any Skill, your Constitution is out of order, and you want a Dose to expel *Choler*.

Philot.

Philot. Who must be my Doctor then, *Socrates* or *Hippocrates*?

Philal. The first at present, if you please.

Philot. I perceive you are inclin'd to argue against private Revenge: I am contented to hear you; but am too much out of Temper to dispute, and therefore you must not expect I should go any length with you in the Conference.

Philal. Since you leave the Argument to me, I shall begin without any farther preamble; and here my Assertion is this, That unauthoriz'd Reparations, where the Injury is either overlook'd by *Law*, or the Injur'd has no publick Warrant for Reprizals, are by no means defensible, or convenient.

Philot. I suppose now you will prove your Proposition; and shew me the Grounds upon which it stands.

Philal. I shall endeavour your Satisfaction; by observing in the

1st Place, That *private Revenge* would be very dangerous to *Society*. Were every Man his own Magistrate, and trusted with the Power of punishing, there would be strange Confusion in a short time, and the World would be ruined by doing *Justice*: If Ignorance and ill Nature

ture might condemn and *execute* at Discretion; if Spleen and Pride might play without Controul, and Resentment make a Sally upon every Pretence, the Four Winds might better be loose upon us, than all the Passions of such a Liberty.

Philot. Amongst other Inconveniences, it may be you think private Revenge would be often unseasonably managed.

Philal. Yes: Was every one permitted to carve out his own Satisfaction, People would be apt to pursue the Injury too close, and strike immediately upon receiving the Blow. They would often do themselves right at the first smart of an Affront, when the Provocation was fresh, and the Anguish most stinging. Now Heat and Impatience are very ill Directors: When the Mind is thus clouded with Passion, 'tis odds but that a Man misses his way. When Violence hurries on too fast, and Caution does not keep pace with Revenge, People generally do themselves more harm than the Enemy. *Passing* too eagerly upon a Provocation loses the *Guard*, and lays open the *Body*: Calmness, and Leisure, and Deliberation do the Business much better: To wait the Opportunity, and
attack

attack with Order and Conduct, is the way to strike safe, and to strike sure too, if we please. To proceed;

Private Revenge would be dangerous to the Peace of *Society*, because if Men were their own Judges, the Punishment would be over-proportion'd to the Injury: Most People are apt to be favourable at home, and over-rate their own Pretensions.

Philot. I'm afraid so too: But pray go to the bottom of the Reason.

Philal. Why an Advantage which belongs to themselves is more independent, and within reach, than that which is foreign: The Sweets of it may be tasted at Pleasure: And being thus absolute and unprecarious, there is more Service in the Possession than would be otherwise. Now Esteem generally rises upon the Degrees of Satisfaction; and that which is best to us, we are apt to think is best in itself too. Besides, Men are not very quick in spying out the Excellency of their Neighbours, because such a Discovery brings them under a Disadvantage of Comparifon: And this unless they are generously inclin'd will not please. These Reasons make People over-kind to their own things: And they who are so, are always partial;
and

and when Partiality holds the Balance 'tis never even. Self-conceit is a weighty Quality; and will sometimes fetch down the Scale when there's nothing in't besides. Those who are thus prepossessed are strangely sensible upon all Occasions: They magnify a Fault beyond all Proportion; and swell every Omission into an Outrage: And while they are under these haughty Mistakes, no Damages are thought too great for them. All Crimes are Capital where their Privileges are concern'd; and nothing less than the Blood of their Neighbours will satisfy for a rugged Expression, or some such paultry Provocation.

Philot. I hope you don't think all People arriv'd at these Excesses of Pride and Distraction.

Philal. No: However the Humour is spread in some measure through the whole Mass: So that without Thinking and Temper, every one will be apt to over-value their own Interests. And if they were their own Judges under so false a *Persuasion*, what Iniquity would there be in the *Sentence*, and what Rigour in the *Execution*. And if Passion should join with Covetousness and Conceit, as it often happens, the Revenge would be the greatest Injury. And thus

the Injustice of the return would provoke the Aggressor, and perpetuate the Quarrel; and new Parties would be made to support the Dispute. The Fire would spread from House to House, 'till all was in a Flame. This tossing of Injuries, and bandying Revenge from one private Hand to another, would quickly unhinge *Society*, and make Peace and Friendship impracticable.

For this Reason, particular Grievances are referr'd to publick Consideration, and the Arbitrage of Authority; to Persons of Character, of Knowledge, and Indifferency: And private Revenge is disallowed both in Government and Religion.

And since the Concerns of *Property* and *Person* are well guarded by Law, we ought to acquiesce in the Provisions of Government; to fly to supplemental Satisfactions of our own, is not only a disregard of Authority, but proceeds from a vindictive Temper: Now Vindictiveness is an incredible Quality, and argues a little Mind.

Philot. Make that out if you please.

Philal. I prove it thus. This Temper supposes a Man easily put out of Order, and sensible of Pain upon slender Occasions. He that's push'd on with a desire of Revenge, is generally prick'd with a
Sense

Sense of Pain: He is wounded in his Fancy, and bleeds inwardly. The smart awakens his Anger, makes him fly to his Weapon, and grow eager to give a Return. Now to lie thus open to the Impressions of Anguish, to give way to all Oppositions, and cry out upon every little Pinch, argues either Excess of Fear, or childish Tendernefs. To be easily penetrated by an Injury, is a sign we want either Reason to guard, or Strength to endure the Blow. Whereas Fortitude, and Greatness of Mind, makes a Man almost invulnerable. This fences off the Stroke, turns the Edge of an Affront, and stupifies the Pain. They are generally Children, sick, and unfortunate People, that are most touchy and resenting: And who would be fond of so ill descended a Quality? A Temper that grows mostly out of Diseases, Accidents, or Infancy; out of the Decays or Immaturities of Reason? What thinking Person would chuse an Humour of Disadvantage, and personate humane Nature under the worst Appearance?

Besides; there comes a great deal of Disquiet this way: Those who are nice and exceptious, and soon thrown off their Temper; those who can bear, and pardon nothing, lie mightily expos'd.

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Their Satisfaction is so slenderly put together, depends upon so many little Circumstances, and requires such an entire Obsequiousness of Men and Things, that 'tis impossible to last long. A Word, a Look mismanag'd, or misunderstood, is enough to disconcert them. The Omision of a little Ceremony is a mortal Injury: And nothing under a Gallows of fifty Cubits *, and the Blood of a whole Nation can make an Amends. They make no Allowance for the Mistakes of Ignorance, the Freedoms of Friendship, or the Rudeness of Passion. No: they fall out immediately, without distinguishing upon Circumstance or Intention: As if every slip was unpardonable; and all the Reason of Mankind was oblig'd to be upon Duty, to please their Humour, and gratify their Pride. On the other side; How little do they consider their own Provocations? How often do they draw Reprizals upon themselves by their Failures in Justice and Decency? And at this rate of Expectation and Frowardness, no Engagements or Conversation can please them long. Friends and Strangers, Business and Entertainment, Prosperity and Adversity, put them upon the Fret: And in short, all Company, Conditions, and Varieties
of

* Haman.

of Life, will afford them Matter for Spleen and Disgust. Before the Humour is discharg'd they are uneasy, and afterwards afraid of a return. And thus the Punishment rebounds upon themselves either in Fact or Expectation: So that between the Desire of doing, and the Fear of receiving Harm, they are generally out of order: Not to mention now and then some home Payments over and above. Revengefulness fits like Poyson upon the Stomach; it swells and convulses Nature; and there's no good Health to be expected till 'tis conquer'd and expell'd.

Philot. Have you any thing more?

Philal. Yes: I observe farther, that Vindictiveness argues a Defect of Generosity and good Nature.

Philot. That I confess is another strong Reason to dissuade the Practice: Therefore pray go on with it.

Philal. We may observe then, there are a great many shrewd turns done merely for want of thinking: Every one has not reach enough to examine all the Circumstances of his Behaviour, and to trace a Consequence to its farthest Motion. A good Intention and a clear Understanding don't always go together. And he that moves in the dark,

may disoblige the Interest, and cross upon the Humour of another; and all this without meaning any harm. Some People are warp'd by Necessity, and unjust as it were against their Will. The Pressures of Fortune, and the Force of Poverty make them desert, and go over to unhandfome Practices. They have no mind to forget a Friend, or injure a Neighbour, if they could live without it. But then they want Courage to stand the Hardship, and suffer the Extremity. 'Tis true, these Failings are far from being defensible. However, a generous Person will pity that in another, which he will by no means pardon in himself. Good Nature is willing to make Excuses, and interpret things to the best Sense; and always drives the Reasons for Clemency as far as they will go. Good Nature considers that Ignorance is oftentimes at the Head of a Fault, and that Fear and Pleasure are strong Temptations to strain upon Conscience and Honour: That Malice, predominant Malice, is the only provoking Quality: And this 'tis hard to discover, where the Motives to Action are so complicated and obscure. Generosity never goes to the rigour of Matters, nor delights in giving Pain and Punishment. A noble
Temper

Temper regards the Happiness of Mankind, and is govern'd by Sympathy and Affection. Whereas Vindictiveness proceeds from the Excesses of Self-love, minds no Interest but its own, and is a perfect Stranger to Humanity. Revenge when improv'd into Habit and Inclination, is the Temper of a Tyrant: 'Tis a strong Composition of Pride and Cruelty: Impatient of the least Provocation, and unconcern'd at the Mischief of a return. Now he that's sensible of no Evil, but what he feels, has a hard Heart; and he that can spare no Kindness from himself, has a narrow Soul. A Temper that's generous and humane, is willing to overlook, to excuse, and wait for better Usage: To pity the uneven Starts, and Misperformances of Life and Conversation. There's a great Backwardness in such a Temper to expostulate and complain; to expose Defects, and demand Reparations. Good Nature will teach us to stifle our Resentments; to dissemble the Pain, and smother the Injury, rather than let them break out to the Disturbance of another; But to be of a touchy, a peevish, and prosecuting Humour; to be quick in discovering a Fault, and ready to spring out into Revenge; to kindle and rage like Gun-
D 4 powder,

powder, at the least Spark; this is a sign we are perfectly wrapt up in our own Interest, and over-grown with Selfishness and Conceit. Now such a savage and inhospitable Disposition, is the most unbelov'd Quality. All the Advantages of Person, all the Improvements of Nature, can never make amends. When a Man is known to be thus unfociable and unsympathising; to have no Principles of Friendship and Generosity, nothing of Sweetness or Balsam in his Blood, when this once appears, he'll find as few Friends as he deserves, and little Love will be lost between him and his Neighbours.

Philot. Most likely; and because I am not willing to fall under the Character and Inconveniences you mention, I shall endeavour to sweeten my Humour, and keep the Ferment down: I confess, the World affords Provocations enough, and some Men deserve to be mortified: But I see the Remedy is worse than the Disease: 'Tis more advisable to be quiet than to move for Reparation: For as it happens in *Law-Suits*, the first Loss is commonly the best: And therefore I shall alter my Resolution, and leave my unfriendly Neighbours to the Correction of their own Folly.

Philal.

Philal. You are certainly in the right. And to make us the more easy under the Expedient, let us arm our selves with Thinking, and keep Reason upon the Guard. Thus the Mind will be too hard for a Blow, and either fence, or not feel. Thus we shall disappoint the Pleasure of Malice and ill Nature: This is the way to break the Force of an Affront; and make an Injury fall upon us like Hail upon Tiles, rattle without Mischiefe, and tumble into Dirt. In a word, let us always look out for the best Construction, wish every Body well, pity Ignorance, and despite ill Usage.

Philot. I shall endeavour to follow your Advice.

Your Servant.



O F
AUTHORS.

In a DIALOGUE between

Eulabius and Crito.

Eulabius. **G**OOD Morrow to you, Sir, I'm glad to see you: I hope you are perfectly recover'd of your last Illness—

Crito. Sir, I thank you, I am pretty well, but somewhat in haste; and therefore since we are old Acquaintance, I shall beg you to be as brief in your Questions as you can.

Eulab. Why in such a hurry? Come, you must oblige me with one Quarter of an Hour.

Crit. Well! If you are so kind to insist on't, that time shall be at your Service; tho' I must tell you, I'm going to meet Company upon earnest Business.

Eulab. You have an enterprizing Head, pray what Project are you upon now?

Crit.

Crit. Don't you know there's a Book intituled, ———— to be publish'd this Morning?

Eulab. What then?

Crit. In Confidence then I'll tell you, we are going to bring my Gentleman to the Touchstone, and try what Metal he is made of: I fancy we shall sift him to the *Bran*, and make him run the *Gantlet* before he gets clear of us.

Eulab. If that be all the Business, you need not be in such haste; you have time enough for Sentence and Execution, and may *Hang* and *Draw* at your Leisure. For when the Book is once out, the *Rubicon* is past, the Dye is thrown, and the Chance must be ventur'd.

Crit. With Submission, you seem unpractis'd in the Mystery of a *Critick*: If you would succeed, you must deal with an Author, as they do with an Enemy, fire the *Beacons*, and draw down the *Posse* at his first Landing, and charge him while he is staggering upon the *Beach*. To give him time to find his Limbs, and *march*, may be of ill Consequence, he may be join'd by his Friends, and gain upon the Countrey, and then 'twill be too late to stop his Progress.

Eulab. Methinks this is somewhat a
rugged

rugged way of saluting a Man that has drudg'd to entertain the *Publick*: But since you are so hot for an Offensive War, I hope you'll take care to go upon good Grounds, and manage the Contest within the Terms of Conscience and Honour.

Crit. To speak Truth, we are not always a *Committee* for *Religion*; however, this I can say, we are seldom misled by the Easiness of good Nature, or byass'd into Favour and Flattery: In this respect we are just like the Picture of *Justice*, as blind as Beetles.

Eulab. Great Impartiality without doubt! And as you have the Blindness of *Justice*, I hope you don't forget to take her *Balance* too.

Crit. There are no Scales wanting I can assure you, we weigh to *Grains* and *Scruples*. And I must tell you again, that we are so far from making any Distinction of Persons, or being over-rul'd by the Regards of Ceremony; that sometimes the bare Appearance and Pretence of a Book is sufficient to awaken our Censure, and make us fall on; and thus tho' the Man may be a Friend, the *Author* is an Enemy.

Eulab. This Distinction is an odd way of splitting the Hair; what may
be

be the reason of such mysterious Behaviour; this cuffing a Man on one side, and stroaking him on the other? I hope 'tis no Affront to pass the *Press*, nor any *Challenge* to set ones Name on the *Title Page*.

Crit. No: But your *Writers* are many of them a pretending proud sort of People, and deserve to be mortified.

Eulab. True, when we catch them *Damage feasant*, and have them at a fair Advantage, not else. For instance, if I meet a proud Man upon the Road, I may take his Pride from him if I can; but if I rob him of his Money, 'tis more than I can answer.

Crit. You mean the *Criticks* should not lessen the Interest, nor strike at the Credit of an Author, without fair and warrantable Motives.

Eulab. Right. No Body would like such Usage in his own Case. Besides, as 'tis a Fault to be proud of writing a Book, so 'tis no less a Fault to be proud of writing no Book; now this latter Misfortune seems to be some Peoples Case: Without this Supposition their Liveliness is hardly to be explain'd.

Crit. You may talk your Fancy; but for all that, I believe you'll find some Writers might almost as good stand in
the

the *Pillory*, as lie upon the Bookfellers *Compter*.

Eulab. Make it so if you please; but then there's this Comfort, that there's nothing thrown but Dirt, and that from the Hand of the *Mobb*: You may likewise observe, that those who are thus busy with their Neighbours, have commonly no Effects of their own to venture: They are privileg'd against *Reprizals* by their Poverty, and lie under the Protection of Laziness, or Incapacity.

Crit. When you have said all, a new Book, like an unknown Coast, must be well *sounded*, and the Rocks and *Shallows* discover'd. A Man must not take it ill to have his Failings remark'd, when the *Publick* may suffer by the Con-
cealment.

Eulab. You mistake me if you think I am against the Tryal of an Author; but then let the *Jurors* be thoroughly inform'd, and bring in their Verdict without Prejudice and Disaffection.

Crit. Then I perceive you are not altogether against Impeachment and Prosecution.

Eulab. By no means. Provided we take Justice and Candour along with us; neither *Make*, nor Magnify, nor trouble the Court with Trifles. Under these
Limi-

Limitations I have nothing to object against the Business and Jurisdiction of the *Criticks*.

Crit. Upon this Allowance, I believe you'll grant the writing of *Books* a pretty hazardous Undertaking, and that it ought to be manag'd with proportionable Caution.

Eulab. Without doubt; a Man ought to move warily, if 'twere only on the Score of Reputation: For if he miscarries any thing remarkably, he brands himself, and makes a Monument of Infamy to his *Memory*. Now 'tis no such desirable Business for a Man to give in Evidence against his own Understanding, to prove himself *Non Compos*, and stand upon *Record* for an *Innocent*.

Crit. You are right; for a *Record* is of so high an Authority in *Law*, that there's no pleading against it.

Eulab. To be out of one's Wits in *Print* is a scurvy Misfortune: It has almost the ill Effects of a Commission of *Bankrupt*; and a Man seldom recovers after such a publick Blemish upon his Credit. However, in this Case there's little Mischief done excepting to ones self: Weakness may be pitied, and pardon'd; neither is want of Sense the worst Quality in an Author: For here
the

the *Reader* may break off his Penance, and release himself at his Pleasure: Your scandalous People are your Men of Thought and Capacity, in case they are ill inclined. For nothing can be more wretched than to misemploy good Parts to bad Purposes, and draw their *Pens* against Justice and Truth.

Crit. I'm of your Mind, an Author of Figure that's all Interest and Prostitution, minds nothing but *Pay* and *Plunder*, and makes his Reason serve against his Conscience; such an Author, I say, does a world of Mischief, and his Crime rises in Proportion to his Sense. To lay out ones Talent in this manner upon an ill Cause, to murder Truth, and profelyte People to Iniquity, is a thing that will not be easily rubb'd over.

Eulab. I'm afraid not: But then we ought not to charge this Imputation at peradventure. Now which way shall we know the stroke of such a mercenary Pen? The Paper may look *Black*, when the Meaning is fair.

Crit. That is, Advantage is no good Evidence of Insincerity, for Interest and Honesty lie sometimes on the same side: I wish therefore you would give us some Marks of Distinction, that we might know when a Man is over-rul'd
by

by his Fortune, and retain'd purely by his *Pocket*.

Eulab. Crito, 'Tis a difficult Matter to read the *Heart*: So that you can't expect I should be positive: However, we may venture to say, that when an Author of unquestionable Abilities, falls unexpectedly from his Speed, writes out of Character, and is almost drown'd in the Ink-pot, 'tis no good Sign: For when a good Workman bungles, it looks as if the *Matter* was naught. To proceed: When a Man of Perspicuity and Judgment, endeavours to perplex the Controversy, dives and dodges, and makes use of Sophistry and Amusement: When he keeps off from the *Standard*, and declines the stated Measures of *Right*; when he retreats to Principles of Latitude and Obscurity, when he makes for the *Covert* at this rate, 'tis an Argument he dares not trust himself upon plain Ground.

Crit. Not unlikely: For when a Man of a strong Head, fails in his Logick, and argues weakly; it looks as if he wrote upon a *Bias*, and that his *Will* had brib'd his Understanding: When People that know Money, offer to put *Brass* upon you, it does not appear altogether like clear dealing.

E

Eulab.

Eulab. Another suspicious Sign is, when a Man writes against his former Opinion, upon its growing unserviceable; and yet is not so happy as to conquer himself.

Crit. It may be he thinks he has, and is not that enough for the Point of Integrity?

Eulab. I can't say but it may be so, in case he is conscious of a disinterested Enquiry; and not prepossess'd in Favour of his Inclination. But how far Learning may be foil'd, Reason surpriz'd, and a clear Head disturb'd by Accident, is a difficult Question; and therefore I shall determine nothing upon the Consistency of Error, and Honesty in such Cases. In fine, to suspend one's Censure, and hope the best, is generous Usage, and can never hurt us.

Crit. I like your Charity well enough, provided we don't grow stark blind, and lose our Senses in our good Nature: But what do you think of those who appear in Defence of Immorality, endeavour to blast the Credit of Virtue, and reverse the Notions of Good and Evil? Here the Lines of Duty are so plain, the Crime so black, and the *Monster* so visible and distinguish'd, that there's no Possibility of Ignorance, no

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room for Mistake ; and by Consequence not the least Pretence for Excuse and fair Meaning.

Eulab. None, without doubt ; and therefore I think such Writers ought to be pursued with Satyr, and Infamy ; to be check'd in their Sallies upon Religion, and lie under publick Discountenance. I wonder any Persons of Figure, that have either Money or Quality to lose, can please themselves with such Performances : Triumphs upon *Principle* are dangerous *Sights* : This World, *Crito*, is guarded by the *other*, and kept from flying in pieces. Atheism strikes at the Vitals of Government ; and destroys the Securities of Trust. Without a supream Being and a future Account, Appetite and Humour are absolute ; and all things must be govern'd by Convenience. Infidelity sweeps away all Distinction, and is the best Leveller in Nature ; for what Pretence to Authority, *unless 'tis given from above* ? Why should *Matter* and *Motion* insist upon Privilege, or one Clod of *Atomes* be kept under by another ? Without Religion, Honesty and good Faith are a Jest, and all Men may cheat, and murther, and debauch, as often as they please. In short, where there's no Conscience there

can be no *Law*, and where there's no *Law* there can be no *Property*. As for humane *Laws* 'tis in vain to urge them in this Case: They bind no longer than *Fear* and *Fancy* think fit. A *Scheme* of *Atheism* has neither *Duty* nor *Sin*, *Right* nor *Wrong* in't; and where there's no *Obligation* to obey, there can be no *Fault* to do otherwise. *Atheism* is the high *Road* to *Confusion*; gives *Licence* an unlimited *Sway*, and leaves all things to *Fraud* and *Violence*.

Crit. You have said enough to prove how dangerous 'tis to burlesque *Virtue* and *Religion*; and that a sceptical *Writer* is the worst *Commonwealths* *Man* imaginable.

Eulab. I believe so, but let that pass; and to return to a more general *Consideration*; I must say that those who engage an *Argument* where *Principle* and *Manners* are concern'd, ought to write with great *Care* and *Conscience*, and stand clear of *Prejudice* and *Interest*.

Crit. Yes: For he that writes plausibly on the wrong side, makes *People* desert from *Truth*, and go over to the *Enemy*: He that appears in this manner for *Heresy* or *Schism*, brings a *Party* into the *Field*, and fights with *Briareus's* *Hands*: An ill *Book* well written,
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is like poyfoning a Fountain that runs for ever: A Man may do Mischief this way, it may be, as long as the World lasts. He is a Nufance to future Ages, and lays a Snare for those who are yet unborn. All Insolence upon Religion, Injuries of Right, and Insults of Virtue of this kind, must be publickly retract-ed, and submit to open Penance; without this Satisfaction there can be no Indemnity, nor any Pardon expected from the Court *Above*.

Eulab. There's no reason for't: He that spreads the *Infection* had need be quick with his *Antidote*, otherwise he must be guilty as far as the *Mortality* reaches: And to illustrate the Case farther; he that fires a House, and does not play all his *Engines* to put it out, deserves to suffer the Law. And therefore I think the Opinion of the *Ancients* not at all uncharitable in affirming that those who leave an ill Book behind them, and Murther in their Graves, will have new Torments as long as the Mischief works, and lie under a growing Misery. These are sad Conclusions, and I wish all Mercenary and Libertine Authors would consider it.

Crit. What is your Opinion of those *Booksellers* that encourage these dange-

rous Authors, take off their Counterband Goods, and make them as publick as 'tis possible? Don't we see Books written against the Trinity, against the *Canon* of the *New Testament*, against the first Principles of Religion, expos'd to Sale with all the Liberty of the most useful and inoffensive Commodities? Not to mention those numerous Pamphlets and Poems, where Virtue is burlesqu'd, and Vice recommended with all the Art, and Scandal imaginable.

Eulab. Your Observation is too true: Nothing is more common than this Ratsbane upon the *Compter*: Tho' they know 'tis prepar'd for Execution, and made palatable to be taken down; nay, that 'tis bought for that very Purpose. Now in my Opinion this is so horrible a Practice, that had these Men kept *Shop* in the *Sickness* Year, they had better have retail'd the Plague, sent it into the Countrey by all the Carriers, and given it Vent and Passage to the best of their Skill. For whatever they may think on't, Atheism and Lewdness is the most fatal Mortality, and the *Plague of the Heart*, the most frightful *Distemper*. Infection is safer lodg'd in the *Veins* than the *Will*, and a Man had much better

1 Kings
8. 38.

better be poyson'd in his *Blood*, than in his *Principles*.

Crit. I can't say you are over tragical upon the Occasion, unless their Business will excuse them; they say selling *Books* is their *Trade*, and they must not baulk their Interest.

Eulab. In answer to this, I desire to ask, does an Apprenticeship discharge them from the Duties of Christianity? Is Irreligion part of their *Freedom*? Is the *Mystery of Trade*, and the *Mystery of Iniquity* the same? Are they to join with Atheists and Libertines, to attack the *Creed*, to run down Justice, and banish Sobriety from the Face of the Earth? Suppose selling *Butter* and *Cheese* is my *Trade*; and I am offer'd a good Wholesale Bargain out of the Countrey; if upon Information or examining the Goods I find them all poyson'd; and that my Customers that take them off, must either be dangerously sick, or die of the Diet: Is the Vendibleness of the Commodity, and the *Plea* of my Business, a sufficient Warrant to close with the Offer, and pursue the Advantage? Suppose Captain *Hind* had taken a Boy under *Indentures*, to teach him the Practice of the *Road*: And that this Youth upon his *setting up*, should be

indicted for borrowing a little Money in his way——

Crit. Whither are you going! I hope you don't intend to parallel the Business of Towns and Cities, with *Shooters Hill* or *Salisbury Plain!*

Eulab. Not at all, I assure you: I only mention this Instance to make the reasoning bear in the Application.

Crit. Why, how will the young Man defend himself?

Eulab. We'll set him at the *Bar*, and then you'll hear him argue, that he has serv'd an Apprenticeship, that his Master had Money with him; that he has gone through the Discipline and Fatigue of that Condition, and hopes he may follow his *Calling* now his Time is up: Do you fancy the *Bench* and *Jury* would allow of these Allegations?

Crit. No: This would hardly bring him off.

Eulab. Then you see the Pretence of *Trade* is not sufficient to justify an ill Practice.

Crit. Pray let's shift the *Scene* a little, and get out of this melancholy Walk. What do you think of *Dedicatory Epistles*; we generally find them very diverting?

Eulab.

Eulab. I fancy so, but seldom to the Author's Advantage: For the Flattery on these Occasions is often so gross, and the Panegyrick so much over-strain'd; the Colours are so very glowing, and the *Pencil* so much beyond the *Life*: That were it not for the Name on the Picture, no Body could guess for whom 'twas drawn.

Crito. Nothing provokes the Raillery of our *Society* more than such Flights as these: We think an Author ready to run mad with Ceremony, that he dwindles to a *Zany*, and is civil even to *Vaulting* and *Tumbling*.

Eulab. This superlative Stuff, I suppose, made my Lord *Bacon* remark * that ^{* *Advanc.*} the *Muses* suffer'd, and the Character of ^{of *Learn-*} *Learning* sunk by such Applications. _{ing.}

Crit. For all that, the Author finds his Account in them: And sometimes the *Dedication* brings more into the Pocket than all the Book besides.

Eulab. Such Returns of the Adventure are not very common, but granting they were; the Trade is but unreputable. To creep after Money in such a servile Posture looks mean and scandalous. What Man that has either Spirit or Conscience would idolize Fortune at this rate, or fall down before a *Golden Image*

Image tho' 'twere *sixty Cubits* high? But of all sort of Flattery, that which comes from a solemn Character, and stands before a *Sermon*, is the worst complexion'd. Such Commendation is a Satyr upon the Author, makes the *Text* look Mercenary, and disables the Discourse from doing Service.

Crit. Notwithstanding what you say, I suppose you would have *Quality* saluted in Terms of Regard: To come on in a levelling way, is more like Invasion than Address: 'Tis to play the *Press* against the *Constitution*, and raise a Battle against a great Man's Castle.

Eulab. I agree with you; but then such an Author, especially, should take care not to cross upon a known Character, nor Paint quite out of *Likeness*: Not to commend a *Libertine* for his Regularity, nor flourish upon an old *Lady's* Beauty, and tell her what Execution her Face is likely to do when she comes into the *North*. If 'tis asked, May not a Man shelter himself under a great Name, and intrench a little for Security? I know your Answer will be, That such slender *Lines* will be easily fill'd up, and are no manner of Defence against the Enemy.

Crit.

Crit. Right: For, to come out of the Allegory, either the Performance is defensible or not; if the first, *Protection* is needless, if the second 'tis insufficient: If a Book has not Sense enough to make its own way, 'tis in vain to call in the Assistance of Quality: If a great Man should happen to miscarry in *Print*, the Patronage of his *Titles* would signify little: In this Case he could not cover himself with his Peerage: The *Criticks* would be sure to press through his Privilege, and play their Censure upon him: *Nero*, with all his *Legions*, could not defend his Fustian, and ill Poetry, from the Satyr of his Subjects. Upon the whole; if a Man can't be his own *Patron*, and stand upon his own Legs, he had better keep close, and be quiet: To come abroad like a Cripple, and turn Beggar in the *Dedication*, is but an odd Contrivance.

Eulab. In my Opinion, as the Fashion stands, 'tis no easy Matter to find out proper Persons for a *Dedication*; there being, it may be, not many that either deserve the usual Commendations, or are willing to go without them. But I forget my self, and must not detain you from your Company any longer: Pray put them in mind that they manage
fairly,

fairly, and don't let fly at random, if 'twere only for their own sakes : A Gun over-charg'd, is apt to recoil : He that pronounces without Thought, and censures without Reason, makes an unlucky Discovery of himself ; and shews his Ignorance, and lean Temper at the same time. Adieu.



OF

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POWER.

POWER belongs properly to none but intelligent Beings; and therefore may be describ'd a Capacity to remove Impediment, to accomplish Desire, and execute the Orders of the Will. We are powerful only so far as we can satisfy our Inclinations. Whenever our Fancy is disobey'd, and our Wishes lie unperform'd; we are pass'd the Limits of our Power, and got out of our Dominions: And here 'tis that the State of Impotence begins. For Desire always proceeds from a Judgment of Advantage; and when the Faculty remains ungratified, 'tis only because the Object hangs out of reach. Power is the general Wish both of the *Good* and *Bad*. But then they differ very much both in the End, and the Means. The latter desire Power to abuse it. To indulge their Vice, to please their Pride, and swagger over their Neighbours. 'Tis sometimes to make a Figure out of publick
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lick Misfortune, and do as much Mischief as they can think on. This seems to have been somewhat of *Nero's* Disposition: His Empire would have been infipid, had it not made him absolute in his Frenzy, given him the Opportunity of murdering his Subjects, and setting his *Capital* on fire. Then as for the Methods of acquiring this Capacity, they are for the *shortest Way*: If the Business lies through Fraud and Rapine, Blood, and Barbarity, they will never drop the Project, but charge thorough. On the other side, Persons of Probity with their Power enlarg'd, to discourage Wickedness, to stop the Progress of Injustice, *and help those to right that suffer wrong.*

In short, their Wish is to oblige the World, and make Happiness universal: To proportion Station and Desert, and put Virtue in a Post of Honour. And then as to the Means; no Suggestions of Interest, no Pretences of Necessity, shall ever make them *remove the ancient Land-marks*, or break through the *Rules* of Duty. Besides, they are always moderate and resigned, and acquiesce in the Pleasure of *Providence*. If 'tis ask'd why Virtue has no larger a Jurisdiction, and why a good Wish lies
dead

dead so often upon a Man's Hand: To this it may be answer'd; that Power is best lodg'd with the supream Being; that our Views of things are imperfect, and our Wishes not always good when we think them so.

For instance, 'tis natural to desire we could relieve Want, and cure Diseases when we see People suffer: But possibly those we are thus willing to assist, may be punish'd for their Faults; and can't be reclaim'd any other way; and that their Rescue might prove their Ruine. It may be their Patience is exercis'd, and their Merit put to the Test; and then to take off the Hardship, is to lessen the Reward.

Thus, if our good Nature was always gratified, the Schemes of *Providence* must be disturb'd, and the Measures of Justice broken. At this rate the Wisdom of Heaven must be disappointed, Omnipotence attend Ignorance, and Miracles be wrought for Mistakes. Not but that a kind Will is a commendable Disposition, and ought to be push'd forward as far as our Abilities will give leave. To return: Power is a noble Privilege of Being; it furnishes the Faculty, fills up the empty Spaces, and makes things obsequious to desire. 'Tis Plenty in
Hand

Hand and Ease in Prospect: And Satisfaction never fails till Power deserts it. 'Tis want of Power which is the immediate Cause of all Misery: 'Tis Weakness, not *Will* that makes People suffer. They are not strong enough to dismiss that they don't like, or seize that they do. 'Tis Impotence that blasts their Wishes; leaves them in Despair; and makes them fear, and feel their Aversion.

Power is that glorious Attribute of God Almighty, which furnishes the rest of his Perfections. 'Tis his Omnipotence that makes his Wisdom and Goodness effectual, and succeed to the length of his Will. Thus his Decrees are immutable; and *all his Councils stand*. This secures his Prerogative, and guards the Sovereignty of his Being: 'Twas his Power which made his *Ideas* fruitful, and struck the World out of his Thought. 'Twas this which answer'd the Model of the Creation, gave Birth to Time and Nature, and brought them forth at his first Call: Thus, *He spake the Word and they were made, he commanded; and they were created*. 'Tis the Divine Power which is the Basis of all Things; which continues the Vigour of Second Causes, and keeps the Sun and Moon in repair. This holds every thing constant
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to Appointment, and true to the first Plan. Thus the Revolutions of Seasons, the Support of Animals, the Perpetuity of Species is carried on and maintained. Without this, things would soon run Riot, and ramble out of Distinction, the Succours of Life would be cut off, and Nature drop into Decay.

Omniscience and Goodness without a correspondent Power, would be strangely short of Satisfaction: To know every thing without being able to supply Defects, and remedy Disorders, must prove an unpleasant Speculation. To see so many noble Schemes languish in the Mind, and prove abortive; to see the most consummate Wisdom, the most generous Temper fetter'd and disarm'd, must be a Grievance. But when Omnipotence comes into the Notion, the Grandeur is perfect, and the Pleasure entire.

And as Power supplies Benevolence, and makes it easy, so 'tis an Argument of that Quality. One Proof of God's Goodness may be drawn from his Omnipotence. Severity amongst Men proceeds oftentimes from Fear: 'Tis Weakness more than Malice that makes them cruel. They are afraid of Revenge and Reprisals, and therefore strike home when they have the Advantage. They won't

let an Enemy rise, for fear he should grow too strong and turn upon them. And thus the most timorous are generally observed to be most savage. This Consideration sometimes obliges Princes to disable whole Families for a single Traytor, and punish the Children for their Fathers. A less extensive Severity might encourage Revolt, and wrest the Scepter out of their Hands.

But a Being that is absolutely impregnable, that has neither Limits nor Dependance in his Strength, that is fortified in his own Omnipotence, can have no Motives to strike out of Jealousy or Prevention: He that has a *Kingdom which cannot be shaken*, and the Universe at his Mercy, can't punish beyond Desert: He that can neither be surprized, nor over-powered, needs not apply to unreasonable Rigour; and as he is above Fear, so we may conclude he is above Cruelty. Thus the Wisdom of *Solomon* argues, *Because thou art Lord of all, therefore thou art gracious unto all*, cap. 12. On the other side, 'tis a comfortable Consideration, that the best Being is the greatest; that Omnipotence is lodg'd in the Hands of a benign Nature, determin'd by milder Attributes, and as it were, over-ru'd by Goodness. There's Abundance

dance of Thought in that of the *Pfal-*
mist; * *The Lord is King, the Earth* * *Psalm. 97:*
may be glad thereof: yea, the Multitude
of the Isles may be glad thereof.

As for created Beings, the Limitations of Power are a great Blessing. Where Ignorance and Ill-will abounds, Impotence is the best Security. Could unbenevolent Minds do what they please, honest Men would have an ill time on't, Virtue would be exterminated, and Order thrown into Confusion: What Ravage does Pride and Passion make in the World, when back'd with Force and Prevalence? Were a Tyrant's Limbs answerable to his Temper, where could his Fury be stopt? Indeed, for a good Prince one would almost wish him invincible in his Person, impenetrable in his Fortune, and able, like *Achilles*, to drive a whole Army before him. But alas! the Power of Princes, as things go, is little more than imaginary: The Crown gives no proper Strength to those that wear it. If personal Force was proportion'd to their Station, and reach'd as far as Prerogative, 'twould be a mighty Advantage. Then a Monarch might sit sure: But as the Case stands, their Empire consists chiefly in the Submission of other Mens Wills; which is in a manner but reigning by
F 2 Courtesy.

Courtesy. 'Tis true, if Right and Conscience, if Honour and good Faith signified any thing, all was well enough: But Folly and Design, when not watched, will break in upon these Guards, and overturn the Constitution at pleasure. And therefore the Affection of the People is generally the strongest, tho' not the best Title.

But to leave Princes, and come lower.

Power, unless managed with Gentleness and Discretion, does but make a Man the more hated. No intervals of good Humour, no starts of Bounty will atone for Tyranny and Oppression: For People look upon themselves to have a right to be always well used. He that's civil but by Fits, seems to do it to relieve himself. His Pride is out of Breath, and his Ill-nature has tired him; and therefore he must take up a little, and change Posture, if 'twere only for his ease. Give the Disease but time to recruit, and you'll find the Malignity will rally, the Blood ferment, and the Paroxysm return.

All Degrees of Inferiority should be tenderly treated; Men are apt to fancy the lower Ground a Disadvantage at the best: But if you insult their Fate, and trample upon them, they'll certainly grow sour. No Distinctions of Birth, no
Privilege

Privilege of Fortune, can ever reconcile them to arbitrary Sway; Freak and Imperiousness are never willingly obeyed. These Grievances suggest mutinous Thoughts. They run up their Pedigree to *Adam*; they appeal to original Equality. They cry out, that this Court of Jurisdiction is but of later Erection, and that *from the beginning 'twas not so*.

Farther, in some Relations, particularly design'd for Friendship and Freedom, the odds of Power should lie conceal'd; and nothing but absolute Necessity, nothing but the Extremity of the Case, should discover it. A Man that loves to be peevish and paramount, and play the Sovereign at every turn, docs but blast the Blessings of Life, and swagger away his own Satisfaction. And not to enlarge upon the Folly, not to mention the Injustice of such a Behaviour, 'tis always a sign of a little, unbenevolent Temper. 'Tis Disease and Discredit all over; and there's no more Greatness in't than in the Swelling of a Dropsy. But some People have the Misfortune to think they are never sufficiently considerable, unless when they are plaguing their Friends, and playing the Fool with their own Interest.

To proceed: Our Power is frequently confin'd because of our Ignorance, because we don't know how to make the most of Things, and put Actives and Passives together. The Ancients had Strength enough, and Materials enough, to cast Mortars and Cannon; but they wanted Skill to contrive these murdering Engines; and therefore could not discharge Ruin at such a Distance, nor batter with the modern Terror and Execution. I might give several other Instances, in which the later Ages have push'd their Conquest, and gain'd a greater Dominion over Nature than those before them. Not by the Strength of their Limbs, but their Invention. Not that they are born with more Wit than their Predecessors; but finding the World better furnish'd at their coming into it, they have more Leisure for new Thoughts, more Light to direct them, and more Hints to work upon.

And tho' Power is often the Consequence of Knowledge, yet 'tis far from being the same thing, as some have affirm'd. A Man may know how to Fence when his Arms are cut off; and yet the Idea of the Art won't enable him for the Practice. He may know how to build a Ship, when neither Wood nor
Iron

Iron is near him : But the Skill in his Head and his Hand, won't do his Business without Materials.

In the beginning of the World, Men had more corporeal Force than afterwards : The reason of this Allotment, was probably to supply their Defect of Skill. In those early Ages, they were much more Giants in their Limbs than in their Understandings. In this Infancy of Science, extraordinary Strength seems but necessary : How otherwise, when Invention was not come forward, when they wanted Instruments, when they had little of Mathematick Direction, could they have cultivated the Earth, built Houses, or managed their Carriages ? But when the Mind grew large, the Body grew less, and Business went on as well as formerly.

Passion and Courage are great Additions to the Strength of the Limbs. The Mind is like Gun-powder ; and when once inflam'd, discharges the corporeal Mass with greater Force. A Thought strongly encouraged with Justice and Duty, well warm'd with Shame and Honour, with Rage and Revenge, sets the Blood on Fire, and makes the Spirits rush into the Nerves with unusual Vigour. This sudden Effort of the Will raises the

whole *Power* of Nature, strains the Muscles, and makes every Atom, as it were, rally out with it. This, I take it, is an Evidence that the Mind has a great command over the Body; that it can rouse, or lay it asleep at Pleasure; that *Motion* is either begun or stopp'd, check'd or reinforc'd, according as the Will directs, and gives the Signal. And which is more, these Passions are likewise manageable by Reason, and under the Jurisdiction of Thought. For a Man that has disciplined himself, made a Progress in Virtue, and is fortified with the Aids of Religion; does not fly out when an Object presents. For instance, he does not ferment to Fury and Revenge upon a strong Provocation: No; he is absolute enough to over-rule his Choler, and suppress the Mutiny of his Blood. All which, in my Opinion, is a good Argument to prove the independent Liberty of the Will, and the Distinction between *Matter* and *Spirit*.



O F

Infancy and Youth.

COULD we make any Observations upon our State when we came into the World, could we remark the Progress of our Growth, and the Dawning of our Reason, 'twould be a pleasant Employment. But the Wisdom of Providence has thought fit to keep this Scene out of sight. As the Case stands, the Furniture of Life, and the Privileges of Being, grow up in the dark; they are convey'd, as it were, in our Sleep, and the *Memory* has no *Records* that run back to this Antiquity. *Adam* was a much better Judge of this Matter than any of his Posterity: He was made in his full Stature; his Mind and Body came all at once, and never lay under the Ignorance and Incapacities of the *Cradle*. He was Object and Faculty at first, big enough to peruse his Nature, and carry his View to the Confines of *not Being*. To step out of Nothing with this Advantage; to be a *Major* the first Minute, and born in the Bloom of Understanding, must be a
mighty

mighty Satisfaction. Were a Lute animated, and the Skill of a great Master transfus'd into it, the Strings would be transported with their own Musick, and the first Tune especially would be strangely entertaining. And yet this would be no more than the Pleasure of a single Sense. *Adam* had a greater Compass for Delight, and was let out in a much richer Equipage. But this Privilege is in a great measure sunk and determin'd with *Adam* and *Eve*. Now we are conceal'd from our selves for some time: We move slowly, and ripen by degrees; and our Limbs and Understanding come as it were by Inches. The Organs of Seeing and Hearing seem not perfect at first, and it may be the *Taste* and *Smell* lie under the same Disadvantage; but a few Years serve to finish the Senses: For tho' a Man's Eyes and Ears grow bigger after seven Years standing, yet he does not receive more Intelligence from them. Should the Senses begin at their usual pitch, go forward with the Bulk of the Body, and keep growing along with the Limbs, they would have a mighty Force in them. We should see farther than Eagles, out-smell a Vulture, and lie more in the way of Pleasure and Pain: We should make a vast Discovery in Nature,

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ture, and command abundance of Objects that are now out of reach: But this is ordered otherwise. Neither do the Senses seem to keep proportion with Strength and Stature: The Dimensions of the Organ make no difference; nor has the Giant any advantage of the Dwarf. On the other side; Were our *Senses* not to exceed their present Condition, and yet advanc'd so slowly as not to be of Age till one and twenty, we should go on very lamely, and be strangely cramp'd in our Capacities and Pleasures. In this Case, Children would be stupid and indocible upon the Comparison; and Life would look as if 'twere little more than half kindled: This would be an Incumbrance upon Education; and make Improvement of a very late Growth. The first ten Years the animal Life is principally predominant, the Powers of Reason are feeble, and the Soul sleeps as it were, in the Constitution: Within this Period, the Passions spring wholly out of Mechanism, and are distinguish'd by the Interest of the Body: They turn all upon Pleasure and Pain; are govern'd by the Measures of Brutes, and we like or dislike Things only as they strike smooth, or rough upon the *Sense*. Being thus retain'd by Appetite, and pre-
ingag'd

ingag'd to *Flesh* and *Blood*, we are the more apt to clap the Biass on that side. This makes the Fatigues of Business, the Exercises of Reason, and the Practice of Virtue, somewhat more difficult than they would be otherwise. For these Things oftentimes disoblige the Body, and can't be gone through without Mortification and Restraint.

There's great Variety in the Humours of Children; some seem to have their Tempers made in a finer Mould than others. They are particularly generous and disinterested, mild and governable, and easily gain'd by gentle Usage. And some are no less remarkable for Qualities of Disadvantage. Now tho' some slender Dispositions to this Difference may take their Rise from Nature, and grow out of Constitution, yet *Manners* are generally the Result of Education. 'Tis the Advantage or Neglect of Discipline, the Difference of Management, and the Force of Example, which produces this Variety, and makes Children succeed or miscarry.

Some People, when they grow good for nothing, charge their Failings upon their Nature, and endeavour to fence off the Infamy by laying the blame upon Providence: But these are only the excuses

cuses of strong Appetites and weak Principles, and belong to none but the Lazy and the Libertine. For Probity is impracticable to no Temper: There's no such Fatality in the Humours, no such unconquerable Stubbornness in the Blood, as these Men pretend. *Socrates* had as restive a Constitution as his Neighbours, and yet reclaim'd it all by the Strength of his Philosophy. 'Tis true, those who are naturally most inclin'd to Vice are in most danger. For this Reason they ought to move more warily, take the more pains, and decline the occasions of Miscarriage. And for their Encouragement, they have better Opportunities of distinguishing themselves, and seem to be put in the *Post of Honour*. And upon due Application, may depend upon proportionable Assistance.

To return: Since so much depends upon Education, great Care should be taken to form Children to the Principles of Religion: The Bias should be set right at first; and the Mind prepossess'd as it were, for the Interest of Virtue. This is the way to smoothe the Passage to a happy Life; to reconcile Appetite to Reason, and make the Affections more manageable afterwards. For the Motion is strongly directed, and the Bent taken
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from the first Impression: And Custom will make a good Practice as easy as a bad one. Nay, one would think much easier; because here a Man will have the Countenance of Judgment, and the Applause of Conscience to encourage him.

For this Reason, Children should be treated with great Caution and Reserve: See or hear nothing that may fully the Fancy, and prove dangerous in the Imitation; nothing that may give a wrong Turn to Choice, and make them coarse, or little in their *Manner*. These false Steps and Indiscretions in Parents, are often of very ill Consequence. Thus they mislead their Children, or teach them to despise them. Thus Authority becomes cheap, the Relation is disarm'd, and Instruction grows insignificant. And tho' Things don't all work at present, they are lodg'd in the Memory, and lie ready for Judgment and Reflection.

To proceed: Childhood (I mean, come forward) is the best time for Improvement. Now the Memory is strong, and the Body capable of Application, there's no need of long Intervals for Refreshment, of putting into Port to *Careen*, or waiting the leisure of a weather-beaten Constitution. As yet the Mind is not over-charg'd with *Cares*, the
Power

Power of *Interest* is not grown up, and the Baits of *Pleasure* hang somewhat out of sight. Now, if ever, the *Paper* is blank, the *Scales* even, and the Affections most indifferent: They are unfeiz'd by the Prevalence of Habit, and the Infection of ill Company.

However; we must guard against the other Extream: For without Care we may polish away the Substance, and file Things till they are ready to snap in pieces: 'Tis not best to be always in the Wheel at first. Before the Muscles are firm, and the Bones well knit together, Weight and Pressure are very unseasonable. Health is the Basis of Improvement, and ought to be consulted. Without this, the Measures for Education are broken, the Instruments of Thought are lost, and the Progress of Knowledge impracticable. Now, some Children are too pressing, and high-mettled, and have more *Will* than Strength for Drudging. This seems to have been Monsieur *Paschal's* Case. The Ardour of his Genius made him over-drive; his Spirits were exhausted by Thought, and his Studies prey'd upon his Constitution. There are other Instances of young People that have miscarried this way, and kill'd themselves in their too eager Pursuits

suits after Learning. As if 'twere honourable to fall a Sacrifice to *Sense*, and die for Love of the *Muses*! And tho' Life is often lavish'd away to worse Purposes, yet 'tis not good to strain too much, and set Nature upon the Tenters. A Man may be too covetous of Understanding, and a Miser in his *Head* as well as in his *Pocket*.

Farther, Children should not be predetermined to Business at peradventure. To doom them to a Profession in the *Cradle* before their Capacities are inspected, is but moving in the dark: Thus they are often planted in a wrong Soil: their Fancy is mismatch'd, and their Talent disappointed. Before so weighty a Disposal, the Genius should be nicely examin'd; for to cross upon Nature, and strive against the Stream, is always to little Purpose. Now tho' the Genius depends in great measure upon the Quality of the Organs, and the Crasis of the Blood and Spirits, yet possibly this Difference does not make out all the Distinction. For 'tis by no means certain, that all *Souls* are equal; some may probably be made up of richer Materials than others. They may have stronger Ingredients thrown into them; more force of Courage, and more compass of Thought.

Thought. Their being all equally *Immaterial* and Immortal, does not prove them so in every other respect. *Immateriality* resembles the Shell of a Building; Now there is no arguing from the Outside to the Inside: What if the case of a Row of Houses is the same, does this hinder the Furniture from being different? Angels are allowed to be Spirits of a superior Kind, notwithstanding the common Privilege of Incorporeity: And for the same reason, there may, for ought we know, be some Original Disparity between Humane Souls. To illustrate the Point by another Comparison; *Immateriality* in the Subject before us, may stand for the *Field* in Heraldry: Now it does not follow, because the *Field* is the same, that the *Charge* must be so too. No, the Quality and Credit of the *Coat*, depends very much on the latter Distinction. Farther; One Humane Body is made better than another, and why not a Soul? The difference in Capacity and Action seems to make this Supposition not improbable: To affirm this Hypothesis inconsistent with the Justice and Goodness of God, is a mistake: For the Blessings of Heaven are all Favour, and may be distributed at pleasure. God is not bound to make all Creatures

noble and happy alike, neither has he actually done so. Lastly; This Supposition agrees with the Notion of *Heroism*, so much believ'd in the earlier Ages of the World. These *Heroes* were suppos'd to have a peculiar Alliance to the divine Nature, and that their Minds as well as their Limbs were made bigger than other Mortals.

To come off this Argument, tho' not altogether a Digression; If the Genius of Young People was suited in their Professions, the World would improve faster, and there would be a greater Progress made in Arts and Sciences. But Pride and Interest spoils all. Nature lies one way, and Friends and Preferment another: And what's to be done in the case? Why, we must make for the best Penny, and the best Post, right or wrong: Our Parents will have it so: Yes, we must fly beyond the Strength of our Pinions, and be bred to bigger Business than we are born: Born, I mean, with respect to Capacity, not Condition. The *Pulpit*, and *Bar*, to mention nothing else, sometimes suffer by this Fondness and Partiality.

And how is this to be prevented? Must we erect a Court of *Tryers*? A *Committee* to sit upon Nature, and examine

mine the Will and the Power; To place *Centinels* at the Gate of every considerable Profession, and stop those that have no *Pass-port*? 'Till such a Provision is settled, 'twould be advisable in Parents not to precipitate Matters, but to stay till Life is a little grown up, and ripen'd to a View. 'Twould be advisable for them not to form their Resolutions at random, or be altogether govern'd by their Wishes: Instead of this, they should carefully enquire into the Distinctions of Talent, and the Tendencies of Fancy, and always follow the Course of the Chanel.

Farther; To remark a little upon the Conduct and Inclinations of Youth. This Stage of Life, unless under the Direction of good Principles, is very dangerous to pass through. The Passions of Young People ride them at full speed; they want both Experience to guide, and Temper to hold them in: So that neither Bogs nor Precipices can stop them; for when they move fastest, they see least. Like a Ship without a Pilot, they are apt to be over-set with the Violence of Desire. They play their Appetite at large, and chop at every thing that comes in their way. They seize an Object with such an uncautious Keennefs, that they

are sometimes strangled with Satisfaction, and choak'd with the Greediness of their Swallow. And when this does not happen, they are often fated with Success, tire under their Wishes, and grow sick of their favourite Fancy. Thus they ramble from one Extravagance to another, and are constant to nothing but their Folly. As for good Counsel, nothing can be more grating and unacceptable. 'Tis either Ignorance, or Envy, Dotage or Superstition; or at best, it comes much too soon, and is wonderfully mis-timed. What, say they, must we sleep over the Spring, and let the fairest Opportunities slide off unseiz'd? Must we antedate the Misfortunes of old Age, and bring our selves under a voluntary Impotence? Thus they conclude, 'tis time enough to grow wise when they are good for nothing else: At present, Preaching is Pedantry, and Virtue no better than an Intruder: All Restraint is an Invasion upon their Liberty, and touches them in the most sensible Part. As for the Accidents of Life, the Ruins of Estate, and all After-reckoning, they are too busy for such Trifles: Such Thoughts as these pall the Entertainment; they are too free and presuming, and must be kept at a distance. And if they will sometimes
crowd

crowd into a Young Head in spite of Pleasure, there's generally some Visionary Prospect, some Chimerical Reserve, some Romantick Relief provided, to make them signify nothing. Young People manage as if their Circumstances were impregnable, and seldom fear any thing but what they feel: They are as prodigal of their *Person*, and their *Pocket*, as if their Senses could not wear up, nor the Fund of Life and Fortune ever decay. To go on:

Young People are observ'd to be remarkably obliging, and to part with their Penny more freely than others: This Disposition, when it runs out to Indiscretion, proceeds sometimes from want of Thought, and a just Value of their own Interest; sometimes from an over-kind Opinion of the World, and sometimes from Vanity. I say, sometimes from Vanity. This Case happens, as often as Pride, Sloth, or Libertinism, meet together: The first makes them eager for Regard, and the latter to do nothing that deserves it. They would gladly shine, but the polishing part is too rough for their Delicacy. There's too much Time, Drudging, and Danger in the way of Merit; and they are loth to purchase at so high an Expence. This makes

them court that with their *Purse*, which they despair of from any Performance : They think to bribe the World to an Esteem, and cover their Insignificancy with Profusion.

Thus Youth, when 'tis launch'd without Ballast, and has no Compass to sail by, floats at a miserable rate, and is quickly bilg'd, and under-water. Young People, especially when unfortunately educated, and misled by Flattery and ill Example, when they are taught to value the *Gentleman* above the *Christian*, and are better instructed in their *Pedigree* than in their *Creed*; when they are strongly sollicitated by Desire, and have neither Conscience nor Poverty to restrain them, are generally in a dangerous Condition. How soon are they lost in Luxury and Dissolution of Manners? How often do they despise their Parents, and outrage their own Flesh and Blood? How often do they pull their Fortune in pieces, run their Constitution out of Breath, and prove the Infamy and Infection of the Age? Thus much for the Danger and Miscarriages of Youth.

And now a word or two about some other Qualities and Distinctions, and I shall conclude.

Young

Young People, when supported with the Consideration of competent Skill and Sufficiency, are generally hardy and enterprizing. The Heat of their Blood, the Strength of their Constitution, and the Eagerness of their Desires, makes them overlook Difficulty, and press upon Danger with unusual Resolution. 'Tis true, they are often too unmanageable in Temper, too short in Thought and Experience, to draw up the Scheme: But when the Design is well form'd, they are best at the Execution. Old Age is apt to abound in Scruples, to object too far, and be over apprehensive of Accidents: And thus People are sometimes prudent to Inactivity: Thus a Project is, as it were, stifled and over-laid with *Sense*, and Things are made impracticable by being thought so. Whereas, Youth is happy in its Ignorance, mounts the higher for being *ceel'd*, and escapes a Danger by overlooking it. Light and Knowledge in some cases, serve only to disturb the Fancy, and sink the Courage. A Man walks safe over a Precipice, or narrow Bridge, in the Dark, where his Fears would make him tumble in the Day-time.

However, such fortunate Events ought not to be made a Rule of Practice. For none run against a Post so often as the

Blind without a Guide. Youth, without question, is subject to great Rashness and Precipitancy: This Age is govern'd more by Appetite than Reason, consults the *Heart* rather than the *Head*, and moves strongly by *Mechanism* and *Machine*.

However, Freshness of Constitution, and Plenty of Spirits, makes some People very promising in their Youth: Their Progress in Knowledge is wonderful, and their Genius surprizing at first: But the Fire goes out in a little time; they flag upon the Course, and fall short of Expectation. Thus *Hermogenes* the Rhetorician, soon after he had made himself an ingenious Author, grew perfectly flat and insipid. His Understanding was quickly drawn off in the *Laboratory*. He lost his Sense in his *Study*, where other People get it, and seems to have miscarried under the Means of Improvement. But sometimes the Fund is not deep: and when the *Oar* lies only next the Surface, the Mine must fail after a little Digging. To give another Instance, the famous Orator *Hortensius*, lived to see his Reputation tarnish; the Reason was, because he mis'd the Point of Decency, and did not suit his Style to his Age: He was Gaudy when he should have been Grave, and dress'd at Fifty like Fifteen.

Fifteen. That Floridness which look'd sprightly and agreeable in his Youth, was disrelish'd as over-fanciful, and affected when he grew old. *Idem manebat*, says Tully, *non idem decebat*.

To wind up all : Those that have their Youth before them, should be careful to make the most on't. This is the Season to take the *Field* for Action, and to push as far as Strength and Opportunity will carry it. To throw away our Time upon Trifles, to doze over an Estate, and live only for Sleeping and Digestion, is to make our selves mean, and come into the World to little Purpose. And if an idle Life is so uncreditable, what must we think of an ill one ? What must it be to spend our best Days in Infamy, to make Vice our Business, and exert our selves for the Devil ? Is not this to turn the greatest Blessing to the worst Use, to riot in the Bounty of Providence, and prove false to the End of our *Being* ? When the Functions of Life are easy and undisturb'd, when our Senses are so fresh, and Nature so flourishing and agreeable ; when Things are in this comfortable Condition, one would think we could not forget our Benefactor : But that Favour and Return would hold some Proportion ; and that when Satisfaction run highest,
Gratitude

Gratitude should do so too. To defer *Sobriety* to old Age, not to mention the Danger of it, is a scandalous Resolve. 'Tis a sign that Virtue is our Aversion; and is somewhat like the Temper of a Rebel, that stands out to the length of his Power, and turns Loyal only at the Fright of an *Execution*: Not that Reformation is to be discourag'd at any Age. But for all that, 'tis an unfortunate Thing not to understand the Value of a Treasure till we are just going to lose it. To begin our Frugality when we are ready to break, is very ill Management: The Retrospection of such Folly, is by no means entertaining. Let us therefore do that at First which will please us at Last; for Innocence is much better than Repentance.



O F

Riches and Poverty.

In a DIALOGUE between

Philotimus and Philaethes.

Philal. **P***hilotimus*, I am glad to meet you in your old Walk in the Fields; I was yesterday at your House, but had not the good Fortune to find you at home.

Philot. Sir, I thank you for that Favour, and am sorry I was out of the way: I have been in the Country about a Week, to divert my self with an old Friend.

Philal. I suppose then you have given a Visit to your Friend *Neoplutus*.

Philot. You guess right, and have been entertain'd, I assure you, to great Satisfaction: He has a Seat fit for a Noble-Man. The Situation and Avenues, the Structures, Walks and Gardens, are extraordinary: And to make the Figure uniformly great, the Furniture, Equipage and Eating, are all suitable and correspondent.

spondent. Well! 'tis a brave thing to be Rich.

Philal. There is somewhat in't, I grant; but for my Life, I can't come up to your Transport: Pray, what is it in the Idea that affects you to that Degree?

Philot. What is it not? Wealth is every Thing: It affords Convenience, covers Defects, and commands Obedience: It gives Interest and Power; and Credit and Satisfaction always attend it. He that's rich, has Art and Nature at his Service; may be best furnish'd to improve his Reason, to entertain his Fancy, and regale his Senses. He has Company or Solitude at pleasure, and is Master of Time and Place. He has the Choice of all Countries, may travel after the Sun, and live always in the Spring, if he has a mind to't.

Philal. To out-ride the Rigour of the Seasons, and leave Heat and Cold behind us, is a notable Advantage: But to be always rolling, and shifting the Climate at this rate, a Man must have a good Health, as well as a Pocket.

Philot. Let that be as it will. I tell you, he that is Rich needs not let his Fancy wait; his Wishes are soon had, the Game rises immediately, and the Object

ject runs out Obsequiously to meet the Desire.

Philal. Not always, if you please: There are abundance of Things the Wealthy can't purchase. All Estates are abuttal'd and bounded; there's always a *non ultra* in the case, a Prospect into a foreign Jurisdiction, which the Landlord would oftentimes gladly make his own. Besides, Desire is apt to encrease in proportion to Success: A Rich Man stands upon higher Ground than formerly; and a larger Scene of Curiosities lie open to his View. These new Objects sollicit the Fancy, multiply his Wants, and make his Power as much short of his Will as ever. And, thus sometimes good Fortune disappoints him; the Dropsy grows worse by drinking; and the richer he is *without*, the poorer he is *within*. He has some Neighbour that out-shines him;

—*Festinanti semper locupletior obstat.*

some fine Thing hangs out of reach, some impracticable Project keeps him uneasy: Thus his Satisfactions are scarce felt, and what he has grows flat upon his Relish. Wealth is a rank Soil, in which, unless carefully manag'd, the Weeds will quickly spring up, over-top
the

the Plants, and choak the Grain. Flattery and Indulgence, common to such Circumstances, makes the Passions eager and ungovernable; so that like ill-behav'd Children, they are apt to cry for every thing they see. Whereas the way to be happy, is to take our Measures from Nature, and keep within the Compass of Convenience; to retrench our Desires, and sink them towards an Indifferency: But when our Fancies are high-fed, they are apt to grow Feverish, and rave after Danger or Impossibility.

Philot. You may say what you please, but I'm sure my Senses are strangely dwindled since I came out of the Country: for I neither see, nor smell, nor taste with them half so well as I did before.

Philal. Don't trouble your self, the lower your Senses are kept, the better you may govern them: Appetite and Reason are commonly like two Buckets, when one is at top, t'other's at the bottom; now of the two, I had rather the Reason-Bucket should be uppermost. But I'm sorry to find you dwell so much upon the Table: What, was your Philosophy dissolv'd there, like an Anchovee, and is your Soul slip'd down into your Palate? Pray, have a care of *Epicurism*;

rism; Don't let Niceness and Luxury get the Ascendant: For, not to mention the greatest Misfortune, unless your Purse is very strong, such Sensuality will lay you open to Disappointments, bring you into a State of Servitude, and oblige you to creep after a great many Humours you won't like. Now before I would be thus meanly Palat-ridden, and sacrifice my Liberty to so despicable a Consideration; I would e'en try to discharge my Taste, and go on as well as I could with Four Senses. But granting your Fortune large enough to supply you, what does all this Variety of Dishes, these High Sauces, this Learned Pother in the Kitchen, signify? I say, What does it signify, unless to make Appetite stronger than Digestion, to kidnap your Constitution with a Sugar-plum, and betray you to some Distemper or other? What does it tend to, unless to make dissimilar and disagreeing Juices, and unfriendly Fermentations in the Blood? Whereas, would you give your self leave to be hungry, a plain uncompounded Diet, cleanly dress'd, has as much Pleasure and more Health in't. Besides, expensive and luxurious Eating generally takes up a great deal of time, clogs the Spirits, and clouds the Understanding.

standing, and makes Life run strangely to waste.

Philos. For all that, I thought it went off pretty pleasantly. But good Eating is but part of the Advantage. Wealth is wonderfully address'd and complemented every where: A *Mannor* draws *Suit* and *Service* along with it; and a rich Man, like the Sun in *Persia*, is worship'd at his first Rising. I was almost amaz'd to see the unusual Ceremony that was paid to my old Friend: He was formerly little taken notice of; but now he is saluted with Respect, he is admir'd for his Conversation, he commands the Attention of the Company, and his Mouth goes for an Oracle. One would think his Pocket had mended his Head, that his Sense held proportion with his *Acres*, and that he had purchas'd a new Understanding with his Estate. And when he makes a Visit, he is receiv'd with a distinguishing Civility: There is such a Preference paid to his Person, such Application to entertain him, such Enquiry into his Fancy, such Carving to his new Worship, that if I had not known him, I should have thought him some considerable Officer in the Army, that he had made several honourable Campaigns, storm'd the Counterscarp,
and

and planted the Colours in the Breach : Whereas, before he made his Fortune, he could scarce get room at the lower end of the Table ; no body minded him, or put the least Question to his Palate. But now, on my word, the Case is alter'd ; now he's not only gaz'd at by the *Mobb*, and admir'd by Flatterers, but People of independent Circumstances, that have no Design upon him, pay him a particular Regard : Persons of Condition, are sometimes forward to court him to an Intimacy, to open their Pedigree for him, to take him into their Veins, and give him the privilege of a younger *Branch* ; whereas, in reality, the Con-fanguinity comes all from the Coffers, and the Relation lies in the Money, not in the Blood. Well ! he has a fine time on't : How often have I seen Worth stand clear, and all the Moral Virtues make room for him ? How often have I seen Quality, Sense and Merit, wither in his Company, and be perfectly eclips'd by the Lustre of his Gold ?

Philal. I'm sorry to see you so much smitten with a little Ceremony : What does all this amount to, more than the Forms of Custom, and the Homage of Ignorance or Design ? It only shews the short Thinking, the mean Fancy,

H

and

and the mercenary Spirit of the World : And why any one should value himself upon the Folly or Flattery of another, is past my Comprehension.

Philot. Under Favour, Riches are a handsome Varnish, they recommend strongly to Esteem, and give a peculiar Grace to every thing a Man does. A good *Seat* well wooded, with a large *Rental*, is a charming Advantage !

Philal. I perceive you think so ; But if this be all you can say for your Friend, I must tell you, that a great heap of Bricks, a parcel of Logs growing, or a Mile or two of Clods and Dirt, are Things that I shall never worship while I live.

Philot. These Sentences of yours won't beat me off my Inclination : The Parade of an Estate is, in my Opinion, a very valuable Circumstance. To eat in Plate, to sleep in Velvet, to rattle about the Streets in a fine Coach, with two or three Liveries behind one, has a commanding Appearance, and calls for a great deal of Respect.

Philal. Not a jot, unless the Estate is creditably rais'd : If 'tis gain'd by surprising the Unwary, by Oppression or Breach of Faith, by infamous Compli-
ance, or supporting Iniquity, it does
but

but make the Owner more publickly despicable. This Figure of Wealth thus ill gotten, is really scandalous. Such a Man with all his Equipage, does but expose his Rapine, and lead his Knavery in Triumph. I wonder you should stick so much in the out-side of Things, and, like a Fly, be entangled in a Cobweb. You put me in mind of the Embassy into *Utopia*, sent from a Country which was govern'd by quite different Notions of Honour and Respect. When the Publick Entry was made, the *Utopians* lin'd the Streets to see the Cavalcade: Now the Ambassadors, to distinguish their Quality, and support their Character, were particularly Rich in their Habit: But the *Utopians*, instead of paying them a regard upon the score, took them for the meanest of their Train; and some of the young People pointed at them for Malefactors: They thought, unless they had been guilty of some great Villanies, they would never have appear'd in such Marks of Disgrace: For 'twas their Custom to make their Felons fine, and lay them by the Heels in Gold. This is the Case of an Estate dishonestly gotten: The Pageantry of it is nothing but Discredit, and serves only to blazon

the Crimes, and refresh the Injustice of the Owner.

Philot. You may talk your pleasure; but, I'm sure, Poverty has but an ordinary Complexion, and a very slender Interest in the World: 'Tis generally Disregarded and Brow-beaten, and no good Qualities can make it shine. People are apt to fancy, where there's no Money there's no Merit: A poor Lawyer in *Juvenal's* time, seldom got a Fee; and therefore some of them were glad to dissemble their Condition; to hire somewhat of an Equipage, and go to a Pawn-broker to rig themselves out for a Cause. Pray, what did *Homer* make on't for want of having a Fortune with his Genius? Did he not strole about like a Ballad-singer? Was he admitted into the Company of the Wealthy, or countenanc'd by any Person of Fashion? I tell you, if the *Muses* are in Rags they are in danger of the *Statute*, and of being taken up for *Vagabonds*, and *sturdy Beggars*. A disfurnish'd Condition does not promise any great matter of Talent; for who would look for a Jewel upon a Dung-hill? In short, a Man's Credit often suffers with his Circumstances: A Thread-bare Coat is a presumption of Insignificancy, and when the Pocket's low,

low, the Brains are thought so too.

Philal. I perceive, you think a Sheep with a Fleece on, has more Wit than one that's shorn: But notwithstanding the Force of your Logick, I have known many a Man's Fortune and Understanding to be very unrefembling. Poverty is sometimes the result of Birth and Education; and, like a slender Crop, grows out of the Barrenness of the Soil. Now to contemn a Person for the Disadvantage of his Fate, is great Barbarity, and a reproach of Providence: For the Disadvantage, I say, as 'tis commonly reputed. Sometimes Poverty comes upon us by unavoidable Accidents: The Labour and Industry of many Years are destroy'd on a sudden. A comfortable Fortune is burnt down, carried to the bottom by a Tempest, or buried under the Ruins of an Earthquake. And in such Cases, without doubt, the Misfortune calls more for Pity and Assistance, than Disregard. And sometimes People are poor, because they are resolv'd to be honest: Because they won't purchase on Terms of Dishonour, nor thrive upon the Prostitution of Conscience; such Poverty as this, I take to be much more creditable than Wealth, either gotten or kept by Tricking and Prevarication. And

here give me leave to tell you, that the over-valuing of Money is a most unfortunate Passion, and occasions unspeakable Confusion. Does it not make way for all manner of Fraud and Perfidiousness? Does it not turn Commerce into Thievery, *Justice* into *Wormwood*, and make the Laws a Grievance? When Interest speaks, Nature is silenc'd, and Religion itself can't be heard: This wretched Principle boggles at no Expedient, drives over Conscience, and rushes against Decency and Duty: This is that which flies Children at the Face of their Parents, sets Blood against Blood, and, as *Shakespeare* speaks,

Rich. II. *Does Kin with Kin, and Kind with Kind, confound.*

Plut. Lycurg. *Lycurgus* was so apprehensive of this Mischiefe, that he cried down Gold and Silver in the *Spartan* Dominions, and allow'd none but Iron Money. By the Strength of this Provision, and one or two Laws more, *Sparta* grew very remarkable for their Justice, Temperance and Bravery; and continued the chief City of *Greece* for five hundred Years together: In so much that the *Lacedaemonians* were the Arbiters of Peace and
War,

War, and Heads of Confederacy, and the Judges of Foreign Disputes. They reconcil'd their Neighbours, and brought them to their own Measures, only by sending a plain Man, in a Freeze Coat, without any Pomp or Retinue to support his Embassy. And when *Lysander*, upon the taking of *Athens*, sent off a vast Mass of Treasure to *Sparta*, some of the wisest of the *Lacedemonians* declar'd openly against receiving it*. They look'd upon Gold and Silver as the great Debauchers of Mankind; That these Metals had a general Ascendant, and were too strong for the Morals of most People: That they were commonly gotten by Avarice and Circumvention, and spent upon Luxury and Riot. But not being able to prevail, the Event answer'd their Fears, and *Sparta* quickly declin'd both in her Manners and Reputation. * 'Tis true, *Agis* afterwards endeavour'd to retrieve the Commonwealth, and bring it towards *Lycurgus's* Model, but miscarried in the Attempt.

Philot. *Lycurgus*, besides the Expedient you mention, divided the Lands into equal Shares, and oblig'd the Burghers to eat together at Common-Halls; I suppose you are for the Scheme in its full Latitude, in order to compass your Reformation.

Philal. You mistake me; I am for no such levelling Project, neither do I think it practicable in all places. What I mention is only to shew the Mischief of idolizing Money, and what care great Men have formerly taken to prevent it. And whatever you may think, Poverty has not been always so unfashionable as you make it. To give some Instances from Antiquity; *Aristides*, so famous for his Justice and Valour, he who was *Archon* or chief Magistrate of *Athens*, and did such Service at the Battels of *Marathon* and *Platæa*; This *Aristides* was so far above the Fancy of an Estate, that he left not Assids enough to bury him; and his Daughters had their Portion from the publick Exchequer. The *Theban Epaminondas*, who beat the *Lacedemonians* at *Leuctra* and *Mantineæ*, and wrested the Sovereignty of *Greece* from them, was rich in nothing but Bravery and Reputation: To these we may add *Curius Dentatus* and *Fabritius*, among the *Romans*; this latter, who was General against *Pyrrhus*, died so poor, that the Senate were at the charge of his Funeral; and yet 'twas in his power to have been otherwise: For *Pyrrhus* tempted him very high: He promis'd to make him the Second Person in his Kingdom,

Plut.
Aristid.

Kingdom, provided he would but desert, and betray his Country. Had he accepted the Offer, he might have stuff'd his Coffers to purpose; he might have glitter'd in *Treason*, and made an illustrious Figure out of his *Falsbood*. But this Bait would not down with the old *Romans*: They took Probity, good Faith and Courage, for the true Marks of Greatness. Wealth work'd out of ill Practice, was always counted dishonourable: In such Cases they did not shine, but *suffer* in Pomp and Title: Thus they drew their Infamy more into the Light, and had a greater Croud to despise them. To make a Figure out of foul Dealing, would have been just as wise a Project with them, as it would be for a Man to put on a rich Habit, in order to stand in the *Stocks* or *Pillory*. This was the old *Roman* way: But when they began to be smitten with *Pelf*, they degenerated apace, as *Salust* observes. This over-valuing of Money, as he continues, makes People haughty and barbarous, and false both to God and Man. Ambition, says this Historian, has some-
 what of a handsome Colour: For Fame
 and Power are the Wishes both of the
 Good and Bad; tho' the Means of
 their Pursuit are different'. But Co-
 vetousness

Bell. Ca-
 talin.

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I.

vetousness is all for the Coin, (*quam nemo sapiens concupivit*) which was never the Inclination of any great Person. Thus *Tully* tells us, ' That nothing is a stronger
' Evidence of a little, of a narrow Mind,
' than to dote upon Riches; and that
' nothing is more creditable and magni-
' ficent than to despise (I won't say the
' Want, but) the Absence of a Fortune;
' and to let it go freely for your Neigh-
' bours when you have it.

Philot. The Poverty you mention is but comparative; 'tis not of the hardest Kind: Your *Greeks* and *Romans* were provided with Necessaries, and fenced against Hunger and Cold: They had Honour to entertain them, and great Posts to keep them easy; and besides, Luxury and State was not so much the Fashion of those Ages as it has been since.

Philal. You think, if they had been closer press'd, and driven towards Starving and Contempt, they would have strain'd their Honesty to have given their Circumstances a lift. Now I am not of your Mind. And here give me leave to tell you, that, in my Opinion, a Man that subsists upon Misbehaviour, and eats and drinks away his Conscience, is as deplorable a sight as a Malefactor in Gibbets, that devours himself as far as he can reach,
and

and swallows one Limb to support another. I grant, to feel the Extremity of Want, and be always under Discipline and Mortification, must be very uncomfortable: But then we are to consider, that the World will either mend, or wear off; that the Discharge will come shortly, and the Hardship turn to Advantage; that the Contest is commendable and brave, and that 'tis dangerous and dishonourable to surrender. But tho' Poverty is sometimes more creditable than Riches, tho' as such 'tis never any Disgrace; yet I must needs say, it often lies too much under Neglect. 'Tis the Poor that provide the Necessaries, and maintain the Splendor of Life. 'Tis they that give Ease, Leisure and Observance to the Wealthy, and make them relish their Circumstances. Now when they have worn up their Strength in drudging, and disabled themselves by their Industry, they should be cherish'd in their Declension, and invited to a comfortable Retreat. Those who had done any considerable Service at *Athens*, were lodg'd in the *Prytanæum*, and maintain'd at the publick Charge. And to the same purpose, there are *Invalides* and *Hospitals* in *France* and *Holland*: Here Soldiers and Seamen are handsomly receiv'd, their old
Age

Age is supported, and if they have lost their Limbs, they can live without them.

Philot. I suppose you would have such a Provision settled for the poor Labourer, tho' in a lower proportion.

Philal. Yes; and for the honest, but unfortunate Tradesman too; I say, something resembling would do well: For Parish *Collections* are oftentimes narrow in the Subsistence, and choaking enough in the Manner.

Philot. I am told, the *Overseers* in some places go to the Tavern with the Parish Money, make large Treats out of *Collections*, and get drunk with the *Poor's Box*.

Philal. I'm afraid you are not always misinform'd. But this, besides the Injustice, is the most barbarous Practice imaginable: There's scarcely any Name too bad, or any Punishment too great for't. What can be more wretched than to rob the *Spittle*, and to support Luxury from the *Basket*? This is in a manner to prey upon the Vitals, and drink the Blood of the Indigent. If such a Man was sharp-set, I should not question his turning *Cannibal*.

Philot. Your mentioning *Holland* puts me in mind that there are no Beggars there; Is not this a very commendable Regulation?

Philal.

Philal. Without all doubt: 'Tis pity the Precedent is not follow'd.

Philot. What would you have done?

Philal. I don't pretend to prescribe: But with Submission, it might not be amiss, if Parishes in great Towns were carefully inspected, Vice and Necessity better discover'd, and the Impotent distinguish'd from the Lazy.

Philot. That the first might not have the Need, nor the other the Liberty of Begging.

Philal. Right: But as the Matter stands, 'tis hard to discern Want from counterfeiting. The Case being thus perplex'd, and *Cheats* breaking sometimes out, the Marks of Poverty are suspected, Compassion grows cool, Charity is put to a stand, and many an honest poor Body is disappointed.

Philot. Yes: And sometimes we mistake our Man; Good Nature is abus'd, and the Money is spent upon Intemperance and Lewdness. But are we never to give any thing in the Streets, till we can clear the Merit, and demonstrate the Necessity?

Philal. I don't say so: The charitable side is always the best: Tenderness and Humanity are Virtues; and if a Beggar deceives me, 'tis at his own peril; I shall
be

be consider'd for my good Intention. Besides, crying out upon Imposture, and general Declamations against the Poor, are commonly the Language of the Lean-temper'd, and the Excuses of Covetousness.

Philot. Since you are somewhat civil to the Beggars, how should an indigent Gentleman be treated?

Philal. I can't answer you without distinguishing upon the Occasion of his Decay: If he has been reduced by his Vices, and sunk under his Extravagance, I think he ought to be coldly receiv'd, and very little consider'd for his Condition; since Poverty is his Fault, it should be his Punishment too. To care for a disabled Libertine, is to encourage Disorder: And tho' Misery is never to be insulted, yet such People deserve to suffer, and be left to Neglect in *terrorem*. To go to the bottom of Matters, Debauchery of itself is a degrading Misbehaviour: 'Tis living below the Pretences of Reason, and the Dignity of Humane Nature: And most of all, unbecoming a Man that has Privilege above the Croud, and is particularly valued by the Government. For this Reason the *Roman Censors* us'd to *disclaim* the debauch'd, and strike them out of the List of Quality.

Philot.

Philot. I thought a Gentleman might have indulg'd a little more, and given his Fancy a Loose farther than other People.

Philal. You are strangely out: *Heraldry* is no Protection to Immorality. Persons of Condition have no unlimited Range, no Exemption from Duty, no peculiar Licence for Folly and Distracti-
on: So far from this, that Dissolution of Manners is more criminal in such Persons than in *Peasants*.

Philot. Why so?

Philal. Because they are more indebted to God and the Government for their Distinction; because they miscarry under a better Education, and are more infectious in the Example.

Philot. What if a Gentleman is decay'd by Casualty or Conscience?

Philal. Then his Character should be consider'd, and treated with a distinguishing Regard. Then the Manner of doing him any Service should be particularly smooth and engaging.

Philot. I'm of your Mind; but some People are strangely rough and unpolish'd in their Kindness: There's so much Haughtiness and Ill-nature in the *Manner*, that they seem glad of an Opportunity to tease you, and to throw the Civility at
your

your Head; and if you happen to have too much Stomach to digest the Affront, they are apt to grow warm and angry. In short, they hold a Cane in one Hand, and a Favour in t'other; so that you may be either cudgel'd or *oblig'd*, as you think convenient.

Philal. I'm sorry to hear any Body should fall so far, as to offer unbecoming Forms to People of Fashion, and use them unsuitably to their Condition. But I must bid you Adieu.

Philot. Your Servant.



O F

WHOREDOM.

In a DIALOGUE between

Erotion and Sophronistes

Sophon. **U**NDER Favour, *Ero-*
tion, you must not
 pass: What, go by
 your old Friend's Door, and neither call
 nor speak to him!

Erot. I ask your excuse: I don't use
 to be so negligent, but my Head is some-
 what full at present.

Sophon. What! Are you upon some
 difficult Problem in Mathematicks? Are
 you trying to square the *Circle*?

Erot. No: I don't love to *abstract*
 my Fancy so much: I trouble my self
 with no *Lines*, excepting those in a good
 Face. To spare your farther Enquiry, I
 have an Intrigue upon the Anvil, and
 that you know requites Thought and
 Address. Gallantry to manage it nicely,
 is no such easy Undertaking.

I

Sophon.

Sopbron. It may be so ; for sometimes Mischief lies so far out of the way, that People must drudge to be undone. Gallantry ! how soft and well bred is the Expression ? But in my Opinion, this Language is too ceremonious.

Erot. How would you have it call'd ?

Sopbron. Whoredom.

Erot. O fie ! that's unpolish'd and discouraging.

Sopbron. Words are but Images of Things : If you don't like the first, why do you venture upon the other ? 'Tis wise Conduct, without doubt, to start at the Shadow and pursue the Substance ! However, this skreening carries something of the Confession of Guilt : *Washes* and *Paint* are always Signs of a coarse Complexion.

Erot. It may be so : But at present I am not at leisure for Argument and Scruples ; my Affair is somewhat perplex'd, and I must try to disentangle it.

Sopbron. I wish there is not a Husband in the case.

Erot. That's to my self. Tho' I must tell you, we seldom trouble our Heads about the Distinctions of *single* or *married*. Fancy is our Rule ; and as that directs, our Motions are govern'd. Only this I must add, That Difficulty and Danger

ger heighten the Success, and make the Conquest more entertaining.

Sophron. The more Wickedness, the more Satisfaction: An admirable Maxim! At this rate a Highway-Man that murders, ought to value himself more, than if he had nothing to brag of but single Robbery.

Erot. If you go to Preaching and Principles, we are gone. But tho' I am not Master of my Passions, I think I have gotten my Conscience pretty well under.

Sophron. 'Twill rise upon you one time or other; but no more of that. However, I hope you are in jest: To throw your Case therefore out of the dispute, I shall argue the Point in general: And here, I suppose, your Men of Gallantry have not laid aside all Pretensions to Justice and Honour.

Erot. By no means: They would take it for a high Affront to be question'd upon those Points.

Sophron. But then, which way do they defend themselves? How can they reconcile the Practice to the Character of Fair-Dealing? They rob the Wife of her Virtue, and as the World goes, the Husband of his Reputation: They make them both the Jest of the Neigh-

bourhood: They disturb the Harmony of Life, and break the Friendship of the nearest Relation. What Confusions, what Quarrels, what Destruction of Circumstances, are often occasion'd by such Liberties as these? With what Colour can the Authors of such Disorder pretend to Honesty? Has a Man no Property in his Marriage? no Right to be easy, and unblemish'd in his Family? When the Misfortune comes to their own Doors, these *Sparks* are for no such Latitude: The Infamy of their own Wives and Daughters touches them to the quick: They are all Rage and Resentment; and no Revenge is too great for such an Injury. And, can such Partiality as this consist with Justice? Can those be said to act upon the square, that have one Measure for themselves, and another for their Neighbour? Is that Person a Man of Honour that won't do as he would be done by? that hates the Resemblance of his Practice, and can't endure his own Usage should be return'd upon him?

Erot. You make an Amour look hideously black; and in short to be no better than downright Knavery.

Sopbron. You must not take it ill, I make nothing; I only present things to
your

your View : And give me leave to observe, That those who are Libertines abroad, are oftentimes ill-natur'd at home. The Wife grows a Nufance; and no Ruggedness or Barbarity is too coarse for her; or at best she's but the Lumber of the House. The Promises of Courtship, and the Engagements of Marriage, are quite forgotten. The Title of *Respect* is transferr'd, and all the Breeding and good Humour made over to the *Wench*: She is Mistress of the Man and the Money. Her Apartments, and her Equipage, are all Curiosity and Expence. She makes her Progress in State, and travels with her *Postillion*; when, it may be, the poor *Lady* in *Town*, can hardly compass a *Hackney* to remove her from one Street of Smoak to another. I confess, I don't much wonder at such Misbehaviour. He that can dispense with the main Articles, will easily get over the Points of Decency. What Civility can be expected from those that have broken the most solemn Covenants, that stand false on the *Parish Register*, and are perjur'd upon *Record*?

Erot. You make a mighty pother about Matrimony. Such Strictness would make us very uneasy, and move like Felons, with our Irons about us. But we

are kinder Casuists to our selves: We take this *Holy League* and *Covenant* upon the *Scottish* View, only for Interest and Power. The Solemnities of the Form serve handfomly to deceive, give us a Title to the Bride's Fortune, and make us *Tenants by Courtesy*, and that's the meaning of the Matter.

Sophon. To play with Religion, and make a Jest of Justice, is neither safe nor honourable. Have a care of such Sallies; tho', I know, your Discourse is the Practice of too many.

Erot. Be not so tragical upon our Sex: Are not the Women faulty in this respect? Let them begin us a good Example, and lead in the Reformation.

Sophon. Your Charge is true without question: And I must own, that when a Woman can prevail with her self, to set her Conscience and her Honour aside, to rush through her Native Modesty, and the Reserv'dness of her Education, she is strangely degenerated, and mightily alter'd from what God has made her. She that's untrue to her Husband, and has *broken the Covenant of her God*, is all Bane and Blemish: She stains the Blood of the Family, brings in a Foreign Issue, and quarters the Enemy upon the Estate. And what complicated Injustice is all this?

Erot.

Erot. If you talk thus, you'll strike at People of Fashion: Several good Gentlewomen are tax'd upon this icore.

Sopbron. It may be so, and not without reason: But let me tell you it is a great Blot in their *Scutcheon*. Lewdness, like Treason, degrades a Woman's Quality, and makes her despicable and cheap: Those that are govern'd by their Folly, lay the Reins loose upon their Fancy, and let the *Beast* get the better of them, should be treated accordingly, if they were right serv'd, and forfeit the Privilege of their Kind.

Erot. I find, a Woman has great reason to guard her Virtue, and live with her Discretion about her.

Sopbron. With her Discretion about her; yes, that's certain: For if she ventures at improper Freedoms, and is so hardy as to lose her Reputation, there lies strong Presumptions against her.

Erot. How so?

Sopbron. Why, foul Imputations please no body. All People desire to save the *Appearances*, and enjoy the Credit of a fair Character. Pure Pride will carry thus far. Therefore, when Women go unusual Lengths in their Conversation, give broad Signs of a vitious Inclination,

tion, and draw the Censure of the World upon them —

Erot. What Conclusion do you make from thence?

Sopbron. I shall make no Conclusion; but the general Inference will be, That such Women have a Consideration for their Infamy, and an Over-balance, as they reckon it, for the Loss of Reputation.

Erot. By your Reasoning, a Woman ought to decline all airy Liberties, and especially all Correspondence with a married Man.

Sopbron. Yes; all such Correspondence as may give an Occasion of Jealousy. For Marriage creates a peculiar and incommunicable Friendship: These Rights are not to be invaded, nor the Affections drawn off, nor the Quiet of either Party disturb'd. Those Familiarities which give Umbrage, and carry the Countenance of Design, are ill-natur'd, and unjust, tho' they go no farther.

Erot. Well! I would not be a Woman for more than I'll speak of. Were I doom'd to that Change, my Fame, or my Liberty, must be lost, and I must suffer considerably, either in Character or Confinement.

Sopbron.

Sophon. Don't mistake; the Men have no such Exemption as you fancy. Liberty is not entail'd upon the Issue Male; they have no Charter to live at large, and run riot. They are under the same Duties of Religion, and oblig'd by the same Laws of Sobriety with the other Sex. The Matrimonial Contract is mutual; and a Failure on either side, is equally a Violation of Faith, and a Breach of the *Confederacy*. And where the Crime is the same, why should the Disgrace go less, or the Punishment not keep a proportion?

Erot. Under favour, the Crime is not the same: When a Woman proves perfidious, the Misfortune is incorporated with the Family, the adulterous Brood are fed upon the Husband, and it may be run away with the *Premisses*. But when the Man goes astray, the Wife can't pretend to such great Damages.

Sophon. Is maintaining of Strumpets, and putting Bastards out to *Pension*, such a Trifle then in your Opinion? Don't these Suckers starve the main Stock, and impoverish the Family? These, I take it, are Provocations of the highest Degree, and much of the same Size with the Injuries by you mention'd.

Erot.

Erot. I thought the Superiority of our Sex might have given us some Privilege extraordinary.

Sopbron. An Exemption from Virtue is the Privilege of a *Brute*; that's the most I can make on't. But what Superiority do you mean? That of Force? An Elephant is stronger than a Man; what Consequence can you draw from thence?

Erot. I'll mean then a Superiority of Understanding.

Sopbron. If you would have it Birth and Native Advantage, I fancy you are mistaken: But granting your Supposition, for Argument-sake, what will you get by it? For if Men have such an Over-Balance of Sense; if their Reason is so comparatively strong, why don't they make a better use on't? Why does their Understanding sleep, and their Appetites run away with them? To miscarry under such a Force of Mind, does but aggravate the Fault, and make the Disorder more inexcusable.

Erot. Notwithstanding what you say, a licentious Life is not so scandalous in a Man as in a Woman.

Sopbron. That is, the Men say so; But what does this prove more than Confidence and Partiality? Were they
not

not bolder in their Crimes they would not think so. Now, is *Face* and *Fore-head* such a Commendation? Or a Libertine the better for the Loss of his Modesty? I confess, this Vice is so very bad in both Sexes, and so great a Disturber of Society, that I think it can hardly be put under too much Shame and Discipline. I have sometimes wonder'd, why a lewd Person is not as infamous as a Thief. Is Domestick Quiet, and the Securities of Blood and Marriage, less valuable than a little Money? I say, why is not he that steals a Woman's Honour as uncreditable as a common Surprizer of Property? Is not the Loss as considerable, and the Method as indirect and scandalous? What are Presents and Flattery, upon this score, better than the Tricks of Kid napping? Have they not all a treacherous and felonious Intent? Are they not design'd to surprize and ruin; to charm down Discretion, and spirit away the Party?

Erot. You talk as if the Connivance was too indulgent, and a publick Provision wanting in the case.

Sophon. Why, now you speak on't, if the Honour of Families were put under the Protection of the Law, and more guarded

guarded by the *Constitution*, I humbly conceive it might not be amiss.

Erot. Have you any *Precedents* to support the *Bill*?

Sophon. Enough in all Conscience. I will give you some of them. To begin with the *Ægyptians*; *Diodorus Siculus* reports, That in the Case of Adultery, *The Man was bastinad'd to a thousand Blows, and the Woman had her Nose cut off.* He adds, That in the earlier Ages of that Government, under *Sesostres*, several Women were burnt alive for that Crime. Among the *Athenians*, if any Person was convicted of Adultery, 'twas in the power of the *Bench* to make him as much an *Example* as they pleas'd, provided the *Punishment* was short of *Death*. *Solon's* Law went higher, and left the Malefactor perfectly at the Mercy of him that was injur'd. To go on to the *Romans*: *Gellius* informs us, That *the Husband* could justify the killing of his *Wife*, upon proof of such *Misbehaviour*. And by the *Laws of the Twelve Tables*, the Adulterer, if surpriz'd, might be legally dispatch'd; for here likewise, Killing was no Murther. They sometimes qualified these *Libertines* for the *Persian Court*, and make them fit to guard the *Seraglio*.
And

Biblioth.
l. 1. c. 78.

ibid. c. 59.

Demost.
Orat. in
Nearam.

Notit. At-
tic. l. 10.
c. 23.

Plautus in
Pœnulo.
Act. 4.
Martial.
Lib. 3.
Epig. 43.

And this Punishment was formerly the Custom in *England*, especially when the Husband had forbidden the suspected Person his Wife's Company, as appears by a *Writ* of King *John* to the High Sheriff of *Hants*. The *Julian* Law pass'd by *Augustus*, made Banishment the Sentence for Adultery: And so likewise those were serv'd, who had debauch'd single Women or Widows of Condition. And here the Emperor was so strict and impartial, that he would not pardon his own Family. The Sentence was executed on his Daughter *Julia*, and her Highness transported to *Pandataria*. *Horace* in his Panegyrick upon *Augustus*, mentions this Law as a Branch of his Commendation, flourishes upon the Progress of the Reformation, and tells him, That now Families grew regular and unblemish'd, Licence was effectually check'd, and Infamy, as it were, chas'd out of the *Common-wealth*.

Rot. Claus.
14. *Jo-*
han. Regis
Memb. 2.

Sueton. in
August.

Horat.
Lib. 4.

Nullis polluitur casta domus stupris, *Carm.*
Mos, & lex maculosum edomuit nefas: *Od. 5.*
Laudantur simili prole puerperæ,
Culpam pœna premit comes.

To proceed: *Plato* bars Adulterers from having any Post in the Magistracy; and the

Plato de
Leg. l. 8.

Menander
J. C. l. 4.
F. §. 7.
de Re Mi-
lit. Tacit.
de Mor.
Germ. c.
19.

the *Romans* would not sometimes suffer them to stand upon the *Muste-roll*. *Tacitus* reports, That amongst the old *Germanians*, Justice was done with as much Expedition in these Cases, as in a Court of *Pie-Powder*: ‘The Husband being the legal Executioner, us’d to call in some of the Neighbourhood and Relations, and then stripping his Wife to the Waste, switch’d her in this Equipage through the Village.’ And the *Franks* served the Men much the same sauce when they found them tardy, and made them run their *Heats* through the Streets. * And here I might add Instances from the *Poles*, *Saxons* and *Hungarians*; from the *Spaniards*, *Bobemians* and *Mahometans*; among most of which, the Penalties were Capital; and where they went lower, they were home-charg’d with Smart and Disgrace: I think I had best give you the Particulars.—

* Du
Fresne
Glossar. in
Verbo Tro-
tare. Dit-
marus. L.
ult. Op-
mer. in
Chrono-
log. Luc.
Tudensis
de Bamba
Rege. Lu-
itprand. l.
6. c. ult.
Alcoran,
&c.

Erot. Pray hold your Hand: What a Rabble of Nations have you rak’d together? I find many of them are Heathens and Infidels: Are these good Evidence in Court?

Sophron. Why not? What Pretence have you to challenge them? Does not their appearing so unanimous, pronounce the Voice of Nature, and give

in the general Decree of Mankind? This Evidence, I conceive, amounts to little less than a *Jus Gentium* against you. However, to satisfy you farther, and compleat the Force of Authority, I shall now proceed to shew, how deeply this Vice stands condemn'd by the *Jewish* and *Christian* Religion. As to the *Jews*, Adultery was Death to both Parties by the *Constitution*. Now, you know, God was their *Legislator*; we may be sure therefore, the Punishment was not over-proportion'd. And here we may observe, that this Penalty was not peculiar to any Circumstances of the *Jewish* State. There was nothing of Type or Figure in't, nothing particular as to the Time, Country, or Neighbourhood of that Nation: This shews the Ground of the Law perpetual, that it stands upon the Guilt of the *Case*, and the Reason of the Thing: And that the Sin might not escape for want of Proof, there was a Miracle kept on foot to discover it. Upon suspicion; the *Waters of Jealousy* were to be drank, and thus the Matter was clear'd. For when the Person was guilty, she rotted and swell'd immediately, and was a dismal Spectacle of Falshood. And to this Test, the Wife might be oblig'd, in case the Husband

Deut. 22.
22. vid.
Selden.
Uxor
Ebraic.
l. 3.

Numb 5.
12, &c.

Selden.
Uxor E-
braic. l. 3.
c. 13. p.
287.

Cod. Ju-
stin. l. 30.
c. tit. ad
leg. Jul.
de Adult.

L. 4. Cod.
Theod.
Lib. 11.
Tit. 36.

band had forewarn'd her before Witness, not to have any private Conversation with a Person he did not like. If after this Admonition she was found to converse privately with such a Person, and Evidence made of it, the Trial above-mention'd was to pass upon her. Thus this Crime was punish'd by the *Jewish Law*. And if we come on farther, we shall find all the Terrors of the *Gospel* drawn up against it. To say, Heaven-Gates are barr'd, is but little upon the Comparison. 'Tis reckon'd amongst the worst Sins, rang'd with the worst Company, and threaten'd with the deepest Vengeance. I'll cite you the Texts by and by. In the mean time, give me leave to observe to you, how Adultery was punish'd by the *Civil Laws* after the *Empire* turn'd Christian. The famous *Constantine the Great*, punish'd Adulterers with Death, as appears by his *Rescript* or *Precept* to *Evagrius*, dated *Anno Dom. 326*. His Sons, *Constantius* and *Constans*, give their Judges instructions to burn such Criminals alive, or else sew them up in a Sack with Dogs and Serpents, and then drown them as they did *Parricides*. And in the Reign of *Valentinian* and *Valens*, *Cathegus*, a Roman Senator, was prosecuted

cuted for Adultery, and lost his Head, as *Ammianus Marcellinus* informs us: *Amm. Marcell. l. 28.* And in this manner, as he goes on, several Women of Quality suffer'd about the same time. The Emperors *Leo* and *Majorianus* soften'd the Sentence to perpetual Banishment; with this Proviso, That if the Criminals of either Sex ventured to return, 'twas lawful for any Person to kill them. Afterwards *Justinian* settled the punishment in his *Novels*, and the Law made it Death to the Adulterer. *Authen. Coll. 9. tit. 17. c. 10.*

Erot. That's true: But then the Woman escap'd somewhat better: for she was only scourg'd, and then shut up in a Monastery. *Ibid.*

Sophon. What Reasons determin'd the Emperor to the inequality of the Punishment, I shan't examine. But there seems to be a plain Partiality in some Places on the other side: For instance, What think you of sending a *Wench* to *Bridewell*, and doing nothing to the Fellow that debauch'd her, tho' sometimes the first is single, and the other married? Is not this a sign the *Sex* is crept into the Administration, and that we live under a *Masculine* Government? To proceed: In latter Ages, when the *Empire* was divided, the *Eastern* part of

it punish'd the Adulterer and Adulterers, by cutting off their *Noses*, as *Harmenopulus* proves from the *Constitutions* of *Leo*. And as for the *Western Nations*, I have mention'd their Proceedings already; I say, of most of them, excepting *Scotland*, where Adultery is Death at this Day.

Constit.
Leon. 32.

And now it may not be improper to throw in a word or two about the Discipline of the *Church*.

And here we may observe, That Pope *Zepherinus* was the first Bilhop that admitted Adulterers to Communion after Penance perform'd: This Relaxation is thought to have so far scandaliz'd *Tertullian*, as to make him desert the *Catholicks*, and turn *Montanist*.

Can. 69.

The Council of *Eliberis*, held *Anno 305*, imposes Five Years Penance on those that had fallen but once into the

Can. 20.

Sin of Adultery. The Council of *Ancyra* held Nine Years after, makes the Penance Seven Years: And the Council of *Toledo* conven'd *Anno 400*, stretch it to Ten. And, to mention no more, the great *St. Basil* assigns Seven Years Penance for Fornication, and Fifteen for Adultery.

Ep. 3 Can.
ad Amphi-
loch.

And that we may not mistake in this Matter, we must take notice, that *Pe-*
nance

nance in the Primitive Church, was a State of great Mortification: The *Penitents* wore a poor Mourning Habit, were disciplin'd at their first Entrance with Sack-cloath and Ashes, and lay prostrate on the Ground, while the Clergy and People pray'd for them. They generally liv'd retir'd for the whole Period, and pass'd their time in Praying, in Fasting, and other Austerities.

Morin. de Pœnit. Fleury's Behaviour and Manner of the Christians, &c.

I come in the next Place, to cite the Authorities of *Scripture* against Whoredom. These Censures stand upon Record for our Instruction: They are the Decrees of the Supreme Court, and there's Omnipotence for the Execution.

I shall begin with the *Old Testament*; and because I have already mentioned how Adultery was punish'd by the *Jewish Law*, I shall only produce those Texts which affect simple *Fornication*.

In the first Ages of the World, and long before the *Mosaic Institution*, Co-habitation without Marriage, was look'd on as a great Wickedness. This appears plainly from the Case of *Dinah*, and the deep Revenge taken for that Dishonour. And when *Jacob* reprimanded his Sons for being too hot and uncautious in their Resentment, they justify themselves in this Reply, *Should he deal with our*

Gen. 34. 7, 25, &c.

Ibid. 8.

K 2

Sister 31.

Sister as with an Harlot? And three or four Chapters forward, when *Judah* was told, his Daughter-in-Law *Thamar* had play'd the Harlot, he presently orders,

Gen. 38.
24.

Let her be brought forth, and burnt. To advance to the *Mosaick* Law: The *Israelites* are solemnly forbidden

Levit. 19.
29.

Fornication in these Words, *Do not prostitute thy Daughter to cause her to be a Whore; lest the Land fall to Whoredom, and the Land become full of*

Deut. 22.
21.

Wickedness. And in *Deuteronomy*, the *Damsel* was to be stoned to Death that had wrought Folly in *Israel*, and play'd the Whore in her Father's House. And

in the next Chapter, you see how one impudent Creature is mention'd with another: The Words are, *Thou shalt not bring the Hire of a Whore, nor the Price of a Dog, into the House of the Lord thy God, for any Vow: For even both these are an Abomination unto the Lord thy God.* And in the beginning

Ex. 2.

of the Chapter, 'tis said, *A Bastard shall not enter into the Congregation of the Lord: Even to his tenth Generation, shall he not enter into the Congregation of the Lord.* This is a very remarkable Law for the discouraging of Disorder; and you may conclude the Guilt from the Sentence. The licentious

are

are punish'd in their nearest Interest. Their Issue are struck out of Privilege; they can't be incorporated in the *State*, nor taken into the *Society* of the People of God. The Bar reaches to a long Period: And they are much below the Advantage of mere *Heathens*: For the *Ægyptians* were admitted at the Third Generation. And our own Laws have made some Provision for *Sobriety* in this Case: For a *Bastard cannot be Heir, nor have Heir, without Issue of his Body begotten*. And besides, you know they have another lessening Distinction, which I need not mention.

Ibid. y.
7, 8.

Perkin's
Grants.
p. 22.

Erot. I perceive, Illegitimacy is a great Misfortune in your Opinion.

Sophon. Don't mistake me: A Man can't chuse his way of coming into the World; neither is he to be blam'd for any thing but the Abuse of his *Will*. For this reason, *Natural* Children ought not to be reproach'd by any Mortal; if they have Merit, it must be own'd; and if Titles, treated accordingly. But then, if they have any Kindness for Virtue or Sense, don't let them boast of their Birth; for that is to be proud of a Disadvantage, and glory in the Shame of their Parents; I say, of their Parents: And therefore in the Language of

7 Jac. 1. our Statutes, Bastardy is said to be a great Dishonour to Almighty God: And that Bastards, begotten and born out of Lawful Matrimony, (an Offence against God's Law and Man's Law,) tend to evil Example, and Encouragement of Lewd Life. I confess, the Penalty of the first Statute is clogg'd with a *Proviso* which looks somewhat singular, viz. If the Bastard is likely to prove chargeable to the Parish, &c. With Submission, what if it is not? Is Wealth a Privilege for Lewdness? And must no body be punish'd but those who have no Money in their Pocket? I can't help saying, Little People do least Mischief in such Cases.

18 El. 3.

Erot. I hope you don't think the Representatives threw in this Clause to secure their own Liberty?

Sophron. Why should you fancy so? But if the Penalty lay more heavy where the Example is more dangerous, would not the Evil be sooner crush'd, and the Intention of the Law better provided for?

Erot. What! would you have the Punishment proportion'd to the Bulk of the Person, and govern'd by the Scale of the Poll-Tax?

Sophron.

Sopbron. You love to ask untoward Questions: But this I say, that if none but the *Vulgar* were Licentious, the Sin would look clownish and despicable, and the Barrenness of the Soil would almost starve it. But when the *Weeds* take root in a rich Mould, they shoot up amain; when Appetite and *Mode* meet, the Infection spreads, and the Disease becomes Epidemical.

Erot. I find by my Hand, you'll ne'er make a Legislator worth a Groat, unless it be in *Utopia*. Alas! you don't consider how much we are in *Fæce Romuli*.

Sopbron. If things are so bad, there's more need of a Remedy. Is the *Patient* to be neglected, because the Distemper gains ground, and the Symptoms grow dangerous? Should we not rather strive to stop the Progress, and expel the Malignity from the *Nobler* Parts? But 'tis now time to cite the Texts of the *New Testament*.

Our Blessed Saviour recounting those things which *come from within, and defile the Man*, mentions *Fornications, Adulteries* and *Murther*. Mark 7.2. And the Council of *Jerusalem*, in their Letter which runs in the Name of the *Holy Ghost*; in this Letter, *Fornication* is made one of Acts 15. those *Necessary Things* which the *Gen-*^{19.} *tiles* were to abstain from. Let us hear

St. Paul in several of his Epistles: *Be not deceiv'd*, says he to the *Corinthians*, neither Fornicators, nor Idolaters, nor Adulterers, &c. shall inherit the Kingdom of God. Now the Works of the Flesh are these; Adultery, Fornication, Uncleanness, &c. of the which, I tell you, as I have told you in Times past, that they which do such things, shall not inherit the Kingdom of God: But Fornication, and all Uncleanness, let it not be once named amongst you;—For this you know, that no Whore-monger, nor unclean Person, hath any Inheritance in the Kingdom of Christ, and of God.—The Law is not made for a Righteous Man, but for the Ungodly and for Sinners; for the Unholy and Prophane, for Murtherers of Fathers, and Murtherers of Mothers, for Man-slayers, for Whore-mongers, &c.—Marriage is honourable in all, and the Bed undefiled; but Whore-mongers and Adulterers God will judge.

—He that overcomes, shall inherit all things; and I will be his God, and he shall be my Son: But the Fearful and Unbelieving, Murtherers, Whore-mongers, &c. shall have their part in the Lake that burns with Fire and Brimstone.

And mention being made of the New Jerusalem, 'tis said, Blessed are they that

do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates of the City: For without, are Dogs, and Sorcerers, and Whore-mongers, &c. Thus you see, as I told you before, that Whoredom is reckon'd amongst the worst Sins, rang'd with the worst Company, and threatned with the deepest Vengeance. And by the Places I have quoted, you may observe, that Fornication and Adultery are plainly distinguish'd; pray mark that. There's one remarkable Passage behind; I shall give you part of it, and so conclude my Citations. *The Body*, says St. Paul, is not for Fornication, but for the Lord;—*Flee Fornication: Every Sin that a Man doeth, is without the Body; but he that committeth Fornication, sins against his own Body. What! know ye not that your Body is the Temple of the Holy Ghost? Ye are bought with a Price; therefore glorifie God in your Body, and in your Spirit, which are God's.* By this Reasoning, 'tis evident, the Sin before us is a downright Revolt from our Baptism, a horrible Ingratitude for our Redemption, and a kind of sacrilegious Prophanation.

1 Cor. 6.
v. 13. to
the end.

Erot. These Texts are very plain, and very terrible too; had I not examin'd them,

them, I should have thought you had impos'd upon me. I confess, I wonder to find them no better minded.

Sopbron. Why, some People are all Money, Pride and Pleasure: These three things engross their Thoughts, and take up the whole Soul of them: View their Practice, and you'd almost think they had *renounced* Probity in their *Baptism*, and solemnly engaged to the *World*, the *Flesh*, and the *Devil*.

Erot. To stop your Zeal a little; This *Liberty*, which is the Subject of our Discourse, is extremely common; yes, and in the Men pretty fashionable, and un-censur'd too. And therefore, I'm somewhat surpriz'd at your Representation, to find it so hideous in the Practice, and so fatal at the end of the Prospect.

Sopbron. I understand you; you would gladly believe 'tis not so bad, because 'tis so common. Under favour, this is a wrong Inference. Is not Vice like the Plague, the farther it reaches, the more frightful? Is the rising of the *Bills* a Circumstance of Advantage? Or, does the sweeping off a thousand in a Day, make the *Mortality* less dangerous? Are we not rather in such Cases, to double our Caution, to stand off from the Disease, and apply to *Preservatives*? Don't mistake:

mistake: God's Laws will not be over-ruled by a Majority: He has Justice to require, and Power to command the Punishment. 'Tis true, in human Governments, Defections are safe by the Bulk of the Party: When the Revolters, like the *Syrians*, fill the Country, the Prince is disarm'd, the Laws are seiz'd by the Enemy, and turn'd, like Cannon, upon the Constitution. But when *Right* has an Over-balance of Force, when the Sword of Justice is in the Hand of the Almighty, there Numbers are no Security. There the Commonness of a Crime is more likely to make Vengeance strike, and hasten Destruction. Now, since things are thus plain, I wonder what the Men of *Liberty* have to say for themselves.

1 Kings
20. 27.

Erot. As full of Victory as you seem to be, I must tell you, they have something to fence with. For the purpose: In Youth the Passions are strong and clamorous, the Blood is apt to boil over, and the Senses seem to call for Indulgence.

Sophon. Is there not then the more need of the Guard of Religion? Are not People mortal when they are Young? and may they not be snatch'd away, and lost for ever, at that Age? And where there's

there's so much hazard, the Care should be proportionable ; that's all I can make on't. And to expose the Vanity of the Pretence yet farther ; Let us consider, That Virtue is never impracticable ; that Youth has some peculiar Advantages. 'Tis not seiz'd by the Infection, nor under the Power of ill Habits ; The Conscience is unsubdued, and the native Force of Modesty entire. This is the Case with Young People, unless they are poyson'd with ill Example, and bred to the Contempt of Religion. Then, I grant, the Event looks black, and they are most deplorably furnish'd for Ruin.

Erot. Would you have them slip the Opportunities, and lose the most serviceable part of Life ?

Sophron. I would have them lose the Opportunities, if you call them so, of being miserable. And if this part of Life is so serviceable, if their *Being* is so welcome and entertaining, they should consider who made it so. This Thought might put them in mind, how ungrateful it is to rebel upon the Bounty of Heaven, and consecrate their Strength to the Devil. I must put them in mind farther, That those who miscarry in their Youth, are not often reclaim'd from this Vice. This Disease, like a Consumption,

sumption, is difficultly cured. Custom wears off Deformity, and reconciles us even to Monsters. And when Pleasure has gotten the Ascendant, and Shame retires, there's little hopes of Recovery. And if Conscience interposes, and proves troublesome, they dismiss it, as *Felix* did *St. Paul*; *Go thy way for this time; Acts 24. when I have a more convenient Season, 25. I will call for thee.* And if this won't do, they get a Set of Principles for their purpose, and take shelter in Atheism. Had they been educated under the Old Heathenism, they might have prov'd manageable enough, and never disputed the common Belief. They had then good Countenance for their Vice, and the Practice of their Gods to plead for them. But *Christianity* is so rigid and inexorable, that no sort of Immorality can endure it. A proud Libertine hates a Religion that ties up his Frenzy, makes him contemptible, and lays him under Execution: And thus, as *Hobbes* observes, when Reason is against a Man, a Man will be against Reason. In short, they are blinded by their Prejudice, and argue with their *Will*, and won't see a Truth so very disobliging. Thus *Deism* is bred out of Corruption of Manners, and

and like some *Insects*, has its Being from Putrefaction.

Erot. There are many younger Brothers, whose Fortune is much short of their Quality, how would you have them live? Marriage will sink their Figure, clog their Circumstances, and keep them from coming near the Port of the Family. At this rate, their Issue may dwindle to nothing, and be forced down to some Mechanick Business or other. But *Natural* Children are educated cheap, and the Honour of the Family is not much concern'd in them.

Sopbron. I'm amaz'd you should talk in this manner! Are the Menaces of the *Bible*, and the Flashes of the Flames *Below*, so soon dismiss'd and forgotten?

Erot. I hope not; but you must give me leave to represent a Libertine.

Sopbron. Very well. I answer then, That if a Man is so far in Love with Pageantry, if his Pride has overgrown his Reason to such a prodigious degree; if he is resolv'd to defy God Almighty, to renounce his *Creed*, and venture to be damn'd; if this be his Condition, 'tis in vain to dispute: There's no good to be done upon such People, unless you can cure them of their Infidelity. How-
ever,

ever, I cannot help remarking how unnatural their Vice makes them, and how regardless of the Interest of their Posterity: For, as I observ'd, illegitimate Issue lie under great Disadvantages by the Law.

Erot. That I grant. But don't you consider, that Passions grow sometimes out of Disproportion; and that *Quality* is smitten with those of Vulgar Condition: Which way must the Matter be manag'd? You know Marriage is a great *Leveller*, and either finds People equal, or makes them so. Would you have the Distinctions of *great* and *small* confounded, and all Degrees shuffled into a Parity? To bring an obscure Person to a Matrimonial Relation, is the way to dilute the *Blood*, and tarnish the Colours of the *Heraldry*. Besides, a good Fortune may be lost upon such a Confinement. Love proceeds from Fancy, but Marriage is a Point of Interest.

Sopbron. This is still arguing upon the Grounds of Pride and Scepticism, two of the most ill-natur'd, and most dangerous Principles in the World. A Man must forswear Virtue and Conscience, before he can bring himself to these Measures. And let me tell you, that those who marry with Inclinations pre-
ingag'd

ingag'd elsewhere, are false in their Courtship, and generally prove so afterwards.

Erot. Some People's Humours seem made for each other; and therefore methinks 'tis pity any prior Relations, any Rigours of Custom or Law, should baulk their Friendship, and keep them asunder.

*Xenoph.
Cyropad.*

Sophon. Don't you remember, *Cyrus* was disciplin'd at School for deciding the Case upon your Argument? He gave a Coat away from the right Owner, only because it fitted another Boy better. But his Master made him sensible of the Injustice of such an Award. This Pre-
tence of yours, gives Appetite an unlimited Range, and dissolves Property, and would be a most admirable *Charter* for the *Mobb* to hold by. For instance, if a Man sees a Horse he likes, his Fancy has transferr'd the Title, and he may take him away without Money or Theft. And thus Apprentices, and Soldiers, and Subjects, may change their Masters, and desert when they please: For, it seems, matching of Humours, and hitting of Inclinations, is the whole Matter! This is a most admirable Principle! It gives us whatever we have a mind to: Now

to found Dominion in *Fancy*, is much better than to found it in *Grace*!

Erot. Why so?

Sophron. Because a Man may prove his Title much easier this way. And as for the Business of Friendship you mention'd, 'tis not to be had at a *Westminster* Wedding. The Engagement won't bear it. Where Virtue is not made the Measure of a Correspondence, 'tis no better than that of Thieves and Pyrates. Believe me, *Erotion*, those that rob Women of their Honour, and bring them under Characters of Scandal, can be none of their Friends. I tell you, Whoredom and *Friendship* are unfociable Qualities; the one is much too coarse to incorporate with the other.

Erot. It may be so: But methinks this Dialect of Whoredom and Whoremaster, is strangely rugged and unfashionable.

Sophron. For all that, the use of Speech is to mark the Nature of Qualities, and preserve the difference of Ideas. And therefore foul Practices must be shewed in their Colours, and treated with hard Names: To punish them thus in Language, is the way to point out the Deformity, to make them uncreditable, and discourage the Imitation.

Terms of Odium and Disgrace, are design'd like Buoys, and Sea-marks, to secure our Voyage, and give us warning against running upon the Rocks. I confess, I can't strain Courtesy at your rate; I shall never understand your Complaisance for Lewdness. Methinks 'tis great prodigality of good Words, and serves to no purpose, unless it be to mislead the Unwary, to cover the Distinctions of Virtue and Vice, and to recommend Debauchery. This smooth Phrase of *Mistress* and *Gallant*, was only invented to fence off Censure, and keep Infamy in countenance.

Erot. I remember you observ'd, that Libertinism being so frightfully threatened by the *New Testament*, took check at the Restraint: And looking out for an easier Belief, revolted to *Deism*. Now I must put you in mind, that many of the Persons concern'd in your Remark are Men of Figure, and shining Distinction.

Sopbron. If that be true, I'm extremely sorry for't, and should be glad to direct them to a serviceable Thought. And since they are so much govern'd by Ease and Pleasure, I shall suggest nothing but what is short, and quickly examin'd. They may please then to look over Monsieur

fieur Paschal's Thoughts against Atheistical Indifference: Monsieur de la Bruyere Des Esprits forts *, ('tis translated into *English*) *A Letter to a Deist*, written by the Learned Author of the *Snake in the Grass: The Article Christianity* in the Third Volume of *Moreray's Dictionary*. These are all perus'd in a few Hours. And when this is done, I persuade my self, they won't think it loss of time to consult *Grotius of the Truth of the Christian Religion*.

* *Les Moeurs de Ce. Siecle.*

Erot. 'Tis friendly Advice I must own, and I think the Good-will may excuse the Digression: But I thank God, I am none of these *Scepticks*. I am satisfy'd about *Reveal'd Religion*.

Sopbron. I'll suppose the *Quality* of your Mind; for if they give themselves leisure to think, I know they must be so. How stands the Case then? Is Greatness a Discharge from Conscience and Sobriety? Does it set us above the Directions of Virtue, and the Duties of Christianity? By no means. To plead Wealth for Liberty, and *Title* for Disobedience, would be a ridiculous, as well as a prophane Presumption: God Almighty knows no Grandeur but his own. He grasps the *Universe* in his Hand, *sits* ^{*Isa 40.22.*} upon the Circle of the Earth, and all

the Inhabitants thereof are as Grasshoppers. Farther: The Favours of Providence are particular to Persons of Condition: Their Knowledge exceeds that of the *Vulgar*, and their Example is more drawing and prevalent. Upon this account, their Liberty is rather less, and their Misconduct more criminal and provoking: But if they will live counter to these Maxims, resign to Pleasure, and bring Vice into fashion; there will certainly come a time, when *mighty*
wisd. 6. 6. Men will be mightily tormented. *E-*
rotion, I heartily wish they may reflect, and live regularly, that they mayn't be degraded at their Death, and be the *Peasants* of the other World. Whereas, on the other side, if they answer the Expectations of their *Post*, if they encourage Virtue, and help to reform a bad Age, their Distinctions will out-last the *Grave*, their Honour will prove immortal, and I had almost said they'll wear their *Coronets* in Heaven.

Erot. Well! you have told us enough of the Disease: But can you direct to nothing farther of a Remedy?

Sophrón. Yes; The Means to preserve our *Virtue*, is to avoid Idleness, ill Books, and ill Company; to be temperate in Eating, and other Refreshments;
 to

to observe the Discipline of *Lent*, and the other *Fasts* of the Church.

Erot. This Advice is general to both Sexes; have you nothing particular for Women?

Sophron. Yes: Their Security will be to stand off in Reserve, and guard against the first Approaches. This retired Behaviour keeps Libertines at a distance, and discourages Solicitation. Whereas, those that love uncautious Freedoms, and strive to be airy, and over-agreeable to the other *Sex*, converse out of Character, lose Ground, and invite the Enemy. By these steps, they are sometimes drawn into a Snare, and betray'd beyond their first Intention. Thus, as Monsieur *Boileau* observes, Liberty is apt to improve; and one Piece of Misconduct is commonly follow'd by another: For when *Virtue* begins to tumble, 'tis hard to stop the Motion, and make a stand upon the Descent.

Dans le crime il suffit qu' une fois on Sat. 1.
début,

Un chute toujours attire une autre chute;
L'Honneur est comme une Isle escarpée
Et sansbords,

On n'y peut plus rentrer, desqu' on en
est dehors.

And to prevent their Affections going too far with others, let them not be too much in love with themselves: To be smitten with their Person, lays them open to Flattery, and discovers a cruel blind side. Thus the *Sparks* are encouraged to flourish, and lay out their Lines: And all Commendations are swallowed, tho' never so fulsom and foreign. And when they are thus overfet with Vanity, and as it were wilder'd in Self-conceit, 'tis no wonder if they mistake their way. Flatterers are too much consider'd; for Pride is sometimes very prodigal.

Erot. What do you think of *Plays*, *Romances*, and *Balls*? Are they to be indulg'd Young People in the usual Liberty?

Sopbron. To *Plays* I shall say nothing; you may read the *View of the Stage*, &c. if you please. As to *Romances*, I can't now discourse to a just Length upon that Subject. I shall only observe, that they are dangerous Entertainment for Youth: And here, not to mention that they stuff People's Heads with Visionary Prospects, that they are a mere Land of Fairies, and lie perfectly out of the Road of History and Life: Thus they furnish no useful Knowledge,
but

but serve only to corrupt the Judgment, to baulk the Expectations, and make the Humour extravagant. Not to mention this, I say, they dwell so long upon the Argument of Love, represent it with so much Novelty and Intrigue, in such variety of Dress, and with so much circumstance of Delusion, that the Impression is hardly to be worn out. Thus the Memory is ill-furnish'd, and the Fancy surpriz'd; and the Youth of both Sexes instructed to manage a private Adventure, to steal a Misfortune, and to cheat their Parents and themselves with wonderful Dexterity.

Erot. You need say no more about *Romances*, for I am satisfy'd already. But then, as to my third Question, I expect a more complying Answer. I hope there's no harm in adjusting our Limbs, and being rubb'd over a little with a Dancing-master. I know you'll allow *Miss* to salute the Company in form, and move like a Gentlewoman.

Sophon. Yes, yes, if she pleases. But don't let her spend an Apprenticeship at these Exercises; don't let her value herself upon the Accomplishment of a *Player*; nor suffer her *Heels* to get too much into her *Head*.

Erot. May she not go to a *Ball* now and then, to recommend her Person, and shew her Improvement?

Sopbron. As to *Balls*, I shan't trouble you with the Opinion of Divines; it may be, you may think their Maxims over severe. If you please, we'll refer our selves to a *secular* Man of Quality: A Person that lived in the Hurry of the World, and conversed with the Liberties of the *Court* and *Camp*, and was no Enemy at all to any innocent Entertainment: 'Tis the Count *de Buffy* that I mean; I suppose you have heard of him.

Erot. Yes; A Man of Sense and Character: Pray, let's hear what Monsieur *le Comte* has to say upon the Case.

Sopbron. In a Discourse directed to his Children, he expresses himself in this manner: ' I have always look'd upon
' *Balls* as a dangerous Diversion; which
' Persuasion I am confirm'd in, not only
' by Reason, but my own Experience:
' And tho' the Remonstrance of the *Fa-*
' *thers*, and *Pulpits*, is considerably sig-
' nificant, yet, as I take it, the Autho-
' rity of a Courtier is rather of more
' Weight in the present Case. I am sen-
' sible, some People run less hazard in
' these Places than others; yet, for all
' that,

' that, the coldest and most indifferent
 ' Tempers, are apt to kindle, and catch
 ' hold. These Meetings consist gene-
 ' rally of none but young People, who
 ' find it Business enough to stand out a-
 ' gainst Temptation when most retired.
 ' How much harder then must they be
 ' press'd, when they enter the Lists of
 ' the Combat; where the Beauty of the
 ' Company, the Blaze of the Branches,
 ' the Charms of the Musick, and the Mo-
 ' tion of the Dance, are enough to make
 ' an Impression upon a Hermit? Those
 ' who are protected by Old Age, and
 ' might go to a Ball without Damage,
 ' would be ridiculous if they should ap-
 ' pear there: And as for Young Peo-
 ' ple, tho' Custom would allow them this
 ' Liberty, yet there's too much of Acci-
 ' dent and Danger to venture upon. And
 ' therefore 'tis clearly my Opinion, that
 ' none who pretend to Christianity ought
 ' to go to Balls: And, I conceive,
 ' those who have the Direction of Con-
 ' science, would do no more than their
 ' Duty, if they should absolutely forbid
 ' their Charge the use of these Diver-
 ' sions.

Thus far the Noble *Comte de Buffy*,
 who notwithstanding he was bred to the
 Pleasure and Allowances of the Court,
 yet,

Suite des
Caracte-
res de The-
ophraste.
p. 252,
&c.

yet, you see, the Force of Truth, and the Proof of the Experiment, has drawn this Confession from him; and which he has thought fit to recommend, for the Conduct of his Family.

Erot. Have you nothing farther, by way of Preservative?

Sopbron. Nothing at present; I am unwilling to fatigue you with any longer Discourse.

Erot. Then give me leave to tell you, That you have forgotten one part of Lewdness worse than any you have mention'd.

Sopbron. You mean *Sodom* and *Gomorrhah*.

Erot. Yes.

Sopbron. I must ask your Pardon then, if you expect I should enlarge upon this Subject. I shall only in a word or two observe to you, that this Wickedness is Felony, without Benefit of Clergy, by our *Statutes*. And in ancient Times, these Criminals were burnt by the Common Law. Indeed, such Monsters ought to be the Detestation of Mankind, pursued by Justice, and exterminated the Earth. You may read the Guilt in the Punishment. Was ever Vengeance discharg'd in a more remarkable manner? These Wretches had Hell pour'd down upon

25 H. 8. 6.

5 Eliz. 17.

Fitz. 269.

6 Fi. lib. 2.

upon them from the Sky, were damn'd
before they were dead, and had part of
their Fire and Brimstone in this World. *Gen.* 19.
But now, if you please, we'll adjourn. 24.

Erot. I shall recollect what you have
said, and endeavour to make the Use of
it you intended.

Your Servant.



O F
DRUNKENNESS.

In a DIALOGUE between

Encratius and *OEnophilus*.

Encrat. **O***E* *Nophilus*, good
Morrow to you;
you are outward
bound, I perceive; won't you take a
Friend along with you this Morning?

OEnoph. With all my Heart, if you'll
walk into the Fields; for I want a little
Air to refresh me.

Encrat. That I believe; for you seem
to have a strange Mist about your Eyes:
I'm afraid those Vapours were all exhal'd
from your Stomach.

OEnoph. You guess right: I own I
was somewhat over-dos'd last Night.

Encrat. Last Night! That's a Jest:
You have gone through a *Course* since
I saw you: And let me tell you, this
Phyick does not agree with you; for
you look much worse than you did a
Month since.

OEnoph.

OEnoph. It may be so: We have been in hot Service, as it has happen'd.

Encrat. You have been in a *Furnace*, I think, and are almost distill'd to a *Caput mortuum*: For to be free with you, you look wretchedly flat and insipid. Your Eyes are red, and swell'd, as if you had been under some unusual Discipline. What! do you think out of Mortification? Is it enjoin'd you as a Penance? For such, I remember, has formerly been the Advice of a certain *Director*.

OEnoph. I find by the Gravity of your Face, your Raillery has Earnest at the bottom: And, to satisfy you, I grant, Intemperance is a Fault; I wish I could get above it: But, you know, I am a Man of Business; and that won't go on without taking a Glass, and being a little sociable.

Encrat. For all that, there's a great deal of Business done upon the *Exchange* without a Bottle. The *Dutch*, you know, are Traders: But 'tis not their Custom to drink till their Affairs are dispatch'd, and the Day is over. *OEnophilus*, Coffee and Tea make many a good Bargain in *London*: And I could tell you of some Men of Figure there, who are as remarkable for their Sobriety as for their Wealth. To be clear: This Drinking
in

Sir William Temple's *Netherlands*

in Defence of our *Calling*, is but a mere Pretence. We are govern'd by our Palate, or over-born by the Pleasure of the Company; and then to fence off the Imputation, we make Business our Excuse, and take shelter in Necessity. But these Allegations are but trifling. For suppose my *Goods*, both for Quality and Price, are fit for my Chapman's purpose, will he not deal with me, because I refuse to take Glass for Glass with him? Will he baulk his Interest, and punish himself for so small an Incompliance? Drinking, by Confession, is but subservient to *Trade*, and ministerial to the *Pocket*; and therefore, one would think it should never over-rule the main Design. I don't perceive, but Trades-men sell their Commodities in their *Shops* well enough without setting a *Bottle* upon the *Compter*.

OEnoph. That's true: However, you may sometimes work a Customer much better at the *Tavern*. When a Man is *enter'd*, he is apt to be more pliable and good-natur'd; he is not so over-burden'd with Caution; he does not haggle so hard, nor clog the Bargain with so many Scruples and Demands. Now if you are so abstemious, it may be, he won't
drink

drink by himself, and then you lose the Benefit of his Humour.

Encrat I suppose your Humour is always the same. You are proof against these Disadvantages; your Head is *above Water* when you plunge deepest: Otherwise, it may be, you would not venture so far. Your Project, I confess, is extraordinary. You make a *Bait* of the Bottle, and give your Friend an *Opiate* to circumvent him; and when you find his Discretion begins to nod, you seize the Opportunity, and surprize him. Will this Practice stand the Test of your Conscience? Is it not drinking with a felonious Intent? Does it not double the Crime, and add Injustice to Intemperance?

OEnoph. When you have said all; a Man that does not conform to the common Usage, makes but a wooden Figure on't.

Encrat. Is Custom then the Rule of Life, and the Standard of Practice? And are we never to do any thing without a Majority on our side? If we are govern'd by *Numbers*, we shall live strangely at random. If you go to the *Poll*, Sense and Conscience will lose it in most cases. Certainly you don't consider the Consequences of Drinking, otherwise
you

you wou'd not talk at this rate.—

OEnoph. Now, I suppose, we must have a Declamation upon this Head.

Encrat. No, I won't be tedious; but pray, have a care you don't get too much of this Rhetorick into your Bones. If you continue to gorge your self with this Freedom, you will find the *Tone* of your Stomach weaken'd, the *Acids* spoil'd, and your Digestion good for nothing: And when you are once disabled in this Faculty, your Constitution is undermin'd, and the Business commonly ends in Dropsy or Consumption. This Misfortune in the *first Concoction*, ruins all. Unless the Juices are well prepar'd in the Stomach, the Blood and Spirits must suffer of course, the Nerves and Muscles relax, and the Functions of Life lie by, and languish. How many young People do we see miscarry upon this Conduct, and tire upon the Road before the Journey is half reach'd?

OEnoph. I grant you, to be always pouring in Oil, is the way to over-let the Flame, and extinguish the Lamp; If you lay a Country constantly under water, you must of necessity spoil the Soil, and lose the Product; but then this is the Folly of the Management.—

Encrat.

Encrat. Have a care of being an Instance: Your last Allegory puts me in mind, how much some People suffer for this Crime before Execution. Have you not seen Men that made a promising Appearance at first, that set forward with Genius and Improvement? Have you not seen them metamorphose themselves at the Tavern, drown their Parts, and drink away their Shape to that degree, as one would almost have thought that *Circe* had been their Drawer?

OEnoph. I'm so far of your mind, that, I believe, more People break their Brains by Drinking than Study: For, tho' the latter may be troublesome enough, yet a Book is not so hard as a Bottle: But, what are we to have next?

Encrat. Why, give me leave to remark farther, that Intemperance is a dangerous Companion. It throws People off their Guard, betrays them to a great many Indecencies, to ruinous Passions, to Disadvantages in Fortune; makes them discover Secrets, drive foolish Bargains, engage in *Play*, and often stagger from the Tavern to the *Stews*. I don't say, this is every Man's Case; but the Frequency of the Mischief is sufficient to fright you from the Practice. By Intemperance, Weakness is

M disco-

discovered, and ill Humour improv'd. The Heat of Wine makes the Malice creep out, warms the Snake, and gives Vigour to the Poison. What Misbehaviour; what Outrage; how many Murthers may we lay to the Charge of this Vice? Did not *Alexander* kill him that saved his Life, and burn the finest City in the World in a drunken Fit? But we need not fetch our Proof thus far; for there's scarcely any Time, or Place, but will afford us too much Evidence. Intemperance puts a Man out of his own Power, makes his Folly ungovernable, and lays him at the Mercy of almost every Accident. To be drunk with some People, is next to the firing a Train; they break out in Flame and Thunder, blow up the House, and perish in the Ruins.

O Enoph. All People's Spirits are not Gun-powder: However, I grant, there are Inconveniencies enough. But what would you have us do? We have sometimes Company at our own Houses; they love to be merry with a large Draught; now how can we acquit ourselves handsomly, unless we encourage their Fancy, which can't be done without going too far, as you reckon it?

Entrat. I confess, I should not be fond of such Guests; but if I had the Misfortune

fortune to be troubled with them, and was so over civil as to put them in possession of the *Cellar*, I would certainly reserve the Liberty of my own Person; I would never resign my Reason, nor part with my Health to a Compliment. If the Company won't be satisfy'd on lower Terms, they are none of my Friends, and then don't deserve to be humour'd.

OEnoph. Right! But you know, in the Country especially, a Man does not think himself heartily welcom, unless he has his Skin-ful, and is ready to make a false Step at taking his leave.

Encrat. Yes: And sometimes Gentlemen invite on purpose to put the Company in this Condition. Now if the Invitation was sent in a Letter, and the Truth spoken out, it must run in the Tenour following:

' Sir, if you please to do me the Fa-
' your to dine with me, I shall do my
' best to drink you out of your Limbs
' and Senses, to make you say a hun-
' dred silly things, and play the Fool to
' purpose, if ever you did it in your
' Life. And before we part, you shall
' be well prepar'd to tumble off your
' Horse, to disoblige your Coach, and
' make your Family sick at the sight of
M 2 ' ye.

Leve. And all this for an Opportunity
of shewing, with how much Friendship
and Respect I am
Your humble Servant.

This is often the plain *English* of an
Entertainment. And tho' the Kindness
may look somewhat odly, 'tis the main
Drift of the Matter; the Point is pur-
sued, and the Conquest boasted.

OEnoph. The Conquest! There you
hit it: There's more Ambition than
Ill Nature in the Enterprize; like some
of the *Roman* Wars, 'tis mere Glory
that animates the Contest: And without
doubt, to drink a great deal is a sign of
a strong Brain.

Encrat. It may prove as far as Stowage
and ill Custom, if you please; but as to
what you mention, I think 'tis rather an
Argument of no Brains at all: When a
fresh Wind won't turn the Sails, 'tis a
sign there's something amiss in the Mill.
Ingenuity, so far as it lies in the Consti-
tution, consists in the Heat of the Blood,
in the Plenty and Fineness of the Spirits:
Now when so great a Supply does not
make a very sensible Alteration, you may
rather infer, there was a Scarcity be-
fore: Is it not a sign the Ground was
dry, when a Shower is hardly seen?
In short; This drinking down the
Company,

Company, is no better than a Habit of Vice, or the Effect of Flegm and Lethargy: And therefore, upon your own Reckoning, there's nothing to brag of; I say, nothing, unless Men will *glory in* Phil. 3. *their Shame*, which, I'm afraid, is the Practice of too many.

OEmoph. I say still, one must drink sometimes to avoid Singularity: To sit by when the rest indulge, looks like censuring your Friends, and lying upon the catch for Observation.

Encrat. You mean, a Man is bound in Civility to countenance the Folly of the Company: He must sink his Understanding in proportion with his Neighbours: For to pretend to Reason, when no body else has any, is great Rudeness!

OEmoph. As untoward as you may think it, 'tis so interpreted.

Encrat. Very well! And yet to have more Limbs than a Cripple, more Stature than a Dwarf, or more Quality than a Peasant, is not reckon'd an Incivility, tho' the disadvantage'd Persons are in the Company. A Man is not bound to lop his Trunck, or throw up his Privilege out of Complaisance: Nay, to put the Case lower; if a Gentleman cuts his Finger, or breaks his Shins,

there's no Obligation of Breeding to imitate the Misfortune; And why then should we part with our Reason on no stronger Motive.

OEnoph. You talk of lopping our Trunk! The Case is not the same; we can't recover our Limbs when they are lost, and therefore we must stick to them: But Reason will vanish, and appear again; and the Eclipse of the Understanding is quickly over.

Encrat. You are cunning enough to answer to the easiest part of the Objection: But to join Issue with you even here, I must tell you, That he who walks with his Eyes shut, tho' he does not travel far, may meet with a *Post*, and feel the Blow a great while after. *OEnophilus*, when a Man drinks hard, the Blood boils over, and the Passions rise, and grow mutinous: In such a dangerous Juncture, the Guards should be doubled, and twice as much Sense summon'd in as would serve for an ordinary Occasion. Now to part with one's Reason when we have need of as much more, if we could get it, is like breaking the Compass, and throwing the Pilot over-board in a Storm. If the Enemy's Forces encrease, and our own grow less and less, 'tis easy to guess the Event.

Besides,

Besides, the Meanness of such a Disorder, one would think, were sufficient Discouragement. Reason is the Life of a Man; to stop the Pulse, or stifle the Breath, is less Damage than to extinguish so great a Faculty. Reason is the Top-Distinction of Humane Nature: What do you tell me of the odds we have in shape? 'Tis our Inside which sets us most above a Beast. *Mens cujusque hoc est quisque.* Who would forfeit his Honour for so paltry a Gratification? Who would chuse to go to *Grass* with *Nebuchadnezzar*, or live degraded from his *Species*, tho' but for an Hour? Your urging, the Company will take it ill, if you don't comply, and go the common Length, is downright pleading Guilty to the Indictment: They are afraid, you say, such a *Dissenting Brother* should examine their Conduct, and remark too far upon their Conversation. And is not this a plain Confession of Misbehaviour? Were they not conscious of an untoward Management, what occasion is there for such preliminary Caution? Why, are they afraid of standing the Test of Sobriety? of looking common Sense in the Face, and of conversing with a Man in his Wits? This, one would conclude, should be a

strong Argument against Intemperance ; unless a Man can be fond of the Loss of his Understanding, and takes a pleasure in playing the Fool.

OEnoph. I hope you will give us leave to recruit Nature, to cheer our Spirits, and refresh them for Business; and provided we don't turn Sots, you'll allow the rest.

Encrat. The first part of your Motion I understand; and if you state your Case fairly, and apply your Rule, I have nothing to object. But as to your last Clause, give me leave to observe, That a Man may drink too much for his Health without going to the utmost Excess. His *Body* may suffer, tho' his *Head* does not. Have a care of an unfortunate Custom; it may be, it has a tolerable Complexion; it may be, the Failing is somewhat imperceptible in the single Instance. Don't trust to that; 'twill rise in the Sum. To go always a little out of the way, makes a strange Mistake upon the Progress. A Grain will grow to a Burthen by constant Addition. To be always dipping an Estate, is the way to turn Beggar: And tho' the Degrees may be gentle, the Misfortune will come heavy at last. Thus, he that drinks but a little too much every
Day,

Day, will find it too hard for him in a few Years: A Drop that's perpetually pelting, will make a Stone give way, and grow hollow. Now, to suffer upon this icore, supposes a Fault, and makes Business for Repentance. *Bacchus* will be always an *Idol*: Have a care of coming near the Worship. Don't make your Body a Heathen Temple, nor your Health a Sacrifice. The best Method for Security, is to move within your Liberty; he that goes to the utmost Extent, is in danger of a Surprize; he walks upon the Edge of a Precipice; this is apt to make him giddy, and then you know the Consequence. And here, over and above, let me put you in mind, that he who takes more than his Constitution requires, swallows that which does not belong to him, and steals the Drink, tho' it comes out of his own Cellar.

OEnoph. Say you so! I was in hopes what a Man had bought and paid for might have been his own.

Encrat. If you mean, it can't be taken from him without his Consent, you speak Truth, but foreign to the Point; But if you affirm, he may use it at pleasure, you are mistaken. For instance; Suppose you have a large Quantity of
Sack

Sack by you, tho' you have paid for every drop on't, yet the Use of your Property is limited; you can't in justice drink it off at one time. For tho' the Wine is your own, and the Body your own, you are to abuse neither. A Man may have the *Fee Simple* of a House, and yet if he sets it on Fire, he is a Felon by *Statute*. In fine, no Person has a Right to commit a Fault; such an Authority would imply a Right to do *Wrong*; which, you know, is a glaring Contradiction.

O Enoph. This cramping of Property, methinks, does not relish well with a *Free People*: I don't like this Doctrine of being a Thief to my self.

Encrat. That's strange! Don't you know, a Man may steal his own Goods in several cases? But to satisfy you farther; if you exceed the Bounds of Temperance, you intercept Refreshment from those that want it; you draw the Current into a wrong Channel, and plunder the Poor Man's Cup-board. Wine and strong Drinks were not sent us to be spent to ill Purpose, to intoxicate the Idle, and put the Wealthy out of their Wits. This is to defeat the Blessing, and riot in the Bounty of Providence. These things were design'd for common Advantage,
and

and general Comfort, and therefore the drudging part of the World, especially, should have their share.

OEnoph. If you had all your Fancies, I believe the Conduits would run Sack and Claret every Day.

Encrat. It may be not. But tho' I am not for indulging the Lazy, yet 'tis my Opinion, that if the Poor were more cherish'd, and less *complaining in our Streets*, the Product of the Year would be better spent.

OEnoph. I believe so too. But you know, *Beggars* are drunken to a Proverb. And to leave them; People of the lower Rank are extravagant enough this way: Their Palate is as strong, and their Reason as weak, as their richer Neighbours.

Encrat. That's true: But one would think, when the Wolf is close by the Door, their Necessities might govern them. However, this won't do: For, as you observe, nothing is more common than to see Labourers work one Week, and debauch the next; drink off their *Subsistence*, and leave their Wages at the *Ale-house*. Thus the Family starve at home, and the Children cry for Bread.

*Et succus pecori, & lac subducitur
agnis **

This

* *Virg.*

This is great Barbarity and Injustice ! Thus, Want and ill Usage breeds Quarrels, sets the House in a Flame; and the last Issue oftentimes, is extremely deplorable. The Government has been very sensible of this Mischief, and provided a Remedy accordingly * : But as long as the *Execution* sleeps, the Laws signify little. As long as we have so much of the *License*, and so little looking after, what can we expect ? In my poor Opinion, these Houses of Entertainment are somewhat too numerous.

* 1 Jac. 9.
21 Jac. 7.
1 Car. 1.
c. 4.

Onoph. As well as I love them, I can't help saying, That if all the *Taverns* and *Ale-houses* in *London*, stood together, I believe they would make a Town as big as *Sodom* or *Gomorrab*.

Encrat. I'm of your mind; and if you had put in the other Places of *ill Fame*, you had almost frightened me, for fear of the same Conclusion. To return; if the Magistracy should happen to connive, and overlook these Disorders, 'twould be a mighty Misfortune. This is to betray the Laws, to disappoint the Government, and bring the Guilt upon themselves. And when a Man has the Intemperance of a Parish or *Division* to answer for, when this comes to be charg'd with all its Train and Dependencies,

pendencies, when 'tis added to Personal Miscarriage, I'm afraid the Load will lie heavy.

OEnoph. If you should see a *Justice* overtaken, and lay himself by the *Heels*, you would make a Tragical Business on't.

Encrat. Indeed, I should think it a great Aggravation of the Vice; and that such a Man would be cool in prosecuting upon the Statutes against Drunkenness.

OEnoph. Encratius, this Failing has gain'd some footing amongst all Conditions; I'm told, 'tis possible to bring an Instance even from the Clergy.

Entrat. I'm sorry to hear that; I hope these Stories are but Calumny and Difaffection. I should be loth to think a Church-man guilty of a Practice so unbecoming his Character, so differ-viceable to his Commission; a Practice so terribly threatned from the *Bible*, that forfeits the Privilege of our *Creed*, and lies under the Penalties of the other World. But, since this *Body* is so numerous, since the Passions of Mortality are about them, since there was one Traitor amongst Twelve Apostles, 'tis possible the Charge may be true: What then

Luke 21.

34.

I Cor. 6.

10.

Gal. 5.

21.

then is to be done? Why, if the Articles can be prov'd, the unhappy Person should be put under Discipline, and do Penance for the Scandal of his Behaviour.

OEnoph. I'm glad I was not bred a Clergyman.

Encrat. Why so? Have the *Laity* a *License* for Intemperance? Don't deceive your self, the *Bible* will reach you no less than the *Statute-Book*. You lie under the Censure of the Church, and the Terrors of Eternity: And won't this make you tremble at your Disorder?

OEnoph. If you put me upon thinking, I can't disprove what you say: But when my Spirits are down, I would gladly fetch them up again; and this sometimes carries me too far.

Encrat. It may be, you are not pleas'd with the History of your Life, or the Posture of your Circumstances: And here, to relieve you, you endeavour to shut up the Scene, to take a *Quieting Draught*, and dismiss that part of your Memory. But this is but a palliating Cure: 'Tis but skinning over an old Ulcer. To flatter the Wound in this manner, will make way for a Mortification:

tion: To be Intemperate for the ease of one's Mind, is to cure Melancholy with Madness. And yet this is some Peoples *Nostrum*. When they are low in Cash, or their Affairs hang backward, they apply to the Remedy of the Bottle; as if Poverty could be remov'd by Expence. Alas! this *Anodine* is quickly over; and then, the Anguish revives with double Force. If a Man does not like his Manners, or his Purse, let him mend, and retrench, and mind his Business: And not sink himself deeper in the Mire, multiply his Faults, and throw a new Sting into his Conscience.

OEnoph. And yet some People, when they have *fail'd*, or spent an Estate, retire with a Stock for Brandy and *Spirits*; with this small Reserve, They make a shift to dispatch themselves, and prevent the surviving their Misfortune.

Encrat. They might e'en as good have bought so much Poison. To throw away one World after another, is a dismal Relief against Poverty.

OEnoph. So 'tis, upon second Thoughts. Well! I can't stand the force of your Arguments, and therefore am resolv'd to reform. And if you can suggest any thing

thing farther against a Relapse, I shall be glad to hear it.

Enkrat. Arm your self then with Recollection, and be always upon your Guard; Make a strong Resolution in your Defence; that goes a great way in most Cases. Have a care of a weak Complaisance, and of being preposterously Good-natur'd, as they call it. You'll pardon the Expression; Ben't over-born by Importunity; never surrender to a Jest, nor make the Company master of your Conscience. Venture to be so morose as to maintain the Reason of a Man, and the Innocence of a Christian. 'Tis no Disgrace to be Healthy in a common Infection. Singularity in Virtue and Discretion, is a Commendation, I take it. Besides; after you have stood a firm Shock or two, they'll despair of Success, and give you no more trouble.

And for a farther Preservative, consider the Advantage of Temperance: How clean and unembarrass'd it keeps the Senses, and makes them seize the Object with more Keeness and Satisfaction! It appears with Life in the Face, and Decorum in the Person; it gives you the command of your Head, secures your Health, and preserves you in a Condition
 for

for your Business. These Considerations, I hope, with the Grace of God, which you are to address for in the first place, may prove serviceable to you: And now I must take my leave.

OEnoph. I thank you for your friendly Advice.

Your Servant.



N

O F

O F
U S U R Y.

In a DIALOGUE between

Misochrestes and Alphius.

Misoch. **F**O Euerator *Alphius*, I'm glad to see you; you are very early mounted; whither away this Morning?

Alph. To make my Story short, I'm proffer'd a Land Security for a Sum of Money, and the Estate not lying many Miles out of *Town*, I'm going to see what sort of *Terra Firma* we are likely to have; to enquire a little farther into the Value, as well as the Title: For if we engage, the *Mortgage* will go pretty deep.

Misoch. I fancy'd, when I saw you upon your *Pad*, you were going to ride down some Farm or other: The *Mortgager* won't stand long if you get the Chase of him, I can tell him that.

Alph.

Alph. It may be, as long as your *Tenant*; for I don't perceive you let such great Pennyworths: And if he does not pay his Rent, you can reconcile your self to a *Seisure* without much difficulty.

Misoch. I can reconcile my self to my own; but I abominate that griping Practice of *Usury*.

Alph. Since you are such a Plain-Dealer, I must tell you, your Opinion is none of my Standard: Besides, I'm no Extortioner; my Interest goes generally under the *Statute*: And, I hope, there's no harm in taking the Benefit of the Law.

Misoch. That's well! What if you might roast or boil a Man by *Act of Parliament*, would you turn *Cannibal* under such a Toleration? Don't you know, the Law sometimes permits a lesser Evil to prevent a greater?

Alph. No *Legislator* that pretends to be *Christian*, would ever be understood to permit any thing that's *malum per se*: No, not upon never so valuable a Consideration: This would be downright *doing Evil that Good might come* Rom. 3. 8. *on't*: A flat Contradiction to *St. Paul's Doctrine*, and liable to the highest Penalties.

nalties. Now Usury, according to your Notion, is *Malum per se*.

Misoch. That 'tis with a witness! The Conscience of an Infidel starts at it; the very Turks won't endure it.

Alph. Then they may let it alone: The Conscience of an Infidel will start at a Glass of Wine; but yours won't: And since you are no thorough-paced *Mussulman*, pray don't propose the *Alcoran* for a Rule. In short, if Declamation is your Business, I shan't stop my Journey: But if you are inclin'd to debate the Matter calmly, I'll venture to alight.

Misoch. Do so: And when I have you upon the Level, we'll take a Turn or two, and argue the Case.

Alph. Agreed: This Walk is pleasant, therefore let's lose no time: And since you made your self the *Plaintiff*, let me hear how the Action is laid.

Misoch. You shall have my Objections: I think my Topicks are good; for I design to argue from the Reason of the Thing, from the Authority of the Scripture, from the Fathers, from General and Provincial Councils; and to engage you at your own Weapon, I hope to produce something from the *Statute-Book*.

Alph.

Alph. You threaten a formidable Attack; however, I must stand the Shock, for now 'tis too late to avoid it.

Misoch. To begin then with the Reason of the Thing: And here, in the first Place, I prove the Unlawfulness of lending upon Usury, because of the barren and unpropagated Nature of *Money*: Gold and Silver grows no where but in the Mines: It never multiplies in the Borrower's Pocket. If he should keep it seven Years, 'twould rather grow lighter than otherwise. If I lend a Bushel of Corn, one Grain will produce a great many: But since Money continues stinted to the first Weight and Quantity, why should I be so unreasonable as to demand an Increase?

Alph. I'm afraid you don't set your best Foot forward: This Argument will do you no Service: For suppose I have a thousand Pounds by me, 'tis at my Choice to turn it to what honest Use I think fit: Granting then I purchase a *Farm* with this Sum, there's nobody questions but that I may let this Farm to a Tenant, and receive the Rent.

Misoch. That's true.

Alph. Very well: Now if I may receive Fifty Pounds, or more, *per Annum*, for this Money turn'd into Land,

why may I not keep it in the Species of Coin, and dispose of it to Interest for the same Advantage? 'Tis the Money that bought the Land; and why may I not take a moderate Profit under the first Form, as well as under the latter? *Interest*, properly speaking, is but Rent for Money: And Rent, as we use the word, is no better than Usury for Land. Now, that it should be lawful to make an Advantage in one Case and not in the other, is to me unintelligible: For what should hinder me from making my Property serviceable, when it lies in Crowns and Guineas, as well as when I convert them into Arable and Pasture? Is it because there is an Advantage to be made by him that hires the Land, but not by him that borrows the Money? This is a Mistake: For Money taken up at Interest, and employ'd in Trade and Merchandize, often turns to a much better Account than the Business of Husbandry. And therefore Silver and Gold is by no means so barren a Commodity as you suppose. Money is a strange fruitful Thing, provided the Soil, and the Season hits; carry it but to *Turkey* or the *East-Indies*, and it commonly exceeds the Product of Grain: *Cent: per Cent.* is no Miracle in such Cases. Now if
my

my Stock helps to enrich my Neighbour, why should not I come in for a share of the Gain?

Misoch. Because you don't bear a part in the Fatigue and Hazard of the Voyage.

Alph. Under Favour, I do run a part of the Hazard; for if the Debtor fails, I lose my *Principal*. 'Tis true, I don't run so great a risk; but then, neither is my Profit so considerable: And this difference brings up the Matter to an equitable Balance.

Misoch. I say still, the *Usurer* lives upon the Labour of the Industrious; he eats his *Bread in the Sweat* of another Man's *Brows*; and, you know, *Adam* was to do it in his own.

Alph. That was *Adam's* Fate more than his Duty: He had lost *Paradise*, the Ground was unblest'd, and the World unfurnish'd, and at first he had no body to work for him. But if eating without Labour is a Crime, is not the Landlord every jot as guilty as the Usurer? Pray, let's have no more of this, unless you have a mind to level all Conditions, and send the Prince to the Plow.

Misoch. I have no design that way: But I must tell you farther, that the Usurer, like the Envious, is perpetually

busy; I grant, he has the Discretion not to prey upon himself; but his Trade is always going on, and takes no notice of any Sabbath.

Alph. Then, I find, the former charge of Idleness is vanish'd; for the Man works in the Money: But he does it without Distinction of Times: And where's the harm on't? Does not the Tenant pay Rent for *Sundays* and *Holy-days*, as much as for the rest of the Year?

Misoch. Let that be as it will: I think Usury an unreasonable Exaction. For when a Man borrows a Sum of Money, he is bound to stand the Hazard, and make it good: Now, where's the Equity to press him with a double Burthen? To oblige him to warrant the *Principal*, and pay Interest over and above; to pay Interest, I say, to the Lender, who has his Security and lies under shelter?

Alph. Not absolutely under shelter neither; for the Debtor may prove Insolvent: And therefore, to turn your Question, Why should the Lender be put to the Hardship of risking the whole Sum, and losing the Benefit of employing it into the Bargain?

Misoch.

Misoch. That Turn won't do. For the Purpose; if I hire a House, or a Farm, I don't lie under the same Accidents. 'Tis true, I must pay my Rent as long as I occupy the *Premisses*. But in case of a Fire, or a Sea-breach, I am not bound to make good the Estate, and indemnify the Landlord.

Alph. The Instance is not parallel: I am not liable to the same Danger in letting an Estate as in lending my Money. A Tenant can't carry my Farm upon his Back, and run away with it. If he offers either to sell it, or commit Waste, I have my Remedy against him. But he that borrows a Sum, has the absolute Disposal of it. He may Trade, Purchase or Drink, and turn it to what Use or Extravagance he pleases. And since my Property is thus entirely in his Power, is it not reasonable he should secure the Fund?

Misoch. I can't deny that.

Alph. And is it not reasonable too, he should allow me a Consideration for making my Property unserviceable, and keeping it out of my own Hands?

Misoch. To wave the Unlawfulness of this Practice a little, till I come to another Topick: At present I shall only insist upon the Inconveniency, and how pre-
preju-

prejudicial it is to the *Publick Good*. Tho, upon second Thoughts, if I prove this Article, the Ufurer will be found guilty. For no body can lie cross to the common Happiness without a Fault.

Alph. Let's hear the Charge.

Misoch. I affirm then, that were it not for this grasping at Interest, Money would not lie dead so long in the Miser's Coffers; 'twould circulate farther in Trade, and flow more freely in the Veins of the Common-wealth.

Alph. Quite contrary. For those who won't venture their Cash upon an Advantage, would never lend *gratis*. At this rate, Money would sleep and rust in the Bag, much more than at present. For, who will run Hazards without Profit, and help other People to get Estates for nothing? Who will set his Fortune a sailing, and lend it over the *Line*, without a Farthing Consideration? If the Owner's Money will earn nothing in a Voyage, he'll make it keep the House, and not ramble about the World to no purpose. Consider, on the other side, how *Trade* subsists upon Credit, and sets up with *Crutches*: So that take away the Allowance of *Interest*, and you stop the Course of Traffick, shut up part of the *Exchange*, and lay an Em-
bargo

bargo on the *Merchant-men* in the *River*.

Misoch. It may be not: For tho' a Cabinet or Scritoire may be robb'd, a *Mortgage* is in no danger of Thieves: Why then should not Men be willing to lend upon the single Score of such a Security? And if they are, Trading will flourish as well as ever.

Alph. Your Expedient will fall short: For, as Honesty goes, an Iron Chest is a better Security than a *Mortgage*: And were it not for the Profit of *Interest*, your Mony'd-Men would be at the charge of such a Defence: Besides, every Trader has not Land to engage. And lastly, granting the Mannour or Farm tied, if there was nothing allow'd for the *Loan*, the *Mortgagee* would be apt to *enter* when the Term was expir'd, and the Money unpaid: And then the Mortgager would sink deeper; and Disputes would arise about taking the Issues and Profits. This made a rich Churl in the Country curse the Business of Usury: *Were it not*, says he to my Lord Bacon, Serm. Fidel. *for this villanous Custom of taking Interest, the Forfeiture of Bonds and Mortgages would come easier into our Hands.* Farther; were it not for this Convenience, which way could Men procure

procure Money at a pinch? How wretchedly must they be hurry'd in the Sale of their Goods and Estate? In such Cases, want of Leisure is often fatal to our Circumstances. The Expedient therefore of borrowing upon Interest, was reckon'd a great Relief by my Lord *Bacon*, and yet Money went at Ten *per Cent* in his Time. This great Man tells us, That to talk positively against Usury, is ridiculous; and that the total Suppression of it is fit only for an *Utopian* Government. 'Tis true, he would have *Interest* reduced to Five *per Cent*. in the Country, and Eight in Trading-Towns, because the Merchant is best able to give the fairest Consideration. Under this Scheme he declares, there would be nothing but Convenience in Usury. And now, you know, Custom and Law has brought the Matter farther than his Regulation.

Ibid.

Ibid.

Misoch. My Lord *Bacon* was a great Man; but before we part, I believe I shall produce a better Authority against him. At present, methinks 'tis somewhat grinding and unnatural to receive more than I lent: There's no Consumption of the Goods; my Money is undamified, and return'd the same in Quantity and Value: And when the *Asses* are thus

thus safe, is it not an avaricious Humour to desire an Overplus?

Alph. Have you not all your Land again too, when your Tenant leaves your Farm? And yet that won't satisfy without the Payment of Rent. I say, you have all your Land again, and in the same good Condition too, provided your *Lease* is well drawn, and you look after the *Covenants*.

Misoch. But the *Tenant* has the Profits in the mean time.

Alph. And has not the Borrower the Profits of your Money? But this I have answer'd already. As to the Avarice and Unnaturalness of taking a Consideration, I think there's nothing in that; for if the Borrower is to blame in not offering it, the Lender may fairly receive it.

Misoch. Prove your first Proposition.

Alph. Thus then: Is not Gratitude part of the Law of Nature? Are we not bound to acknowledge a Benefit, and return an Obligation? And is not the lending Money a considerable Kindness?

Misoch. Granting that, how then?

Alph. Then, I would gladly know, how a Man can make his Acknowledgment without something of an Overplus? For if I return'd no more than I borrow'd,

borrow'd, I only just stand clear of Fraud and Stealing: But the first Notion of Gratitude reaches farther, and implies something more than the bare Acquittal from so coarse an Imputation: And now pray remember, that Gratitude is a Branch of Justice.

Misoch. I'll argue upon this Head no longer, but advance to the Authority of *Scripture*, and there, I believe, you will be sufficiently pers'd. And here I shall produce my first Proof out of the *Old Testament*.

Alph. Take your Method.

Misoch. The *Text* then is very full and exprefs; and to put the meaning of the Law out of Question, the Prohibition is repeated in several Places. In *Exodus* 'tis said, *If thou lend thy Money to any of my People that is poor by thee, thou shalt not be to him as an Usurer, neither shalt thou lay upon him Usury.* In *Leviticus* the Jews are forbidden Usury; *Take no Usury of him, or Increase, but fear the Lord thy God, that thy Brother may live with thee: Thou shalt not give him thy Money upon Usury, nor lend him thy Victuals for Increase.* *Deuteronomy* is no less determining than the Places already mentioned; the words are, *Thou shalt not lend*

Exod. 22.
25.

Lev. 25.
36, 37.

Deut. 23.
19.

lend upon Usury to thy Brother; Usury of Money, Usury of Victuals, Usury of any thing that is lent upon Usury. I might cite several other Testimonies from *Nehemiah* and the *Psalms*, from *Jeremiah* and *Ezekiel*, to shew, the Prophets expounded this Law up to the rigour of the *Mosaick Text*. But——

Nehem.

5. 7.

Psal. 15.

Jerem. 15.

10.

Ezek. 18.

Alph. But you leave them to be consulted at my leisure. Now to what you alledge, I answer:

First, That the Texts you mention are only part of the *Judicial Law*.

Misoch. Granting your Supposition, what do you infer?

Alph. That the Obligation reaches no farther than the *Jewish* Common-wealth. The rest of the World are no more tied by it, than they are oblig'd to give their Debtors a general Release every seventh Year, or to return a purchas'd Estate at the end of fifty. Municipal Laws have regard to the Circumstances of Place and Time; to the Dispositions of the People they are to govern; and therefore we can't expect they should be every where the same.

Deut. 15.

1.

Lev. 25.

13.

Misoch. That's right; but was there any thing particular in the *Jewish* Constitution, that might occasion the forbidding of Usury.

Alph.

Deut. 7.
Ezra 9.

Alph. Yes; You know the *Jews* were caution'd against corresponding with other Nations, for fear of Infection from their Manners and Idolatry: Now living, as it were, within themselves, there could be little Advantage from foreign Trade. Besides, at this time of Day, the Art of Navigation was imperfect, the Globe in a great measure undiscover'd, so that the Business of Merchandizing must be comparatively insignificant: For these Reasons, the *Jews* could not so well afford to give Interest: I say, not so well as those who have the Benefit of vast Discoveries, who are unrestrain'd in their Commerce, live under great Improvements of Shipping and Trade to all Parts of the World. I observe farther, That this Prohibition of Usury is limited only to the Poor. The Indigence of the Borrower is expressly mentioned in *Exodus* and *Leviticus*: 'Tis confess'd this Circumstance is omitted in *Deuteronomy*; but then *Deuteronomy* being no more than a Repetition, 'tis no wonder to find some Particulars unrecited, and the Matter more briefly couched: Such Abridgments, in all equitable construction, are to be interpreted by the Law at large. I may add, that a Passage in this very Place, determines

Exod. 22.
Lev. 25.

determines the Sense upon the Poor: For 'tis said, *Thou shalt not lend thy Brother Victuals upon Usury.* Now ^{Deut. 23. 19.} 'tis very improbable, a rich Man should want Meat and Drink, and lie under a Necessity of taking up Provision at Interest: This, I say, is very improbable, especially in a Country where their Wealth consisted in Land, Cattel, and Husbandry. Thus, in *Nehemiah*, where ^{Nehem. 5.} Usury is complained of, the People were newly emerg'd out of Captivity, low in their Fortunes, and distress'd: So that 'twas their Poverty which made such Usage unreasonable. To proceed; the Prophet *Isaiab* describing the Destruction of *Jewry*, gives an Image of the Calamity: He lets them know, that the Distinction of Conditions would be lost; and that the Best would be sunk to the Disadvantage of the Inferior. ^{Isa. 24. 2.} *And it shall be, as with the People, so with the Priest; as with the Servant, so with his Master; as with the Lender, so with the Borrower; as with the Taker of Usury, so with the Giver of Usury to him:* That is to say, The Lender and the Usurer should be reduc'd to the Borrower's Indigence: From whence we may conclude, that none but the Poor used to borrow upon Usury in

O those

those Days. The Prophet *Jeremiah's* Complaint will admit of this Constructi-
 on; *Woe is me, my Mother, that thou*
Jer. 15. *hast born me a Man of Strife, and a*
10. *Man of Contention to the whole Earth:*
I have neither lent on Usury, nor have
Men lent to me on Usury, yet every one
of them does curse me. Does it not ap-
 pear from hence, That Usury of this
 Character was a Branch of Oppression,
 and a Hardship upon the Poor? Thus
Prov. 11. *Solomon* tells us, *That he that withhold*
20. *Corn, the People shall curse him:* That
 is, he that lays up his Corn to raise the
 Price, makes the Poor suffer, and there-
 fore deserves to be punished in his Re-
 putation. This Curse, you see, was oc-
 casion'd by harrassing the Necessitous,
 and pressing on the Poverty of our
 Neighbour.

Salmas.
de Usur.
c. 20.

Misoch. Notwithstanding your ex-
 pounding, *Salmasius* is clearly of Opi-
 nion, That Usury was absolutely forbid-
 den the *Jews* towards each other; and
 that it was unlawful to take Interest e-
 ven of the Rich. He grounds the Rea-
 son of the Law upon Consanguinity,
 and their being descended from the same
 common Ancestor: And observes, that
 the *Greeks* and *Romans* used to lend with
 the same Frankness, where there was any
 parti-

particular Engagement of Friendship or Relation. The learned *Selden* likewise informs us from the *Rabbins*, that all Contracts for Interest were disallow'd; and the Money, if paid, recoverable by Law.

*Selden de
Jure Nat.
& Gen.
juxta Dis-
cipl. E-
braor.
Lib. VI.
cap. 9.*

Alph. If *Salmasius's* Reasons are an Over-balance, let them determine you; if they are not, I suppose you will follow mine. Besides, this Author is none of your Friend; as to the main of the Question: And as for *Selden*, you know the *Rabbins* Authority is not always the most weighty: 'Tis frequently their Custom to make Additions to the Text, to streighten Liberty, and extend the *Law*. But let this be as it will, I am still positive that the Prohibition of Usury is only part of the *Judicial* Constitution.

Misoch. How do you prove it no part of the *Moral Law*?

Alph. Because 'tis neither within the *Ten Commandments*, nor join'd to them.

Misoch. Tho' we have it not in the *Letter*, some think it implied in the Eighth Commandment.

Alph. How can that be? Usury is no stealing: Theft is a private Seizure of Property, without the Knowledge or Consent of the Owner. But the Consideration of *Interest*, is open; proffer'd;

and voluntary. And as Usury has nothing of Theft in't, so neither can it be call'd Robbery; for that supposes Terror and Force. But here the Matter is generally sollicited by the Borrower, and the Contract begins on his side. To go on: That this *Jewish* Law which disallows Usury, does not rest upon any moral, unalterable Reason, I prove in the second Place, because this Practice is fairly consistent with the Rule of *doing as we would be done by*. If the Lender was in the Borrower's Circumstances, he would gladly have his Occasions supplied at such a Moderate Charge: His Business requires it; his Profit will allow it: And, where's then the Unreasonableness of a Return for so reasonable an Assistance?

Misoch. For all that, if the Lender was poor, he would rather borrow *gratis* than pay Interest. Unless therefore he lends with the same Frankness, how can he be said to *do as he would be done by*?

Alph. If I was a Beggar, 'tis likely I should rather wish a Man would give me a Crown than a Penny, in Charity: But these Wishes of mine, don't make it my Duty to give a Crown to every one that *Asks* of me in the Streets. Under Favour,

Favour, the Rule of *doing as we would be done by*, is no primary Law, no absolute Measure of our Practice: And therefore it must be carefully stated before 'tis applied. What if our Desires have Ignorance, Covetousness, or Frensy in them, must *we do as we would be done by* in this case? At this rate, our Inclinations are made paramount to Right and Reason, and our Fancy must carry all before it. If a Man was mad, 'tis probable he would desire a Sword to do Mischief: But from hence it does not follow, that I am bound to lend this Weapon to my Neighbour under such a Disorder. To make this Rule of *doing as we would be done by*, safe and serviceable, our Desires must be reasonable; we must not stretch our Fancy to Extravagance, nor wish for any thing that's immoderate or unjust. Now to this State of the *Precept*, the taking of *Interest* is easily reconcil'd. As to the Poor, I confess, 'tis more generous, and sometimes a Duty too, to receive nothing for the *Use*. I say, sometimes a Duty too, where the Circumstances of the Lender will bear it. For, without doubt, a wealthy Christian is oblig'd, as much as a *Jew*, to be kind to an indigent Brother.

Misoch. You grant, the Poor have sometimes a Right to borrow for nothing; and yet you can't deny, but that a Man of an Estate may take Money or Service for a Piece of Ground of a poor *Tenant*. Does not this Concession overthrow your Parallel between Money and Land?

Alph. Not at all; provided you apprehend me rightly, and under due Limitations. For as a wealthy Person may take a moderate Rent for his Land of a poor Man, provided the poor Man gets his Living by the Land; so I conceive he may take a moderate *Interest* of the poor Man, supposing this latter can turn the Penny, and make an Advantage of the Borrowing: For in this case, the Loan of the Money at Interest is a Kindness; and, I hope, to do the Poor a Kindness, has no manner of harm in't.

Misoch. Have you any thing farther to urge for the Point in Hand?

Alph. Yes: I prove, Usury stands unforbidden by the *Moral Law*, because the *Jews* were permitted this Liberty upon all but their own Country-men. *Deut. 23.* *Unto a Stranger,* says the Text, *thou may'st lend upon Usury.* Had this Practice been morally Evil, we may be assured God would never have indulg'd
the

the Allowance in any Case. He would never have granted a Privilege to controul the Laws of Nature, to break in upon Right and Justice, and transgress the *everlasting Commandment*. As the Son of *Sirach* observes, *he gives no Man a License to sin*. The *Jews* had no liberty to murder, to debauch, or cheat a Heathen; and if Usury had been *Malum per se*, like the rest, they would have been barr'd that too. Nay, they were strictly forbidden to *vex or oppress a Stranger*; and yet they were allow'd to take *Interest* of him. From whence it clearly follows, that Usury has no natural Blemish, nor is any necessary Instance of Oppression.

Misoch. And yet in the fifteenth *Psalms*, where the Question is put, *Lord, who shall dwell in thy Tabernacle? and who shall rest upon thy holy Hill?* That is, how must a Man be qualified for the Favour and Protection of Heaven? The answer is, *He that leads an uncorrupt Life, does the thing which is right, and speaks the Truth from his Heart:—He that swears to his Neighbour, and disappoints him not, tho' it were to his own hinderance; He that has not given his Money upon Usury, nor taken Reward against the Inno-*

cent, &c. In short, all the other Qualifications in this *Pſalm*, ſtand upon a moral Foot, and are unqueſtionable Duties both to *Jew* and *Gentile*: From hence I infer'd, that the abſtaining from *Uſury* was a Precept of the ſame extenſive and immutable Nature. The eighteenth of *Ezekiel* might have been cited much to the ſame Advantage; but your laſt Argument has wreſted theſe two Places out of my Hands, and therefore I muſt retreat to the *New Teſtament*.

Alph. I conceive, you have given up nothing which was Tenable: For had *Uſury* been morally Evil, this Truth would either have been diſcover'd by its own Light, or the Proof of it at leaſt would have lain very forward in the Underſtanding: And had this been the caſe, God would never have permitted the *Jews* this Practice, only with an Exception to thoſe of their own Nation.

Miſoch. In the ſixth Chapter of *St. Luke*, which is part of our Saviour's Sermon upon the Mount, the Command runs thus, *Give to every one that asketh of thee; and of him that taketh away thy Goods, ask them not again.* And

Annot.

here the learned *Hammond* tranſlates

αἰσχροπραγία,

ἀρετήν, and *ἀπαρτεῖν*, in the latter part of the Verſe, to borrowing, and exacting of Intereſt.

Alph. That's true: But then in the firſt place, he is not poſitive in his Opinion: And ſecondly, granting that *taking away thy Goods* is to be render'd *borrowing*; and *asking them not again*, imports that we ſhould not demand any *Uſe* for the Loan: Suppoſing this, I ſay, *Dr. Hammond* infers no farther againſt Uſury, than that the Rich ought not to practice it towards the Poor. But where the lending upon Intereſt does not pinch a Man's Neceſſity, where 'tis a Service to Trade, and a Gain to the Borrower, he has nothing to ſay againſt it.

Miſoch. Yes: He adds by way of farther Caution, that this Liberty is not to be taken where it may bring a juſt *Cenſure of Worldly-mindedneſs*: But let that paſs. Our Saviour, you may remember, *overthrew the Tables of the Money-changers*: Theſe Bankers did not only change foreign Coin, and give *Bills*, but took *Intereſt* in their Buſineſs, as appears from this other Text of St. *Matthew*; *Thou oughteſt therefore to have put my Money to the Exchangers, and then at my coming I ſhould have receiv'd my own with Uſury*. Now, does

Pract. Catechism.

Ibid.

Ibid.

Matth.
21. 12.

Matth.
25. 27.

does not our Saviour's Discipline upon these Men, plainly prove the Unlawfulness of their Practice?

Alph. Not at all. I hope you don't think it unlawful to sell Oxen, Sheep, or Pigeons, and yet our Saviour drove them out as well as the *Money-changers*? What was the reason then of this seeming Severity? 'Twas because they made a *Market* of the *Temple*, bought and sold in a consecrated Place, and circumvented one another where they should have said their Prayers. Your taking notice that the *Exchangers* were Usurers, makes for my purpose. For if the *unprofitable Servant* was to blame for not putting out his Lord's Money, may we not infer from hence, that the Profit of *Interest* is sufficiently defensible? For tho' these Emblematical Discourses are not to be press'd too close, yet we may safely conclude, our Saviour would never have encourag'd an unlawful Gain, so much as in a Parable.

Misoch. But, does not our Saviour command us *to lend, hoping for nothing again*? And, what room can there be then for the Expectation of *Interest*?

Alph. Yes: We are *to lend*, μηδεν ἀπελπίζοντες, *distrusting nothing*, as Dr. Hammond rightly translates it: That is,
as

as we may learn from the Context, we are not only to lend to the Rich, from whom we may expect a Return, or at least are secur'd from losing. No: We must be more human and charitable than this comes to: The Poverty of the Borrower, the Unlikeliness of a Requitall, the Hazard of the *Principal*, must not discourage us from supplying the Necessities of our Neighbours: We must venture to do the Poor a Kindness, and expect our Reward from God Almighty. And what is there in all this against Usury, unless it be to the Poor, who are in no condition to pay it?

Misoch. You grant, the *Jews* were forbidden to lend upon Usury to each other: Now the *Gospel* takes away all Distinctions of Nations, and extends the Notion of our *Neighbour* to all Mankind. There's no body foreign or unallied to a *Christian*: And as all the World are of one Family, so he is to treat them as such. And upon this reasoning, which way can Usury and Christianity stand together?

Alph. Notwithstanding the comprehensive Kindness of Christianity, you know there is a Preference allow'd to *the Household of Faith*. You may likewise observe, that 'tis a Man's Necessities Gal. 6. 10. that

Luke 10.
37.

that sometimes makes him my Neighbour, and ties me to a kinder Consideration. You may remember too, that the Prohibition of Usury to the *Jews*, was in favour of the *Poor*, that they are expressly mentioned, and that the Intention of the Law was to bar Oppression: And that the *Jews* did not understand it in the utmost Latitude and Rigour, appears by the learned *Selden*; he tells us from the *Rabbins*, that all direct Usury, all Advantage of this kind stated and secur'd by Contract, was clearly unlawful: That's true; But then there was an Equivalency of *Interest*; *Presents* before, and *Gratuities* after the Borrowing: These were call'd *Pulvis Usuræ*, and not reckon'd within the Censure of the *Law*.

*Selden de
Jure Natur.
&
Gent. jux-
ta Discipl.
Ebraor. l.
6. c. 9.*

'Tis granted, the *Tradition of the Elders* made most of this *Pulvis* unlawful:

Ibid.

Yes, and the Point was carried to that Singularity, that if a Man saluted his Creditor more civilly than usual, or gave him a good word extraordinary, he fell under the Penalty of an Usurer. But then the Money of Orphans, the *Poor's Stock*, and the Revenue of the Synagogue, were exempted, and left open to all the Advantage above-mention'd. This

Ibid.

Frankness puts me in mind of *Musculus*, who, as great an Anti-Usurer as he is, ventures

ventures to consent, that Orphans, Widows, and Hospitals, should have the benefit of *Interest*. And under the Equity of this Permission, a great many others may be comprehended. I may add farther, that the Charity of the Christian Religion never design'd to destroy Property: And if I have a right in my Money, I have without question a right to use it. And why may not a Man *deal* in Cash and Coin, as well as in *Cloth* and *Spices*, if he has a Mind to it? And as to the *Jewish* Law, make it as general to that Country as you please, 'twill concern us no farther than the Reason of it reaches. Now if the Discovery of *Countries*, the Settling of *Factories* and *Plantations*, and the Enlargement of Commerce, has alter'd the case, why should the old Rigour continue? If Money be a much livelier Commodity than formerly, why must the Right and the Advantage be parted? Why must the Borrower engross the Profit, and the Owner be ne'er the better? In short, why should the *Mosaick* Restraint oblige, when the Circumstances are so much chang'd; and the Practice be the same, where the Reasons are different? This Difference was probably the ground why the *Jews* were permitted to take Usury
of

Muscul.
Comments.
in Psal.
15.

of *Strangers*: The Foreigners they were concern'd with, were commonly either *Egyptians* or *Phœnicians*, *Midianites* or *Arabians*: They liv'd upon the *Nile* and *Mediterranean*, upon the *Euphrates*, and the *Red-Sea*; were famous for Merchandizing, and drove a great Trade either by Shipping or *Carravans* *: And being thus high in Business, were better able to pay *Interest* than the *Jews*, who liv'd mostly on the Product of their own Country.

* Gen. 37.
28.

Misoch. I can't say you have explain'd the *Scriptures* unplaufibly concerning this Point: But this I must tell you, The Primitive Church is directly against you; The Fathers declaim against *Usury*, and the Councils condemn it: And which way you can stem the Stream of this Authority, is farther than I can discover. And here, for Order's sake, I shall mention the Fathers and Councils by themselves, and over-look Chronology a little: To begin with the *Fathers*, St. *Cyprian* recounting the Degeneracy of the Christians of his time, gives an Instance in *Usury*. *Lactantius* treating of the Measures of Obedience, and the Duties of a Christian, tells us, That a Person careful about these Matters *wo'n't lend his Money upon Usury*. *Non dabit in*

Cypr. de Laps.

Epit. Instit. c. 2.

in Usuras pecuniam; hoc est enim de alienis malis lucra captare. St. Ambrose speaks to the same purpose; 'Tis an De Offic. III. c. 2. Act of Humanity, says he, to assist a Man in his Want: But 'tis hard-hearted, to drag more from him than the Principal. St. Chrysostome is altogether of St. Ambrose's Judgment; his words are, *If you pretend to Discipline and Mortification, take care you don't turn Usurer:* De Jejun. v. Do you Fast? why then, loose the Bands of Wickedness, ἀφῆσον βιαιῶν συναλλαγμάτων χειρόγραφον, cancel, and give up the oppressive Contracts and Securities. And in a Homily upon the Corinthians, he declares, That Alms grip'd out of Usury, I Cor. 16. are as little acceptable to God, as if they were gain'd by Prostitution. To proceed, St. Augustin cries out against murthering Epist. 44. the Poor with Interest. To these, I might add the Testimonies of St. Hierom, St. Basil, and others: But desiring to be as brief as may be, I shall pass on to the Councils.

And under this Head, I shall cite the *Apostles Canons*, in the first place: And tho' some of them may fall short of the Apostolical Age and Authority, yet the Learned Dr. Beveridge has proved the Codex Canon. Eccl. prim. Vindic. Collection made in the Second or Third Century, which brings them to a considerable

siderable Antiquity. The first fifty are reckoned the most Authentick; within which Number, we have one against U-fury which runs thus :

Canon. 44. Any Bishop, Priest or Deacon, who requires Use from his Debtor, must either give over this Practice, or be degraded.

Canon. 20. The Council of Eliberis or Elvira, held Anno 305, decrees, That a Clergy-man who takes Interest, should be degraded; That the same Fault should be pardon'd in a Lay-man, upon promise of Amendment; but if he relapses, Ex-communication must follow.

The first Council of Arles, held An-
Can. 12. no 314, excommunicates those Clergy that are Usurers.

17. The famous General Council of Nice, held in the Year 325, ordains, That those Clergy-men who are Usurers, or take sordid Gains, shall be silenced, and stript of their Character.

To these I might subjoin the Council of Laodicea, the first, second, and fourth Councils of Carthage, the Quinisext Council in Trullo, &c.

Virg. Alph. Quis globus ó Cives Caligine
volvitur atra?

Here's a Cloud of Witnesses indeed!
Here's a numerous Force, and a great
many

many *Worthies* drawn down; but, I hope, they are not all of them Enemies. To speak to the *Fathers*; *Lactantius* and St. *Ambrose* point their Censure only against those that bear hard upon the Circumstances of the *Poor*: And St. *Augustine*, not to mention any more, must be construed to the same Sense. And if any of the *Ancients* are more rigorous, we must try to fence against them another way. For the purpose; If I can satisfy your Objections from the *Councils*, the Testimonies of the *Fathers* must sink of course, as being an inferior Authority. To enter upon my Defence; I observe in the first Place, That none of these Councils, either *Provincial* or *General*, forbid Usury to any, excepting the *Clergy*. From whence I infer, That the *Church* did not look upon *Usury* as a Practice unlawful; and contrary to the Precepts of the Gospel. Had this been their Opinion, they would never have permitted it all along to the *Laity*, as 'tis plain they did.

Misoch. Not so: You know the Council of *Eliberis* brought the *Laity* under the same Discipline.

Alph. That's true: But then this *Provincial* Council stands by it self, and is altogether singular: It abridges the Liberty

Can. 44. berty of the *Apostles Canons*; and which is more, the Council of *Nice* comes after, and over-rules it. By this OEcumenical Assembly, the *Laity* are left at Discretion, and might either take *Use* or refuse it. This Permission strikes the Council of *Eliberis* dead, and disarms the *Canon*.

Misoch. You have gotten a License for the *Laity*, if you can hold it; but then the *Clergy* are left in the lurch.

Alph. I hope to fetch them off too: For, if I can but disengage them from the Council of *Nice*, the *Provincial Councils* must come in, and the Business will be disentangled.

Misoch. How is this to be done?

Alph. I observe in the first Place, That *Interest* ran extreamly high at the time of the Council of *Nice*. They took Twelve and Eighteen *per Cent.* δανείζοντες ἑκάστος ἀς ἀπαίξουσιν ἢ ἡμιολίως, as the *Canon* expresses it. Now, because they forbid the *Clergy* receiving Twelve or Eighteen in the Hundred, it does not follow they would have forbidden them Five or Six, if the Rate had gone no higher.

2dly, This *Canon* against *Usury* is purely *Matter of Discipline*: By Consequence, 'tis no disregard to a General Council to vary from it: For *Discipline* is alterable,

ble, and stoops to the Circumstances of Time: 'Twas never uniform in the Primitive Ages: The different keeping of *Easter*, to mention nothing more, may suffice for *Evidence*. Nay does not our own Church say much the same thing in her *Preface to the Common Prayer*?

vid. du Pin's Life of Innocent I. New Eccles. Hist.

3dly, To come closer to the Council of *Nice*: Does not this celebrated *Assembly* forbid *Kneeling* on *Sundays*, and enjoins all Churches to pray *standing* on that Day? And yet this Canon has been dispensed with long since: The Churches of *England* and *Rome* don't think themselves oblig'd by this Rule, but *kneel* on *Sundays* without scruple. And since one *Canon of Discipline* may be chang'd by the Modern Church, why not another? I argue,

Can. 20.

4thly, That these Canons and Decrees objected, are all Ecclesiastical Sanctions. Now the Jurisdiction of Ecclesiasticks extends only to things purely spiritual; 'Tis true, they are an Independent Society; they have a Compass for Discipline and Legislature within themselves: But then, these Acts of Authority are confin'd to Admissions and Excommunications, and such other Matters essential to the Government of the Church. Bishops and Councils have no Authority to bind

Property, and determine the Condition of Estates. Now the Allowance or Prohibition of Usury, is altogether a civil Question, concerns a Branch of *Meum* and *Tuum*, and by Consequence belongs wholly to the Cognifance and Regulation of the *State*.

To put the Case upon a *Dilemma*: Either the taking *Interest* is *Malum per se*, Evil in it self, or 'tis not: If the first, the Canons might have been spared, because 'twas a Sin before their Censure. But if 'tis not *Malum per se*, as I have proved 'tis not, then the Prohibitions of *Councils* can't null the Permissions of the *Civil* Government.

I willingly grant you, there's a great Deference due to the Direction of Ecclesiasticks, and especially of General Councils. But the greatest Submission we owe them, is, when they engage in Things purely Spiritual, and confine themselves to Matters of Faith. But if they strike out into *Property*, I humbly conceive we are not oblig'd to resign with the same implicit Belief: Their Commission does not reach to determin Civil Affairs: And therefore, unless they are authoriz'd by the *Constitution* to over-rule these Points, we may have
the

the liberty to examin their Reasons, and state our Practice accordingly.

These Remarks, with respect to the *Councils*, may serve to satisfy what is urg'd from the *Fathers*, from a flanking stroak or two in the *Homilies*, and from some Divines of our own Country; of our own Country, I say, such as Bishop *Andrews*, and others. To these last Authorities, I may likewise add, that when some of our Eminent *Clergy* wrote against *Usury*, the Loan of Money was Ten *per Cent*. Had it sunk to half the Proportion, and gone at the present Rate, 'tis possible we had heard nothing from them.

*Expositi-
on of the
ten Com-
mand-
ments. p.
471.*

Misoch. What you have observ'd, makes me wonder a little, why the *Ancient Church* should tie up the *Clergy* to harder Measures than the *Laity*. At first sight, one would think, they should rather have enlarg'd their Liberty. For, are not *Ecclesiasticks* shut out from the *Bar* and the *Exchange*? They must not Farm, nor use several Expedients of Profit allow'd to their *Congregations*. Why then were they not permitted to Trade with a little *Money*? 'Tis a Method which requires little of Drudging; 'tis friendly to one's Time, and makes few Avocations. I should almost have

thought, that the Nature of their *Business*, the Force of their *Calling*, and the Life of their *Conscience*, should set the *Clergy* upon Ground of Advantage, and fortifie them better against Covetousness: And then 'twould follow, that they might be better trusted with *Usury* than the *Laitie*. Thus in the Case before us, A *Scribe*, or a *Wise Man* among the *Jews*, had a greater Liberty than the rest. And thus *St. Germain*, in his *Doctor* and *Student*, tells us, That the *Administration* of the *Goods* of the Intestate, was committed to the *Bishop*, and not the secular Courts, because the Law suppos'd the *Clergy* better fenced against Temptation than the *Laitie*.

Selden de
Jure Na-
tur. &
Gent. p.
758.

Alph. I think you have almost deserted your *Post*: But in Answer to what you say, you may please to take notice, That in the Primitive Church, the Office of the *Clergy* was more understood, and their Interest much greater in the *Laitie*, than 'tis generally at present: This, with some other Things already mentioned, makes a vast Difference: Inasmuch, that were the *Ancients* now living, they would, in all likelihood, reverse their *Canons*, and take off the *Imbargo*.

thought

3 9

Misoch.

Misoch. Pray, how went the Premif-
fion and the Rate of Usury in the *Civil*
Law?

Alph. As to the Allowance; 'Twas
forbidden by none of the Christian Em-
percours excepting *Basilus*: And this
Prohibition being found inconvenient to
the *State*, his Son *Leo* recall'd it. As
to the rate, from *Augustus* down to *Ju-*
stinian, 'twas generally Twelve *per Cent.*
Justinian reduc'd it somewhat lower;
allowing Merchants and Tradesmen to
take Eight, but Persons of higher Qua-
lity were to be contented with Six and
Four. And therefore *Grotius* is to be
understood of the Reign of *Justinian*,
and downwards, where he tells us, the
Empire allow'd Eight *per Cent.*

Misoch. I'm glad you have mention'd
Grotius, he is a Friend of mine in the
Case.

Alph. Not at all, if you take him
rightly: He is only against Rigours
and Excesses, against dealing hardly with
the Poor, and over-rating the Advan-
tage of a Loan. And to satisfy you
farther by Particulars; ' *Grotius* cites
' the *Civil* Lawyer's Distinction with
' Approbation; the Distinction, I say,
' between *Fœnus* and *Usura*, i. e. between
' Use and Usury. That Usury, as the

Salmaf. de
Usur. cap.
21.

Salmaf.
ibid.

Grot. de
Jure Bell.
& Pacis.
Lib. 2.
Cap. 12.
Annot.

L. cum
quidam
D. de
Usuris.

‘ *Law* words it, has something of a
‘ *Miser* in’t; but *Use* is no more than
‘ a Consideration for being out of one’s
‘ Money: But because Avarice had mis-
‘ manag’d in the Point, the Word *Usura*
‘ likewise began to have an ill Name,
‘ and then the Term *Interest* came in
‘ its Place.

This Learned Author observes, ‘ That
‘ several things, tho’ they have the
‘ Completion of *Usury*, yet when
‘ throughly examin’d, are Contracts of
‘ another Nature. Thus he who takes
‘ *Interest* to repair the Damages he su-
‘ stains, by the Want of his Money, and
‘ for running the Hazard of the Securi-
‘ ty; he that does this, is, properly
‘ speaking, no Ufurer.

He adds farther; That Humane *Con-*
stitutions which countenance Contracts
for *Interest*, provided they keep within
a moderate Proportion of Hazard and
Gain, provided they don’t over-value the
Loan of Money, nor set the Dice upon
the Borrower; in this Case, he acquits
them of all Injustice, and declares them
not at all repugnant to any Law, either
of *Nature* or *Revelation*. And yet when
Grotius wrote this, the lowest Rate for
Interest was Eight *per Cent.* in *Holland*.

Grot.
Ibid. l. 2.
c. 12. c.
Annot.

Misoch.

Misoch. The *Dutch* love Money, let's take leave of them, if you please. But what do you say to the Council of *Lateran*, held *Anno 1179*? There Usurers are excommunicated, and their *Principal* forfeited to the *Exchequer*.

Alph. Do you retreat again under the Canon of the Church? But to engage you; I grant, these *Fathers* were severe enough in their Decree, but somewhat gentle in the Execution; For the Sentence was not to be let loose till after the Death of the Criminal. Besides, you know, this Council is but of a Modern Authority. And *Roman Catholics* themselves, take little notice of this Prohibition: For at *Venice*, and other Places in *Italy*, it has been the Custom of the *Government* to lend to the poorer sort, upon a Pawn, at a moderate Interest: The Design is to relieve People at a pinch, and keep them out of the Hands of *Harpies*. Now the Censure of the *Council* not coming till after *Death*, no *Governments* need fear it; for they are all immortal. The *Genoese* lent a vast Sum upon Interest to *Philip II.* and tho' the Money is still unpaid, I don't find the Crown of *Spain* has ever pleaded the Council of *Lateran* as a general *Acquittance*. But because

Du Fresne Glossar.

Bornitus Discurs. Polit.

Feret.

because Usury has had hard Names in *France*, there's nothing call'd so, unless it exceeds the Rate of *Interest* settled by the King. Nay, do but gild the Pill, and disguise the Matter, and the *Canonnists* themselves can digest it. For, as fierce as they are against Usury, do but transfer the Property of the *Principal*, and turn the Money into an *Annuity*; do but this, I say, and they'll allow you to make your Bargain upon the Foot of *Interest*.

Misoch. You may think you have gain'd your Point, but I have the *Statute Book* in reserve against you. By 5 & 6 *Edw. 6. cap. 20.* all manner of *Usury, Encrease, Interest*, or whatever you will call it, is directly prohibited, and the Penalties are very discouraging.

Alph. Pray don't raise the Ghost of the *Law* upon me: This *Statute* is repeal'd by 13 *Eliz. cap. 8.* And the 37 *H. 8. cap. 9.* is Reviv'd, and stands in full Force, Strength and Effect. Now by this reviv'd *Statute* of *Henry* the Eighth, Ten per Cent. is expressly allow'd.

Misoch. Now, I think, I have met with you; For one Branch of this *Statute* of *Q. Elizabeth*, declares all Usury

ry forbidden by the Law of God, and ^{13 El. 8.} that 'tis Sin and Detestable. And in Consequence of this Declaration, 'tis Enacted, That all Contracts and Assurances for above Ten in the Hundred, shall be utterly void; and that those who contract for Ten in the Hundred, or less, shall be only liable to forfeit what shall be reserved by way of Usury above the Principal. Here you see the Contract of those that take above Ten *per Cent.* is made void: And besides that, they lie under the Penalties of 37 *H. 8. c. 9.* And as for those who lend at Ten, or under, their Punishment is only to lose their *Interest*. Thus I have shewn you the Sense of the *Legislature*, and that the *Statute* of *H. 8.* is not reviv'd in every Branch, as you ima- ^{37 H. 8. c. 9.} gined.

Alph. And yet this *Act* says, it shall stand in full Force: Now, one would have thought, full Force should imply all the Force of that *Statute* before the Repeal. I observe farther, That this *Act* has a Proviso for *Orphans*, they ^{13 El. 8.} stand exempted from the Penalties you mention'd. Is the Condition of *Orphans* then a Dispensation with the Law of God? And are they to be supported by Means which are Sinful and Detestable?

Pray,

Pray, don't let's construe the *quondam Government* to this Meaning. You are sensible the Practice went otherwise: Yes, and the *Law* too, if you'll allow a *Parliament* in the next Reign, to understand it. For the *Statute* of K. *James I.* which reduces *Interest* to Eight *per Cent.* mentions in the *Preamble*, That the Loan of Money continued at the Rate of Ten in the Hundred; and then sets forth the Inconveniencies of so high a Proportion. And, can any thing be more plain, than that *Ten per Cent.* was at that time no more than *legal Interest*? Indeed, how could the Eight *per Cent.* of this *Act* be reckon'd a Remedy, unless the Grievance ran higher before?

21 Jac. I.
c. 17.

Misoch. Pray, take the *Proviso* of this *Statute* along with you: 'Tis here provided, That no Words in this Law contained shall be construed or expounded, to allow the Practice of Usury, in Point of Religion or Conscience. What think you of this?

21 Jac. I.
c. 17.

Alph. I think there may be something of the Fineness of the *Council of Trent* in't; When the *Article of Original Sin* was debated by those *Fathers*, the Question of the *Immaculate Conception* came of Course upon the *Board*. The *Dominicans* denied this Privilege to the Blessed

F. Paul's
Hist.

fed *Virgin*, and the *Franciscans* were for the Affirmative. To give both these Parties Satisfaction, the Council found out a Temper; and drew up the Decree in a sort of Neutral, and undetermined Expression; so that the Matter hung in suspense. Thus, when this *Bill* was passing, I conceive there were some few *Members* in the *House of Lords*, who believed Usury unlawful. These few, 'tis likely, being Persons of great Character and Interest, the Proviso was thrown in to content them. Now, if you mind it, the Language of this *Proviso* is much more soft, ambiguous, and uncensuring, than the *Statute of Q. Elizabeth*. It does not pronounce all *Usury forbidden* by the Law of God, nor call it *detestable*; it only declares, **That no Words in this Law, shall be expounded to allow the Practice of Usury, in Point of Religion or Conscience. No Words shall be expounded to allow it; no, nor to disallow it neither, by this Clause: I say, nor disallow it neither: For there's a Medium of Neutrality between allowing and disallowing; and that is, leaving the Point undecided: If this won't satisfy, I must observe farther, that either the Usury in the *Proviso*, must be meant of extortionary *Interest*, or else the Cen-**
 sure

sure in the *Proviso* will be altogether strange and unintelligible. For if the *Legislators* believ'd all Loans upon *Interest*, a Trespas upon *Conscience*, and a Violation of *Religion*, why should they make a Law to state the Measure, and encourage the Practice? Would they venture to repeal the *Canon*, and enact a Contradiction to the *Bible*? This is too black an Imputation for the Prince then reigning, or any of his *Parliaments*. To reconcile them therefore to themselves, we are to suppose, that by *Usury* they only meant the taking a higher Interest than the Law allow'd. To this I may add, That 12 *Car.* 2. which is the last *Statute* about *Usury*, reduces *Interest* to Six *per Cent.* without the least Suggestions of Discouragement. Here are no Hints of Scruple, or glancing remotely upon the Practice. Now the last *Act* of the *Government* is like a Man's last *Will*, it stands against all the rest; against all the rest, I say, upon the Supposal of any Clashing between them.

Cap. 13.

Misoch. If I should happen to change my Opinion, how would you advise me to manage?

Alph. To be favourable to the Poor, not to press upon the Necessity of any Person, nor ever to exceed the *Statute*; and

and if our Business is putting out Money, we must be contented with the Allowance of *Law*. To go farther, is downright Injustice.

Misoch. What does the Law allow such a Man for his Trouble?

Alph. The *Statute* enacts, That all ^{12 Car. 2.} ^{13.} **Scriveners, Solicitors, and Officers** of Bargains or Contracts, for any Money lent, who shall directly or indirectly receive above five Shillings for the procuring or forbearing an hundred Pounds for a Year, and so proportionably, with respect to other Sums and Time; or shall take above Twelvepence for making or renewing of the Bond or Bill for Loan, or for forbearing thereof, or for any Counter-Bond or Bill concerning the same, shall forfeit for every such Offence Twenty Pounds, and have Imprisonment for half a Year. And one Moiety of this Forfeiture is to be for the King, and the other for the Prosecutor. The same Penalty is enacted by *21 Jac. 1. cap. 17.*

Notwithstanding this plain Provision, 'tis often disregarded. What Artifice is used to oppress our Neighbour, and grind the Face of the Poor! The Bond or Mortgage is question'd, and the Money must be call'd in: Now all this is
nothing

nothing but Feint and Grimace: A good Fee for *Continuation*, shall dispel the *Procurer's* Scruples, and make the Security as firm as the *Bank of Amsterdam*. Thus *Interest* is unreasonably screw'd up, the Law scandalously broken, and the Needy oppress'd and undone. But my Journey calls me away, and I must enlarge no farther.

Misoch. I shall consider your Discourse.

Your Servant.



OF

O F A N

A P O S T L E.

In a DIALOGUE between

Eusebius and Philarchæus.

Euseb. **P***Hilarchæus,* I'm glad to see you: I come for the Satisfaction of spending a little time with you. But my Visit, I'm afraid, is unseasonable: You are engag'd with your Books, I perceive; and therefore I shall take my leave, and wait on you when you are more at leisure.

Philarch. *Eusebius,* I beg you to stay; I'm always at leisure for your Company.

Euseb. Sir, I thank you: And since you use to be so kind, as not to make your Studies any Secret to me, pray, what were you upon?

Philarch. I was reading a little *Ec-
clesiastical History*; you know, that Study is my Inclination: Indeed, considering the Dignity of the Subject, and the
Q Interest

Interest we have all in it, I think a Christian can hardly employ his Thoughts upon a better Argument. And here, amongst other things, I was reflecting upon the unpromising Beginnings of our Religion; with what a slender Force the first Undertakers set forward; and, what a strange Disproportion there was between the Cause and the Effect. In earnest, humanly speaking, if twelve private Men should make an Expedition against the grand Seignior, they would be as likely to succeed as the Apostles were in their Enterprize, when our *Saviour* left them.

Euseb. You mean before the *Day of Pentecost*, before the Descent of the *Holy Ghost*, before the *Comforter* had fortified their Spirits, *led them into all Truth*, and furnish'd supernatural Assistance: But when they were thus qualified, and re-inforc'd from Heaven, I hope you think the seeming Impossibility vanish'd, and that the Prospect was much alter'd.

Philarch. Without doubt.

Euseb. Well! since you have brought this Discourse upon the Board, methinks the Honour of the Apostolical Office has a surprizing Lustre; the Representation, the Nature of the Employment, the E-
vidence

vidence of the Credentials, the Hazards of the Execution, &c. are all Circumstances of Greatness and Distinction.

Philarch. I'm of your mind: But, you know, they had not all the Advantages of great Men; their Education was low, and their Condition extremely private and unornamented.

Euseb. Their Commission was the better attested upon that Score, as we shall see hereafter. However, their Condition at first was not every way so mean as you seem to suppose it.

Philarch. How so?

Euseb. You know, the *Apostles* were all *Jews*. Now, if length of Descent and Genealogy are Marks of Condition, the *Jews* were the best Gentlemen in the World. They kept Registers of their Families, could run their Pedigree to the Head of their Tribe, from thence to *Abraham* and *Noah*, and so on through the *Antediluvians* up to *Adam*. Thus every Man could prove himself extracted from Persons of Figure, and had Patriarchs and Princes in his Ancestors: The first part of these Records were preserv'd in the *Old Testament*, and the Remainder was carried on by the Care and Custom of that Nation. Thus, as a foreign Ambassador reported, That the

Josh. 7.
1 Chron. 9.
Nehem. 7.
Ezra 2.
Luke 3.
Philip. 3.
Joseph.

Roman Senate look'd like an *House of Kings*; so we may say of the *Jews*, That they were a whole Commonwealth of Nobility.

Philarch. So it seems: But, to go on with your Observation, had the *Jews* any peculiar Reasons to be thus careful in preserving the Records of their Families?

Euseb. Yes: By the Promises made to *Abraham*, and the Prophecy of *Jacob*, they knew the *Messiah* was to descend from their Nation: This Promise being at first made at large to the *Jews*, every Family had some Prospect of the Blessing, and conceiv'd themselves interested in it. This Expectation made them guard the Evidences of their Descent. For unless they could prove themselves extracted from *Abraham*, they had no pretence to the Honour of having the *Messiah* born in their Family.

Besides; Their Right to the distinguishing Privileges of the *Mosaick Covenant*, depended on their Genealogy: For to make out their Title, they must either prove themselves *Jews* by Birth, or *Profelytism*, which would oblige them to run up the Register to a full Discovery. Now the *Profelytes*, tho' they had the Liberty of the Country, the Protection

ction of the Government, and the Benefit of the *Jewish* Religion, yet they were not allow'd to possess any Estates in Land. For the *Edomites* and *Egyptians*, who had more Favour than other Foreigners were not admitted into the Congregation of the Lord till the Third ^{Dent. 23.} Generation: ^{8.} But before this Period could happen, the whole Country was divided by *Joshua*, and by the Constitution intail'd upon the Original *Israelites*.

We may observe farther, That as God had determin'd, the *Messiah* should be born of the Tribe of *Judah*; so it was necessary that the several Genealogies of that Tribe should be very publickly known. That this might be more effectually secured, the Care of Genealogies was made the Inclination of that People, and the *Civil* Interest particularly incorporated with it.

And that they had Family-Records of sufficient Antiquity, appears from the History of the *Scriptures*.

Thus, when *Achan* was tried about the *accursed Thing*, the guilty Tribe was ^{Josh. 7.} thoroughly distinguish'd into Families, Households, and Persons, and all the several Subdivisions oblig'd to appear before *Joshua*. Neither was this Distinction embarrass'd by length of Time, as we

1 Sam. 10. may learn from the Book of *Samuel*: For when all the People met about the Election of a King, when they enquir'd of God about the Choice of the Person, the Tribe of *Benjamin* was taken: And here the branching of that Tribe into their respective *Houses*, is as clear as in the former Instance.

Deut. 23. Farther; 'Tis said in *Deuteronomy*, That a *Bastard shall not enter into the Congregation of the Lord to his Tenth Generation*. How could this Distance of Descent be known without a sort of *Heralds Office*, or exact Register, which by the Constitution of that Nation was requir'd to be kept?

To proceed: The Pedigrees of the Families of this Nation, are carried down to the *Captivity*, and some of them farther, as we may see from the First of *Chronicles*, where 'tis said, (*Chap. 9.*)
From Ch. 1. to Ch. 10. That *all Israel and Judah were reckon'd by Genealogies, and written in the Books of the Kings of Israel and Judah.*

Philarch. You know, the Captivity made a terrible Revolution in the Fortune of the *Jews*: And when Towns are sack'd, and Kingdoms conquer'd, *Records* are oftentimes sunk in the common Calamity.

Euseb. You say well. But that this was not the Case of the *Jews*, we may collect

collect from the Account we have of their Return from *Babylon*; where, among other things, we may take notice, Ezra 2. Nehem. 7. 63, 64. That the Children of *Habaiah*, &c. were put from the Priesthood, because they could not prove their Descent from *Aaron*. Neither need we wonder at this Exactness; for now the Coming of the *Messiah* drew nearer, and the Promises were more express.

Besides; Tho' they lost their Country by *Nebuchadnezzar*, they knew the Storm would blow over; they had Prophets to support their Spirits, and assure them of a Return. Now, without preserving their Pedigrees, Property would have been strangely perplex'd at their coming home: For after the Country was canton'd and apportion'd amongst them by *Joshua*, 'twas irrevocably settled upon the respective Families. For tho' a Man might convey away his Land for a small Term of Years, yet it was to revert to him or his Heirs at the Year of *Jubilee*, tho' the Purchase-Money was unpaid. Thus their Pedigrees being a Title, and in some Measure a *Terrier* to their Estates, 'tis no wonder to find them carefully preserv'd.

Estates being thus govern'd, made *Nehemiah* much troubled to see the Lands

Nehem. 5. of the *Jews* alienated, and the Laws of Inheritance over-born.

Philarch. Truly, I think, you have made it pretty plain, that the Captivity of *Babylon* did not make any Break in the *Genealogical History* of the *Jews*.

Euseb. Not at all, in the two Tribes of *Judah* and *Benjamin*, and the *Aaronical* Line of *Levi* * : In this Condition they stood, till the Genealogies of the great Men were first disturb'd by *Herod*, till *Jerusalem* was burnt by *Titus*, till the *Jews* were miserably harass'd by *Adrian* all the Empire over. And tho' at this time of Day, a thousand Years goes a great way in a Prince's Family, and often drives him to the Obscurity of a *Peasant* ; a private *Jew* could stretch this Period four or five times over, and bring the Top of his Pedigree to *Paradise* and *Heaven*.

* *1 Chro.* 9. *Nehem.* 7. *Ezra,* &c.
Thus, for the purpose ; *St. Paul* in *Phil.* 3. 5. forms us of his being a *Hebrew* of the *Hebrews* ; that is, his Ancestors were originally *Jews*, not *Profelytes* : He was, as he explains himself, of the *Stock of Israel*, of the Tribe of *Benjamin*. Now which way could this be known, but by Genealogy and length of Record ?

To give another Instance: St. *James the Just*, Son to *Cleophas*, and Cousin *German* to our Saviour, is styled an *Apostle* by St. *Paul*: 'Tis true, he was none of the *Twelve*; and therefore St. *Hierom* calls him the *Thirteenth* in that Quality. However, he was prefer'd to be the chief of the *Apostolical College*, and chosen by *Peter*, *James* and *John*, to the *Chair* of *Jerusalem*: Now this illustrious Bishop being the Son of *Cleophas*, *Joseph's* Brother, his Pedigree must be the same with that of our Saviour, which, by the Evangelist, is carried on to the First of *Genesis*. This is a slender *Addition* in the Character before us; but I mention it only, to shew the *Apostles*, even at first, had something to recommend them in the modern Notion of Esteem. And now, if you please, we will proceed to something else.

Gal. I. 19.

Euseb.
Hist. Ec-
cles. Lib. 2.

Matth. I.

Philarch. Pray, take your Method.

Euseb. I say then, One Branch of Advantage in the Apostolical Office, is the Greatness of the Representation: Which consists, *First*, In the Person represented; *Secondly*, In the manner of representing. As to the *First*; You know, the Credit of a Representing Character rises in proportion to the Quality of him that gives it. The *Agent* is consider'd
for

for the Dignity of his Master. This Rule states the Honour of Commissions, and governs the Preference of Ambassadors. To apply this; The Apostles were sent by no less a Person than our Saviour himself, by the Deity incarnate, by him who has *all Power in Heaven and Earth, is King of Kings, and Lord of Lords.* But this is not all; the manner of Representing is another Circumstance of Advantage: They had not their Authority from any subordinate Power, from any superiour Minister, like Under-Officers in the *State*. No: They acted by immediate Commission, set out from the Seat of Majesty, and had their Instructions from the Prince himself: *As my Father sent me, so send I you: Go ye therefore and teach all Nations.* So that whether we consider the Master, the Manner, or the Extent of the Commission, they are all Marks of peculiar Advantage: What Train, what Equipage, what Mortal Embassy can pretend to the Lustre of this?

St. John
20.
St. Matth.
28.

Philarch. You have just touch'd something about their Employment. Will you please to go on with it.

Euseb. Yes: And from this Topick you'll find their Character will rise extremely; 'tis the Bulk and Serviceableness

ness of Business, and the Use it has in the World, which makes an Employment honourable. And can any thing compare with the Apostles in this Particular? Were they not to form and instruct the Church, and to govern the most Noble *Society* upon Earth? Were they not to publish the Mysteries of Redemption, the Offers of the *New Covenant*, and the Glories of the other World? Did they not refresh the Laws of Nature, reform the Standard of Worship, and *bring Life and Immortality to Light*? Were they not to settle Peace and Piety, to bring Justice into Practice and Credit, and to banish Sensuality and Pride? In short, Were they not to rescue the World from Vice and Ignorance, to bring them from *Servitude to Freedom*, from *Darkness to Light*, from *Satan to God*? And can there be any thing more illustrious, that to make Laws for Eternity, to be Vice-Roys of Heaven, the Universal Blessings of Mankind, and the prime Instruments of immortal Happiness? Farther; Their Business was to inform the Understanding, to sweeten the Temper, and raise the Affections to a nobler pitch; to make the Covetous Open-handed, and the Ambitious contented with their Lott; to disarm Passion and Revenge, and suppress

prefs those mutinous Qualities which ruffle and disturb *Society*; that Men might beat their *Swords into Plow-shares, and their Spears into Pruning-hooks, that Nation might not rise against Nation, nor be tempted to learn War any more*: Their Instructions were to combat the Prejudices of Education, the Impostures of Doctrine, and the Barbarities of Custom: They had nothing of *Holofernes's Commission, to afflict the whole Earth*; to carry Conquest in one Hand, and Desolation in t'other. To turn Cities into Rubbish, to stain the Rivers with Blood, and strew the Fields with the *Carcasses of the Slain*. The *Heathen Expeditions* had quite another View. Their Generals had Terror and Destruction in their *Banners*: Their *Motto*, like that of *Capaneus* *, was *πρήσω πόλιν*. They were like the *Pestilence that walks in Darknes, a Thousand fell beside them, and Ten Thousand at their Right Hand*. Their Triumphs were Servitude and Ruin; and their *Laurels* grew out of the Miseries of Mankind. But the Apostles had no such Design: Their Progress was great, 'tis true; They conquer'd at a mighty Rate, but then their *Victory had Healing in her Wings*: They made no Orphans nor Widows; Peace and Plenty

Isa. 2.

Judith 2.

* Aeschyl. Septem. ab Theb.

Psal. 91.

Malac. 4.

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ty were undisturb'd, and Improvement kept pace with them. The World was much the better for their Success: It grew much more inoffensive and serviceable, more acceptable and engaging than 'twas before. And this may serve to shew the Advantage of their Character, from the Nature of their Employment.

Philarch. I confess, their Design was noble and beneficial in the highest Degree: For, what can be greater than to retrieve the Dignity of Human Nature, to bring the World to a *Paradisiacal* State, and oblige People, in their best capacities of Happiness? I remember, you mention'd something about the Evidence of their *Credentials*; if you mean their *Miracles*, I desire you would please to speak to that Circumstance.

Euseb. That was my Meaning, and therefore I shall proceed upon what you suggest. And here the first Miracles we meet with, were wrought upon themselves, to demonstrate their *Mission*, and qualify them for their Function. *When the Day of Pentecost was fully come, and they were all assembled, there came suddenly a Sound from Heaven, as of a mighty rushing Wind, and fill'd all the House, &c.*

Philarch.

1 Kings
19.

Philarch. The Circumstances of this Narrative are all extraordinary: The Wind was sudden, without any Signs to expect it; 'twas contrary to the Summer-Season of *Pentecost*; 'twas confin'd to the Apostles *Room*, as appears pretty plainly from the *Text*: And in fine, like the Storm at *Elijah's* Cave, it had all imaginable Marks of a supernatural Presence.

Acts 2. 9,
10, 11.

Euseb. Then we are told, That Fire in the Figure of *Tongues*, sat upon the *Heads of each of them*: This was an Emblem of the Gift of Languages, and the Miracle was as bright as the *Flame*. It made a great Noise in *Jerusalem*, and abundance of People came to see the Apostles, and examine the Truth. And here these *Men of Galilee*, who had neither travell'd out of *Jewry*, nor been bred to *Letters*, were qualified to converse with all Foreigners, and spoke as many Languages on the sudden, as would take up the Study of a whole Life. This was a glorious Attestation: This must needs make their Commission undisputed, and their Character indelible. Should a Prince be proclaim'd from the Skie, appointed out of the *Ampoul*, and crown'd by an Angel, his Authority could not be more visible.

Philarch.

Philarch. You know, St. *Paul* was none of the Apostles at this Descent of the Holy Ghost.

Euseb. That's true ; but then he had an equivalent Evidence for his *Mission*. When he travelled from *Jerusalem* to *Damascus*, a Scene was open'd from Heaven, and our Saviour himself convers'd with him: The Company were all astonish'd, and St. *Paul* struck Blind *Acts 9.* with the Lustre of the Vision: And being afterwards cured by Miracle; he had no Assistance from the rest of the Apo- *Ibid. v.* stles; his Instructions came all from his *18.* Master's Hand, and were given by immediate Revelation. And as they were commission'd by Miracles, they were *Gal. 12.* likewise enabled to work them. They restor'd the Lame to their Limbs, the *Acts 3.* Blind to their Senses, with a Word speak- *Acts 9.* ing: They had Life and Death in their Power; their Presence was sometimes *Acts 5.* Mortal; and sometimes a Retrieve from *Acts 9.* the Grave. They expell'd Devils and *Acts 19.* Diseases, without so much as seeing the Patient; and their *Acts 5.* *Shadow* was look'd on as a Cure.

Philarch. What you observe, puts me in mind of the Cripple, *Acts 3.* This *Acts 4.* Man had been lame from his Birth, was disabled to the last Degree, and more than
Forty

Forty Years old; and yet upon St. *Peter's* taking him by the Hand, and bidding *him rise in the Name of Jesus Christ*, he immediately springs up, and commands his Motion with as much Ease and Vigour as if he had always been well. To have the Figure and Strength of the Muscles, the Condition of the Nerves, the Crasis of the Spirits, all set right in the turn of a Hand, is an amazing Consideration! The speed of the Performance, the instantaneous Blessing, is surprizing to Thought! What a magnificent thing is a *Miracle!* To give Limbs in this manner on the sudden, is next to the Greatness of Creation! Had this Poor Man been curable by Surgery or Physick, how long would he have been in coming thus forward? How heavy is mere Nature in her Progress; How feeble are the Force of Drugs, and the Prescriptions of Art?

Euseb. Your Discourse gives me a farther Thought upon our Saviour's Miracle, in raising the Widow's Son to Life: He stopp'd the Hearse as the Corps was going to be buried; and did no more than pronounce this short Expression, *I say unto thee, Young Man, arise:* At these few Words, the Dead fate up, and the Miracle was finish'd. And does it not almost over-set the Mind with Admiration,

tion, to consider the mighty Alteration? that so wonderful an Effect should be brought about by *Means*, and Time so very unpromising? that a single Moment, a Word speaking, should be powerful enough to fetch a Creature from *Privation* to *Habit*, from such Distance and Opposition of Condition? to set the stagnant Humours afloat, to throw so sudden a Motion into the Blood, and make the Pulse beat after so great an Intermission; to retrieve the Functions of Life, and revive the consciousness of *Sensation*, when they had all been smother'd and extinct for so long a time; to rebuild so curious a Structure, when 'twas tumbled into Ruin and Rubbish: To do all this *in the twinkling of an Eye*, by pronouncing a few Syllables, and by the bare Force of *Will* and *Command*, is an astonishing Operation. This is plain exerting the Deity, an open Stroke of Omnipotence, and a Flash of *that Light to* 1 Tim. 6.
which no Man can approach. 16. This makes me recollect *Longinus's* Remark upon *Moses*; *Longinus*, I say, a great Περί Ψυχῆς Master of Style and Thinking, he admires the *Sublime* in this Expression, *And God* Gen. 1.
said, let there be Light, and there was Light: He tells us, *Moses* was undoubtedly no ordinary Person; that tho' the

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Words

Words were plain, the Sense was extremely Noble, and describ'd the Majesty of God with wonderful Clearness.

Acts 9. Methinks the Miracle above-mentioned of our Saviour, and that of St. Peter on *Tabitha*, has a great resemblance to the Force of that *Fiat*; *Let there be Light, and there was Light.* 'Tis true, there was *Matter* pre-existent in the first Case; but to drive out so strong an Effect at an Instant, without any compass or proportion of Time, is almost as amazing as the other. Well! Tho' the Powers of Nature are admirable, yet, as you observe, she is very slow in her March, and weak in her Motion, compar'd with him that made her. The Vigour of *Second-Causes* is but Impotence to the *First*. The *Succours* of common Providence, are nothing to the Force which God has reserv'd in his own Hand.

Philarch. That's certain: And therefore Miracles are powerful Means of Conviction. To make the Deaf hear, the Dumb speak, the Dead revive, without Art or Application, are evident Proofs of Divinity: Such Topicks, one would think, might extort Belief. When the Apostles came thus in the *Demonstration of the Spirit, and of Power*, they had little need of the enticing Words of
Man's

Man's Wisdom. Miracles are the most irresistible Rhetorick: This, one would imagine, must over-bear all Opposition; and that no Ignorance, no Prejudice or Passions, could stand against them. When *St. Paul* was thus supplied, what Occasion had he for the Flourish and Tinsel of the Heathen Orators? Tho', in my Opinion, his Speech to King *Agrippa*, has *Acts 26.* as much Force and Address, and much more Greatness of Mind, than any thing I have met with in *Demosthenes* or *Tully*.

Euseb. Your mentioning King *Agrippa*, puts me in mind of the Splendor of *Acts 25.* the Appearance, and of the noble Free-^{23.}dom with which *St. Paul* delivered himself.

Philarch. I don't wonder at all at that: For besides the Advantage of his Education, he had his Cause and his Master to assist him. *Eusebius*, tho', I hope, I pay as great a Submission to the Character of a Crown'd Head as another, yet I can't help saying, That in my Opinion, a Prince made but a lean Figure in Comparison with an Apostle. What is the Magnificence of Palaces, the Richness of Furniture, the Quality of Attendance; what's all this to the Pomp of Miracles, and the Grandeur of supernatural Power? Mines of Gold, and Rocks of Diamonds,

are but the Glimmerings of a Glow-worm to such Lustre as this. To re inforce, or stop the Vigour of Second Causes, to change the Course of Nature, and make Death and Disease give way, is a much more shining Appearance than to be surrounded with Guards and Armies, and march in all the Glitter of Human Glory. What a little thing is the raising a Noble Structure, the Temple of *Herod*, the *Louvre* or the *Escorial*, to the raising a Man from the Dead? A Prince can raise a Subject from Poverty to Wealth; he can give a Cripple *Silver* and *Gold* enough, but he can't give him Limbs or Senses; he can't pronounce that powerful Sentence, *Rise up and walk*. A Prince can bestow Marks of Distinction, and Posts of Honour and Authority, but he can't give the *Holy Ghost*, he can't register his Favourites among the Quality of Heaven, nor entitle them to the Bliss of Eternity. No: These Powers were Apostolick Privilege, and the Enclosure of the Church: The Prerogative Royal can't stretch thus far: these Jewels are not to be found in the Imperial Crown.

Acts 8.17.

Euseb. If you please, we'll take leave of this Head, and go on to another Circumstance

cumstance of Honour in the Apostolick Function.

Philarch. You mean the Difficulty and Hazards of the Execution.

Euseb. I do so. And here I think the Apostles Prospect was as black as could be: They were to oppose the Religion of the *Jews*, to *alter the Customs which Moses had delivered*, and decry the Expectation of a Temporal *Messiah*: They were to charge the Government of that Nation with the highest Crimes imaginable; they were to tell them to their Faces, That they had *betray'd the Saviour of the World, and kill'd the Prince of Life*: How such a Message as this would be entertain'd by the obstinate *Jews*, they might easily foresee. The *Jews*, I say, the most hardned in Prejudice, the most bigotted to Error and Superstition. The Precedent of our Saviour's Usage was sufficient for this purpose; They stood out against the Evidence of his Character, slander'd his Innocence, blasphem'd his Miracles, and resolv'd to murder him for *raising Lazarus from the Dead*. Besides, our Saviour had fore-warn'd his Disciples what they were to expect: *That they should be hated of all Men for his Name's sake; that they should be cast out of the Synagogues,*

gogues, brought before Kings; and that those who kill'd them, should think they did God Service. This Prediction of rugged Treatment, was plainly declar'd; 'twas part of their Master's Doctrine; and the Truth of it was equally unquestionable with the rest.

Philarch. The Predictions you mention, related to their Reception amongst the *Heathens* as well as the *Jews*: Indeed, what could they expect less from People debauch'd by Custom and Religion; a People that could plead Antiquity for their Error, and vouch their Gods for their Vice? What likelihood was there, that a Doctrine of Hardship and Self-Denial, of distant Hopes and unpalatable Pleasures, should be relish'd by a World over-grown with Appetite, sunk in Sensuality, and enslav'd to Money and Ambition? Thus, humanly speaking, they had Reason to expect Discouragement and Opposition, and to prepare for nothing but Suffering. But when I consider them *endued with Power from on High*, this alters the Case extremely. When the *Comforter* was their Guard, and Omnipotence appear'd for them, their way was smooth'd, their Courage hardned, and they had, as it were, an exemption

exemption from the Infirmities of their Kind.

Euseb. Under Favour, this Miraculous Assistance was no Armour of Proof; 'twas ne'er designed to make them invulnerable, or to set them above Violence and Out-rage. 'Tis true, they were fully qualified for the Discharge of their Function: But still common Nature hung about them; they were sensible of Want, and expos'd to Injury: Their Miracles were to prove their Mission, to make way for their Doctrine, and more for others than themselves. When they were concern'd in the Benefit, the Interposition of Heaven was more immediate. Thus St. *Peter* was rescued from Prison by an Angel, and not by a Miracle wrought by himself. *Acts 12.* Indeed, by what the Apostles suffer'd, 'tis more likely they could not always work Miracles. Afflictions are very uneasy to Flesh and Blood, and we are glad to discharge them fairly as soon as we can. Now the Apostles were persecuted from one City to another, *press'd above measure*, pinch'd with Hunger and Cold, made a Spectacle of Contempt, and harrass'd with all the Hardship imaginable. They were sensible of this

Acts 12.

Acts 14.

or alib.

2 Cor. 1.

1 Cor. 4.

Disadvantage; they would, 'tis likely, have thrown it off too, had they been back'd with Permission and Power. 'Tis true, their Patience was not over-set; they were not tired with their Commission. But this hinders not their willingness to move with greater ease. However, God was pleas'd not to make them impregnable; they were left under the Passiveness of Human Nature; Poverty and Pain could reach them; they cur'd the Diseases of other People, but felt their own.

Philarch. The Miracles they wrought notwithstanding, shou'd, one would think, have supported their Character, and kept them from falling into Neglect.

Euseb. I observ'd to you before, this supernatural Light was not constantly streaming down, this Glory was not perpetually upon their Heads, neither did they always appear in their *Robes of State*. Besides, The Opposition of their Doctrine to the Corruptions of Human Nature, made their Miracles less regarded: People were unwilling to own their Credentials, and surrender to such unacceptable Truths: Thus, tho' they were sometimes taken for Gods, worshipp'd with Sacrifice, receiv'd like Christ Jesus himself;

Acts 14.

Gal. 4.

himself; yet at another time, they were counted Deceivers, imprisoned, and stoned, and no Indignity thought too heavy for them.

Philarch. I confess, the Apostles had a very difficult Employment; their Resignation was put to the Proof, and their Fortitude try'd to the utmost. They did not command Nature for themselves, nor grow rich and easie by their wonderful Performances. And besides, There seems to have been Intervals of Darknes, Breaks and Interruptions, and that sometimes like *Sampson's*, their borrow'd *Strength* departed from them; departed, I say, for the heightning their Merit, and not through any Fault of their own. *Moses* and *Joshua* were put in a Post much more agreeable to the Inclinations of Human Nature: They were at the Head of a numerous Nation, commanded vast Armies, and had Grandeur and Power to support their Spirits. And as for their Miracles, they were constantly supplied, and had all the Blaze and Terror imaginable. They made a Road of dry Land through the Sea, dissolv'd Rocks into Rivers, and stop'd the Course of the Sun: This alarm'd to a great Distance, and made the Heathen tremble before them. This Service might even
have

have been courted by Flesh and Blood: Who would not have strove for such Stations of Honour, and been glad of such a shining Distinction? Now tho' the Apostles Miracles were as much above the Force of Art, sufficiently publick, frequently repeated, and every way as unquestionable; yet the first Report reach'd not so far, neither was the Voice of Heaven altogether so loud. There was not altogether such an Eclat, such Thunder, such renversing of Nature as in the other: The State of the World was now alter'd, and Mankind farther improv'd; there was not now the same Motives to be always Flashing from the *Skie*, and astonish People into Belief; and therefore God left something to probity of Temper, and the reasonableness of the Christian Doctrine. However, by this Dispensation, the Apostles were somewhat less understood, the Difficulties of their Business encreas'd, and they lay more obnoxious to rugged Usage.

Euseb. Notwithstanding your Comparison, I hope you don't think *Moses* or *Joshua* were govern'd by any secular View in their Obedience.

Philarch. Far from it; that would be a most unjust and presumptuous Conjecture! Ease and Ambition had no Ascendant:

dant: They would, doubtless, have serv'd God in a more private and discouraging Station, with the same Zeal they did in their own.

Euseb. We are agreed. And by this time I hope 'tis plain, that the Apostles Virtue was brought to the Test; that they foresaw the Danger of the Enterprize; that they engaged notwithstanding the Discouragement; that when the Storm fell upon them, they bore it with the greatest Bravery, and distinguish'd themselves with all imaginable Advantage.

Philarch. Have you any thing else relating to the manner of their Behaviour?

Euseb. Yes: Some few Particulars which I shall briefly touch on.

Philarch. Pray, let's hear them.

Euseb. I might take notice, how strictly they liv'd up to their own Rules, how exactly their Practice and their Precepts agreed; how remarkable they were for their Sobriety, their Integrity, their Contempt of the World, *coveting no Man's Silver or Gold, corrupting no Man, defrauding no Man, giving Offence neither to Jew, Gentile or Christian; appealing to their Converts, how holily, how justly, how unblamably they had behaved themselves.* I might observe 1 Cor. 10. 1 Thess. 2. & alib.
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the Ardour of their Charity; their Kindness to the World was unalterable, their Zeal not to be discourag'd: No Disappointment, no Danger, no Barbarity, could dishearten them from doing Good. But I shall wave this part of their Character, and remark, in a word or two, the generous Freedom they used in the Discharge of their Office.

Philarch. With all my Heart; a little of that, if you please.

Acts 5. *Euseb.* When they were all imprison'd and silenc'd by the Order of the Government, we find them the next Day in the Temple, teaching as publickly as ever. And when they were brought before the *Sanhedrim*, they declar'd in open Court, That that *Jesus*, whom the Bench had murdered, *was rais'd from the Dead*, was a Prince and a Saviour; and that 'twas from him they were to expect *Remission of their Sins*. With this severe Plainness, *St. Paul* treated *Felix* the Vice-Roy of *Judæa*: He talk'd so home to him about *Justice*, about *Temperance*, and *Judgment to come*, that the Governour forgot his Character, dropp'd his Grandeur, and trembled before his Prisoner.

Ibid.

Acts 24.

Philarch. I think the Holy Apostles spoke in the same intelligible Language
to

to their Converts, upon occasion.

Euseb. That they did: They understood nothing of some People's modern Ceremony and Address; they conceal'd no necessary part of Instruction, for fear of Displeasure: They scrupled not to publish their Commission, and set forth their Authority: They told the *Laity* plainly, that they were *Ambassadors of Christ*, that they were *their Fathers*, 1 Cor. 4. that they were to *rebuke sharply*, and etc. that no Man had the Liberty to *despise* Tit. 1. *them*.

Philarch. Yes: And that the People were to *obey them* and their *Succeffors*, and *submit themselves*. Heb. 13.

Euseb. And yet this Plain Dealing was not only with the Vulgar: The Apostles were concern'd with Persons of Quality, as we may collect from St. *Paul's* converting *Sergius Paulus*, Lord Lieutenant Acts 13. of *Cyprus*, from the honourable Women of *Thessalonica*, from *Dionysius* the *Areopagite*, from the Saints of *Cæsar's Household*, from the same Apostle's Charge Philip. 4. to *Timothy* concerning the *Wealthy*, from 1 Tim. 6. his and St. *Peter's* Injunction about 17. *Pearls* and Richness of *Habit*. How- 1 Pet. 3. 3. ever, they declar'd openly against *Flat- tery*, *Over-complaisance*, and having a- 1 Thess. 2. 5. ny *Person in Admiration*, because of *Advantage*.

Advantage. (Gal. i. 10. Jude 16.)

Philarch. I'm convinc'd by what you say, That the Apostles were every way great and unexceptionable; that their Manner was impartial, and their Conduct admirable: They did not, I perceive, shew most of their Authority where there was least need on't; they did not palt the *Poor* with their Discipline, and let the *Rich* sin as much as they pleas'd; they were Strangers to politick Connivance, did nothing out of secular Regards, nor were in the least govern'd by Interest or Fear.

Euseb. Not in the least: And now, if you please, for a Conclusion of their Character, we'll add a word or two about their Success.

Philarch. That, I think, may not be amiss.

Euseb. Tho' when an Enterprize is honourably engag'd in, well concerted, and vigorously pursued, Disappointment is no lessening of Commendation: Yet that which is undertaken for the Benefit of others, being really profitable only so far as the Effect reaches, it may not be improper to mention the Success of these holy Men: For by this we may see, how much the World has been oblig'd by them. Now there was scarce
any

any Place so remote, any People so barbarous, where they did not make Profelytes. They almost literally perform'd our Saviour's Commands of *Preaching to every Creature*. And St. Paul tells us, *Their Sound went into all the Earth, and their Words unto the Ends of the World*. St. Peter, St. John, and St. Paul, had Converts in the greatest part of the Roman Empire. St. Bartholomew and St. Matthew carried their Commission as far as *Aethiopia*; St. Simon the Canaanite preach'd the Gospel in *Mesopotamia, Egypt and Persia*: St. Andrew travell'd to the Coasts of the *Black Sea*, and from thence went Northward into *Schythia*: And St. Thomas stretch'd Eastward to *Malabar*, the Gulph of *Bengale*, and as far as the Island of *Sumatra*. In all these Places, they propagated the Faith, form'd Churches, and settled a Fund for the Happiness of Posterity. In short, they travell'd almost as far as the Sun, and the Seasons; saw their Master have *the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession*. This Remark shews, how great Benefactors they were to the World, how indefatigable in their Labours, and how faithful in the Discharge of their Office.

St. Mark
16.
Rom. 10.

Psal. 2.

Philarch.

Philarch. Yes: And it shews likewise the Assistance from above, the supernatural Qualifications, the miraculous Power which went along with them. Without such *Auxiliaries*, they must all have sunk in the Attempt. How was it possible for a few poor Men, so low in their Interest and Education, to break through the Opposition of *Jews* and *Gentiles*? to baffle their Learning, and despise their Power? to make them throw up their ancient Belief, and renounce that Life they were most in love with? Thus unpromising were the Apostles in their natural Capacities, thus short in their proper Strength; and therefore their wonderful Success is an illustrious Proof of an Omnipotent Concurrence, asserts their Mission and their Doctrine beyond all dispute.

Euseb. Your Observation is just: And now, I think, 'tis time to dismiss the Argument. For I need not tell you, how much they suffer'd through their Progress, and how gloriously they went off into the other World. But before their Departure, they took care to perpetuate their Authority, and provide Governours for the Church. Thus the Jurisdiction was convey'd to Bishops and Priests: This Succession has continued, without
Inter-

Interruption; for above Sixteen hundred Years: And, I suppose, you'll easily grant, it stands upon unquestionable *Records*; and is honourably descended.

Philarch. I must deny my Reason strangely, and in a manner my Senses, if I should doubt the *Records*: But, I see, you are somewhat in haste, and therefore I must take my leave.

Euseb. Your Servant.



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SOLITUDE.

Solitude promises fair, and is a strong Entertainment to a melancholy Fancy: But were the Notion driven up, and try'd in its farthest extent, we should quickly change our Opinion. Like a great many other things, 'tis better in Prospect than Possession: Like a Summer's Cloud in the Evening, it looks soft and fine at a distance, and presents us with a great many pretty Figures; but when you come close to the Object, the Colours are rubb'd out, and the Substance shrinks: And there's nothing remaining but empty Air; nothing that will either please the Eye, or fill the Grasp. Man was never design'd to be perfectly detach'd, and live independently of his Kind: He was not made big enough for that Condition.

Adam was created in the Growth of his Stature, in the Perfection of his Species, and had nothing of the defenceless

less State of Infancy to run thorough : There was nothing but Plenty and Pleasure, Innocence and Security, in view : He had neither Want to distress him, Danger to alarm him, or Guilt to make him uneasy. But notwithstanding this *Paradise*, both *without* and *within*, God saw his Being, imperfect, and that 'twas *not good for him to be alone*. And if Happiness is impracticable without *Society*, if Solitude, strictly taken, won't do in *Paradise*, 'tis in vain to expect from it elsewhere. Were one's Circumstances never so easy, and well fortify'd, there's a Pleasure in the Communication of Thought, in the Intercourses of Friendship, and the Testimonies of Esteem. Human Happiness in a single Breast, is like Flame without Air, apt to be smother'd, and go out. Thus *Seneca* declares, That *if Knowledge and Wisdom was offer'd him on the Terms of a Secret, and that he must not say a word on't, he would positively refuse the Present.* Epist. 6.

Tully carries the Hint somewhat higher : If a Person, says he, of Sense and Pro- De Offic. Lib. 1.
bity was furnish'd with all the Blessings
of Life, and had never so much Wealth,
Leisure, and Largeness of Understanding,
yet if he was barr'd all manner

of Company, and never allow'd so much as to see a Man, he had better throw up his Being, and fairly take leave of the World. These great Men might possibly have somewhat of Vanity in their Fancy.

Perf. *Scire tuum nihil est, nisi quod scias
hoc sciat alter.*

The Furniture of the Mind must be brought out to View and Comparison: Advantage is lost in the Dark. What signifies Beauty without Admirers, or Finery lock'd up in a Chest? Thus *Germanicus*, as I remember, was sorry his Troops were cut off; he had lost, he said, so many Witnesses of his future Conduct and Courage, and wanted them alive to commend him.

However, A Man well accommodated, may love Company from a more generous Motive: To transfuse his Satisfaction, and shew his Good Nature; to instruct, to oblige and entertain.

But to take the Case at the hardest; Pride is not the only unhappy Reason that makes People unwilling to live alone. No: Solitude gives too much leisure for Reflection, opens an unacceptable Scene, and shews a Man the Poverty of his own Nature. For let the Outside

side look never so fair, 'twill by no means bear the Test of a thorough Inspection: The Stores, when examin'd, will fall strangely short. The most knowing and powerful will soon be at a stand: They'll quickly perceive their Understanding puzzled, and their Will check'd, in abundance of things. Besides, the Uncertainty of the Future, and the Thoughts of Death will crowd in: In short, nothing but the Supports of Religion can make a Man fit to entertain himself: Now, Company gives Business and Diversion, draws the Mind abroad, and keeps People's Thoughts from preying upon themselves.

However, Nothing pleases long together: Ignorance, Interest, and Humour, make the World somewhat unfociable: And therefore, when we over-rate our Pretensions, and promise our selves too much, 'tis odds if we are not baulk'd. Now, when Expectations run high, and Passions are lavishly let loose, Disappointment is a hard Chapter. And because we are not carefs'd in our Folly, humour'd in our Pride, and treated up to the Extravagance of our Demands, we complain of ill Usage, and grow chagrine and sick of the World. And if we can't be court-

Fit of Retirement, and make Company no longer : How often does the Declensions of Interest, the Misfortunes in Love or Ambition, drive People out of Business and Sight, and make them withdraw to Privacy ? Thus Children, when they are cross'd in their Fancy, walk off, and stand sullen in a corner.

Some People retire to conceal their Defects. They are sufficiently acquainted with the lean Temper of the generality ; how forward the World is to spy out a Fault, and publish a Disadvantage : And therefore, they are unwilling to have the Imperfections of Age or Fortune gaz'd at, and remark'd. Too much Light discovers the Wrinkles, which makes them chuse to sit out of the Sun.

Sometimes Retirement is made a Colour for Liberty. Men withdraw as *Tiberius* did to *Caprea*, to be more at leisure for their Vices, to debauch without Interruption, and be somewhat cover'd from Censure and Observation.

There are several Degrees, and, as it were, Apartments in Solitude : Those may be said to retire, who break off Business, quit the Stage, and shut up the Scene : They are harrass'd, it may be, with the Fatigues, or sated with the Pleasures

Pleasures of a publick Life: It may be, they foresee ill Weather, and are willing to put into Port. To keep out at Sea may endanger the Vessel. When the Juncture proves unfavourable, 'tis Prudence for a Great Man to draw in his Figure, to furl the Sails, and take himself a Deck lower: Voluntary Mortification looks better than Penance enjoin'd. In such cases, 'tis more advisable to walk down Stairs, than to stand still, and be thrown out at the Window. Had Cardinal *Woolsey* manag'd with this caution, 'tis probable he might have rid out the Court-Storm. But his unseasonable Grandeur undid him; his pompous Preparation for his Installment at *York*, gave his Enemies a new Handle, awaken'd the King's Displeasure, and finish'd his Ruin.

To retire for Quiet and Thinking, is a commendable Motive. When there's nothing but Noise and Pursuit in the open Plains, 'tis good to make for the Covert. *Amici fures Temporis*, says my Lord *Bacon*: Conversation is a mere Thief, steals off a great part of our Time, and often stuffs our Memory with Rubbish. Some People are over-laid with Ceremony and Visits, work'd down with giving *Audience*, and almost kill'd with the Kindness of their Acquaintance.

Solitude is a great Relief in such Circumstances: They are glad to get clear of the Crowd for Air and Breathing, and to have their Motion a little better at liberty.

To withdraw upon the Score of Religion, is a Reason still higher than the rest. To shut up the Prospect of this World, that we may take the better view of the other, is a prudent Precaution. 'Tis good sometimes to retreat from Company, and bar the Door upon Business and Diversion: And when we are thus disengaged, to inspect our Practice, to state our Accounts, and examine our Condition for Eternity. 'Tis good to make a stand by our selves, and consider how well we are reconcil'd to a state of Separation. Death is a remarkable Retirement: It transports us into a Foreign Country, and cuts off all manner of Communication: The Society and Entertainments of this Life, are perfectly at an end: Nay, it divides our Person for some time, and removes us from part of our selves. Things standing thus, we should endeavour to disentangle before-hand, to untwist our Affections, and slide off from the World by degrees: And, since the Objects of Sense will shortly fail us, let us lessen the
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the Correspondence, and try a little to live without them: Let us apply to a more lasting Fund, and subsist our Happiness upon Thought. To retire for such Purposes as these, is the best improvement of Solitude: To be thus alone, is the way to bring us to the most desirable Company.

But, some Peoples Melancholy drives them to an Excess: They are lost in a Mist of the Spleen. A *Cloyster* is too publick for their Devotion. They think all *Society* infectious: And, that every Mortal has the *Tokens* upon him. This was the case of Monsieur *de la Barriere*, Abbot *de Fuillans*. He was once resolv'd to quit his Monastery, to travel into the *Desarts*, and get entirely out of the reach of all Mankind. His Design was pious and well meant. 'Twas to guard his Innocence, and cover himself the better from Temptation. Company serv'd only to throw in false Opinions, to poison the Passions, and make the Mind uneasy. But, under favour, there's no Security from this Danger, by running away from all the World. Errors and ill Thoughts are oftentimes no foreign Commodity, but purely of our own Growth: Fear and Desire are troublesome Guests, and will break in upon the
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the clofett Retirement. As long as the Pulse beats, the Spirits will be fometimes irregular, and the Head over-cast: Then unwelcome Ideas will intrude, and the Fancy be hagg'd of courfe: And if we have neither Phyfick nor Company, how can the Conftitution be reliev'd, or the progreff of our Melancholy be ftopp'd? Befides, the Mind can exert her felf by her own Force: There's no need of pouring Thoughts into her, like Water into a pump: And as long as ſhe can think without Company, ſhe can plague her felf without it too. Farther; To take leave of the World, is not the way to be quit of thoſe Fancies which deceive: To command forgetfulneſs, and blot the Memory where we pleaſe, is hardly to be expected: And it may be, leaſt of all when People are alone. When the Mind is by her felf, ſhe has nothing to do but to peruſe her Notions, and examine her Stock: Then, what ſhe has heard or read is brought upon the Board; and that which ſlept in company, is often awaken'd. Then there's leiſure for charging the Imagination, for drawing the Objects, and Painting at the whole length. Thus ill Humour may be fortified, and the Paſſions enflam'd; and Melancholy, Anger or Revenge, grow more unmanageable

ble than otherwise. Ill Thoughts are most dangerous in Solitude: There's nothing to interrupt the Mischief, to divert the Fancy, and weaken the Impression. To retire wholly from Business and Conversation, is a dangerous Experiment, and leaves us strangely expos'd. But is not Vice catching? And are we not the worse for the Folly of those we converse with; and are not all People tinctur'd with unserviceable Qualities? How then can we be secure without flying the Seat of Infection, and bidding Mankind Adieu? In answer to this, I grant that bad Company gives bad Impressions, and suggests ill Thoughts, but possibly the Devil may furnish more. The Apostle informs us that we have more formidable Enemies to encounter than *Flesh and Blood*, that we *wrestle with Principalities and Powers*, and that the Kingdom of Darkness is in Arms against us. Ephes. 6. 12. Now tho' the Devil is busie in all places, yet Solitude seems to be his ground of Advantage; and from whence he plays his Batteries with most Success: Thus we see he ventur'd to attack our Saviour himself when he found him in the *Wilderness*.

'Tis true, wrong Apprehensions warp the Morals, and bring Disorder into Life: For the Will is sway'd by the Understanding,

standing, and Practice often govern'd by Principles. But what then? Can't we fall into Mistakes without help? Must we needs be infallible alone? Does not the Mind often discourse with herself? A Man may affirm and deny, and reason through *Mood* and *Figure*, without the assistance of his Neighbours. But then all these Operations are subject to Error. If we join Notions that wo'n't agree, or part those which were made to be together; if we let go the Link between Consequence and Principle, and draw our Inferences out of the right Line; If we make a false step, I say, in any of these Motions, we lose our way, and wander into Mistake: There's no need of any Body to misguide us, we are often an *ignis fatuus* to our selves. Ignorance and Error were not always catch'd and copy'd, They were bred like Diseases at first, and invented some where, tho' the Original may be out of sight. And thus tho' we had never seen any Mortal, we might have Folly enough of our own making to undo us.

But granting for Argument sake, that all false Reasoning, all the Mutiny and Misfortune of our Thoughts, was the effect of Conversation: Must we sheer off from every Thing Humane upon this score?

score? Must we trot into the Woods, and climb the Mountains, and turn Savages for our Security? If I happen to be wounded with a Sword or Pistol, I may certainly conclude the Mischief comes from some of my own Species: But for all that, I won't forswear the fight of Mankind in a Pet, take a Pilgrimage into the Desarts, and make my Wound mortal for want of dressing. No, I'll much rather apply to a good Surgeon, and submit to the Methods of Cure. But if I have actually receiv'd no such Misfortune, 'twould be still more freakish and singular, should I break Bulk and travel out of *Society*, only for the bare fear, and possibility of a shrewd Turn. 'Tis more prudential to stand one's Ground, to fence against the Inconveniences, and risque the Event. Thus, in case I should either hear, or apprehend any scandalous Discourse from bad Company, I would not immediately disband my self, and abjure the World: Not at all. The way is to project for a Reinforcement; to keep close to Men of Virtue and Sense, and stand carefully upon one's Guard.

To proceed. What if ill Notions are now and then scatter'd, and Mankind prove sometimes infectious to each other?

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Have we not an Antidote against the Poyfon? And does not the Remedy come from the same Quarter with the Disease? Is it not *Men* that furnish us with the Precepts of Virtue, and the Rules of good Living? Don't they help to form our Judgments; and teach us the Distinctions between Truth and Falshood? Is not our Genius polish'd, and our Reason improv'd by the Dead or the Living? What Passion or Disorder of Mind is there that has not been successfully prescrib'd to by one Hand or other? In short; there's no Discoveries of Truth, no Regulations in Morality, but of which Men have either been the Inventors, or at least the Instruments of Conveyance. But none of these Assistances could have been met with if this solitary Fancy had grown Epidemical, and seiz'd the Body of Mankind. There would have been no Improvements of Knowledge, no Books, no Teaching by word of Mouth; if this Spirit of Retirement had gain'd the Ascendant, if we had been frighted from all sociable Commerce, if we had prefer'd Caves to Houses, and the Wilderness to the Town. Now, since we are supply'd by Mankind with Directions for Virtue and right Thinking, with Preservatives against
Vice

Vice and Error; is it not more reasonable to be friendly and conversable, and keep Company with our own Kind, for the sake of those that are Good, rather than fall out, as it were, with Humane Nature, and fly from every Mortal, because of bad People intermixt with the rest?

To urge the matter farther. Besides the Benefit of Instruction we receive from the more knowing, God has furnish'd every one of us with a share of Judgment and Apprehension: We have a Touchstone against false Coin, a Test for Right and Wrong, a natural Faculty to take check at a gross Fallacy, and to incline us to the side of Truth. Suppose I read a Book in which there are false Notions, and Lectures of Immorality; I may lay it aside at my Pleasure: I am not at all forc'd either to believe the Doctrine, or follow the Advice: No, nor yet to disquiet my self with the Author's Misbehaviour. If I see a Man do an ill Thing, what Necessity is there either for Imitation, or disturbing my Head about that which is out of my Power? A Man has Light in his Understanding, and Liberty in his *Will*. He is Master of his Conduct, and by the Grace of God may preserve himself in a tolerable Innocence.

Innocence. By the Privilege of this Liberty, in Concurrence with the Assistance of Heaven, we may give Laws to our Passions, and bring them under Management and Discipline. So that to keep our selves harmless and compos'd, there's no need of footing it into the *Forest*: This Design will be better pursu'd by staying at home; by exerting out Native Strength, by informing our Understanding, and by calling in the Aids of Religion.

There's another Consideration which will keep us from disincorporating our selves. We had our *Being* from Mankind; our Support in a State of Impotence, and our Education, the Growth of our Limbs, and the Progress of our Reason, come all under God through their Hands. In fine, all the Pleasure and Conveniences of Life are convey'd to us by this Chanel: And therefore if *Solitude* could provide us Necessaries, and furnish us to our Wishes, which is impossible, yet we ought not to disband, and break loose from Humane Society: We should rather continue upon the spot, and discharge the Obligation. Without this Endeavour at least, we fail in our Duty, we are unjust and ungrateful, and don't deserve the Favours we have receiv'd.

receiv'd. Should every Body be overgrown with this Shiness and Chagrin; should they run off single, and not endure the Sight of each other, not only States and Kingdoms, Arts and Sciences, Laws and Religion, but even Humane Nature itself would sink and be destroy'd. Nay, from the Faculty of Speech, we may conclude the Institution of *Society*: Had we been made for Distance and Separation, and not to intercommon with any Mortal, these Organs for Entertainment, these Distinctions of Sounds, this articulate Pronunciation were in vain: For to what purpose should a Man have a Tongue to talk only to himself?

But Men, when you have said all, are strangely foolish and wicked; I can't reconcile my self to their Humour, nor endure them any longer. This is the melancholly Person's Objection. Now we'll grant the Complaint. Let us suppose the World as untoward as we please: That we are almost every where disturb'd with Falshood and Folly, with Capriciousness and Ill-Nature: That People are unmanageable in all Posts and Places, that they will neither lead nor drive, govern nor obey, as they should do. What of all this? Must we quit our Station,

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scamper

scamper from Town and Country, and grow wild and savage by our selves? Must we throw up our Business, and suffer no Soul to come near us, because we are not pleas'd with the Temper, with the Morals and Management of those we converse with? Don't let us take things by the wrong Handle. Nothing but our own Faults can affect us, our Fate hangs only upon our *Will*; we shall never be the worse for the Miscarriages of other People. Besides, if Mankind are so much degenerated, if the Age is so extremely out of Order, the Inference should work the other way. This Consideration should make good People keep their Ground, do their utmost, and oppose the prevailing Evil. When an Enemy besieges and batters a Town, and is ready to come on to the Assault, what may be the Duty of the Garrison? Is this a time to lay down their Arms, or slip out in the Dark at a Postern? Are they not rather to mount the Ramparts, to stand firm in the Breach, and repel the Attack? Alas! If all the honest and good part of Mankind should withdraw and live by themselves; in such a Case the wicked Remainder would quickly con-
found

found all, and pull Destruction upon the Univerſe.

With ſuch Reasoning as this the Cardinal *D'Oſſat* prevail'd upon the Abbot *De Feuillans*, and diverted him from his Splenetick Resolution *. He *Lettres de Cardinal d'Oſſat. told him, that General Kindneſs, and Chriſtian Charity, ſo ſtrongly enjoin'd in the *Scripture*, was utterly inconſiſtent with his Deſign. For which way can any Virtue be exerciſed without Object or Opportunity? All Inſtances of Affection and Sympathy, all Works of *Mercy* are impracticable upon this Scheme. How can he that abſconds from the whole World, and lives literally by himſelf, either feed the Hungry, or cloath the Naked? How can ſuch a one be hospitable to Strangers, or viſit thoſe under Sickneſs or Confinement? What Poſſibility is there of his inſtructing the Ignorant, of comforting the Afflicted, or correcting the audacious Sinner? By arguing in this manner, he gives him to underſtand, that to renounce Humane Society, was in effect to renounce Chriſtianity, and cut our ſelves off from the Communion of the Church: Of the *Church* which implies Company, and is enough to diſcourage *Solitude,*

tude, by the very Idea and Name of it.

To come towards a Conclusion: 'Tis not good to run the length of a retired Fancy, nor suffer the Spleen to govern. Solitude must have a Temper as well as other Things. To over-drive Nature, and push the Experiment too far, never turns to any Account: It serves only to draw a Blemish upon the Judgment, and disappoint the Expectation: At present, we have a necessitous Body to provide for. This part of us is no Camelion: It won't be dieted with Air, nor subsist upon Scheme and Notion: And therefore those that reckon to Act, as far as they can Think, will be strangely mistaken. People that retire should examine the Difficulties, and proportion the Understanding to their Strength: A thorough Scrutiny of the Inclinations, of the Will, and the Power, is no more than a necessary Precaution. Without this preliminary Prudence, a Man may over-burthen his Shoulders, and wade out of his Depth: Neither can the way be made back sometimes without Levity and Imputation. To live alone, tho' in a moderate degree, will require some tolerable Provision in Books and Capacity: He that goes off unfur-

unfurnish'd in the Understanding, will make wretched Company for himself: He has only contriv'd a Settlement for a savage Life, and retires like a Beast to his Den.

F I N I S.



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St. Gregory Nazianzen's

ORATION

In Commendation of the

MACCABEES.



HE begins the Encomium of these seven Brothers with a Thought well imagin'd: *Those who resign'd to Martyrdom, says he, before the*

In Macca-
beorum
Laudem,
Orat. 22.
2 Maccab.

Passion of our Blessed Saviour; to what Degree would their Fortitude have been rais'd, if they had suffer'd after the Appearance of the Messiah, if they had seen the Other World wider open'd, and had the Example of an Incarnate God to animate their Courage!

This Father, with what Exactness I sha'n't examine, makes Eleazar the First Martyr under the Law, as St. Stephen was under the Gospel.

B

This

St. Greg.
Nazianz.
supposes
Eleazar, a
Priest.

This *Eleazar*, venerable for his Character, his Age, and Attainments, thinking it not enough to offer Prayers and Sacrifices for the People, made himself a Victim ; and thus prepar'd his seven Sons to expire in a Burnt Offering ; an Offering of a more acceptable Odour to God Almighty, than all the Incense and Oblations in the *Jewish* Temple. His Discourse and Silence, his Air, his Gesture, and Behaviour, were all animating and instructive.

These magnanimous young Men, these bold Champions for Truth ; these illustrious Disciples of *Moses*, who adher'd to the Divine *Institutions*, and maintain'd the Customs of their Ancestors, with so much Exactness, and Resolution ; these Brothers, nearer related by their Mind, than by their Parents ; more Brothers in their Bravery, than in their Blood ; these Saints, who grasp'd at Martyrdom, knew no other Way to Life and Happiness, than by submitting to a cruel Death for the Law of their God,

All their Fear was, that the Executioners might either refuse the Office, or be tir'd with their Constancy : That by such an Accident, some one of them might

might be disappointed of a glorious *Exit*, and unfortunately parted from the rest. The Possibility of such an uncomfortable Escape was an Afflicting Consideration; and 'twas a sort of Punishment to be in danger of suffering nothing. Their Discourse to King *Antiochus*, when they were just at the point of Torture, is not a little remarkable.

Antiochus, and the rest of you that are present, give us leave to speak to you in a few Words, before we are dispatched. God, Who has created us, and to Whom we shall quickly return, is the Sole Lord of the Universe: Moses is the only Infallible Legislator. We'll never renounce our Belief, and betray the Constitution, tho' the Consequences should be never so formidable; tho' another Antiochus, more sanguinary than your self, should menace us with farther Extremities. Our Constancy will be our Guard; and as long as we keep the Law of God, we are under no distrust of Protection. To despise all Secular Advantages for the Honour of Religion, is what we glory in: The Wealth that we value, lies all in Hope and Prospect; 'tis lodg'd in the other World. And we are afraid of nothing so much, as that we should fear any thing more than God Almighty.

These, Sir, are the Arms, with which we enter the Lists. 'Tis against such Combatants you have declar'd War, and engag'd your self. 'Tis true, this World is pretty well furnish'd with Agreeable Amusements: Our Country, our Relations, our Friends, the holy Solemnities, and Pomp of our Temple-Service, are entertaining enough: But all this is nothing to the Satisfaction of the Divine Favour, nothing to the Pleasure of doing our Duty, nothing to the Honour of being tormented for the Love of God.

When this World is over with us, we shall be convey'd into another much richer, nobler, and more lasting, than any thing that Appears. The Heavenly Jerusalem is our Country, properly speaking: A Seat impregnable against Insult: No Antiochus can ever besiege, or carry the Place. The Patriarchs and Prophets are our Friends and Relations there: Those who have set us such brave Examples, and left such admirable Rules for Piety and Conduct. As for this Temple, we can part with it without Regret: The Grandeur of the Court above is much more magnificent. The Quire and Consort of Angels will prevent our longing for the Musick of our solemn Festivals. In fine, the Majesty of God, so little understood by the most of Mankind, will be fully display'd:

play'd: And when His Glorious Nature comes farther into view, no Mystery worth the knowing can lye conceal'd.

Forbear then to tempt us with Trifles: Offers of Wealth and Honour ill-gotten, will ne'er make Apostates of us. We understand better than to overpurchase at this rate.

On the other side, Menacing will turn to a little account. We think our selves in a condition to make you afraid. Be pleas'd to consider then, you ha'n't a few Cowardly Princes to deal with: The Enterprize is more difficult than this comes to. You attempt to scale the Sky in effect; you outrage the Laws proclaim'd from Heaven, and written with the Finger of God Almighty: You attack the holy Customs of our Ancestors, the Seven Brothers, who are ready to engage, with that Harmony, and Inclination, as if they had but one Heart, and one Soul, amongst them: Who make no doubt of baffling your Power, transmitting their Conquest to future Ages, and stamping a Disgrace upon your Memory.

We are descended from those, and bred to their Principles, who subsisted upon Miracles; who had distinguishing Directions of Fire, and Clouds, to guide them in their March: For whose protection, the Waves of the Sea made way, and open'd to dry Ground;
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the Rivers and the Sun stopp'd their course; the Sky rain'd Manna; Lions and fiery Furnaces have left untouch'd; who, by the Force of their Prayers, have routed numerous Armies, and defeated powerful Princes: But, to say something you are better acquainted with, we are Eleazar's Children, of whose Fortitude, and Greatness, you have had sufficient Proof. The Father has distinguish'd himself first; his Sons wo'n't degenerate: The brave Priest is dead with Honour, his Family will follow him. In earnest, you threaten us with Plenty of Torments, but we are ready to suffer more. Executioners, who hinders you from doing your Business? What makes you so backward to put us to the torture? Why do you wait for an acceptable Order? For let it be never so rough, we shall like it. Where are the Chains and Swords? You can't be too quick in your Office. The Fire looks faint, make it bigger. Is there nothing fiercer than those Tygers? Bring them out if you have them. Strain your Invention, and heighten the Torture; let the King exert himself upon us, and shew his Grandeur in punishing. I have liv'd somewhat longer than the rest, says the Eldest Maccabee, pray let me come first, and have the Privilege of my Birth. I desire, says the Youngest, you would take me, and that

the

the Regards of Time may be suspended for once. Why do you delay the seizing us, say all of them together ; it may be you think we shall change our note ; but that's a Vain Expectation. Unless you have something more frightful in reserve, you'll miss your point ; for depend on't, we despise what appears already.

'This is their Address to King *Antiochus* ; their next Speech is to themselves.

After they had embrac'd each other with an Air of Pleasure, as if the Contest had been over, and the Victory gain'd, they all cry'd out, *Come on ; let's hasten to the Execution : The King's Fury is now at the height : There's danger in delay : If his Rage should cool, the glorious Opportunity may be lost. 'Tis a pleasant sight to see Brothers live easily together, and correspond with Union and Love : But 'tis a much finer thing to see them unanimous in running the last Hazards for their Conscience, and their God. Let none of us be overfond of living, nor fail in our Resolution : Let's behave ourselves with that Firmness, that on whichsoever the Tyrant fastens fiercest, he may despair of dealing with the rest. Let's come forward to*
the

the Combat with that Fortitude and Concert, as if the Seven were but single, and every single Brother Seven. We shall be convey'd to Mansions of Bliss; to our Father Eleazar, and our brave Mother will follow with the same Advantage: And Jerufalem, our native betov'd Town, will give us an honourable Funeral, provided there's anything left of us to be bury'd.

When they were in the Executioner's Hands, their Mother, who stood by, had strong counter Passions, and floated between Joy and Fear. She was transported to see all her Sons so resolv'd and magnanimous: And then anxious almost to Death, for fear the Extremities of Pain, the Raking of the Torture, might prove too much for them. Under these different Agitations of Mind, she mov'd from Place to Place, to pour in fresh Spirits, and harden their Courage. She took her share in the Action, gather'd up their Blood, and their Limbs; led up one to the Executioner, and prepar'd another for the same Service. She spoke aloud to them all; *Courage, my Children; you behave yourselves as if you were all Soul, and your Bodies were foreign to your Person. One Mo-*
ment

ment more, and the Victory's our own. The Executioners flag, that's the only thing I'm afraid of. A Minute further, and I'm the Happiest Woman living. But it may be you are troubled to part with me. I sha'n't leave you, I give you my word for't: I don't like my Children so little, as to keep at a distance from them.

After she saw them Martyrs, and dead, her Sollicitude was over: She brighten'd her Looks, discover'd her inward Satisfaction, and like a Conqueror at the Olympick Exercises, congratulated her Happiness, and call'd her self the most Glorious Mother. I'm now, says she, out of the reach of Danger: My Treasure, my Hopes, the Comfort of my Age, are all lodg'd safe, consecrated to God, and put into his Hands. My dear Children, I'm fully rewarded for the Care of your Education: I have seen you all go nobly through, and come of with Conquest about you. The Executioners have done us a favour: And I must thank Antiochus for keeping me in reserve for his Cruelty.

I'll fall into no passionate Excesses upon the Occasion, nor shew so much as the customary Signs of Grief: I'll neither disfigure my Face, nor tear my Hair or my Cloaths: I'll make no loud Lamentation; I'm resolv'd not to shun the Light, nor lock my self up in any

C Dark

Dark and Melancholy Retirement. I'll send for no Weeping Women, to heighten the Affliction, and go deeper in the Mourning. I'll wait for no condoling Visits, not be disconsolate at Table, nor moisten my Bread with my Tears: Such Behaviour is fit for none but Weak and Cowardly Mothers, Mothers only by Labour, by Flesh and Blood, and whose Children were snatch'd by Diseases, and Common Death. As for you my dearest Sons, you are far from being lost to me, you fell a Sacrifice to the Holy Law; therefore God has improv'd your Being, and now you're more Alive than ever. What remains for me but to follow and dye gloriously by your Example? I beg of you, cruel Prince, send me the same Way into the Other World, don't let me be parted from my Children; let our Blood be mixt, and our mangled Limbs laid together: At the lowest, don't disjoin us in our Ashes, nor envy the same Grave to the Dead, who had the same Faith, and Resolution, living.



The Burghers of Treves address the Roman Emperors for Publick Diversions soon after the Town had been taken by Storm. They are reprimanded by Salvian for this very unseasonable Application.

After

After some Expostulation spent upon the Occasion, this Father comes closer to the Point. You languish it seems, says he, for the Entertainments of the Circus! And in what condition and circumstance of Time do you do this? Must it be when the publick Calamity is fresh upon you? When your Liberty is lost, and your Effects plunder'd? Can such a Fancy appear after so much Blood and Desolation, such Scenes of Ravage and Ruin? This is Folly of a most deplorable size; nothing can be more frightful than such Sallies of Distraction. I confess, I believ'd your Condition very sad, and that you lay under the last Extremities: But by petitioning for Diversions, I find you are much more unhappy than I imagin'd: I thought you had only suffer'd in your Privileges and Estates, I was not apprehensive the Misfortune had reach'd your Head, and so far rifled your Senses.

You apply to the Court that the Circus may entertain you as formerly: But I beg of you, for what sort of People, for what Town do you solicit? Why, for a TOWN BURNT and DESTROY'D, for a People either KILL'D or BEGGAR'D; of which the greatest part are dispatch'd, and the rest overladen with Sorrow and Distress. Indeed, the Affliction strikes so deep into those that have escap'd, that the Fate of the Dead seems preferable to the Living.

However, you want to see these fine Shews !
 Pray tell me, what Ground have you for your
 Tryals of Skill to appear on? Must the Prizes
 be play'd upon the Rubbish and Ruins of the
 City? Must the Chariot Wheels be painted
 with Humane Blood, and drive over the
 Carcasses of the Slain?

Chariot-
 racing was
 part of
 these Di-
 versions.

In short, what Place of the Town is there
 without some dismal Marks of the Siege upon
 it? Where can you go without meeting with
 Spectacles of Carnage, with dead Bodies man-
 gled and lopp'd? Terror and Images of Death
 look you in the Face in every Quarter. The Re-
 mains of the unfortunate Burghers are now la-
 menting over the Graves of their Friends who
 perish'd in the Assault; and yet you are adres-
 sing for Entertainments. The Streets are all
 smoking and laid in Ashes, and every thing
 calls for the deepest Mourning and Grief;
 however, you cannot forbear putting on a
 Gay Humour, and resigning your selves to
 Satisfaction. The Patience of God must be spent
 with these scandalous Pursuits of Pleasure.
 In earnest, I don't wonder so many frightful
 Misfortunes have happen'd to you: And since
 the Carrying your Town thrice by the
 Enemy, has not mended your Manners,
 you deserve another Storming, to be
 wholly destroy'd.

The Plague having broke out in several Countries of the Roman Empire, and raging particularly in Egypt, and other Parts of Africa, St. Cyprian endeavours to fortify the Christians against this Calamity.

My beloved Brethren,

THOU' the greatest part of you stand firm in your Faith, unquestion'd in your Fortitude, and fervent in your Devotion; sustain the Shock with religious Bravery, and are more improv'd, than conquer'd by Temptations; yet being sensible that some of the *Laity*, either thro' Poorness of Spirit, Slender Belief, Love of the World, or mistaken Opinions, sink under the Approach of Danger, and don't exert to the best advantage; I thought it proper not to be silent on the Occasion, but use my endeavour to awaken their Courage, and discharge the Niceness of their Temper. That he who has dedicated himself to the Service of *Christ*, may be true to the Engagement, and live suitably to so honourable a Profession. For, my dearly Beloved, he that has renounc'd the Sins and Vanities of the World, taken the FIELD, as it were, for God Almighty,

and

De Mortalitate.

and reaches chiefly after Heaven and Immortality, should consider that we ought not to despond at a Dark Prospect, tremble when the Storm comes, nor be backward to obey a Summons into the other World. For our Blessed Lord has arm'd His Church against the Incurſion of these formidable Evils, and foretold *War, and Famine, Earthquakes, and Pestilence, in divers Places.* And that we might not be surpriz'd with unlook'd-for Adversity; that our Constancy might not be shaken with unexpected Terrors; He has let us know that these melancholy things will have quicker returns when the World draws near to an End. Don't you see these Predictions are accomplish'd? And when what was foretold is come to pass, the things which are promis'd must succeed. Our Lord Himself has expressly declar'd, *When you see all these things come to pass, know ye that the Kingdom of God is nigh at hand. Beloved, the Kingdom of God is nigh at hand.* The Privilege of Immortality; the Regaining of Paradise; the Happiness of Heaven; are approaching: Now this World will give way to the other, Little Satisfactions make room for Great ones, and Time resign to Eternity. And who can be anxious at the Expectation

Several of
the Primi-
tive Fa-
thers
thought the
World
would be
quickly
at
an End.
Luk. xxi.

tion of such a Change? Who can be dejected at the Opening so glorious a Scene, unless those who are defective in *Christian Preparations*, and have nothing of Faith or Hope about them? 'Tis for them to be afraid of dying, who are loath to go to *Christ*? And who are those, but such as almost despair of reigning with Him? 'Tis written the *Just shall live by Faith*. If therefore you are a *Just* Person, if you believe in good earnest; if the Promises of God have made a due impresson; why are you not glad to be call'd to a residence with our Saviour, and that the Devil can sollicit you no longer? That just Man *Simeon*, having a Revelation that *he should not dye, till he had seen the Lord's Christ*: When our Saviour was brought into the Temple, he saw the Prediction was fulfill'd, and that he should dye quickly after. Upon this he rejoic'd to find himself so near his Dissolution, took the *Messiah* in *his Arms*, and blessing God, broke out in this Exultation; *Lord now lettest Thou Thy Servant depart in Peace, for mine Eyes have seen Thy Salvation*: Giving us to understand, that 'tis then the Servants of God are well settled in *Peace*, and Tranquility, when they have rid out the Storms of Life, and Death conveys them to Immortality.

Heb. x.

Luke ii.

We

We must expect the Winds will rattle, and the Waves run high, till we have made the Port of the Other World. 'Tis there only we can be perfectly secure, and shelter'd from Tempest. What do we meet with *here* but Ruffle and Disturbance? Are we not constantly forced to enter the Lists, and combat the Devil? Does he not make War without Cessation? And is always upon Stratagem or Action? We have Avarice and Licentiousness, Anger and Ambition, to contest with: The Temptations of the World, the Mutinies of Flesh and Blood, give continual Alarm and Disquiet. And when one Vice loses ground, 'tis reinforc'd by another: The Enemy is not without his Reserves, fresh Succours are pour'd in, and the Fight renew'd. For Instance, Would not the Heathens fright you to Blasphemy, and make you swear by the Genius of the Emperor?

And since we are thus surrounded with Danger and Persecution, can we wish to stay longer in such a Post, and be fond of Blows and Battering? Is it not much better to be impregnable in our Situation, to retire to the *New Jerusalem*, and lye under the Protection of Heaven? Who would not desire the
Pass-port

Pass port of Death, to be convey'd to so happy a Security? Our Saviour plainly told His Disciples what Usage they were to meet with here. *Verily, verily, I say unto you, that ye shall weep and lament, but the World shall rejoice and ye shall be sorrowful; but your Sorrow shall be turned into Joy.* John xvi.

And now who wou'd not be glad to stand clear of Sorrow? Who wou'd not make haste to Innocence and Pleasure? And when this happy State shall commence, our Saviour has inform'd us, *I will see you again, and your Heart shall rejoice, and your Joy no Man takes from you.* Ibid.

Now Since in the Presence of Christ is the Fulness of Joy; and it can't be expected till we are admitted thither; what Shortness of Thought, what Distraction is it, to weep over Adversity by Choice, and be in love with Pain and Punishment; and not rather make all the speed we may to those Joys which cannot be taken from us? Whence can all this proceed, but from Lack of Faith, and Weakness of Principle? God has expressly declar'd, that Death shall open a Passage to a blessed Eternity; and yet we have Doubts and Diffidence about us. What is this but to be a Stranger to the Divine Attributes, to distrust the Promises of our Saviour; to fail in the

Main Requisites of a *Christian*, and turn *Infidel* in a *Society of Believers*? What an Advantage 'tis to take leave of the World we may learn from these Words of our Saviour, *If ye lov'd me you would rejoice, because I said, I go to the Father.* From whence we may collect we should be rather glad, than much troubled, when our dear Friends are taken from us. Upon this Persuasion the Apostle speaks thus to the *Philippians*, *To me to live is Christ, and to dye is Gain.* He reckons it the Greatest Advantage to be free from the Snares of the Devil, the Pressures of Life, and the Frailties of humane Nature.

Ibid.

Philip. i.

But some of you it seems are troubled that the Mortality should spread without Distinction, and seize the *Christians*: As if a Man turn'd *Christian* to be privileg'd from Adversity, and enjoy the World with Exemption: And not rather to have Hardship only in Hand, and Happiness in Prospect. What wonder is it if we are visited with the Plague no less than the *Heathen*? Our *Creed* is no Preservative against Diseases: Our Bodies are not fortify'd by being Baptiz'd, Religion makes no such Alteration in the Constitution; our Nature is the same with that of *Infidels*: And as long as we have

have the same Flesh and Blood with other People, we must be subject to the same Misfortunes. 'Tis true, we ought not to have a *Heathen* Mind, but a *Heathen* Body is not to be avoided. Therefore till this Corruptible shall have put on Incorruption, and this Mortal shall put on Immortality, we must be contented to go on with the rest of Mankind, and take our share in the common Calamities. We live all under one Sun and Moon, and 'tis in vain to expect a Particular Influence. Thus when the Seasons are barren, and the Earth yields no Increase, the Famine goes through, and makes no Difference on the Quality of Persons: Thus when a Town is invested, and taken by Storm, Wealth and Liberty are swept away, and the Ruin is universal. Drought, when it comes, burns up one Man's Field as well as another: And when a Ship runs upon a Rock, a Passengers good Persuasion will hardly protect him from the Fate of the rest. Fevers, Gouts, and all other Diseases, find us out no less than other People. And as we carry the common Nature, we must expect to be equally expos'd, and feel the Infirmities belonging to it.

Further, if a *Christian* recollects the Tenor of his Religion, he'll understand

more rough Accidents are likely to attend him, than other People: For the Devil will be more vigilant to make his assault. And that we may be the better upon our guard, the Son of Syrach gives excellent advice: *My Son, if thou come to serve the Lord, prepare thy Soul for Temptation — Set thy Heart aright, and constantly endure, and be patient when thou art changed to a Low Estate. For Gold is tryed in the Fire, and acceptable Men in the Furnace of Adversity.* Thus Abraham and

Job. i. *Job went through very severe Tryals, without Despondence or Complaint. 'Tis the Custom and Character of Holy Men, and no more than their Duty too, to resign to Providence, and bear Adversity with Resolution. The Jews frequently fail'd in this Point, and were punish'd for't. The Judgments these People brought upon themselves by their Impatience were written for our example: And therefore we are precaution'd by*

1 Cor. x. *the Apostle not to murmur, as some of them murmur'd, and were destroy'd of the Destroyer. The Hardships the Israelites suffer'd at their Coming out of Egypt were design'd for Discipline. This Moses tells*

Deut. viii. *them they are not to forget: Thou shalt remember all the Way which the Lord thy God led thee these Forty Years, in the Wilderness,*

derness, to humble thee, and to prove thee; to know what was in thine Heart; whether thou wouldest keep His Commandments or no. And He humbled thee, and suffer'd thee to hunger. Thou shalt also consider in thy Heart, that as a Man chastens his Son, so the Lord thy God chastens thee. Begyed, the Fear of God, and the Expectations of another Life, ought to prepare us against whatever happens. If we lose our Livelihood and Estates; if we lye under the Anguish of acute Diseases; if our nearest Relations are snatch'd from us; we should look on these things as Matter of Exercise: When the Ground is thus rough we should not stumble, but stand the firmer. A *Christian* is not to faint, and give in, but shew his Strength in the Struggle: 'Tis his part to despise the present Trouble, in Hopes of the future Reward; the Battel precedes the Victory of course; and Honour must be earn'd before 'tis bestow'd: 'Tis a Storm that discovers the *Master's* Skill, and a Fight is the best Test of a Soldier's Valour: He that has not look'd Danger in the face can pretend to nothing without Vanity: To stand the Shock is the Proof of Courage: A Tree deep-rooted will bear the Strefs of a Tempest, and a Ship well ribb'd may be batter'd, but not

not bor'd, by the Waves. And to quit the Illustration, neither *Watching*, nor *Fasting*, Cold nor Nakedness, Infamy nor Scourging, Shipwrack nor *Dungeon*, **2 Cor. xi.** *Perils by Water, nor Perils by Land*, could discourage Saint *Paul* from executing his Mission: *no, his Strength was made perfect in Weakness; in all these things he was more than Conqueror.* When Sicknes, or **2 Cor. xii.** *Famine, Ravage, and Desolation*, rush in, then the Force of the Mind, the Vigour of good Principles, are thoroughly examin'd; then, if we continue firm and *faithful*, we shall receive the *Crown*. In **Rev. ii.** *fine*, this is the Difference between us *Christians*, and the rest that *know not God*: They murmur, and complain loudly, when Misfortune lies upon them; whereas a Calamity has no such effect upon us: The Blow does not beat us off our Duty: We rather rise upon the Opposition, and stand the stronger. To instance in the present Case, When Diseases are let loose; when the *Crisis* of Blood is spoil'd, and the Humours turn hostile upon Life: When the Bowels are excoriated, and the Constitution carry'd off in a Flux: When the Rage of the Malignity breaks out in burning Tumours: When the Veins are strain'd, and the Stomach batter'd with vomit-
ing:

ing: When the Eye-Balls start with Blood and Inflammation: When the Venom shoots to the Extreme Parts, mortifies a Foot, or a Hand, and brings some of the *Patients* to Amputation: When the Disease disables, where it does not kill: When the Organs are shatter'd, the Motion cramp'd, and the Senses either maim'd, or extinguish'd: When this furious Assault is made, the *Christian* maintains his ground; his *Faith* is distinguish'd in the Combat, and shines brighter thro' the Danger. Now what Force and Fortitude is it to manage boldly at such a Time; and to grapple with Diseases and Death, under all these formidable Appearances? What superlative Courage! What Greatness of Mind! Not to sink with the rest of the World, but stand upright in the midst of Ruin! And when we are assign'd this Post of Honour, when our *Faith* is thus nobly put to the proof, we ought rather to count the Exercise a Favour, to cherish the Occasion, and bless God for the Opportunity: For now we are *working out our Salvation*, in no Ordinary Instance, marching in the *Narrow Way*, and our Saviour has told us what Refreshment we shall find at the End on't. Let those be afraid of dying who are *Strangers to the* Ephes. ii.
Covenants

Covenant of Promise ; who have no Interest in the Cross and Passion of *Christ*, but pass from the First Death to the *Second* : Let those be afraid of dying, who were never *born of Water and the Spirit*, who are doom'd to the Torments of Hell, to those Fires that burn for ever : 'Tis true, to such People Life is a Respite from Torture, and may reasonably be desir'd ; but God be thank'd, this is not our Case. A great many of the *Faithful* dye 'tis granted ; that is, a great many of them are got clear of an Ill-natur'd World. That which is the *Plague* to *Jews* and *Pagans*, is properly speaking a Deliverance to the *Servants* of God. 'Tis not deny'd, *Believers* and *Infidels* are swept away with the *Visitation* ; but tho' their Death is undistinguish'd, their future Condition is not so. The *Righteous* are call'd off to Refreshment ; the *Wicked* are dragg'd to Execution : Protection comes sooner to the one, and Punishment to the other.

Beloved, we don't think far enough upon what lies before us ; we are really ungrateful to the Divine Bounty ; and seem insensible of the present Advantage. Let's look over the different States and Circumstances of those in the Church : The *Virgins* go off with Safety and Honour :

nour: The Menaces of *Antichrist*, *Pagan Abuse*, and Haling to the *Stems*, is no more the Object of their Fear. Children stop short of Slippery Ground, escape the Temptations of Youth, and receive the Rewards of Innocence. Now, the Gentlewoman that has been tenderly bred, is no more afraid of Cruelty and Outrage: By this expeditious Dispatch she is carry'd out of Danger, and cover'd from a rough Executioner. By the Terror of the Mortality the Zeal of the Lukewarm is kindled, the Negligent are better recollected, and the Lazy awaken'd to Action; the Revolters return with Remorse, and the *Heathens* take Shelter in the Church; the *Veteran Christians* are *discharg'd*, and those new *listed* better prepar'd for the Enemy: The *Plague* has disciplin'd their Limbs, and harden'd their Courage.

Besides, there's one Circumstance in this *Visitation* of no Ordinary Significance, how frightful soever it may appear: For does it not examine the *Inside* effectually, and bring the Mind to the *Touch*? Are not the Thoughts and Tempers of Men laid open in a great measure? Is it not easy now to discern whether the Healthy are dispos'd to assist the Sick? Whether People have any Tenderness

derness for their Relations? Whether Masters treat their Servants with Pity, and due Regard? Whether Physicians don't desert their *Patients*, grow deaf to Importunity, and leave them to struggle with the Disease? Whether the Savage and Quarrelsome will smooth their Roughness, and temper their Passion? Whether the Image and Approach of Death can make the Covetous drop his Inclination, loosen his Grasp, and grow cool in his customary Pursuits? Whether the Proud will bend to the Judgment, Knaves suffer Conscience to revive, and Libertines grow modest and reserv'd? And lastly, whether the Rich will open their Hand, and relieve the Poor, when their Relations are gone, and there's no Heir to weaken their Charity? And waving other Considerations, *Christians* may receive great Benefit by the *Mortality*, from what I'm going to mention: For by teaching us an Indifference for Life, we begin to be ambitious of Martyrdom. There's more of *Exercise* than *Funeral* in these Calamities; they improve the Vigour of the Mind, lead to a Contempt of Death, and make way to Happiness and Glory.

But I foresee what I now touch on may be turn'd to an Objection: Some
Christian

Christian may probably answer, *I had prepared for Persecution, and engag'd my Life to the Stake: And now I'm afraid my Resolution will come to nothing, and that the Plague may snatch me from Martyrdom. This is the most Afflicting Consideration.*

To this I reply in the first place, That Martyrdom is an Honour at God's disposal, and not in the power of Man: The Dignity of such a Death is, it may be, more than you deserv'd, and therefore you can't properly say you lost it: Besides, God, Who *searches the Reins and the Heart*, and looks into the Retirements of the Soul, takes notice of your Fervour, and commends your holy Purpose, and will reward your Readiness for the Last Proof. For where *Confession* * is fix'd, and Martyrdom resolv'd, the Intention will be crown'd, tho' the Matter goes no further: For 'tis one thing to want the *Will*, and another the Opportunity for Martyrdom. 'Tis not our Blood, but our *Faith* and our Fortitude, which God requires: Neither *Abraham, Isaac, nor Jacob*, lost their Lives for Religion; and yet their *Faith* and exemplary *Probity* † has given them the First Rank among the *Patriarchs*, and made them as it were a *Stand* in Paradise for Happy Spirits to repair to.

* Before
the Hea-
then Magi-
strates.

† Fidei &
Justitiæ
Meritis.

'Tis God's *Will*, and not our *own*, we should desire to be *done*, according to the Prayer our Saviour has taught us. What preposterous Perverseness is it to pray the *Will of God may be done*, and yet not resign to His Orders, when He calls us out of the *World*! Like Refractory Slaves we struggle and hang back, dislike the Summons, and must be dragg'd to our Master: For 'tis Necessity, not Choice, that brings us before Him: And yet we expect the Honour of the *Place*, tho' we come never so unwillingly Thither. To what purpose do we pray that God would *hasten His Kingdom*, if this World has seiz'd our Fancy? If we had rather live within the Devil's Jurisdiction, than reign with *Christ*?

And that the Mercy of such a *Call*, and the Graciousness of Providence, may be further discover'd, I'll relate you a remarkable Instance. A Reverend Brother of my Order, worn up with Age and Infirmities, and just within the sight of Death, pray'd for a Respite: Upon this, a Young Person, of Majestick Air, and a Stature above mortal Men, appear'd; and in a reprimanding unpleas'd manner told him, *You are afraid of suffering, and yet loath to retire; what can I do with you?* The Reproof of this illustrious

stitious *Vision* was given him to Report ;
 and more for our sakes, than his own :
 For he was, as it were, upon the Last
 Inch, and stepping into Eternity. And
 to go further than a single Relation, how
 often has it been reveal'd to me (the
 Least and Lowest of God's Servants) to
 give publick and frequent warning, not
 to lament and grow inconsolable, at the
 parting with our *Christian* Friends, since
 we are assur'd they are not lost, but sent
 off; they are only embark'd for the
 same Voyage, a little before us. Thus
 we shou'd wish to rejoin them, but not
 mourn their Absence : By Excesses of
 this kind we run into plain Inconsisten-
 cy, and lye expos'd to the *Heathen's* Re-
 proof. We say our Brethren are gone to
 God, and dye only in one Place to live
 in a Better : And yet we regret their
 leaving us, as if they were perfectly un-
 done, or dropt into nothing. Is not
 this an Argument of a Slender Faith ?
 Does not our Practice disserve our
 Preaching ? Don't we talk one thing and
 think another ? This is the way to sink
 the Credit of our Religion, and make
Infidels conclude our fine Sentences are
 but Pretence, and our Hopes only Visio-
 nary and Romantick. To put up high
 Claims, and manage as if we renounc'd
 them ;

them; to be brave in Discourse, and little in Action, signifies nothing: We shou'd remember how much the Apostle disapproves this Behaviour: *I would not,*

1 Theff. *says he, have you ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no Hope. For if we believe that Jesus dy'd and rose again, even so them also which sleep in Jesus, will God bring with him. Has not our Saviour assur'd us of His Goodness, and Omnipotency; I am, says He, the Resurrection and the Life: He that believes in Me, tho' he were dead, yet shall he live: And whosoever lives and believes in Me, shall never dye. If we believe in Christ, let us take His Word, and rely on His Promise, and go to Him with Alacrity and Pleasure. To dye, in plain Language, is but to grow immortal: And besides, we can't have Both Worlds together: We must quit the one before we can enjoy the other. In short, our Dissolution removes us to Eternity, and there's more of Journey than Death, in the Passage.*

Who would not make haste to a Nobler Condition? Who would not be glad to be transform'd to a Divine Resemblance, and be happy and great, as soon as 'tis possible? Our Conversation, says S.

Philip. iii. *Paul, is in Heaven, from whence also we*
took

look for the Lord Jesus Christ, Who shall change our vile Body, that it may be fashion'd like unto His Glorious Body. And our Saviour has promis'd no less when He made this Prayer to God the Father for us: *Father, I will that they whom Thou hast given Me, be with me where I am, that they may behold the Glory which Thou hast given me.* And when a Christian is call'd into a Station of Honour, to the Glories of the Kingdom of Heaven, 'tis not decent to lament and carry Signs of Sorrow along with him: It rather becomes him to rest firmly on the Promises of God, to meet Death with Resolution, and press forward to so great an Advancement. We may learn from the Holy Scripture that *Enoch was translated because he pleas'd God.* To be remov'd from an Infectious World was the Reward of pleasing God. And as the *Wisdom of Solomon* expresses it, *The Righteous was speedily taken away, lest Wickedness should alter his Understanding.* Thus the devout Soul in the Psalmist shews an ardent Desire to be admitted into the Presence: *How amiable are Thy Tabernacles, O Lord of Hosts! My Soul has a desire and longing to enter into the Courts of the Lord.* When the World caresses a Man, flatters his Follies, and feeds his Sensuality, 'tis the less wonder

to

John xvii.

Gen. v.
Heb. xi.

Wisd. iv.

Ps. lxxxiv.

to find him loath to leave it : But for a *Christian* who receives nothing but rough Usage, why should he be fond of staying where he is hated, and abus'd ? Why should he not rather chuse to go to his Redeemer That loves him ? And if the World should smile and grow friendly, 'tis dangerous to return the Affection. Saint *John* gives a loud warning for fear we should be surpriz'd with Pleasure, and entangled in the Animal

John ii. *Life: Love not the World, neither the things that are in the World; if any Man loves the World, the Love of the Father is not in him. For all that is in the World, the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World; and the World passeth away, and the Lusts thereof, but he that does the Will of God abideth for ever.*

My beloved Brethren, let us live by the Apostle's Exhortation : Let us keep our Inclinations disengaged, shew our *Faith* by our *Works*, exert with Resolution, and resign to the Divine Pleasure. Let us look Death in the Face without Dismay, and think only on the consequent Immortality. Let us not be over-set with Grief for the Loss of our Friends; and when our own Day comes, let us welcome the Notice, and quit

Quit with Satisfaction. And as *Christians* ought always to be thus dispos'd, so now the Motives are more prevalent and particular: *Now* I say, when the World seems ready to sink, and lyes all in Storm and Convulsion. When Terrible things are in sight, and Worse expected, what can be more acceptable than a speedy Discharge? If your House was old and decay'd; if the Timbers were rotten, the Walls shatter'd, and the Roof ready to tumble, would you not be glad to get out as soon as you could? If when you are upon the Seas, you should be batter'd with a Tempest, and in danger of being wreck'd, wou'd you not put into the next Port with all Expedition? Look abroad then; the Creation totters, the Frame of Nature is unbraced, and the World's not only old, but agonizing: And have you not reason to bless God for being rescued from such dismal Events, and that Life is not lengthen'd for a share in the universal Ruin? Beloved, we should frequently consider we have disclaim'd the World; and that *here* we are but Guests, and Foreigners. Let that Day be joyfully entertain'd, when we shall all be convey'd home, and settled in

F our

our proper Dwelling: When we shall escape the Snares of a Dangerous World, surmount Temptation; and when Pain shall give place to Paradise. What Traveller is not glad to see an End of his Fatigues, to recover his old Friends, and return to his native Country? Now Paradise is our Country, and the Patriarchs our Ancestors are there: Why then don't we hasten to see the one, and salute the other? *There's* no small numbers of our intimate Friends, of our Parents, of our near Relations, are longing for our Coming: Secure of their own Condition, but concern'd for ours. What Congratulation! What mutual Transport must be the Consequence of such a Meeting! What a Pleasure must it be to live always in such benevolent Society, in such impregnable and glorious Circumstances! To be under no *Apprehensions* of Decay or Dissolution; to have Happiness and Immortality incorporated, and dwell together! *There's* the glorious Company of the *Apostles*, the goodly Fellowship of the *Prophets*, the noble Army of *Martyrs*, now crown'd for their Service and Suffering. *There* are the triumphant *Virgins* who pass'd by the Amusements of

of this groffer *State*, reach'd towards the Angelick Life, and convers'd in *Flesh* and *Blood* as if they had been without it. And *there* we shall find those good-natur'd compassionate Spirits, who have been liberal in their Distributions, *supported*, and refresh'd the Poor: Who according to our Saviour's Command, have transported their *Effects* beyond the *Gulph*, and remitted their Wealth to Heaven. Beloved, let our warmest Wishes make haste to this *Place of Rest*, to this blessed Company: Let our Affections be thus exalted and refin'd: And God Who sees through our Thoughts, will consider us accordingly; and increase the Reward, in proportion to the Purity of Desire.



Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is arranged in approximately 15 lines, but the characters are too light and blurry to transcribe accurately.

Part of Saint Cyprian's Letter to his Friend Donatus, where after a Recital of the Benefits of Baptism, he proceeds to a Description of the Manners of the Age.

HE tells his Friend, that before he had receiv'd the Sacrament of Baptism, he thought the promis'd Advantages incredible; he could not imagine that Water, and the rest of the Administration, could rise to so great a Remedy; that these mystick Rites could conquer inveterate Habits, change the Affections, and reinforce the Mind to so wonderful a degree: For which way can Nature be metamorphos'd, and ill Custom thus broken on the sudden? When do you see a Man that has us'd to regale his Palate, strike off to Slender Diet without Compulsion? Those who love Gold and Purple on their Backs, seldom discharge their Fancy, and appear in a Plain Garb. When Magistracy and Posts of Honour are a Man's Inclination, 'tis hard to reconcile him to a Private Station. Those who are ambitious to have their Levees crowded, and move with a Train about them, would be strangely mortify'd to live Alone. Appetites long indulg'd will hold on their course,

couffe, and catch at the Objects of Pleasure. Thus Wine draws to Intemperance, Pride bloats the Fancy and the Face, Anger rages, Covetousness and Cruelty sollicit, and Licentiousness drives onward without Thinking; and all these pursue their Point as Humour and Custom give the signal, and Opportunities come forward.

These things run frequently in my Head; and being still imbarass'd with some Pagan Mistakes, which I thought it impracticable to stand clear of, I took the freedom to practise upon these Principles: And thus despairing of Better Dispositions, I cherish'd the Distemper, and took it for no more than Nature and Constitution. But when the *Baptismal* Water had wash'd off the Stains *within*; when the Holy Spirit descended upon the *Element*, and the Second Birth reform'd me to a New Man; immediately my Understanding was enlighten'd, the former Doubts disappear'd, and the *Mist* dissolv'd in Day: Then Seeming Impossibilities grew feasible, Strength and Duty were much better proportion'd, and the Difficulties gave way.

And to convince you more fully of the Force of this *Sacrament*, and the Consequent Blessings of Heaven, I'll endeavour

endeavour to open you a wider prospect, to clear the Medium, and strengthen your Sight. Imagine your self then on the Top of some high Mountain; from thence look round about you, and examine the Face and Condition of things below. * And now the Appearances you'll discover will give you a stronger Idea of your Former State, raise your Pity, and your Gratitude, and make you congratulate the Happiness of so great an Escape.

* A short
Description
of the
Manners
of the Pa-
gan World.

Look about you, I say, and you'll see the Roads beset with Robbers, and Rocks and Tempests not so dangerous as Pirates at Sea. The War flames out every where, the Fields are stain'd with humane Blood; Killing is a Crime when a single Person falls by another; but when Thousands are sacrificed to Ambition or Revenge, then Murdering is all Commendation, and passes for Bravery and Greatness. Thus 'tis not Innocence, but Excess of Cruelty, which raises a Character, and gives protection. Turn your Eyes now to the Town, and you'll find the Company much worse than the Solitude of a Desert. Look you, the † Bear-garden is preparing, and the Gladiators coming out to entertain the People. And here every thing is dull

† The Am-
phitheatre.

without

without Mischief, the Blood must run about to give satisfaction ; and all the Pleasure lies in slashing and cutting of Throats. For this purpose these wretched Fencers are fed high for the Exercise, fatted for the Shambles, and treated for Destruction at no Small Expence. Thus Men are stabb'd to divert those of their own Kind ; and to kill handsomely goes for Skill, Commendation, and Improvement. Thus Barbarities are not only practis'd, but taught, as a Science : 'Tis an Art to be well prepar'd, and a Glory to execute the Murder. What do you think of those People of Fashion that are *Voluntiers* in the
 * *Cavea*. * *Pit* ; that chuse the Dangers of the worst Malefactors, and combat Wild Beasts without a *Sentence* from the *Bench*? That dress well to appear before the Lions, make themselves fine for their own Funeral, and fight not for Guilt, but Distraction.

Let us now take a view of the *Theater* : And here the Entertainment is extremely contagious ; here's a great deal of Matter for Grief, and Blushing. The Wickedness of Former Ages is refresh'd with the Height'nings of Poetry : *Parricide* and *Incest* are reviv'd, in Dialogue and Action, for fear what was
 once

once committed should be lost and forgotten. By this Representation the Audience are instructed that what has been done is not impracticable. Thus the Memory of Wickedness is made immortal ; Crimes are rescued from the Force of Time, and not suffer'd to dye with Age, like other things : And tho' the Facts are over, and the Persons gone long since, the Example is Alive, and works. Thus Debauchery is recommended by Declamation and Gesture, by Wit, and Creditable Appearance ; and the Woman, it may be, that brought Modesty to the *Play-house*, comes back with Infection, and Impudence about her.

And now if you please turn towards the Courts of Justice : Here 'tis to be hop'd matters are in a better condition : This Place you may possibly expect, should be free from Blemish and Disorder. If you think so, you are much mistaken : The *Constitution* is puzzled by the *Bar*, and betray'd by the *Bench* ; the publick Remedies are turn'd to a Grievance, and the Laws wrested to ruine those they should protect. The *Long Robe* are govern'd by the best *Fee* : The *Furs* and *Scarlet* are brib'd : And that Innocence mayn't go off undestroy'd, the Judge ventures to become a Criminal.

nal. People rush into all sorts of Villany, without much Fear of being call'd to *an account*. For Instance, Wills and Deeds are forg'd: Nothing is more common than Subornation, and False Evidence. Thus Truth is stifled, and Right oppress'd; Creditors lose their Debts; and Orphans are thrown out of their Estates. People that have Money to buy off a Penalty, and compound for Foul Practice, fear nothing. Knavery has such a vast Majority, and is grown so fashionable, that an Honest Man is almost pointed at: To be just to every body, and true to the *Constitution*, is reckon'd an Incivility, and pass'es for Ill Manners. In short the Laws are made to comply with the publick Disorder, and those Crimes which have Numbers on their side, lye under varnish and shelter.

But to touch upon another Subject: Wealth, you may say, is an admirable Assistance, and Honour has a dazzling Lustre. However, this fine Appearance is made up of Tinsel, and much over-rated: Besides, there's a great deal of Meanness hangs about these things: You don't consider what gross Flattery, little Behaviour, and servile Compliance, is requir'd, to mount the Ascent, and

and furnish the Figure. What Solid Satisfaction is there in a vast Revenue, in a Train of Domesticks, in Services of Plate, and regaling the Palate? What Satisfaction is there in all this Bulk, and Glitter, if the Man's Conscience, or his Covetousness, disturbs him? If he languishes after an impracticable Addition, or is teaz'd with Apprehensions of Misfortune? These Attendants keep Sollicitude awake, and flat the Relish of Enjoyment. And when this is the Case, the happy Mortal is little better than a Slave well dress'd, punish'd in State, and laid in Chains of Gold.

Some People are rather overladen, than furnish'd with Riches; perfectly master'd by their Money, and as it were *Villains regardant* to their own Estates. They have nothing to spare for their Dependants, no Bounty for Friendship, no Charity for Indigence and Distress: Their Treasure lyes hoarded, or circulates at home; and sometimes their Family and Person are held to short Allowance. And thus they seem to keep their Money rather from other People, than for themselves.

In a Word, let's go a little higher in the Contemplation: And here you'll perceive that even Princes have not their

Grandeur without Abatement. The Magnificence of their Courts are not always Entertaining Amusements: Disquiets will sometimes crowd thro' all this Equipage and Appearance. The Attendance of their Guards, and the Force of their Armies, are no sufficient Defence against Alarms and uneasy Thinking. If they prove arbitrary and tyrannical, they are afraid of their own Strength: They are anxious lest that Sovereign Power which makes them dreadful to their Subjects, should recoil in a Revolt, and be turn'd against themselves. Thus this sublime Station proves often slippery; the Monarch is flatter'd by his Circumstances to be more easily betray'd, saluted for a Stab, and rais'd to an Eminence to make the Fall the heavier. Thus the Reverse of Fortune strikes hard upon Crown'd Heads; the Cloud breaks in a Tempest; and their Calamities are proportion'd to their Condition.



Of Patience from Saint Cyprian.

Patience being my Subject at present, dearly Beloved, whence can I take my rise better, than by observing to you, that without some Degrees of this Vertue, you can neither learn nor improve by the Discourse. But a Hint may be enough for this purpose. I must confess, I know no Instance of Duty within the compass of the *Christian Religion*, that has more Serviceableness and Lustre in't than that I am now upon. Even the Pagan Philosophers make pretensions to this good Quality: But since they are underfurnish'd to pronounce upon the Question; since the *Wisdom of this World is Foolishness with God*; their *Patience* must be counterfeit too. Indeed where there is no good Rule to direct, Practice must ramble and miscarry of course. The Behaviour of these Philosophers is sufficient to prove the Charge, and strike them out of all Claim to the Character of Wisdom: For a Wise Man is unpretending, gentle, and smooth-temper'd; but these Sages are neither one nor t'other: They are passionate and haughty, and too much pleas'd with themselves, to please God Almighty.

Cyprian.
De Bono
Patentia.

1 Cor. iii.
19.

Patience

Patience can never dwell with so much Confidence and Conceit, and where Pride and Ostentation looks so open and undisguis'd. But as for us *Christians*, who are to be great in Practice more than Talk, rather to Live, than dress like Admirers of *Wisdom*, and value the Consciousness above the Commendation of a good Action; let us who profess the Worship of the True God, govern our Conduct by His Laws, and manage by that *Patience* so strongly recommended and enjoin'd.

This Vertue is of High Descent, 'tis exercis'd *Above*, and lyes in common between Mortals and the Deity. Thus the Dignity of this Original bespeaks its Excellency: But then 'tis no Incommunicable Attribute: God has put it in our power to produce something of the same kind, done us the honour to approach His Nature, and resemble His Perfections: And have we no ambition to be like the Sovereign Being? If God is our Lord and Father, we should answer the Duty of both Relations. Servants should be obedient, and Sons hold up to their Descent. Now how far the Patience of God reaches, we may learn in some measure, by the Affronts from the Pagan Religion. Men set up rival Deities,

ties, are licentious in their Solemnities, and run after Scandalous Objects of Worship: And yet God suffers this Revolt; His Goodness is not tir'd with all this Provocation; His Bounty is continued, and His Blessings dispenced, without Distinction. The Day dawns, and the Sun shines upon Good and Bad: Every body has an equal share in these Liberalities of Providence: A wicked Wretch finds his Account in a Shower of Rain, no less than his Honest Neighbour: Knaves and Men of Probity, Atheists and Saints, People that thank God for what they have, and those who never think of Him, fare much alike in these matters. The Seasons come up, the Winds blow, the Rivers continue their course, the Trees afford their Verdure, and the Fruits ripen, for the Worst as well as the Best. And notwithstanding all this Ingratitude and Contempt, God, as it were, moderates His Anger and restrains His Resentment. And tho' Revenge is always in His Power, He chuses Clemency and Forbearance, and mercifully waits for the Recollection of Sinners. He has solemnly declar'd *He has no Pleasure in the Death of the Wicked, but that he turn from his Way and live.* Thus upon this Motive the Prophet Joel ex-
Ezek.
xxixii. 11.
Joel ii.
horts

horts to Reformation: *Turn unto the Lord your God, for He is Gracious and Merciful. Slow to Anger, and repents him of the Evil.*

St. Matth
v. 43, &c.

God defers the Execution of His Justice till the Ungodly are past remedy, till Life is spent in Rebellion, and the Opportunities of Repentance are over. And that *Patience* is the Temper of God we may learn farther from our Saviour's Instruction: *Ye have heard, says He, that it has been said thou shalt love thy Neighbour, and hate thine Enemy: But I say unto you love your Enemy, do good to them that hate you, and pray for those that persecute you, that you may be the Children of your Father Which is in Heaven. For He makes His Sun to rise on the Evil and on the Good-- Be ye therefore perfect, as your Heavenly Father is perfect.* Gentleness then, and benign Disposition, is the Test of Perfection, proves us the Offspring of Heaven, rises towards the State of Innocence, and the Standard of Paradise. What an Honour is it to copy after so Great an Original, and to be Master of so Divine a Quality? And how happy must we be in having the Nature of God transfus'd into us? Neither did our Blessed Saviour only set us the Rule for Improvement, but led the Way in His Own

Own Example: His Incarnation, and the Circumstances of His Life, are a Strong Image of this Attribute. Tho' He was of the Same Essence and Dignity with the Father, He condescended to the Littleness of Humane Nature, and to the most Unfurnish'd Condition of that too: Tho' Lord of the Universe, He took upon Him the *Form of a Servant*. Philip. ii. *He was Rich, but became Poor for our sakes.* 7. 2 Cor. viii. 9. Fasted Forty Days, and was Conscious of Uneasy Sensations; innocent, and suffer'd for the Guilty. When the Devil made his assault, He only baffled the Temptation; rebuk'd the Aggressor, but proceeded to no further Correction. He stoop'd His Greatness to His Disciples, laid the *Master* aside, and treated them upon the level like Friends: Nay He did not disdain to wash their Feet, to set them a President of Humility. He knew the Falshood of *Judas*, but entertain'd him at His Table, and suffer'd his Treason to lye undiscover'd. Further, to what length was his Patience carry'd, in bearing with the *Jews*? He labours to strike thro' their Prejudices, and conquer their Unbelief; treats their Ingratitude with Miracles of Kindness, answers their Ensnaring Questions without Resentment, bears their Contradiction, and their Pride; and retires from their Persecution as if he had

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been

Mat. xv. been unable to defend Himself. And
 tho' this People had *made the Command-*
ments of God of none effect, kill'd the
 Prophets, and continued in a Course of
 Disobedience, yet His Mercy was not
 withdrawn, His Patience was not ex-
 hausted, but endeavour'd to recover
 Matth. xxiii. 37. them to the last. And at His Passion,
 what Insolence, what Ignominy, what
 Barbarities was He contented to suffer?
 He was spit upon, crown'd with Thorns,
 and nail'd to the Cross; insulted as the
 meanest, and tortur'd as the greatest
 Malefactor. The Judge of the World is
 set to the Bar; Truth is over-born with
 False Witness; Innocence charg'd with
 Guilt; and Justice made unrighteous.
 And when Nature broke out in Prodi-
 gies, and abhorr'd the Spectacle; when
 the Rocks rent, the Graves open'd, the
 Earth was in Convulsions, and the Sun
 preternaturally eclips'd, our Blessed Sa-
 viour was pleas'd to be silent and passive
 all the while, to cover His Deity, and
 and keep His Majesty conceal'd. And
 after all this Usage, He pardons without
 Exception, His Mercy is barr'd against
 no body; His Church stands always
 open, and His Murtherers may be re-
 ceiv'd. Those unprovok'd Enemies,
 who carry'd their Aversion to the ut-
 most

most, who misreported His Doctrine, blasphem'd His Miracles, and pursued Him to the *Cross*; even these Men, if they repent and own their Faults, are entirely forgiven. Are forgiven? Yes, they are rewarded too, and made happy for ever in Heaven. And can Patience and Goodness be further describ'd than This? Those that shed the Blood of *Christ* have the Benefit of His Passion, and live by that Life they destroy'd. Had our Saviour's Patience been less extensive, the Church had wanted Saint *Paul* for an Apostle.

Now since *Christ* is *our Way* to direct us, let us act by His Example, and follow His Steps. Saint *John* assures us, That *he that says he abides in Him, ought so* ^{1 Joh. ii. 6.} *to walk, even as He walk'd.* Saint *Peter* ^{1 Pet. ii. 21. 23.} presses the same Doctrine; *Christ suffer'd* ^{21. 23.} *for us, leaving us an Example to follow His Steps; Who when He was revil'd, revil'd not again; when He suffer'd, He threaten'd not.* Thus the Patriarchs, and Prophets, the Types of the *Messiah* in the *Old Testament*, were all of them remarkable for Patience. Thus *Abraham*, the ^{Genes.} *Father of the Faithful*, went thro' the hardest Tryal, bore down the Reluctance of Flesh and Blood, and resign'd to the sacrificing his Son. Thus *Jacob*

gave way to *Eſau's* Roughneſs, and retir'd unfurniſh'd out of his own Country. And *Joſeph*, tho' mark'd for Murther, and ſold for a Slave, not only forgave his Brethren, but fed them thro' the Famine, and let the Relation revive upon him. *Moſes*, ſo remarkable for his Meekneſs, met with very ill Returns; however, he intercedes with God for an ungrateful People, who had often maltreated, and once were ready to ſtone him. *David*, our Saviour's Anceſtor, was an illuſtrious Inſtance of this Vertue, and came up to the *Chriſtian* Height. When *Saul* had entertain'd a moſt unreaſonable Averſion, ſlander'd his Innocence, hated his Merit, and purſued his Life; it pleas'd God to put this Prince in *David's* Power: He might eaſily have ſeiz'd the Opportunity, disabled his Enemy, and taken a full revenge. Inſtead of this, he retires from the Advantage, only acquaints the King how much he lay at mercy, and reprimands his Troops for guarding their Maſter no better. The Prophets who were kill'd for maintaining their Character; the Martyrs who ſuffer'd for the *Chriſtian* Belief; all theſe Worthies, ſo nobly diſtinguiſh'd, made their Way to Glory by Paſſivenes and Reſignation:
For

Exod.
xvii.

1 Sam.
xxvi.

For there's no coming at a Crown of this nature, without breaking thro' Pain, and submitting to Extremities.

And to shew the Necessity for *Patience* more at length, let us consider the Fate we are born to, and the *Sentence* pass'd upon *Adam*, and his Posterity: *Unto* Genes. iii.
Adam God said, *Because thou hast eat-*
an of the Forbidden Tree, cursed is the
Ground for thy sake: In Sorrow shalt
thou eat of it all the Days of thy Life.
In the Sweat of thy Face shalt thou eat.
Bread, till thou return unto the Ground.

Now there's no Time can pretend an Exemption: The Disadvantage descends upon Succession; and till Death brings a Release, we are all of us liable to the Penalty. Drudging and Fatigues are the common Lot of Mankind, Life can't be supported without them: Rough Accidents are not unfrequent, Disappointments will happen, and Cares crowd in; so that without Fortitude and Firmness there's no going on at any degree of Ease and Satisfaction.

Thus far the Generality are concern'd: But then *Christians* have more occasion for *Patience* than other People. The Devil has a particular spite to them, they have solemnly defy'd his Claim, and renounc'd his Worship, and must expect
to

to be attack'd with more Diligence and Fury than the rest. Thus, besides the Common Methods of Temptation, he makes more formidable Preparations, and raises stronger Batteries against the *Faithful*. Thus a *Persecution* comes on: We are stript of our Estates, and dragg'd to Prison: We have Racks and Fire to go thro': * Lions and Tygers are let loose upon us. The Devil and his Agents strain their Invention, and exert their Strength, to heighten the Torture and rake the Senses. And is there not need of great *Patience* to bear up against all this? Unless our Constancy is well harden'd, unless our Resolution is uncommon, this *fiery Tryal* will prove too much. Our Blessed Saviour foretold the Condition of His Disciples: He let

* *In the Amphitheater.*

John xvi. Mat. xxiv. *them know that in this World they should have Tribulation: And He that endures to the End shall be saved.* Thus we see Perseverance is requir'd: But where so much is felt and fear'd, this Vertue, without *Patience*, must be impracticable: Without *Patience* the Main Props of Duty give way, and the Foundation of Practice sinks under us; *Faith* fails, and *Hope* runs backward to Despair. These Vertues suppose the Absence of the Object desir'd, and require Strength and

Endurance

Endurance to carry them thro'. We *walk by Faith, not by Sight*: And have Happiness in prospect, but not in possession. The Apostle tells us *we are sav'd by Hope*. But *Hope* and *Fruition* are inconsistent: *For what a Man sees why does he yet hope for?* But if we take hold at a distance; if we fasten unpossess'd; *If we hope for what we don't see, then with Patience we wait for it*. Thus we see *Patience* is requisite to make *Practice* and *Principles* agree, to perfect what's well begun, and bring us to the End of our Expectations. Thus the Apostle exhorts us *not to be weary in well doing, for that in time we shall reap, if we faint not*. Such Recollection is necessary to alarm our Caution, and animate our Endeavours; that we may not be surpriz'd by Interest, or overborn by Terror, faint in the midst of a glorious Undertaking, and *lose the Things we have wrought*.

Rom. viii.

Galat. vi.

2 John.

Further, *Patience* not only keeps *Duty* alive, ripens *Improvement*, and waits the leisure for *Reward*; 'tis likewise a *Security* to an honest Mind, and a good *Defence* for *Vertue*. By this Assistance we are prepar'd to encounter the *Enemy*, to stand boldly in the *Breach*, and repel the *Attack*. 'Tis an *Auxiliary* to *Heaven*, and serves under the *Holy Ghost*.

Mortale
Crimen
est.

Ghost. Thus the Soul is enabled to sustain the Charge of the *Senses*, and break the Force of *Flesh* and *Blood*. To give a few Instances, from whence we may collect the rest; *Knavery*, *Whoredom*, and *Murder*, we know are *Mortal Sins*: Now let a *Christian* be well arm'd with *Patience*, and he will be true to his Profession. Cheating wo'n't get the better of *Honesty*, the *Temple of God* wo'n't be profan'd with *Licentious Practice*, nor that Hand which has held the *Holy Eucharist*, be stain'd with *Streaks of Blood*. *Charity*, or *Benevolence*, is the Principle of *Friendship*, the *Cement of Union*, and the *Basis of good Correspondence*; the *Apostle* prefers it to *Faith* and *Hope*; to exhausting our selves for the *Poor*; and even to *Martyrdom* it self. Now take *Patience* from this *Vertue*, and 'twill presently grow languid and wither: For when there's no *Root* to convey the *Nourishment*, and support the *Plant*, it must dye of course. For this reason the *Apostle*, in his *Description of Charity*, puts *Patience* into the *Character*. *Charity*, says he, *suffers long, and is kind; Charity envies not, vaunts not it self, is not puffed up, is not easily provoked; bears all things, believes all things, hopes all things, endures all things.* Thus
by

1 Cor. xiii.

by *enduring all things*, it continues it self. This is the Lasting Ingredient, and preserves the Vertue from Decay. And elsewhere he exhorts to *long suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit, in the Bond of Peace.* Giving us to understand that without *Forbearance*, neither Unity, nor Peace, could be expected. What do you think of our being commanded not to swear, not to speak evil of any Man, nor demand Satisfaction for Small Damage? To forgive Injuries, tho' never so often repeated? To love your Enemies, and pray for them that persecute you? Can you stand thus guarded, and practise all this *Self-denial*, unless *Patience has had its perfect work?* 'Twas this which made the first Martyr Saint *Stephen* unresenting, when ston'd to death; not solicit for Vengeance upon his Enemies, but expire in a Prayer for their Pardon. I need not discourse, that *Passion, Rancour, and Malice*, are not allow'd a *Christian*: Let *Patience* keep the Pass, and these hostile Qualities will be forced to retire: The Mutiny will cease, and the Storm within blow over; and the Mind be prepared for the *God of Peace* to dwell in.

Ephes. iv

Jam. i.

Acts vii.

To proceed, We should consider humane Life is slenderly fenc'd, Rugged Impressions are unavoidable, and we lye terribly expos'd to the Incurfions of Pain. After *Adam's* Transgression the Privilege of Immortality went off, and our Bodies were no longer impregnable: The Sentence of Death brought Weakness and Passive Nature upon us; and there's no recovering the first Constitution till after the Resurrection: While our Bodies are thus unfortify'd, there will be no living without Struggle and Contest: And which way can the Shock be born, and the Ground maintain'd, without *Patience* to support us? Sometimes Afflictions come thick and heavy, and beat hard upon the Mind: They are sent to examine our Temper, and prove our Resignation. Amongst these may be reckon'd unexpected Poverty, the Rage of Fevers, and the Racking of the Stone; the Anguish and Nauseousness of Ulcers, and the Loss of those we lov'd best. And here the Difference between Good and Bad People is clearly discover'd: The Latter fly out into loud Complaints, and sometimes expostulate to Blasphemy; whereas the other receive the Stroke with Submission, and bring no charge of Rigour against Providence.

vidence. Thus the Metal is tryed by the melting, and when right 'twill shine from the Furnace. Thus *Job's* Virtue was put to the proof, and came off brighten'd, and burnish'd. What Engines did the Devil play at this holy Man? What various Calamities were pour'd in? And with what Force was he batter'd? His Wealth is snatch'd and destroy'd; a Tempest blows down the House, and buries his Children under the Ruins: And, which is harder, these Misfortunes come together; there's no Interval between the Blows; no Time for Breath and Recovery: To which we may add how deeply he suffer'd in his Person: His Body was all Sores and Putrefaction: The Pain and the Spectacle was Frightful; and he seem'd only kept alive to be Tortur'd. And to set a sharper edge upon the Affliction, the Devil prompts his Wife to provoke him to Blaspheme. However, *Job's* Patience continued unbroken: He stemm'd the Tide, and rid out the Storm, and gave Glory to God when the worst lay upon him.

And to illustrate the Advantage of Patience the better, let us consider the Mischief of a Contrary Temper. And under this Head we shall find 'tis part

of the Devil's business to disconcert our Mind, to ruffle our Humour, and blow us up to Rage and Passion. Let us take our rise a little from the Original of things: Thus the Devil's Pride made him impatient: He could not bear the seeing Man in the *Image of God*: Thus he destroy'd himself in the first place, and then endeavour'd to drag others after him. *Adam* too lost his Patience before his Paradise: He grew intemperately eager to taste the Forbidden Fruit: By this Heat of Desire, this Failure in Forbearance, he disobey's the Orders from *Above*, forfeits the Divine Favour, and draws Death upon him. *Cain* was disturb'd to find *Abel's* Sacrifice best receiv'd; he could not endure a Preference against himself: This Thought made Justice give way, broke the Tyes of Nature, and work'd him to murder his Brother. Had *Esau* commanded his Appetite, and born the Cravings of his Stomach, his Dignity had not been sunk, nor his Birthright barter'd away for a few *Lentils*. What's the cause the *Israelites* forget the Miracles which subsisted them, cast the Golden Calf, and revolt to Idolatry? Is it not their Impatience at *Moses's* Absence? The same Disorder seiz'd their Posterity, and

and ruin'd their Nation afterwards. The Messages sent by God Almighty displeas'd them: They could not bear the Prophets Reproofs. Thus they overlook'd their Commission, and kill'd those who endeavour'd to preserve them: 'Twas the same Spirit which brought them to the last Excess, and imbrued their Hands in the Blood of our Saviour. 'Tis Impatience which brings Heresy into the Church, contemns Authority, and rebels upon Discipline, which disturbs the Harmony amongst *Christians*, and comes forward to Hatred and Hostility. In fine, *Patience* is not more glorious and beneficial, than the Contrary Quality is destructive. Having therefore weigh'd the Advantage and Mischief of both these, let us chuse the Right Side of the Alternative, exert in the Vertue, and possess our Souls in *Patience*, as *Christ* has commanded us.

St. Luke
xxi.

And here we may observe the Duty spreads a great way, and runs out far and wide in Practice. *Patience* is seldom long without Exercise. No good Quality comes oftner up with Instance and Opportunity. It springs from one Root, but divides into many Branches: The Fountain is single,
but

but the Streams very numerous. 'Tis *Patience* which recommends us to God, and keeps us firm to His Service: 'Tis this which gives Law to Anger, governs our Thoughts and our Language; which secures Peace, and maintains Discipline; which breaks the Force of licentious Appetite, takes down the Tumors of Violence; draws off the Venom of an old Grudge, and lays Ill-will asleep: 'Tis this Vertue which makes the Power of the Wealthy inoffensive, reconciles the Poor to their Condition, preserves the Honour of Virgins and Widows, and makes the Marry'd live happily together: 'Tis from hence that Good People are humble in Prosperity, brave in Adversity, and gentle upon Injuries and Affronts: Thus we are taught to give others their Pardon without Difficulty or Delay, and solicit strongly for our own: Thus Temptations are baffled, Persecutions born, and Martyrdom reach'd at last: In a Word, 'tis this which lays the Foundation of a *Christian* Life, fortifies *Faith*, and makes Hope shoot up and flourish: By this we advance to our Saviour's Pattern, and appear in the Resemblance of the Deity.

But

But Beloved, because I know many of you look overladen with Ill Usage, and seem eager for Redress, I must exhort you to recollect yourselves, and not be precipitant in your Motion: And tho' you are extremely harrass'd by the Malice of the Jews, by Heathens, and Hereticks, don't press for Revenge, refer your Grievances to God Almighty, and wait till Time presents. Let us have patience, Wickedness wo'n't always be uppermost: Things will be set right at last, and Condition proportion'd to Desert. Our Blessed Saviour has assur'd us that when He comes *His Reward* Rev. xxii. *is with Him, to give to every Man according to his Work.* And when the Martyrs Ibid. vi. *under the Altar cry'd aloud for Revenge, they are bidden to rest for a little season, till their Fellow-servants, and their Brethren, that should be kill'd as they were, should be fulfill'd.* Our Blessed Saviour, Who, at His *First Coming*, was silent under Contumelious Usage, and made no return for what He suffer'd, will appear in another manner at His *Second*: He'll then exert the Deity, open His Majesty, and exercise His Power: Then as the Psalmist has foretold, *His Right Hand* Pf. xxxvii. *will*

will find out them that hate Him. His Enemies must fall under Justice, and feel the Weight of his Scepter. Then Innocence will shine out, and Injur'd Honour receive reparation: *The Righteousness of His Servants be as clear as the Light, and their just Dealing as the Noon-day.* But then we must wait God Almighty's Appointment. Let those who are uneasy consider, that our Saviour Himself has no amends made Him as yet, nor the Judge of the World receiv'd any satisfaction. Our Blessed Lord Who is adored in Heaven, is contented not to be righted upon Earth. So much Patience and so much Power is wonderfully gracious. Let us follow His President, observe His Commands, and wait His Appearance. For Servants to press for Reparation, before their Master has had it, is to be undutifully forward, and preposterously indecent. Let us rather quietly submit to the Rule prescrib'd; and carry our Patience to its just length; that when that terrible Day of Vengeance comes up, we may not be set on the Left Hand, and punished with the Wicked; but rang'd with those that fear God, and pass thro' the Tryal with Honour.

*Of Discontent: In a Dialogue between
Philotimus and Philalethes.*

Philalethes. **P***hilotimus.* Good Mor-
row: What made your
Friend retire with such Hastē and Sur-
prize, at my coming? Before he spy'd
me he seem'd to be set in with you for
some time.

Philotimus. So I believe he might;
but your Appearing sent him off: Not
that he has a particular dislike at your
Conversation; but he's a Splenetick
Man, and when the Fit is on him, he'll
endure no Company but where his Fan-
cy is pretty strong, and he is thoroughly
acquainted.

Philal. Where lyes the Seat of the Di-
stemper? In his Blood, or in his Poc-
ket?

Philot. What he may bring it to, I
can't tell you, but at present, I think
there is nothing amiss in his Constitu-
tion. To be brief; he was bred to a
Profitable Employment, understands his
Business, and drudges at it: For all that
he is not so forward in his Fortune as
many of his Neighbours, who set up
with less Money and Brains. 'Tis true,
he is somewhat strait-lac'd in his Deal-

K ing,

ing, and can't take the Latitude of a great many People: Now when he finds himself incumber'd with his Morals, and the poorer for being honest, he is apt to take check at the Discouragement, and grow Melancholick upon the Contemplation.

Philal. What's the Man angry because he can't put a trick upon himself, master his Understanding, and play the Knave with a good Conscience? Would he have the Benefit of Foul Practice without Blemish of Character, consequent Remorse, or Dread of an After-reckoning? Is not this grasping at Impossibilities? One must have a great deal of *Infidelity*, and a great deal of *Luck* with it too, to do all this Business.

Philot. That may be: But this is none of his case. However, Probity is no Armour of Proof: Accidents will reach an Honest Man no less than his Neighbours. Now when People are thus passive, when they travel in Bad Way and Bad Weather, you must not take it ill if they seem a little unpleas'd. Besides, considering the Instability of Humane Affairs, 'tis no difficult matter to *Think away* our Satisfaction. To be clear with you, Concern for the Future is an inseparable Attendant upon Mankind. To be

be above Sollicitude is the sole Privilege of an All-sufficient Being: A Being that can command Conveniences, and secure Events. Absolute and Independent Ease requires no less than Almighty Power.

Philal. I'm so far of your mind, as to believe that where Strength is limited, and Happiness precarious, Anxious Thoughts will crowd in: I say this will happen, unless the Mind is under the countenance of a foreign Support. To lye expos'd to Chance, and meet with Unconquerable Difficulties, must awaken the Cares of all Conscious Beings: In this Case, unless they are perfectly stupid, Self-love will take the alarm and raise a Disquiet within them: And what Remedy is there for this Evil? None that I know of, but looking abroad for Help, and applying to a Protection they may safely rely upon. An Indigent and Defective Nature, especially when ill manag'd, is the necessary Cause of all those Passions which perplex humane Life: For what's the Reason of Desire or Fear, of Pity, of Anger, and the like? How comes it about the Mind is thus toss'd and incumber'd? Why 'tis because our Power is not equal to our Will: 'Tis because we either want some-

thing we fancy, or are afraid of losing that which pleases us: 'Tis because we can't form and settle, change or continue, things, as fast as we can wish: Because we can't reward and punish at discretion, nor fix our selves and others in that Condition we have a mind to.

Philot. And supposing our Passions were regularly manag'd, yet Unfurnish'd or Unfortify'd Circumstances must of necessity occasion Uneasy Thoughts: And which way to disengage our selves is somewhat past my Skill to discover. To apply to Diversion is not always in a Man's power: Matters are sometimes so cross, they wo'n't admit of this Remedy: And besides 'tis at the best but a Palliating Cure: The Pain only sleeps for a little time, to awake with fresh Anguish upon you. These things consider'd, I don't wonder to find the Spleen so Common a Distemper.

Philal. You overlook the Divine Assistance. Is not this sufficient to remove our Grievances, to satisfy our Desires, and secure us from our Fears?

Philot. If we cou'd be sure on't, you say something.

Philal. Let us but do our own part, and we can't fail of the Countenance of Heaven: But of this more afterwards.

In the mean time give me leave to tell you, That Fretting and Melancholy is quite the wrong method; as I think I am able to make good from several Topicks.

Philos. Since you seem inclin'd to argue the Case at length, I shall leave the Subject to you, only with a reserve of Liberty to put in upon Occasion.

Philos. I shall always be ready to hear your Objections: And now the Preliminaries are agreed, I'll enter upon the Argument.

First then, Anxiety and Discontent wo'n't mend our Affairs, but rather tends to make them worse. 'Tis true, Industry and Contrivance are things which must not be omitted: If we would be Prosperous we must take care to put our Concerns in the best posture, and set them in the Road to Success: We must seize Opportunity, and pursue every Honest Advantage: We must exert our Spirits, and prosecute with Vigour: And when this is perform'd, we have nothing more to do but rest the Event with Providence: For to expect the Issue with Impatience; to perplex our selves for fear of miscarriage; to be troubled at Disappointment is to no manner of purpose. A Timorous and
Discontented

Discontented Humour is powerful to disquiet, but it seldom has any force the right way. Indeed, if we could relieve our selves with our Spleen, if we could remove any Difficulties, or lessen any Misfortune; then as *Jonah* speaks, we *did well to be angry*. But alas! The Causes of our Trouble are too firmly fix'd: They are not to be blown away with the Blast of Passion: The Strength of our Fears and our Wishes can do us no service. The Husbandman may complain because he can't command the Sky, and make his own Weather; because the Sun does not shine, nor the Clouds drop when he would have them. For all that, his Chagrin has no influence upon the Air: All his Impatience can neither *stay the Bottles of Heaven, nor bring down the former or the latter Rain*. The Mariner may disturb himself because the *Winds and the Sea will not obey him*. But a Storm *within* contributes nothing to the laying one *without*. If we observe, our Prosperity depends in a great measure upon *Insensible Agents*: It depends on the Quality of the Seasons, upon Wind and Weather, upon Fire and Water. Now these things are too deaf and inflexible to be moved with our Complaints. Fretting 'tis true, may prey upon

Jonah iv.
ix.

Job
xxxviii.
37.

Mark iv.

upon the Health, and strike deep into the Constitution; but 'tis not strong enough to command *Abroad*, or make any impression on the Body of Nature.

And 'tis often to as little purpose to disquiet our selves at Falshood, or Unfriendly Temper: Vexing at another's Knavery neither lessens our Loss, nor makes the Man more Honest: To suffer sensibly by Moroseness in Conversation, is seldom the way to sweeten a sour Humour. An Ill-natur'd Person is glad to find himself in a condition to do execution upon his Neighbour's Quiet: And this malicious Pleasure gives fresh encouragement to go on. And since Men and Things are too cross and inexorable to listen to our Complaints, to work by our Model, or be moulded to our Fancy, what is to be done in the Case? To perplex our selves about what we can't prevent, turns to no account: Is it not much wiser to draw towards indifference about the Event, and let the World take it's course?

Philot. But as I told you at first, when People see their Expectations unanswered, their Merit overlook'd, their Industry unrewarded; when they see inferior Pretensions, Less Honesty, and
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Pr. lxxiii. *Less Sense, prosper in the World, and have Riches in possession*; is not this sufficient to raise the Spleen, and put them out of humour?

Philal. I think not: For supposing the Case rightly stated between them and their Neighbours; supposing there's no Mistake, no Partiality in the Comparison; 'twill be best however to acquiesce in their Fate, and suppress their Repining. What if our Hopes are dash'd, our Designs miscarry, or our Fortunes wrested from us? What if others prosper beyond Desert, and mount even above the Vanity of their Wishes? Why if it happens thus, our growing mutinous, and Malecontents, wo'n't mend the matter: A Man is ne'er the Richer for lamenting his Poverty. Trouble and Discontent will ne'er turn Misfortune into Success. When things fall out unluckily, they often bring some necessary Inconvenience along with them, some Burthen which the Wisest Management can't throw off: Is it not therefore great Indiscretion to strike in with the Calamity, to lay on more Load, and add Weight to that which presses too hard already? *Sufficient for the Day is the Evil thereof.* In short, either we can remedy that which makes us uneasy,

easy, or we cannot? If we can, why don't we go about it? Why do we chuse to continue unhappy? Why do we spend Time in idle, insignificant Complaints? That Time, which if vigorously employ'd, would take away the Causes of our Grievance? But if the Difficulty is insuperable, if the Evil is too strong for us, 'tis in vain to struggle with it: For why should we be disorder'd about that which we can't help?

Philot. For that very Reason because we can't help it. For how is it possible not to be troubled at an Unconquerable Evil? A Misfortune that there's no getting rid of, that is tacked, as it were, to our Person, and haunts us wherever we go?

Philal. I grant you when an Evil is intolerable, when 'tis drawn upon us by our Folly, when 'tis strictly endless and irremediable; then Despair in the Prospect, and a View of the Necessity, must make us more unhappy. And why so? Because it shews us that Misery is incorporated in our Nature, co-extended with our Being, and pursues every Part of our Duration. But that is none of the Case; those Disasters which disquiet Men *here*, are much less in the Cause, and the Quality: They are suppos'd to

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be either the Discipline of *Providence*, or the Injustice of our Neighbours, and not the Effects of our own Mismanagement. Patience may bear them, Time may remove them, and at the worst Death will end them. Besides, if we don't inflame them by Impatience, the Malignity will abate, the Anguish wear off, and they'll grow more easy upon Custom. And since the Case is not desperate, since the Remedy's not far off, why should we poyson the Wound, and enrage the Pain? Why should we make bad things worse by untoward Conduct? And if present Misfortunes should not deject us, why should we give in at bare Apprehensions, and prognosticate our selves unhappy? I mention this, because some People, tho' not unpleas'd with the *present*, are mightily disturb'd about what may happen.

Philot. And it may be they have Reason for their Melancholy. Friends may dye, and Business fall off; Wants may increase, and Strength decay, and Circumstances grow more embarras'd.

Philal. Cowardice and Vapours will raise Phantoms enough, and make ones Head always haunted, that gives way to them. But Men are not infallible in these Cases: Their Fears are sometimes as
vain

vain as their Hopes. But suppose their Prefages were certain; why do they *torment themselves before their time*? What need they stretch forward, and strain to reach a Mischief? Wo'n't the Calamity come soon enough, except they go out and meet it? Indeed, to foresee an Evil, in order to prevent it, to make the best provision, to guard against Accidents, is commendable Precaution: But to use our Consideration only to teaze and disturb us, is Perverting of Thought, Abuse of Privilege, and makes us the worse for being Reasonable Creatures. A Man had better sink to the Stupidness of a Brute, and not Think at all, than do it to such ill purpose. Vexation is so far from lessening, that 'tis certainly an addition to Adversity: Indeed the very Essence, and Formality of an Evil, lies in the Troublesomeness of it: For an Affliction is nothing else but a Painful and Uneasy Condition. Now, the more we vex, the more we feel it; and the more we feel it, the worse 'tis with us.

And since Anxiety does no good, one would think there was no occasion to argue any farther: For where's the sense to be busy about nothing? What wise Man wou'd spend his Time upon things which tend to no point? But

then to disturb our Minds, to lose our Pleasure, to sacrifice our Peace, without any Valuable Consideration: To be *out* all This, and have nothing in exchange: This Circumstance is a higher Reproach to our Understandings. This makes Suffering look uncreditable, and adds Shame to Misery. And therefore if we can't be weary'd to Kinder Usage; if the Smart won't make us forbear; the Disgrace, one wou'd think, might prevail for this purpose.

Philot. But are we sure Discontent is thus unserviceable? Does it not help to bring us out of Ill Circumstances the sooner? I fancy People must be willing to discharge a Pressure, and change a Posture that's so uneasy.

Philal. Notwithstanding your Colour, this good Effect seldom follows. On the contrary such a Temper commonly fixes their Ill Fortune, and ties them faster to the Condition they dislike. For whence does this Chagrin, this dark Humour proceed? Is it not occasion'd by Discouragement in Business, by frequent Disappointment, by a Train of Ill Luck? They are baffled in a fair Expectation, and their Hopes are blasted in the Blossom. And thus being chafed with Hard Usage, they are apt to tire and grow
fullen.

fullen : They wrap themselves up in a listless and lethargick Melancholy : They are too full of stomach to bend to their Business, and venture their Pains any more : They expect to be courted into a Better Condition, and importun'd to accept Prosperity : If Success wo'n't wait on them, and fall into their Lap, they are resolv'd to seek it no further: And thus by projecting Revenge upon their ill Fortune, they commonly perpetuate, and make it worse.

Philot. Under favour, People may have the Spleen without being overgrown to this degree; without being petrify'd, and turn'd into Statues: *Niobe's* Metamorphosis wo'n't pass upon us.

Philal. To satisfy you, we'll suppose them contented to do something towards their Enlargement ; however an anxious unconfiding Humour hangs a weight upon the Attempt, and disables the Performance. Their Distrust of the Event makes them move heavily : They fret away their Strength, or are beaten off their Spirit : They have, it may be, neither Force, nor Fancy, to push, and press forward : Like a Coward, they seem afraid to strike hard, for fear of provoking the Difficulty. Thus, upon
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one account or other, their Efforts are feeble, and dispirited : Thus they flag in the Execution : They want Vigour to pursue their point, and fly their *Game* home : 'Tis the Nature of Anxiety to look black upon Expectation, and *prophe- sy evil*. Now such Reading of Dooms, such Despair of Success, is very unservi- ceable to Business : Fear and ominous Distrust is the usual Forerunner of Mis- carriage : This checks the Courage of our Thoughts : Thus we drop our Hopes, and surrender to every little Op- position.

Philot. Now, if you please, to your next Article of Impeachment.

Philal. I say then, Anxiety and Dis- content is apt to spoil Peoples Tempers, and disoblige their Behaviour. When Men are unpleas'd with their Condi- tion ; when they neither like *things pre- sent*, nor *things to come*. When Fears are stirring, and Disappointments gra- ting on the Memory ; these Impressions, if they continue, sour their Humour, and make them fall out with the World. It may be their Friends prove false, or their Children unnatural : It may be they have been frequently outrag'd, cir- cumvented, or betray'd. Upon this, they are apt to entertain hard thoughts
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Rom. viii.

of the whole Kind : That all *the Children of Men are deceitful upon the Weights* : That they are not to be trusted nor valued any longer. This hasty Conclusion operates upon the Mind, grows up to Principle, and governs Practice. How different are some People from what they were formerly ! How selfish, suspicious, and unfociable ! When the World smiles, their Humour runs smooth, they disoblige no body, nothing is more candid and careffing : But when a Cloud comes over them, the Change in their Affairs works strongly on their Passions, disimproves their Conduct, and affects their Person to a remarkable degree : That Sweetness of Temper, that Reserve, that dispassionate Converse, is visible no more : Instead of this, they seem to sympathize with their Condition, decline in their Good Qualities, and grow worse in proportion to their Fortune : They are neither so temperate in their Censures, so decent in their Address, so observant of Persons and Times : They grow rugged and exceptionous, play their Peevishness at random, and fall blindly upon Friends and Foes : As if Discontent would excuse every thing ; as if Trouble was under no rule, and Ill Luck was a privilege for Ill Manners :

ners : In short, their Management is neither so agreeable, so prudent, nor so innocent as formerly : They are overcast with Melancholy, and almost smother'd in their own Smoke. 'Tis no wonder therefore they can't see about them, nor stand upon their guard ; they are loaden and can bear no more ; the Mind is inflam'd, and sore, and the least Rub disoblige, and makes them angry.

Philot. What's your next Exception ?

Philal. No small one I assure you. This Temper implies a Complaint against *Providence*. 'Tis probable we may'nt be always sensible the Charge runs thus high : But if we go to the bottom of the matter ; if we reason a little from the Principles of our Discontent ; we shall find it strikes at the *First Cause*, and draws up a Remonstrance against *Heaven*. For if we thought our Pretensions answer'd, and our Interest cherish'd as it ought to be, why should we be dissatisfy'd with our Condition ? If we were pleas'd with the Government of the World ; if we believ'd *Providence* took that care of us we expected ; how could Discontent take hold of us ? If our Affairs have their share of regard, if we are neither injur'd nor overlook'd, why should we be disturb'd at the Course of things ?

things? What therefore is the meaning of melancholy and anxious Distrust? Is it not an Expostulation with Him That made us? Don't it suppose *the Judge of all the World does not do right?* That God *has forgotten to be Gracious, and His Mercy's clean gone for ever?* 'Tis in effect to tell Him He has sent us defenceless into the World, and then left us to provide for our selves. How powerful are the Causes of our Misfortune! How many Hazards and Necessities are we expos'd to! Our Nature is weak and barren, we can't subsist upon our own Growth; we have neither Fund to furnish, nor Strength to defend. And notwithstanding all this Disadvantage, God does not vouchsafe to interpose in our behalf; He leaves His Offspring to struggle with unconquerable Difficulties, with Accidents unforeseen, with the Violences of Chance, with the Malice and Passions of ill Men. How often is the Rage of Fire and Water let loose upon us? With how many Diseases and Dangers are we beset? How often are we oppress'd by the Mighty, circumvented by the Insidious, and how impossible is it for such unfortify'd, such short-sighted Creatures as we are, to prevent these things? Tho' *we rise up early, and late take rest, and* Gen. xviii.

eat the Bread of Carefulness. Tho' there wants neither Fairness in the Intention, Justice in the Means, nor Diligence in the Pursuit, yet our Labours are thrown away, and a Spirit of Ill Luck seems to haunt us where'er we go. And since our Case is thus hard, one would think we might have the liberty of being troubled at it. Since Providence stands Aloof, have we not reason to question the Event? Have we not reason to be in pain about our Affairs, and lament the Insecurity of our Condition?

This is the Language of Discontent; this is the Meaning of an Anxious Spirit: Thus Men *charge God foolishly.* Thus they censure His Justice, and arraign His Government. What Shortness of Thought, what Partial Inference, what mutinous Ingratitude is This! Their Expectations run high, but how do they make out their claim? Have they laid any Obligation upon God Almighty? Have they supply'd His Nature, supported His State, or enlarg'd his Empire? *Can a Man be profitable to God, as he that's wife may be profitable to himself?* Well! Since the Plea of Merit must fail, are not the Slendrest Comforts Instances of Bounty? And is not

Job. i.

Job xxii,
2.

not *Providence* a Benefactor upon this score?

Philot. But is there not sometimes an Over-balance of Hardship? Is not the Disagreeable Part of Life more frequent, more sensible than the other?

Philal. 'Tis not generally thought so: There are few People willing to quit their Interest, to throw up their Term, and resign their *Being*. Besides, Misfortunes may be otherwise accounted for. They are drawn upon us by Negligence and Folly, sent for the Punishment of Sin, or the Tryal of Vertue. Besides, we sometimes fare the worse for living promiscuously with Ill Men. Those who sail in the same Vessel must take the Common Fate, and share the Hazards of the Voyage. God's Judgments are often executed in a natural way: Plague and Famine sweep Good and Bad: Moral Qualifications are seldom a Protection in such Cases: Miraculous Distinctions are reserv'd for the Other World. But Discontent is so unreasonable as to consider nothing: The Wisdom of *Providence* and the Laws of the Creation are a Grievance to this Passion. Some Men must have the *Elements* at their disposal, and the World made o'er again, to give them satisfaction. The Freedom of the

Will must be over-ruled for their Humour and Security : As if none ought to have the liberty of doing extravagant things but themselves. In a Word, God must alter His Works, and refine upon His Government, to please them ; for they seem not to be contented upon Lower Terms.

Philot. I have nothing to object at present, if you please therefore go on.

Philal. This Temper is apt to make us apply to Unwarrantable Relief. This Effect usually follows from what was last mention'd. When Men are so unreasonable as to think God deals hardly with them ; that they are abandon'd to Chance ; or at best, that the Methods of Providence are dilatory, and keep them too long out of their Wishes. This Misperuasion is apt to make them overlook the Regards of Justice, break thro' Religion, and take the *Shortest Way*. Thus when the *Israelites* were punish'd for their Murmuring ; when they were condemn'd to the Wilderness, and postpon'd for the Land of *Promise*: Because *Moses* did not march them directly to *Canaan*: They're tir'd with his Conduct ; they resolve to project for themselves, and wait the *leisure* of Providence no longer. Upon this they fight the *Amorites*,

morites, tho' expressly against God's Command; as tho' they could conquer not only without His Assistance, but without His Leave. Thus when *Saul* found no Direction at the True Oracle; when neither Dreams, nor Prophets, nor *Urim*, would answer his Enquiry about the *Battle*; upon this Disappointment he grows anxious and impatient, complains he is forsaken, and then strikes off from the *Ark*, to the *Witch of Endor*. Thus we see strong Discontent is a Circumstance of Danger. An Uneasy Mind is apt to hearken to the First Overture, to close with the most effectual Remedy, and purchase Relief almost upon any Terms. Since Vertue is so unservicable, since there's nothing but Penance in't, we must think of a Kinder Management: If Conscience wo'n't bear upon Business, nor give us leave to provide for our selves: If 'tis thus rigid and arbitrary, thus dangerous to *Liberty* and *Property*; what is to be done but to *break these Bonds in sunder, and cast away these Cords from us*? For he that is not Master of his Conscience will be Master of little else?

Philot. This is gross *Casuistry*, but you have given us the Remonstrance of a **Mutinous Temper.**

Philal.

Numb.
xiv. 41.

1 Sam.
xxviii. 15.

8.

Philal. Have a care of indulging the Spleen, growling at your Circumstances, and falling out with Poverty, for fear you make such a Speech to your self.

The next Disadvantage I shall remark is, That this Temper will make us negligent in our Applications to the Supreme Being. *Aristotle* observes that the Wealthy and prosperous are in the best disposition to be religious. This Observation is just, considering the Religion for which 'twas calculated. The Heathens you know had but a dim prospect of the Future State. Now the Faculties are always craving, the Necessities of Life inseparably annex'd, and every Minute has need of something: This makes People eager to chop at the present, and not willing to wait for their Happiness. This I say is naturally the Case, unless where *Revelation* governs the matter. On the other hand, when Capacity is furnish'd, and Nature entertain'd, Gratitude is no Difficult Return: And therefore where the Doctrines of Providence are receiv'd, as they were among the Heathen, the Philosopher's Remark is reasonable enough: For Kindness draws Affection: When the *Grant* is generous, and the *Tenure* own'd, *Suit* and *Service*, one would think, should be no Burthen: 'Tis true,

De Rhetor.

true, an *Atheist*, who *holds* of no Superior Lord, does not think himself bound to any Acknowledgment : He *sacrifices to his own Net* : His Merit or his Luck are all the Benefactors he understands. But where Providence is believ'd, Prosperity is apt to excite Devotion, and suggest Good Thoughts. This I say is the Result of such a Condition, unless where Pride and Pleasure have strongly the ascendant. For when Men consider they were sent into the World with Marks of Esteem ; that 'twas the Favour of *Providence* which distinguish'd them in their Birth and Fortune ; that they owe their Ease, their Plenty, and their Privilege, to the Bounty of Heaven : Such Reflections have a natural tendency to work upon the Temper, to inspire Gratitude, and dispose to Religious Applications.

But when People imagine God deals rigorously with them, that He neither directs their Motions, seconds their Endeavours, nor over-rules an approaching Misfortune ; such Thoughts as these are of dangerous operation, especially when they settle upon a Haughty Expecting Temper : Such Thoughts I say lead on to Disaffection, and are big with Mutiny and Revolt : They alienate the Mind from Religion, and pervert Men as it
were

were from their Allegiance to Heaven. Thus sometimes their Duty's their Aver-
 sion, and they grow profanely fullen :
 They think themselves unaccountably
 disregarded, and in a Fit of Impatience
 resolve to be even with *Providence*. As if
 they intended a Revenge upon the Al-
 mighty : As if they meant to renounce
 their *Homage*, and return Him His Own
 Neglect. And admit their Murmurings
 are not thus loud ; suppose they stop
 short of these Excesses ; granting This,
 Discontent must operate to ill purpose ;
 'twill check the Spirit of their Devotion,
 and maim the Performance of Duty :
 They'll be apt to conclude with those in
 the Prophet, That *'tis in vain to serve*
 Mal. iii. *God : And what profit is it that we have kept*
 14. *His Ordinances, and walk'd mournfully be-*
fore the Lord of Hosts ? What are we the
better for our Prayers, for the Pious Fer-
vor of our Souls, for the constant Atten-
dance upon His Worship ? Don't they
who neither keep His Sabbaths, nor reve-
rence His Sanctuaries, nor frequent His
Altars, prosper as well, nay more than
we do ? And since we see no Returns for
all our Service, how can we persevere
with that vigour of Inclination, with
that Joy and Satisfaction, which might
otherwise be expected ? These are the
 undutiful

undutiful Complaints of a Discontented Mind; thus it remonstrates against God; and these are the dangerous Consequences of it.

Further, Anxious and Unpleas'd Thinking, weakens the Powers of the Soul; it clouds the Understanding, and distracts the Affections: Thus we are disabled for the Functions of Piety: Under this Indisposition we do but offer to Him *the* Mal. i. 8. *Blind and the Lame.* To be rightly qualify'd for God's Service our Minds must be clear and sedate; there should be no Weight of Worldly Business, no Perplexity or Fatigue about them. Unless such Obstacles are removed, we shall be in no condition to *tread the Courts of the Great King*, to appear in the *Presence*, and rise up to the Contemplation of the Invisible World. While our Thoughts are gloomy and divided, while our Passions are ruffled and run high, while the Concerns of this Life have such an Ascendant, 'tis impossible to worship God with that Steadiness of Application, with that Fervency, and Cheerfulness, which the Occasion calls for: Under such Discomposure our Devotions will be broken and languid; they'll want that Attention, that Ardor, that becoming Reverence, which both the Person, and

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the Business requires. We shall neither pray to Him with Earnestness, nor praise Him with Transport, nor rely upon Him with Repose and Resignation: And yet all this is both the Duty and the Happiness of His Creatures. Thus an Anxious and Repining Spirit makes us lose both the Benefit, and the Pleasure of our Devotions; it makes Religion go heavily off, and be neither acceptable to God, nor to our selves.

Philot. These are Unhappy Consequences I confess, have you any thing further to add by way of prevention?

Philal. Yes. Let us consider in the first place that Anxiety and Discontent argue a Weak and Unfortify'd Mind. 'Tis granted, a little Disorder at some Afflictions may fairly be excus'd, when the Disaster is sudden, when it touches in the most sensible part, when 'tis unforeseen in the Cause, or severe in the Quality: Here Disproportion of Strength, Sharpness of Pain, and humane Frailty, may be our Apology. To shrink a little under the Incision Knife, is no Mark of Cowardice; where the Pressure is heavy and a great deal is felt, Uneasiness of Posture, and Signs of Dislike, are natural enough. Of this kind are Great and Unexpected Losses, in our Fortunes or in our Friends. There

There are few People wholly impregnable against Misfortunes of this size: The Blow will smart at first, and make an impression upon the Strongest Mind; and something of Time to grapple with the Difficulty, to recollect our Reason, and exert our Spirits, must be allow'd. But those things which disturb the greatest part of Mankind, are usually much lighter in the Scale: Many of your Malecontents are neither surpriz'd with the Suddenness, nor overwhelm'd with the Weight of a Calamity; 'tis mostly Niceness, and Spleen, and Fancy, which puts them out of order: As the Psalmist speaks, *They disquiet themselves in vain.* They are sometimes troubled they know not why, and afraid, if they can't tell what. Pg. xxxix.

Now to be always repining at our Condition; to be anxiously curious about Future Events; to disturb our selves because we are not perfectly out of the reach of Danger: To be thus affected is no State of Credit: To be often and easily disorder'd, is a sign of a Tender and Infirm Constitution. When every little Rencounter will jostle us out of our Station; when every common Accident rakes and ruffles, 'tis plain we have not that Strength and Firmness, which might justly be expected.

Philot. When you have said all, Complaint and Uneasiness is the natural Result of Disappointment. Little People may be pleas'd upon moderate Terms, but the Satisfactions of a Great Mind must be proportion'd to its Bulk, and answer its Capacity. Where the Stowage is large, a little Nourishment wo'n't serve. Men of the Best Condition and Pretensions can't take up with a Vulgar Entertainment. That which makes a Feast to some People, would be Fasting to others. In short, Great Minds want a great many things, and when they have them not, they will complain.

Philal. Great Knowledge, great Vertue, and great Actions, are Signs of a Great Mind; but that great Wants should be so too, is altogether new. A great many Wants are only so many Instances of the Imperfection of our Condition, of our Inability to supply ourselves: And can this be an Argument of Greatness? The more things we want, the more we *Depend*, and lie at the mercy of Foreign Assistance. You may as well say Props and Buttresses are Signs of the Strength of a Building, as that numerous Wants should be a proof of Advantage to any Person. To return therefore; to be always complaining and in
 pain,

pain, is an Argument of Weakness, and Ill Health; Discontent, when settled into a Habit, proceeds from Poorness of Spirit: The Man is embarrass'd with False Appetites, commanded by Fortune, and conscious of his own Defects: He can neither rectify his Notions, govern his Desires, nor supply his pretended Necessities: Besides, he's unfurnish'd with Courage to resist an Evil: Whereas Resolution and Bravery fences off the Sense of an Inconvenience, and lays Complaint almost asleep. When the Blood is well warm'd, and the Spirits engag'd, the Blows in the Encounter are scarcely felt. But to lament our hard Fate, to turn pale at the Apprehension of Danger, to wait an uncertain Event with Trembling and Concern, is mean and unmanly. Should not our Mind and our Privileges, be much better suited? A Claim to Understanding, a Descent from the Deity, a Title to Glory, are High and Warrantable Pretensions: How can we then be guilty of such abject and degenerate Thoughts? Let us not therefore deliver up our selves to Melancholy, lie under the execution of our own Folly, and vainly quarrel at Unalterable things. Let not our Virtue be discourag'd by any rugged Accident,

dent, by any Traverses of Fortune, we either feel or fear ; but let the Dignity of our Kind, and the Greatness of our Hopes, inspire us with a firmer Resolution. Indeed, if we had no Reason to guide us, no God to protect us, no Heaven to reward us, 'twould be next to impossible to maintain our Quiet, and bear up against the Evils of Life. But this is none of our Case : On the contrary, to despond with all this Succour, and sink under such powerful Encouragement, is Uncreditable Dejection : It affects our Reputation, no less than our Innocence ; and we ought to blush to see our selves so dishonourably unhappy.

Philot. I sha'n't interrupt you ; go on.

Philal. I observe then secondly, that 'tis much better to have our Affairs lodg'd in the Hands of *Providence*, than that the Management and Event should lye in our own power. We are apt to fancy that if God would give us leave to chuse our Post, and carve out our own Condition, we could make a most admirable provision for our selves : If we could gain such a point we should be made for ever. But then we don't consider how many Inconveniencies might follow upon such a Change. The Imagination is struck with a fair Appearance,

ance, we are sollicit'd to the pursuit, and push'd on by eager Desire : But whether we are able to manage our Choice, is a Question we can't resolve. We don't consider how many Dangers we should meet with, how many Snares would lie in our way, how improbable 'twould be for us to preserve our Innocence, and disintangle our selves: We don't consider how the Humour is apt to alter with the Condition, how the Passions rise with the Revenue, and that as the Fortune mends, the Man oftentimes grows worse. Pride and Pleasure will make high demands under such a Countenance; and a great share of Sense, and Vertue, and Recollection, will be necessary to secure us: Insomuch that next to the Providence of God, we often owe our Safety to our Impotence: Had we been strong enough to throw our selves into danger, we had probably been lost.

One Man fancies if he could raise his Circumstances to such a Pitch, he would ask nothing further, and no body should be happier than himself. But does this Person consider that many who are Masters of much more than he desires, are yet visibly discontented and uneasy? What reason then has he to presume so far upon his own Temper? Why should he

he believe himself so much wiser than his Neighbours?

Another imagines a strange Mystery of Happiness lodg'd in Authority, and is mightily troubled to see himself shut out. Give him but a publick Character, put him in a Post of Interest and Power; and then what reach of Management, what Reformation of Manners, what Service to his Country, may we not expect from him? But alas! He is unfortunately confin'd to a Private Station: he is bury'd in an obscure Retreat: He has no room to play his Parts, no Opportunity to shew the Greatness and Generosity of his Mind! But could the Man forbear over-rating the Advantage, could he compute the Hazards, and reach the consequences of his Fancy, he would abate in his Fervor, and pursue with more Indifference. Were not the Imagination seiz'd, and the Senses almost overset with Glitter and Pageantry, we should be better prepar'd to examine the Intrinsick; we should penetrate the Disguise, discover a new Prospect, and pronounce differently upon the Case. For not to insist that the Richness of these things lies mostly on the Surface, and owes its Lustre to the Weakness of the same; not to insist upon

on this, a little stress of Thought would shew the Delusion of the First View: That a Lofty Situation lies most expos'd to Storms, and Thunder; that Envy, or Flattery, are generally exerting themselves upon Greatness; that 'tis either batter'd, or surpriz'd; and that like an Over-grown, Unweildy Body, the Strength of such Circumstances hold no proportion with their Bigness. He that considers how steep and slippery an Elevated Station is, should rather dread the Precipice, than be eager to climb the Ascent. Those thus mounted had need have their Heads ballasted, and very steady: Without such Provision their Height will disturb the Imagination, and make them giddy: And when this happens, a False Step, or a Malicious Push, is enough to set them going: And then, besides the Bruise of the Fall; they are commonly receiv'd with Negligence and Contempt at the bottom. Without a good share of Prudence and Humility, 'tis not safe to venture upon Power, and publick Posts: Unless we are thus furnish'd, our Rise will only serve to heighten our Vanity, and expose our Weakness, and make us fall into more Folly, and Mis-behaviour, than we did before.

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And therefore when Men take up a peremptory resolution of being considerable, without examining how fit they are for it : When they press into Wealth and Honour, without Honesty and Merit : When their Understanding and Vertues are not of a size with their Condition : When Little Minds and Great Fortunes meet together, there's usually nothing more unhappy and ridiculous. And thus, was the Success of our Desires within our power, 'tis easy to conceive how fatal it might prove. How often should we overgrasp our Capacity ! How often should we miscalculate upon our Force, be crush'd with our pretended Happiness, and like a Vessel over-freighted, sink under the Burthen of being too rich !

And since the most Tempting Condition is thus liable to Miscarriage, is it not more prudent to resign our Choice to Providence, and acquiesce in the Disposal of Heaven ? Should God yield to the Importunity of our Complaints, His Bounty might undo us. Thus *Juvenal* in his rallying way observes, That the Gods had ruin'd whole Families, by trusting the Discretion of their Votaries, and granting Petitions too fast.

Plato Alcibiad.

And therefore *Socrates's* Direction for Devotion

votion ought to be follow'd. This Philosopher tells us we ought to pray *That God would give us those things which were convenient, tho' we did not ask them, and deny us those which were not, tho' we did.*

God takes a prospect of universal Nature at once, and looks to the utmost Limits of Futurity : He sees thro' the Capacity and Inclination of His Creatures : He has a perfect knowledge of Humane Force and Frailty, what Circumstances of Danger will come up under every Condition, what Weight of Temptation presses to an over-balance, and draws the Will the wrong way : He knows our Temper and our Talent, and in case we resign, makes a correspondent provision, and ranges us accordingly. He foresees how lamentably we should be embarrass'd, were we left to our selves ; what Rocks we should run upon, were we allow'd to steer to our own Point : Thus in Mercy He restrains us from so dangerous a Freedom, denies our Fatal Wishes, and makes us happy against our Wills. And is not an All-comprehending Wisdom the Safest Director ? Can we have a Better Protection than Omnipotence ? And is it possible for any thing to be kinder to us, than That Goodness Which is Infinite ? And

since we are much more secure in God's Hands than in our own, ought we not to acquiesce and be thankful? Can any thing be more remote from Reason, than to murmur at His Allotment, and complain, as if our Interest was overlook'd?

Philot. I confess I'm not at all in love with Discontent: It supposes a Consciousness of Want; 'tis a Raking Passion, and is both troublesome and dangerous. Therefore if you have any thing further to reinforce our Patience, and make us easy at all points, pray let us have it.

Philal. Consider then that Cross Circumstances give an opportunity for improvement. Delicacy of Temper is commonly the Effect of constant Prosperity. Fortunate People, as they are call'd, are apt to take check at every Accident that crosses upon their Humour, and baulks their Expectation. A little Cold is sufficient to tarnish the Beauty, and blast the Growth of such tender Plants. People carefss'd with Success, and bred to Pride and Pleasure, are easily disconcerted. A Miscarriage in Business, an Abatement of Homage, a Retiring of customary Convenience, breaks their Satisfaction, and makes the remainder

der insipid. This is commonly the case at the First Shock: But when they are beaten to Disappointment, this Niceness wears off by degrees: They grow callous under Adversity, and it must be a considerable Stroke which commands the Sense, and forces them to feel. Frequent Crosses rebate the Edge of Desire, make us cool in our Pursuits, shew the World not worth the drudging for, and put us upon thinking further.

Opposition, and troublesome Rencontres, train People to Exercise and Strength: By this Discipline they grow more resolute and firm, and are harden'd almost into an invulnerable Temper. Thus it happens when the Mind has any Vigour, when Conscience is alive, and Honesty is impregnated with Spirit.

Philot. I agree with you. And since I'm too much convinc'd to contest the Argument, I shall endeavour to relieve you a little, and reinforce it. I observe then, that as Continuance makes Prosperity grow flat, and less affecting, so Misfortunes on the other hand, when they come to be frequent and customary, abate in their Terror, and sting with less smart than at first. The Quality of Good and Evil is much rais'd by Novelty, and Seldom Correspondence. The
Passions

Passions are call'd up very sensibly at first, and struck with the Unusualness of the Object: But daily Converse sinks the Degrees of Pain and Pleasure. Whether the Senses are harden'd, and worn down by Time and Repetition, I sha'n't examine: But upon Experiment, 'tis certain, both Prosperity and Adversity are in some measure enfeebled by Age, the Grace and Relish of the one, and the Anguish of the other, grow less by staying with us.

Philal. Your Observation is just, and more than that, the Crossness of Events may have a good effect upon our Management. Rugged Rencounters, and baffled Expectations, make Men forward to suspect themselves: They now begin to bring their Conduct to the Test; to examine whether they have not been defective in Industry and Address, and lie under the Discipline of their Folly.

Philos. Right: And give me leave to add, that Disappointment reinforces them with useful Remarks for a fresh Attempt: This awakens their Thoughts, and sets their Reason upon its guard. By being deceiv'd they grow more circumspect: They wo'n't be so lavish in their belief: They wo'n't put their Happiness
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in their Neighbour's power, when they may keep it in their own; nor needlessly trust the Success of their Affairs, with the Honesty, or Discretion of another.

Philal. And which is a further Advantage; where the Mind has any Force in't, Miscarriage seldom drives to Inactivity and Despair: In such Cases, Difficulties are no Astonishing things; they don't benum the Faculties, and strike Endeavour dead. No: They only call for Better Preparation: Rubs and Resistance, unless People meanly betray themselves, engage to Recollection, summon in the Spirits, and put them in a posture of Defence: This sharpens their Invention, and warms their Courage, makes them wiser in the Contrivance, and more resolute in the Execution. Thus, in a State of Difficulty and Tryal, we are more indifferent in our Wishes, more cautious, and yet more vigorous in our Undertakings: These Circumstances give Strength, and Lustre, and are the proper Soil for Vertue to thrive in. If we consult either Sacred or Pagan History, we shall find that Ease and Indisturbance seldom furnishes any Heroes: The most Illustrious Examples who carry'd humane Nature to the Highest Pitch, have ow'd the Bravest part of
their

their Character to the Trouble they met with. 'Twas Danger and Opposition which open'd their Way to Glory : They were harass'd, and persecuted into Greatness, and as the Apostle speaks of our Saviour, *made perfect thro' suffering.*

And as that we call Misfortune is the most likely Discipline to train up People to Moral Greatness, so it gives them the fairest Occasion to shew their Improvement. 'Tis true, a Prosperous Man may behave himself to commendation under a different Condition ; but this can't be known as long as his Prosperity continues : One who sits at the Helm in a Smooth Sea, may manage well in Danger and Distress ; but there's nothing like a Storm to discover his Capacity. Those who never were in the *Field* may have great Resolution ; the Honourable may bear Disgrace, and the Wealthy Poverty, with Ease, and Dignity ; but which way can we be assur'd they have all this Worth, and Spirit, and Resignation in them ? Which way can this be known till they have stood the Shock, and pass'd the Experiment ? In a State of Affluence and Repose, the most Noble Qualities, like Gold in the Mine, lie hid, and without Lustre. In such Cases the Owner himself is somewhat a Stranger to his Riches :

es: For tho' his Inclinations may promise fair, yet no Man can tell the Strength of a good Resolution till he is put to the proof on't. 'Tis not unusual for People to speak big in the Face of Danger, to come on with great Bravery, and yet fail in the Encounter: Not that they are deserted by *Providence*, but by themselves: They find the Contest more troublesome, the Evil more raking, than they imagin'd. Thus when they are storm'd with unexpected Vigour, they drop their Defence and surrender.

But were Men assur'd of their own Constancy, who could know it but themselves? The Reputation of a Great Mind would be lost this way, and there would be nothing of Example for the Benefit of others. Who could ever have known that *Socrates* and *Regulus* had such invincible Spirits, were it not for the Hardships they met with? 'Twas their Misfortune which drew their Vertues into publick Notice, immortaliz'd their Memory, and made their Fortitude instructive to After-ages. And to argue more generally, when People are distress'd by Casualty or Malice, when they are disappointed and ill used, when they are not propp'd up with any Outward Support; then, they may be said

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to stand in a posture of Advantage ; then, the Strength and Independance of their Mind is most easily discover'd : Such a rough Juncture affords the best Opportunities for shewing what hold Religion has taken *within*, and how far they are govern'd by the Belief of another World. Now they may give unquestionable proofs of the Esteem they have for a Good Conscience, and a Brave Action. In short, Affliction both improves and discovers a Man's Worth : It shews how boldly he can bear up against Wind and Tide ; with what Sedateness and Magnanimity he can move thro' Pressure and Discouragement : This sets his Vertues in the truest Light, puts them in the richest Equipage, and gives them a more shining Appearance than they could have otherwise.

Upon the whole, granting the Troubles we labour under were no Distempers of Fancy, no Result of Niceness and Delicacy ; supposing some Foundation in Nature, some real Weight in the Burthen ; yet since there's an Over-balance of Advantage ; this one would think was enough to silence the Clamours of Mutiny and Complaint. When we consider we are in the most probable condition to grow wiser and better ; when we reflect
how

how graceful a thing it is to be contented with a Little, to overlook the Malice and Impertinence of ill Men, to throw off the Lesser Evils of Life with little or no Notice, and bear the Greater with Decency, and Composure: The Dignity, one would imagine, of such a Behaviour, might make us strain for the Practice, might check the Sallies of Discontent and make the Thoughts run smooth and easy.

Good Soldiers don't think themselves hardly dealt with when they are drawn out for hazardous Service, and order'd to charge a bold Enemy. This is a Sign the General confides in their Bravery: 'Tis an Argument of Preference, and a Mark of Esteem. But here the Advantage of the Comparison lies clearly on the *Christian* Side: For a General must leave his Troops under the same Little-ness and Passive Qualities he found them; he can neither reinforce their Limbs, nor extinguish their Fears, nor insure them in Safety and Success: But an Honest Man that serves in a Good Cause, has Omnipotence to support him, to make him equal to the Undertaking, and bring him off with Victory and Honour.

And now to conclude, I shall just observe that Providence has made this Life

a Season for Enterprize and Tryal : The Reward is not to come till the *Next*. To be impatient for Happiness *Here* is to anticipate the Time of Retribution, and remonstrate to the Appointments of Heaven : This is altogether as unreasonable as it would be for an Army to mutiny for the same Repose in a March, or a Battle, as may be expected in Quarters of Refreshment.

Philot. I think you need say no more.

Your Servant.



FINIS.

