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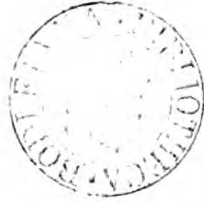
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A N

E P I S T L E

F R O M T H E

RECTOR OF ST. ANNE, WESTMINSTER;

Dr Richardson

T O T H E

V I C A R O F R O C H D A L E.

Dr Hind

Infelix! quæ tanta animum dementia cepit?

Non Vires alias conversaquæ Numina sentis?

Cede Deo. - - - - - VIRGIL.

DEDICATED, WITHOUT PERMISSION,

TO THE LORD BISHOP OF LONDON.

We have conceived,

We have been in Anguish,

We have, as it were, brought forth Wind.

LOWTH'S Translat. of ISAIAH.

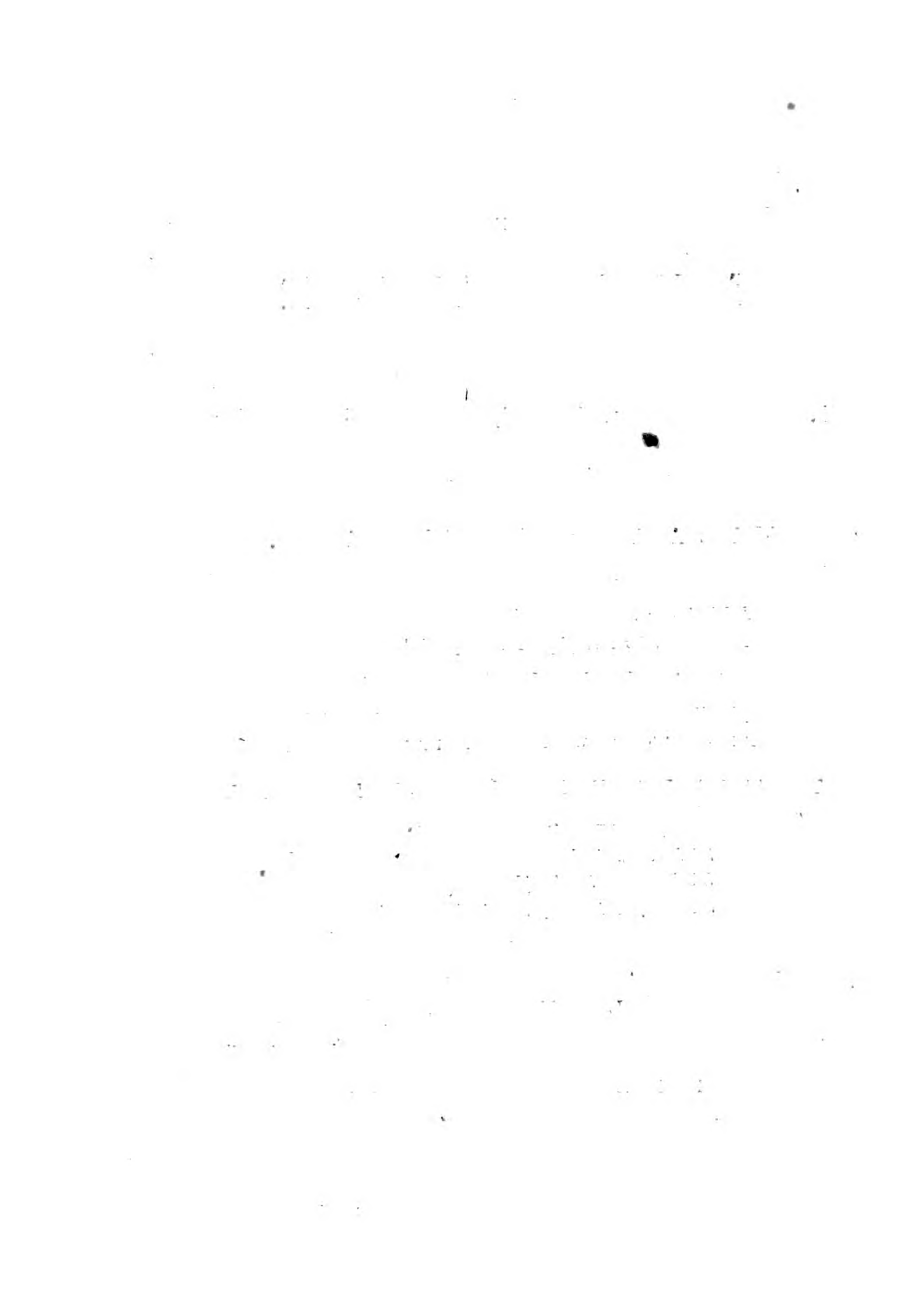
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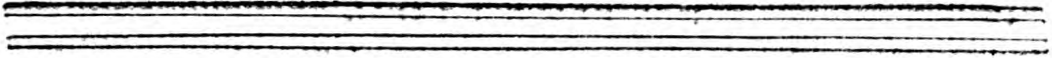
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(1777)

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T O

THE RIGHT REVEREND

THE LORD BISHOP OF LONDON.

MY LORD,

YOU must not expect me to address you in the common Strain of Dedication. My Obligations to your Lordship are of an uncommon Nature;—and I cannot express my Opinion of your Virtues, without having recourse to an unusual Method:

You possess in a very superior degree the Art of eluding *Common* Observation.—Long Habit hath given you the Appearance of *Ease* under the Restraints of *Disguise*. To investigate and explain your true Character, requires great Familiarity, or great Penetration. The learned WARBURTON, whom you have celebrated, was a Being of a different order from your

b

Lordship

Lordship. You *opposed* yourself to him, and mutual Antipathy was the Result of a Contrast in Principles, and Character. *His* Qualities were expressed upon a *large* Scale, his Faults therefore were alike conspicuous with his Virtues. *Your* Mind my Lord, is like a GERMAN Miniature, where the Features are disposed with *Caution*, and where it is difficult to distinguish either Excellencies or Faults. Of this Description are the Generality of Hypocrites, whose Dispositions are easily submitted to Discipline, and, whose Hearts admit of a perfect, and perpetual Disguise.

Educated in the same Seat of Learning with your Lordship, I could not be a Stranger to your great Affiduity in the Cultivation of *Hebrew* Roots, and *Jewish* Principles;—and, having ever been an *incautious*, and sinful *Christian*, I could not reasonably expect to be honoured with your Lordship's *favourable* Notice.

Your Reputation for Learning familiarized your Name to every Member of the Univerfity; but the Circumstance which

first

first attracted my *Attention* to your Lordship, and laid the Foundation of your *General Fame*,—was your *Affault* on Dr. WARBURTON. The *Consequence* of that *Military* Manœuvre in your Pursuit of *Ecclesiastical* Preferment, does honour to your *Sagacity*. Your famous Pamphlet on that occasion is now before me :—but I despair of copying that Model of *Spiritual* Meekness,—of *soft* Recrimination,—and of *Classic* Urbanity, in my Dedication to your Lordship.

I will avail myself however of one circumstance in it, which is *Method*; and after your Example confine myself to * *three* Qualities which appear to be your Cardinal Virtues; these are your VERACITY, your HUMANITY, and your PIETY.

Your Display of these characteristic Qualities in the Affair of ST. ANNE, is the Obligation for which I mean at *this Time* to pay you my Acknowledgments.—

* *Vide* Letter to the Author of the Divine Legation of Moses demonstrated, p. 15.

And First of your VERACITY.—I need not adduce Considerations to convince your Lordship of the Advantages, which may arise from the *Reputation* of this Virtue. But I will record an Instance in your Conduct to the Curate of ST. ANNE, which pretty clearly ascertains *your* Sense of its Importance in *Reality*.

The Removal of your *meek* Brother Dr. HIND to the Vicarage of ROCHDALE, being determined; it was intimated to the Curate of ST. ANNE, that his Right to the Curacy, which he had defended at the Expence of double its Value, would be disputed by the succeeding Rector. Alarmed at this Intelligence he waited on your Lordship in the most respectful manner, intreating to be *directed* by *you* as his Diocefan. Your Answer was a positive Refusal to confer with him on the Subject, being *determined* to give no Judgment upon the Case, nor to be *any ways Personally* concerned in it. In full confidence that your Lordship would faithfully observe a *Neutrality*; he departed without any Apprehension that you would alter your Resolution,

or

or be engaged in any *secret* Machinations to his Prejudice. The consequence proved your *Meaning* to be widely different from his *Construction*.—It must however, in Justice to your Lordship, be acknowledged that *your* Part of a Business, from which no *Credit* could arise, was undertaken at least, with *Caution*.—You avoided the Necessity of *appearing*. Your * *wise* Colleague, the *worthy* Successor of St. Austin, was engaged to point *his* Zeal against the Sturdy Curate.—*He* gave his *Patronage* and *promised* his Support.—*You* furnished *Method* and *Contrivance*. A fit Tool for your Purpose was found in Doctor RICHARDSON.—To provide an *Esquire* for this *Spiritual Quixote* was the only Difficulty which remained.—It is a vulgar but a just Proverb, that “Birds of a Feather flock together:”—I beg your Lordship’s Pardon;—I forgot your Veneration for La-

* The Archbishop of Canterbury has by the Constitution and Laws of England, such extensive Powers, that, ever since the Death of Archbishop Laud, the Government of England has thought proper to raise to that Dignity, none but Men of very moderate Principles, and very inoffensive Abilities.

Guthrie’s State of the Church.

tin, I should otherwise have said, “*Simile simili gaudet.*”—
 Procurers are seldom wanting to such powerful Patrons as your
 Lordship; but your choice of Dr. RICHARDSON was, in this
 case, peculiarly fortunate; his Connexions enabled him to *pro-*
cure what I believe your Influence could *not* have *procured*.—A
 CURATE—to assist him in the Exclusion of Mr. M——. That
 Rank of your Profession, my Lord, (with *very few* Exceptions)
 are superior to the *infamous* Undertaking, to which, notwith-
 standing your Professions of passive Impartiality, *You* have
licensed the Substitute of Dr. RICHARDSON.—It may possibly
 be alledged that your granting a Licence was an *Official Act*;
 —it is admitted, my Lord:—but your *personal* Interposition
 could not have been employed in *any other* Manner. Nor was
 it *necessary* to the Purpose of Dr. RICHARDSON, or his Sub-
 stitute, that you should interpose at all. Besides the Declara-
 tion of Neutrality before referred to, I have seen a *Letter* from
 your Lordship to Mr. M——, which concludes with the fol-
 lowing Words. “IF YOU ARE DETERMINED TO MAINTAIN

YOUR

YOUR RIGHT TO THAT CURACY, I LEAVE THE MATTER TO THE DETERMINATION OF THE COURTS OF LAW, WHETHER ECCLESIASTICAL OR CIVIL, AND WILL NOT INTERPOSE AT ALL PERSONALLY IN IT."

The Declarations you have *made* on this Subject, and the *Part* you have *taken*, will ever remain on my Mind, as most Extraordinary Proofs of your *delicate*, and *sacred* Regard to TRUTH.

YOUR HUMANITY in this Business hath been altogether as remarkable.—The Contest between the Rector and Curate of ST. ANNE hath never been imagined to admit of much Struggle on the Principles of *Equity*; or *Law*. It was soon perceived that the Curate would *claim* and *support* his Right, without regard to Ecclesiastical Threats, or the Opposition of Ecclesiastical Power. The Resolution was therefore taken to cure him of his * "OB-DURATION" by the Expence of vexatious Suits; and by repeated

* Bishop LOWTH'S Notes on ISAIAH, pag. 55.

Litigations of his Claim, to shew him, that his Ordination, which by *Law*, secured to him a *Maintenance* and *Employment*, might at the *Will* of his Superiors be interpreted * “ A SOLEMN DESIGNATION” to Starving.

You was not born, my Lord, to the Affluence you now enjoy; and *ordinary* Minds, who have gradually advanced from Poverty to Riches, are found in general to retain a Remembrance of their former Condition, which naturally inclines them to Humanity.—You have *heard*, my Lord, that Mr. M—— depends on his Employment as a *Curate* for Support. You *know* that by resisting the Rectors of ST. ANNE, and appealing from the Decrees of *more dignified* Tyrants of the Church, he hath offended an Order of Men, who are excepted out of every Christian Injunction to *Placability*, and consequently can have no *Chance* of Provision, or Employment in his Profession. You know too, my Lord, that at the Time of Dr. HIND'S

* Notes on Isaiah, p. 54.

“DEPORTATION *” to ROCHDALE, Mr. M—— had expended *several Hundred Pounds*, in defending his Right, and his Reputation against the malicious Attacks of that gloomy Tyrant, whose obstinate Malignity hath given ample Reason to every Rank of the Clergy to execrate his Name. These Considerations might have affected a Mind, which had profited less than yours by “† being brought up in the keen “Atmosphere of wholesome Severities.” But, you *imagine* yourself to be secure from *Reproach* in this Matter, because you do every thing by *Instruments*; “‡ you slip out of fight, “and keep under Cover, with as much Dexterity, and Slight “of Hand, as a Jugler employs with his Cups and Balls.”

But all your other Virtues are eclipsed by the Splendor of your PIETY.—Though there be but *few* who can enumerate your Acts of *Generosity* and *Goodness*, the whole World is acquainted with your Lordship’s Zeal for RELIGION. As DENNIS and

* Notes on ISAIAH, pag. 60.

† Appendix to the Divine Legation of Moses.

‡ Letter to Dr. Warburton, pag. 31.

CIBBER are described by Mr. POPE *,—*trying* at Poetic Flights. So you, my Lord, have made *feeble* Efforts towards Free-Thinking: But, the Saturnine Complexion of your Mind soon brought you back within the Boundaries of your Interest: and though WARBURTON perceived your *Inclinations*, you took care he should not prove on you any Overt-Acts. “ † HOBBS and “ *our PROFESSOR*” were injuriously associated: for, HOBBS was *merely* an Honest Man, and destitute of that *Devotion*, which hath proved so advantageous to your Lordship.

It was the *Religion* which you have learnt from a sedulous Study of *Jewish* Antiquities, which directed the Resolutions taken against the CURATE OF ST. ANNE.

RICHARDSON, from the same Imbecility of Mind which makes him mean, avaricious, and contemptible, is rendered in some things scrupulous and superstitious.—The Bait thrown before him by the *good* Archbishop was tempting; and he

* Vide Dunciad.

† Appendix to the Divine Legation of Moses.

had no Reluctance from *Principle*, to undertake *any thing* to obtain it. But he *felt* himself a *Wretch*, and had superstitious Scruples.—All *Religious* Subjects are out of his Grace's Line.—RICHARDSON was therefore referred to your Lordship to have his Conscience quieted on *Antient Biblical* Principles.

His first Terrors were excited by the Apprehension of HELL.—For this you assured him there was no *Prophetic* Ground, even in Cases of the meanest Villainy. That, “ * The “ Image of the State of the Dead;” or, “ *Infernum Poeticum* “ of the Jews is taken from their Custom of burying in large “ Sepulchral Vaults *hewen* in a Rock.”—This satisfied poor RICHARDSON, to whom it did not occur, that Sentiments of better Authority might be found in the Gospel.—You then read to him a Part of *your* Translation of the Prophecy of ISAIAH, as your *Hebraic* Rule in your Conduct at ST. ANNE,

* Notes on Isaiah, p. 89.

“ * Thou shalt shave by the hired Razor,”

“ The Head and the Hair.”——

The Hair, my Lord!——said RICHARDSON in Affright,—*my Hair* is so beautiful!—and I wear it *ostensibly* to refute the Imputation of Age.—Your Lordship reproved his *puerility* and Impatience, and referred him to the 65th page of your Notes, where you made him observe, by way of Sanction to your Proceedings, “ that GOD considered great Nations whom *He* “ employed” (in Acts of Cruelty and Oppression) “ as mercenaries; and paid them their wages :”——That, as “ NEBU- “ CHADNEZZAR was paid for his services against TYRE by “ the Conquest of EGYPT,” so *he* should be considered as *your* MERCENARY, and be paid for oppressing the *Curate* with the *Living* of ST. ANNE.—RICHARDSON bowing obsequiously, —Your Lordship proceeded,

“ Take unto thee a large *Mirror.*”

Here he held up his Head and prepared to view himself.—

* Translation, p. 38.

His incorrigible Vanity put your Lordship's Patience to a severe Trial, but recollecting the many Christian Injunctions in Favour of *weak Brethren*, you thus proceeded with your Charge.—“The CHALDEE Paraphrast renders it a *Tablet*.
 “—This is not merely to *contemplate thyself*,”—(RICHARDSON looked disappointed)—“or to consider the Beauty of thy *Hair* ;
 “but, (according to SCHROEDERUS) “*a Brazen polished Tablet*,”
 “in order to engrave on it with a “*Crispin Pin*,” my Episcopal
 “Decree; which may be expressed with great Brevity in four
 “Words,---MAHER SHALAL HASH BAZ, i. e. “*to hasten the*
 “*spoil, and to take quickly the Prey* *.”

Though *animated* with the Subject, your *Caution* was still superior to your *Zeal*.—Avoiding the promise of *personal* support, you repeated emphatically,

“HE (meaning HIS GRACE,) shall be unto you a Sanctuary †.”

His Extacy exceeded all Bounds.—Regarding him with a look of Contempt, you proceeded,

* Notes on Isaiah, p. 68.

† Id. p. 76. Dr. L. says, instead of *Sanctuary* we must read a *Snare*; the Chaldee reads *Judgment*.

“ *Every Man shall devour the Flesh of his Neighbour. †”

Here RICHARDSON started;—for, not being so deeply versed in *Jewish* Mysteries and Customs as your Lordship, and, having still (notwithstanding your Assurance to the contrary) some *daftardly* Apprehensions of a HELL not *merely poetical*; he did not comprehend the *Piety* of this Injunction:—he acquiesced, indeed, but not with his usual Alacrity. You even read in his Countenance a Disposition to expostulate.—Assuming therefore, the Dignity of Episcopal Severity (and your Lordship can be severe) you sternly apostrophized him in the words of your Favourite Prophet.

“ Shall the *Ax* boast itself against him that *bewetb* therewith ?

“ As if the STAFF should lift up its *Master ‡ ?*”

Here notwithstanding your Lordship's Piety, Learning, and Politeness, you have taken an unwarrantable *Liberty* both with

* Notes on *Isaiah*, p. 79.

† I humbly think this is not so applicable to the Oppression of the *useful* Part of the Clergy by the *useless* as the *common* Reading. (viz.) “ Every Man shall devour the Flesh of his *own Arm*, (the Curate being the Arm of his Rector). There are but sixteen MSS. of Oriental Authority for his Lordship, there are five hundred in all the Languages in the World for me.

* Translation of *Isaiah*, p. 27.

the HEBREW[†] and Dr. RICHARDSON:—--The HEBREWS had a way of joining the negative Particle to the Noun; the Word, therefore, in *all* the Manuscripts and *all* the Editions, doth not mean a Stick or a *Wooden Fellow*, but, *no-wood*.-----To exemplify this HEBREW Peculiarity, I shall ask your Lordship in the Case of your “ADJUNCT*” Dr. RICHARDSON,

“How hast *thou* given Help to the *No-Strength*?”

“And saved the Arm of the *No-Power*?”

“How hast *thou* given Council to the *No-Wisdom* †?”

Your Lordship concluded your Charge with requiring him to join you in this HEBRAIC and EPISCOPAL Apostrophe to the rebellious M——, “*†*. O thou, the Object upon which I shall exercise the Severity of my Discipline; thou shalt lie under my afflicting Hand, like Corn spread upon the Floor to be threshed out and winnowed. §” —RICHARDSON hemm'd—and said—AMEN.

* Notes on Isaiah, p. 66. This Word is used by his Lordship for *Associate* and *Tool*.

† Id. p. 80.

‡ Id. p. 120.

§ Of the several Ways of Threshing among the Hebrews, (see) Notes on chap. 28.

I hope,

I hope, my Lord, I have celebrated your *Virtues* without violating your *Modesty*.—They are indeed rather of a *Jewish* than a *Christian* Complexion.—But your Lordship's Attention hath been *devoted* to *Jewish* Principles and Manners.-----HENCE your happy dexterity in explaining the Injunctions of God, and the Voice of his Prophets, which you can *interpret* to favour *any* of your Views or *Actions*.—HENCE,—after the Sacrifice of a Thousand Curates to your Convenience,—your Pride,—or your Repentment, you can humbly rank yourself with the holy and devout *Hebrew*, who was called “ The Man after God's own “ Heart.”

I am, my Lord, with all *due* Respect,

Your Lordship's most Devoted and most

Obedient Servant,

* * * * *

An E P I S T L E, &c.

I.

TO you, my dear Friend,
This Greeting I fend,
My cordial Affection to show,
And hope that each Day,
As Time wears away,
You wiser, and better may grow.

II.

I cease not to pray,
By Night, or by Day,
That Heaven may lend you its Aid,
That GRACE, PEACE, and LOVE,
Vouchsaf'd from above
Their Influence may copiously shed.

III.

To tell you my State,
 And Things to relate,
 Which put me in daily Affright ;
 Which harras, and vex,
 Disturb, and perplex,
 I've long been desirous to write.

IV.

The Cause of Delay,
 Is still in my way ;---
 ---I nothing can say to divert,---
 For, MARTYN survives,
 The Plague of our Lives !
 And sticks like a Burr to my Skirt.

V.

But now more inclin'd,
 T'unburthen my Mind,
 In hope some Relief 'twill afford ;
 Events good, and bad,
 Things pleasing, and sad,
 I faithfully mean to record.

The

VI.

The Point *you* maintain'd *,
 The Conquest *he* gain'd,
 'Twere needless for me to recite;
 In Country, and Town
 The Case is well known,
 And talk'd of with Savage Delight.

VII.

Your *amorous* Feats †,
 Your *pious* Exploits,
 The SCOFFERS in Doggrell abuse;
 The Trumpet of Fame,
 Hath founded your Name,
 As taught by the ludicrous Muse.

* It was contended by Dr. HIND, the late Rector of St. ANNE, that CURATES were in the same Predicament with FOOTMEN, and equally subject to be dismissed at the Will of their MASTERS.--Mr. MARTYN denied the Position. The Question was tried and decided fully in his Favour. The Illiberality of Dr. HIND was universally reprobated, which, added to the Mortification of disappointed Malice, occasioned his Retirement to Rochdale.

† Vide a late Publication, intitled ECCLESIASTICAL GALLANTRY, or the MYSTERY UNRAVELLED.

VIII.

'Tis said, that with ZEAL,
 You fought Tooth, and Nail,
 Till sunk in Disgrace and Despair,
 The Shame of Defeat,
 To hide in Retreat,
 You fled with a Flea in your Ear.

IX.

E'er you had resign'd,
 His GRACE, who design'd,
 The PRIDE of the CHURCH to maintain ;
 To me, as a Friend,
 Thus GRACIOUSLY deign'd,
 His RIGHTEOUS Intentions t'explain.

X.

“ Though HIND be subdued,
 “ I still think it good,
 “ The Combat again to renew ;
 “ And therefore have sent,
 “ With friendly Intent,
 “ To give the Command, Sir, to you.

“ The

. XI.

" The Freedom I use,
 " I trust you'll excuse,
 " And grant me the favour I ask;
 " Though every Priest,
 " That stands on my List,
 " With Scorn hath rejected the Task.

XII.

" My Chaplains declare,
 " They cannot appear,
 " Their *Consciences* stand in the Way :
 " How strange the Pretence,
 " For Church-men of Sense !
 " How foolish at this Time of Day !

XIII.

" My Purpose to quit,
 " I will not submit,
 " Whatever their Scruples may be,
 " On You I depend,
 " Assur'd in the End,
 " His certain Destruction to see.

XIV.

“ In which to succeed,
 “ The CHURCH hath decreed,
 “ That you shall exclude him by *Force*,
 “ In aid, and support,
 “ The SPIRIT’AL COURT,
 “ By BELL, BOOK, and CANDLE will curse.

XV.

“ We mean to contend,
 “ In Suits without end,
 “ No matter how few may be gain’d* :
 “ An army if small,
 “ Must finally fall,
 “ By Victories daily obtain’d.

* This System was pursued by Dr. HIND, till, ashamed of his Conduct, he *actually* stood up in the Court of Chancery, *disavowed* his Cause, and *solemnly* protested that his *Council* had acted without his Instructions or Approbation. It was asserted in Reply, that the Bill was filed in *Opposition* to their Judgment or Advice, that Dr. HIND was deaf to every Remonstrance of theirs, and (to use his own Words) was determined to have a Suit with Mr. M--- in that Court.

“ Con-

XVI.

“ Concluding that you
 “ Will strictly purfue,
 “ This HOLY, EPISCOPAL Plan ;
 “ By way of Douceur,
 “ Your Aid to fecure,
 “ I’ve dubb’d you HIGH PRIEST OF ST. ANNE.

XVII.

“ My Promife I give,
 “ As long as I live
 “ To hold you my very good Friend ;
 “ If Courage you have,
 “ The Conflict to brave,
 “ And dare perfevere to the End.

XVIII.

He further declared,
 No *Coft* fhould be fpared,
 This Turbulent Rebel to tame ;
 And gave as a CHARM,
 To fhield me from Harm,
 To ufe his MOST REVEREND NAME.

’Twill

XIX.

“ ’Twill save you, he said,
 “ In spite of your HEAD,
 “ From *Folly's Reproach* evermore * ;
 “ ’Twill gain you RESPECT,
 “ Where no such Effect,
 “ You ever experienc'd before.

XX.

“ Should MARTYN pretend
 “ His Right to defend,
 “ Or venture your Will to oppose ;
 “ The CHARM but apply,
 “ He'll instantly flie,
 “ And never again show his Nose.

XXI.

Thus flatter'd, I bow'd,
 And solemnly vow'd
 The Task to encounter with Joy :
 B'ing suddenly fired,
 Like Prophet inspired,
 With Zeal, to kill, burn or destroy.

* To produce this Effect his Grace must furnish the Doctor with a Talisman or Charm, that will render his HEAD invifible.

But

XXII.

But how it befel,
 It grieves me to tell!
 My Folly too late I repent!
 With Tears in my Eyes,
 I now sympathize,
 And all your past Suff'rings lament.

XXIII.

To drive from ST. ANNE,
 This terrible Man,
 I've tried every Art, and Device,
 With Constables back'd*,
 The Desk I attack'd,
 Which JEFFY † possess'd in a trice.

* It may be necessary to inform the Reader, that, however incredible this Account of Dr. R.'s *Generalship* may appear, it is neither heightened or embellished by Poetic Fiction.

† Mr. JEFFERSON, Dr. R.'s Curate. *Diminutives* are commonly used in characteristic Descriptions of Body or Mind. It cannot in this Case be applied to Mr. J.'s Person, for he hath the Appearance of "a marvelous proper Man." But if there be any Truth in *PHYSIOGNOMY*, the vacant Countenance of this *Jessamine Sprig* of Divinity, very fully justifies the Doctor's Use of a *Diminutive* in the Description of his MIND.

XXIV.

A Mob well dispos'd,
 Each Avenue clos'd,
 With ZIMONI † BURN at their Head ;
 Whose Countenance dire,
 Would Horror inspire,
 Where Devils are seen without Dread.

XXV.

In him we behold
 The Worthies of old,
 CAIN,---JUDAS,---and SHYLOCK unite :
 For such a defence,
 I grudg'd no Expence,
 But paid him his Price to a Mite.

* ZIMONI in the COPTIC signifies a BISHOP'S SECRETARY, and NAMES in that as in other Eastern Languages very strongly allude to *Characters* and *Qualities*. There is an Edition of a SYRIAC Dictionary, in which this Word is translated a PETTYFOGGER. Vide LOWTH.

XXVI.

He firmly agreed,
 And *swore* too indeed
 That he and his MOB would attend,
 With all due Respect,
 The Church to Protect,
 And JEFFY's Possession defend.

XXVII.

But Oaths by such Folks,
 Are held as mere Jokes ;
 They soon their Protection withdrew :
 Of which b'ing advised,
 The Desk he surprized,
 In Spight of all JEFFY could do.

XXVIII.

I then strove in vain
 My Purpose to gain,
 With blustering Airs, and Grimace ;
 Next canted and wept,
 But e'en might have slept,
 The INSOLENT laugh'd in my Face,

I threaten'd

XXIX.

I threaten'd him too,
 In Concert with you,
 To plague him with Troubles of LAW,
 My Threats he defied,
 And pertly replied,
 I care not for either a Straw.

XXX.

Thus baffled and cross'd
 All Patience I lost,
 And e'en tried my dernier Resort ;
 I said, that HIS GRACE
 Should take up the Case,
 And trounce him in every Court.

XXXI.

HIS GRACE I confess'd,
 Not only carefs'd
 But deign'd my Manœuvres t'advise ;
 That what I was bid,
 I willingly did,
 Intending by MERIT to *rise*.

When

XXXII.

When this I avow'd,
 Exclaiming aloud,
 With impudent Smile on his Face;
 "Your PORCUPINE HEAD *,
 "Was doubtless he said,
 "The Merit which weigh'd *with his Grace.*"

* The Doctor was lately propos'd as a Candidate for a Seat in the CRANE-COURT Society.---It is required, that Recommendations to that ROYAL CORPORATION shall be back'd by undoubted Testimony, that the Candidates excel in some particular SCIENCE.---The Doctor desired to be propos'd under the Title of a SCIENTIFIC HAIR DRESSER; and proving to the Satisfaction of his Sponsors, that the PORCUPINE HEAD DRESS was adopted by the *Ladies* from his *Pattern*, his name was insert'd among the Candidates for the next Election.---A Jocular Fellow the Society observ'd, on perusing the List, that Dr. R. would have been a more valuable Acquisition to the BRITISH MUSEUM.

A N E P I S T L E,

XXXIII.

" For oft I've been told,
 " 'Twas Fashion of old,
 " For GREAT MEN to keep a TOM FOOL;
 " And YOU for his GRACE
 " May fill such a Place,
 " As well as be used for a TOOL."

XXXIV.

Such Scoffs to endure,
 No Bribe should allure
 Like you I should certainly fly :
 But oft though I feel
 Like Thief on a Wheel,
 One Comfort I still can apply.

XXXV.

You know that the Croud
 Conceiv'd you was proud,
 And therefore detested your Name ;
 Into ev'ry SHOP
 I *Courteously* pop,
 Into ev'ry STALL do the fame.

Admiring

XXXVI.

Admiring to see,
 Their RECTOR fo free,
 They all in Amazement attend!--
 ---To further my Aim,
 His GRACE I proclaim,
 My GUARDIAN,---PROTECTOR,---and FRIEND.

XXXVII.

Long live the PROTECTOR,
 Of such a *wise* RECTOR,
 The GIN-SHOPS re-echo around ;
 And long may the RECTOR
 Enjoy his PROTECTOR,
 The SHOE-BLACKS and SWEEPERS resound.

XXXVIII.

The Boys in the Street,
 Where ever they meet,
 Salute me with Shouts of---*Surprize!*
 In every Place,
 The FRIEND of HIS GRACE,
 Is follow'd---with wondering Eyes.

'Tis

XXXIX.

'Tis past all Belief,
 How much of my Grief,
This POPULI VOX, charms away :
 However distrefs'd,
 However deprefs'd,
 The Sound makes me *Frisky*, and *Gay*.

XL.

But popular Voice,
 Though much it rejoice,
 Like Opiate but sooths for a while ;
 It ceases !---I mourn !
 And till its return,
 I scarcely can force on a Smile.

XLI.

Reflecting alone
 On what I have done ;
 I penfive, and sorrowful grow !
 I think of my PLAGUE,
 And wish at the HAGUE*,
 I e'en had continued till now.

* Dr. R. was many years a Chaplain to Sir J. Y. at the HAGUE.

XLII.

The CAUSE though to serve,
 I've stretch'd ev'ry Nerve,
 I fear 'twill unhappily end!
 Forebodings I feel,
 That swift on my Heel,
 Calamities dreadful attend!

XLIII.

Like you I detest
 This Bane of our Rest,
 This impious Contemner of SAINTS;
 Who dares to proclaim,
 What brings us to Shame,
 And fills us with woeful Complaints.

XLIV.

Were it giv'n to me
 His Doom to decree,
 The Stake should in SMITHFIELD appear;
 In Columns of Fire,
 The Wretch should expire,---
 ---His Ashes be scatter'd in Air.

F

But

XLV.

But hopeless I doubt,
 The Case will turn out
 Since no such Relief can be had!
 'Tis even too late
 To found a Retreat;
 He KNOWS all the Tricks of the Trade!

XLVI.

And all that he knows,
 Will freely expose,
 No Trick will Detection escape:
 You know 'tis his Forte
 To turn us to Sport;
 Oh! would I were out ^{of} the Scrape,

XLVII.

Forgive me my Friend,
 For wishing an End,
 To Troubles which poison my Rest,
 ---E'en let us submit,
 And do what is fit,
 To make of Misfortune the best.

'Twas

XLVIII.

'Twas foolish no doubt,
 To make such a Rout,
 For nothing,---when all's said and done ;
 For what could you gain,
 To balance the Pain,
 Or Hazard of Loss to be run ?

XLIX.

You do not regard,
 Except for Reward,
 The DUTIES, or INT'REST of CHURCH ;
 Withhold but the FEE,
 No PRIEST bends the Knee,
 RELIGION is left in the Lurch.

L.

The Arts to conceal,
 By which we prevail,
 The Minds of the Vulgar t'enslave
 Is th' Object which you,
 And I must pursue,
 Or each will be reckon'd a Knave.

Then

LI.

Then why should we strive
 To keep still alive
 A flame, which enlightens the Blind :
 Which, proves clear as Day,
 What Reprobates say,
 That Priests * are the Curse of Mankind.

* The Impossibility of doing *Justice to Particular Characters*, without the Appearance of *General Reflections*, obliges the Author to declare, that nothing is further from his Intentions than a *General Satire*. In the Application therefore of General Terms, he means only to humour the Idea of the DIGNIFIED DRONES of the Church, whose Pride and Insolence have introduced the odious and illiberal Distinction of *Superior* and *Inferior* among the Clergy, and almost excluded the latter from the *empty Honour of belonging* to the Priesthood.

The Labours of the undignified Clergy very justly rank them with the most useful and respectable Members of Society. And even among those who fill the higher Offices of the Church, *some* exemplary Characters are found, who, having escaped Contamination, are deservedly valued and esteemed, as Ornaments to their Profession, and an Honour to their Country ; but these, like the Righteous Men of Sodom, are too few to save their depraved Brethren from Reproach, or to silence the Clamours of popular Detestation and Contempt.

I never

LII.

I never shall fail
 Your Fate to bewail,
 Nor cease to behold with Regret!
 Your Curate avow,
 And Justice allow,
 His Right independent---to eat.

LIII.

Your Banishment too,
 With Horror I view,
 As Felons the Gallows behold;
 And read in your Fate
 What *may* soon or late
 Of more than one Rector be told.

LIV.

I tremble and quake,
 Left I should partake,
 The Torments inflicted on you;
 Be driven from hence,
 And void of Defence,
 Be censured by good Men and true.

LV.

I feel from my Heart,
 All Courage depart ;
 Such Sinkings ! such Throbbings I have !
 The Weight of my Cares,
 I fear, “ my Grey Hairs
 “ With Sorrow will bring to the Grave.”

LVI.

What though we can boast
 Of BISHOPS, an Host,
 To aid us in Right or in Wrong ;
 Their LORDSHIPS may storm,
 Their GRACES be warm,
 They're all but a Subject for Song.

LVII.

The Times are no more
 Like Times heretofore,
 When Priests were allow'd to dispose
 Of Kingdoms the Fate,
 In Church and in State,
 And e'en to lead Kings by the Nose.

While

LVIII.

While Ignorance reign'd,
 They held and maintain'd,
 That Laymen were bound to resign
 Their Fortunes and Lives,
 Their *Daughters* and *Wives*,
 By Force of Commiffion divine.

LIX.

That thus they alone
 For Sin could atone,
 They^{us} only to Heaven arrive;
 If aught they prefer'd
 To them, they aver'd
 They here nor hereafter could thrive.

LX.

The Tale was believ'd,
 And all b'ing deceiv'd,
 The Priesthood was held in Respect;
 No Sceptic arofe,
 With Strength to oppofe,
 Or Courage, the Cheat to detect.

But

LXI.

But all Things below,
 Too surely we know,
 Are subject to Time and to Chance:
 PHILOSOPHY'S Birth
 ENLIGHTEN'D the EARTH,
 And REASON awoke from her TRANCE.

LXII.

To Time's latest Hour,
 The CHURCH will deplore,
 Th' Effect of these fatal Events;
 Their Influence spread,
 Struck BIGOTTRY dead,
 And ruin'd the TRADE of the SAINTS.

LXIII.

We now from Contempt,
 Are scarcely exempt,
 The Rabble but scoff at, and flout us;
 The better Sort too,
 Conceive they can do,
 In Spirit'al Matters without us.

If