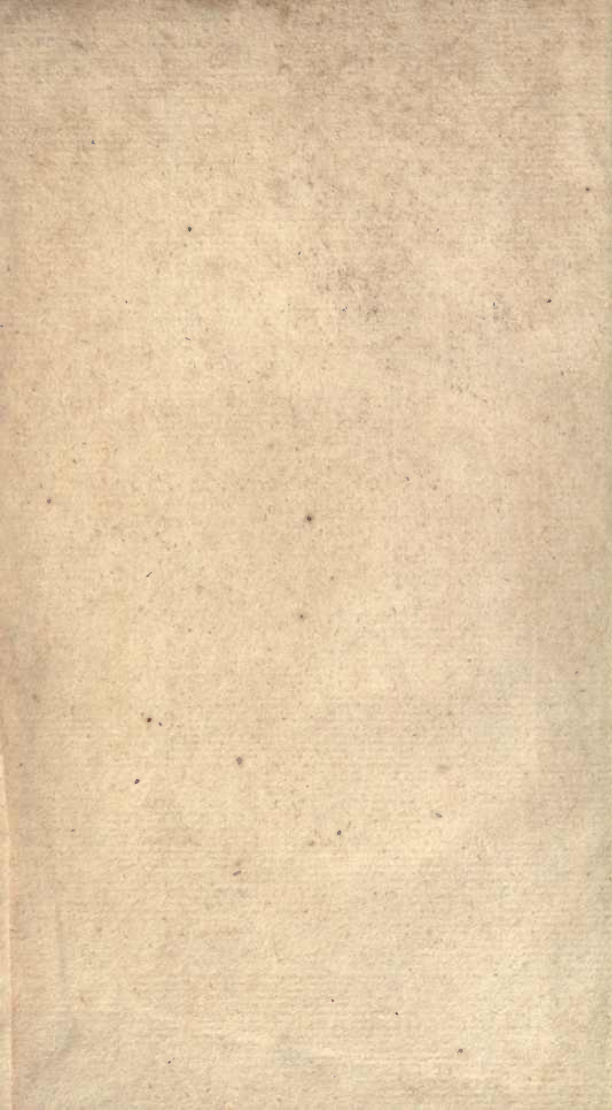






Jacobus Fortis
Coll. Eton: Oxon:
1737



CHARACTERISTICKS.

VOLUME III.

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

A Notion of the Tablature, or Judgment of HERCULES. With a Letter concerning DESIGN.



P. 42, &c. 60, 80, &c.

Sim. Gibelin sculps.



Printed in the Year M.DCC.XXXII.

CHARACTE RISTICKS

VOLUME III

THESE ARE THE KEYS TO THE PRO-
ceedings in the Court of Admiralty

With the Tables of Judgment of
the Admiralty in Cases concerning
Prizes.

Printed in the Year MDCCLXXII

Stack
Annex

Stack
Annex

B
1385

A2
1732 b
v.3

T R E A T I S E VI.

V I Z.

Miscellaneous Reflections,
&c.

MISCELLANY I

Scilicet uni æquus Virtuti, atque ejus Amicis.

Horat. Sat. 1. Lib. 2.

Printed first in the Year M.DCC.XIV.

1909813

1.11.10-24-86

VI THEATRE

VIZ.

Miscellaneous Reflections

&c.

Seitens des Verfassers, ohne sein Wissen,
Horn, 21. 1. 1792.

Printed and sold in the Year MDCCLXXIX.

1802:3

Misc. 1. *Writing!*—It must be own'd that since this happy Method was establish'd, the Harvest of *Wit* has been more plentiful, and the Labourers more in number than heretofore. 'Tis well known to the able Practitioners in *the writing Art*; "That as easy as it is to conceive *Wit*, 'tis the hardest thing imaginable to be deliver'd of It, upon certain Terms." Nothing cou'd be more severe or rigid than the Conditions formerly prescrib'd to Writers; when CRITICISM took place, and *Regularity* and *Order* were thought essential in a Treatise. The Notion of a *genuine Work*, a *legitimate* and *just Piece*, has certainly been the Occasion of great Timidity and Backwardness among the Adventurers in Wit: And the Imposition of such strict *Laws* and *Rules* of Composition, has set heavy on the free Spirits and forward Genius's of Mankind. 'Twas a *Yoke*, it seems, which our Forefathers bore; but which, for our parts, we have generously thrown off. In effect, the invidious Distinctions of *Bastardy* and *Legitimacy* being at length remov'd; the natural and lawful Issue of the Brain comes with like advantage into the World: And *Wit* (*mere WIT*) is well receiv'd; without examination of *the Kind*, or censure of *the Form*.

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

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

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

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

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

to

to copy what has gone before, can be of Ch. 1.
no use. The Fraud wou'd easily be per-
ceiv'd. On the other side, to work *origi-*
nally, and in a manner *create* each time a-
new, must be a matter of pressing weight,
and fitted to the Strength and Capacity of
none besides the choicest Workmen.

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

Misc. i. aspect, to be endur'd in the agreeable and more easy Commerce of Gallantry, and modern Wit.

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

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



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

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

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

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

C H A P.

C H A P. II.

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

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

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

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

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

the orthodox Opinion, and supports the Ch. 2.
 true Belief, with the highest Eloquence and profoundest Erudition; he shall, notwithstanding this, remain perhaps in deep Obscurity, to the great affliction of his Bookseller, and the regret of all who bear a just Veneration for *Church-history*, and the antient Purity of the *Christian Faith*. But let it so happen that in this Prosecution of his deceas'd Adversary, our *Doctor* raises up some *living Antagonist*; who, on the same foot of Orthodoxy with himself, pretends to arraign his Expositions, and refute the Refuter upon every Article he has advanc'd; from this moment the Writing gathers Life, the Publick listens, the Bookseller takes heart; and when Issue is well join'd, the Repartees grown smart, and the Contention vigorous between the learned Partys, a *Ring* is made, and *Readers* gather in abundance. Every one *takes party*, and encourages his *own Side*. "This shall be
 " my Champion! — This Man for my
 " Money! — Well hit, on our side! —
 " Again, a good Stroke! — There he
 " was even with him! — — Have at him
 " the next Bout!" — Excellent Sport!
 And when the *Combatants* are for a-while drawn off, and each retir'd with his own Companions; What *Praises*, and *Congratulations*! What *Applauses* of the suppos'd *Victor*! And how honourably is he saluted

Misc. 1. by his Favourers, and complimented even
 to the disturbance of his Modesty!

“Nay, but Gentlemen!—Good Gen-
 tlemen! Do you really think thus?—
 “Are you sincere with me?—Have I
 “treated my Adversary as he deserves?
 “Never was Man so maul’d. Why you
 “have kill’d him downright. O,
 “Sirs! you flatter me. He can ne-
 “ver rise more. Think ye so in-
 “deed? Or if he shou’d; ’twou’d
 “be a Pleasure to see how you wou’d han-
 “dle him.”

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

THE Author of the preceding Trea-
 tises being by profession a nice *Inspector*
 into the *Ridicule* of Things, must in all
 probability have rais’d to himself some
 such Views as these, which hinder’d him
 from engaging in the way of *Controversy*.
 For when, by accident, the * First of
 these Treatises (*a private Letter*, and in
 the Writer’s Esteem, little worthy of the

* *Viz.* The Letter concerning ENTHUSIASM.

Publick's notice) came to be read abroad Ch. 2.
 in Copys, and afterwards in Print; the
 smartest *Answers* which came out against it,
 cou'd not, it seems, move our Author to
 form any *Reply*. All he was heard to say
 in return, was, " That he thought who-
 " ever had taken upon him to publish a
 " Book in answer to that casual Piece, had
 " certainly made either a very high Com-
 " pliment to the Author, or a very ill one
 " to the Publick."

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

TAKING it, however, for granted,
 " That a sorry Treatise may be the foun-
 " dation of a considerable Answer;" a
Reply

Misc. 1. *Reply* still must certainly be ridiculous, which-ever way we take it. For either the Author, in his original Piece, has been truly refuted, or not. If refuted; why does he defend? If not refuted; why trouble himself? What has the Publick to do with his private Quarrels, or his Adversary's Impertinence? Or supposing the World out of curiosity may delight to see a *Pendant* expos'd by a Man of better Wit, and a *Controversy* thus unequally carry'd on between two such opposite Partys; How long is this Diversion likely to hold good? And what will become of these *polemick* Writings a few Years hence? What is already become of those mighty *Controversys*, with which some of the most eminent Authors amus'd the World within the memory of the youngest Scholar? An *original* Work or two may perhaps remain: But for the subsequent *Defenses*, the *Answers*, *Rejoinders*, and *Replications*; they have been long since paying their attendance to the *Pastry-cooks*. Mankind perhaps were heated at that time, when first those Matters were debated: But they are now cool again. They laugh'd: They carry'd on the Humour: They blew the Coals: They teaz'd, and set on, maliciously, and to create themselves diversion. But the *Jest* is now over. No-one so much as inquires Where the *Wit* was; or Where possibly the *Sting* shou'd lie of those
 notable

notable Reflections and fatirical Hints, Ch. 2. which were once found so pungent, and gave the Readers such high Delight.—


Notable *Philosophers* and *Divines*, who can be contented to make sport, and write in learned *Billingsgate*, to divert the Coffee-house, and entertain the Assemblys at Booksellers Shops, or the more airy Stalls of inferior Book-retailers!

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

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

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

* VOL. I. pag. 305.

“ Letters! Ere you prepare your Artillery, Ch. 3.
 “ ry, or engage me in Acts of Hostility, 
 “ let me hear, I intreat you, Whether or
 “ no my Adversary be taken notice of.
 “ — Wait for his *Second Edition*. And
 “ if by next Year, or Year or two after,
 “ it be known in good Company that
 “ there is such a Book in being, I shall
 “ then perhaps think it time to consider of
 “ a *Reply*.”

C H A P. III.

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

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

Misc. 1. more *impartial Criticks* might object to his *small Treatise*, which he was surpriz'd to hear had been translated into foreign Languages, soon after it had been publish'd here at home. The first Censure of this kind which came to our Author's sight, was that of the PARIS * *Journal des Savans*: Considering how little favourable the Author of the Letter had shewn himself towards the *Romish Church*, and Policy of FRANCE, it must be own'd those Journalists have treated him with sufficient Candor: tho they fail'd not to take what Advantages they well cou'd against the Writing, and particularly arraign'd it for the want † of Order and Method.

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

* Du 25 Mars, 1709.

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

‡ (1.) *Bibliothèque Choisie, année 1709. Tome XIX. pag. 427.*

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

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

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

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

'TIS become indeed so common a Practice among Authors, to feign a Correspondency, and give the Title of a *private Letter* to a Piece address'd solely to the
Publick,

Misc. 1. *Publick*, that it wou'd not be strange to see other *Journalists* and *Criticks*, as well as the Gentlemen of PARIS, pass over such Particularitys, as things of Form. This Prejudice however cou'd not misguide a chief Critick of the Protestant side; when * mentioning this *Letter concerning Enthusiasm*, he speaks of it as a real *Letter*, (such as in truth it was) not a precise and formal † TREATISE, design'd for *publick* View.

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

* *Ceux qui l'ont lûe ont pu voir en général, que l'Auteur ne s'y est pas proposé un certain plan, pour traiter sa matiere methodiquement; parceque c'est une Lettre, & non un Traité.* Bibliothèque Choisie. Ibid. pag. 428.

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

tainly prove very insipid. If a real BRU-
 TUS, a real ATTICUS be not suppos'd, Ch. 3.
 there will be no real CICERO. The ele-
 gant Writer will disappear: as will the
 vast Labour and Art with which this elo-
 quent *Roman* writ those Letters to his illust-
 rious Friends. There was no kind of
 Composition in which this great Author
 prided or pleas'd himself more than in
 this; where he endeavour'd to throw off
 the Mein of *the Philosopher* and *Orator*,
 whilst in effect he employ'd both his Rhe-
 torick and Philosophy with the greatest
 Force. They who can read an *Epistle* or
Satir of HORACE in somewhat better
 than a mere scholastick Relish, will com-
 prehend that *the Concealment of Order* and
Method, in this manner of Writing, makes
 the chief Beauty of the Work. They
 will own, that unless a Reader be in some
 measure appriz'd of the Characters of an
 AUGUSTUS, a MÆCENAS, a FLO-
 RUS, or a TREBATIUS, there will be
 little Relish in those *Satirs* or *Epistles* ad-
 dress'd in particular to the Courtiers, Mi-
 nisters, and Great Men of the Times.
 Even the SATIRICK, or MISCELLA-
 NEOUS *Manner* of the polite Antients, re-
 quir'd as much *Order* as the most regular
 Pieces. But the *Art* was to destroy every
 such Token or Appearance, give an *extem-
 porary* Air to what was writ, and make
 the *Effect* of Art be felt, without discover-

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

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

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

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

philosophical Courtier had really such a Ch. 3.  
Correspondency; and, at several times, had sent so many fair Epistles, honestly sign'd and seal'd, to his Country-friend at

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

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

Juvenal. Sat. v. ver. 108.

*Quis tam  
Perditus, ut dubitet SENECAM præferre NERONI?*  
Id. Sat. viii. ver. 211.

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

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

a real * *Beginning*, a *Middle*, or an *End*. Ch. 3.
 Of a hundred and twenty four Epistles, you may, if you please, make *five Hundred*, or *half a Score*. A great-one, for instance, you may divide into *five* or *six*. A little-one you may tack to another; and that to another; and so on. The Unity of the Writing will be the same: The Life and Spirit full as well preserv'd. 'Tis not only *whole Letters* or *Pages* you may change and manage thus at pleasure: Every *Period*, every *Sentence* almost, is independent; and may be taken afunder, transpos'd, postpon'd, anticipated, or set in any new Order, as you fancy.

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

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

Misc. 1. just Composer of a legitimate Piece is like an able Traveller, who exactly measures his Journey, considers his Ground, premeditates his Stages, and Intervals of Relaxation and Intention, to the very Conclusion of his Undertaking, that he happily arrives where he first propos'd when he set out. He is not presently *upon the Spur*, or in his full *Carcer*; but walks his Steed *leisurely* out of his Stable, settles himself in his Stirrups, and when fair Road and Season offer, puts on perhaps to a *round Trot*; thence into a *Gallop*, and after a while *takes up*. As Down, or Meadow, or shady Lane present themselves, he accordingly sutes his Pace, favours his Palfry; and is sure not to bring him puffing, and in a heat, into his last Inn. But the *Post-way* is become highly fashionable with modern Authors. The very same stroke sets you out, and brings you in. Nothing stays, or interrupts. Hill or Valley; rough or smooth; thick or thin: No Difference; no Variation. When an *Author* sits down to write, he knows no other Business he has, than to be *witty*, and take care that his Periods be well turn'd, or (as they commonly say) *run smooth*. In this manner, he doubts not to gain the Character of *bright*. When he has writ as many Pages as he likes, or as his Run of Fancy wou'd permit; he then perhaps considers what *Name* he

he had best give to his new Writing: Ch. 3.
 whether he shou'd call it *Letter*, *Essay*,
Miscellany, or aught else. The Bookseller
 perhaps is to determine this at last, when
 all, besides the Preface, Epistle Dedicato-
 ry, and Title-page, is dispatch'd.

— *Incertus scamnum, faceretne Priapum.*

— — — *Deus inde ego!*

Horat. Sat. 8. Lib. i. ver. 2.

 MISCELLANY II.

C H A P. I.

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

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

Negative, and endeavour to solve the Ap-Ch. 1. appearances of this kind by the natural Operation of our Passions, and the common Course of outward Things. For my own part, I cannot but at this present apprehend a kind of *Enchantment* or *Magick* in that which we call ENTHUSIASM; since I find, that having touch'd slightly on this Subject, I cannot so easily part with it at pleasure.

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

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

† VOL. I. pag. 54.

Misc. 2. pardon'd, if, after our Author's example,
 I am led to write on such Subjects as these,
 with Caution, at different *Reprises*; and
 not singly, *in one Breath*.

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

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

* *Viz.* Treatise I. (*Letter of ENTHUSIASM*) VOL. I. pag. 55. lin. 7.

† VOL. II. p. 75, 105, 400, &c.

raises us above our-selves. Without this Ch. 1.
 Imagination or Conceit, *the World* wou'd
 be but a dull Circumstance, and *Life* a
 sorry Pass-time. Scarce cou'd we be said
to live. The animal Functions might in
 their course be carry'd on; but nothing
 further sought for, or regarded. The gal-
 lant Sentiments, the elegant Fancys, the
Belle-passions, which have, all of them,
 this BEAUTY in view, wou'd be set aside,
 and leave us probably no other Employ-
 ment than that of satisfying our coarsest
 Appetites at the cheapest rate; in order to
 the attainment of a supine State of Indo-
 lence and Inactivity.

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

* VOL. II. pag. 400.

Misc. 2. admire a *Poem*, or a *Picture*; a *Garden*,
 or a *Palace*; a charming *Shape*, or a *fair*
Face. LOVE it-self wou'd appear the low-
 est thing in Nature, when thus antici-
 pated, and treated according to the *Anti-*
enthusiastick Poet's method :

* *Et jacere humorem collectum in cor-
 pora quæque.*


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

* *Lucret lib. iv. ver. 1059.*

† *Οὐδ' ἐν μέγας Ὀμήρω ἄθεον, ἰδὲ δυνάσει ἀπορον, ἰδὲ
 ἀρχῆς ἔρημον, ἀλλὰ πάντα μετὰ δειῶν ὀνομάτων καὶ δειῶν
 λόγων, καὶ δειῶς τέχνης.* Maximus Tyr. *Dissert.* xvi.

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

Beauty,

Beauty, from whence in antient Languages Ch. I.
the * WORLD it-self was nam'd. 

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

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

* Κόσμος, *Mundus*. From whence that Expostulation,
“ Ἡ ἐν σοὶ μὲν τις κόσμος ὑφίσταται δύναται, ἐν δὲ τῷ παντὶ
ἀκόσμία ; M. Ant. Lib. iv. 27. And that other Allusion
to the same word, Κόσμον δ' ἐτύμως τὸ σύμπαν ἀλλ' ἐκ
ἀκόσμιαν ὀνομάσας ἄν. Below, pag. 264. in the Notes.

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

turally

Misc. 2. naturally and strongly affecting. The exalted part of *Love* is only borrow'd hence. That of pure *Friendship* is its immediate Self. He who yields his Life a Sacrifice to his Prince or Country; the Lover who for his Paramour performs as much; the heroick, the amorous, the religious *Martyrs*, who draw their Views, whether visionary or real, from this *Pattern* and *Exemplar* of DIVINITY: all these, according to our Author's Sentiment, are alike actuated by this Passion, and prove themselves in effect so many different *Enthusiasts*.

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

* VOL. II. pag. 429, 430.

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

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

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

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

Misc. 2. if there be *naturally* such a Passion; 'tis evident that RELIGION it-self is of the kind, and must be therefore *natural* to Man.

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

Primus in orbe deos fecit timor.

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

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

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

Man to Action; and is his Guide in Busi-
ness as well as Pleasure, requires a steady
Rein and strict Hand over it. All *Mora-*
lists, worthy of any Name, have recog-
niz'd the Passion; tho' among these the
wisest have prescrib'd Restraint, press'd
Moderation, and to all TYRO'S in Philo-
sophy forbid the forward Use of Admira-
tion, Rapture, or Extasy, even in the Sub-
jects they esteem'd the highest, and most
divine. They knew very well that the
first Motion, Appetite, and Ardour of the
Youth in general towards * Philosophy and
Knowledg, depended chiefly on this Turn
of Temper: Yet were they well appriz'd,
withal, That in the Progress of this Study,
as well as in the affairs of Life, the florid
Ideas and exalted Fancy of this kind
became the Fuel of many incendiary Pas-
sions; and that, in religious Concerns par-
ticularly, the Habit of Admiration and
contemplative Delight, wou'd, by over-
Indulgence, too easily mount into high
Fanaticism, or degenerate into abject *Su-*
perstition.

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

* So *The Stagirite*: Δια τὸ θαυμάζειν οἱ ἄνθρωποι καὶ
τὸν καὶ τὸ πρώτων ἡξάντο φιλοσοφείν. *Metaph. Lib. i. Cap. 2.*
See below, pag. 202, 203. in the Notes.

Misc. 2. properly nothing for its Object but what is * *Good and Honest*. 'Tis apt indeed, he confesses, to run astray. And by modern example we know, perhaps yet better than by any antient, that, in Religion, the ENTHUSIASM which works *by Love*, is subject to many strange Irregularitys; and that which works *by Fear*, to many monstrous and horrible Superstitions. *Myficks* and *Fanaticks* are known to abound as well in our *Reform'd*, as in the *Romish* Churches. The pretended Floods of Grace pour'd into the Bosoms of the *Quietists*, *Pietists*, and those who favour the extatick way of Devotion, raise such Transports, as by their own Profelytes are confess'd to have something strangely agreeable, and in common with what ordinary Lovers are us'd to feel. And it has been remark'd by many, That the *Female* Saints have been the greatest Improvers of this *soft* part of Religion. What truth there may be in the related Operations of this pretended Grace and *amorous* Zeal, or in the Accounts of what has usually past between the *Saints* of each Sex, in these devout Extasys, I shall leave the Reader to examine: supposing he will find credible Accounts, sufficient to convince him of the dangerous progress of ENTHUSIASM in this *amorous Lineage*.

* Το καλόν κ' ἀγαθόν.


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

* *Infra*, pag. 130.

Misc. 2. *Specter* of DIVINITY is worship'd; a certain *Esteem* and *Love* is generally affected by his Worshipers. Or if, in the Devotion paid him, there be in truth no real or absolute *Esteem*; there is however a certain astonishing *Delight* or *Ravishment* excited.

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

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

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

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

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

* *Infra*, p. 90, 91.

Misc. 2. Politeness, and Magnificence, ran into a more *pusillanimous, frivolous, and mean* kind of SUPERSTITION; "The Observation of Days, the Forbearance of Meats, and the Contention about Traditions, Seniority of Laws, and * Priority of *Godships.*"

—————*Summus utrinque*
Inde furor vulgo, quod numina vicinorum
Odit uterque locus, quum solos credat habendos
Esse deos, quos ipse colit.—————

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


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

that * the Sons of certain Artists were by Ch. 1. Law oblig'd always to follow the same Calling with their Fathers. Thus the Son of a Priest was always a Priest by Birth, as was the whole Lineage after him, without interruption. Nor was it a Custom with this Nation, as with others, to have only † one single Priest or Priestess to a Temple: but as the Number of Gods and Temples was infinite; so was that of the

* Ἔστι δὲ Ἀιγυπτίων ἑπτὰ γένηα. Καὶ τῶπων, οἱ μὲν, Ἰρέες, οἱ δὲ, Μάχιμοι κεκλήσασιν. — Οὐδὲ τέτισι ἔξεσι τέχνην ἐπασκῆσαι ὑδεμίην, ἀλλὰ τὰ ἐς πόλεμον ἐπασκίευσιν μῆνα, παῖς παρὰ πατρός ἐκδεχόμενοι. Herodot. L. ii. §. 164.

† Ἰσῆται δὲ ἕκ εἰς ἐκάστῳ θεῶν, ἀλλὰ πολλοὶ — ἑπέαρ δὲ τις ἀποδάτη, τέτε ὁ παῖς ἀνηκατίσασιν. Ibid. §. 37.

† Τῆς δὲ χώρας ἀπάσης εἰς τρία μέρη διηρημένως, &c. Cum tota regio in tres partes divisa sit, primam sibi portionem vendicat ordo sacerdotum, magnā apud indigenas auctoritate pollens, tum ob pietatem in deos, tum quod multam ex eruditione scientiam ejusmodi homines afferunt. Ex redditibus autem suis cuncta per Ægyptum sacrificia procurant, ministros alunt; & propriis commoditatibus ancillantur, ταῖς ἰδίαις χρείαις χερυῶσιν. Non enim (Ægyptii) existimant fas esse deorum honores mutari, sed semper ab eisdem eodem ritu peragi, neque eos necessariorum copiā destituti qui in commune omnibus consulunt. In universum namque de maximis rebus consulentes, indefinenter Regi præstō sunt, in nonnullis tanquam participes imperii, in aliis reges, duces & magistri (συνεργῆ, εἰσηγηταί, διδάσκαλοι) existentes. Ex astrologia quoque & sacrorum inspectione, futura prædicunt, atque è sacrorum librorum scriptis res gestas cum utilitate conjunctas prælegunt. Non enim, ut apud Græcos, unus tantummodo vir, aut scæmina una, sacerdotio fungitur; sed complures sacrificia & honores deūm obeuntes, liberis suis eandem vitæ rationem quasi per manus tradunt. Hi autem cunctis oneribus sunt immunes, & primos post Regem honoris & potestatis gradus obtinent. Diod. Sic. lib. i. pag. 66.

Misc. 2. Priests. The Religious Foundations were without Restriction: and to one single  Worship or Temple, as many of the Holy Order might be Retainers, as cou'd raise a Maintenance from the Office.

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

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

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

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

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

* *Infra*, p. 79.

Misc. 2. up in their Houses by the regular Inundations of the NILE; the unwholesom Vapours arising from the new Mud, and slimy Relicts of their River, expos'd to the hot Suns; their various Meteors and *Phænomena*; with the long Vacancy they had to observe and comment on them; the necessity, withal, which, on the account of their Navigation, and the Measure of their yearly drowned Lands, compell'd them to promote the Studys of *Astronomy* and other *Sciences*, of which their Priesthood cou'd make good advantages: All these may be reckon'd, perhaps, as additional Causes of the immense Growth of Superstition, and the enormous Increase of the Priesthood in this fertile Land.

"T WILL however, as I conceive, be found unquestionably true, according to political Arithmetick, in every Nation whatsoever; " That *the Quantity* of SUPERSTITION (if I may so speak) " will, in proportion, nearly answer *the Number* of Priests, Diviners, Soothsayers, Prophets, or such who gain their Livelihood, or receive Advantages by officiating in religious Affairs." For if these *Dealers* are numerous, they will force a Trade. And as the liberal Hand of the Magistrate can easily raise Swarms of this kind, where they are already but in a moderate proportion; so where, thro'

I

any

any other cause, the Number of these in-Ch. I.
creasing still, by degrees, is suffer'd to grow
beyond a certain measure, they will soon
raise such a Ferment in Mens Minds, as
will at least compel the Magistrate, how-
ever sensible of the Grievance, to be cau-
tious in proceeding to a *Reform*.

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

NOR is it strange that we shou'd find
the * *Property* and Power of the *Egyptian*
Priest-

* Which was one Third. Βυλομένην δὲ τὴν ἸΣΙΝ, &c.
*Sed cum Isis lucro etiam Sacerdotes invitare vellet ad cul-
tus istos, (nempe OSIRIDIS, mariti fato functi) tertiam
eis terræ partem eis ἀγοσάδας, ad Deorum ministeria ἔ
sacra.*

Misc. 2. Priesthood, in antient days, arriv'd to such a height, as in a manner to have swallow'd up the State and Monarchy. A worse Accident befel the *Persian* Crown, of which the Hierarchy having got absolute possession, had once a fair Chance for Universal Empire. Now that the *Persian* or *Babylonian* Hierarchy was much after the Model of the *Egyptian*, tho different perhaps in Rites and Ceremonys, we may well judg; not only from the History of the * MAGI, but from what is recorded of antient Colonys sent long before by the *Egyptians* into † *Chaldea* and the adjacent Countrys. And whether the *Ethiopian* Model was from that of EGYPT, or the *Egyptian* from that of ETHIOPIA, (for ‡ each Nation had its pretence) we know by remarkable ** Effects, that the *Ethiopian* Empire was once in the same Con-

sacra munia, fruendam donavit. Diod. Sic. lib. i. A remarkable Effect of Female Superstition! See also the Passage of the same Historian, cited above, pag. 43. in the Notes.

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

† Diod. Sic. lib. i. p. 17, & 73.

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

** Κατὰ τὴν Μερόην οἱ καὶ τὰς ἐπὶ Θεῶν θεογονίας τῆς καὶ πρὸς διαίεσιν ἐπέσι, &c. *Qui in Meroe (urbe, & insula primaria Aethiopum) Deorum cultus & honores administrant sacerdotes, (ordo autem hic maximâ pollet auctoritate) quandocumque ipsis in mentem venerit, misso ad Regem nuncio, vitâ se illum abdicare jubent.* *Oraculis enim Deorum*
hoc

Condition: the State having been wholly Ch. 1.
 swallow'd in the exorbitant Power of their
 landed Hierarchy. So true it is, "That
 " *Dominion* must naturally follow *Proper-*
 " *ty.*" Nor is it possible, as I conceive, for
 any State or Monarchy to withstand the
 Encroachments of a growing Hierarchy,
 founded on the *Model* of these *Egyptian*
 and *Asiatick* Priesthoods. No SUPERSTI-
 TION will ever be wanting among the Ig-
 norant and Vulgar, whilst the Able and
 Crafty have a power to gain Inheritances
 and Possessions by working on this *human*
Weakness. This is a Fund which, by these
 Allowances, will prove inexhaustible. New
Modes of Worship, new *Miracles*, new *He-*
roes, *Saints*, *Divinitys* (which, serve as new
 Occasions for *sacred DONATIVES*) will
 be easily supply'd on the part of the reli-

boc edici: nec fas esse ab ullo mortalium, quod Dii immortales jufferint, contemni.——So much for their Kings. For as to Subjects, the Manner was related a little before. *Unus ex lictoribus ad reum mittitur, signum mortis præferens: quo ille viso, domum abiens sibi mortem consciscit.* This, the People of our days wou'd call Passive-Obedience and Priestcraft, with a witness. But our Historián proceeds——*Et per superiores quidem ætates, non armis aut vi coacti, sed meræ superstitionis, ἢ αὐτῆς τῆς θεοδουλοῦσας fascino, mente capti reges sacerdotibus morem gesserunt: donec ERGAMENES, Æthiopum rex, (PTOLOMÆO secundo rerum potente) Græcorum disciplinæ & philosophiæ particeps, mandata illa primus adspernari ausus fuit. Nam hic animo, qui regem deceret, sumto, cum militum manu in locum inaccessum, ubi aureum fuit templum Æthiopum, profectus; omnes illos sacrificos jugulavit, & abolito more pristino, sacra pro arbitrio suo instauravit.* Diod. Sic. lib. iii.

Misc. 2. religious Orders; whilst the Civil Magistrate authorizes the accumulative DONATION, and neither restrains the *Number* or *Possessions* of the Sacred Body.


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

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

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

* 'Ως δὲ αὐτοὶ λέγουσι, ἕτερά ἐστι ἐπὶ ἑκατομῆρια καὶ μύρια ἐς ἑκατομῆρια βασιλεύσαντα, ἐπεὶ τε ἐκ τῶν ὀκτῶ θεῶν οἱ δυνάμει θεοὶ ἐγένοντο. Herodot. lib. ii. sect. 43.

† Juvenal. Sat. xv. ver. 10.

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

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

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

Misc. 2. and Doctrines from those, to whom they
 ~~~~~ ow'd their *Maintenance* and *Bread*.

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

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

† *Abramus, quando Ægyptum ingressus est, nondum circumcisus erat, neque per annos amplius viginti post reditum. — Illius posterii circumcisi sunt, & ante introitum, & dum in Ægypto commorati sunt: post exitum verò non sunt circumcisi, quamdiu vixit Moses. — Fecit itaque Josue cultros lapideos, & circumcidit filios Israel in Colle Præputiorum. Factum Deus ratum habuit, dixitque, Hodie ἀφέλιον ἔσται ὄνειδος μὴν Ἀιγύπτου ἀφ' ὑμῶν, abstuli opprobrium Ægypti à vobis.*

*Josue*

Rite;) long \* ere he had receiv'd any Ch: 1.  
 divine Notice or Revelation, concerning  
 this Affair. Nor was it in *Religion* mere-  
 ly that this reverend Guest was said to  
 have deriv'd Knowledge and Learning from  
 the EGYPTIANS. 'Twas from this *Pa-*  
*rent-Country* of *occult Sciences*; that he  
 was presum'd; together with other Wif-  
 dom, to have learnt that of † *judicial*  
*Astrology*; as his Successors did afterwards  
 other prophetical and miraculous Arts;  
 proper to the MAGI, or *Priesthood* of this  
 Land.

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

*Josue cap. 5: ver. 3. Tam Ægyptiis quàm Judæis opprobrio  
 erant incircumcisi. — Apud Ægyptios circumcidendi ritus  
 vetustissimus fuit, & à π' ἀρχῆς ab ipso initio institutus. Illi  
 nullorum aliorum hominum institutis uti volunt. Herodot. lib.  
 2. cap. 91. Τὰ αἰδῖδια ἄλλοι μ' εἴωσι ὡς ἐγένοντο, πλὴν ὅσοι  
 ἀπὸ τέτων ἔμαθον. Ἀργύριοι δὲ ἀπειτάμνοισι. Herod.  
 lib. ii. cap. 36. Marsham Chronicus Canon, p. 72.*

\* Gen. cap. xvii.

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

Misc. 2. whilst they were yet on their March, conducted by visible Divinity, supply'd and fed from Heaven, and supported by continual Miracles; they notwithstanding inclin'd so strongly to the Manners, the Religion, Rites, Diet, Customs, Laws, and Constitutions of their tyrannical Masters, that it was with the utmost difficulty they could be with-held from \* returning again into the same Subjection. Nor could their great Captains and Legislators prevent their † relapsing

\* It can scarce be said in reality, from what appears in Holy Writ, that their Retreat was *voluntary*. And for the Historians of other Nations, they have presum'd to assert that this People was actually expel'd EGYPT on account of their *Leprosy*; to which the *Jewish* Laws appear to have so great a Reference. Thus TACITUS: *Plurimi auctores consentiunt, ortâ per Ægyptum tabe, quæ corpora sædaret, regem Ochorim, adito Hammonis oraculo, remedium petentem, purgare regnum, & id genus hominum ut invisum Deis, alias in terras evocare jussunt. Sic conquistum collectumque vulgus, ————— Mosen unum monuisse, &c. Hist. lib. v. c. 3. Ægyptii, quum scabie & vitiliginem paterentur, responso moniti eum (Mosen) cum agris, ne pestis ad plures serperet, terminis Ægypti pellunt. Dux igitur exulum factus, sacra Ægyptiorum furto abstulit: quæ repetentes armis Ægyptii, domum redire tempestatibus compulsi sunt. Justin. lib. xxxvi. c. 2.* And in *Marsham* we find this remarkable Citation from *Manetho*: *Amenophin regem affectasse Θεῶν γνώσει διατήν, ὡς περ Ωρ εἰς τῶν πρὸ αὐτῆς βασιλευκότων, Deorum esse contemplatorem, sicut Orum quendam Regum priorum. Cui responsum est, ὅτι δυνήσεαι θεὸς ἰδεῖν, quòd posses videre Deos, si Regionem à leprosis & immundis hominibus purgaret. Chronicus Canon, p. 52.*

† See what is cited above (p. 52. in the Notes from *Marsham*) of the Jews returning to Circumcision under JOSHUA, after a Generation's Intermission: This being approv'd by God,



lapsing perpetually into the same Wor-Ch. I.  
ship to which they had been so long ac-  
custom'd.

How far the divine Providence might have indulg'd the stubborn Habit and stupid Humour of this People, by giving them *Laws* (as the \* Prophet says) which  
be

God, for the reason given, "That it was taking from them  
" the Reproach of the Egyptians, or what render'd them  
" odious and impious in the eyes of that People." Compare  
with this the Passage concerning MOSES himself, *Exod.*  
*iv.* 18, 25, 26. (together with *Acts* vii. 30, 34.) where in re-  
gard to the Egyptians, to whom he was now returning when  
four-score years of Age, he appears to have circumcis'd his  
Children, and taken off this National Reproach: ZIPPORAH  
his Wife, nevertheless, reproaching him with the Bloodiness  
of the Deed; to which she appears to have been a Party  
only thro' Necessity, and in fear rather of her Husband, than  
of GOD.

\* *Ezek.* xx. 25. *Acts* xv. 10. Of these Egyptian Institu-  
tions receiv'd amongst the Jews, see our SPENCER. *Cum*  
*morum quorundam antiquorum toleratio vi magnâ polleret;*  
*ad Hebræorum animos Dei legi & cultui conciliandus, &*  
*à reformatione Mosaicâ invidiam omnem amoliretur; maxi-*  
*mè conveniebat, ut Deus ritus aliquos antiquitus usitatos in*  
*sacrorum suorum numerum assumeret, & lex à Mose data*  
*speciem aliquam cultus olim recepti ferret. — Ita nempe*  
*nati factique erant Israelitæ, ex Ægypto recens egressi, quod*  
*Deo penè necesse esset (humanitùs loqui fas fit) rituum ali-*  
*quorum veterum usum iis indulgere, & illius instituta ad*  
*eorum morem & modulum accommodare. Nam populus erat*  
*à teneris Ægypti moribus assuetus, & in iis multorum anno-*  
*rum usu confirmatus. — Hebræi, non tantum Ægypti mo-*  
*ribus assueti, sed etiam refractarii fuerunt. — Quomodo-*  
*modum cujusque regionis & terræ populo sua sunt ingenia, mo-*  
*resque proprii, ita natura gentem Hebræorum, præter cæte-*  
*ros orbis incolas, ingenio moroso, difficili, & ad infamiam*  
*usque pertinaci, finxit. — Cum itaque veteres Hebræi*  
*moribus essent asperis & effertis aded, populi conditio postula-*  
*vit,*

Misc. 2. *be himself approv'd not*, I have no Intention to examine. This only I pretend to infer from what has been advanc'd; "That the Manners, Opinions, Rites and Customs of the EGYPTIANS, had, in the earliest times, and from Generation to Generation, strongly influenc'd the HEBREW People (their Guests, and Subjects) and had undoubtedly gain'd a powerful Ascendency over their Natures."

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

*vit, ut Deus ritus aliquos usu veteri firmatos iis concederet, & νομικὴν λαρείαν τῇ ἐαυτοῦ ἀδνεείᾳ συμβαίνουσαν (uti loquitur Theodoretus) cultum legalem eorum infirmitati accommodatum inslituerit.*——Hebræi *superstitiosa gens erant, & omni pene literaturâ destituti. Quam allè Gentium superstitionibus immergebantur, è legibus intelligere licet, quæ populo tanquam remedia superstitionis imponebantur. Contumax autem bellua superstitio, si præsertim ab ignorantia tenebris novam ferociam & contumaciam hauserit. Facile verò credi potest, Israelitas, nuper è servorum domo liberatos, artium humaniorum rudes fuisse, & vix quicquam supra lateres atque allium Ægypti sapuisse. Quando itaque Deo jam negotium esset, cum populo tam barbaro, & superstitioni tam impensè dedito; penè necesse fuit, ut aliquid eorum infirmitati daret, eosque dolo quodam (non argumentis) ad seipsum alliceret. Nullum animal superstioso, rudi præcipuè, morosus est, aut majori arte tractandum. SPENCERUS de Leg. Hebr. pag. 627, 628, 629.*

SES himself, “ \* That he had imbib'd *the* Ch. 1.  
 “ *Wisdom* of this Nation;” which, as is  
 well known, lay chiefly among their *Priests*  
 and *MAGI*.

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

\* (1.) Καὶ ἐπαίδευσθη Μωσῆς ΠΑΣΗΣ ΣΟΦΙΑΙ Αἰγυπτίων ἢν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. Act. Apost. cap. vii. ver. 22.

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

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

(4.) Justin. lib. xxxvi. cap. 2.

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

Misc. 2. attempted, so much as by way of Purchase or Exchange \*, in prejudice of this *Landed Clergy*: The prime Minister himself having join'd his Interest with theirs, and enter'd † by Marriage into their Alliance. And in this he was follow'd by the great Founder of the *Hebrew-State*: for he also ‡ match'd himself with the Priesthood of some of the neighbouring Nations, and Traders \*\* into EGYPT, long ere his Establishment of the HEBREW Religion and Commonwealth. Nor had he perfected his *Model*, till he consulted the foreign Priest his †† Father-in-law, to whose Advice he paid such remarkable Deference.

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

\* Gen. xlvii. ver. 22, 26.

† Gen. xli. ver. 45.

‡ Exod. chap. iii. ver. 1. and chap. xviii. ver. 1, &c.

\*\* Such were the *Midianites*, Gen. xxxvii. ver. 28, 36.

†† Exod. xviii. ver. 17—24.

of *Miracles*, their Interpretation of *Dreams* Ch. 1. and *Visions*, and their Art of administering in Divine Affairs, were entrusted even to *Foreigners* who resided amongst them.

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

COMMON Arithmetick will, in this Case, demonstrate to us, " That as the  
 " Proportion of so many *Lay-men* to each  
 " *Priest* grew every day less and less, so  
 " the Wants and Necessitys of each *Priest*  
 " must grow more and more." The *Magistrate* too, who according to this EGYPTIAN Regulation had resign'd his Title or share of Right in sacred Things, cou'd no longer govern, as he pleas'd, in these Affairs, or check the growing Number of these *Professors*. The spiritual Generations were left to prey on others, and (like *Fish* of Prey) even on themselves, when destitute of other Capture, and confin'd within too narrow Limits. What Method, therefore, was there left to heighten the ZEAL of Worshipers, and augment their *Liberality*, but " to foment their *Emula-*  
 E 4 " *tion,*



Misc. 2.<sup>o</sup> *tion, prefer Worship to Worship, Faith*  
 “ to Faith; and turn the Spirit of ENTHU-  
 “ SIASM to the side of sacred *Horror*, re-  
 “ ligious *Antipathy*, and *mutual Discord*  
 “ between Worshipers?”

THUS Provinces and Nations were di-  
 vided by the most *contrary* Rites and Cus-  
 toms which cou'd be devis'd, in order to  
 create the strongest *Aversion* possible be-  
 tween Creatures of a like Species. For  
 when all other Animositys are allay'd, and  
 Anger of the fiercest kind appeas'd, the  
*religious Hatred*, we find, continues still,  
 as it began, without Provocation or vo-  
 luntary Offence. The presum'd *Misbe-*  
*liever* and *Blasphemer*, as one rejected and  
 abhor'd of GOD, is thro' a pious Imita-  
 tion, abhor'd by the *adverse* Worshiper,  
 whose *Enmity* must naturally increase as his  
*religious Zeal* increases.

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

*Down with him! Kill him! Merit  
Heaven thereby;*

As our \* Poet has it, in his AMERICAN Tragedy.

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

\* *Dryden*, Indian Emperor, *Act v. Scene 2.*

† *Infra*, pag. 81.

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

Misc. 2. *filis* destroy'd; the sacred Pomp trodden  
 under-foot, insulted; and the Insulters in  
 their turn expos'd to the same Treatment,  
 in their Persons as well as in their Wor-  
 ship. Thus *Madness* and *Confusion* were  
 brought upon the World, like that CHAOS,  
 which the *Poet* miraculously describes in  
 the mouth of his mad *Hero*: When even  
 in Celestial Places, Disorder and Blind-  
 ness reign'd:— “ No Dawn of Light;

— \* “ *No Glimpse or starry Spark,*  
 “ *But Gods met Gods, and jostled in the*  
 “ *Dark.*

\* OEDIPUS of Dryden and Lee.

## C H A P. II.

*Judgment of Divines and grave Authors concerning Enthufiasm.—*  
*Reflections upon Scepticifm.— A*  
*Sceptick-Christian.— Judgment of*  
*the Inspir'd concerning their own*  
*Inspirations.— Knowledg and Be-*  
*lief.— History of Religion resum'd.*  
*—ZEAL Offensive and Defen-*  
*sive. — A Church in Danger.*  
*—Perfecution.— Policy of the*  
*Church of ROME.*

WHAT I had to remark of my own concerning ENTHUSIASM, I have thus difpatch'd : What Others have remark'd on the fame Subject, I may, as an *Apologift* to another Author, be allow'd to cite; efppecially if I take notice only of what has been dropt very naturally by fome of our moft approv'd *Authors*, and ableft *Divines*.

IT has been thought an odd kind of Temerity, in our Author, to affert, \* “ That even ATHEISM it-felf was not whol-

\* *Viz.* In his Letter concerning Enthufiasm, VOL. I.

Misc. 2. " ly exempt from *Enthusiasm*; That there  
 " have been in reality *Enthusiastical Atheists*;  
 " and That even the Spirit of  
 " *Martyrdom* cou'd, upon occasion, exert  
 " it-self as well in *this* Cause, as in any  
 " *other.*" Now, besides what has been  
 intimated in the preceding Chapter, and  
 what in fact may be demonstrated from the  
 Examples of VANINUS and other Mar-  
 tyr's of a like Principle, we may hear an  
 \* excellent and learned *Divine*, of highest  
 Authority at home, and Fame abroad; who  
 after having describ'd an *Enthusiastical Atheist*  
 and one *atheistically inspir'd*, says  
 of this very sort of Men, " That they  
 " are *Fanaticks* too; however that word  
 " seem to have a more peculiar respect to  
 " *something of a DEITY*: All Atheists  
 " being that *blind Goddess-NATURE'S*  
 " *Fanaticks.*"

AND again: " All Atheists (says he)  
 " are possess'd with a certain kind of  
 " Madness, that may be call'd † *Pneuma-*  
 " *tophobia*, that makes them have an irra-  
 " tional

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

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



“ tional but desperate Abhorrence from Spi-Ch. 2.  
 “ rits or incorporeal Substances ; they be-  
 “ ing acted also, at the same time, with  
 “ an *Hylemania*, whereby they madly dote  
 “ upon *Matter*, and devoutly worship it,  
 “ as the only NUMEN.”

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

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

\* DR. MORE, §. 11, 19, 20, and so on.

Misc. 2. *religious Enthusiasts*, he says: There is this Difference; “That a *Poet* is an Enthusiast in jest: and an *Enthusiast* is a Poet in good earnest.”

“’Tis a strong Temptation \* (says the Doctor) with a *Melancholist*, when he feels a Storm of *Devotion* and *Zeal* come upon him like a mighty Wind; his Heart being full of Affection, his Head pregnant with clear and sensible Representations, and his Mouth flowing and streaming with fit and powerful Expressions, such as would astonish an ordinary † Auditor; ’tis, I say, a shroud Temptation to him, to think it the very *Spirit of God* that then moves supernaturally in him; whenas all that Excess of Zeal and Affection, and Fluency of Words, is most palpably to be resolv’d into the power of *Melancholy*, which is a kind of *natural Inebriation*.”

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

\* §. 16.

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

Philosophy, explains this *Enthusiastick Ine-Ch. 2.*  
*briation*, and shews in particular \*, “ How  
 “ the Vapours and Fumes of *Melancholy*  
 “ partake of the nature of Wine.”

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

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

\* §. 20, 21, 23, 26.

† Acts ii. 13.

‡ §. 1.

\*\* §. 15.

†† §. 30, &amp; 57.

‡‡ VOL. I. p. 53.

(a) §. 63.

Misc. 2. it) of *holy and sincere Souls*, and ascribes  
 this also to MELANCHOLY.

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

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

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

\* §. 28.

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

\* *NATURA RERUM omnibus viventibus indidit metum & formidinem, vitæ atque essentiaæ suæ conservatricem, ac mala ingruentia vitantem & depellentem. Veruntamen eadem Natura modum tenere nescia est, sed timoribus salutaribus semper vanos & inanes admiscet: adeò ut omnia (si intus conspici darentur) Panicis Terroribus plenissima sint, præsertim humana; & maximè omnium apud vulgum, qui superstitione (quæ verè nihil aliud quàm Panicus Terror est) in immensum laborat & agitur; præcipuè temporibus duris, & trepidis, & adversis.* FRANCISCUS BACON de Augment. Scient. lib. ii. c. 13.

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

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



Misc. 2. of our Author, we may venture to say of him with Assurance, "That he is as little a SCEPTICK (according to the vulgar Sense of that word) as he is Epicurean, or Atheist." This may be prov'd sufficiently from his *Philosophy*: And for any thing higher, 'tis what he no-where presumes to treat; having forborn in particular to mention any Holy *Mysteries* of our Religion, or Sacred Article of our Belief.

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

\* *Infra*, pag. 315.

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

present Age; he seems inclin'd to look Ch. 2.  
 upon 'em as no better than mere *Imposture*  
 or *Delusion*. But for what is recorded of  
 Ages heretofore, he seems to resign his  
 Judgment, with intire Condescension, to  
 his Superiors. He pretends not to frame  
 any *certain* or *positive* Opinion of his own,  
 notwithstanding his best Searches into An-  
 tiquity, and the Nature of *religious Re-*  
*cord* and *Tradition*: but on all occasions  
 submits most willingly, and with full Con-  
 fidence and Trust, to the \* Opinions by  
*Law establish'd*. And if this be not suffi-  
 cient to free him from the Reproach of  
 SCEPTICISM, he must, for ought I see,  
 be content to undergo it.

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

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

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

Misc. 2. Mind, there can be no medium. For he who says, "*That he believes for certain, or is assur'd of what he believes;*" either speaks ridiculously, or says in effect, "*That he believes strongly, but is not sure.*" So that whoever is not *conscious* of Revelation, nor has *certain Knowledge* of any Miracle or Sign, can be no more than SCEPTICK in the Case: And the best Christian in the World, who being destitute of the means of *Certainty*, depends only on History and Tradition for his Belief in these Particulars, is at best but a *Sceptick-Christian*. He has no more than a nicely critical \* *Historical Faith*, subject to various Speculations, and a thousand different *Criticisms* of Languages and Literature.

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

\* VOL. I. pag. 146, 147. And *Infra*, pag. 316, 317, 320, &c.

of these *religious Narratives*. His Faith Ch. 2. is not in antient *Faëts* or *Persons*, nor in the antient *Writ*, or *Primitive Recorders*; nor in the successive *Collators* or *Conser-vators* of these *Records* (for of these he is unable to take cognizance :) But his Confidence and Trust must be in those *modern Men*, or *Societys of Men*, to whom the Publick, or He himself, ascribes the Right to judg of these *Records*, and commits the Determination of *sacred Writ* and *genuine Story*.

LET the Person seem ever so positive or dogmatical in these high Points of Learning; he is yet in reality no *Dogmatist*, nor can any way free himself from a certain kind of SCEPTICISM. He must know himself still capable of *Doubting*: Or if, for fear of it, he strives to banish every opposite Thought, and resolves not so much as to deliberate on the Case; this still will not acquit him. So far are we from being able to *be sure* when we have a mind; that indeed we can never be thorowly *sure*, but then only when we can't help it, and find of necessity we must be so, whether we will or not. Even the highest *implicit Faith* is in reality no more than a kind of *passive* SCEPTICISM; "A Resolution to examine, re-  
" collect, consider, or hear, as little as  
" possible to the prejudice of that *Belief*,  
F 3 " which

Misc. 2. " which having once espous'd we are ever  
 afterwards afraid to lose."

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

\* 2 Cor. xii. ver. 2, 3.



what \* he writes *by Divine Commission* from Ch. 2. what he delivers *as his own Judgment* and *private Opinion*, he condescends nevertheless to speak as one no way positive, or Master of any absolute *Criterion* in the Case. And in several subsequent † Passages, he expresses himself as under some kind of Doubt how to judg or determine certainly, “Whether he writes by Inspiration or otherwise.” He only “*thinks*” “he has the Spirit.” He “is not *sure*,” nor wou’d have us to depend on him as *positive* or *certain* in a matter of so nice Discernment.

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

\* 1 Cor. vii. 10, 12.

† 1 Cor. vii. 40.

Misc. 2. tuous sort; the safest, in all likelihood, must be the *sceptical* and modest.

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

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

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

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

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

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

Misc. 2. these Circumstances of the World, there shou'd arise so high an expectation of a *divine Deliverer*; and that from the Eastern Parts and Confines of JUDEA the Opinion shou'd spread it-self of such a *Deliverer to come*, with Strength from Heaven sufficient to break that Empire, which no earthly Power remaining cou'd be thought sufficient to encounter. Nothing cou'd have better dispos'd the generality of Mankind, to receive the *Evangelical Advice*; whilst they mistook *the News*, as many of the first Christians plainly did, and understood the Promises of a MESSIAS in this temporal Sense, with respect to his *second Coming*, and *sudden Reign* here upon *Earth*.

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

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

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

Power, became transfer'd to the Christian Ch. 2.  
Clergy, 'twas no wonder if by such Riches  
and Authority they were in no small mea-  
sure influenc'd and corrupted; as may be  
gather'd even from the Accounts given us  
of these matters by themselves.

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

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

This answers not amiss to the modern Practice and Ex-  
pression of *Making our Soul our Heir*: Giving to God what  
has been taken sometimes with freedom enough from Man;  
and conveying Estates in such a manner in this World, as to  
make good Interest of them in another. The Reproach of  
the antient *Satirist* is at present out of doors. 'Tis no affront  
to Religion now-a-days to compute its Profits. And a Man  
might well be accounted dull, who, in our present Age,  
shou'd ask the Question, *Dicite, Pontifices, in sacro quid facit  
Aurum?* Perf. Sat. ii. ver. 69. See below, pag. 90, and  
125. in the Notes, and 88. *ibid.*

† As above, pag. 61.

became



Misc. 2. became Ecclesiastical Instructors; the unnatural Union of *Religion* and *Philosophy* was compleated, and the monstrous Product of this Match appear'd soon in the World. The odd exterior Shapes of Deitys, Temples, and holy Utensils, which by the \* EGYPTIAN Sects had been formerly set in battel against each other, were now metamorphos'd into *philosophical Forms* and *Phantoms*; and, like Flags and Banners, display'd in hostile manner, and borne *offensively*, by one Party against another. In former times those barbarous Nations above mention'd were the sole Warriors in these religious Causes; but now the whole World became engag'd: when instead of *Storks* and *Crocodiles*, other Ensigns were erected; when *sophistical Chimeras*, *crabbed Notions*, *bombastick Phrases*, *Solecisms*, *Absurditys*, and a thousand Monsters of a *scholastick* Brood, were set on foot, and made the Subject of vulgar Animosity and Dispute.

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

\* *Supra*, pag. 42, 46, 47, 60. And VOL. I. pag. 350. in the Notes.

*Mysterys*, which were heretofore treated Ch. 2. with profound respect, and lay unexpos'd to vulgar Eyes, became publick and prostitute; being enforc'd with Terrors, and urg'd with Compulsion and Violence, on the unfitted Capacities and Apprehensions of Mankind. The very *Jewish* Traditions, and *Cabalistical* Learning underwent this Fate. That which was naturally the Subject of profound Speculation and Inquiry, was made the necessary Subject of a strict and absolute Assent. The *allegorical, mythological* Account of Sacred Things, was wholly inverted: Liberty of Judgment and Exposition taken away: No Ground left for Inquiry, Search, or Meditation: No Refuge from the *dogmatical* Spirit let loose. Every Quarter was taken up; every Portion prepossess'd. All was reduc'd to \* *Article and Proposition*.

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

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

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

Misc. 2. Terms and Idioms were every day introduced: Monstrous Definitions invented and impos'd: New Schemes of Faith erected from time to time; and Hostilities, the fiercest imaginable, exercis'd on these occasions. So that the ENTHUSIASM or ZEAL, which was usually shewn by Mankind in behalf of their particular Worships, and which for the most part had been hitherto *defensive* only, grew now to be univervally of the *offensive* kind.

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

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

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

† Act. Apost. chap. xix. ver. 23.

‡ Ibid. ver. 28, & 34.

“ *Great*

Misc. 2. "Great is DIANA of the Ephesians." At the same time this Assembly was so confus'd, that \* *the greater part knew not wherefore they were come together*; and consequently cou'd not understand why their Church was in any Danger. But the ENTHUSIASM was got up, and a PANICK Fear for the Church had struck the Multitude. It ran into a popular Rage or epidemical Phrenzy, and was communicated (as our † Author expresses it) "by Aspect, or, as it were, by Contact, or Sympathy."

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

\* Act. Apost. chap. xix. ver. 32.

† Letter of Enthusiasm, VOL. I. pag. 15.

‡ Act. Apost. chap. xix. ver. 25, &c.



“ not only this our *Craft* is in danger ; Ch. 2.  
 “ but also *the Temple* it-self.”

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

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

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

Misc. 2. while the Tumult was appeas'd: No harm befel the Temple for that time. The new Sect acquiesc'd in what had been spoken on their behalf. They allow'd the Apology of the Recorder. Accordingly the Zeal of the Heathen Church, which was only *defensive*, gave way: And the new Religionists were prosecuted no further.

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

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

once exerted it over others, cou'd expect Ch. 2.  
no better Quarter for themselves. So that  
nothing less than *mutual Extirpation* be-  
came the Aim, and almost open Profession  
of each religious Society.

IN

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

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

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

Misc. 2.

IN this extremity, it might well perhaps have been esteem'd the happiest Wish for Mankind, That *one* of these contending Partys of incompatible Religionists shou'd

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

JULIAN to the BOSTRENS.

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

shou'd at last prevail over the rest; so Ch. 2.  
 as by an universal and absolute Power to  
 \* determine Orthodoxy, and make that  
 Opinion effectually *Catholick*, which in  
 their particular Judgment had the best right  
 to that Denomination. And thus by force  
 of Massacre and Desolation, *Peace* in Wor-

“ more Commotions, nor gather in a riotous manner about  
 “ their seditious CLERICKS, in defiance of the Magistrate,  
 “ who has been insulted and in danger of being ston'd by  
 “ these incited Rabbles. In their Congregations they may, not-  
 “ withstanding, assemble as they please, and croud about their  
 “ Leaders, performing Worship, receiving Doctrine, and pray-  
 “ ing, according as they are by them taught and conducted:  
 “ But if with any Tendency to Sedition; let them beware  
 “ how they hearken, or give assent; and remember, 'tis at  
 “ their peril, if by these means they are secretly wrought up  
 “ to Mutiny and Insurrection. \* \* \* Live, therefore, in  
 “ Peace and Quietness! neither spitefully opposing, or inju-  
 “ riously treating one another. You misguided People of the  
 “ new way, Beware, on your side! And you of the antient  
 “ and establish'd Church, injure not your Neighbours and Fel-  
 “ low-Citizens, who are enthusiastically led away, in Igno-  
 “ rance and Mistake, rather than with Design or Malice!  
 “ 'Tis by DISCOURSE and REASON, not by Blows,  
 “ Insults, or Violence, that Men are to be inform'd of Truth,  
 “ and convinc'd of Error. Again therefore and again I en-  
 “ join and charge the zealous Followers of the true Religion, no  
 “ way to injure, molest, or affront the Galilæan People.”

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

\* *Infra*, pag. 343.



Misc. 2. ship, and *Civil* Unity by help of the *Spiritual*, might be presum'd in a fair way of being restor'd to Mankind.

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

\* VOL. I. pag. 133. *Supra*, 78, 79.

† VOL. II. pag. 270, 271.

‡ *Supra*, pag. 41.

ings, Vestments, Copes, Miters, Purple, Ch. 2.  
and the Cathedral Pomp. With these Arms they cou'd subdue the victorious  
*Goths*, and secure themselves an *ATTILA* \*, when their *CÆSARS* fail'd them.

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

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

Misc. 2. and *Complexion*, who were allow'd to proceed on a quite different bottom; by *the inward way of Contemplation*, and *Divine Love*.

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

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

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

question these spiritual Feats perform'd in Ch. 2. Monasterys, or up and down by their *mendicant* or *itinerant* Priests, and ghostly Missionarys.

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

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

Misc. 2. ders. The former may even \* *persecute* with a tolerable Grace: The latter, who wou'd willingly derive their Authority from the former, and graft on their *successive Right*, must necessarily make a very aukard Figure. And whilst they strive to give themselves the same Air of Independency on the Civil Magistrate; whilst they affect the same Authority in Government, the same Grandure, Magnificence, and Pomp in Worship, they raise the highest Ridicule, in the Eyes of those who have real Discernment, and can distinguish *Originals* from *Copys*:

† O *Imitatores, servum pecus!*

\* *Infra*, pag. 110.

† Horat. Lib. i. Ep. 19. ver. 19.



## C H A P. III.

*Of the Force of Humour in Religion.*

—*Support of our Author's Argument in his Essay on the Freedom of Wit and Raillery.*—


*ZEAL discuss'd. Spiritual Surgeons : Executioners : Carvers.*

—*Original of human Sacrifice.*

—*Exhilaration of Religion.*—

*Various Aspects, from outward Causes.*

**T**HE celebrated *Wits* of the MISCELLANARIAN Race, the *Essay-Writers*, *casual Discourfers*, *Reflection-Coiners*, *Meditation-Founders*, and others of the irregular kind of Writers, may plead it as their peculiar Advantage, “That they follow the *Variety* of NATURE.” And in such a *Climate* as ours, their Plea, no doubt, may be very just. We *Islanders*, fam'd for other Mutabilitys, are particularly noted for the Variableness and Inconstancy of our Weather. And if our Taste in *Letters* be found answerable to this Temperature of our Climate; 'tis certain

Misc. 2. tain a Writer must, in our Account, be the more valuable in his kind, as he can agreeably *surprize* his Reader, by *sudden Changes*, and *Transports*, from one Extreme to another.

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

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

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

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

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

Misc. 2. Instruction, and solemn Counsel, may have made Men full as averse to any thing deliver'd with an Air of high *Wisdom* and *Science*; especially if it be so *high* as to be set above all human Art of *Reasoning*, and even above *Reason* it-self, in the account of its sublime Dispensers.

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

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

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

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

3<sup>ly</sup>, THAT notwithstanding the dark Complexion and sour Humour of some religious

ligious Teachers, we may be justly said to Ch. 3.  
 have in the main, A *witty and good-humour'd*  
*Religion.*

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

BEING enter'd into the dismal Country, in which they proceeded without the least Complaint; 'twas remarkable, that if by great chance they came to any tolerable Bit of Road, or any ordinary Prospect,



Misc. 2. pect, they fail'd not to say something or  
 ~~~~~ other *in its praise*, and wou'd light often on  
 such pleasant *Fancys* and *Representations*, as
 made the Objects in reality agreeable.

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

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

THEIR

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

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

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

Misc. 2. ings, and endeavour by all possible means
 to persuade both themselves and others of
 what they think *convenient* and *useful* to
believe.

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

NOR is it unusual to find Men success-
 ful in this *Endeavour*: As, among other
 Instances, may appear by the many *reli-*
gious Faiths or *Opinions*, however prepos-
 terous or contradictory, which, Age after
 Age, we know to have been rais'd on the
 Foundation of *Miracles* and pretended *Com-*
missions from Heaven. These have been as
 generally espous'd and passionately che-
 rish'd as the greatest Truths and most cer-
 tain

tain Revelations. 'Tis hardly to be sup-
 pos'd that such Combinations shou'd be
 form'd, and Forgerys erected with such
 Succes and Prevalency over the Under-
 standings of Men, did not *they themselves*
 co-operate, of their own accord, towards
 the Imposture, and shew, "That by a
 " *good-Will* and *heartly Desire of believing,*
 " they had in reality a considerable Hand
 " in the Deceit."

'TIS certain that in a Country, where
 FAITH has, for a long time, gone *by Inbe-*
ritance, and *Opinions* are entail'd by *Law,*
 there is little room left for the Vulgar to al-
 ter their Persuasion, or deliberate on the
 Choice of their religious Belief. Whenso-
 ever a Government thinks fit to concern it-
 self with *Mens Opinions,* and by its absolute
 Authority impose any particular *Belief,*
 there is none perhaps ever so ridiculous or
 monstrous in which it needs doubt of hav-
 ing good Succes. This we may see thro-
 rowly effected in certain Countrys, by a
 stedy Policy, and sound Application of
 Punishment and Reward: with the Assis-
 tance of *particular Courts* erected to this
 end; *peculiar Methods* of Justice; *peculiar*
Magistrates and *Officers;* proper *Inquests,*
 and certain *wholesom Severitys,* not slightly
 administer'd, and play'd with, (as certain
 Triflers propose) but duly and properly in-
 forc'd; as is absolutely requisite to this end

Misc. 2. of strict *Conformity*, and *Unity* in one and
 ~~~~~ the same Profession, and manner of Worship.

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

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



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

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

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

\* Letter of Enthufiasm, VOL. I. pag. 34.

Misc. 2.



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

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

the perpetual Sufferance and Misery of the Patient. Ch. 3.

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

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

Misc. 2. "into a Passion." Nature her-self dictat-  
 ed this Lesson to the Clown; "That he  
 " who had the better of the Argument,  
 " wou'd be *easy* and *well-humour'd*: But  
 " he who was unable to support his Cause  
 " by Reason, wou'd naturally lose his  
 " Temper, and grow *violent*."

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

THAT GOOD HUMOUR is a  
 chief Cause of Compliance, or Acquiescence  
 in matters of *Faith*, may be prov'd from the  
 very *Spirit* of those, whom we commonly  
 call CRITICKS. 'Tis a known Preven-  
 tion against the Gentlemen of this Charac-  
 ter; "That they are generally *ill-hu-*  
 " *mour'd*, and *splenetic*." The World  
 will needs have it, That their *Spleen* dis-  
 turbs 'em. And I must confess I think the  
 World in general to be so far right in  
 this Conceit, That tho all *Criticks* perhaps  
 are

are not necessarily *splenetic*; all *splenetic* Ch. 3.  
*People* (whether naturally such, or made so by ill Usage) have a necessary Propensity to *Criticism* and *Satir*. When Men are *easy* in themselves, they let others remain so; and can readily comply with what seems *plausible*, and is thought conducing to *the Quiet* or *good Correspondence* of Mankind. They study to raise no Difficultys or Doubts. And in religious Affairs, 'tis seldom that they are known forward to entertain ill Thoughts or Surmises, whilst they are unmolested. But if disturb'd by groundless Arraignments and Suspicions, by unnecessary Invectives, and bitter Declamations, and by a contentious quarrelsome Aspect of Religion; they naturally turn *Criticks*, and begin to question every thing. The Spirit of *Satir* rises with the *ill Mood*: and the chief Passion of Men thus diseas'd and thrown out of Good Humour, is to find fault, censure, unravel, confound, and leave nothing without exception and controversy.

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



Misc. 2. TICKS. Mere *Threats*, without power of Execution, are only exasperating and provocative. They \* who are Masters of the *carnal* as well as *spiritual* Weapon, may apply each at their pleasure, and in what proportion they think necessary. But where the Magistrate resolves steddily to reserve his *Fasces* for his own proper Province, and keep the Edg-Tools and deadly Instruments out of other Hands, 'tis in vain for spiritual Pretenders to take such magisterial Airs. It can then only become them to brandish such Arms, when they have strength enough to make the Magistrate resign his Office, and become *Provost* or *Executioner* in their service.—

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

\* *Supra*, pag. 94.

dency for his *own* Manner of Worship, he Ch. 3.  
 wou'd have found nothing preposterous in  
 this our Doctrine of *Indulgence*. 'Tis a  
 Fact indisputable, that whatever Sect or  
 Religion is undermost, tho it may have  
 persecuted at any time before; yet as soon  
 as it begins to suffer Persecution in its  
 turn, it recurs instantly to the Principles  
 of MODERATION, and maintains this  
 our Plea for *Complacency, Sociableness,* and  
 GOOD HUMOUR *in Religion*. The Mys-  
 tery therefore of this Animosity, or rising  
 Indignation of my devout and zealous  
 Reader, is only this; " That being devoted  
 " to the Interest of a Party already in pos-  
 " session or expectation of the temporal  
 " Advantages annex'd to a particular Be-  
 " lief; he fails not, as a zealous Party-  
 " Man, to look with jealousy on every  
 " unconformable Opinion, and is sure to  
 " justify those Means which he thinks  
 " proper to prevent its growth." He  
 knows that if in Matters of Religion any  
 one believes amiss, 'tis at his own peril.  
 If *Opinion* damns; *Vice* certainly does as  
 much. Yet will our Gentleman easily  
 find, if he inquires the least into *himself*,  
 that he has no such furious Concern for  
 the Security of Mens *Morals*, nor any  
 such violent Resentment of their *Vices*,  
 when they are such as no-way incom-  
 mode him. And from hence it will be  
 easy for him to infer, " That the Passion  
 " he

Misc. 2. " he feels on this occasion, is not from  
 " pure ZEAL, but *private* INTEREST,  
 " and *worldly* EMULATION."

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

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

which the *anatomical* Science of the Table Ch. 3. is intirely set aside. *Ragouts* and *Fricassees* are the reigning Dishes, in which every thing is so dismember'd and thrown out of all Order and Form, that no Part of the Mass can properly be *divided*, or distinguish'd from another.

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

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

Misc. 2. left I shou'd be charg'd for being worse than my word, I shall endeavour to satisfy my Reader, by pursuing my *Method* propos'd: if peradventure he can call to mind, what that Method was. Or if he cannot, the matter is not so very important, but he may safely pursue his reading, without further trouble.

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

\* VOL. I. pag. 94. and VOL. II. pag. 334.



Power is once obtain'd; the *First Scene* of Ch. 3. Doctrine, however, fails not to present us with the agreeable Views of *Joy, Love, Meekness, Gentleness, and Moderation.*

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

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

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

" cloudy

Misc. 2. "cloudy People." That they had certainly in Religion, as in every thing else; the least *Good-Humour* of any People in the World, is very apparent. Had it been otherwise, their holy Legislator and Deliverer, who was declar'd \* *the meekest Man on Earth*, and who for many years together had by the most popular and kind Acts endeavour'd to gain their Love and Affection, wou'd in all probability have treated them afterwards with more Sweetness, and been able with † less Blood and Massacre to retain them in their religious Duty. This however we may observe, That if the first *Jewish* Princes and celebrated Kings acted in reality according to the Institutions of their great Founder, not only *MUSICK*, but even *PLAY* and *DANCE*, were of holy Appointment, and divine Right. The first Monarch of this Nation, tho' of a *melancholy Complexion*, join'd *MUSICK* with his spiritual Exercises, and even us'd it as a Remedy under that *dark ENTHUSIASM* or ‡ *evil Spirit*; which how far it might resemble that of *Prophecy*, experienc'd by him \*\* even after his

\* Numb. Ch. xii. ver. 3.

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

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

\*\* Ibid. ver. 23, 24.

Apostacy, our \* Author pretends not to Ch. 3.  
determine. 'Tis certain that the Successor  
of this Prince was a hearty Espouser of  
the merry Devotion, and by his example  
has shewn it to have been fundamental in  
the religious Constitution of his People.  
† The famous *Entry* or *high Dance* per-  
form'd by him, after so conspicuous a  
manner, in the Procession of the sacred  
*Coffer*, shews that he was not asham'd of  
expressing any Extasy of Joy or † playfom  
*Humour*, which was practis'd by the  
\*\* meanest of the Priests or People on  
such an occasion.

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

† 2 Sam. Ch. vi. ver. 5, 14, & 16.

‡ Ibid. ver. 22.

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

Misc. 2.

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

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

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

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

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

\* Jonah, Ch. i, &c.

† Ibid. Ch. ii. ver. 8.

‡ Ch. iii. ver. 1, &c.



Misc. 2.



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

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

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

\* Jonah, Ch. iv. ver. 1, 2, 3.

† Ver. 4, 5, 6.

‡ Ver. 7, 8.

and an *East-Wind*: the Arbor was nip'd: Ch. 3. the Sun shone vehemently, and the Prophet's Head was heated, as before. Presently the ill Mood returns, and the Prophet is at the old pass. "Better die, than live at this rate. — *Death, Death* alone can satisfy me. Let me hear no longer of Living. — No! — 'Tis in vain to talk of it." —

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

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

\* Ver. 9.

† See the last Verse of this Prophet.

Misc. 2. there are sufficient Instances of this *Familiarity of Style*, this popular pleasant Intercourse, and Manner of Dialogue between \* GOD and *Man*: I might add even between † *Man* and *Beast*; and what is still more extraordinary, between GOD and ‡ SATAN.

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

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


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

† Numb. Ch. xxii. ver. 28, &c.

‡ (1.) Job, Ch. i, & ii.

(2.) 2 Chron. Ch. xviii. ver. 18, 19, &c.

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

his Repartees, Reflections, fabulous Nar-  
 rations, or Parables, Similes, Comparisons, Ch. 3.  
 and other Methods of *milder* Censure and   
 Reproof. His Exhortations to his Disci-  
 ples; his particular Designation of their  
 Manners; the pleasant Images under which  
 he often couches his Morals and pruden-  
 tial Rules; even his Miracles themselves  
 (especially the \* first he ever wrought)  
 carry with them a certain *Festivity, Ala-*  
*crity,* and GOOD HUMOUR so remark-  
 able, that I shou'd look upon it as impossi-  
 ble not to be mov'd in a pleasant manner at  
 their Recital.

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

\* St JOHN, Chap. ii. ver. 11.

† Above, Chap. i. ii.

Misc. 2.


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

\* VOL. I. pag. 237.

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

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



in other Historys we are inform'd of it Ch. 3.  
more at large. 

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

\* See VOL. I. pag. 35.

† ——— *Non tu prece poscis emaci, &c.*

*Haud cuivis promptum est, murmurque humilesque su-  
furros,*

*Tollere de Templis.——*

*De JOVE quid sentis? Estne, ut præponere cures*

*Hunc cuiam? ——*

*—— Quâ tu mercede Deorum*

*Emeris auriculas? ——*

*O curvæ in terris animæ, & cælestium inanes!*

*Quid juvat hoc, Templis nostros immittere mores,*

*Et bona Diis ex hac scelerata ducere pulpâ?*

Perf. Sat. ii. ver. 3.

*Non est meum, si mugiat Africis*

*Malus procellis, ad miserâs preces*

*Decurrere.——*

Hor. lib. iii. Od. 29. ver. 57.

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

Misc. 2.




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

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

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

† Plutarchi Oper. T. II. pag. 166. Ed. Fran.

perstition; and in another against the *Epi-Ch. 3.*  
*curean* Atheism, where it will plainly   
 enough

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

† Ibid. 170.

Misc. 2. enough appear \* what a share GOOD  
 HUMOUR had in that which the politer  
 Antients esteem'd as *Piety*, and true *Reli-  
 gion*.

“ off that oppressive Fear, which like the Rock of TAN-  
 TALUS impends, and presses over him, he wou'd with  
 “ equal Joy spurn his enslaving Thought, and embrace the  
 “ Atheist's State and Opinion as his happiest Deliverance.  
 “ Atheists are free of Superstition, but the Superstitious are  
 “ ever willing Atheists, tho' impotent in their Thought, and  
 “ unable to believe of the Divine Being as they gladly wou'd.  
 “ Νὸν δὲ τῷ ἡ' Αἰεφ δεισιδαιμονίας ἔδ' ἐν μέτεσσιν ὁ δὲ  
 “ δεισιδαίμων τῇ περιστάσει ἀθεῖ ὦν, ἀδενέσερός ἐστιν ἢ  
 “ ἢ δόξαζεν πρὸς τῶν ὁ βύβηται.” See VOL. I. pag.  
 35, 36, 40, 41.

\* Where speaking of *Religion*, as it stood in the Heathen  
 Church, and in his own time; he confesses, “ That as to the  
 “ vulgar *Disposition*, there was no Remedy. Many even of  
 “ the better sort wou'd be found, of course, to intermix with  
 “ their Veneration and Esteem something of *Terror* or *Fear*  
 “ in their religious Worship, which might give it perhaps the  
 “ Character of SUPERSTITION: But that this Evil  
 “ was a thousand times over-balanc'd by the Satisfaction,  
 “ Hope, Joy, and Delight which attended religious Worship.  
 “ This, says he, is plain and evident from the most demon-  
 “ strable Testimonys. For neither the Societys, or Publick  
 “ Meetings in the Temples, nor the Festivals themselves, nor  
 “ any other diverting Partys, Sights, or Entertainments, are  
 “ more delightful or rejoicing than what we our-selves be-  
 “ hold, and act in the Divine Worship, and in the Holy Sa-  
 “ crifices and Mysterys which belong to it. Our Disposition  
 “ and Temper is not, on this occasion, as if we were in the  
 “ Presence of worldly Potentates, dread Sovereigns, and de-  
 “ spotick Princes. Nor are we here found meanly humbling  
 “ our-selves, crouching in Fear and Awe, and full of Anxie-  
 “ ty and Confusion, as wou'd be natural to us in such a Case.  
 “ But where *the Divinity* is esteem'd the *nearest*, and most  
 “ *immediately present*, there Horrors and Amazements are  
 “ the furthest banish'd; there the Heart, we find, gives freest  
 “ way to Pleasure, to Entertainment, to Play, Mirth, Hu-  
 “ mour, and Diversion; and this even to an Excess.”

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

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



Misc. 2. "*gion.*" But after considering a little while, I came to this short Issue with myself: "That it was better not to cite *at all*, than to cite *partially.*" Now if I cited *fairly* what was said as well on the melancholy as the chearful side of our Religion, the Matter, I found, wou'd be pretty doubtfully balanc'd: And the Result at last wou'd be this; "That, generally speaking, as oft as a Divine was in good Humour, we shou'd find RELIGION *the sweetest and best-humour'd* thing in Nature: But at other times (and *that*, pretty often) we shou'd find a very different Face of Matters."

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

\* *Supra*, pag. 39.

too familiar a manner: We might think Ch. 3.  
 our-selves fully knowing in it, and affur'd  
 of its true *Character* and *Genius*. From  
 whence perhaps we might become more re-  
 fractory towards the Ghostly Teachers of  
 it, and be apt to submit our-selves the less  
 to those who, by Appointment and Au-  
 thority, represent it to us, in such Lights,  
 as they esteem most proper and conve-  
 nient.

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

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




---



---

## MISCELLANY III.

---

### CHAP. I.

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

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

to consider the present Method and Order Ch. 1.  
of my Author's Treatises, as in this *joint-*  
Edition they are rang'd.

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

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

Misc. 3.

'T IS certain that in matters of Learning and Philofophy, the Practice of *pulling down* is far pleasanter, and affords more Entertainment, than that of *building* and *setting up*. Many have fucceeded, to a miracle, in the first, who have miserably fail'd in the latter of these Attempts. We may find a thousand Engineers, who can *sap*, *undermine*, and *blow up*, with admirable Dexterity, for one single-one, who can *build* a Fort, or lay the Plat-form of a Citadel. And tho' Compassion in *real* War may make the ruinous Practice less delightful, 'tis certain that in the *literate* warring-World, the springing of Mines, the blowing up of Towers, Bastions, and Ramparts of PHILOSOPHY, with *Systems*, *Hypotheses*, *Opinions*, and *Doctrines* into the Air, is a Spectacle of all other the most naturally rejoicing.

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

\* *Viz.* In the Letter of *Enthusiasm*, which makes Treatise I. See VOL. I. pag. 41, 43, 44, 49. at the end.—



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

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

And 54. concerning the *previous Knowledge*.—So again, *Treatise II. VOL. I. pag. 81, and 116.*—And again, *Treatise III. VOL. I. pag. 294, 295, 297.* where the INQUIRY is propos'd, and the System and Genealogy of the *Affections* previously treated; with an *Apology (pag. 312.)* for the *examining Practice*, and seeming Pedantry of the Method.—And afterwards the *Apology* for *Treatise IV. in Treatise V. VOL. II. pag. 263, 264.* Concerning this Series and Dependency of these joint *Treatises*, see more particularly below, *pag. 189, 190, 191, 284, &c.*

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

Misc. 3. him, to *inquire* into such solemn and profound Subjects, seems very doubtful. Mean while, as his Affairs stand hitherto in this his Treatise of *Advice*, I shall be contented to yoke with him, and proceed, in my *miscellaneous* Manner, to give my ADVICE also to Men of Note; whether they are *Authors* or *Politicians*, *Virtuosi* or *Fine-Gentlemen*; comprehending *Him*, the said Author, as one of the Number of the Advis'd, and *My-self* too (if occasion be) after his own example of *Self-Admonition* and *private Address*.

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

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

*Arts* had been rais'd, and, in a certain pro-  
 portion, advanc'd before it. As this was of  
 the greatest Dignity and Weight, so it came  
*last* into Form. It was *long* clearing it-self  
 from the affected Dress of *Sophists*, or En-  
 thusiastick Air of *Poets*; and appear'd *late*  
 in its genuine, simple, and just Beauty.

THE Reader perhaps may justly excuse  
 our Author for having \* in this place so  
 over-loaded his Margin with those weigh-  
 ty Authoritys and antient Citations, when  
 he knows that there are many grave Pro-  
 fessors in Humanity and Letters among the  
 Moderns, who are puzzled in this Search,  
 and write both repugantly to one ano-  
 ther, and to the plain and *natural* Evidence  
 of the Case. The real *Lineage* and SU-  
 CCESSION of *Wit*, is indeed plainly founded  
 in *Nature*: as our Author has endeavour'd  
 to make appear both from *History* and  
*Fact*. The GREEK Nation, as it is *Ori-*  
*ginal* to us, in respect to these polite *Arts*  
 and *Sciences*, so it was in reality *original*  
*to it-self*. For whether the EGYPTIANS,  
 PHENICIANS, THRACIANS, or BAR-  
 BARIANS of any *kind*, may have hit for-  
 tunately on *this* or *that* particular Inven-  
 tion, either in Agriculture, Building, Na-  
 vigation, or Letters; which-ever may have  
 introduc'd *this* Rite of Worship, *this* Title  
 of a Deity, *this* or *that* Instrument of Mu-

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

Misc. 3. *sick, this or that* Festival, Game, or Dance, (for on this matter there are high Debates among the Learned) 'tis evident, beyond a doubt, that the *Arts and Sciences* were form'd in GREECE it-self. 'Twas there that *Musick, Poetry,* and the rest came to receive some kind of shape, and be distinguish'd into their several Orders and Degrees. Whatever flourish'd, or was rais'd to any degree of Correctness, or real Perfection in the kind, was by means of GREECE alone, and in the hand of that sole polite, most civiliz'd, and accomplish'd Nation.

NOR can this appear strange, when we consider the fortunate Constitution of that People. For tho compos'd of different Nations, distinct in Laws and Governments, divided by Seas and Continents, dispers'd in distant Islands; yet being originally of the same Extract, united by one single Language, and animated by that social, publick and *free* Spirit, which notwithstanding the Animosity of their several warring States, induc'd them to erect such heroick Congresses and Powers as those which constituted the AMPHICTONIAN *Councils,* the OLYMPICK, ISTHMIAN, and other *Games*; they cou'd not but naturally polish and refine each other. 'Twas thus they brought their beautiful and comprehensive Language to a just *Standard,* leaving

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

\* 'Αυτογενεσις. VOL. I. pag. 244. 'Tis in this sense of the *natural* Production, and *Self-Formation* of the Arts, in this *Free State* of antient GREECE, that the same great Master uses this Word a little before, in the same Chapter of his Poeticks, (*viz.* the 4th) speaking in general of the Poets: Κατὰ μικρὸν πελάγοντες, ἐγέννησαν τὴν ποίησιν, ἐκ ἑστῆς αὐτογενεσιμάτων. And presently after, λέξεως δὲ γενομένης, αὐτὴ ἢ φύσις τὸ οἰκῆον μέτρον ἔθηκε.



Misc. 3. *form'd*, wrought out of Nature, and drawn from the necessary Operation and Course of things, working, as it were, of their own accord, and proper inclination. Now according to this *natural* Growth of Arts, peculiar to GREECE, it wou'd necessarily happen; That at the beginning, when the Force of Language came to be first prov'd; when the admiring World made their first *Judgment*, and essay'd their *Taste* in the Elegancys of this sort; the *Lofty*, the *Sublimé*, the *Astonishing* and *Amazing* wou'd be the most in fashion, and prefer'd. *Metaphorical* Speech, Multiplicity of *Figures* and *high-sounding* Words wou'd naturally prevail. Tho' in the Commonwealth it-self, and in the Affairs of Government, Men were us'd originally to plain and direct Speech; yet when Speaking became *an Art*, and was taught by Sophists, and other pretended Masters, the *high-poetick*, and the *figurative* Way began to prevail, even at the Bar, and in the Publick Assemblies: Infomuch that the Grand-Master, in the \* above-cited part of his *Rhetoricks*, where he extols the Tragick Poet EURIPIDES, upbraids the Rhetoricians of his own Age, who retain'd that very bombastick Style, which even *Poets*, and those too of the tragick kind, had already thrown off, or at least considerably

\* VOL. I. pag. 245. in the Notes.

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

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

Misc. 3. long afterwards. Witness the best written Discourses, the admir'd Speeches, Orations, or Sermons, thro' several Reigns, down to these latter, which we compute within the present Age. 'Twill undoubtedly be found, That till very late days, the Fashion of speaking, and the Turn of Wit, was after the *figurative* and *florid* Manner. Nothing was so acceptable as the high-sounding Phrase, the far-fetch'd Comparison, the capricious Point, and Play of Words; and nothing so despicable as what was merely of the plain or natural kind. So that it must either be confess'd, that in respect of the preceding Age, we are fallen very low in TASTE; or that, if we are in reality improv'd, the *natural* and *simple* Manner which *conceals* and *covers* ART, is the most truly *artful*, and of the genteelest, truest, and best-study'd Taste: as has \* above been treated more at large.

NOW, THEREFORE, as to our Author's PHILOSOPHY it-self, as it lies conceal'd in † *this* Treatise, but more profess'd and formal in his ‡ *next*; we shall proceed gradually according to his own Method: since it becomes not one who

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

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

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

has undertaken the part of his airy Affis-  
 tant and humorous *Paraphrast*, to enter sud-  
 denly, without good preparation, into his  
*dry Reasonings* and *moral Researches* about  
 the *social Passions* and *natural Affections*,  
 of which he is such a punctilious *Examiner*.

OF all human Affections, the noblest  
 and most becoming human Nature, is that  
 of LOVE to one's Country. This, perhaps,  
 will easily be allow'd by all Men, who  
 have really a COUNTRY, and are of the  
 number of those who may be call'd \* A  
 PEOPLE, as enjoying the Happiness of  
 a real Constitution and Polity, by which  
 they are free and independent. There are  
 few such Country-men or Free-men so dege-  
 nerate, as directly to discountenance or con-  
 demn this Passion of Love to their Com-  
 munity and national Brotherhood. The  
*indirect* Manner of opposing this Principle,  
 is the most usual. We hear it commonly,  
 as a Complaint, "That there is little of  
 " this LOVE extant in the World." From  
 whence 'tis hastily concluded, "That there  
 " is little or nothing of friendly or social

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

Misc. 3. “ *Affection* inherent in our *Nature*, or pro-  
 per to our *Species*.” ’Tis however ap-  
 parent, That there is scarce a Creature of  
 human Kind, who is not possess’d at least  
 with some inferior degree or meaner sort  
 of this *natural Affection to a Country*.

\* *Nescio quâ Natale Solum dulcedine  
 captos  
 Ducit.* —

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

\* Ovid. Pont. Lib. i. Eleg. iii. ver. 35.

† Τα Καθίκοντα τῆς γῆς οὐδὲν ἀφαιροῦνται.




tinct relation to any certain *Soil* or *Re-* Ch. 1.  
*gion*; no original Neighbourhood but with  
 the watry Inhabitants and Sea-Monsters?  
 Surely, if we were born of *lawful* Parents,  
*lawfully* employ'd, and under the Protec-  
 tion of *Law*; wherever they might be then  
 detain'd, to whatever Colonys sent, or  
 whither-soever driven by any Accident, or  
 in Expeditions or Adventures in the Pub-  
 lick Service, or that of Mankind, we  
 shou'd still find we had *a Home*, and *Coun-*  
*try*, ready to lay claim to us. We shou'd  
 be oblig'd still to consider our-selves as  
*Fellow-Citizens*, and might be allow'd to  
 love our *Country* or *Nation* as honestly and  
 heartily as the most inland Inhabitant or  
 Native of the Soil. Our *political* and *so-*  
*cial* Capacity wou'd undoubtedly come in  
 view, and be acknowledg'd full as natural  
 and essential in our Species, as the *parental*  
 and *filial* kind, which gives rise to what  
 we peculiarly call *natural Affection*. Or  
 supposing that both our Birth and Parents  
 had been unknown, and that in this respect  
 we were in a manner younger Brothers in  
 Society to the rest of Mankind; yet from  
 our Nurture and Education we shou'd sure-  
 ly espouse some *Country* or other; and joy-  
 fully embracing the Protection of a Ma-  
 gistracy, shou'd of necessity and by force  
 of Nature join our-selves to the general  
 Society of Mankind, and those in parti-  
 cular, with whom we had enter'd into a  
 nearer

Misc. 3. nearer Communication of Benefits, and  
 ~~~~~ cloſer Sympathy of Affections. It may  
 therefore be eſteem'd no better than a
 mean Subterfuge of narrow Minds, to af-
 ſign this *natural Paſſion* for *Society* and a
Country, to ſuch a Relation as that of a
 mere *Fungus* or common *Excreſcence*, to its
Parent-Mould, or nurſing *Dung-bill*.

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

AN ingenious Phyſician among the Mo-
 derns, having in view the natural Depen-
 dency of the *vegetable* and *animal* Kinds
 on their *common Mother-EARTH*, and ob-
 ſerving that both the one and the other
 draw from her their continual Suſtenance,
 (ſome rooted and fix'd down to their firſt

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

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

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

IF unhappily a Man had been born ei-
 ther at an *Inn,* or in some dirty *Village;* he
 I wou'd

Misc. 3. wou'd hardly, I think, circumscribe himself so narrowly as to accept a Denomination or *Character* from those nearest Appendices, or local Circumstances of his Nativity. So far shou'd one be from making the *Hamlet* or *Parish* to be characteristic in the Case, that hardly wou'd the *Shire* it-self, or *County*, however rich or flourishing, be taken into the honorary Term or Appellation of *one's* COUNTRY.

“What, then, shall we presume to call
 “our COUNTRY? Is it ENGLAND it-
 “self? But what of SCOTLAND?
 “Is it therefore BRITAIN? But
 “what of *the other Islands*, the Northern
 “ORCADES, and the Southern JERSEY
 “and GUERNSEY? What of the *Plan-*
 “*tations*, and poor IRELAND?”——Behold, here, a very dubious Circumscription!

BUT what, after all, if there be a *Conquest* or *Captivity in the case?* a *Migration?* a national *Secession*, or Abandonment of our native Seats for some other Soil or Climate? This has happen'd, we know, to our Forefathers. And as great and powerful a People as we have been of late, and have ever shewn our-selves under the influence of *free* Councils, and a tolerable *Ministry*; shou'd we relapse again into slavish Principles, or be *administer'd* long under such Heads as having

no Thought of Liberty for themselves, can Ch. 1.
 have much less for EUROPE or their *Neigh-*
bours; we may at last feel a War at home,
 become the *Seat* of it, and in the end a
Conquest. We might then gladly embrace
 the hard Condition of our Predecessors, and
 exchange our beloved native *Soil* for that of
 some remote and uninhabited part of the
 World. Now shou'd this possibly be our
 Fate; shou'd some considerable Colony or
 Body be form'd afterwards out of our Re-
 mains, or meet, as it were by Miracle, in
 some distant Climate; wou'd there be, for
 the future, no *English-man* remaining? No
 common Bond of Alliance and Friendship,
 by which we cou'd still call *Country-men*,
 as before? How came we, I pray, by our
 antient name of *English-men*? Did it not
 travel with us over *Land* and *Sea*? Did
 we not, indeed, bring it with us heretofore
 from as far as the remoter Parts of GER-
 MANY to this Island?

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

* *Rus & Regio*. In French *Campagne & País*.

Misc. 3. from Mankind or Society. Reigning words are many times of such force, as to influence us considerably in our Apprehension of things. Whether it be from any such Cause as this, I know not : but certain it is, that in the Idea of a CIVIL State or NATION, we *English-men* are apt to mix somewhat more than ordinary gross and earthy. No People who ow'd so much to A CONSTITUTION, and so little to A SOIL or CLIMATE, were ever known so indifferent towards *one*, and so passionately fond of *the other*. One wou'd imagine from the common Discourse of our *Country-men*, that the finest Lands near the EUPHRATES, the BABYLONIAN or PERSIAN *Paradises*, the rich Plains of EGYPT, the *Grecian TEMPE*, the *Roman CAMPANIA*, *LOMBARDY*, *PROVENCE*, the *Spanish ANDALUSIA*, or the most delicious Tracts in the *Eastern* or *Western INDIES*, were contemptible Countrys in respect of OLD ENGLAND.

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

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

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

Misc. 3. from *abroad*. They came to us by degrees, from remote distances, at second or third hand; from other Courts, States, Academys, and foreign Nurferys of Wit and Manners.

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

Coasts

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

FOR our part, we neither care that * *Foreigners* shou'd travel to us, nor any of ours shou'd travel into *foreign* Countries. Our best Policy and Breeding is, it seems,

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

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

Ξεῖν', ἔ μοι θέμις ἔσ', ἐδ' εἰ κελίων σέθεν ἔλθοι,
Ξεῖνον ἀτιμῆσαι πρὸς γὰρ Διὸς εἰσιν ἄπαντες
Ξεῖνοι—————ΟΔΥΣΣ. ξ.

Again,

—'Ουδέ τις ἄμμι βροτῶν ἐπιμίσηται ἄλλῳ.
'Ἄλλ' ὅτε τις δύσνηθ' ἀλάμενθ' ἐνθάδ' ἰκάνει,
Τὸν νῦν χρὴ κομίσειν πρὸς γὰρ Διὸς εἰσιν ἄπαντες
Ξεῖνοι—————ΟΔΥΣΣ. ζ.

And again,

'Ἀφνειὸς βίότιο, φίλος δ' ἦν ἀνθρώποισι
Πάσης γὰρ φιλέεσκεν, ὁδῶ' ἐπὶ οἰκία ναίων.
ΙΛΙΑΔ. ζ.

Misc. 3. seems, "To look abroad as little as possible; contract our Views within the narrowest Compass; and despise all Knowledge, Learning, or Manners, which are not of a *Home Growth*." For hardly will the *Antients* themselves be regarded by those, who have so resolute a Contempt of what the politest *Moderns* of any Nation, besides their own, may have advanc'd in the way of *Literature, Politeness,* or PHILOSOPHY.

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

See also Odyf. lib. iii. ver. 34, &c. and 67, &c. lib. iv. ver. 39, &c. and 60.

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

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

Misc. 3.



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

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

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

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

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

Misc. 3. "fin'd:" shou'd he *descend* on this account *into himself*, and examine his inward Powers and Facultys; or shou'd he *ascend* beyond his own immediate Species, City, or Community, to discover and recognize his *higher Polity*, or *Community*, (that *common* and *universal-one*, of which he is born a *Member*;) nothing, surely, of this kind, cou'd reasonably draw upon him the least Contempt or Mockery. On the contrary, *the finest Gentleman* must after all be consider'd but as an IDIOT, who talking much of the knowledg of *the World* and *Mankind*, has never so much as thought of the Study or Knowledg of *himself*, or of the Nature and Government of that *real Publick* and *WORLD*, from whence he holds his *Being*,

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

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

* Perf. Sat. iii. ver. 67.

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

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

Misc. 3. **P**H Y, like mere *Virtuoso-ship*, in its usual Career, and we shall find *the Ridicule* rising full as strongly against the Professors of the higher as the lower kind. *Cockle-shell* abounds with each. Many things exterior, and without our-selves, of no relation to our real Interests or to those of Society and Mankind, are diligently investigated: Nature's remotest Operations, deepest Mysterys, and most difficult *Phænomena* discuss'd, and whimsically explain'd; *Hypotheses* and *fantastick Systems* erected; a Universe anatomiz'd; and by some * notable Scheme so solv'd and reduc'd, as to appear an easy *Knack* or *Secret* to those who have *the Clew*. *Creation* it-self can, upon occasion, be exhibited; *Transmutations*, *Projections*, and other *Philosophical ARCANNA*, such as in the *corporeal* World can accomplish all things; whilst in the *intellectual*, a set Frame of metaphysical Phrases and Distinctions can serve to solve whatever Difficultys may be propounded either in *Logicks*, *Ethicks*, or any *real Science*, of whatever kind.

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

* VOL. II. pag. 184, 190.

But as ridiculous as these Studys are ren-Ch. 1.
der'd by their senseless Managers; it ap-
pears, however, that each of 'em are, in
their nature, essential to the *Character* of
a *Fine Gentleman* and *Man of Sense*.

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

'TIS not *Wit* merely, but a *Temper*
which must form the WELL-BRED MAN.
In the same manner, 'tis not a *Head* mere-
ly, but a *Heart* and *Resolution* which must
compleat the *real* PHILOSOPHER. Both
Characters aim at what is *excellent*, aspire
to a *just Taste*, and carry in view the Mo-
del of what is *beautiful* and *becoming*.
Accordingly, the respective Conduct and
distinct Manners of each Party are regu-
lated; *The one* according to the perfectest
Ease, and good Entertainment of COM-
PANY; *the other* according to the strictest
Interest of MANKIND and SOCIETY:
The one according to a Man's Rank and
Quality in his private Nation; *the other*
according to his Rank and Dignity in NA-
TURE.

Misc. 3.

W H E T H E R each of these Offices, or social Parts; are in themselves as *convenient* as *becoming*, is the great Question which must some-way be decided. The W E L L - B R E D M A N has already decided this, in his own Case, and declar'd on the side of what is Handsom: For whatever he practises in this kind *, he accounts no more than what he owes purely to himself; without regard to any further Advantage. The *Pretender to PHILOSOPHY*, who either knows not how to determine this Affair, or if he has determin'd, knows not how to pursue his Point, with Constancy, and Firmness, remains in respect of *Philosophy*, what a Clown or Coxcomb is in respect of *Breeding* and *Behaviour*. Thus, according to our Author, the T A S T E of Beauty, and the *Relish* of what is decent, just, and amiable, perfects the *Character* of the G E N T L E M A N, and the P H I L O S O P H E R. And the Study of such a T A S T E or *Relish* will, as we suppose, be ever the great Employment and Concern of him, who covets as well to be *wise* and *good*, as *agreeable* and *polite*.

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

* VOL. I. pag. 129, 130.

† Horat. lib. i. Ep. 1. ver. 11.

C H A P. II.

Explanation of a TASTE continu'd.
 — *Ridiculers of it.* — *Their Wit,*
and Sincerity. — *Application of*
the Taste to Affairs of Govern-
ment and Politicks. — *Imagi-*
nary CHARACTERS in the
State. — *Young Nobility, and Gen-*
try. — *Pursuit of BEAUTY.*
 — *Preparation for Philosophy.*

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


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

Misc. 3. taste and accompany him, as far as my
 ~~~~~ *Miscellaneous* CHARACTER will permit.

OUR joint Endeavour, therefore, must appear this: To shew, \* “ That nothing  
 “ which is found charming or delightful in  
 “ the polite World, nothing which is adop-  
 “ ted as Pleasure, or Entertainment, of  
 “ whatever kind, can any way be ac-  
 “ counted for, supported, or establish’d,  
 “ without the Pre-establishment or Sup-  
 “ position of a certain TASTE.” Now a  
 TASTE or *Judgment*, ’tis suppos’d, can  
 hardly come ready form’d with us into  
 the World. Whatever Principles or Ma-  
 terials of this kind we may possibly bring  
 with us; whatever good Facultys, Senses,  
 or anticipating Sensations, and Imagina-  
 tions, may be of Nature’s Growth, and  
 arise properly, of themselves, without  
 our Art, Promotion, or Assistance; the  
 general *Idea* which is form’d of all this  
 Management, and the clear *Notion* we at-  
 tain of what is preferable and principal in  
 all these Subjects of Choice and Estimation,  
 will not, as I imagine, by any Person, be  
 taken for *in-nate*. Use, Practice and Cul-  
 ture must precede the *Understanding* and  
*Wit* of such an advanc’d Size and Growth  
 as this. A legitimate and just TASTE  
 can neither be begotten, made, conceiv’d,

\* VOL. I. pag. 356, &c.



or produc'd, without the antecedent *La-Ch. 2.*  
*bour* and *Pains* of CRITICISM. 

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

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

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

Misc. 3. with that effeminate plaintive Tone of  
 ~~~~~ *Invective* against CRITICKS, I have really thought they had it in their Fancy, to keep down the growing Genius's of the Youth, their Rivals, by turning them aside from that *Examination* and *Search*, on which all good Performance as well as good Judgment depends. I have seen many a time a well-bred Man, who had himself a real good TASTE, give way, with a malicious Complaisance, to the Humour of a Company, where, in favour chiefly of the tender Sex, this soft languishing Contempt of *Criticks*, and their Labours, has been the Subject set a-foot. "Wretched Creatures! (says one) impertinent Things, these *Criticks*, as ye call 'em! ——— As if one cou'dn't know what was agreeable or pretty, without their help. ——— 'Tis fine indeed, that one shou'dn't be allow'd to fancy for one's-self. ——— Now shou'd a thousand Criticks tell me that Mr. A——'s new *Play* wan't the wittiest in the World, I wou'dn't mind 'em one bit."

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

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

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

Misc. 3. in a yet higher Case, he might in reality become as *wise* and *great* a Man, as he is already a *refin'd and polish'd* GENTLEMAN. By *one* of these TASTES he understands how to lay out his Garden, model his House, fancy his Equipage, appoint his Table: By *the other* he learns of what Value these Amusements are in Life, and of what Importance to a Man's Freedom, Happiness, and Self-enjoyment. For if he wou'd try effectually to acquire the real *Science* or TASTE of *Life*; he wou'd certainly discover, " That a RIGHT MIND, and GENEROUS AFFECTION, had more Beauty and Charm, than all other *Symmetrys* in the World besides:" And, " That a Grain of *Honesty* and *native Worth*, was of more value than all the *adventitious Ornaments, Estates, or Preferments*; for the sake of which some of the better sort so oft turn *Knaves*; forsaking their Principles, and quitting their *Honour* and *Freedom*, for a mean, timorous, shifting State of *gaudy Servitude*."

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

*ra*cter into the Publick. But ere they Ch. 2.
 have long engag'd in it, their WORTH
 unhappily becomes venal. *Equipages, Ti-
 tles, Precedencys, Staffs, Ribbons,* and o-
 ther such glittering *Ware*, are taken in ex-
 change for *inward* MERIT, HONOUR,
 and a CHARACTER.

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

Misc. 3. *nours*, and the rest of this mock-Praise and mimical Appellation. They may even with serious Looks be told of *Honour* and *Worth*, *their* PRINCIPLE, and *their* COUNTRY: But they know better within themselves; and have occasion to find, That, after all, the World too knows better; and that their few *Friends* and *Admirers* have either a very shallow Wit, or a very profound Hypocrisy.

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


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

Such a one, after many publick Services of Ch. 2. note, I can see wrought upon, by degrees, to seek *Court-Preferment*; and this too under a *Patriot-Character*. But having perhaps try'd this way with less success, he is oblig'd to change his *Character*, and become a *royal Flatterer*, a *Courtier against his Nature*; submitting himself, and suing, in so much the meaner degree, as his inherent Principles are well known at Court, and to his new-adopted Party, to whom he feigns himself a *Profelyte*.

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

Misc. 3. he been either conscious of no Talent in the Affairs of Government, or of no Opportunity to exert any such, to the advantage of Mankind: Where had been the mighty shame, if perhaps he had employ'd some of his Abilitys in flattering like others, and paying the necessary Homage requir'd for Safety's sake, and Self-preservation, in absolute and despotick Governments? The TASTE, perhaps, in strictness, might still be *wrong*, even in *this* hard Circumstance: But how *inexcusable* in a quite contrary one! For let us suppose our Courtier not only *an Englishman*, but of the Rank and Stem of those old *English* Patriots, who were wont to curb the Licentiousness of our Court, arraign its Flatterers, and purge away those Poisons from the Ear of Princes; let us suppose him of a competent Fortune and moderate Appetites, without any apparent *Luxury* or *Lavishment* in his Manners: What shall we, after this, bring in Excuse, or as an Apology, for such a *Choice* as his? How shall we explain this preposterous *Relish*, this odd Preference of *Subtlety* and *Indirectness*, to true *Wisdom*, open *Honesty*, and *Uprightness*?

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

of *honourable Descent*; with a *generous free* Ch. 2.
 MIND, as well as *ample Fortune*. Even 
 these *Circumstances* themselves may be the
 very Causes perhaps of his being thus
 ensnar'd. The * *Elegance* of his *Fancy*
 in outward things, may have made him
 overlook the *Worth* of *inward Character*
 and *Proportion*: And the *Love* of *Grandure*
 and *Magnificence*, wrong turn'd, may
 have possess'd his *Imagination* over-strongly
 with such things as *Frontispieces*, *Par-*
terres, *Equipages*, *trim Valets* in *party-co-*
lour'd Clothes; and others in *Gentlemen's*
Apparel.——Magnanimous Exhibitions of
Honour and *Generosity*!——“ In *Town*, a
 “ *Palace* and *sutable Furniture*! In the
 “ *Country* the same; with the addition
 “ of such *Edifices* and *Gardens* as were
 “ unknown to our *Ancestors*, and are un-
 “ natural to such a *Climate* as GREAT
 “ BRITAIN!”


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

* VOL. I, pag. 139.

Misc. 3.

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

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

abject, as his outward Behaviour insolent Ch. 2.
and intolerable. 


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

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

Misc. 3.

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

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

true Understanding, even in the narrow Ch. 2.
Sense of *Interest* and *private Good*. 

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

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

Misc. 3. indeed no better than Childrens Tales, or
 the Amusement of the mere Vulgar :

† *Esse aliquos Manes, & subterranea
 regna,*

* * * * *

*Nec pueri credunt, nisi qui nondum
 cere lavantur.*

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

† Juven. Sat. 2. ver. 149.

“ the Practices and Arts of all the *old* Ch. 2.
 “ Knaves in being.”

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

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

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

Misc. 3. so acquainted with the DECORUM and GRACE of things, that he will readily confess a Pleasure and Enjoyment in the very *Survey* and *Contemplation* of this kind. Now if in the way of polite Pleasure, *the Study* and *Love* of BEAUTY be essential; *the Study* and *Love* of SYMMETRY and ORDER, on which *Beauty* depends, must also be essential, in the same respect.

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

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

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

Convenience, even in the Apprehension of Ch. 2. every ingenious Artist, the * *Architect*, the *Statuary*, or the *Painter*. 'Tis the same in *the Physician's* way. Natural *Health* is the just Proportion, *Truth*, and regular Course of things, in a Constitution. 'Tis *the inward Beauty of the BODY*. And when the Harmony and just Measures of the rising Pulses, the circulating Humours, and the moving Airs or Spirits are disturb'd or lost, *Deformity* enters, and with it, *Calamity* and *Ruin*.

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

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

Misc. 3. Or allowing that there really is; must it not, of consequence, in the same manner imply *Health* or *Sickliness*, *Prosperity* or *Disaster*? Will it not be found in this respect, above all, "That what is * BEAUTIFUL

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

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

† Cic. de Fin. Bon. & Mal. lib. ii. sect. 14.

“ TIFUL is *harmonious* and *proportion-* Ch. 2.
 “ *able*; what is harmonious and propor-
 “ tionable, is TRUE; and what is at once
 “ both *beautiful* and *true*, is, of conse-
 “ quence, *agreeable* and GOOD?”

WHERE

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

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

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

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

Misc. 3.

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

“ See with what Ardour and Vehemence, the young Man,
 “ neglecting his proper Race and Fellow-Creatures, and for-
 “ getting what is *decent, handsom, or becoming* in human
 “ Affairs, pursues these SPECIES in those common Ob-
 “ jects of his Affection, a *Horse, a Hound, a Hawk!* —
 “ What doting on these *Beautys!* — What Admiration
 “ of the *Kind* it-self! And of the particular *Animal*, what
 “ Care, and in a manner Idolatry and Consecration; when
 “ the Beast beloved is (as often happens) even set apart from
 “ use, and only kept to gaze on, and feed the enamour'd
 “ Fancy with highest Delight! — See! in another Youth,
 “ not so forgetful of *Human Kind*, but remembering it still
 “ in a wrong way! a $\Phi\iota\lambda\omicron\kappa\alpha\lambda\omicron\varsigma$ of another sort, a CHÆ-
 “ REA. *Quam elegans formarum Spectator!* — See!
 “ as to other *Beautys*, where there is no Possession, no En-
 “ joyment or Reward, but barely seeing and admiring: as in
 “ the *Virtuoso-Passion*, the Love of *Painting*, and the *De-*
 “ *signing Arts* of every kind, so often observ'd. — How
 “ fares it with our *princely Genius*, our *Grandee* who assem-
 “ bles all these *Beautys*, and within the Bounds of his sumptuous
 “ Palace incloses all these Graces of a thousand kinds?
 “ — What Pains! Study! Science! — Behold the
 “ Disposition and Order of these finer sorts of Apartments,
 “ Gardens, *Villas!* — The kind of Harmony to the Eye,
 “ from the various Shapes and Colours agreeably mixt, and
 “ rang'd in Lines, intercrossing without confusion, and for-
 “ tunately co-incident. — A *Parterre*, Cypresses, Groves,
 “ Wildernesses. — Statues, here and there, of *Virtue*,
 “ *Fortitude, Temperance.* — *Heroes-Busts, Philosophers-*
 “ *Heads;* with suitable Mottos and Inscriptions. — So-
 “ lemn Representations of things deeply natural. — *Caves*,
 “ *Grottos, Rocks.* — *Urns* and *Obelisks* in retir'd places,
 “ and dispos'd at proper distances and points of Sight: with
 “ all those Symmetrys which silently express a reigning Or-
 “ der,

Proportions, which can exhibit this in Life? Ch. 2.
 If no other; Who, then, can possibly have a TASTE of this kind, without being beholden to PHILOSOPHY? Who can admire the *outward* Beautys, and not recur instantly to the *inward*, which are the most real and essential, the most naturally affecting, and of the highest Pleasure, as well as Profit and Advantage?

IN

“*der, Peace, Harmony, and Beauty!* ——— But what is “there answerable to this, in the MINDS of *the Possessors?* ——— What *Possession* or *Propriety* is theirs? What “*Constancy* or *Security* of Enjoyment? What *Peace*, what “*Harmony* WITHIN.” ———


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

Misc. 3.

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

“ Bloom of Youth. The experienc'd Senator and aged General, can, in our days, dispense with a *Toilet*, and take his outward Form into a very extraordinary Adjustment and Regulation.—All *Embellishments* are affected, besides the true. And thus, led by Example, whilst we run in search of *Elegancy* and *Neatness*; pursuing BEAUTY; and adding, as we imagine, more Lustre, and Value to our own *Person*; we grow, in our real *Character* and truer SELF, *deform'd* and *monstrous*, *servile* and *abject*; stooping to the lowest Terms of Courtship; and sacrificing all internal Proportion, all *intrinsic* and *real* BEAUTY and WORTH, for the sake of Things which carry scarce a Shadow of the Kind.” *Supra*, VOL. II. pag. 394, &c. and VOL. I. pag. 138, &c. and pag. 337.

able,

able, agreeable, and just TASTE in Life Ch. 2.
and Manners. 

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

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

* *Viz.* Treatise III. (ADVICE to an Author) VOL. I.

† *Viz.* In Treatise IV. (The INQUIRY, &c.) Vol. II.

Misc. 3. present Disposition will permit, I intend
 still to accompany him at a distance, keep
 him in sight, and convoy him, the best I
 am able, thro' the dangerous Seas he is a-
 bout to pass.

So to the Philosopher I come
 according as my Genius and
MISCEL



 MISCELLANY IV.

CHAP. I.

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

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

* Above, pag. 135. Again below, 284, 285, &c.
 design'd,

Misc. 4. design'd, the *Advertisement* to the first Edition of his *Soliloquy* is a sufficient Proof. He took occasion there, in a line or two, under the Name of his *Printer*, or (as he otherwise calls him) his *Amanuensis*, to prepare us for a *more elaborate* and methodical Piece which was to follow. We have this System now before us. Nor need we wonder, such as it is, that it came so hardly into the World, and that our Author has been deliver'd of it with so much difficulty, and after so long a time. His *Amanuensis* and he, were not, it seems, heretofore upon such good Terms of Correspondence. Otherwise such an unshapen *Fœtus*, or false Birth, as that of which our Author in his * Title-page complains, had not formerly appear'd abroad. Nor had it ever risen again in its more decent Form, but for the accidental Publication of our Author's First † Letter, which, by a necessary Train of Consequences, occasion'd the revival of this abortive Piece, and gave usherance to its Companions.

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

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

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

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

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

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

Misc. 4. afford to retire into his Closet, as to some religious or devout Exercise, we presume thus to offer a few Reflections, in the support of our Author's profound INQUIRY. And accordingly, we are to imagine our Author speaking, as follows.

HOW LITTLE regard soever may be shewn to that *moral Speculation* or INQUIRY, which we call the *Study of ourselves*; it must, in strictness, be yielded, That all Knowledg whatsoever depends upon this *previous-one*: "And that we can in reality be assur'd of nothing, till we are first assur'd of What *we are OURSELVES.*" For by this alone we can know what *Certainty* and *Assurance* is.

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

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

THIS is what *Metaphysicians* mean, when they say, “That *Identity* can be prov’d only by *Consciousness*; but that *Consciousness*, withal, may be as well

* Monsieur DES CARTES.

Misc. 4. "false as real, in respect of what is past."
 ~~~~~ So that the same successional *We* or *I* must remain still, on this account, undecided.

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

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

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

IF it be certain that I AM; 'tis certain and demonstrable WHO and WHAT  
 I



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

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

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


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

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

Misc. 4. *sary* *Abhorrence*, or *Aversion*, is not its  
 ILL; but remains *indifferent* in its own  
 nature; the ILL being in the Affection  
 only, which wants redress.

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

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

approach of the suppos'd Evil, but at the Ch. 1.  
 very distant Thought of it. Besides that,   
 the *Thought* it-self will of necessity so much  
 the oftner recur, as the *Aversion* or *Fear*  
 is violent, and increasing.

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

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

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

Misc. 4. to such Subjects as *Plate, Jewels, Apartments, Coronets, Patents of Honour, Titles, or Precedencys*. I must therefore naturally seek these, not as mere Conveniencys, Means, or Helps in Life, (for as such my Passion cou'd not be so excessive towards 'em) but as EXCELLENT in themselves, necessarily attractive of my *Admiration*, and directly and immediately causing my Happiness, and giving me Satisfaction. Now if *the PASSION* rais'd on this *Opinion* (call it *Avarice, Pride, Vanity, or Ambition*) be indeed incapable of any real Satisfaction, even under the most successful Course of Fortune; and then too, attended with perpetual Fears of Disappointment and Loss: how can the Mind be other than miserable, when possess'd by it? But if instead of forming thus *the Opinion of GOOD*; if instead of placing WORTH or EXCELLENCE in these *outward* Subjects, we place it, where it is truest, in *the Affections or Sentiments*, in the *governing Part* and *inward Character*; we have then the full Enjoyment of it within our power: The *Imagination or Opinion* remains steady and irreversibile: And the *Love, Desire* and *Appetite* is answer'd; without Apprehension of Loss or Disappointment.

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

“ FANCY, and rectify \* OPINION, on Ch. 1.  
 “ which all depends.” For if our *Loves*,  
*Desires*, *Hatreds* and *Aversions* are left to  
 themselves; we are necessarily expos’d to  
 endless Vexation and Calamity: but if these  
 are found capable of Amendment, or in any  
 measure flexible or variable by *Opinion*; we  
 ought, methinks, to make trial, at least,  
 how far we might by this means acquire  
 Felicity and Content.

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

\* Ὅτι πάντα ἢ ὑπόληψις καὶ αὐτὴ ἐπὶ σοί. Ἐξεν ἔν-  
 ὄτε θέλεις, τὴν ὑπόληψιν, καὶ ὥσπερ κἀμφαίη τὴν ἀκρὰν  
 Γαλήνην, σαδαρῶ πάντα καὶ κολπῶ ακυμῶν. M. Ant. Lib.  
 xii. 22.

Ἐοίον ἔστιν ἢ λεχάνη τῆ ὑδατῶ, τοῖσπερ ἢ ψυχῆ. Ἐοιον  
 ἢ αὐγὴ ἢ περσπίτρησα πῶ ὑδατι, τοῖστων αἰ φαντασίαι.  
 Ὅταν ἔν τῷ ὕδατι κινήθῃ, δοκεῖ μὲν καὶ ἡ αὐγὴ κινεῖσθαι· ἔ-  
 μὲν τοι κινεῖται· καὶ ὅταν τῶινυν σκόλαθῃ τίς, ἔχῃ αἰ τέχναι  
 καὶ αἰ ἀρεταὶ συσχεῖσθαι, ἀλλὰ τὸ πνεῦμα ἐφ’ ἑ εἰσὶ κλη-  
 σατῶ δὲ, κηθισαίη κἀκείνα. Arrian. Lib. iii. cap. 3. See  
 VOL. I. pag. 185, &c. 294, 5, 6, 324, &c. And VOL.  
 II. pag. 437.



Misc. 4.

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

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

THIS,

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

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

\* VOL. I. pag. 308. VOL. II. pag. 227.

† VOL. II. pag. 432. And below, pag. 307, &c.

Misc. 4. of *Good and Ill*, and consequently the Cause  
 of my Unhappiness and Disturbance.

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

\* Ἄρον ἔν τὴν ἔκκλισην ἀπὸ πάντων ὅσ' ἔκ ἐρ' ἡμῖν, καὶ μελίθες ἐπὶ τὰ πρὸ φύσιν ὅσ' ἐρ' ἡμῖν. Epictet. Enchirid. cap. vii.

Ὁρεξιν ἀραί σε δεῖ πασηλώς, ἔκκλισην ἐπὶ μόνα μελίθῃται τὰ περιαιρετικά. Arrian. Lib. iii. cap. 22. This subdu'd or moderated *Admiration* or *Zeal* in the highest Subjects of *Virtue* and *Divinity*, the Philosopher calls σύμμετρον καὶ χαρισμένον τὴν Ὁρεξιν; the contrary Disposition, τὸ ἄλογον καὶ ὠσικόν. Lib. ii. cap. 26. The Reason why this over-forward Ardor and Pursuit of high Subjects runs naturally into Enthusiasm and Disorder, is shewn in what succeeds the first of the Passages here cited; viz. Τῶν δὲ ἐρ' ἡμῖν, ὅσον ὀρέγεσθαι καλὸν ἂν, ἕδεν ἕδ' ἐπι σοι πάρεσι. And hence the repeated Injunction, Ἀπόχε ποτὲ παντί πασιν ὀρέξεως, ἵνα ποτὲ καὶ εὐλόγως ὀρεχθῆς· εἰ δ' εὐλόγως, ὅταν ἔχης τί ἐν σεαυτῷ ἀγαθὸν εὖ ὀρεχθῆσθαι. Lib. iii. cap. 13. To this HORACE, in one of his latest Epistles of the deeply philosophical kind, alludes.

*Insani sapiens nomen ferat, æquus iniqui,*

*Ultra quam satis est Virtutem se petat ipsam.* Lib. i. Ep. vi.

And in the beginning of the Epistle: ver. 15.

*Nil admirari prope res est una, Numici,*

*Solaque quæ possit facere & servare beatum.* Ibid. ver. 1.

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

lose our-selves, and miss our proper Mark, Ch. 1.  
 for want of a steady and settled Aim. But being more sure and infallible in what relates to our *Ill*, we shou'd begin, they tell us, by applying our Aversion, on that side, and raising our Indignation against those Meanneſſes of Opinion and Sentiment, which are the Causes of our Subjection, and Perplexity.

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

NOR is the Case different in the Passion of COWARDICE, or FEAR OF

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

Misc. 4. *DEATH*. For if we leave this Passion *to it-self*, (or to certain *Tutors* to manage for us) it may lead us to the most anxious and tormenting State of Life. But if it be oppos'd by sounder Opinion, and a just Estimation of things, it must diminish of course: And the natural Result of such a Practice must be, the Rescue of the Mind from numberless Fears, and Misery of other kinds.

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

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



Labour, but more Content, in his direct Ch. 1.  
plain Path. He is secure *within*; free of  
what the World calls *Policy*, or *Design*;  
and sings, according to the old *Ballad*,

*My Mind to me a Kingdom is, &c.*

Which in *Latin* we may translate,

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

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

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

\* Horat. Lib. iii. Od. xxix. ver. 54.

Misc. 4. of Morals, in the very politest times, were  
 great *Tale-Tellers*, and Retainers to honest  
 ÆSOP.

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

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

“ TWO

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

Misc. 4. " therefore they went ; and drank till  
 they were both *burst*."

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

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

" Bar-

“ Bargains; Loffes; After-Games; Retriech. i.  
 “ vals.”—Is not this, *the Sea to drink?* 

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

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

\* Horat. Lib. ii. Epist. ii. ver. 155.

---

CHAP.



## C H A P. II.

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


AS heavily as it went with us, in the deep philosophical part of our preceding Chapter; and as necessarily engag'd as we still are to prosecute the same serious INQUIRY, and *Search*, into those dark Sources; 'tis hop'd, That our remaining *Philosophy* may flow in a more easy Vein; and the second Running be found somewhat clearer than the first. However it be; we may, at least, congratulate with our-selves for having thus briefly pass'd over that *Metaphysical* part, to which we have paid sufficient deference. Nor shall we scruple to declare our Opinion, " That it is, in a manner, necessary  
 " for one who wou'd usefully *philosophize*,  
 " to have a *Knowledg* in this part of Phi-  
 " losophy, sufficient to satisfy him that  
 " there

“ there is no *Knowledge* or *Wisdom* to be Ch. 2.  
 “ learnt from it.” For of this Truth no-  
 thing besides Experience and Study will  
 be able fully to convince him.

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

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

'TIS therefore to satisfy such rigid *Inquirers* as these, that we have been necessi-  
 2 tated

Misc. 4.  tated to proceed by the *inward* way; and that in our preceding Chapter we have built only on such foundations as are taken from our very *Perceptions, Fancys, Appearances, Affections, and Opinions* themselves, without regard to any thing of an *exterior* WORLD, and even on the supposition that there is *no such World in being*.

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

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

*The dubious Labyrinths, and Pyrrhonian  
Cells  
Of a Cimmerian Darknes.*—

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

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

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

Misc. 4. of this Speech apply'd to the particular Forms and Beings in the World, as it wou'd be to except against the common Appellations of *Vigour* and *Decay* in Plants, *Health* or *Sickness* in Bodys, *Sobriety* or *Distraction* in Minds, *Prosperity* or *Degeneracy* in any variable part of the known Creation.

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

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



NATURE; according to whose suppos'd *Standard* we perpetually approve and disapprove, and to whom in all natural Appearances, all moral Actions (whatever we contemplate, whatever we have in de-

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

*Dente Lupus, cornu Taurus petit. Unde, nisi INTUS Monstratum?* Lib. ii. Sat. 1. ver. 52.

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

*Cras donabertis Hædo,  
Cui Frons turgida Cornibus  
Primis, & Venerem & Prælia destinat.*

Lib. iii. Od. 13. ver. 3.

And,

*Verris obliquum meditantis Ictum.*

Ib. Od. 22. ver. 7.

Misc. 4. *bate*) we inevitably appeal, and pay our constant Homage, with the most apparent Zeal and Passion.

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

\* *NATURAM expellas Furcâ, tamen usque recurret.*

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

\* Hor. Lib. i. Ep. 10. ver. 24.

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

at other times controul'd and check'd Ch. 2.  
 with proper Severitys. In short, their Affections, Passions, Appetites, and Antipathys, are as duly regarded as those in Human Kind, under the strictest Discipline of Education. Such is *the SENSE of inward Proportion and Regularity of Affections*, even in our Noble Youths themselves; who in this respect are often known expert and able *Masters of Education*, tho not so susceptible of *Discipline and Culture* in their own case, after those early Indulgences to which their Greatness has intitled 'em.

As little favourable however as these sportly Gentlemen are presum'd to show themselves towards the Care or Culture of their *own* Species; as remote as their Contemplations are thought to lie from *Nature and Philosophy*; they confirm plainly and establish our philosophical Foundation of the *natural* Ranks, Orders, interior and exterior Proportions of the several distinct Species and Forms of Animal Beings. Ask one of these Gentlemen, unawares, when solicitously careful and busy'd in the great Concerns of his *Stable, or Kennel*, "Whether his *Hound* or "*Greyhound-Bitch* who eats her Puppys, "is as *natural* as the other who nurses " 'em?" and he will think you frantick. Ask him again, "Whether he

Misc. 4. " thinks the *unnatural* Creature who acts  
 " thus, or the *natural-one* who does other-  
 " wise, is best in its kind, and enjoys it-  
 " self the most?" And he will be in-  
 clin'd to think still as strangely of you.  
 Or if perhaps he esteems you worthy of  
 better Information; he will tell you, " That  
 " his *best-bred* Creatures, and of the *truest*  
 " Race, are ever the noblest and most ge-  
 " nerous in their *Natures*: That it is this  
 " chiefly which makes the difference be-  
 " tween the *Horse* of good Blood, and the  
 " errant *Jade* of a base Breed; between the  
 " *Game-Cock*, and the *Dunghil-Craven*;  
 " between the true *Hawk*, and the mere  
 " *Kite* or *Buzzard*; and between the right  
 " *Mastiff*, *Hound*, or *Spaniel*, and the very  
 " *Mungrel*." He might, withal, tell you  
 perhaps with a masterly Air in this Brute-  
 Science, " That the timorous, poor-spi-  
 " rited, lazy and gluttonous of his *Dogs*,  
 " were those whom he either suspected to  
 " be of a spurious Race, or who had been  
 " by some accident spoil'd in their Nur-  
 " sing and Management: for that this  
 " was not *natural* to 'em. That in every  
 " Kind, they were still the miserablest  
 " Creatures who were thus spoil'd: And  
 " that having each of 'em their proper  
 " *Chace* or *Business*, if they lay resty and  
 " *out of their Game*, chamber'd, and idle,  
 " they were the same as if taken out of  
 " their Element. That the saddest Curs  
 " in

“ in the world, were those who took the Ch. 2.  
 “ Kitchin-Chimney and Dripping-pan for  
 “ their Delight; and that the only hap-  
 “ py DOG (were one to be a Dog ONE'S-  
 “ SELF) was *he*, who in his *proper* Sport  
 “ and *Exercise*, his *natural* Pursuit and  
 “ Game, endur'd all Hardships, and had  
 “ so much delight in *Exercise* and in the  
 “ Field, as to forget *Home* and his *Re-*  
 “ *ward.*”

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



Misc. 4. to the Increase and Prosperity of their  
 ~~~~~ own Species.

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

and made him withal as prolifick as those Ch. 2.
 smaller Creatures commonly are; it might
 have gone hard perhaps with *Mankind*:
 And a single Animal, who by his proper
 Might and Prowess has often decided the
 Fate of the greatest Battels which have been
 fought by Human Race, shou'd he have
 grown up into a Society, with a Genius
 for Architecture and Mechanicks propor-
 tionable to what we observe in those
 smaller Creatures; we shou'd, with all our
 invented Machines, have found it hard
 to dispute with him the Dominion of the
 Continent.

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

Misc. 4. "contrary or unfutable to the distinct
 " OEconomy or Part, the Creature is
 " *wretched and unnatural.*"

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

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

“ *truly natural*, generous and noble, are Ch. 2.
 “ those which tend towards *Publick Ser-*
 “ vice, and the Interest of *the SOCIETY*
 “ *at large.*”

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

As for that further Consideration,
 “ Whether NATURE has orderly and
 “ justly distributed the several OEconomys

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

Misc. 4. “ or *Parts*; and Whether the Defects,
 “ Failures, or Calamitys of *particular* Sys-
 “ tems are to the advantage of all *in ge-*
 “ *neral*, and contribute to the Perfection
 “ of the *one* common and universal Sys-
 “ tem;” we must refer to our Author’s
 “ profounder Speculations in this his IN-
 “ QUIRY, and in his following *Philosophick*
 “ DIALOGUE. But if what he advances in
 “ this respect be real, or at least the most
 “ probable by far of any Scheme or Repre-
 “ sentation which can be made of *the Uni-*
 “ *versal Nature and Cause of things*; it will
 “ follow, “ That since MAN has been so
 “ constituted, by means of his rational
 “ Part, as to be conscious of this his
 “ more immediate Relation to the Uni-
 “ versal System, and Principle of Order
 “ and Intelligence; he is not only *by*
 “ *Nature* sociable, within the Limits of
 “ his own Species, or Kind; but in a
 “ yet more generous and extensive man-
 “ ner. He is not only *born to VIRTUE,*
 “ *Friendship, Honesty, and Faith*; but to
 “ RELIGION, *Piety, Adoration,* and * a
 “ *generous Surrender* of his Mind to what-
 “ ever happens from that *Supreme CAUSE,*
 “ or ORDER of Things, which he ac-
 “ knowledges intirely *just, and perfect.*”

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



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

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

* VOL. I. pag. 63.

Misc. 4. And in reality, *profound Thinking* is many times the Cause of *shallow Thought*. To prevent this *contemplative Habit* and *Character*, of which we see so little good effect in the World, we have reason perhaps to be fond of the *diverting Manner* in Writing, and Discourse, especially if the Subject be of a *solemn* kind. There is more need, in this case, to interrupt the long-spun Thred of Reasoning, and bring into the Mind, by *many* different Glances and broken Views, what cannot so easily be introduc'd by *one* steddy Bent, or continu'd Stretch of Sight.

MISCEL-

 MISCELLANY V.

CHAP. I.

*Ceremonial adjusted, between AU-
THOR and READER. — Af-
fectionation of Precedency in the for-
mer. — Various Claim to Inspira-
tion. — Bards; Prophets: Sibyl-
line Scripture. — Written Ora-
cles; in Verse and Prose. — Com-
mon Interest of antient Letters,
and Christianity. — State of Wit,
Elegance, and Correctness. — Po-
etick Truth. — Preparation for
Criticism on our Author, in his
concluding Treatise.*

OF all the artificial Relations, form'd
between Mankind, the most ca-
pricious and variable is that of
Author and Reader. Our Author, for his
part, has declar'd his Opinion of this,
where

Misc. 5. where * he gives his Advice to modern Authors. And tho he supposes that every *Author in Form*, is, in respect of the particular matter he explains, superior in Understanding to his *Reader*; yet he allows not that any Author shou'd assume the upper hand, or pretend to withdraw himself from that necessary Subjection to foreign Judgment and Criticism, which must determine the Place of Honour on the Reader's side.

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

BUT here inferior Mortals presume often to intercept their Flight, and remind them of their fallible and human part.

* *Viz.* Treatise III. VOL. I.

Had those first Poets who began this Pre-
 tence to *Inspiration*, been taught a man-
 ner of communicating their rapturous
 Thoughts and high Ideas by some other
 Medium than that of *Style* and *Language*;
 the Case might have stood otherwise. But
 the *inspiring* DIVINITY or MUSE hav-
 ing, in the Explanation of her-self, sub-
 mitted her Wit and Sense to the mecha-
 nick Rules of *human arbitrary* Composi-
 tion; she must, in consequence, and by
 necessity, submit her-self to *human Arbitra-*
tion, and *the Judgment* of the *literate*
World. And thus THE READER is still
 superior, and keeps the upper hand.

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

Misc. 5.



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

IT may be alledg'd perhaps, " That " there are, however, certain AUTHORS " in the World, who tho, of themselves, " they neither boldly claim the Privilege " of

“ of *Divine Inspiration*, nor carry indeed Ch. 1.
 “ the least resemblance of *Perfection* in
 “ their Style or Composition; yet they
 “ subdue *the READER*, gain the ascendent
 “ over his Thought and Judgment, and
 “ force from him a certain *implicit Venera-*
 “ *tion and Esteem.*” To this I can only
 answer, “ That if there be neither Spell
 “ nor Inchantment in the Case; this can
 “ plainly be no other than mere ENTHU-
 “ SIASM;” except, perhaps, where *the su-*
preme Powers have given their Sanction to
 any *religious Record*, or *pious Writ*: And
 in this Case, indeed, it becomes immoral
 and profane in any one, to deny absolutely,
 or dispute *the sacred Authority* of the least
 Line or Syllable contain'd in it. But shou'd
the Record, instead of being *single, short*
 and *uniform*, appear to be *multifarious,*
voluminous, and of *the most difficult Inter-*
pretation; it wou'd be somewhat hard, if
 not wholly impracticable in the Magistrate,
 to suffer this Record to be *universally cur-*
rent, and at the same time prevent its being
variously apprehended and *descanted on*, by
 the several *differing Genius's* and *contrary*
Judgments of Mankind.

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

Misc. 5. *section of their Frame and Composition.*

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

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

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

† VOL. I. pag. 53, 54.

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

* *Insanam vatem aspicias; quæ rupe sub* Ch. I.
imâ

*Fata canit, foliisque notas & nomina
mandat.*

*Quæcunque in foliis descripsit Carmina
Virgo,*

*Digerit in numerum, atque antro seclusa
relinquit.*

*Illa manent immota locis, neque ab ordine
cedunt.*

*Verum eadem, verso tenuis cum cardine
ventus*

*Impulit, & teneras turbavit janua fron-
des:*

*Nunquam deinde cavo volitantia prendere
saxo,*

*Nec revocare situs, aut jungere carmina
curat.*

*Inconsulti abeunt, sedemque odere SI-
BYLLÆ.*

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

* Virg. Æn. lib. iii. 444.

Misc. 5. Interpretations might have been made of this *fragil* and *volatil* Scripture, no Imperfection cou'd be charg'd on the *Original* TEXT it-self.

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

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

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

licy the *New ROME* has follow'd their Ex-Ch. 1.
 ample; in scrupling to annex the supreme Authority and sacred Character of Infallibility to *SCRIPTURE it-self*; and in refusing to submit *that Scripture* to publick Judgment, or to any Eye or Ear but what they qualify for the Inspection of such sacred Mysterys.


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

'T WILL be yielded, surely, to the Honour of the *Christian World*, that their

Misc. 5. *Faith* (especially that of the Protestant Churches) stands on a more generous Foundation. They not only allow *Comparison* of Authors, but are content to derive their Proofs of the Validity of their sacred Record and Revelation, even from those Authors call'd *Profane*; as being well appriz'd, according to the Maxim of * our *Divine Master*, "That in what we bear witness only to our-selves, our Witness cannot be establish'd as a Truth." So that there being at present no immediate Testimony of *Miracle* or *Sign* in behalf of holy Writ; and there being in its own particular Composition or Style nothing miraculous, or self-convincing; if the collateral Testimony of other antient Records, Historians, and foreign Authors, were destroy'd, or wholly lost; there wou'd be less Argument or Plea remaining against that natural Suspicion of those who are call'd *Sceptical*, "That the *holy Records* themselves were no other than the pure Invention or artificial Compilement of an *interested Party*, in behalf of *the richest Corporation* and most profitable *Monopoly* which cou'd be erected in the World."

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

* John, chap. v. ver. 31.

By *this* they perpetually refute the crafty Ch. 1.
 Arguments of those Objectors. When they
 abandon *this*; they resign their Cause. 
 When they strike at it; they strike even
 at the Root and Foundation of our holy
Faith, and weaken that Pillar on which the
 whole Fabrick of our *Religion* depends.

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

BUT the judicious Divines of the esta-
 blish'd Christian Churches, have sufficient-
 ly condemn'd this Manner. They are far
 from resting their Religion on the common
 Aspect, or obvious Form of their *vulgar*
 BIBLE, as it presents it-self in the *printed*
 Copy, or modern *Version*. Neither do
 they *in the Original it-self* represent it to

Misc. 5. us as a *very Master-piece of Writing*, or as absolutely perfect in the Purity and Justness either of Style, or Composition. They allow the Holy Authors to have written according to their best Facultys, and the Strength of their natural Genius: “A Shepherd like a *Shepherd*; “ and a Prince like a *Prince*: A Man of “ reading, and advanc’d in Letters, like “ a *Proficient in the kind*; and a Man of “ meaner Capacity and Reading, like one “ of the *ordinary sort*, in his own com- “ mon *Idiom*, and imperfect manner of “ *Narration*.”

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

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

† MENANDER, 1 Cor. ch. xv. ver. 33.

ed and polite Antients; it must be own'd, Ch. 1.
 that as those antient Writings are impair'd, or lost, not only the *Light* and *Clearness* of holy Writ, but even the *Evidence* itself of its *main Faëts*, must in proportion be diminish'd and brought in question. So ill advis'd were * those devout Churchmen heretofore, who in the height of Zeal

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

Misc. 5. Zeal did their utmost to destroy all Foot-steps of *Heathen Literature*, and consequently all further use of *Learning* or *Antiquity*.

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

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

Opinion,

and ignorant *modern Entbusiasts* we have Ch. I.
 describ'd. The ROMAN Church it-self is
 so recover'd from this *primitive Fanati-*
cism, that their Great Men, and even their
 * *Pontiffs*, are found ready to give their
 helping Hand, and confer their Bounty
 liberally towards the advancement of all
 antient and polite Learning. They justly
 observe, that their very *Traditions* stand
 in need of some collateral Proof. The

Opinion, VOL. I. pag. 356, 357, &c. But as to the *ill*
Policy as well as *Barbarity* of this *Zealot-Enmity* against the
 Works of the Antients, a foreign Protestant Divine, and
 most learned Defender of Religion, making the best Excuse
 he can for the GREEK-Fathers, and endeavouring to clear
 them from this general Charge of Havock and Massacre com-
 mitted upon *Science* and *Erudition*, has these words: “ Si
 “ cela est, voilà encore un nouveau Sujet de mépriser les Pa-
 “ triarches de CONSTANTINOPLE qui n'étoient d'ail-
 “ leurs rien moins que gens de bien; mais j'ai de la peine à le
 “ croire, parce qu'il nous est resté de Poetes infiniment plus
 “ sales que ceux qui se sont perdus. Personne ne doute qu'
 “ ARISTOPHANE ne soit beaucoup plus sale, que n'étoit
 “ MENANDER. PLUTARQUE en est un bon témoin,
 “ dans la Comparaison qu'il a faite de ces deux Poetes. Il peu-
 “ voit être néanmoins arrivé, que quelques ECCLESIAS-
 “ TIQUES ennemis des Belles Lettres, en eussent usé comme
 “ dit CHALCONDYLE, sans penser qu'en conservant toute
 “ l'Antiquité Grecque, ils conserveroient la Langue de leurs Pré-
 “ decesseurs, & une infinité de Faits qui servoient beaucoup à
 “ l'intelligence & à la confirmation de l'Histoire Sacrée, &
 “ même de la Religion Chretienne. Ces gens-là devoient au
 “ moins nous conserver les Histoires Anciennes des Orientaux,
 “ comme des Chaldéens, des Tyriens, & des Egyptiens;
 “ mais ils agissoient plus par ignorance & par negligence,
 “ que par raison.” BIBL. CHOIS. Tom. XIV. pag.
 131, 132, 133.

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

Misc. 5. Conservation of these other antient and dis-
 interested Authors, they wisely judg essential to the Credibility of those principal Facts, on which the whole *religious History* and *Tradition* depend.

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

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

being sensible of the little Courtship I Ch. 1.
 have paid him, comparatively with what
 is practis'd in that kind by other modern
 Authors; I am willing, by way of Com-
 pensation, to express my *Loyalty* or *Ho-
 mage* towards him, and shew, by my natu-
 ral Sentiments, and Principles, "What
 " particular Deference and high Respect I
 " think to be his *Due*."

THE Issue therefore of this long *De-
 duction* is, in the first place, with due
 Compliments, in my Capacity of *Au-
 thor*, and in the name of all *modest Work-
 men* willingly joining with me in this Re-
 presentation, to congratulate our *English*
 READER on the Establishment of what is
 so advantageous to himself; I mean, that
 mutual *Relation* between him and our-
 selves, which naturally turns so much to his
 Advantage, and makes *us* to be in reality
 the subservient Party. And in this re-
 spect 'tis to be hop'd he will long enjoy
 his just Superiority and Privilege over his
 humble Servants, who compose and la-
 bour for his sake. The *Relation* in all like-
 lihood must still continue, and be improv'd.
 Our common Religion and Christianity,
 founded on *Letters* and *Scripture*, promi-
 ses thus much. Nor is this Hope likely to
 fail us, whilst READERS are really al-
 low'd the Liberty to *read*; that is to say,
 to *examine*, *construe*, and *remark* with *Un-
 derstanding*.

Misc. 5. *derstanding*. LEARNING and SCIENCE must of necessity flourish, whilst the Language of the wisest and most learned of Nations is acknowledg'd to contain the principal and essential part of our holy Revelation. And CRITICISM, *Examinations, Judgments, literate Labours and Inquirys* must still be in Repute and Practice; whilst *Antient Authors*, so necessary to the Support of *the Sacred Volumes*, are in request, and afford Imployment of such infinite Extent to us *Moderns* of whatever degree, who are desirous to signalize ourselves by any Atchievement in *Letters*, and be consider'd as the Investigators of *Knowledg* and *Politeness*.

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


to others, * “ To take in hand:” As there Ch. I.
 were many, it seems, long afterwards, who
 did; and undertook accordingly “ to write
 “ in order, and as seem’d good to them,
 “ for the better Information of particular
 “ Persons, what was then believ’d among

* So LUKE, chap. i. ver. 1, 2, 3, 4. “ (1) For as
 “ much as MANY have taken in hand to set forth, in order,
 “ a Declaration (*Exposition* or *Narrative*, Δίηγησιν) of those
 “ things which are most surely believ’d among (or were
 “ fulfill’d in, or among) us; (2) Even as they deliver’d them
 “ unto us, which from the beginning were Eye-witnesses
 “ and Ministers of the Word: (3) It seem’d good to ME
 “ also, having had perfect understanding of all things from
 “ the very first, (or having look’d back, and search’d accu-
 “ rately into all Matters from the beginning, or highest time,
 “ παρακολυθηκότι ἀνωθεν πάντων ἀκριβῶς) to write unto
 “ Thee in order, most excellent THEOPHILUS, (4) That
 “ Thou mightest know the Certainty (or Validity, sound
 “ Discussion, ἀσφάλειαν) of those things wherein THOU
 “ hast been instructed (or catechiz’d) *ὡς ἐν κατηχήθης.*”
 Whether the words *πεπληροφορημένων ἐν ἡμῖν*, in the first
 Verse, shou’d be render’d believ’d among, or fulfill’d in, or
 among us, may depend on the different reading of the Ori-
 ginal. For in some Copys, the ἐν next following is left out.
 However, the exact Interpreters or verbal Translators render
 it fulfill’d, Vid. *Ar. Montan. Edit. Plantin. 1584.* In Ver. 4.
 the word CERTAINTY, ἀσφάλειαν, is interpreted ἀκρί-
 βειαν, Validity, Soundness, good Foundation, from the Sense
 of the preceding Verse. See the late Edition of our learned
 Dr. MILL, *ex recensione KUSTERI*, Rot. 1710. For the
 word Catechiz’d, κατηχήθης, (the last of the fourth Verse)
 ROB. CONSTANTINE has this Explanation of it:
 “ *Priscis Theologis apud ÆGYPTIOS mos erat, ut Mys-*
 “ *teria voce tantum, veluti per manus, posteris relinquerent.*
 “ *Apud Christianos, qui Baptismatis erant candidati, iis,*
 “ *πρὸς ἅυαυοce, tradebantur fidei Christianæ Mysteria, sine scrip-*
 “ *tis: quod PAULUS & LUCAS κατηχῆν vocant. Unde*
 “ *qui docebantur, Catechumeni vocabantur; qui docebant,*
 “ *Catechistæ.*”

Misc. 5. “ the Initiated or *Catechiz’d*, from *Tradition*, and early *Instruction* in their Youth ;
 “ or what had been transmitted, by Re-
 “ port, from such as were the presum’d
 “ Auditors, and *Eye-witnesses of those things*
 “ in former time.”

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

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

Patron. The *Politicians* and *civil* SA-
 GES, who were fitted in all respects for the Ch. 1.
 great Scene of Business, cou'd not, it seems, 
 be well taken out of it, to attend the slender
 and minute Affairs of *Letters*, and
Scholastick Science.

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

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

Misc. 5.



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

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

* Τὸν ἠδ' ἴσον καὶ χαρίεστος Ξενοφῶντα, as *Athenæus* calls him, lib. xi. See VOL. I. pag. 255.

† *Et te sonantem plenius aureo,*
ALCÆE, plectro dura navis,
Dura fugæ mala, dura belli.
 Horat. Lib. ii. Od. xiii. ver. 26.

‡ ———— *Age, dic Latinum,*
Barbite, carmen.
Lesbio primum modulate Civi;
Qui ferox bello, &c.
 Horat. Lib. i. Od. xxxii. ver. 3.

quest

quest of an OCTAVIUS, and the Ministry Ch. I.
of a MÆCENAS; not from his better
Condition, and nobler Employments in
earlier days, under the Favour and Friend-
ship of *greater* and better Men, whilst the
Roman State and Liberty subsisted. For of
this Change he himself, as great a Courtier
as he seem'd afterwards, gives sufficient
* Intimation.

LET

* *Dura sed amovere loco me tempora grato,
Civilisque rudem belli tulit æstus in arma,
Cæsaris Augusti non responsura lacertis.
Unde simul primum me dimisere Philippi,
Decisus humilem pennis, inopemque paterni
Et laris & fundi, paupertas impulit audax
Ut versus facerem.*

Horat. Lib. ii. Epist. ii. ver. 46.

————— *At olim**Quòd mihi pareret Legio Romana Tribuno.*

Lib. i. Sat. vi. ver. 47.

Viz. under BRUTUS. Whence again that natural Boast:*Me primis urbis BELLI placuisse Domique.*

Lib. i. Epist. xx. ver. 23.

And again,

————— *Cum MAGNIS vixisse invita fatebitur usque**Invidia.*

Lib. ii. Sat. i. ver. 77.

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

*NUNC quia Mæcenas, tibi sum convictor: at OLIM**Quòd mihi pareret Legio Romana Tribuno.*

Misc. 5.



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

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

————— *Quia non ut forsit honorem*

Jure mihi invideat quisvis, ita te quoque amicum. ver. 49.

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

“ zard;

“ zard ; he not only betrays *himself*, but Ch. I.
 “ withal the *common Cause* of AUTHOR
 “ and READER, the Interest of *Letters*
 “ and *Knowledg*, and the chief *Liberty*,
 “ *Privilege*, and *Prerogative* of the rational
 “ part of Mankind.”

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

Misc. 5. Liberty in Government, wou'd perhaps have determin'd 'em to chuse *blindfold*, or leave it to the Decision of the commonest *Lot*, Cast of *Dye*, *Cross* or *Pile*, or whatever it were which might best enable them to clear themselves of the heinous Charge of using the least *Fore-sight*, *Choice*, or *Prudence* in such an *Affair*.

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

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

the lazy, timorous, over-mo'dest, or re-Ch. 1.
 sign'd State, in which the generality of them remain; tho by this very Spirit, I *my-self* might possibly meet my Doom: I shou'd however abundantly congratulate with my-self on these my low Flights, be proud of having plum'd the Arrows of better *Wits*, and furnish'd Artillery, or Ammunition of any kind, to those Powers, to which I *my-self* had fall'n a Victim.

*——*Fungar vice Cotis.*——

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

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

* Horat. de Arte Poet. ver. 304.

† Tacit. Annal. lib. xiv. cap. 9.

Misc. 5. my own Person, I may unhappily experience, when these my Miscellaneous Works are leisurely examin'd; I shall proceed still in my Endeavour to refine my *Reader's PALATE*; *whetting* and *sharpening* it, the best I can, for Use, and Practice, in the lower Subjects: that by this Exercise it may acquire the greater Keeness, and be of so much the better effect in Subjects of a higher kind, which relate to his chief Happiness, his *Liberty* and *Manhood*.

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

* *Viz.* In his *Advice to Authors*, Treatise III. VOL. I.

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

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

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

Misc. 5. of our early Poets in this kind. But *Faults*
 are easier imitated than Beautys.

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

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

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

contain such Spectators, as indifferently frequent each Place of Sport. So that 'tis no wonder we hear such Applause resounded on the Victorys of an ALMANZOR; when the same Partys had possibly, no later than the Day before, bestow'd their Applause as freely on the *victorious Butcher*, the HERO of *another Stage*: where amidst various Frays, bestial and human Blood, promiscuous Wounds and Slaughter; one Sex are observ'd as frequent and as pleas'd Spectators as the other, and sometimes not *Spectators* only, but *Actors* in the *Gladiatorian* Parts.

— These Congregations, which we may be apt to call *Heathenish* *, (tho in reality never known among the *politer Heathens*) are, in our *Christian* Nation, unconcernedly allow'd and tolerated, as no way injurious to *religious* Interests; whatever effect they may be found to have on *national Manners*, *Humanity*, and *Civil Life*. Of such *Indulgencys* as these, we hear no Complaints. Nor are any *Assemblies*, tho of the most *barbarous* and *enormous* kind, so offensive, it seems, to *Men of Zeal*, as *religious Assemblies* of a *different* Fashion or Habit from their own.

I AM sorry to say, that, tho in the many parts of *Poetry* our Attempts have been high and noble, yet in general the

* VOL. I. pag. 269, &c.

Misc. 5. TASTE of *Wit* and *Letters* lies much upon a level with what relates to our Stage.

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

* ———— *Naturâ sublimis & acer :*
Nam spirat Tragicum satis, & feliciter audet.

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

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

The † *Limæ Labor* is the great Grievance, with our Country-men. An *English Author* wou'd be all GENIUS. He wou'd

* Horat. Lib. ii. Epist. i. ver. 165.

† Ibid.

‡ Ars Poet.

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

'T W E R E to be wish'd, that when once
our Authors had consider'd of a *Model* or
Plan, and attain'd the Knowledg of a
* W H O L E and P A R T S; when from this
begin-

* ΟΛΟΝ δὲ ἐστὶ τὸ ἔχον ἀρχὴν καὶ μέσον καὶ τελευτήν.
Ἀρχὴ δὲ ἐστὶν, ὃ αὐτὸ μὲν οὐκ ἀνάγκης, μὴ μετ' ἄλλο ἐστὶ μετ'
ἐκείνο δ' ἕτερον πείρουκται εἶναι ἢ γίνεσθαι. Τελευτὴ δὲ τὸ
ναντίον, ὃ αὐτὸ μετ' ἄλλο πείρουκται εἶναι, ἢ οὐκ ἀνάγκης, ἢ
ὡς ἐπίπολύ· μετὰ δὲ τῆτο ἄλλο ἕδεν. Μέσον δὲ, καὶ αὐ-
τὸ μετ' ἄλλο, καὶ μετ' ἐκείνο ἕτερον. Arist. de Poet. cap. 7.
And in the following Chapter, Μῦθος δ' ἐστὶν ἘΙΣ, ἔχ
ὡσπερ πνέσ οἰονσαι, εἰάν περ ἐντῆ, &c.

Denique si quod vis simplex duntaxat & UNUM.

Horat. de Arte Poet. ver. 23. See VOL. I. p. 145, 146.

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

Misc. 5. beginning they had proceeded to *Morals*, and the Knowledge of what is call'd
 * POETICK MANNERS, and TRUTH; when

greater length, it must appear only in its *due Place*. And that Place alone can be call'd its *due-one*, which alone befits it. If there be any Passage in the Middle or End, which might have stood in the Beginning; or any in the Beginning, which might have stood as well in the Middle or End; there is properly in such a Piece neither Beginning, Middle, nor End. 'Tis a mere *Rhapsody*; not a Work. And the more it assumes the Air or Appearance of a *real Work*, the more ridiculous it becomes. See above, *pag. 25*. And VOL. I. *pag. 145, 146*.

* *Respicere exemplar vitæ morumque jubebo
 Doctum Imitatorem, Et VERAS hinc ducere voces.*

Horat. de Arte Poet. ver. 317.

The Chief of antient Criticks, we know, extols HOMER, above all things, for understanding how "To LYE in perfection:" as the Passage shews which we have cited above, VOL. I. *pag. 346*. His LYES, according to that Master's Opinion, and the Judgment of many of the gravest and most venerable Writers, were, in themselves, the justest *Moral Truths*, and exhibitiv of the best Doctrine and Instruction in Life and Manners. It may be ask'd perhaps, "How comes the Poet, then, to draw no single Part of the kind, no perfect Character, in either of his Heroick Pieces?" I answer, that shou'd he attempt to do it, he wou'd, as a Poet, be preposterous and false. 'Tis not the Possible, but the Probable and Likely, which must be the Poet's Guide in Manners. By this he wins Attention, and moves the conscious Reader or Spectator; who judges best from within, by what he naturally feels and experiences in his own Heart. The Perfection of Virtue is from long Art and Management, Self-controul, and, as it were, Force on Nature. But the common Auditor or Spectator, who seeks Pleasure only, and loves to engage his Passion, by view of other Passion and Emotion, comprehends little of the Restraints, Allays and Corrections, which form this new and artificial Creature. For such indeed is the truly virtuous Man; whose ART, tho' ever so natural in it-self,

when they had learnt to reject *false* Ch. 1.
Thought, embarrassing and *mix'd* *Meta-*
phors, the ridiculous *Paint* in Comedy,
 and


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

Misc. 5. and the *false Sublime*, and *Bombast* in Heroick; they wou'd at last have some regard to Numbers, Harmony, and an *Ear*;

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

Aique ita mentitur, sic veris falsa remiscet;
Primo ne medium, medio ne discrepet inum.

De Arte Poet. ver. 152.

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

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

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

Quàm similis uterque est sui!

Ter. Phorm. Act. iii. Sc. 2.

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

* VOL. I. pag. 217.


† The Reader, if curious in these matters, may see *Is. Vossius de viribus Rhythmi*; and what he says, withal, of antient *Musick*, and the degrees by which they surpass us *Moderns*, (as has been demonstrated by late Mathematicians of our Nation) contrary to a ridiculous Notion some have had, that because in this, as in all other Arts, the Antients study'd *Simplicity*, and affected it as the highest Perfection in their Performances, they were therefore ignorant of *Parts* and *Symphony*. Against this, *Is. Vossius*, amongst other Authors, cites the antient Peripatetick *Φεῖ Κόσμος* at the beginning of his fifth Chapter. To which he might have added another Passage in Chap. 6. The Suitableness of this antient Author's Thought to what has been often advanc'd in the philosophical Parts of these Volumes, concerning the universal *Symmetry*, or Union of *the Whole*, may make it excusable if we add here the two Passages together, in their inimitable Original. *Ἴσως δὲ καὶ ἑστὶ ἐναντίων ἢ φύσιν γλιχθῆναι, καὶ ἐκ τέτων ἀπολεῖν τὸ σύμφωνον, ἐκ ἐκ ἑστὶ ὁμοίων ὡσπερ ἀμέλει τὸ ἄρρεν συνήγαγε πρὸς τὸ θῆλυ, καὶ ἔχ' ἐκάτερον πρὸς τὸ ὁμόφυλον, καὶ τὴν πρῶτην ὁμοιοῖαν διὰ ἑστὶ ἐναντίων συνήψεν, καὶ διὰ ἑστὶ ὁμοίων. Ἐοικε δὲ καὶ ἡ τέχνη τὴν φύσιν μιμημένη, ὅσοιο ποιῆν. Ζωγραφία μὲν γάρ, λευκῶν τε καὶ μελάνων, ὠχρῶν τε καὶ ἐρυθρῶν χρωμάτων ἐγκροσασμένη φύσεις, τὰς εἰκόνας πῆς προσηγμένους ἀπὸ τέλεσε συμφώνως. Μουσική δὲ, ὀξείας ἅμα καὶ βαρεῖς, μακρῆς τε καὶ βραχεῖς φθόγγους μίξασα, ἐν διαφόροις φωναῖς,*

Misc. 5. no wonder if other Ornaments, and *real* *Graces* are unthought of, and left un-attempted. However, since in some Parts of Poetry, especially in *the Dramatick*, we have been so happy as to triumph over this barbarous Taste; 'tis unaccountable that our *Poets*, who from this Privilege ought to undertake some further Refinements, shou'd remain still upon the same level as before. 'Tis a shame to our *Authors*, that in their elegant Style and *metred Prose* there shou'd not be found a peculiar Grace and Harmony, resulting from a more natural and easy Disengagement of their Periods, and from a careful avoiding the Encounter of the shocking Consonants and jarring Sounds to which our Language is so unfortunately subject.

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

μίαν ἀπέλεσον ἄρμονίαν. Γραμματικὴ δὲ, ἐκ φωνήων καὶ ἀζώνων γραμμάτων καὶ σὺν ποιησαμένη, τὴν ὅλην τέχνην ἀπ' αὐτῶν συνεσήσατο. τὸ αὐτὸ δὲ τὸτο ἦν καὶ τὸ ὄρθον πρὸ σχολειῶν λεγόμενον Ἡρακλείτω. συνάφαις ἕλα καὶ ἐχι ἕλα, συμφερόμενοι καὶ διαφερόμενοι, συνᾶδον καὶ διαᾶδον, καὶ ἐκ πάντων ἐν, καὶ ἐξ ἑνὸς πάντα. And in the following Passage, Μία δὲ ἐκ πάντων ἄρμονία συναδόντων καὶ χορευόντων κατὰ τὸ ἔρανον, ἐξ ἑνὸς τε γίνεσθαι, καὶ εἰς ἂν ἀπολήγει. Κόσμον δ' ἐτύμως τὸ σύμπαν. ἀλλ' ἐχ' ἀκοσμίαν ὀνομάσαις αὖ. Καθάπερ δὲ ἐν χορῶν κορυφαίαι καὶ ἀρξάνη, συνεπιχθεῖ πᾶς ὁ χορὸς ἀνδρῶν, ἐὰν ὅτε καὶ γυναικῶν, ἐν διαφόροις φανείσθαι οὐσίαις καὶ βαρυσίαις, μίαν ἄρμονίαν ἰμμεδίη κεραννύσαν, ὅπως ἔχει καὶ ἐπὶ τῷ τὸ σύμπαν διέπονθαι. ΘΕΟΡ. See VOL. II. pag. 214. And above, pag. 182, 3, 4, 5. in the Notes.

Darning-

Darning-work of *Whereunto's*, *Whereby's*, *Ch. I.*
Thereof's, *Therewith's*, and the rest of this 

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

Misc. 5. shou'd endeavour to confine himself within those Bounds, which can never, without breach of Harmony, be exceeded in any just *Metre*, or agreeable Pronunciation.

THUS HAVE I ventur'd to arraign the Authority of those self-privileg'd Writers, who wou'd exempt themselves from *Criticism*, and save their ill-acquir'd Reputation, by the Decrial of an *Art*, on which the Cause and Interest of *Wit* and *Letters* absolutely depend. Be it they themselves, or their great Patrons in their behalf, who wou'd thus arbitrarily support the Credit of ill Writings; the Attempt, I hope, will prove unsuccessful. Be they Moderns or Antients, Foreigners or Natives, ponderous and austere Writers, or airy and of the humorous kind: Whoever takes refuge here, or seeks Protection hence; whoever joins his Party or Interest to this Cause; it appears from the very Fact and Endeavour alone, that there is just ground to suspect some Insufficiency or Imposture at the bottom. And on this account the READER, if he be wise, will the rather redouble his Application and Industry, to examine the Merit of his assuming Author. If, as *Reader*, and *Judg*, he dares once assert that *Liberty* to which we have shewn him justly intitled; he will not easily be threaten'd or ridicul'd out of the

the use of his *examining Capacity*, and *natural Privilege* of CRITICISM. Ch. I.

'T WAS to this *Art*, so well understood and practis'd heretofore, that the wise Antients ow'd whatever was consummate and perfect in their Productions. 'Tis to the same *Art* we owe the Recovery of Letters in these latter Ages. To this alone we must ascribe the Recognition of antient Manuscripts, the Discovery of what is spurious, and the Discernment of whatever is genuine of those venerable Remains which have pass'd thro' such dark Periods of Ignorance, and rais'd us to the Improvements we now make in every Science. 'Tis to this *Art*, that even the *Sacred Authors* themselves owe their highest Purity and Correctness. So *sacred* ought the *Art* itself to be esteem'd; when from its Supplies alone is form'd that judicious and learned Strength, by which the Defenders of our Holy Religion are able so successfully to refute the *Heathens*, *Jews*, *Seĉtarians*, *Hereticks*, and other Enemies or Opposers of our primitive and antient Faith.

BUT having thus, after our Author's example, asserted the Use of CRITICISM, in all literate Works, from the main *Frame*, or *Plan* of every Writing, down to the minutest *Particle*; we may now proceed to exercise this *Art* upon our Author himself,

Misc. 5. and by his own Rules examine him in this his last Treatise ; reserving still to our-selves the same Privilege of Variation, and Excur-sion into other Subjects, the same *Episodick* Liberty, and Right of wandering, which we have maintain'd in the preceding Chap-
 ters.

P. A. H. C.

C H A P. II.

Generation and Succession of our national and modern Wit.—Manners of the Proprietors.—Corporation and Joint-Stock—Statute against Criticism. A Coffee-House Committee.—Mr. BAYS.—Other BAYS's in Divinity.—Censure of our Author's Dialogue-Piece; and of the Manner of Dialogue-Writing, us'd by Reverend Wits.

ACCORDING to the common Course of Practice in our Age, we seldom see the Character of *Writer* and that of *Critick* united in the same Person. There is, I know, a certain Species of *Authors*, who subsist wholly by the *criticizing* or *commenting* Practice upon others, and can appear in no other Form besides what this Employment authorizes them to assume. They have no *original* Character, or *first* Part; but wait for something which may be call'd *a Work*, in order to graft upon it, and come in, for Sharers, at second hand.

THE

Misc. 5.



THE *Pen-men* of this Capacity and Degree are, from their Function and Employment, distinguish'd by the Title of ANSWERERS. For it happens in the World, that there are Readers of a Genius and Size just fitted to these *answering* Authors. *These*, if they teach 'em nothing else, will teach 'em, they think, to *criticize*. And tho' the new practising Criticks are of a sort unlikely ever to understand any *original Book* or *Writing*; they can understand, or at least remember, and quote the subsequent Reflections, Flouts, and Jeers, which may accidentally be made on such a Piece. Where-ever a Gentleman of this sort happens, at any time, to be in company, you shall no sooner hear a new Book spoken of, than 'twill be ask'd, "Who has answer'd it?" or "When is there an Answer to come out?"—Now the *Answer*, as our Gentleman knows, must needs be newer than the *Book*. And the *newer* a thing is, the more fashionable still, and the genteeler the Subject of Discourse. For this the Bookseller knows how to fit our Gentleman to a nicety: For he has commonly an *Answer* ready bespoke, and perhaps finish'd, by the time his *new Book* comes abroad. And 'tis odds but our fashionable Gentleman, who takes both together, may read the *latter* first, and drop the other for good and all.

BUT

BUT of these *answering* WITS, and the manner of *Rejoinders*, and reiterate *Replies*, we have said what is sufficient * in a former MISCELLANY. We need only remark in general, “ That ’tis necessary a
 “ *writing* CRITICK shou’d understand
 “ *how to write*. And tho every *Writer* is
 “ not bound to shew himself in the capa-
 “ city of CRITICK, every *writing* Cri-
 “ tick is bound to shew himself capable of
 “ being a WRITER. For if he be appa-
 “ rently impotent in this *latter* kind, he is
 “ to be deny’d all Title or Character in
 “ *the other*.”

TO *censure* merely what another Person writes; to *twitch*, *snap*, *snub up*, or *banter*; to torture *Sentences* and *Phrases*, turn a few Expressions into Ridicule, or write what is now-a-days call’d an *Answer* to any Piece, is not sufficient to constitute what is properly esteem’d a WRITER, or AUTHOR, in due form. For this reason, tho there are many ANSWERERS seen abroad, there are few or no CRITICKS or SATIRISTS. But whatever may be the State of Controversy in our *Religion*, or *politick* Concerns; ’tis certain that in the mere *literate* World, Affairs are manag’d with a better Understanding between the

* *Viz. Supra*, MISC. I. chap. 2.


Misc. 5. principal Partys concern'd. The WRITERS or AUTHORS *in possession* have an easier time than any *Ministry*, or *religious Party*, which is uppermost. They have found a way, by decrying *all CRITICISM in general*, to get rid of their *Dissenters*, and prevent all Pretences to further *Reformation* in their State. *The CRITICK* is made to appear distinct, and of another *Species*; wholly different from *the Writer*. None who have a *GENIUS* for *Writing*, and can perform with any Success, are presum'd so ill-natur'd or illiberal as to endeavour to signalize themselves in *CRITICISM*.

'TIS not difficult, however, to imagine why this practical Difference between *Writer* and *Critick* has been so generally establish'd amongst us, as to make the Provinces seem wholly distinct, and irreconcilable. The *forward WITS*, who without waiting their due time, or performing their requisite Studys, start up in the World as *AUTHORS*, having with little Pains or Judgment, and by the strength of Fancy merely, acquir'd a *Name* with Mankind, can on no account afterwards submit to a Decrial or Disparagement of those raw Works, to which they ow'd their early Character and Distinction. Ill wou'd it fare with 'em, indeed, if on these tenacious Terms they shou'd venture upon *CRITICISM*,

CISM, or offer to move that *Spirit* which Ch. 2. wou'd infallibly give such Disturbance to their establish'd Title.

Now we may consider, That in our Nation, and especially in our present Age, whilst Wars, Debates, and publick Convulsions turn our Minds so wholly upon Business and Affairs; the better *Genius's* being in a manner necessarily involv'd in the active Sphere, on which the general Eye of Mankind is so strongly fixt; there must remain in the Theatre of Wit a sufficient Vacancy of Place: and the quality of *Actor* upon that Stage must of consequence be very easily attainable, and at a low Price of Ingenuity or Understanding.

THE Persons therefore who are in possession of the *prime Parts* in this deserted Theatre, being suffer'd to maintain their Ranks and Stations in full Ease, have naturally a good Agreement and Understanding with their Fellow-Wits. Being indebted to the Times for this Happiness, that with so little Industry or Capacity they have been able to serve the Nation with *Wit*, and supply the Place of real Dispensers and Ministers of the *MUSES Treasures*; they must, necessarily, as they have any Love for themselves, or fatherly Affection for their Works, conspire with one another to preserve their common Interest of Indolence,

Misc. 5.  dolence, and justify their Remifness, Uncorrectness, Infipidness, and downright Ignorance of all literate *Art*, or just *poetick Beauty*.

* *Magna inter molles Concordia.*

FOR this reason you see 'em mutually courteous, and benevolent; gracious and obliging, beyond measure; complimenting one another interchangeably, at the head of their Works, in *recommendatory Verses*, or in separate Panegyricks, Essays, and Fragments of Poetry; such as in the *Miscellaneous Collections* (our yearly Retail of Wit) we see curiously compacted, and accommodated to the Relish of the World. Here the *Tyrocinium* of Genius's is annually display'd. Here, if you think fit, you may make acquaintance with *the young Offspring of WITS*, as they come up gradually under *the old*; with due Courtship, and Homage, paid to those high Predecessors of Fame, in hope of being one day admitted, by turn, into the noble Order, and made *WITS* by *Patent* and *Authority*.

THIS is the young *Fry* which you may see busily surrounding the grown Poet, or chief Play-house-*Author*, at a *Coffee-House*. They are his Guards; ready to take up

* Juven. Sat. ii. ver. 47.

Arms for him; if by some presumptuous *Critick* he is at any time attack'd. They are indeed the very Shadows of their immediate Predecessor, and represent the same Features, with some small Alteration perhaps for the worse. They are sure to aim at nothing above or beyond their Master; and wou'd on no account give him the least Jealousy of their aspiring to any Degree or Order of writing above him. From hence that *Harmony* and *reciprocal Esteem*, which, on such a bottom as this, cannot fail of being perfectly well establish'd among our Poets: The Age, mean while, being after this manner hopefully provided, and secure of a constant and like Succession of meritorious Wits, in every kind!

IF by chance a Man of Sense, unappriz'd of the Authority of these high Powers, shou'd venture to accost the Gentlemen of this Fraternity, at some *Coffee-house* Committee, whilst they were taken up, in mutual Admiration, and the usual Praise of their national and co-temporary Wits; 'tis possible he might be treated with some Civility, whilst he inquir'd, for Satisfaction sake, into the Beautys of those particular Works so unanimously extoll'd. But shou'd he presume to ask, in general, " Why is our *Epick* or *Dramatick*, our *Essay*, or *common Prose* no " better

Misc. 5. “ better executed ?” Or, “ Why in particular does such or such a reputed Wit write so incorrectly, and with so little regard to Justness of Thought or Language ?” The Answer wou’d presently be given, “ That we *Englishmen* are not ty’d up to such rigid Rules as those of the antient *Grecian*, or modern *French Criticks*.”

“ BE it so (Gentlemen!) ’Tis your good Pleasure. Nor ought any one to dispute it with you. You are Masters, no doubt, in your own Country. But (Gentlemen!) the Question here, is not What your Authority may be over your own Writers. You may have them of what Fashion or Size of Wit you please; and allow them to entertain you at the rate you think sufficient, and satisfactory. But can you, by your good Pleasure, or the Approbation of your highest Patrons, make that to be either *Wit*, or *Sense*, which wou’d otherwise have been Bombast and Contradiction? If your Poets are still * Mr. BAYS’s, and your Prose-Authors Sir ROGERS, “ without

* To see the Incurriblemess of our Poets in their pedantick Manner, their Vanity, Defiance of Criticism, their Rhodomontade, and poetical Bravado; we need only turn to our famous Poet-Laureat (the very Mr. BAYS himself) in one of his latest and most valu’d Pieces, writ many years after

“ without offering at a better Manner ; Ch. 2.
 “ must it follow that *the Manner it-self* is
 “ good, or *the Wit* genuine? — What
 “ say you (Gentlemen!) to this new
 “ Piece? — Let us examine these Lines
 “ which you call *shining!* This String of
 “ Sentences which you call *clever!* This
 “ Pile of Metaphors which you call *sub-*
 “ *lime!* — Are you unwilling (Gentle-
 “ men!) to stand the Test? Do you de-
 “ spise the Examination?

after the ingenious Author of the *Rehearsal* had drawn his Picture. “ I have been listening (says our Poet, in his Preface to *Don Sebastian*) “ what Objections had been made “ against the Conduct of the Play, but found them all so “ trivial, that if I shou’d name them, a true Critick wou’d “ imagine that I plaid booty — Some are pleas’d to say “ the Writing is dull. But *etatem habet, de se loquatur.* “ Others, that the double Poison is unnatural. Let the com- “ mon receiv’d Opinion, and *Ausonius’s* famous Epigram “ answer that. Lastly, a more ignorant sort of Creatures “ than either of the former, maintain that the Character of “ *DORAX* is not only unnatural, but inconsistent with “ it-self. Let them read the Play, and think again. — A “ longer Reply is what those Cavillers deserve not. But I “ will give them and their Fellows to understand, that the “ Earl of * * * was pleas’d to read the Tragedy twice “ over before it was acted, and did me the favour to send “ me word, that I had written beyond any of my former “ Plays, and that he was displeas’d any thing shou’d be cut “ away. If I have not reason to prefer his single Judgment “ to a whole Faction, let the World be judge: For the Op- “ position is the same with that of *LUCAN’s* Hero against “ an Army, *concurrere Bellum atque Virum.* I think I may “ modestly conclude, &c.”

Thus he goes on, to the very end, in the self-same Strain. Who, after this, can ever say of the *Rehearsal*-Author, that his Picture of our Poet was over-charg’d, or the national Humour wrong describ’d?

Misc. 5.



“ SIR!— Since you are pleas'd to
 “ take this Liberty with us; May we pre-
 “ sume to ask you a Question? O
 “ Gentlemen! as many as you please: I
 “ shall be highly honour'd. Why
 “ then (pray Sir!) inform us, Whether
 “ you have ever *writ*? Very often
 “ (Gentlemen!) especially on a Post-
 “ night. But have you writ (for in-
 “ stance, Sir!) a *Play*, a *Song*, an *Essay*,
 “ or a PAPER, as, by way of Eminence,
 “ the current *Pieces* of our Weekly Wits
 “ are generally styl'd? Something
 “ of this kind I may perhaps (Gentle-
 “ men!) have attempted, tho without pub-
 “ lishing my Work. But pray (Gentle-
 “ men!) what is my *writing*, or *not wri-*
 “ *ting* to the question in hand? On-
 “ ly this, (Sir!) and you may fairly take
 “ our words for it: That, whenever you
 “ publish, you will find the Town against
 “ you. Your Piece will infallibly be con-
 “ demn'd. So let it. But for what
 “ reason, Gentlemen? I am sure, you ne-
 “ ver saw the Piece. No, Sir. But
 “ you are a CRITICK. And we know by
 “ certain Experience, that, when a *Critick*
 “ writes according to Rule and Method,
 “ he is sure never to hit the *English* Taste.
 “ Did not Mr. R——, who criticiz'd our
 “ *English* Tragedy, write a sorry one of
 “ his own? If he did (Gentlemen!)
 “ 'twas

“ ’twas his own fault, not to know his Ch. 2.
 “ Genius better. But is his Criticism the
 “ less just on this account? If a Musi-
 “ cian performs his Part well in the har-
 “ dest Symphonys, he must necessarily
 “ know the Notes, and understand the
 “ Rules of Harmony and Musick. But
 “ must a Man, therefore, who has an Ear,
 “ and has study’d the Rules of Musick, of
 “ necessity have a Voice or Hand? Can
 “ no one possibly judg a *Fiddle*, but who
 “ is himself a *Fiddler*? Can no one judg
 “ a *Picture*, but who is himself a *Layer*
 “ of *Colours*?” —

THUS far our rational Gentleman per-
 haps might venture, before his Coffee-
 house Audience. Had I been at his Elbow
 to prompt him as a Friend, I shou’d hard-
 ly have thought fit to remind him of any
 thing further. On the contrary, I shou’d
 have rather taken him aside, to inform him
 of this *Cabal*, and establish’d *Corporation*
 of Wit; of their declar’d Aversion to *Cri-*
ticism, and of their known Laws and Sta-
 tutes in that Case made and provided. I
 shou’d have told him, in short, that learned
 Arguments wou’d be mispent on such as
 these: And that he wou’d find little Suc-
 cess, tho he shou’d ever so plainly demon-
 strate to the Gentlemen of this Size of
 Wit and Understanding, “ That the greatest
 “ *Masters of Art*, in every kind of Wri-
 “ ting,

Misc. 5. " ting, were eminent in the *critical* Prac-
 ~~~~~ " tice." But that they really were so, wit-  
 ness, among *the Antients*, their greatest  
 \* PHILOSOPHERS, whose *critical* Pieces  
 lie intermixt with their profound *philoso-*  
*phical* Works, and other politer Tracts or-  
 namentally writ, † for publick use. Wit-  
 ness in *History* and *Rhetorick*, ISOCRA-  
 TES, DIONYSIUS HALICARNASSEUS,  
 PLUTARCH, and the corrupt LUCIAN  
 himself; the only one perhaps of these Au-  
 thors, whom our Gentlemen may, in some  
 modern Translation, have look'd into, with  
 any Curiosity or Delight. To these among  
 the *Romans* we may add CICERO, VAR-  
 RO, HORACE, QUINTILIAN, PLINY,  
 and many more.

AMONG *the Moderns*, a BOILEAU  
 and a CORNEILLE are sufficient Prece-  
 dents in the Case before us. They ap-  
 ply'd their *Criticism* with just Severity,  
 even to their own Works. This indeed  
 is a Manner hardly practicable with the  
 Poets of our own Nation. It wou'd be  
 unreasonable to expect of 'em that they  
 shou'd bring such Measures in use, as be-  
 ing apply'd to their Works, wou'd disco-

\* *Viz.* PLATO, ARISTOTLE. See, in particular, the  
 PHÆDRUS of the former; where an entire Piece of the  
 Orator LYSIAS is criticiz'd in form.

† The distinction of Treatises was into the ἀνεομασκητοί,  
 and ἐξελεγκτοί.

ver 'em to be wholly deform'd and dis-  
 proportionable. 'Tis no wonder there-  
 fore if we have so little of this *critical*  
 Genius extant, to guide us in our Taste.  
 'Tis no wonder if what is generally cur-  
 rent in this kind, lies in a manner bury'd,  
 and in disguise under Burlesque, as parti-  
 cularly in the \* witty Comedy of a noble  
 Author of this last Age. To the Shame,  
 however, of our profess'd Wits and Enter-  
 prizers in the higher Spheres of Poetry,  
 it may be observ'd, that they have not  
 wanted good Advice and Instruction of  
 the graver kind, from as high a Hand in  
 respect of Quality and Character: Since  
 one of the justest of our modern Poems,  
 and so confess'd even by our Poets them-  
 selves, is a short *Criticism*, AN ART of  
 POETRY; by which, if they themselves  
 were to be judg'd, they must in general  
 appear no better than mere Bunglers, and  
 void of all true Sense and Knowledg in  
 their Art. But if in reality both *Critick*  
 and *Poet*, confessing the Justice of these  
 Rules of Art, can afterwards, in Practice,  
 condemn and approve, perform and judg,  
 in a quite different manner from what  
 they acknowledg just and *true*: it plainly  
 shews, That, tho perhaps we are not in-  
 digent in *Wit*; we want what is of more

\* The *Rehearsal*. See VOL. I. pag. 259. and just a-  
 bove, pag. 277. in the Notes.

Misc. 5. consequence, and can alone raise *Wit* to any Dignity or Worth; even plain HONESTY, MANNERS, and a *Sense* of that MORAL TRUTH, on which (as has been often express'd in these \* Volumes) *poetick TRUTH* and *Beauty* must naturally depend.

† *Qui didicit Patriæ quid debeat, &  
quid Amicis,  
Quo sit amore parens, quo frater aman-  
dus & hospes,  
Quod sit Conscripti, quod Judicis offi-  
cium, —————  
————— ille profectò  
Reddere personæ scit convenientia cui-  
que.*

As for this Species of *Morality* which distinguishes the Civil Offices of Life, and describes each becoming Personage or Character in this Scene; so necessary it is for the *Poet* and *polite Author* to be appriz'd of it, that even *the Divine* himself may with juster pretence be exempted from the knowledg of this sort. The Composer of religious Discourses has the advantage of that *higher Scene* of Mystery, which is above the level of human Commerce. 'Tis not so much his Concern, or Business, to be

\* *Viz.* VOL. I. pag. 207, 208. and 277, 278. and 336, &c. So above, pag. 260. and in the Notes.

† Horat. de Arte Poet. ver. 312, &c.

*agreeable*. And often when he wou'd endeavour it, he becomes more than ordinarily displeasing. *His Theater*, and *that* of the polite World, are very different: Inſomuch that in a *Reverend* AUTHOR, or DECLAIMER of this ſort, we naturally excuſe the Ignorance of ordinary *Decorum*, in what relates to the Affairs of our inferior temporal World. But for *the* POET or genteel WRITER, who is of this World merely, 'tis a different Caſe. He muſt be *perfect* in this moral Science. We can eaſily bear the loſs of *indifferent* POETRY or ESSAY. A good Bargain it were, cou'd we get rid of every *moderate* Performance in this kind. But were we oblig'd to hear only *excellent* SERMONS, and to read nothing, in the way of Devotion, which was not *well writ*; it might poſſibly go hard with many Chriſtian People, who are at preſent ſuch attentive Auditors and Readers. Eſtabliſh'd Paſtors have a right to be *indifferent*. But voluntary Diſcourſes and Attempters in Wit or Poetry, are as intolerable, when they are indifferent, as either Fiddlers or Painters:

\* — *Poterat duci quia Cæna ſine iſtis.*

Other BAYS's and *Poetaſters* may be lawfully baited; tho we patiently ſubmit to our BAYS's in *Divinity*.

\* Hor. Ars Poet. ver. 376.

Misc. 5.



HAD the Author of our \* *Subject-Treatises* consider'd thorowly of these literate Affairs, and found how the Interest of Wit stood at present in our Nation, he wou'd have had so much regard surely to his own Interest, as never to have writ unless either in the single Capacity of mere CRITICK, or that of AUTHOR *in form*. If he had resolv'd never to produce a regular or legitimate Piece, he might pretty safely have writ on still after the rate of his first Volume, and *mixt* manner. He might have been as *critical*, as *satirical*, or as full of *Raillery* as he had pleas'd. But to come afterwards as a grave *Actor* upon the Stage, and expose himself to Criticism in his turn, by giving us a Work or two in form, after the regular manner of Composition, as we see in his second Volume; this, I think, was no extraordinary Proof of his Judgment or Ability, in what related to his own Credit and Advantage.

ONE of these formal Pieces (the INQUIRY already examin'd) we have found to be wholly after the Manner, which in one of his critical Pieces he calls *the Methodick*. But his next Piece (the MORALISTS, which we have now before us)

\* *Supra*, p. 135, 189.

must,



must, according to his own \* Rules, be reckon'd as an Undertaking of greater weight. 'Tis not only at the bottom, as *systematical, didactick* and *preceptive*, as that other Piece of formal Structure; but it assumes withal another Garb, and more fashionable Turn of Wit. It conceals what is *scholastical*, under the appearance of a polite Work. It aspires to *Dialogue*, and carries with it not only those poetick Features of the Pieces antiently call'd MIMES; but it attempts to unite the several Personages and Characters in ONE *Action*, or *Story*, within a determinate Compass of *Time*, regularly divided, and drawn into different and proportion'd *Scenes*: And this, too, with variety of *STYLE*; the *simple, comick, rhetorical*, and even the *poetick* or *sublime*; such as is the aptest to run into Enthusiasm and Extravagance. So much is our Author, by virtue of this Piece †, a POET in due form, and by a more

\* VOL. I. pag. 193, &c. and pag. 257.

† That he is conscious of this, we may gather from that Line or two of Advertisement, which stands at the beginning of his first Edition. "As for the Characters, and Incidents, they are neither wholly feign'd (*says he*) nor wholly true: but according to the Liberty allow'd in the way of *DIALOGUE*, the principal Matters are founded upon Truth; and the rest as near resembling as may be. 'Tis a *Sceptick* recites: and the Hero of the Piece passes for an *Enthusiast*. If a perfect Character be wanting; 'tis the same Case here, as with the Poets in some of their best Pieces. And this surely is a sufficient Warrant for the Author of a *PHILOSOPHICAL*

Misc. 5. more apparent claim, than if he had writ a PLAY, or *dramatick Piece*, in as regular a manner, at least, as any known at present on our Stage.

IT appears, indeed, that as high as our Author, in his *critical Capacity*, wou'd pretend to carry the refin'd Manner and accurate SIMPLICITY of the Antients;

“ SOPHICAL ROMANCE.”——Thus our Author himself; who to conceal, however, his strict Imitation of the antient *poetick DIALOGUE*, has prefix'd an auxiliary Title to his Work, and given it the Sirname of RHAPSODY: As if it were merely of that *Essay* or *mix'd* kind of Works, which come abroad with an affected Air of Negligence and Irregularity. But whatever our Author may have affected in his *Title-Page*, 'twas so little his Intention to write after that Model of incoherent Workmanship, that it appears to be forely against his Will, if this *Dialogue-Piece* of his has not the just Character, and correct Form of those antient *Poems* describ'd. He wou'd gladly have constituted ONE single *Action* and *Time*, suitable to the just Simplicity of those *Dramatick Works*. And this, one wou'd think, was easy enough for him to have done. He needed only to have brought his first *Speakers* immediately into *Action*, and sav'd the *narrative* or *recitative* Part of PHILOCLEES to PALEMEN, by producing them as speaking Personages upon his Stage. The Scene all along might have been *the Park*. From the early Evening to the late Hour of Night, that the two Galants withdrew to their Town-Apartments, there was sufficient time for the Narrator PHILOCLEES, to have *recited* the whole Transaction of the second and third Part; which wou'd have stood thro'out as it now does: only at the Conclusion, when the *narrative* or *recitative Part* had ceas'd, the *simple* and *direct DIALOGUE* wou'd have again return'd, to grace the *Exit*. By this means the *temporal* as well as *local* Unity of the Piece had been preserv'd. Nor had our Author been necessitated to commit that *Anacronism*, of making his first Part, *in order*, to be last *in time*.

he dares not, in his own Model and principal Performance, attempt to unite his Philosophy in one solid and uniform Body, nor carry on his Argument in one continu'd Chain or Thred. Here our Author's Timorousness is visible. In the very Plan or Model of his Work, he is apparently put to a hard shift, to contrive how or with what probability he might introduce Men of any Note or Fashion, \* reasoning expressly and purposely, without play or trifling, for two or three hours together, on mere PHILOSOPHY and MORALS. He finds these Subjects (as he confesses) so wide of common Conversation, and, by long Custom, so appropriated to the *School*, the *University-Chair*, or *Pulpit*, that he thinks it hardly safe or practicable to treat of them elsewhere, or in a different Tone. He is forc'd therefore to raise particular *Machines*, and constrain his principal Characters, in order to carry a better Face, and bear himself out, against the appearance of *Pedantry*. Thus his *Gentleman-Philosopher* THEOCLES, before he enters into his real Character, becomes a feign'd *Preacher*. And even when his real Character comes on, he hardly dares stand it out; but to deal the better with his *Sceptick-Friend*, he falls again to personating, and takes up the

\* VOL. I. pag. 202, &c.

Misc. 5. Humour of the *Poet* and *Enthusiast*. P A-  
 LEMON the Man of Quality, and who is  
 first introduc'd as Speaker in the Piece,  
 must, for fashion-sake, appear *in Love*, and  
 under a kind of Melancholy, produc'd by  
 some Mis-adventures in the World. How  
 else shou'd he be suppos'd so serious? P H I-  
 LOCLES his Friend (an airy Gentleman  
 of the World, and a thorow Raillier) must  
 have a home Charge upon him, and feel  
 the Anger of his grave Friend, before he  
 can be suppos'd grave enough to enter into  
 a philosophical Discourse. A quarter of an  
 hour's reading must serve to represent an  
 hour or two's Debate. And a new Scene  
 presenting it self, ever and anon, must give  
 Refreshment, it seems, to the faint Reader,  
 and remind him of the Characters and Busi-  
 nefs going on.

'TIS in the same view that we MIS-  
 CELLANARIAN Authors, being fearful of  
 the natural Lassitude and Satiety of our in-  
 dolent Reader, have prudently betaken our-  
 selves to the way of *Chapters* and *Contents* ;  
 that as the Reader proceeds, by frequent  
 Intervals of Repose, contriv'd on purpose  
 for him, he may from time to time be ad-  
 vertis'd of what is yet to come, and be  
 tempted thus to renew his Application.

T H U S in our modern *Plays* we see, al-  
 most in every other Leaf, Descriptions or  
 Illustrations

Illustrations of the Action, not in the *Poem* it-self, or in the mouth of the Actors; but by the Poet, in his own Person; in order, as appears, to help out a Defect of the Text, by a kind of marginal Note, or Comment: which renders these Pieces of a *mix'd* kind between the *narrative* and *dramatick*. 'Tis in this fashionable Style, or manner of dumb Shew, that the Reader finds the Action of the Piece more amazingly express'd, than he possibly cou'd by the Lines of the *Drama* it-self; where the Partys alone are suffer'd to be Speakers.

'TIS out of the same regard to Ease, both in respect of Writer and Reader, that we see long Characters and Descriptions at the head of most dramatick Pieces, to inform us of the Relations, Kindred, Interests, and Designs of the *Dramatis Personæ*: This being of the highest importance to the Reader, that he may the better understand *the Plot*, and find out the principal Characters and Incidents of the Piece; which otherways cou'd not possibly discover themselves, as they are read in their due order. And to do justice to our Play-Readers, they seldom fail to humour our Poets in this respect, and read over the Characters with strict application, as a sort of *Grammar*, or *Key*, before they enter on the Piece it-self. I know not whether they



Misc. 5. wou'd do so much for any philosophical Piece in the world. Our Author seems very much to question it; and has therefore made that part easy enough, which relates to the distinction of his Characters, by making use of the narrative Manner. Tho he had done, as well, perhaps, not to have gone out of the natural plain way, on this account. For with those to whom such philosophical Subjects are agreeable, it cou'd be thought no laborious Task to give the same attention to Characters in *Dialogue*, as is given at the first entrance by every Reader to the easiest *Play*, compos'd of fewest and plainest Personages. But for those who read these Subjects with mere Supineness, and Indifference; they will as much begrudg the pains of attending to the Characters thus particularly pointed out, as if they had only been discernible by Inference and Deduction from the mouth of the speaking Partys themselves.

MORE REASONS are given by our \* Author himself, for his avoiding the *direct way* of DIALOGUE; which at present lies so low, and is us'd only now and then, in our *Party-Pamphlets*, or new-fashion'd *theological Essays*. For of late,

\* VOL. II. pag. 187, 188.

it seems, the Manner has been introduc'd Ch. 2. into Church-Controversy, with an Attempt of *Raillery* and *Humour*, as a more successful Method of dealing with Heresy and Infidelity. The Burlesque-Divinity grows mightily in vogue. And the cry'd-up Answers to heterodox Discourses are generally such as are written in Drollery, or with resemblance of the facetious and humorous Language of Conversation.

Joy to the *reverend* Authors, who can afford to be thus gay, and condescend to correct us, in this *Lay-Wit*. The Advances they make in behalf of Piety and Manners, by such a *popular* Style, are doubtless found, upon experience, to be very considerable. As these Reformers are nicely qualify'd to hit the Air of Breeding and Gentility, they will in time, no doubt, refine their Manner, and improve this jocular Method, to the Edification of the polite World; who have been so long seduc'd by the way of *Raillery* and *Wit*. They may do wonders by their *comick* MUSE, and may thus, perhaps, find means to *laugh* Gentlemen into their Religion, who have unfortunately been laugh'd out of it. For what reason is there to suppose that Orthodoxy shou'd not be able to laugh as agreeably, and with as much Refinedness, as Heresy or Infidelity?

Misc. 5.

At present, it must be own'd, the *Characters*, or *Personages*, employ'd by our new orthodox Dialogists, carry with 'em little Proportion or Coherence; and in this respect may be said to suite perfectly with that figurative metaphorical Style and rhetorical Manner, in which their Logick and Arguments are generally couch'd. Nothing can be more complex or multi-form than their moral *Draughts* or *Sketches* of Humanity. These, indeed, are so far from representing any *particular* MAN, or *Order* of MEN, that they scarce resemble any thing of *the Kind*. 'Tis by their Names only that these *Characters* are figur'd. Tho they bear different Titles, and are set up to maintain contrary Points; they are found, at the bottom, to be all of the same side; and, notwithstanding their seeming Variance, to co-operate in the most officious manner with the Author, towards the display of his own proper Wit, and the establishment of his private Opinion and Maxims. They are indeed his very legitimate and obsequious *Puppets*; as like *real Men* in Voice, Action, and Manners, as those wooden or wire Engines of the lower Stage. PHILOTHEUS and PHILATHEUS, PHILAUTUS and PHILALETES are of one and the same Order: Just Tallys to one another: Questioning and Answering in concert,

concert, and with such a sort of Alternative as is known in a vulgar Play, where *one* Person lies down blindfold, and presents himself, as fair as may be, to *another*, who by favour of the Company, or the assistance of his Good-fortune, deals his Companion many a sound Blow, without being once challeng'd, or brought into his Turn of *lying down*. Ch. 2.

THERE is the same curious Mixture of *Chance*, and *elegant Vicissitude*, in the Style of these Mock-Personages of our new *Theological Drama*: with this difference only, "That after the poor Phantom or Shadow of an Adversary has said as little for his Cause as can be imagin'd, and given as many Opens and Advantages as cou'd be desir'd, he *lies down* for good and all, and passively submits to the killing Strokes of his unmerciful Conqueror."

HARDLY, as I conceive, will it be objected to our MORALIST, (the Author of the *philosophick Dialogue* above) "That the Personages who sustain the *sceptical* or *objecting Parts*, are over-tame and tractable in their Disposition." Did I perceive any such foul dealing in his Piece; I shou'd scarce think it worthy of the Criticism here bestow'd. For in this sort of Writing, where Personages are exhibi-

Misc. 5. ted, and natural Conversation set in view; if *Characters* are neither tolerably preserv'd, nor *Manners* with any just Similitude describ'd; there remains nothing but what is too gross and monstrous for *Criticism* or *Examination*.

'T WILL be alledg'd, perhaps, in answer to what is here advanc'd, " That shou'd A DIALOGUE be wrought up to the Exactness of these Rules; it ought to be condemn'd, as the worse Piece, for affording the *Infidel* or *Sceptick* such good quarter, and giving him the full advantage of his Argument and Wit."

BUT to this I reply, That either DIALOGUE shou'd never be attempted; or, if it be, the Partys shou'd appear *natural*, and *such as they really are*. If we *paint* at all; we shou'd endeavour to paint *like Life*, and draw Creatures as they are knowable, in their *proper* Shapes and better Features; not in Metamorphosis, not mangled, lame, distorted, aukard Forms, and impotent Chimeras. *Atheists* have their Sense and Wits, as other Men; or why is ATHEISM so often challeng'd in those of *the better Rank*? Why charg'd so often to the account of *Wit* and *subtle Reasoning*?



WERE I to advise these Authors, towards whom I am extremely well-affected on account of their good-humour'd Zeal, and the seeming Sociableness of their Religion; I shou'd say to 'em; " Gentlemen! " Be not so cautious of furnishing your " *representative* SCEPTICK with too " good *Arguments*, or too shroud a Turn " of *Wit* or *Humour*. Be not so fearful of " giving quarter. Allow your Adversary " his full Reason, his Ingenuity, Sense, " and Art. Trust to the *chief Character* " or HERO of your *Piece*. Make him as " dazzling *bright*, as you are able. He will " undoubtedly overcome the utmost Force " of his Opponent, and dispel the Dark- " ness or Cloud, which the Adversary may " unluckily have rais'd. But if when you " have fairly wrought up your *Antagonist* " to his due Strength and cognizable Pro- " portion, your *chief Character* cannot af- " terwards prove a match for him, or shine " with a superior Brightness; Whose Fault " is it?—The *Subject's*?—This, I hope, " you will never allow.—Whose, there- " fore, beside *your own*?—Beware then; " and consider well your Strength and " Mastership in this manner of Writing, " and in the qualifying Practice of the po- " lite World, ere you attempt these accu- " rate and refin'd Limnings or Portraitures " of Mankind, or offer to bring *Gentlemen*

Misc. 5. " on the Stage. For if *real Gentlemen*, se-  
 ~~~~~ " duc'd, as you pretend, and made erro-  
 " neous in their Religion or Philosophy,
 " discover not the least Feature of their real
 " Faces in your Looking-glass, nor know
 " themselves, in the least, by your Descrip-
 " tion; they will hardly be apt to think
 " they are refuted. How wittily soever
 " your Comedy may be wrought up, they
 " will scarce apprehend any of that Wit to
 " fall upon themselves. They may laugh
 " indeed at the Diversion you are pleas'd
 " to give 'em: But *the Laugh* perhaps
 " may be different from what you intend.
 " They may smile secretly to see themselves
 " thus encounter'd; when they find, at
 " last, your Authority laid by, and your
 " *scholastick* Weapons quitted, in favour
 " of this weak Attempt, *To master them*
 " *by their own Arms, and proper Ability.*"

THUS WE have perform'd our *criti-
 cal* Task, and try'd our Strength, both on
 our Author, and those of his Order, who
 attempt to write in *Dialogue*, after the ac-
 tive dramatick, * *mimical*, or personating
 Way; according to which a Writer is pro-
 perly *poetical*.

WHAT remains, we shall examine in
 our succeeding and last Chapter.

* See VOL. I. pag. 193, &c.

C H A P. III.


Of Extent or Latitude of Thought.—Free-Thinkers.—Their Cause, and Character.—Dishonesty, a Half-Thought.—Short-Thinking, Cause of Vice and Bigotry.—Agreement of Slavery and Superstition.—LIBERTY, civil, moral, spiritual.—Free-thinking Divines.—Representatives incognito.—Embassadors from the Moon.—Effectual Determination of Christian Controversy and Religious Belief.

BEING now come to the Conclusion of my Work; after having defended the Cause of *Criticks* in general, and employ'd what Strength I had in that Science upon our adventurous Author in particular; I may, according to Equity, and with the better grace, attempt a line or two, in defense of that *Freedom of Thought* which our Author has us'd, particularly in one of the Personages of his last *Dialogue-Treatise*,

Misc. 5.

THERE is good reason to suppose, that however *equally* fram'd, or near *alike*, the Race of Mankind may appear in other respects, they are not always *equal Thinkers*, or of a like Ability in the management of this natural Talent which we call THOUGHT. The *Race*, on this account, may therefore justly be distinguish'd, as they often are, by the Appellation of the *Thinking*, and the *Unthinking* sort. The mere *Unthinking* are such as have not yet arriv'd to that happy Thought, by which they shou'd observe, "How necessary Thinking is, and how fatal the want of it must prove to 'em." The *Thinking* part of Mankind, on the other side, having discover'd the Assiduity and Industry requisite to *right-Thinking*, and being already *commenc'd THINKERS* upon this Foundation; are, in the progress of the Affair, convinc'd of the necessity of *thinking to good purpose*, and carrying the Work to a *thorow* Issue. They know that if they *refrain* or *stop* once, upon this Road, they had done as well *never to have set out*. They are not so supine as to be with-held by mere Laziness; when nothing lies in the way to interrupt the *free Course* and Progress of their Thought.

SOME Obstacles, 'tis true, may, on this occasion, be pretended. *Specters* may
come

come a-crofs; and *Shadows* of Reason rise Ch. 3.
 up against REASON *it-self*. But if Men 
 have once heartily espous'd the *reasoning*
 or *thinking Habit*; they will not easily
 be induc'd to lay the Practice down;
 they will not at an instant be arrested, or
 made to stand, and yield themselves, when
 they come to such a certain Boundary,
 Land-Mark, Post, or Pillar, erected here
 or there (for what reason may probably
 be guess'd) with the Inscription of a *Ne*
plus ultra.

'Tis not, indeed, any Authority on
 Earth, as we are well assur'd, can stop us
 on this Road, unless we please to make
 the Arrest, or Restriction, of our own ac-
 cord. 'Tis our own *Thought* which must
 restrain our Thinking. And whether *the*
restraining Thought be just, how shall we
 ever judge, without examining it *freely*,
 and out of all constraint? How shall we
 be sure that we have justly quitted REA-
 SON, as too high and dangerous, too
 aspiring or presumptive; if thro' *Fear* of
 any kind, or submitting to mere *Command*,
 we quit our very examining Thought, and
 in the moment stop short, so as to put an
 end to further Thinking on the matter?
 Is there much difference between this Case,
 and that of the obedient Beasts of Burden,
 who stop precisely at their appointed Inn,
 or at whatever Point the *Charioteer*, or

Misc. 5. *Governour of the Reins*, thinks fit to give
 the signal for a *Halt*?

I CANNOT but from hence conclude,
 That of all Species of Creatures said commonly *to have Brains*; the most insipid, wretched and preposterous are those, whom in just Propriety of Speech, we call *Half-thinkers*.

I HAVE often known *Pretenders to WIT* break out into admiration, on the sight of some raw, heedless, unthinking Gentleman; declaring on this occasion, That they esteem'd it the happiest Case in the World, "Never *to think*, or trouble "one's Head with *Study or Consideration*." This I have always look'd upon as one of the highest *Airs of Distinction*, which the self-admiring Wits are us'd to give themselves, in publick Company. Now the *Echo or Antiphony* which these elegant Exclaimers hope, by this Reflection, to draw necessarily from their Audience, is, "That they themselves are over-fraighted "with this Merchandize of *THOUGHT*;" "and have not only enough for *Ballast*," "but such a *Cargo* over and above, as is "enough to sink 'em by its *Weight*." I am apt however to imagine of these Gentlemen, That it was never their *over-thinking* which oppress'd them; and that if their Thought had ever really become oppressive

to 'em, they might thank themselves, for Ch. 3.
 having *under-thought*, or *reason'd short*, so
 as to rest satisfy'd with a very superficial
 Search into Matters of the first and highest
 Importance.

IF, for example, they over-look'd the
chief Enjoyments of Life, which are found-
 ed in *Honesty* and a *good Mind*; if they pre-
 sum'd *mere Life* to be fully worth what
 its tenacious Lovers are pleas'd to rate it
 at; if they thought *publick Distinction*,
Fame, *Power*, *an Estate*, or *Title*, to be
 of the same value as is vulgarly conceiv'd,
 or as they concluded, on a first Thought,
 without further *Scepticism* or *After-deliberation*;
 'tis no wonder, if being in time
 become such mature *Dogmatists*, and well-
 practis'd Dealers in the Affairs of what they
 call a *Settlement* or *Fortune*, they are so
 hardly put to it, to find ease or rest within
 themselves.

THESE are the deeply-loaded and over-
 pensive Gentlemen, who esteeming it the
 truest Wit to pursue what they call their
Interest, wonder to find they are still as
 little at ease when they have succeeded, as
 when they first attempted to advance.

THERE can never be less *Self-enjoyment*
 than in these suppos'd *wise Characters*,
 these *selfish* Computers of Happiness and
 private

Misc. 5. private Good; whose Pursuits of *Interest*, whether for this World or another, are attended with the same stiddy Vein of cunning and low Thought, fordid Deliberations, perverse and crooked Fancys, ill Dispositions, and false Relishes of *Life* and *Manners*. The most negligent undesigning thoughtless *Rake* has not only more of Sociableness, Ease, Tranquillity, and Freedom from worldly Cares, but in reality more of Worth, Virtue, and Merit, than such grave Plodders, and *thoughtful* Gentlemen as these.

IF it happens, therefore, that these graver, more circumspect, and deeply interested Gentlemen, have, *for their Soul's sake*, and thro' a careful Provision for *Hereafter*, engag'd in certain Speculations of RELIGION; their *Taste* of VIRTUE, and *Relish* of LIFE is not the more improv'd, on this account. The Thoughts they have on these new Subjects of *Divinity* are so bias'd, and perplex'd, by those *Half-Thoughts* and *raw* Imaginations of Interest, and worldly Affairs; that they are still disabled in the rational Pursuit of Happiness and Good: And being necessitated thus to remain *Short-Thinkers*, they have the Power to go no further than they are led by those to whom, under such Disturbances and Perplexitys, they apply themselves for Cure and Comfort.

IT HAS been the main Scope and principal End of these Volumes, "To ascertain the Reality of a BEAUTY and CHARM in *moral* as well as *natural* Subjects; and to demonstrate the Reasonableness of a *proportionate* TASTE, and *determinate* CHOICE, in *Life* and *Manners.*" The STANDARD of this kind, and the noted Character of *Moral TRUTH* appear so firmly establish'd in Nature it-self, and so widely display'd thro' the intelligent World, that there is no Genius, Mind, or *thinking Principle*, which (if I may say so) is not really *conscious* in the case. Even the most refractory and obstinate Understandings are by certain *Reprises* or *Returns* of Thought, on every occasion, convinc'd of this Existence, and necessitated, in common with others, to acknowledg the actual RIGHT and WRONG.

'TIS evident that whensoever the Mind, influenc'd by Passion or Humour, consents to any Action, Measure, or Rule of Life, contrary to this *governing* STANDARD and *primary* MEASURE of *Intelligence*, it can only be thro' a weak *Thought*, a Scantiness of Judgment, and a Defect in the application of that unavoidable *Impression* and first natural Rule of *Honesty* and *Worth*;

Misc. 5. against which, whatever is advanc'd, will be of no other moment than to render a Life distracted; incoherent, full of Irresolution, Repentance, and Self-disapprobation.

Thus every Immorality and Enormity of Life can only happen from a partial and narrow View of Happiness and Good. Whatever takes from the *Largeness* or *Freedom of Thought*, must of necessity detract from that first *Relish*, or TASTE, on which Virtue and Worth depend.

For instance, when the Eye or Appetite is eagerly fix'd on *Treasure*, and the money'd Bliss of *Bags* and *Coffers*; 'tis plain there is a kind of *Fascination* in the case. The Sight is instantly diverted from all other Views of Excellence or Worth. And here, even the Vulgar, as well as the more liberal part of Mankind, discover the contracted Genius, and acknowledg the Narrowness of such a Mind.

In Luxury and Intemperance we easily apprehend how far *Thought* is oppress'd, and the Mind debar'd from just Reflection, and from the free Examination and Censure of its own Opinions or Maxims, on which the Conduct of a Life is form'd.

Even in that complicated Good of vulgar kind, which we commonly call IN-

INTEREST, in which we comprehend both Ch. 3.
Pleasure, Riches, Power, and other *exte-*
rior Advantages; we may discern how a
fascinated Sight contracts a Genius, and by
 shortning the View even of that very *In-*
terest which it seeks, betrays the KNAVE,
 and necessitates the ablest and wittiest Pro-
 selyte of the kind, to expose himself on
 every Emergency and sudden Turn.

BUT above all other enslaving Vices, and
 Restrainers of *Reason* and *just Thought*, the
 most evidently ruinous and fatal to the Un-
 derstanding is that of SUPERSTITION,
 BIGOTRY, and *vulgar ENTHUSIASM*.
 This Passion, not contented like other Vices
 to deceive, and tacitly supplant our Reason,
 professes open War, holds up the intended
 Chains and Fetters, and declares its Resolu-
 tion *to enslave*.

THE artificial Managers of this human
 Frailty declaim against *Free-Thought*, and
Latitude of Understanding. To go beyond
 those Bounds of thinking which they have
 prescrib'd, is by them declar'd *a Sacrilege*.
 To them, FREEDOM of *Mind*, a MAS-
 TERY of *Sense*, and a LIBERTY in
Thought and *Action*, imply Debauch, Cor-
 ruption, and Depravity.

IN consequence of their moral Maxims,
 and political Establishments, they can in-
 deed

Misc. 5. deed advance no better Notion of human Happiness and Enjoyment, than that which is in every respect the most opposite to *Liberty*. 'Tis to them doubtless that we owe the Opprobriousness and Abuse of those naturally honest Appellations of *Free-Livers*, *Free-Thinkers*, *Latitudinarians*; or whatever other Character implies a Largeness of Mind, and generous Use of Understanding. Fain wou'd they confound *Licentiousness in Morals*, with *Liberty in Thought and Action*; and make the *Liber-tine*, who has the least Mastery of himself, resemble his direct *Opposite*. For such indeed is the Man of resolute Purpose and immovable Adherence to REASON, against every thing which *Passion*, *Prepossession*, *Craft*, or *Fashion* can advance in favour of ought else. But here, it seems, the Grievance lies. 'Tis thought dangerous for us to be *over-rational*, or too much Masters of our-selves, in what we draw, by just Conclusions, from *Reason* only. Seldom therefore do these *Expositors* fail of bringing the Thought of LIBERTY into disgrace. Even at the expence of *Virtue*, and of that very Idea of GOODNESS on which they build the Mysterys of their profitable Science, they derogate from *Morals*, and reverse all true *Philosophy*; they refine on *Selfishness*, and explode *Generosity*; promote a *slavish* Obedience in the room of *voluntary Duty*, and *free Service*;

vice; exalt blind *Ignorance* for *Devotion*, Ch. 3. recommend *low Thought*, decry *Reason*, extol * *Voluptuousness*, *Wilfulness*, *Vindictiveness*, *Arbitrariness*, *Vain-Glory*; and even † deify those weak *Passions* which are the *Disgrace* rather than *Ornament* of human Nature.

BUT so far is it from the Nature of ‡ *LIBERTY* to indulge such *Passions* as these, that whoever acts at any time under the power of any *single-one*, may be said to have already provided for himself *an absolute Master*. And he who lives under the power of a whole Race, (since 'tis scarce possible to obey *one* without the *other*) must of necessity undergo the worst of *Servitudes*, under the most capricious and domineering *Lords*.

THAT this is no *Paradox*, even the *Writers* for *Entertainment* can inform us; however others may moralize, who discourse or write, as they pretend, for *Profit* and *Instruction*. The *POETS* even of the wanton sort, give ample *Testimony* of this *Slavery* and *Wretchedness* of *Vice*. They may extol *Voluptuousness* to the *Skies*, and point their *Wit* as sharply as they are able against a *virtuous State*. But when they

* VOL. II. pag. 256. And below, pag. 310.

† VOL. I. pag. 38.

‡ VOL. II. pag. 252, 432.

Misc. 5. come afterwards to pay the necessary Tribute to their commanding Pleasures; we hear their pathetick Moans, and find the inward Discord and Calamity of their Lives. Their Example is the best of Precepts; since they conceal nothing, are sincere, and speak their Passion out aloud. And 'tis in this that the very worst of *Poets* may justly be prefer'd to the generality of modern *Philosophers*, or other *formal Writers* of a yet more specious name. The *MUSES Pupils* never fail to express their Passions, and *write* just as they *feel*. 'Tis not, indeed, in their nature to do otherwise; whilst they indulge their Vein, and are under the power of that natural *Enthusiasm* which leads 'em to what is highest in their Performance. They follow Nature. They move chiefly as she moves in 'em; without thought of disguising her free Motions, and genuine Operations, for the sake of any *Scheme* or *Hypothesis*, which they have form'd at leisure, and in particular narrow Views. On this account, tho at one time they quarrel perhaps with *VIR-TUE*, for restraining 'em in their *forbidden Loves*, they can at another time make her sufficient amends; when with indignation they complain, "That *MERIT* is neglected, and their * worthless Rival prefer'd before them."

* VOL. I. pag. 141.

* *Contrane lucrum nil valere candidum
Pauperis ingenium?*

And thus even in common *Elegiack*, in *Song*, *Ode*, or *Epigram*, consecrated to Pleasure it-self, we may often read the dolorous Confession in behalf of *Virtue*, and see, at the bottom, how the Case stands:

*Nam veræ Voces tum demum pectore ab imo
Eliciuntur.*

The airy Poets, in these Fits, can, as freely as the *Tragedian*, condole with *VIRTUE*, and bemoan the case of *suffering MERIT*;

*Tb' Oppressor's Wrong, the proud Man's
Contumely,
The Insolence of Office, and the Spurns
That patient MERIT of th' Unworthy
takes.*

THE Poetick Chiefs may give what reason they think fit for their Humour of representing our mad *Appetites* (especially that of *LOVE*) under the shape of *Urchins* and wanton Boys, scarce out of their State of *Infancy*. The original Design, and Moral of this Fiction, I am persuaded, was to shew us, how little there was of *great* and *heroick* in the Government of these

* HORAT. Epod. xi. ver. 16.

Misc. 5. Pretenders, how truly *weak* and *childish* they were in themselves, and how much lower than mere Children we then became, when we submitted our-selves to their blind Tutorage. There was no fear left in this Fiction the boyish Nature shou'd be misconstru'd as *innocent* and *gentle*. The Storms of Passion, so well known in every kind, kept the *tyrannick* Quality of this wanton Race sufficiently in view. Nor cou'd the poetical Description fail to bring to mind their *mischievous* and *malignant* Play. But when the Image of *imperious Threatning*, and *absolute Command*, was join'd to that of *Ignorance*, *Puerility*, and *Folly*; the Notion was compleated, of that wretched *slavish* State, which modern *Libertines*, in conjunction with some of a *graver Character*, admire, and represent, as the most eligible of any.—“Happy Condition! (says one) “Happy Life, *that of the indulg'd* PASSIONS; might we pursue it! “—— Miserable Condition! Miserable “Life, that of REASON and VIRTUE, “which we are * bid pursue!”

’Tis the same, it seems, with Men, in *Morals*, as in *Politicks*. When they have been unhappily born and bred to SLAVERY, they are so far from being sensible of their *slavish* Course of Life, or of that ill

* VOL. II. pag. 256.

Usage, Indignity and Misery they sustain; Ch. 3.
 that they even admire their own Condition: and being us'd to *think short*, and carry their *Views* no further than those Bounds which were early prescrib'd to 'em; they look upon TYRANNY as *a natural Case*, and think Mankind in a sort of dangerous and degenerate State, when under the power of *Laws*, and in the possession of *a free Government*.

WE may by these Reflections come easily to apprehend What Men they were who first brought *Reason* and *Free-Thought* under disgrace, and made the noblest of Characters, that of a *Free-Thinker*, to become invidious. 'Tis no wonder if the same Interpreters wou'd have those also to be esteem'd *free* in their Lives, and Masters of *good Living*, who are the least Masters of themselves, and the most impotent in Passion and Humour, of all their Fellow-Creatures. But far be it, and far surely will it ever be, from any worthy Genius, to be consenting to such a treacherous Language, and Abuse of Words. For my own part, I thorowly confide in the *good Powers* of REASON, "That LIBERTY and FREE-
 "DOM shall never, by any Artifice or
 "Delusion, be made to pass with me as
 "frightful Sounds, or as reproachful, or
 "invidious, in any sense."

I CAN no more allow *that* to be *Free-living*, where unlimited Passion, and un-examin'd Fancy govern, than I can allow that to be a *Free Government*, where the mere People govern, and not the LAWS. For no People in a Civil State can possibly be *free*, when they are otherwise govern'd than by such *Laws* as they themselves have constituted, or to which they have *freely* given consent. Now to be releas'd from these, so as to govern themselves by each Day's Will or Fancy, and to vary on every Turn the Rule and Measure of Government, without respect to any antient Constitutions or Establishments, or to the stated and fix'd Rules of Equity and Justice; is as certain Slavery, as it is Violence, Distraction, and Misery; such as in the Issue must prove the Establishment of an irretrievable State of *Tyranny*, and *absolute Dominion*.

IN the Determinations of Life, and in the Choice and Government of Actions, he alone is *free* who has within himself no Hindrance, or Controul, in acting what he himself, *by his best Judgment*, and *most deliberate Choice*, approves. Cou'd VICE agree possibly with it-self; or cou'd *the vicious* any way reconcile the various Judgments of their inward *Counsellors*; they might with Justice perhaps assert their Liberty and Independency. But whilst they

are necessitated to follow least, what, in Ch. 3. their sedate hours, they most approve; whilst they are passively assign'd, and made over from one Possessor to * another, in contrary Extremes, and to different Ends and Purposes, of which they are themselves wholly ignorant; 'tis evident, That the more they turn † their Eyes (as many times they are oblig'd) towards *Virtue* and a *free Life*, the more they must confess their Misery and Subjection. They discern their own Captivity, but not with Force and Resolution sufficient to redeem themselves, and become *their own*. Such is the real *Tragick State*, as the old ‡ *Tragedian* represents it:

—*Video meliora proboque,
Deteriora sequor.*

And thus the highest Spirits, and most refractory Wills, contribute to the lowest Servitude and most submissive State. *Reason* and *Virtue* alone can bestow LIBERTY. *Vice* is unworthy, and unhappy, on

* *Huncine an hunc sequeris? Subeas alternus oportet
Ancipiti obsequio Dominos.* — Perf. Sat. v. ver. 155.
See VOL. I. pag. 285, 309, 323, &c.

† *Magne Pater divum, scævos punire Tyrannos
Haud aliâ ratione velis, cum dira libido
Moverit ingenium ferventi tincta veneno,
Virtutem videant, intabescantque reliâ.*

Perf. Sat. iii. ver. 35.

‡ *Καὶ μανθάνω μὲν δια πολήσω κακῆ: Θυμὸς δὲ κρείσσω
ἢ ἐμῶν βελανυδάτων.* Eurip. Med. Act. iv. 1078.

Misc. 5. this account only, " That it is *slavish* and *debasing*."

THUS HAVE we pleaded the Cause of LIBERTY in general; and vindicated, withal, our Author's particular Freedom, in taking the Person of a *Sceptick*, as he has done in this * last Treatise, on which we have so largely paraphras'd. We may now perhaps, in compliance with general Custom, justly presume to add something in defense of the same kind of Freedom we ourselves have assum'd in these latter *Miscellaneous Comments*; since it wou'd doubtless be very unreasonable and unjust, for those who had so freely play'd *the Critick*, to expect any thing less than the same free Treatment, and thorow Criticism in return.

As for the STYLE or *Language* us'd in these *Comments*; 'tis very different, we find; and varys in proportion with the *Author commented*, and with the different *Characters* and *Persons* frequently introduc'd in the original Treatises. So that there will undoubtedly be Scope sufficient for Censure and Correction.

As for the Observations on ANTIQUITY; we have in most Passages, ex-

* *Viz.* The MORALISTS, or *Philosophick Dialogue*, recited in the Person of a *Sceptick*, under the name of PHILOSOPHERS. See Treatise V. VOL. II. pag. 206, 207, &c.

cept the very common and obvious, pro-Ch. 3.
duc'd our Vouchers and Authoritys in our
own behalf. What may be thought of our
Judgment or *Sense* in the Application of
these Authoritys, and in the Deductions
and Reasonings we have form'd from such
learned Topicks, must be submitted to the
Opinion of the Wise and Learned.

IN MORALS, of which the very Force
lies in a love of *Discipline*, and in a wil-
lingness to *redress* and *rectify* false Thought,
and erring Views; we cannot but patiently
wait Redress and amicable Censure from the
sole competent Judges, *the Wise* and *Good*;
whose Interest it has been our whole Endea-
vour to advance.

THE only Subject on which we are per-
fectly secure, and without fear of any just
Censure or Reproach, is that of FAITH,
and *Orthodox* BELIEF. For in the first
place, it will appear, that thro' a profound
Respect, and religious Veneration, we have
forborn so much as to name any of the sa-
cred and solemn *Mysteries* of * *Revelation*.
And, in the next place, as we can with con-
fidence declare, that we have never in any
Writing, publick or private, attempted such
high Researches, nor have ever in Practice
acquitted our-selves otherwise than as just
Conformists to the lawful Church; so we

* *Supra*, pag. 70, 71.

Misc. 5. may, in a proper Sense, be said faithfully and dutifully *to embrace* those holy *Mysteries*, even in their minutest Particulars, and without the least Exception on account of their amazing Depth. And tho we are sensible that it wou'd be no small hardship to deprive *others* of a liberty of examining and searching, with due Modesty and Submission, into the nature of those Subjects; yet as for *our-selves*, who have not the least scruple whatsoever, we pray not any such Grace or Favour in our behalf: being fully assur'd of our own steady *Orthodoxy*, *Resignation*, and intire *Submission* to the truly *Christian* and *Catholick* Doctrines of our Holy Church, as by *Law* establish'd.

'TIS true, indeed, that as to * *CRITICAL Learning*, and the Examination of *Originals*, *Texts*, *Glosses*, *various Readings*, *Styles*, *Compositions*, *Manuscripts*, *Complements*, *Editions*, *Publications*, and other *Circumstances*, such as are common to the *Sacred Books* with *all other Writings and Literature*; this we have confidently asserted to be a just and lawful Study. We have even represented this Species of *Criticism* as necessary to the Preservation and Purity of Scripture; that *Sacred Scripture*, which has been so miraculously preserv'd in its successive Copys and Transcriptions,

* VOL. I. pag. 146, 147.

under the Eye (as we must needs suppose) Ch. 3.
 of holy and learned *Criticks*, thro' so many
 dark Ages of Christianity, to these latter
 Times; in which Learning has been hap-
 pily reviv'd.

BUT if this *critical* Liberty raises any
 jealousy against us, we shall beg leave of
 our offended Reader to lay before him our
 Case, *at the very worst*: That if on such
 a naked Exposition, it be found criminal,
 we may be absolutely *condemn'd*; if other-
 wise, *acquitted*, and with the same favour
indulg'd, as others in the same *Circum-*
stances have been before us.

ON this occasion therefore, we may be
 allow'd to borrow something from the Form
 or Manner of our Dialogue Author, and re-
 present a Conversation of the same free na-
 ture as that recited by him in his * *Night-*
Scene; where the suppos'd SCEPTICK, or
Free-Thinker, delivers his Thoughts, and
 reigns in the Discourse.

'T WAS IN a more considerable Com-
 pany, and before a more numerous Au-
 dience, that not long since, a Gentleman
 of some Rank, (one who was generally
 esteem'd to carry a sufficient Caution and

Misc. 5. Reserve in religious Subjects of Discourse, as well as an apparent Deference to Religion, and in particular to the national and establish'd Church) having been provok'd by an impertinent Attack of a certain violent bigotted Party, was drawn into an open and *free* Vindication not only of *Free-Thinking*, but *Free-Professing*, and *Discoursing*, in Matters relating to Religion and Faith.

SOME of the Company, it seems, after having made bold with him, as to what they fancy'd to be his Principle, began to urge "The Necessity of reducing Men to *one* Profession and Belief." And several Gentlemen, even of those who pass'd for *moderate* in their way, seem'd so far to give into this *Zealot*-Opinion as to agree, "That notwithstanding the *right* Method was not yet found, 'twas highly requisite that some way shou'd be thought on, to reconcile Differences in Opinion; since so long as this Variety shou'd last, RELIGION, they thought, cou'd never be successfully advanc'd."

To this our Gentleman, at first, answer'd coldly, That "What was *impossible* to be done, cou'd not, he thought, be properly pursu'd, as *necessary* to be done." But the *Raillery* being ill taken, he was forc'd at last to defend himself the best he cou'd,


cou'd, upon this Point; “ *That Variety of* Ch. 3.
 “ *Opinions was not to be cur'd.*” And “ *That*
 “ *'twas impossible All shou'd be of one*
 “ *Mind.*”

I WELL know, said he, “ That many
 “ pious Men, seeing the Inconveniences
 “ which the Dis-union of Persuasions and
 “ Opinions *accidentally* produces, have
 “ thought themselves oblig'd to stop this
 “ Inundation of Mischiefs, and have made
 “ Attempts accordingly. Some have en-
 “ deavour'd to unite these Fractions, by
 “ propounding such a GUIDE, as they
 “ were all bound to follow; hoping that
 “ *the Unity of a Guide* wou'd have pro-
 “ duc'd *Unity of Minds.* But who this
 “ GUIDE shou'd be, after all, became
 “ such a Question, that 'twas made part of
 “ that *Fire* it-self which was to be extin-
 “ guish'd. Others thought of a RULE.—
 “ This was to be the effectual Means of
 “ Union! This was to do the Work, or
 “ nothing cou'd!—But supposing all the
 “ World had been agreed on this RULE,
 “ yet the *Interpretation* of it was so full
 “ of Variety, that this also became part of
 “ the Disease.”

THE Company, upon this Preamble
 of our Gentleman, press'd harder upon
 him than before; objecting the Autho-
 rity of *Holy Scripture* against him, and af-
 firming

Misc. 5. firming *this* to be of it-self a sufficient *Guide* and *Rule*. They urg'd again and again that known Saying of a fam'd Controversial Divine of our Church against the Divines of another, " That *the Scripture, the Scripture* was the Religion of " Protestants."

To this our Gentleman, at first, reply'd only, by desiring them to explain their word SCRIPTURE, and by inquiring into the Original of this Collection of antienter and later Tracts, which in general they comprehended under that Title: Whether it were the *apocryphal* SCRIPTURE, or the more *canonical*? The *full* or the *half*-authoriz'd? The *doubtful*, or the *certain*? The *controverted*, or *uncontroverted*? The *singly-read*, or that of *various Reading*? The Text of *these* Manuscripts, or of *those*? The Transcripts, Copys, Titles, Catalogues of *this* Church and Nation, or of *that other*? of *this* Sect and Party, or of *another*? of those in *one* Age call'd ORTHODOX, and in possession of Power, or of those who in another overthrew their *Predecessors* Authority, and in their turn also assum'd the Guardianship and Power of holy Things? For how these sacred Records were guarded in those Ages, might easily, he said, be imagin'd by any one who had the least Insight into the History of those TIMES which

which we call'd *primitive*, and the CHA-Ch. 3.
 RACTERS of those *Men*, whom we styl'd 
 FATHERS of the *Church*.

“ IT must be confess'd, continu'd he,
 “ 'twas a strange Industry and *unlucky* Di-
 “ ligence which was us'd, in this respect,
 “ by these *Ecclesiastical Fore-FATHERS*.
 “ Of all those *Herefys* which gave them
 “ Employment, we have absolutely no Re-
 “ cord, or Monument, but what them-
 “ selves who were Adversarys have transf-
 “ mitted to us; and we know that Adver-
 “ sarys, especially such who observe all
 “ Opportunitys to discredit both the Per-
 “ sons and Doctrines of their Enemy, are
 “ not always the best Recorders or Wit-
 “ nesses of such Transactions.” We see it
 (continu'd he, in a very emphatical, but
 somewhat embaras'd Style) “ We see it
 “ *now* in this very Age, in the present Dis-
 “ temperatures, that Partys are no good
 “ Registers of the Actions of the adverse
 “ Side: And if we cannot be confident of
 “ the Truth of a Story now, (*now*, I say,
 “ that it is possible for any Man, *especially*
 “ for the interested Adversary, to discover
 “ the Imposture) it is far more unlikely,
 “ that After-Ages shou'd know any other
 “ Truth than such as serves the ends of the
 “ Representers.”

Misc. 5.

OUR Gentleman by these Expressions had already given considerable Offense to his Zealot-Auditors. They ply'd him faster with passionate Reproaches, than with Arguments or rational Answers. This, however, serv'd only to animate him the more, and made him proceed the more boldly, with the same assum'd Formality, and air of Declamation, in his general CRITICISM of *Holy Literature*.

“ THERE are, said he, innumerable
 “ Places that contain (no doubt) great
 “ Mysterys, but so wrap'd in Clouds, or
 “ hid in Umbrages, so heighten'd with
 “ Expressions, or so cover'd with Allego-
 “ rys and Garments of Rhetorick; so pro-
 “ found in the matter, or so alter'd and
 “ made intricate in the manner; that they
 “ may seem to have been left as *Trials* of
 “ our Industry, and as *Occasions* and *Oppor-*
 “ *tunitys* for the exercise of mutual Cha-
 “ rity and Toleration, rather than as the
 “ *Repositorys* of FAITH, and *Furniture* of
 “ *Creeds*. For when there are found in the
 “ Explications of these Writings, so many
 “ Commentarys; so many Senses and In-
 “ terpretations; so many Volumes in all
 “ Ages, and all like Mens Faces, no one
 “ exactly like another: either this *Diffe-*
 “ *rence* is absolutely no fault at all; or if
 “ it be; it is excusable. There are, be-
 “ fides,

“ sides, so many thousands of *Copys* that Ch. 3.
 “ were writ by Persons of several *Interests*
 “ and *Persuasions*, such different Under-
 “ standings and Tempers, such distinct Abi-
 “ litys and Weaknesses, that 'tis no wonder
 “ there is so great *variety of Readings* :
 “ ——— whole Verses in *one*, that are not
 “ in *another* : ——— whole Books admitted
 “ by *one* Church or Communion, which
 “ are rejected by *another* : and whole Sto-
 “ rys and Relations admitted by *some* Fa-
 “ thers, and rejected by *others*.—I confi-
 “ der withal, that there have been many
 “ *Designs* and *Views* in expounding these
 “ Writings; many *Senses* in which they
 “ are expounded : and when the *Gramma-*
 “ *tical Sense* is found out, we are many
 “ times never the nearer. Now there be-
 “ ing such variety of *Senses* in Scripture,
 “ and but few Places so mark'd out, as
 “ not to be capable of more than one; if
 “ Men will write Commentariys by *Fancy*,
 “ what infallible *Criterion* will be left to
 “ judg of the *certain Sense* of such Places
 “ as have been the matter of *Question*?
 “ I consider again, that there are indeed
 “ divers Places in these sacred Volumes,
 “ containing in them *Mysterys* and *Que-*
 “ *tions* of great Concernment; yet such
 “ is the *Fabrick* and *Constitution* of the
 “ Whole, that there is no certain Mark
 “ to determine whether the Sense of these
 “ Passages shou'd be taken as *literal* or fi-
 “ gurative.

Misc. 5. "*gurative.* There is nothing in the nature of the thing to determine *the Sense* or *Meaning*: but it must be gotten out as it can. And therefore 'tis unreasonably requir'd, That what is of it-self ambiguous, shou'd be understood in its own prime Sense and Intention, under the pain of either *a Sin*, or *an Anathema*. Very wise Men, even *the antient Fathers*, have expounded things *allegorically*, when they shou'd have expounded them *literally*. Others expound things *literally*, when they shou'd understand them *in Allegory*. If such great Spirits cou'd be deceiv'd in finding out what kind of Senses were to be given to Scriptures, it may well be endur'd that we, who sit at their Feet, shou'd be subject at least to equal Failure. If we follow any *ONE Translation*, or any *ONE Man's Commentary*, what *Rule* or *Direction* shall we have, by which to chuse that *ONE* aright? Or is there any *one* Man, that hath translated *perfectly*, or expounded *infallibly*? If we resolve to follow *any one* as far only as we like, or fancy; we shall then only do wrong or right *by Chance*. If we resolve absolutely to follow *any-one*, whither-soever he leads, we shall probably come at last, where, if we have any Eyes left, we shall see our-selves become sufficiently ridiculous."

THE Reader may here perhaps, by his natural Sagacity, remark a certain air of study'd Discourse and Declamation, not so very proper or natural in the mouth of a mere *Gentleman*, nor suitable to a Company where alternate Discourse is carry'd on, in un-concerted Measure, and un-premeditated Language. Something there was so very emphatical, withal, in the delivery of these words, by the *sceptical Gentleman*; that some of the Company who were still more incens'd against him for these Expressions, began to charge him as a *Preacher* of pernicious Doctrines, one who attack'd Religion *in form*, and carry'd his Lessons or Lectures about with him, to repeat by rote, at any time, to the *Ignorant* and *Vulgar*, in order to seduce them.

'TIS true indeed, said he, Gentlemen! that what I have here ventur'd to repeat, is address'd chiefly to those you call *Ignorant*; such, I mean, as being otherwise engag'd in the World, have had little time perhaps to bestow upon Inquiries into Divinity-Matters. As for you, Gentlemen! in particular, who are so much displeas'd with my *Freedom*; I am well assur'd, you are in effect so able and knowing, that the Truth of every Assertion I have advanc'd is sufficiently understood and acknowledg'd by you; however it

Misc. 5. may happen, that, in your great Wisdom, you think it proper to conceal these Matters from such Persons as you are pleas'd to style *the Vulgar*.

'Tis true, withal, Gentlemen! continu'd he, I will confess to you, That the words you have heard repeated, are not my own. They are no other than what have been publickly and solemnly deliver'd, even by * one of the Episcopal Order, a celebrated *Churchman*, and one of the *highest* fort; as appears by his many devo-

* The pious and learned *Bishop TAYLOR*, in his *Treatise on the Liberty of Prophecy*, printed in his Collection of Polemical and Moral Discourses, *Anno 1657*. The Pages answering to the Places above-cited are 401, 402, (and in the Epistle-Dedicatory, three or four Leaves before) 438, 439 — 444, 451, 452. After which, in the succeeding Page, he sums up his Sense on this Subject of sacred Literature, and the Liberty of Criticism, and of private Judgment and Opinion in these Matters, in the following words: “ Since there
“ are so many Copys, with infinite Varietys of Reading;
“ since a various Interpunction, a Parenthesis, a Letter, an
“ Accent may much alter the Sense; since some Places have
“ divers literal Senses, many have spiritual, mystical, and al-
“ legorical Meanings; since there are so many Tropes, Me-
“ tonymys, Ironys, Hyperboles, Proprietys and Impropr-
“ tys of Language, whose understanding depends upon such
“ Circumstances, that it is almost impossible to know the
“ proper Interpretation, now that the knowledg of such Cir-
“ cumstances and particular Storys is irrecoverably lost: since
“ there are some Mysterys, which at the best Advantage of
“ Expression, are not easy to be apprehended, and whose
“ Explication, by reason of our Imperfections, must needs
“ be dark, sometimes weak, sometimes unintelligible: And
“ lastly, since those ordinary means of expounding Scrip-
“ ture, as searching the Originals, Conference of Places, Pa-
“ rity

devotional Works, which carry the Rites, Ch. 3.
 Ceremonys and Pomp of Worship, with
 the Honour and Dignity of the Priestly
 and Episcopall Order, to the highest De-
 gree. In effect, we see the Reverend
 Doctor's Treatises standing, as it were, in
 the Front of this Order of Authors, and

“ rity of Reason, and Analogy of Faith, are all dubious,
 “ uncertain, and very fallible; he that is the wisest, and by
 “ consequence the likeliest to expound truest, in all proba-
 “ bility of Reason, will be very far from Confidence; be-
 “ cause every one of these, and many more, are like so ma-
 “ ny degrees of Improbability and Incertainty, all depressing
 “ our Certainty of finding out Truth, in such Mysterys, and
 “ amidst so many Difficultys. And therefore a wise Man
 “ that considers this, wou'd not willingly be prescrib'd to
 “ by others; for it is best every Man shou'd be left in that
 “ liberty, from which no Man can justly take him, unless he
 “ cou'd secure him from Error.” The Reverend Pre-
 late had but a few Pages before (*viz.* pag. 427.) acknow-
 ledg'd, indeed, “ That we had an Apostolical Warrant to
 “ contend earnestly for the Faith. But then,” (says the good
 Bishop, very candidly and ingenuously) “ As these Things
 “ recede farther from the Foundation, our Certainty is the
 “ less.—And therefore it were very fit that our *Confidence*
 “ shou'd be according to our *Evidence*, and our *Zeal*
 “ according to our *Confidence*.” He adds, pag. 507.
 “ All these Disputes concerning Tradition, Councils, Fathers,
 “ &c. are not Arguments against or besides Reason, but Con-
 “ testations and Pretenses of the best Arguments, and the
 “ most certain Satisfaction of our Reason. But then all these
 “ coming into question, submit themselves to Reason, that
 “ is, to be judg'd by human Understanding, upon the best
 “ Grounds and Information it can receive. So that Scrip-
 “ ture, Tradition, Councils, and Fathers, are the Evidence in
 “ a Question, but Reason is the Judg: That is, we being
 “ the Persons that are to be perswaded, we must see that we
 “ be perswaded reasonably; and it is unreasonable to assent
 “ to a lesser Evidence, when a greater and clearer is pro-
 “ pounded: but of that every Man for himself is to take
 “ cognizance, if he be able to judg; if he be not, he is not
 “ bound under the tie of necessity to know any thing of it.”

Misc. 5. as the foremost of those *Good-Books* us'd by the politest and most refin'd *Devotees* of either Sex. They maintain the principal Place in the Study of almost every elegant and high *Divine*. They stand in Folio's and other Volumes, adorn'd with variety of Pictures, Gildings, and other Decorations, on the advanc'd Shelves or Glafs-Cupboards of the *Ladys* Closets. They are in use at all Seasons, and for all Places, as well for Church-Service as Closet-Preparation; and, in short, may vie with any devotional Books in *British Christendom*. And for the Life and Character of the Man himself; I leave it to you, Gentlemen, (you, I mean, of the *Zealot-kind*) to except against it, if you think proper. 'Tis your *Manner*, I know, and what you never fail to have recourse to, when any Authority is produc'd against you. Personal Reflection is always reasonable, and at hand, on such an occasion. No matter what Virtue, Honesty, or Sanctity may lie in the Character of the Person cited. No matter tho he be ever so much, in other respects, of your own Party, and devoted to your Interest. If he has indiscreetly spoken some Home-Truth, or discover'd some Secret which strikes at the temporal Interests of certain spiritual Societys; he is quickly doom'd to Calumny and Defamation.

I SHALL try this Experiment, however, once more, (continu'd our Gentleman) and as a Conclusion to this Discourse, will venture to produce to you a further Authority of the same kind. You shall have it before you, in the exact Phrase and Words of the great Author, in his *theological* Capacity; since I have now no further occasion to conceal my Citations, and accommodate them to the more familiar Style and Language of Conversation.

OUR excellent * Archbishop, and late Father of our Church, when expressly treating that very Subject of a RULE in *matters of Belief*, in opposition to Mr. S... and Mr. R..... his Romish Antagonists, shews plainly how great a shame it is, for us *Protestants* at least, (whatever the Case may be with *Romanists*) to disallow *Difference of Opinions*, and forbid private *Examination*, and *Search* into matters of *antient RECORD*, and *scriptural TRADITION*; when, at the same time, we have no pretence to *oral* or *verbal*; no Claim to any absolute superior Judg, or decisive Judgment in the Case; no Polity, Church, or Community; no particular

* *Viz.* Archbishop TILLOTSON in his *Rule of Faith*, pag. 677.

Misc 5. Man, or number of Men, who are not, even by our own Confession, plainly *fallible*, and subject to *Error* and *Mistake*.

“THE Protestants” (says his Grace, speaking in the Person of Mr. S . . . and the *Romanists*) “cannot know *how many* “ the Books of Scripture ought to be ; “ and *Which* of the many controverted “ ones may be securely put in that Cata- “ logue ; *Which* not. — But I shall tell “ him, replies his Grace, That we know “ that just so many ought to be receiv’d “ as *un-controverted* Books, concerning “ which it cannot be shewn *there was ever* “ *any Controversy*.” It was not incumbent perhaps on my Lord Archbishop to help Mr. S, so far in his Objection, as to add, That in reality the *burning*, *suppressing*, and *interpolating* Method, so early in fashion, and so tightly practis’d on the *Epistles*, *Comments*, *Historys*, and *Writings* of the Orthodox and Hereticks of old, made it impossible to say with any kind of Assurance, “ What *Books*, *Copys*, or *Tran-* “ *scripts* those were, concerning which there “ *was never any Controversy at all*.” This indeed wou’d be a Point not so easily to be demonstrated. But his Grace proceeds, in shewing the Weakness of the Romish Pillar, TRADITION. “ For it must ei- “ ther, says he, acknowledg *some* Books “ to have been controverted, or *not*. If “ *not*,

“ not, why doth he make a Supposition Ch. 3.
 “ of controverted Books? If Oral Tra-
 “ dition acknowledges some Books to have
 “ been controverted; then it cannot as-
 “ sure us that they have not been con-
 “ troverted, nor consequently that they
 “ ought to be receiv’d as never having
 “ been controverted; but only *as such,*
 “ concerning which those Churches who did
 “ once raise a Controversy about them, have
 “ been since satisfy’d that they are * *Canoni-*
 “ *cal.* — Where is then the Infallibility
 “ of Oral Tradition? How does the *liv-*
 “ *ing Voice of the present Church* assure us,
 “ that what *Books* are now receiv’d by
 “ Her, were ever receiv’d by Her? And
 “ if it cannot do this, but the matter
 “ must come to be try’d by the best *Re-*
 “ *cords* of former Ages, (which the Pro-
 “ testants are willing to have the *Catalogue*
 “ try’d by) then it seems the Protestants
 “ have a better way to know what Books
 “ are Canonical, than is the infallible way

* His Grace subjoins immediately: “ The Traditionary
 “ Church *now*, receives the Epistle to the *Hebrews* as Canoni-
 “ cal. I ask, Do they receive it as ever deliver’d for such?
 “ That they must, if they receive it from Oral Tradition,
 “ which conveys things to them under this Notion as ever
 “ deliver’d; and yet St. *Hierom* (speaking not as a *Specula-*
 “ *tor*, but a *Testifier*) says expressly of it, *That the Custom of*
 “ *the Latin Church doth not receive it among the Canonical*
 “ *Scriptures.* What saith Mr. S. . . . to this? It is clear
 “ from this Testimony, that the *Roman Church* in St. *Hie-*
 “ *rom’s* time did not acknowledg this *Epistle* for Canonical;
 “ and ’tis as plain, that the present *Roman Church* doth re-
 “ ceive it for Canonical.”

Misc. 5. " of Oral Tradition. And so long as 'tis
 " better, no matter tho it be not call'd
 " Infallible." —

THUS the free and generous Arch-
 bishop. For, indeed, what greater *Gene-
 rosity* is there, than in owning TRUTH
 frankly and openly, even where the great-
 est Advantages may be taken by an Ad-
 versary? Accordingly, our worthy Arch-
 bishop, speaking again immediately in the
 Person of his Adversary, " The Prote-
 " stants, says * he, cannot know that the
 " very *Original*, or a *perfectly true Copy*
 " of these Books, hath been preserv'd.
 " Nor is it necessary, replies the Arch-
 " bishop, that they shou'd know either
 " of these. It is sufficient that they know
 " that those Copys which they have, are
 " not materially corrupted. — But how
 " do the Church of *Rome* know that they
 " have *perfectly true Copys* of the Scrip-
 " tures in the *original Languages*? They
 " do not pretend to know this. The
 " learned Men of that Church acknow-
 " ledg the *various Readings* as well as we,
 " and do not pretend to know, otherwise
 " than by *probable Conjecture*, (as we also
 " may do) Which of those *Readings* is
 " the *true-one* †." —

AND

* Pag. 678.

† The Reader perhaps may find it worth while to read af-
 ter this, what the Archbishop represents (pag. 716, &c.) of
 the

AND thus, continu'd our *Lay-Gentleman*; I have finish'd my *Quotations*, which I have been necessitated to bring in my own Defense; to prove to you That I have asserted nothing on this Head of *Religion, Faith, or the Sacred Mysterys*, which has not been justify'd and confirm'd by the most celebrated *Church-Men* and respected *Divines*. You may now proceed in your *Invectives*; bestowing as free Language of that kind, as your *Charity and Breeding* will permit. And *You, Reverend SIRs!* who have assum'd a Character which sets you

the plausible Introduction of the grossest Article of Belief, in the times when the Habit of making Creeds came in fashion. And accordingly it may be understood, of what effect the dogmatizing Practice in Divinity has ever been. " We will " suppose then, that about the time, when universal *Ignorance*, and the genuine Daughter of it, (call her *Devotion* or " *Superstition*) had over-spread the World, and the generality of People were strongly inclin'd to believe *strange things*; and even the greatest Contradictions were recommended to them under the notion of MYSTERYs, being told by their *Priests and Guides*, That the more contradictory any thing is to Reason, the greater merit there is in believing it: I say, let us suppose, that in this state of things, one or more of the most Eminent then in the Church, either out of Design, or out of superstitious Ignorance and Mistake of the Sense of our Saviour's Words used in the Consecration of the Sacrament, shou'd advance this new Doctrine, that the words of Consecration, &c. " * * * Such a Doctrine as this was very likely to be advanced by the ambitious *Clergy* of that time, as a probable means to draw in the People to a greater Veneration of them. * * * Nor was such a Doctrine less likely to take and prevail among the *People*, in an Age prodigiously ignorant and strongly inclin'd to Superstition, and thereby well prepar'd

Misc. 5. you above that of the mere *Gentleman*, and releases you from those *Decorums*, and constraining *Measures of Behaviour* to which we of an inferior sort are bound; You may liberally deal your *religious Compliments* and *Salutations* in what *Dialect* you think fit; since for my own part, neither the Names of HETERODOX, SCHISMATICK, HERETICK, SCEPTICK, nor even INFIDEL, or ATHEIST it-self, will in the least scandalize me, whilst the Sentence comes only from *your* mouths. On the contrary, I rather strive with myself to suppress whatever Vanity might naturally arise in me, from such *Favour* bestow'd. For whatever may, in the bot-

“ prepar'd to receive the grossest Absurdities under the notion
 “ of *Mysterys*. * * * Now supposing such a Doctrine as
 “ this, so fitted to the Humour and Temper of the Age, to
 “ be once asserted either by chance or out of design, it
 “ wou'd take like *Wild-fire*; especially if by some one or
 “ more who bore sway in the Church, it were but recom-
 “ mended with *convenient Gravity and Solemnity*. * * * *
 “ And for the Contradictions contain'd in this Doctrine, it
 “ was but telling the People *then*, (as they do in effect *now*)
 “ That Contradictions ought to be no Scruple in the way of
 “ Faith; That the more impossible any thing is, 'tis the fitter
 “ to be believ'd; That it is not praise-worthy to believe
 “ plain Possibilitys, but this is the Gallantry and heroical
 “ Power of Faith, this is the way to oblige God Almighty for
 “ ever to us, to believe flat and downright Contradictions.
 “ * * * The more absurd and unreasonable any thing is, it
 “ is for that very reason the more proper matter for an Arti-
 “ cle of Faith. And if any of these Innovations be objec-
 “ ted against, as contrary to former Belief and Practice, it
 “ is but putting forth a lusty Act of Faith, and believing ano-
 “ ther Contradiction, That tho they be contrary, yet they are
 “ the same.” Above, pag. 8c, 1, 2.

tom, be intended me, by such a Treat-Ch. 3.
ment; 'tis impossible for me to term it
other than *Favour*; since there are certain
Enmitys, which it will be ever esteem'd a
real Honour *to have merited.*

IF, contrary to the Rule and Measure
of Conversation, I have drawn the Com-
pany's Attention towards me thus long,
without affording them an Intermiſſion,
during my Recital; they will, I hope,
excuse me, the rather, because they heard
the other *Recitals*, and were Witnesses to
the heavy Charge and personal Reflection,
which without any real Provocation was
made upon me in publick, by these *Zea-*
lot-Gentlemen, to whom I have thus re-
ply'd. And notwithstanding they may,
after such Breaches of Charity as are usual
with them, presume me equally out of
Charity, on my own side; I will take up-
on me however to give them this good
Advice, at parting: "That since they
" have of late been so elated by some
" seeming Advantages, and a Prosperity,
" which they are ill fitted to bear; they
" wou'd at least beware of accumula-
" ting too hastily those high Characters,
" Appellations, Titles, and Ensigns of
" *Power*, which may be Tokens, perhaps,
" of what they expect hereafter, but
" which, as yet, do not answer the real
" Power and Authority bestow'd on them."

The

Misc. 5. The *Garb* and *Countenance* will be more graceful, when *the Thing* it-self is secur'd to 'em, and in their actual possession. Mean while, the Anticipation of high Titles, Honours, and nominal Dignitys, beyond the common Style and antient Usage; tho it may be highly fashionable at present, may not prove beneficial or advantageous in the end.

I wou'd, in particular, advise my elegant Antagonists of this *Zealot-kind*; That among the many Titles they assume to themselves, they wou'd be rather more sparing in that high-one of EMBASSADOR, till such time as they have just Means and Foundation to join that of PLENIPOTENTIARY together with it. For as matters stand hitherto in our *British* World, neither their Commission *from the Sovereign*, nor that which they pretend from *Heaven*, amounts to any absolute or determining *Power*.

THE first holy MESSENGERS (for That I take to be the highest *apostolick* Name) brought with them their proper Testimonials, in their *Lives*, their *Manners* and *Behaviour*; as well as in *powerful Works*, MIRACLES, and SIGNS from *Heaven*. And tho indeed it might well be esteem'd a *Miracle* in the kind, shou'd our *present* MESSENGERS go about to represent

represent their *Predecessors* in any part of Ch. 3. their Demeanour or Conversation; yet there are further *Miracles* remaining for 'em to perform, ere they can in modesty plead the *Apostolick* or *Messenger-Authority*. For tho, in the torrent of a sublime and figurative Style, a *holy Apostle* may have made use, perhaps, of such a Phrase as that of EMBASSY or EMBASSADOR, to express the Dignity of his Errand; 'twere to be wish'd that some who were never sent of any Errand or Message at all from GOD *himself*, wou'd use a modest Title to express their voluntary *Negotiation* between US and HEAVEN.

I MUST confess, for my own part, that I think the Notion of an EMBASSY from *thence* to be at best somewhat high-strain'd, in the metaphorical way of Speech. But certain I am, that if there be any such *Residentship* or *Agentship* now establish'd; 'tis not immediately from GOD *himself*, but thro' *the Magistrate*, and by *the Prince* or *Sovereign Power* here on Earth, that these Gentlemen-*Agents* are appointed, distinguish'd, and set over us. They have undoubtedly a * legal CHARTER, and *Character*, legal Titles, and *Precedencys*, legal Habits, Coats of Arms, Colours, Badges.

* VOL. I. pag. 362.

Misc. 5. But they may do well to consider, That a thousand *Badges* or *Liverys* bestow'd by MEN merely, can never be sufficient to entitle 'em to the same Authority as Theirs, who bore the *immediate Testimony* and MIRACULOUS SIGNS of *Power*, from ABOVE. For in this case, there was need only of *Eyes*, and ordinary *Senses*, to distinguish the COMMISSION, and acknowledg the EMBASSY or MESSAGE as *divine*.

BUT allowing it ever so *certain* a Truth, "That there has been a thousand or near two thousand Years *Succession* in this Commission of EMBASSY:" Where shall we find this *Commission* to have lain? — How has it been supply'd still, or *renew'd*? — How often *dormant*? — How often *divided*, even in one and the same Species of Claimants? — What Party are they, among Moderns, who by virtue of any *immediate Testimonial* from Heaven are thus intitled? — Where are the LETTERS-PATENT? The CREDENTIALS? For *these* shou'd, in the nature of the thing, be *open*, *visible*, and *apparent*.

A CERTAIN INDIAN of the Train of the Embassador-Princes sent to us lately from some of those *Pagan* Nations, being engag'd, one Sunday, in visiting our Churches, and happening to ask his Interpreter, "Who

“ Who the eminent Persons were whom he Ch. 3.
 “ observ’d haranguing so long, with such
 “ Authority from a high Place ?” was
 answer’d, “ They were *Embassadors* from
 “ the ALMIGHTY, or (according to the
 “ *Indian* Language) from the SUN.”

Whether the INDIAN took this seriously or in raillery, did not appear. But having afterwards call’d in, as he went along, at the Chapels of some of his Brother-Embassadors, of the *Romish* Religion, and at some other Christian Dissenting Congregations, where Matters, as he perceiv’d, were transacted with greater Privacy, and inferior State ; he ask’d, “ Whether *These* “ also were *Embassadors* from the same “ Place.” He was answer’d, “ That “ they had indeed been heretofore of the “ Embassy, and had Possession of the “ same chief Places he had seen : But “ they were now succeeded there, by O- “ thers. If *those* therefore, reply’d “ the INDIAN, were *Embassadors* from “ *the* SUN ; *these*, I take for granted, are “ from *the* MOON.”

SUPPOSING, indeed, one had been no *Pagan*, but a *good Christian* ; conversant in the original *Holy Scriptures*, but unacquainted with the Rites, Titles, Habits and Ceremonials, of which there is no mention in those Writings : Might one not have inquir’d, with humble Submission, in-

Misc. 5. to this Affair? Might one not have softly,
 and at a distance, apply'd for information
 concerning this *high* EMBASSY; and ad-
 dressing perhaps to some inferior Officer
 or Livery-Man of *the Train*, ask'd modestly,
 "How and Whence they came? Whose
 "Equipage they appear'd in? At Whose
 "Charges they were entertain'd? and by
 "Whose Suffrage or Command appointed
 "and authoriz'd? — Is it true, pray
 "SIRS! that their *Excellencys* of the pre-
 "sent Establishment, are the *sole-commissi-*
 "sion'd? Or are there as many *real Com-*
 "missioners as there are Pretenders? If so;
 "there can be no great danger for us,
 "which-ever way we apply our-selves.
 "We have ample Choice, and may ad-
 "here to *which* COMMISSION *we like*
 "*best*. If there be only ONE single
 "TRUE-one; we have then, it seems,
 "good reason to look about us, search
 "narrowly into the Affair, be scrupulous
 "in our Choice, and (as the current *Phy-*
 "sick-Bills admonish us) *beware of Coun-*
 "terfeits; since there are so many of these
 "abroad, with *earthly* Powers, and *tem-*
 "poral COMMISSIONS, to back their
 "*Spiritual* Pretenses." —

'TIS to be fear'd, in good earnest, that the
 Discernment of this kind will prove pretty
 difficult; especially amidst this universal
 Contention, Embroil, and Fury of religious
 Chal-

Challengers, these high *Defiances* of con-Ch. 3.
 trary Believers, this zealous Opposition of
Commission to Commission; and this Din of
Hell, Anathema's, and Damnations, rais'd
 every where by one religious Party against
 another.

So far are the pretendedly *commission'd*
Partys from producing their *Commission*
 openly, or proving it from the original
 Record, or Court-Rolls of Heaven, that
 they deny us inspection into these very
 Records they plead, and refuse to submit
 their *Title* to human Judgment or Exami-
 nation.

A POET of our Nation insinuates in-
 deed in their behalf, That they are fair
 enough in this respect. For when the
 murmuring People, speaking by their cho-
 sen ORATOR, or *Spokes-man*, to the
 Priests, says to 'em,

(Care,

With Ease you take what we provide with
And we who your LEGATION must
maintain,
Find all your Tribe in the Commission are,
And none but HEAV'N cou'd send so
large a TRAIN;

The APOLOGIST afterwards excusing
 this Boldness of the People, and soothing
 the incens'd Priests with fairer Words,

Misc. 5. says to 'em, on a foot of *Moderation*, which he presumes to be their Character :

* *You with such Temper their Intemperance bear,*
To shew your solid Science does rely
So on it-self, as you no Trial fear :
For Arts are weak that are of SCEPTICKS shy.

The Poet, it seems, never dreamt of a time when the very *Countenance* of *Moderation* shou'd be out of fashion with the Gentlemen of this Order, and the *Word* it-self exploded as unworthy of their *Profession*. And, indeed, so far are they at present from bearing with any *SCEPTICK*, or *Inquirer*, ever so *modest* or discreet, that to hear an Argument on a contrary side to theirs, or read whatever may be writ in answer to their particular *Affertions*, is made the highest Crime. Whilst they have among themselves such Differences, and sharp Debates, about their *heavenly COMMISSION*, and are even in *one and the same* Community or Establishment, divided into different *Sects* and *Headships* ; they will allow no particular Survey or Inspection into the Foundations of their controverted Title. They wou'd have us inferior passive Mortals, amaz'd

* GONDIBERT, Book ii. Canto 1.

as we are, and beholding with astonishment from afar these tremendous Subjects of Dispute, wait blindfold the Event and final Decision of the Controversy. Nor is it enough that we are merely *passive*. 'Tis requir'd of us, That in the midst of this irreconcilable Debate concerning heavenly *Authoritys* and *Powers*, we shou'd be as confident of the Veracity of *some one*, as of the Imposture and Cheat of *all the other Pretenders*: and that believing firmly there is still *A real COMMISSION* at the bottom, we shou'd endure the Misery of these Conflicts, and engage on one side or the other, as we happen to have our Birth or Education; till by *Fire* and *Sword*, *Execution*, *Massacre*, and a kind of *Depopulation* of this Earth, it be * determin'd at last amongst us, "Which is the *true COMMISSION*, *exclusive* of all others, and "superior to the rest."

HERE our *secular GENTLEMAN*, who in the latter end of his Discourse had already made several Motions and Gestures which betoken'd a Retreat, made his final Bow in form, and quitted the Place and Company for that time; till (as he told his Auditors) he had another Op-

* *Supra*, pag. 89.

Misc. 5. opportunity, and fresh Leisure to hear, in his
 turn, whatever his *Antagonists* might a-
 new object to him, in a Manner more fa-
 vourable and moderate; or, if they so ap-
 prov'd, in the same *Temper*, and with the
 same *Zeal* as they had done before.

TREATISE

TREATISE VII.

VIZ.

A NOTION of the *Historical*
Draught or *Tablature*

OF THE

Judgment of *Hercules*,

According to PRODICUS, *Lib. II. Xen. de Mem. Soc.*

With a Letter concerning DESIGN.

Potiores
HERCULIS ærumnas credat, sævosque Labores,
Et Venere, & cœnis, & plumâ SARDANAPALI.
Juv. Sat. 10.

Printed first in the Year M.DCC.XIII.

THE

VIZ

A NOTION OF THE HISTORY
DRAUGHT OF TABLES

OF THE

Judgment of Hercules

According to P. R. O. U. S. E. M. A. N. S.

With a Letter concerning DESIGN.

H. G. R. O. U. S. E. M. A. N. S.
Et Vener. & Reverendissimi Patris
Jan. 24. 1717.

PRINTED

Printed in the Year MDCCLXVII.



Paulo de Matthæis Pinx:

T H E

Sim. Gribelin sculps:

Judgment of *Hercules*.

INTRODUCTION.

(1.) **B**EFORE we enter on the Examination of our Historical Sketch, it may be proper to remark, that by the word *Tablature* (for which we have yet no name in *English*, besides the general one of *Picture*) we denote, according to the original word **T**ABULA, a Work not only distinct from a mere *Portraiture*, but from all those wilder sorts of Painting which

are in a manner absolute, and independent; such as the Paintings *in Fresco* upon the Walls, the Cielings, the Stair-Cases, the Cupolo's, and other remarkable Places either of Churches or Palaces.

(2.) ACCORDINGLY we are to understand, that it is not merely the Shape or Dimension of a Cloth, or Board, which denominates the *Piece* or *Tablature*; since a Work of this kind may be compos'd of any colour'd Substance, as it may of any Form; whether square, oval or round. But 'tis then that in Painting we may give to any particular Work the Name of *Tablature*, when the Work is in reality “ a Single Piece, comprehended in one View, and form'd according to one single Intelligence, Meaning, or Design; which constitutes a real WHOLE, by a mutual and necessary Relation of its Parts, the same as of the Members in a natural Body.” So that one may say of a Picture compos'd of any number of Figures differently rang'd, and without any regard to this Correspondency or Union describ'd, That it is no more a real *Piece* or *Tablature*, than a Picture wou'd be a Man's *Picture*, or proper *Portraiture*, which represented on the same Cloth, in different places, the Legs, Arms, Nose, and Eyes of such a Person, without adjusting them according to the true Proportion, Air, and Character which belong'd to him.

(3.) THIS

(3.) THIS Regulation has place even in the inferior degrees of Painting; since the mere Flower-Painter is, we see, oblig'd to study the Form of *Festons*, and to make use of a peculiar Order, or Architecture of *Vases, Jars, Cannisters, Pedestals*, and other Inventions, which serve as *Machines*, to frame a certain proportionate Assemblage, or united Mass; according to the Rules of Perspective; and with regard as well to the different shapes and sizes of his several Flowers, as to the harmony of Colours resulting from the whole: this being the only thing capable of rendering his Work worthy the name of a *Composition* or *real Piece*.

(4.) So much the more, therefore, is this Regulation applicable to *History-Painting*, where not only *Men*, but *Manners*, and human Passions are represented. Here *the Unity of Design* must with more particular exactness be preserv'd, according to the just Rules of poetick Art; that in the Representation of any Event, or remarkable Fact, the *Probability*, or *seeming Truth*, which is the *real Truth* of Art, may with the highest advantage be supported and advanc'd: as we shall better understand in the Argument which follows on the historical *Tablature* of *The Judgment of HERCULES*; who being young, and re-

Ch. 1. tir'd to a solitary place in order to deliberate on the Choice he was to make of the different ways of Life, was accosted (as our Historian relates) by the two Goddesses, VIRTUE and PLEASURE. 'Tis on the issue of the Controversy between these Two, that the Character of HERCULES depends. So that we may naturally give to this Piece and History, as well the Title of *The Education*, as *the Choice or Judgment of HERCULES*.

C H A P. I.

Of the general Constitution or Ordinance of the Tablature.

(1.) **T**HIS Fable or History may be variously represented, according to the Order of Time:

Either in the instant when the two Goddesses, VIRTUE and PLEASURE, accost HERCULES;

Or when they are enter'd on their Dispute;

Or when their Dispute is already far advanc'd, and VIRTUE seems to gain her Cause.

(2.) ACCORDING to the *first* Notion, HERCULES must of necessity seem surpriz'd

surpriz'd on the first appearance of such Ch. I.
 miraculous Forms. He admires, he con-
 templates; but is not yet engag'd or in-
 terested. According to the *second* Notion,
 he is interested, divided, and in doubt. Ac-
 cording to the *third*, he is wrought, agi-
 tated, and torn by contrary Passions. 'Tis
 the last Effort of the vitious one, striving
 for possession over him. He agonizes, and
 with all his Strength of Reason endeavours
 to overcome himself :

(borat.

Et premitur ratione animus, vincique la-

(3.) OF these different Periods of Time,
 the latter has been chosen; as being the on-
 ly one of the three, which can well serve to
 express *the grand Event*, or consequent *Re-*
solution of HERCULES, and the *Choice* he
 actually made of a Life full of Toil and
 Hardship, under the conduct of VIR-
 TUE, for the deliverance of Mankind
 from Tyranny and Oppression. And 'tis
 to such a *Piece*, or *Tablature*, as represents
 this Issue of the Balance, in our pondering
 Hero, that we may justly give the Title of
the Decision or Judgment of HERCULES.

(4.) THE same History may be repre-
 sented yet according to a *fourth* Date or
 Period: as at the time when HERCULES
 is intirely won by *Virtue*. But then the
 signs of this resolute Determination reign-
 ing

Ch. I. ing absolutely in the Attitude, and Air of our young Hero; there wou'd be no room left to represent his Agony, or inward Conflict, which indeed makes the principal Action *here*; as it wou'd do in a *Poem*, were this Subject to be treated by a good Poet. Nor wou'd there be any more room left in this case, either for the persuasive Rhetorick of VIRTUE, who must have already ended her Discourse, or for the insinuating Address of PLEASURE, who having lost her Cause, must necessarily appear displeas'd, or out of humour: a Circumstance which wou'd no way fute her Character.

(5.) IN the original Story or Fable of this Adventure of our young HERCULES, 'tis particularly noted, that PLEASURE, advancing hastily before VIRTUE, began her Plea, and was heard with prevention; as being first in turn. And as this Fable is wholly *philosophical* and *moral*, this Circumstance in particular is to be consider'd as essential.

(6.) IN this *third* Period therefore of our History (dividing it, as we have done, into *four* successive Dates or Points of Time) HERCULES being Auditor, and attentive, speaks not. PLEASURE has spoken. VIRTUE is still speaking. She is about the middle, or towards the end of her

her Discourse; in the place where, accord-Ch. i.
 ing to just Rhetorick, the highest Tone of Voice and strongest Action are employ'd.

(7.) 'Tis evident, that every Master in Painting, when he has made choice of the determinate Date or Point of Time, according to which he wou'd represent his History, is afterwards debar'd the taking advantage from any other Action than what is immediately present, and belonging to that single Instant he describes. For if he pass'es the present only for a moment, he may as well pass it for many years. And by this reckoning he may with as good right repeat the same Figure several times over, and in one and the same Picture represent HERCULES in his Cradle, struggling with the Serpents; and the same HERCULES of full Age, fighting with the *Hydra*, with *Anteus*, and with *Cerberus*: which wou'd prove a mere confus'd Heap, or Knot of Pieces, and not a single intire *Piece*, or *Tablature*, of the historical kind.

(8.) It may however be allowable, on some occasions, to make use of certain *enigmatical* or *emblematical* Devises, to represent a future Time: as when HERCULES, yet a mere Boy, is seen holding a small Club, or wearing the Skin of a young Lion. For so we often find him in the

Ch. I. the best *Antiques*. And tho History had never related of HERCULES, that being yet very young, he kill'd a Lion with his own hand; this Representation of him wou'd nevertheless be intirely conformable to *poetick Truth*; which not only admits, but necessarily presupposes *Prophecy* or *Prognostication*, with regard to the Actions, and Lives of Heroes and Great Men. Besides that as to our Subject, in particular, the natural Genius of HERCULES, even in his tenderest Youth, might alone answer for his handling such Arms as these, and bearing, as it were in play, these early tokens of the future Hero.

(9.) To preserve therefore a just Conformity with *historical Truth*, and with the *Unity of Time* and *Action*, there remains no other way by which we can possibly give a hint of any thing future, or call to mind any thing past, than by setting in view such Passages or Events as have actually subsisted, or according to Nature might well subsist, or happen together in *one and the same* instant. And this is what we may properly call *The Rule of Consistency*.

(10.) How is it therefore possible, says one, to express a Change of Passion in any Subject, since this Change is made by Succession; and that in this case the Passion which is understood as present, will require

quire a Disposition of Body and Features wholly different from the Passion which is over, and past? To this we answer, That notwithstanding the Ascendency or Reign of the principal and immediate Passion, the Artist has power to leave still in his Subject the Tracts or Footsteps of its Predecessor: so as to let us behold not only a rising Passion together with a declining one; but, what is more, a strong and determinate Passion, with its contrary already discharg'd and banish'd. As for instance, when the plain Tracts of Tears new fallen, with other fresh tokens of Mourning and Dejection, remain still in a Person newly transported with Joy at the sight of a Relation or Friend, who the moment before had been lamented as one deceas'd or lost.

(II.) AGAIN, by the same means which are employ'd to call to mind *the Past*, we may anticipate *the Future*: as wou'd be seen in the case of an able Painter, who shou'd undertake to paint this History of HERCULES according to the third Date or Period of Time propos'd for our historical Tablature. For in this momentary Turn of Action, HERCULES remaining still in a situation expressive of Suspense and Doubt, wou'd discover nevertheless that the Strength of this inward Conflict was over, and that Victory began now to declare her-self in favour of *Virtue*. This

Ch. I. Transition, which seems at first so mysterious a Performance, will be easily comprehended, if one considers, That the Body, which moves much slower than the Mind, is easily out-strip'd by this latter; and that the Mind on a sudden turning itself some new way, the nearer situated and more sprightly parts of the Body (such as the Eyes, and Muscles about the Mouth and Forehead) taking the alarm, and moving in an instant, may leave the heavier and more distant Parts to adjust themselves, and change their Attitude some moments after.

(12.) THIS different Operation may be distinguish'd by the names of *Anticipation* and *Repeal*.

(13.) IF by any other method an Artist shou'd pretend to introduce into this Piece any portion of Time, future or past, he must either sin directly against the Law of *Truth* and *Credibility*, in representing things contrary and incompatible; or against that Law of *Unity* and *Simplicity of Design*, which constitutes the very Being of his Work. This particularly shews it-self in a Picture, when one is necessarily left in doubt, and unable to determine readily, *Which* of the distinct successive parts of the History or Action is that *very-one* represented in the Design. For even here the

case

case is the same as in the other Circumstances of Poetry and Painting: “ That what
 “ is principal or chief, shou’d immediate-
 “ ly shew it-self, without leaving the Mind
 “ in any uncertainty.”

(14.) ACCORDING to this Rule of the *Unity of Time*, if one shou’d ask an Artist, who had painted this History of *The Judgment of HERCULES*, “ * Which
 “ of these four Periods or Dates of Time
 “ above propos’d he intended in his Pic-
 “ ture to represent;” and it shou’d hap-
 pen that he cou’d not readily answer, “Twas
 this, or that: It wou’d appear plainly he
 had never form’d a *real Notion* of his
 Workmanship, or of the History he in-
 tended to represent. So that when he had
 executed even to a Miracle all those other
 Beautys requisite in a *Piece*, and had fail’d
 in this single one, he wou’d from hence

* If the same Question concerning the *instantaneous* Ac-
 tion, or present Moment of Time, were apply’d to many
 famous historical Paintings much admir’d in the World,
 they wou’d be found very defective: as we may learn by
 the Instance of that single Subject of ACTEON, one of
 the commonest in Painting. Hardly is there any where seen
 a Design of this poetical History, without a ridiculous An-
 ticipation of the *Metamorphosis*. The Horns of ACTEON,
 which are the Effect of a Charm, shou’d naturally wait the
 execution of that Act in which the Charm consists. Till the
 Goddess therefore has thrown her Cast, the Hero’s Person
 suffers not any Change. Even while the Water flies, his
 Forehead is still sound. But in the usual Design we see
 it otherwise. The Horns are already *sprouted*, if not full
 grown: and the Goddess is seen watering the *Sprouts*.


alone

Ch. 2. alone be prov'd to be in truth no *History-
Painter*, or Artist in the kind, who understood not so much as how to form the real Design of a *historical Piece*.

C H A P. II.

Of the First or Principal Figure.

(1.) **T**O apply therefore what has been said above to our immediate Design or *Tablature* in hand; we may observe, in the first place, with regard to HERCULES, (the *first* or *principal Figure* of our Piece) that being plac'd in the middle, between the two Goddeses, he shou'd by a skilful Master be so drawn, as even setting aside the Air and Features of the Face, it shou'd appear by the very Turn, or Position of the Body alone, that this young Hero had not wholly quitted the balancing or pondering part. For in the manner of his turn towards the worthier of these Goddeses, he shou'd by no means appear so averse or separate from the other, as not to suffer it to be conceiv'd of him, that he had ever any inclination for her, or had ever hearken'd to her Voice. On the contrary, there ought to be some hopes yet remaining for this latter Goddess PLEASURE, and some regret apparent in HERCULES.

CULES. Otherwise we shou'd pass immediately from the *third* to the *fourth* Period; or at least confound one with the other. 

(2.) HERCULES, in this Agony describ'd, may appear either sitting, or standing: tho it be more according to probability for him to appear standing; in regard to the presence of the two Goddeses, and by reason the case is far from being the same *here* as in *The Judgment of PARIS*; where the interested Goddeses plead their Cause before their Judg. Here the Interest of HERCULES himself is at stake. 'Tis *his own* Cause which is trying. He is in this respect not so much *the Judg*, as he is in reality *the Party judg'd*.

(3.) THE superior and commanding Passion of HERCULES may be express'd either by a *strong Admiration*, or by an Admiration which holds chiefly of *Love*.

— *Ingenti percussus amore.*

(4.) IF the latter be us'd, then the reluctant Passion, which is not yet wholly overcome, may shew it-self in Pity and Tenderness, mov'd in our Hero by the thought of those Pleasures and Companions of his Youth, which he is going for ever to abandon: And in this sense HERCULES may look either on the one or the other

Ch. 2. other of the Goddesses, with this difference; That if he looks on *Pleasure*, it shou'd be faintly, and as turning his Eyes back with Pity; having still his Action and Gesture turn'd the other way towards *Virtue*. If, on the contrary, he looks on *Virtue*; it ought to be earnestly, and with extreme attention, having some part of the Action of his Body, inclining still towards *Pleasure*, and discovering by certain Features of Concern and Pity, intermix'd with the commanding or conquering Passion, that the Decision he is about to make in favour of *Virtue*, cost him not a little.

(5.) IF it be thought fit rather to make use of Admiration, merely to express the *commanding* Passion of HERCULES: then the *reluctant-one* may discover it-self in a kind of Horror, at the thought of the Toil and Labour, to be sustain'd in the rough rocky way apparent on the side of VIRTUE.

(6.) AGAIN, HERCULES may be represented as looking neither towards VIRTUE nor PLEASURE, but as turning his Eyes either towards the mountainous rocky Way pointed out to him by VIRTUE, or towards the flowry Way of the Vale and Meadows, recommended to him by PLEASURE. And to these different Attitudes may be apply'd the same Rules

Rules for the Expression of the *Turn* or Ch. 2.
Balance of Judgment in our pensive Hero. ~~~~~

(7.) WHATEVER may be the manner chosen for the designing of this Figure of HERCULES, according to that part of the History in which we have taken him; 'tis certain he shou'd be so drawn, as neither by the opening of his mouth, or by any other sign, to leave it in the least dubious whether he is speaking or silent. For 'tis absolutely requisite that *Silence* shou'd be distinctly characteriz'd in HERCULES, not only as the natural effect of his strict Attention, and the little leisure he has from what passes at this time within his breast; but in order withal to give that appearance of Majesty and Superiority becoming the Person and Character of pleading VIRTUE; who by her Eloquence and other Charms has ere this made her-self mistress of the Heart of our enamour'd Hero:

* — *Pendetque iterum narrantis ob ore.*

This Image of *the Sublime* in the Discourse and Manner of VIRTUE, wou'd be utterly lost, if in the instant that she employ'd the greatest Force of Action, she shou'd appear to be interrupted by the ill-tim'd Speech, Reply, or Utterance of her Auditor. Such a Design or Representation as this, wou'd prove contrary to Order,

* Virg. *Æn.* Lib. iv. ver. 79.

Ch. 3. contrary to the History, and to the *Decorum*, or Decency of Manners. Nor can one well avoid taking notice here, of that general Absurdity committed by many of the esteem'd great Masters in Painting; who in one and the same Company, or Assembly of Persons jointly employ'd, and united according to the History, in one single or common Action, represent to us not only *two* or *three*, but *several*, and sometimes *all* speaking at once. Which must naturally have the same effect on the Eye, as such a Conversation wou'd have upon the Ear, were we in reality to hear it.

C H A P. III.

Of the Second Figure.

(1.) **A**FTER what has been said on the Subject of *HERCULES*, it appears plainly what the *Attitude* must be of our second Figure, *VIRTUE*; who, as we have taken her in this particular Period of our History, must of necessity be *speaking* with all the Force of Action, such as wou'd appear in an excellent Orator, when at the height, and in the most affecting part of his Discourse.


(2.) *SHE* ought therefore to be drawn *standing*; since 'tis contrary to all probable

Ap-

Appearance, and even to Nature it-self, Ch. 3.
 that in the very Heat and highest Transport of Speech, the Speaker shou'd be seen sitting, or in any Posture which might express Repose.

(3.) SHE may be *habited* either as an AMAZON, with the Helmet, Lance, and in the Robe or Vest of PALLAS; or as any other of the *Virtues, Goddeses, or Heroines*, with the plain original Crown, without Rays, according to genuine Antiquity. Our History makes no mention of a Helmet, or any other Armour of VIRTUE. It gives us only to understand, that she was dress'd neither negligently, nor with much study or ornament. If we follow this latter method, we need give her only in her hand the Imperial or * Magisterial Sword; which is her true characteristick Mark, and wou'd sufficiently distinguish her, without the Helmet, Lance, or other military Habit. And in this manner, the opposition between her-self and her Rival wou'd be still more beautiful and regular. —“ But this Beauty, says one, wou'd be “ discoverable only by the Learned.” — Perhaps so. But then again, there wou'd be no loss for others: since no-one wou'd find this Piece the less intelligible on the account of this Regulation. On the contrary,

* Parazonium.

Ch. 3.  one who chanc'd to know little of Antiquity in general, or of this History in particular, wou'd be still further to seek, if upon seeing an armed Woman in the Piece, he shou'd represent to himself either a PALLAS, a BELLONA, or any other warlike Form, or Deity of the female kind.

(4.) As for the *Shape, Countenance*, or Person of VIRTUE; that which is usually given to PALLAS may fitly serve as a Model for this Dame; as on the other side, that which is given to VENUS may serve in the same manner for her Rival. The Historian whom we follow, represents VIRTUE to us as a Lady of a goodly Form, tall and majestick. And by what he relates of her, he gives us sufficiently to understand, that tho she was neither lean, nor of a tann'd Complexion, she must have discover'd however, by the Substance and Colour of her Flesh, that she was sufficiently accusom'd to exercise. PLEASURE, on the other hand, by an exact Opposition, is represented in better case, and of a Softness of Complexion; which speaks her Manners, and gives her a middle Character between the Person of a VENUS, and that of a BACCHINAL Nymph.

(5.) As for the *Position, or Attitude* of VIRTUE; tho in a historical Piece, such as ours is design'd, 'twou'd on no account
be

be proper to have immediate recourse to Ch. 3.
 the way of *Emblem*; one might, on this occasion, endeavour nevertheless by some artifice to give our Figure, as much as possible, the resemblance of the same *Goddeſs*, as ſhe is ſeen on Medals, and other antient *emblematick* Pieces of like nature. In this view, ſhe ſhou'd be ſo deſign'd, as to ſtand firm with her full poiſe upon one foot, having the other a little advanc'd, and rais'd on a broken piece of ground or rock, inſtead of the Helmet or little Globe on which we ſee her uſually ſetting her foot, as triumphant, in thoſe Pieces of the *emblematick* kind. A particular advantage of this Attitude, ſo judiciously aſſign'd to VIRTUE by antient Maſters, is, that it expreſſes as well her aspiring Effort, or Aſcent towards the Stars and Heaven, as her Victory and Superiority over Fortune and the World. For ſo the Poets have, of old, deſcrib'd her.

* ——— *Negatâ tentat iter viâ.*

† *Virtutiſque viam deſerit arduæ.*

And in our Piece particularly, where the *arduous* and *rocky way* of VIRTUE requires to be emphatically repreſented; the aſcending Poſture of this Figure, with one Foot advanc'd, in a ſort of climbing Action, over

* Horat. Lib. iii. Od. ii. ver. 22.

† Idem ibid. Od. xxiv. ver. 44.

Ch. 3. the rough and thorny Ground, must of necessity, if well executed, create a due effect, and add to the Sublime of this * antient *Poetick* Work.

(6.) As for the *Hands* or *Arms*, which in real Oratory, and during the strength of Elocution, must of necessity be active; 'tis plain in respect of our Goddess, that the Arm in particular which she has free to herself, and is neither incumber'd with Lance or Sword, shou'd be employ'd another way, and come in, to second the Discourse, and accompany it, with a just Emphasis and Action. Accordingly, VIRTUE wou'd then be seen with this Hand, turn'd either *upwards* to the rocky Way mark'd out by her with approbation; or to the Sky, or Stars, in the same sublime sense; or *downwards* to the flowery Way and Vale, as in a detesting manner, and with abhorrence of what passes there; or last of all (in a disdainful sense, and with the same appearance of Detestation) against PLEASURE herself. Each Manner wou'd have its peculiar

† As antient as the Poet HESIOD: which appears by the following Verses, cited by our Historian, as the Foundation, or first Draught of this HERCULEAN Tablature.

Τὴν μὲ γὰρ κακότηα καὶ ἰλαδὸν ἐστὶν ἐλίδαι
 ῥηϊδίως. λείν μὲ ὁδὸς, μάλα δ' ἐσγύδι ναίει·
 Τῆς δ' ἀρετῆς ἰδρωτὰ θεοὶ προπέσειδαν ἔδουκαν
 Ἀθανάτου. μακρὸς δὲ καὶ ἄρητο ἄμω ἐπ' αὐτῶν,
 καὶ τεκνύς τὸ πρῶτον· ἐπὴν δ' εἰς ἀκρον ἵκηται
 ῥηϊδίῳ δ' ἠπειλα πέλει, χαλεπῆ περ ἔσσα.

Oper. & Dier. Lib. i. ver. 285.

advan-

advantage. And the best Profit shou'd be made of this Arm and Hand at liberty, to express either the *Disapprobation* or the *Applause* propos'd. It might prove, however, a considerable advantage to our Figure of VIRTUE, if holding the Lance, or Imperial Sword, slightly, with one of her Hands stretch'd downwards, she cou'd, by that very Hand and Action, be made to express *the latter* meaning; opening for that purpose some of the lower Fingers of this Hand, in a refusing or repelling manner; whilst with the other Arm and Hand at liberty, she shou'd express as well *the former* meaning, and point out to HERCULES the way which leads to Honour, and the just Glory of heroick Actions.

(7.) FROM all these Circumstances of History, and Action, accompanying this important Figure, the difficulty of the Design will sufficiently appear, to those who carry their Judgment beyond the *mere Form*, and are able to consider the Character of the Passion to which it is subjected. For where a real Character is mark'd, and *the inward Form* peculiarly describ'd, 'tis necessary *the outward* shou'd give place. Whoever shou'd expect to see our Figure of VIRTUE, in the exact Mein of a *fine Talker*, curious in her Choice of Action, and forming it according to the usual Decorum, and regular Movement of one of the

Ch. 3. fair Ladys of our Age, wou'd certainly be far wide of the Thought and Genius of this Piece. Such study'd Action, and artificial Gesture, may be allow'd to the Actors and Actresses of the Stage. But the good Painter must come a little nearer to TRUTH, and take care that his Action be not *theatrical*, or at second hand; but *original*, and drawn from NATURE her-self. Now altho in the ordinary Tenour of Discourse, the Action of the Party might be allow'd to appear so far govern'd and compos'd by Art, as to retain that regular *Contraste*, and nice Balance of Movement, which Painters are apt to admire as the chief Grace of Figures; yet in this particular case, where the natural Eagerness of Debate, supported by a thorow Antipathy and Animosity, is join'd to a sort of *enthusiastick Agitation* incident to our prophetick Dame, there can be little of that fashionable Mein, or genteel Air admitted. The Painter who, in such a Piece as we describe, is bound to preserve the heroick Style, will doubtless beware of representing his Heroine as a mere *Scold*. Yet this is certain, That it were better for him to expose himself to the Meanness of such a Fancy, and paint his Lady in a high Rant, according to the common Weakness of the Sex, than to engage in the Embellishment of the mere *Form*; and, forgetting the Character of Severity and Reprimand belonging to the illustrious Rival, present

her to us a fair specious Personage, free of Ch. 4.
Emotion, and without the least Bent or
Movement, which shou'd express the real
Pathetick of the kind.

C H A P. IV.

Of the Third Figure.


(1.) **C**ONCERNING PLEASURE there needs little to be said, after what has been already remark'd in relation to the two preceding Figures. The Truth of *Appearance*, that of *History*, and even the *Decorum* it-self, (according to what has been explain'd above) require evidently that in this Period or Instant describ'd, PLEASURE shou'd be found silent. She can have no other Language allow'd her than that merely of *the Eyes*. And 'twou'd be a happy Management for her in the Design, if in turning her Eyes to meet those of HERCULES, she shou'd find his Head and Face already turn'd so much on the contrary side, as to shew it impossible for her as yet to discover the growing Passion of this Hero in favour of her Rival. By this means she might still with good right retain her fond Airs of Dalliance and Courtship; as having yet discover'd no reason she has to be dissatisfy'd.

(2.) SHE



(2.) SHE may be drawn either *standing*, *leaning*, *sitting*, or *lying*; without a Crown, or crown'd either with *Roses*, or with *Myrtle*; according to the Painter's Fancy. And since in this *third* Figure the Painter has so great a liberty left him, he may make good advantage of it for the other *two*, to which *this latter* may be subjected, as the last in order, and of least consequence.

(3.) THAT which makes the greatest difficulty in the Disposition or Ordonnance of this Figure PLEASURE, is, that notwithstanding the supine Air and Character of Ease and Indolence, which shou'd be given her, she must retain still so much Life and Action, as is sufficient to express her *persuasive Effort*, and Manner of *Indication* towards her proper Paths; those of the flowery kind, and Vale below, whither she wou'd willingly guide our Hero's steps. Now shou'd this *Effort* be over-strongly express'd; not only the supine Character and Air of Indolence wou'd be lost in this Figure of PLEASURE; but, what is worse, the Figure wou'd seem to speak, or at least appear so, as to create a double Meaning, or *equivocal Sense* in Painting: which wou'd destroy what we have establish'd as fundamental, concerning the absolute Reign of *Silence* thro'out the rest of the Piece, in favour of VIRTUE, the

sole speaking Party at this Instant, or third Ch. 4.
 Period of our History. 

(4.) ACCORDING to a Computation, which in this way of Reasoning might be made, of the whole *Motion* or *Action* to be given to our Figure of PLEASURE; she shou'd scarce have *one fifth* reserv'd for that which we may properly call *active* in her, and have already term'd her *persuasive* or *indicative Effort*. All besides shou'd be employ'd to express, if one may say so, her *Inaction*, her *Supineness*, *Effeminacy*, and *indulgent Ease*. The Head and Body might intirely favour this latter Passion. One Hand might be absolutely resign'd to it; serving only to support, with much ado, the lolling lazy Body. And if the other Hand be requir'd to express some kind of Gesture or Action toward the Road of Pleasures recommended by this Dame; the Gesture ought however to be slight and negligent, in the manner of one who has given over speaking, and appears weary and spent.

(5.) FOR the *Shape*, the *Person*, the *Complexion*, and what else may be further remark'd as to the *Air* and *Manner* of PLEASURE; all this is naturally comprehended in the Opposition, as above stated, between *Her-self* and VIRTUE.

C H A P.

C H A P. V.

Of the Ornaments of the Piece ; and chiefly of the Drapery, and Perspective.

(I.) 'TIS sufficiently known, how great a liberty Painters are us'd to take, in the colouring of their Habits, and of other Draperys belonging to their historical Pieces. If they are to paint a *Roman* People, they represent 'em in different Dresses ; tho' it be certain the common People among 'em were habited very near alike, and much after the same colour. In like manner, the *Egyptians*, *Jews*, and other antient Nations, as we may well suppose, bore in this particular their respective Likeness or Resemblance one to another ; as at present the *Spaniards*, *Italians*, and several other People of *Europe*. But such a Resemblance as this wou'd, in the way of Painting, produce a very untoward effect ; as may easily be conceiv'd. For this reason the Painter makes no scruple to introduce *Philosophers*, and even *Apostles*, in various Colours, after a very extraordinary manner. 'Tis here that the *historical Truth* must of necessity indeed give way to that which we call *poetical*, as being govern'd not so much by *Reality*, as by *Probability*,

or

or *plausible Appearance*, So that a Painter, Ch. 5. who uses his Privilege or Prerogative in this respect, ought however to do it cautiously, and with discretion. And when occasion requires that he shou'd present us his *Philosophers* or *Apostles* thus variously colour'd, he must take care at least so to mortify his Colours, that these plain poor Men may not appear, in his Piece, adorn'd like so many Lords or Princes of the modern Garb.

(2.) IF, on the other hand, the Painter shou'd happen to take for his Subject some solemn Entry or Triumph, where, according to the Truth of *Fact*, all manner of Magnificence had without doubt been actually display'd, and all sorts of bright and dazzling Colours heap'd together and advanc'd, in emulation, one against another; he ought on this occasion, in breach of the *historical Truth*, or Truth of *Fact*, to do his utmost to diminish and reduce the excessive Gaiety and Splendor of those Objects, which wou'd otherwise raise such a Confusion, Oppugnancy, and Riot of Colours, as wou'd to any judicious Eye appear absolutely intolerable.

(3.) IT becomes therefore an able Painter in this, as well as in the other parts of his Workmanship, to have regard principally, and above all, to the Agreement or
Cor-

Ch. 5. Correspondency of things. And to that end 'tis necessary he shou'd form in his Mind a certain Note or Character of *Unity*, which being happily taken, wou'd, out of the many Colours of his Piece, produce (if one may say so) a *particular distinct Species* of an original kind: like those Compositions in Musick, where among the different Airs, (such as *Sonatas*, *Entrys*, or *Sarabands*) there are different and distinct Species; of which we may say in particular, as to each, " That it has its own " proper Character or Genius, peculiar to " it-self."

(4.) THUS the *Harmony* of Painting requires, " That in whatever *Key* the " Painter begins his Piece, he shou'd be " sure to finish it in the same."

(5.) THIS Regulation turns on the *principal Figure*, or on the two or three which are *eminent*; in a *Tablature* compos'd of many. For if the Painter happens to give a certain Height or Richness of colouring to his principal Figure; the rest must in proportion necessarily partake this Genius. But if, on the contrary, the Painter shou'd have chanc'd to give a softer Air, with more Gentleness and Simplicity of colouring, to his principal Figure; the rest must bear a Character proportionable, and appear in an extraordinary Simplicity; that

that one and the same Spirit may, with-
 out contest, reign thro' the whole of his
 Design. Ch. 5.


(6.) OUR Historical Draught of HERCULES will afford us a very clear example in the case. For considering that the Hero is to appear on this occasion retir'd and gloomy ; being withal in a manner naked, and without any other Covering than a Lion's Skin, which is it-self of a yellow and dusky colour ; it wou'd be really impracticable for a Painter to represent this principal Figure in any extraordinary brightness or lustre. From whence it follows, that in the other inferior Figures or subordinate parts of the Work, the Painter must necessarily make use of such still quiet Colours, as may give to the whole Piece a Character of Solemnity and Simplicity, agreeable with it-self. Now shou'd our Painter honestly go about to follow his Historian, according to the literal Sense of the History, which represents VIRTUE to us in a resplendent Robe of the purest and most glossy White ; 'tis evident he must after this manner destroy his Piece. The *good Painter* in this, as in all other occasions of like nature, must do as the *good Poet* ; who undertaking to treat some common and known Subject, refuses however to follow strictly, like a mere Copyist or Translator, any preceding Poet or Historian ;

Ch. 5. rian; but so orders it, that his Work in
 it-self becomes really new and original.

* *Publica materies privati juris erit, si
 Nec circa vilem patulumque moraberis
 orbem;
 Nec verbum verbo curabis reddere fidus
 Interpres.*

(7.) As for what relates to the *Perspective* or *Scene* of our historical Piece, it ought so to present it-self, as to make us instantly conceive that 'tis in the Country, and in a place of Retirement, near some Wood or Forest, that this whole Action passes. For 'twou'd be impertinent to bring *Architecture* or Buildings of whatever kind in view, as tokens of Company, Diversion, or Affairs, in a Place purposely chosen to denote Solitude, Thoughtfulness, and premeditated Retreat. Besides, that according to the Poets (our Guides and Masters in this Art) neither the Goddeses, nor other divine Forms of whatever kind, car'd ever to present themselves to human Sight, elsewhere than in these deep Recesses. And 'tis worth observing here, how particularly our philosophical Historian affects to speak, by way of prevention, of the solitary place where HERCULES was retir'd, and of his Thoughtfulness preceding this Apparition: which from these Circumstances may be constru'd


* Horat. de Art. Poet. ver. 131.

hence-forward as a mere *Dream*; but as Ch. 5.
 such, a truly rational, and *divine* one. 

(8.) AS to the *Fortress, Temple, or Palace* of VIRTUE, situated on a Mountain, after the emblematical way; as we see represented in some Pieces form'd upon this Subject; there is nothing of this kind express'd by our Historian. And shou'd this, or any thing of a like nature, present itself in our Design, it wou'd fill the Mind with foreign Fancys, and mysterious Views, no way agreeable to the Taste and Genius of this Piece. Nor is there any thing, at the same time, on PLEASURE's side, to answer, by way of opposition, to this *Palace* of VIRTUE; which, if express'd, wou'd on this account destroy the just Simplicity and Correspondency of our Wotk.

(9.) ANOTHER Reason against the *Perspective*-part, the *Architecture*, or other study'd Ornaments of the *Landskip*-kind, in this particular Piece of ours, is, That in reality there being no occasion for these Appearances, they wou'd prove a mere Incumbrance to the Eye, and wou'd of necessity disturb the Sight, by diverting it from that which is principal, the *History* and *Faët*. Whatsoever appears in a historical Design, which is not essential to the Action, serves only to confound the Representation, and perplex the Mind: more

Ch. 5. particularly, if these *Epifodick* parts are so lively wrought, as to vie with the principal Subject, and contend for Precedency with the *Figures* and *human Life*. A just Design, or *Tablature*, shou'd, at first view, discover, What *Nature* it is design'd to imitate; what *Life*, whether of the higher or lower kind, it aims chiefly to represent. The Piece must by no means be equivocal or dubious; but must with ease distinguish it-self, either as *historical* and *moral*, or as *perspective* and merely *natural*. If it be *the latter* of these Beautys, which we desire to see delineated according to its perfection, then *the former* must give place. The *higher* Life must be allay'd, and in a manner discountenanc'd and obscur'd; whilst the *lower* displays it-self, and is exhibited as principal. Even that, which according to a Term of Art we commonly call *Still-Life*, and is in reality of the last and lowest degree of Painting, must have its Superiority and just Preference in a *Tablature* of its own Species. 'Tis the same in *Animal-Pieces*; where Beasts, or Fowl are represented. In *Landskip*, Inanimates are principal: 'Tis the Earth, the Water, the Stones and Rocks which live. All other Life becomes subordinate. Humanity, Sense, Manners, must in this place yield, and become inferior. 'Twou'd be a fault even to aim at the Expression of any real Beauty in this kind, or go about to animate

or heighten in any considerable degree the Ch. 5.
 accompanying Figures of Men, or Deitys,  which are accidentally introduc'd, as Appendices, or Ornaments, in such a Piece. But if, on the contrary, the *human Species* be that which first presents it-self in a Picture; if it be the *intelligent Life*, which is set to view; 'tis the *other Species*, the *other Life*, which must then surrender and become subservient. The *merely natural* must pay homage to the *historical* or *moral*. Every Beauty, every Grace must be sacrific'd to the *real BEAUTY of this first and highest Order*. For nothing can be more deform'd than a Confusion of many Beautys: And the Confusion becomes inevitable, where the Subjection is not compleat.

(10.) By the word MORAL are understood, in this place, all Sorts of judicious Representations of the human Passions; as we see even in *Battel-Pieces*; excepting those of distant Figures, and the diminutive kind; which may rather be consider'd as a sort of *Landskip*. In all other martial Pieces, we see express'd in lively Action, the several degrees of Valor, Magnanimity, Cowardice, Terror, Anger, according to the several Characters of Nations, and particular Men. 'Tis here that we may see *Heroes* and *Chiefs* (such as the ALEXANDERS or CONSTANTINES) appear, even in the hottest of the Action,

Ch. 5. with a Tranquillity and Sedateness of Mind peculiar to themselves: which is, indeed, in a direct and proper sense, profoundly *moral*.

(11.) BUT as the *Moral* part is differently treated in a *Poem*, from what it is in *History*, or in a *philosophical* Work; so must it, of right, in *Painting* be far differently treated, from what it naturally is, either in the *History*, or *Poem*. For want of a right understanding of this Maxim, it often happens that, by endeavouring to render a Piece highly *moral* and *learned*, it becomes thorowly ridiculous and impertinent.

(12.) FOR the ordinary Works of SCULPTURE, such as the *Low-Relieves*, and Ornaments of *Columns* and *Edifices*, great allowance is made. The very Rules of Perspective are here wholly revers'd, as necessity requires; and are accommodated to the Circumstance and Genius of the Place or Building, according to a certain OEconomy or Order of a particular and distinct kind; as will easily be observ'd by those who have thorowly study'd the *TRAJAN* and *ANTONINUS-Pillars*, and other *Relieve-Works* of the Antients. In the same manner, as to Pieces of ingrav'd Work, Medals, or whatever shews it-self in one Substance, (as Brass or Stone) or only by Shade and Light, (as in ordinary Drawings,

Drawings, or Stamps) much also is allow'd, and many things admitted, of the *fantastick, miraculous, or hyberbolical* kind. Ch. 5.

'Tis here, that we have free scope, withal, for whatever is *learned, emblematical, or enigmatick*. But for the compleatly imitative and illusive Art of PAINTING, whose Character it is to employ in her Works the united Force of different Colours; and who, surpassing by so many Degrees, and in so many Privileges, all other human Fiction, or imitative Art, aspires in a directer manner towards Deceit, and a Command over our very Sense; she must of necessity abandon whatever is *over-learned, humorous, or witty*; to maintain her-self in what is *natural, credible, and winning of our Assent*: that she may thus acquit her-self of what is her chief Province, *the specious Appearance of the Object she represents*. Otherwise we shall naturally bring against her the just Criticism of HORACE, on the scenical Representation so nearly ally'd to her:

Quodcunque ostendis mihi sic, incredulus odi.

(13.) WE are therefore to consider this as a sure Maxim or Observation in Painting, "That a *historical and moral* Piece must of necessity lose much of its natural Simplicity and Grace, if any thing of the *emblematical or enigmatick* kind be

Ch. 5. “visibly and directly intermix’d.” As if
 for instance, the Circle of the * *Zodiack*,
 with its twelve Signs, were introduc’d.
 Now this being an Appearance which car-
 rys not any manner of similitude or co-
 lourable resemblance to any thing extant in
 real Nature; it cannot possibly pretend to
 win the Sense, or gain Belief, by the help
 of any *poetical Entbusiasm, religious History,*
 or *Faith*. For by means of these, indeed,
 we are easily induc’d to contemplate as
 Realitys those divine Personages and mira-
 culous Forms, which the leading Painters,
 antient and modern, have speciously de-
 sign’d, according to the particular Doctrin
 or Theology of their several religious and
 national Beliefs. But for our Tablature in
 particular, it carries nothing with it of the
 mere *emblematical* or *enigmatick* kind:
 since for what relates to the double Way of
 the Vale and Mountain, this may naturally
 and with colourable appearance be repre-
 sented at the Mountain’s foot. But if on
 the Summit or highest Point of it, we
 shou’d place the Fortrefs, or Palace of *Vir-
 tue*, rising above the Clouds, this wou’d im-
 mediately give the enigmatical mysterious

* This is what RAPHAEL himself has done, in his fa-
 mous Design of *The Judgment of PARIS*. But this Piece
 having never been painted, but design’d only for MARO
 ANTONIO’s engraving, it comes not within our Cen-
 sure; as appears by what is said in the Paragraph just pre-
 ceding.

Air to our *Picture*, and of necessity de-
stroy its persuasive Simplicity, and natural
Appearance. Ch. 5.

(14.) IN short, we are to carry this Remembrance still along with us, “ That the
“ fewer the Objects are, besides those which
“ are absolutely necessary in a Piece, the
“ easier it is for the Eye, by one simple
“ Act and in one View, to comprehend
“ the *Sum* or *Whole*.” The multiplication
of Subjects, tho’ subaltern, renders the Sub-
ordination more difficult to execute in the
Ordonnance or Composition of a Work.
And if the *Subordination* be not perfect, the
Order (which makes the Beauty) remains
imperfect. Now the *Subordination* can never
be perfect, except “ * When the Or-
“ donnance is such, that the Eye not only
“ runs over with ease the several Parts of
“ the Design, (reducing still its View each
“ moment to the principal Subject on
“ which all turns) but when the same Eye,
“ without the least detainment in any of
“ the particular Parts, and resting, as it
“ were, immovable in the middle, or cen-
“ ter of the *Tablature*, may see at once,
“ in an agreeable and perfect Correspon-
“ dency, all which is there exhibited to
“ the Sight.”

* This is what the *Grecian* Masters so happily express’d, by
the single word *ἑνωσις*. See VOL. I. pag. 143, &c.


C H A P. VI.

Of the Casual or Independent Ornaments.

(1.) **T**H E R E remains for us now to consider only of the separate Ornaments, independent both of Figures and Perspective ; such as the * *Machine-Work*, or *Divinitys* in the Sky, the Winds, Cupids, Birds, Animals, Dogs, or other loose Pieces, which are introduc'd without any absolute necessity, and in a way of Humour. But as these belong chiefly to the *ordinary Life*, and to the *comick*, or *mix'd* kind ; our *Tablature*, which on the contrary is wholly *epick*, *heroick*, and in the *tragick* Style, wou'd not so easily admit of any thing in this light way.

(2.) **W**E may besides consider, that whereas the Mind is naturally led to fancy Mystery in a Work of such a Genius or Style of Painting as ours, and to confound with each other the two distinct kinds of the *emblematick*, and merely *historical*, or *poetick* ; we shou'd take care not to afford

* *This is understood of the Machine-Work, when it is merely ornamental, and not essential in the Piece ; by making part of the History, or Fable it-self.*

it this occasion of Error and Deviation, by Ch. 6.
 introducing into a Piece of so uniform a 
 Design, such Appendices, or supplementary
 Parts, as, under pretext of giving light to
 the History, or characterizing the Figures,
 shou'd serve only to distract or dissipate the
 Sight, and confound the Judgment of the
 more intelligent Spectators.

(3.) “WILL it then, says one, be pos-
 sible to make out the Story of these two
 Dames in company with HERCULES,
 without otherwise distinguishing them
 than as above describ'd?”——We an-
 swer, it is possible; and not that only, but
 certain and infallible, in the case of one
 who has the least Genius, or has ever
 heard in general concerning HERCULES,
 without so much as having ever heard this
 History in particular. But if, notwithstand-
 ing this, we wou'd needs add some exterior
 marks, more declaratory and determina-
 tive of these two Personages, VIRTUE and
 PLEASURE; it may be perform'd, how-
 ever, without any necessary recourse to
 what is absolutely of the *Emblem-kind*.
 The Manner of this may be explain'd as
 follows.

(4.) THE Energy or natural Force of
Virtue, according to the moral Philoso-
 phy of highest note among the Antients,
 was express'd in the double effect of
 For-

Ch. 6. * *Forbearance* and *Indurance*, or what we may otherwise call *Refrainment* and *Support*. For the former, *the Bit* or *Bridle*, plac'd somewhere on the side of *Virtue*, may serve as Emblem sufficient; and for the second, *the Helmet* may serve in the same manner; especially since they are each of them Appurtenances essential to *Heroes*, (who, in the quality of Warriors, were also Subduers or † Managers of Horses) and that at the same time these are really portable Instruments, such as the martial Dame, who represents *Virtue*, may be well suppos'd to have brought along with her.

(5.) ON the side of PLEASURE, certain *Vases*, and other Pieces of imboss'd Plate, wrought in the figures of *Satyrs*, *Fauns*, and *Bacchanals*, may serve to express the Debauches of the Table-kind. And certain Draperys thrown carelessly on the ground, and hung upon a neighbouring Tree, forming a kind of Bower and Couch for this luxurious Dame, may serve sufficiently to suggest the Thought of other Indulgences, and to support the Image of the effeminate, indolent, and amorous Passions.

* *Kασιελα*, 'Εσπερία: They were describ'd as Sisters in the emblematick Moral Philosophy of the Antients. Whence that known Precept, 'Ανίχυσ' 'Απίχυσ, SUSTINE & ABSTINE.

† CASTOR, POLLUX; all the Heroes of HOMER; ALEXANDER the Great, &c.

Besides that, for this latter kind, we may rest satisfy'd, 'tis what the Painter will hardly fail of representing to the full. The fear is, lest he shou'd overdo this part, and express the Affection too much to the life. The Appearance will, no doubt, be strongly wrought in all the Features and Proportions of this *third Figure*; which is of a relish far more popular, and vulgarly engaging, than that *other* oppos'd to it, in our historical Design.

C O N C L U S I O N.

(I.) **W**E may conclude this Argument with a general Reflection, which seems to arise naturally from what has been said on this Subject in particular: "That in a real *History-Painter*, the same Knowledge, the same Study, and Views, are requir'd, as in a real *Poet*." Never can the *Poet*, whilst he justly holds that name, become a *Relator*, or *Historian* at large. He is allow'd only to describe a single Action; not the Actions of a single Man, or People. The *Painter* is a *Historian* at the same rate, but still more narrowly confin'd, as in fact appears; since it wou'd certainly prove a more ridiculous Attempt to comprehend two or three distinct Actions or Parts of History in *one* Picture, than

than to comprehend ten times the number in *one* and *the same* Poem.

(2.) TIS well known, that to each Species of Poetry, there are natural Proportions and Limits assign'd. And it wou'd be a gross Absurdity indeed to imagine, that in a Poem there was nothing which we cou'd call *Measure* or *Number*, except merely in the Verse. An Elegy, and an Epigram, have each of 'em their Measure, and Proportion, as well as a Tragedy, or Epick Poem. In the same manner, as to Painting, Sculpture, or Statuary, there are particular Measures which form what we call *a Piece*: as for instance, in mere Portraiture, *a Head*, or *Bust*: the former of which must retain always the whole, or at least a certain part of the Neck; as the latter the Shoulders, and a certain part of the Breast. If any thing be added or retrench'd, the *Piece* is destroy'd. 'Tis then a mangled Trunk, or dismember'd Body, which presents it-self to our Imagination; and this too not thro' use merely, or on the account of custom, but of necessity, and by the nature of the Appearance: since there are such and such parts of the human Body, which are naturally match'd, and must appear in company: the Section, if unskilfully made, being in reality horrid, and representing rather an *Amputation* in Surgery, than a seemly *Division* or *Separation*

tion according to *Art*. And thus it is, that in general, thro' all the plastick Arts, or Works of Imitation, "Whatsoever is drawn from Nature, with the intention of raising in us the Imagination of the natural Species or Object, according to real *Beauty* and *Truth*, shou'd be priz'd in certain compleat Portions or Districts, which represent the Correspondency or Union of each part of Nature, with *intire* NATURE *her-self*." And 'tis this natural Apprehension, or anticipating Sense of *Unity*, which makes us give even to the Works of our inferior Artizans, the name of *Pieces* by way of Excellence, and as denoting the *Justness* and *Truth* of Work.

(3.) IN order therefore to succeed rightly in the Formation of any thing truly beautiful in this higher Order of Design; 'twere to be wish'd that the Artist, who had Understanding enough to comprehend what a *real Piece* or *Tablature* imported, and who, in order to this, had acquir'd the Knowledge of a *Whole* and *Parts*, wou'd afterwards apply himself to the Study of *moral* and *poetick Truth*: that by this means the Thoughts, Sentiments, or *Manners*, which hold the first rank in his historical Work, might appear futable to the higher and nobler Species of Humanity in which he practis'd, to the Genius of the Age

I

which

which he describ'd, and to the principal or main Action which he chose to represent. He wou'd then naturally learn to reject those false Ornaments of *affected Graces*, *exaggerated Passions*, *hyperbolic* and *prodigious Forms*; which, equally with the mere *capricious* and *grotesque*, destroy the just *Simplicity*, and *Unity*, essential in a P I E C E. And for his *Colouring*; he wou'd then soon find how much it became him to be reserv'd, severe, and chaste, in this particular of his Art; where Luxury and Libertinism are, by the power of Fashion and the modern Taste, become so universally establish'd.

(4.) 'Tis evident however from Reason it-self, as well as from * History and Experience, that nothing is more fatal, either to Painting, Architecture, or the other Arts, than this *false Relish*, which is govern'd rather by what immediately strikes the Sense, than by what consequentially and by reflection pleases the Mind, and satisfies the Thought and Reason. So that whilst we look on *Painting* with the same Eye, as we view commonly the rich Stuffs, and colour'd Silks worn by our Ladys, and admir'd in Dress, Equipage, or Furniture; we must of necessity be effeminate in our Taste, and utterly set wrong as to all

* See VITRUVIUS, and PLINY.

Judgment and Knowledg in the kind. For of this *imitative Art* we may justly say ;
 “ That tho It borrows help indeed from
 “ Colours, and uses them, as means, to
 “ execute its Designs ; It has nothing,
 “ however, more wide of its real Aim, or
 “ more remote from its Intention, than to
 “ make a *shew* of Colours, or from their
 “ mixture, to raise a * *separate* and *flat-*
 “ *tering* Pleasure to the SENSE.”

* *The Pleasure is plainly foreign and separate, as having no concern or share in the proper Delight or Entertainment which naturally arises from the Subject, and Workmanship itself. For the Subject, in respect of Pleasure, as well as Science, is absolutely compleated, when the Design is executed, and the propos'd Imitation once accomplish'd. And thus it always is the best, when the Colours are most subdu'd, and made subservient.*

A
L E T T E R
Concerning the
A R T, or S C I E N C E
O F
D E S I G N,

Written from ITALY,
On the occasion of the *Judgment*
of HERCULES,
T O

My Lord * * * *

— — — — — *Ante omnia Musæ.*
Vir. Georg. Lib. ii.

A
 L E T T E R
 CONCERNING
 D E S I G N .

MY LORD,

THIS Letter comes to your Lordship, accompany'd with a small Writing intitled A NOTION: for such alone can that Piece deservedly be call'd, which aspires no higher than to the forming of a *Project*, and that too in so vulgar a Science as *Painting*. But whatever the Subject be, if it can prove any way entertaining to you, it will sufficiently answer my Design. And if possibly it may have that good success, I shou'd have no ordinary opinion of my Project; since I know how hard it wou'd be to give your Lordship a real Entertainment by any thing which was not in some respect worthy and useful.

ON this account I must, by way of prevention, inform your Lordship, that after I had conceiv'd my NOTION such as you see it upon paper, I was not contented with this, but fell directly to work; and by the Hand of a Master-Painter brought it into *Practice*, and form'd a real *Design*. This was not enough. I resolv'd afterwards to see what effect it wou'd have, when taken out of mere Black-and-White, into Colours: And thus a *Sketch* was afterwards drawn. This pleas'd so well, that being encourag'd by the *Virtuosi*, who are so eminent in this part of the World, I resolv'd at last to engage my Painter in the great Work. Immediately a Cloth was bespoke of a suitable Dimension, and the Figures taken as big or bigger than the common Life; the Subject being of the Heroick kind, and requiring rather such Figures as shou'd appear above ordinary human Stature.

THUS my NOTION, as light as it may prove in the *Treatise*, is become very substantial in the *Workmanship*. The Piece is still in hand; and like to continue so for some time. Otherwise the first Draught or Design shou'd have accompany'd the *Treatise*; as the *Treatise* does this Letter. But the *Design* having grown thus into a *Sketch*, and the *Sketch* afterwards into a
Picture;

Picture; I thought it fit your Lordship shou'd either see the several Pieces together, or be troubled only with that which was the best; as undoubtedly the great one must prove, if the Master I employ sinks not very much below himself, in this Performance.

FAR surely shou'd I be, my Lord, from conceiving any Vanity or Pride in Amusements of such an inferior kind as these; especially were they such as they may naturally at first sight appear. I pretend not here to apologize either for *them*, or for *my-self*. Your Lordship however knows, I have naturally Ambition enough to make me desirous of employing myself in Business of a higher Order: since it has been my fortune in publick Affairs to act often in concert with you, and in the same Views, on the Interest of EUROPE and Mankind. There was a Time, and that a very early one of my Life, when I was not wanting to my Country, in this respect. But after some years of hearty Labour and Pains in this kind of Workmanship, an unhappy Breach in my Health drove me not only from the Seat of Business, but forc'd me to seek these foreign Climates; where, as mild as the *Winters* generally are, I have with much ado liv'd out this *latter-one*; and am now, as your Lordship finds, employ-

ing my-felf in fuch eafy Studys as are moft futable to my ftate of Health, and to the Genius of the Country where I am confin'd.

THIS in the mean time I can, with fome affurance, fay to your Lordfhip in a kind of fpirit of Prophecy, from what I have observ'd of the rifing Genius of our Nation, That if we live to fee a Peace any way anfwerable to that generous Spirit with which this War was begun, and carry'd on, for our *own* Liberty and that of EUROPE; the Figure we are like to make abroad, and the Increate of Knowledge, Induftry and Senfe at home, will render *united* BRITAIN the principal Seat of Arts; and by her Politenefs and Advantages in this kind, will fhew evidently, how much ſhe owes to thofe Counfels, which taught her to exert herfelf fo refolutely in behalf of the *common* *Caufe*, and that of her own *Liberty*, and happy *Conftitution*, neceffarily included.

I CAN my-felf remember the Time, when, in refpect of MUSICK, our reigning Taffe was in many degrees inferior to the *French*. The long Reign of Luxury and Pleafure under King CHARLES the Second, and the foreign Helps and ftudy'd Advantages given to *Mufick* in a following Reign, cou'd not raife our Genius the leaft
in

in this respect. But when the Spirit of the Nation was grown more *free*, tho' engag'd at that time in the fiercest War, and with the most doubtful Success, we no sooner began to turn our-selves towards *Musick*, and enquire what ITALY in particular produc'd, than in an instant we outstrip'd our Neighbours the FRENCH, enter'd into a Genius far beyond theirs, and rais'd our-selves an *Ear*, and *Judgment*, not inferior to the best now in the World.

IN the same manner, as to PAINTING. Tho' we have as yet nothing of our own native Growth in this kind worthy of being mention'd; yet since the Publick has of late begun to express a Relish for Ingravings, Drawings, Copyings, and for the original Paintings of the chief *Italian* Schools, (so contrary to the modern *French*) I doubt not that, in very few years, we shall make an equal progress in this other Science. And when our Humour turns us to cultivate these designing Arts, our Genius, I am persuaded, will naturally carry us over the slihter Amusements, and lead us to that higher, more serious, and noble Part of *Imitation*, which relates to *History*, *Human Nature*, and the chief Degree or Order of BEAUTY; I mean that of the *rational* Life, distinct from the merely *vegetable* and *sensible*, as

in Animals, or Plants; according to those several Degrees or Orders of Painting, which your Lordship will find suggested in this extemporary *Notion* I have sent you.

As for ARCHITECTURE, 'tis no wonder if so many noble Designs of this kind have miscarry'd amongst us; since the Genius of our Nation has hitherto been so little turn'd this way, that thro' several Reigns we have patiently seen the noblest publick Buildings perish (if I may say so) under the Hand of one single Court-Architect; who, if he had been able to profit by Experience, wou'd long since, at our expence, have prov'd the greatest Master in the World. But I question whether our Patience is like to hold much longer. The Devastation so long committed in this kind, has made us begin to grow rude and clamorous at the hearing of a new Palace spoilt, or a new Design committed to some rash or impotent Pretender.

'Tis the good Fate of our Nation in this particular, that there remain yet two of the noblest Subjects for Architecture; our Prince's *Palace*, and our *House of Parliament*. For I can't but fancy that when *Whitehall* is thought of, the neighbouring *Lords* and *Commons* will at the same time
be

be plac'd in better Chambers and Apartments, than at present; were it only for Majesty's sake, and as a Magnificence becoming the Person of the Prince, who here appears in full Solemnity. Nor do I fear that when these new Subjects are attempted, we shou'd miscarry as grossly as we have done in others before. Our *State*, in this respect, may prove perhaps more fortunate than our *Church*, in having waited till a national Taste was form'd, before these Edifices were undertaken. But the Zeal of the Nation cou'd not, it seems, admit so long a Delay in their Ecclesiastical Structures, particularly their *Metropolitan*. And since a Zeal of this sort has been newly kindled amongst us, 'tis like we shall see from afar the many Spires arising in our great City, with such hasty and sudden growth, as may be the occasion perhaps that our immediate Relish shall be hereafter censur'd, as retaining much of what Artists call the *Gothick* Kind.

HARDLY, indeed, as the Publick now stands, shou'd we bear to see a *Whitehall* treated like a *Hampton-Court*, or even a new Cathedral like St. PAUL'S. Almost every-one now becomes concern'd, and interests himself in such publick Structures. Even those Pieces too are brought under the common Censure, which, tho' rais'd

by private Men, are of such a Grandure and Magnificence, as to become National Ornaments. The ordinary Man may build his Cottage, or the plain Gentleman his Country-house according as he fantasys: but when a great Man builds, he will find little Quarter from the Publick, if instead of a beautiful Pile, he raises, at a vast expence, such a false and counterfeit Piece of Magnificence, as can be justly arraign'd for its Deformity by so many knowing Men in Art, and by the whole *People*, who, in such a Conjunction, readily follow their Opinion.

IN reality *the People* are no small Partys in this *Cause*. Nothing moves successfully without 'em. There can be no PUBLICK, but where they are included. And without *a Publick Voice*, knowingly guided and directed, there is nothing which can raise a true Ambition in the Artist; nothing which can exalt the Genius of the Workman, or make him emulous of after-Fame, and of the approbation of his *Country*, and of *Posterity*. For with *these* he naturally, as a *Freeman*, must take part: in *these* he has a passionate Concern, and Interest, rais'd in him by the same Genius of *Liberty*, the same *Laws* and *Government*, by which his Property, and the Rewards of his Pains and Industry are secur'd to him, and to his Generation after him.

EVERY

EVERY thing co-operates, in such a *State*, towards the Improvement of *Art* and *Science*. And for the *designing Arts* in particular, such as *Architecure*, *Painting*, and *Statuary*, they are in a manner link'd together. The Taste of one kind brings necessarily that of the others along with it. When the *free Spirit* of a Nation turns it-self this way, Judgments are form'd; Criticks arise; the publick Eye and Ear improve; a right Taste prevails, and in a manner forces its way. Nothing is so improving, nothing so natural, so *con-genial* to the liberal Arts, as that reigning Liberty and high Spirit of a People, which from the Habit of judging in the highest Matters for themselves, makes 'em freely judg of other Subjects, and enter thorowly into the Characters as well of *Men* and *Manners*, as of the *Products* or *Works* of Men, in Art and Science. So much, my Lord, do we owe to the Excellence of our National Constitution, and Legal Monarchy; happily fitted for Us, and which alone cou'd hold together so mighty a People; all sharers (tho at so far a distance from each other) in the Government of *themselves*; and meeting under *one* Head in *one* vast *Metropolis*; whose enormous Growth, however censurable in other respects, is actually a Cause that Workmanship and Arts

Arts of so many kinds arise to such perfection.

WHAT Encouragement our higher Powers may think fit to give these growing Arts, I will not pretend to guess. This I know, that 'tis so much for their advantage and Interest to make themselves the chief Partys in the Cause, that I wish no Court or Ministry, besides a truly virtuous and wise one, may ever concern themselves in the Affair. For shou'd they do so, they wou'd in reality do more harm than good; since 'tis not the Nature of a Court (such as Courts generally are) to improve, but rather corrupt *a Taste*. And what is in the beginning set wrong by their Example, is hardly ever afterwards recoverable in the Genius of a Nation.

CONTENT therefore I am, my Lord, that BRITAIN stands in this respect as she now does. Nor can one, methinks, with just reason regret her having hitherto made no greater advancement in these affairs of Art. As her *Constitution* has grown, and been establish'd, she has in proportion fitted her-self for other Improvements. There has been no Anticipation in the Case. And in this surely she must be esteem'd wise, as well as happy; that ere she attempted to raise her-self any other Taste or Relish, she secur'd her-self a
right

right one in *Government*. She has now the advantage of beginning in other Matters, on a new foot. She has her *Models* yet to seek, her *Scale* and *Standard* to form, with deliberation and good choice. Able enough she is at present to shift for her-self; however abandon'd or helpless she has been left by those whom it became to assist her. Hardly, indeed, cou'd she procure a single *Academy* for the training of her Youth in Exercises. As good Soldiers as we are, and as good Horses as our Climate affords, our Princes, rather than expend their Treasure this way, have suffer'd our Youth to pass into a foreign Nation, to learn to ride. As for other *Academys*, such as those for Painting, Sculpture, or Architecture, we have not so much as heard of the Proposal; whilst the Prince of our rival Nation raises *Academys*, breeds Youth, and sends Rewards and Pensions into foreign Countrys, to advance the Interest and Credit of his own. Now if, notwithstanding the Industry and Pains of this foreign Court, and the supine Un-concernedness of our own, the National Taste however rises, and already shews it-self in many respects beyond that of our so highly-assisted Neighbours; what greater Proof can there be of the Superiority of Genius in one of these Nations above the other?

'TIS

'TIS but this moment that I chance to read in an Article of one of the Gazettes from PARIS, that 'tis resolv'd at Court to establish a new *Academy* for political Affairs. " In it the present " Chief-Minister is to preside ; having " under him six Academists, *douëz des* " *Talens nécessaires* —— No Person to be " receiv'd under the age of twenty five. " A thousand Livres Pension for each " Scholar——Able Masters to be appointed " for teaching them the necessary Scien- " ces, and instructing them in the Treatys " of Peace and Alliances, which have " been formerly made——The Members " to assemble three times a Week—— " *C'est de ce Seminaire* (says the Writer) " *qu'on tirera les Secretaires d'Ambassade ;* " *qui par degrez pourront monter à de plus* " *hauts Emplois.*"

I MUST confess, my Lord, as great an Admirer as I am of these regular Institutions, I can't but look upon an *Academy for Ministers* as a very extraordinary Establishment ; especially in such a Monarchy as FRANCE, and at such a Conjunction as the present. It looks as if the Ministers of that Court had discover'd lately some new Methods of Negotiation, such as their Predecessors RICHELIEU and

and MAZARINE never thought of; or that, on the contrary, they have found themselves so declin'd, and at such a loss in the Management of this present Treaty, as to be forc'd to take their Lesson from some of those Ministers with whom they treat: a Reproach, of which, no doubt, they must be highly sensible.

BUT 'tis not my design here, to entertain your Lordship with any Reflections upon Politicks, or the Methods which the FRENCH may take to raise themselves *new* Ministers, or *new* Generals; who may prove a better Match for us than hitherto, whilst we held our *old*. I will only say to your Lordship on this Subject of *Academy's*; that indeed I have less concern for the Deficiency of such a one as this, than of any other which cou'd be thought of, for ENGLAND; and that as for a Seminary of *Statesmen*, I doubt not but, without this extraordinary help, we shall be able, out of our *old* Stock, and the common course of Business, constantly to furnish a sufficient Number of well-qualify'd Persons to serve upon occasion, either at home, or in our foreign Treatys; as often as such Persons accordingly qualify'd shall duly, honestly, and *bonâ fide* be requir'd to serve.

I RETURN therefore to my *Virtuoso*-Science; which being my chief Amusement in this Place and Circumstance, your Lordship has by it a fresh Instance that I can never employ my Thoughts with satisfaction on any Subject, without making you a Party. For even this very NOTION had its rise chiefly from the Conversation of a certain Day, which I had the happiness to pass a few years since in the Country with your Lordship. 'Twas there you shew'd me some Ingravings, which had been sent you from ITALY. One in particular I well remember; of which the Subject was the very same with that of my written NOTION inclos'd. But by what Hand it was done, or after what Master, or how executed, I have quite forgot. 'Twas the Summer-season, when you had Recess from Business. And I have accordingly calculated this *Epistle* and *Project* for the same Recess and Leisure. For by the time this can reach ENGLAND, the Spring will be far advanc'd, and the national Affairs in a manner over, with those who are not in *the immediate Administration*.

WERE *that* indeed your Lordship's Lot, at present; I know not whether in regard to my Country I shou'd dare throw such Amusements as these in your way.
Yet

Yet even in this Case, I wou'd venture to say however, in defense of my Project, and of the *Cause of Painting*; that cou'd my young Hero come to your Lordship as well represented as he might have been, either by the Hand of a * MARAT or a JORDANO, (the Masters who were in being, and in repute, when I first travel'd here in ITALY) the *Picture* it-self, whatever the *Treatise* prov'd, wou'd have been worth notice, and might have become a Present worthy of our Court, and Prince's *Palace*; especially were it so blest'd as to lodge within it a royal Issue of her Majesty's. Such a Piece of Furniture might well fit the Gallery, or Hall of Exercises, where our young Princes shou'd learn their usual Lessons. And to see VIRTUE in this Garb and Action, might perhaps be no slight Memorandum hereafter to a *Royal Youth*, who shou'd one day come to undergo this Trial himself; on which his own Happiness, as well as the Fate of EUROPE and of the World, wou'd in so great a measure depend.

THIS, my Lord, is making (as you see) the most I can of my *Project*, and

* *Carlo Marat* was yet alive, at the time this Letter was written; but had been long super-annuated, and incapable of any considerable Performance.

A LETTER, &c.

setting off my Amusements with the best Colour I am able; that I may be the more excusable in communicating them to your Lordship, and expressing thus, with what Zeal I am,

MY LORD,

Your Lordship's

Naples, March 6.

N. S. 1712.

most faithful

humble Servant,

SHAFTESBURY.

I N D E X.

[N. B. The Letters shew the Volume:
The Figures, the Pages of each.]

A.

- A** BRAHAM, *Patriarch, his Character and Life.*
Vol. iii. pag. 52, 53, 124
- A**bsolute Power. See Arbitrary.
- A**bsolute Princes. i. 203. *Seem to act by Coun-
sel and Advice.* i. 210, 11. *Their Education
and Manners.* *ibid.* *No real Society in Absolute Govern-
ment.* i. 105, 6. *No Publick, or Sense of publick Good.*
107. *No social or common Affection.* *ibid.* *No Commu-
nity or Mother-Country.* iii. 143. *Absolute Monarchy,
debauching in religious and moral Principles.* i. 107. iii.
310, 11. *Necessary Subjection and Homage in Absolute
Government.* i. 219. iii. 172
- A**cademick Philosophy. i. 18, 253. *Its Excellence.* i. 81, 256.
ii. 189, 191, 230, 31, &c. 305, 6. See Sceptick.
- A**cademick Founder and Successor. ii. 253, 4
- A**cademick Discipline amongst the Antients. i. 122. ii. 191
- A**cademists: *their way of arguing unsutable to the impatient
Humour of our Age.* ii. 189, 191
- A**cademys for Exercise, wanted for our Youth. *Unhappily
neglected.* i. 333, 4. iii. 405. *One propos'd at Paris, for
Political Affairs.* iii. 406. *Reflections thereupon.* *ibid.* See
Exercises, School, University.
- A**CTEON: *a common Absurdity in the Pictures of his Meta-
morphosis.* iii. 357
- A**ctions: *Spring of Actions.* ii. 86
- A**ctivity, or Action, *how necessary to Mankind.* ii. 131, 32
- A**ctor (Stage) i. 7
- A**ctor *In the Publick.* i. 8

INDEX.

- Admiration, *Weakness of the Passion.* i. 144, &c. ii. 324, &c.
See Miracle, Wonder.
- Just Admiration.* ii. 29
- Admiration *founded in the natural and necessary Imagination of a sublime and beautiful in things.* i. 138, 9, 336, 7. ii. 28, &c. 394, 420, 21, 29, 30. iii. 30, &c. 182, &c.
- Admiration, *Motive, or Incentive to Philosophy.* iii. 37.
Restraint of it in Philosophy. iii. 35, &c. 202, 3
- Admiration, *a strong one, distinguish'd from that of Love.* iii. 359
- Advice. *See* Treatise of: *viz.* Vol. I. 153, &c.
- ÆGYPT, *its Description.* ii. 386. *Origin and enormous Growth of Superstition from ÆGYPT.* ii. 387, 8. iii. 42, &c. *Natural as well as Political Causes.* iii. 45, 6. *Unsociableness of Religion, mutual Abhorrence of Worshipers, and Persecution of Sects begun from hence.* ii. 387, 8. iii. 42, 59, &c. 80, &c. *Unhappy Settlement, Cantonment, and Agrarian of the primitive Ægyptians.* iii. 42, &c. *Ægyptian Mysterys.* iii. 245. *See* Hierarchy, Priesthood.
- Ægyptian Loan. i. 358. *Catechism and Catechumens originally Ægyptian.* iii. 245. *See* Circumcision.
- ÆTHIOPIA, *its Empire and Priesthood.* iii. 48, 9
Æthiopian Spectator. i. 82, 3, 5
- Affectation *in Behaviour opposite to Grace.* i. 190
- Affectation *in Belief, Faith, Religion, Praise.* i. 6, 7, 34, &c. 41, &c.
- Affection: *Natural Affection towards Moral Beauty.* i. 280, 81
- Social Affection: Enjoyment.* i. 310, 11. *Social Affection confes'd in Love of Country, &c.* iii. 143, &c. *In Parental, Filial Affection.* iii. 145. *Strength of Social Affection.* i. 16. *Conjugal Affection.* ii. 132. iii. 219
- 'Tis by Affection merely that a Creature is esteem'd good or ill. ii. 21, 22
- Private or Self-Affection.* ii. 22. *When vitious.* ii. 22, &c. *When good.* ii. 23, 24
- Reflex Affection.* ii. 28. *Unequal Affection, or Iniquity.* ii. 31. *Opposition of the Affections.* ii. 52
- Religious Affection.* ii. 75. *See* Devotion, Enthusiasm.
- System of the Affections.* ii. 85. *That System explain'd.* ii. 86
- Three kinds of Affections.* ii. 86, 87
- Degrees of Affections.* ii. 87, 88, &c.
- Affection :

INDEX.

- Affection: *Private Affection too weak, when?* ii. 89. *Affections towards private Good, necessary.* ii. 90
- Energy of Natural Affections.* ii. 101, 2, &c.
- What Pleasure attends the very Disturbances belonging to Natural Affection.* ii. 106, 7. *Effects of Natural Affection.* ii. 107, 8, &c. *Partial Affection has no foundation in Reason.* iii. 111. *How slender Satisfaction it affords.* ii. 112, 13
- Intire Affection, its Advantages.* ii. 113, 14
- Analysis or Plan of the Affections, as they relate to human Happiness or Unhappiness.* iii. 195, 96, &c.
- Natural Affection, ὀρέγν.* iii. 222. *The same parental or filial kind.* iii. 145
- Balance of the Affections.* ii. 92, 95, 130, 31, &c.
- Exercise of the Social or Natural Affections, how necessary to Man.* ii. 134, 5, 6
- Of the Affections which relate to the immediate Self, or private Interest of the Creature.* ii. 139
- Unnatural Affections.* ii. 163, 4, &c. *Their Consequences.* ii. 168, 9, &c.
- Age, the present: *improving, in our Nation: Why?* i. 9, 10
- Agrarian: *untoward-one in the Egyptian State.* iii. 43. *How occasion'd.* iii. 47, 48, 57, 58
- Air of Person: *See Grace.*
- Alchemy. ii. 184, 190, 377. iii. 160
- Alchymists: *why their Philosophy still prevails so much in our Age.* ii. 189, 90
- ALCIBIADES. iii. 126
- ALEXANDER the Great. i. 249, 325
- Modern Alexanders.* i. 227
- Amanuensis, *the Author's.* i. 305. iii. 16, 190
- Ambition. i. 320, 21, 25, &c. ii. 157, 433, 40, 41
- Amble: *common Amble, Pace, or Canterbury of Writers.* iii. 25, 26
- Amorous Passion: *What Occasion of Disorder.* ii. 151, 52, &c.
- Amour. *Manner of it with the Fair Sex.* iii. 115. *History of an Amour.* i. 176, &c. *See Gallantry, Novel, Love.*
- Amphictonian Counsel. iii. 138
- Amphitheater. *See Gladiator.*
- Amphitheatrical Spectacles.* i. 270
- ANACHARSIS. i. 89
- Anatomy of the Mind. i. 206, 7. *Of the Body.* ii. 302, &c.

INDEX.

- ANDREW**: *Merry-Andrew and Executioner: a Picture.* i. 66
Angels: *Angelical Company.* i. 7
Anger: *Use of the Passion in the inferior Orders of Creatures, and in the ordinary Characters of Men.* ii. 144, 45. *Its ill Effects, when indulg'd.* ii. 145, 6, 7. *Void in the highest and most virtuous Characters.* ii. 144. *Anger an Acknowledgment of Just and Unjust.* ii. 419, 20
Animal: *How becomes a Part of another System.* ii. 18
Animal System. *ibid.*
Wild and Tame Animals of the same Species, how different. ii. 132
Answers to Books. iii. 9, 10, &c. *Answer-Writers.* *ibid.* and 270, 71
Ant. ii. 96. iii. 220
Anticipation. ii. 420. *See Pre-conception.*
Anticipation and Repeal. iii. 356
Antidote to Enthusiasm: *See Enthusiasm.*
Antients, their Discipline of Youth. i. 122. ii. 191. *See Academy.*
Antient Policy, in the Affairs of Religion and Philosophy. i. 17, 18. ii. 262
 i. 249
ANTIPATER.
Antipathy, religious. *See Religion.*
APELLES. i. 227. *See Painter.*
APOLLO. iii. 233. *Apollo and Muses.* i. 5, 6, 7. *See Muses, Pythian, Delphick.*
Apologue. iii. 206, 7. *See Fable, Mythology, Esop.*
Apology, practice of. i. 329, 30. *See Preface.*
Appearances: *See Species.*
Appetites high, eager. iii. 177
Appetite, elder Brother to Reason. i. 187
Applause: *See Praise.*
ARATUS, Poet. iii. 238
Arbitrary Power, i. 220. *The sweet and bitter.* *ibid.*
Arbitrary Power, or absolute Monarchy, destructive of Arts. i. 219, 20, 21, 237, 38, &c. iii. 23. *See Absolute Power, Tyranny, Will.*
ARCADIA. i. 21
Architecture, Barbarous, Gothick. i. 353. *True and natural, independent of Fancy.* *ibid.* *Founded in Truth and Nature.* iii. 181. *Why it has succeeded no better in England.* iii. 400
Architect ambitious. iii. 133
ARISTIDES. i. 267
ARISTOPHANES. i. 245
ARISTOTLE cited. i. 142, 3, 242, &c. iii. 66, 139, 259, 80.
See Peripatetick.

INDEX.

- Arm : *Secular-Arm*, deliver over. i. 66. iii. 110
 Arms and Hands, *expressive in Oratory*. iii. 366
 ARTHUR King. iii. 112
 Articles of *Belief*. See *Belief, Divinity*.
 Artisans. i. 192. *Artisan honest, resolute*. i. 262
 Artists rejoice in *Criticism*. i. 235, 61. *Virtue and Generosity of Artists*. i. 261, &c. See *Poet, Painter, Architect*.
 Arts and Sciences how rais'd and improv'd. i. 239, &c. 248, &c. iii. 136, &c. *Encourag'd by Liberty*. iii. 403. 'Tis the Interest of great Men to encourage them. iii. 404
 Arts and Virtues mutual Friends. i. 338
 Assemblys, *Publick, demand Respect*. i. 75
 Atellan, *Plays*. i. 251
 Atheism : its Consequences with respect to *Virtue*. ii. 69, 70
 Compar'd in that respect with Theism. ii. 72, 3, 4
 Atheism from *Superstition*. ii. 335, 6, &c. *Martyrs for Atheism*. iii. 64. *Atheism preferable to Superstition*. i. 41. iii. 126, 7, 8. *Faith of Atheism*. ii. 357
 Atheism charg'd on the *People of the better Rank and Fashion*. ii. 264. iii. 294. *Charg'd upon Wit and subtle Reasoning*. ibid.
 Atheism. See *Ill-Humour, Chance*.
 Atheist, a compleat one : His *Belief or Faith*. ii. 11, 298, 357, 8. *Hard to pronounce certainly of any Man, that he is an Atheist*. ii. 12. *Atheist personated*. iii. 294, 95
 Atheists. *Best Writers against 'em*. ii. 259. *Two sorts of People call'd Atheists*. ii. 260. *Different in themselves ; and to be us'd differently*. ii. 260, 61
 Atheists miscall'd. i. 345
 Atheists *Enthusiasts*. i. 52. iii. 64, 5
 Atheist, a *strong Believer*. ii. 357
 Atheistical *Hypothesis*. ii. 298
 Certain Principles common to Atheists with the Devout, or Zealots. i. 97, 117, 18, 23, 24, &c. 132, 345, 52. ii. 68, 80, 81, 256. iii. 310
 Atheistical *Writers or Talkers, no genuine Atheists*. i. 89, 90, 92, &c.
 ATHENIANS. i. 30. *Their Antiquity, Genius*. iii. 152, 3. *Manners, Modesty*. ibid. (*See Greece.*) *Progress of Arts and Letters amongst them*. i. 248, 49, 50
 Attick *Elegance*. i. 233
 ATTICUS. iii. 21
 ATTIA, *Gothick Prince*. iii. 91
 Avarice. i. 319, 20. iii. 197, 98, 304. *Avaritious Temper, how miserable*. ii. 155, 6, &c.
 Audience. i. 264, 65, 77. See *Stage*.

INDEX.

- AUGUSTUS. i. 220, 28, 269, 70. iii. 21, 250
- Authors: *Saint-Authors*. i. 164, 5. iii. 239, 40. *Author in Solitude*. i. 175. *Prince-Authors*. i. 213, 14. *Author's Courtship to the Reader*. i. 200, 330. *Selfishness of Authors*. i. 200. *Coquetry of an Author*. *ibid.*
- Author once an honourable Name*. iii. 3, 4. *A Character or Note of Understanding*. *ibid.* *Jealousy of free Authors*. ii. 7, 8, 262, &c.
- Author Orthodox*. i. 358, 59, 60. *Orthodoxy of our Author in particular*. iii. 70, 71, 315
- Authors not excusable for their ill Performance, because neglected by the Great*. i. 222, 3, 4, 30. *Or because of Criticism and Censure*. i. 231, &c. *Or because of the publick Genius or Ear*. i. 261, 2, 78
- Author and Reader, their mutual Relation, Interest*. iii. 227, &c. *Their Pretensions, Privileges, Place, Ceremonial*. *ibid.*
- Divineſt Characters and Perſonages, no Authors, either in Sacred or Profane Letters*. iii. 244, &c. *Great Authors capable of Buſineſs, tho out of it*. iii. 247, &c. 273
- Authors of narrow Genius's, incapable of Action or Speculation*. iii. 272, 3, &c. *Bookseller makes the Author*. i. 264. iii. 27. *Modern Author profeſſes Lazineſs, Precipitancy, Careleſſneſs*. i. 233, 4. *In doubt about his own Work*. iii. 27. *See Piece, Penman, Miscellany*.
- Author of theſe Treatiſes: accidentally engag'd in them*. iii. 190. *His firſt Treatiſe (viz. Letter of Enthuſiaſm) a real Letter*. *ibid.* *And before*. 12, 13, 19, 20
- Authority: Divine Authority judg'd by Morals*. i. 298
- Awe: Its Effect on Mens Underſtandings*. i. 96. *See Fear*.

B.

- B**ABYLONIAN *Empire and Hierarchy*. iii. 48. *See Hierarchy*.
- BACON, *Lord, cited*. iii. 69
- Banter: Fashionable with modern Politicians and Negotiators*. i. 62
- Banter from Perſecution*. i. 72
- Barbarian. See Goth, Indian*.
- Barbariſm, chief Mark of*. iii. 153
- Barbariſm from Universal Monarchy*. i. 221, 22
- Bart'lemy-Fair*. i. 28
- Mr. B A Y S. iii. 274, 5, 6, &c. *Other Bays's in Divinity*. iii. 282, &c.
- Bear-Garden*. i. 270, 71. iii. 256, 7

I N D E X.

- Beasts. *Beast or Brute-Science.* iii. 184, 218. *Passionate Love and Fondness towards the Bestial or Animal-Forms, Virtues, Beautys.* iii. 184, 216, &c.
Oeconomy or Order of Nature in the Beasts. See *Oeconomy.*
- Beasts: *their natural Instincts.* ii. 307, 8
 Beaver. iii. 220
- Beauty: *where to be found.* ii. 404, &c. *Mysterious Charms of Beauty.* ii. 211, &c. *Knowledge in the Degrees and Orders of Beauty.* *ibid.* *Three Degrees or Orders of Beauty.* ii. 406, &c. *Scale or Scheme of Beauty.* iii. 182, &c. *Moral Beauty.* ii. 409. *Confess'd.* i. 280, 81. ii. 419, &c. iii. 179, 80. *Moral Beauty and Deformity.* ii. 29, 30. *Beauty of Sentiments, Character, Mind.* i. 136, 207. iii. 303. See *Character, Mind, Virtue, Heart.*
- Beauty, *is Truth.* i. 142, 3. iii. 180, 1, &c.
- Beauty of *Virtue.* i. 315, &c. *Beauty of the Soul.* ii. 414, 15
 Beauty of *the Body.* ii. 414
- Beauty *dangerous.* i. 183. *Outward Beauty expressive of inward.* i. 138. *Natural Health, the inward Beauty of the Body.* iii. 181. *Mechanick Beautys, in opposition to Moral and Intellectual.* i. 139
- Beauty in *Animals.* iii. 218. *How attractive, enchanting.* iii. 216, 17, &c.
Scale of Beauty. iii. 182, 3
The Odd and Pretty in the room of the Graceful and Beautiful. iii. 5, 6, &c.
- Beauty: *its Idea natural.* ii. 415
- Beauty and *Good the same.* ii. 399, 422. *Not the Object of the Sense.* ii. 423, 4. *Its Extent.* ii. 211, 12, 13
- The *Beautiful, Honestum, Pulchrum, τὸ καλόν.* See *Fair, Decorum, Enthufiasm.*
- Bee. ii. 94, 96. iii. 220
- Beggars. i. 35, 36. *Beggarly Religion.* *ibid.* and iii. 126, &c.
- Belief. (See *Faith.*) *Belief at a venture.* i. 35. *No Merit in believing on weak Grounds.* i. 34. *Affectation of Belief.* *ibid.* *Articles of Belief.* i. 361. iii. 60, 1, 2, 79, 80, 1, 2. *Grossest Article of Belief, how introduc'd of old into the Church.* iii. 333, 4. *Sacred and indisputable Articles of Belief.* iii. 70. *Whether a Man can be accountable for his wrong Belief.* ii. 326, 7, 8. *Men persuade themselves into any Opinion or Belief whatever.* iii. 101, 2, &c. *Belief at the Stretch of Reason.* i. 34. iii. 105

INDEX.

- Believer *against his Will.* i. 35. iii. 127. *Superstitious Believer wishes there were no God.* iii. 127, 8
- Belly. *Gluttonous Imagination, or Belly-Sense.* i. 283
- Bibliothèque Choisie. iii. 18, 20, 241. *See Monsieur LE CLERC.*
- Bigotry: *its Spirit.* i. 74. *First Rise.* iii. 80. *Force of the Word.* iii. 81, 2
- Bird. ii. 302, &c.
- Bit or Bridle, *proper Emblem for the Figure of Virtue.* iii. 386
- Body-Politick, *Head and Members.* i. 113, 14. *See Constitution.*
- BOILEAU: *French Satirist.* i. 218. iii. 280
- Bombast. i. 232, 41. iii. 262
- Books. *See Reading, Scholar, Burning.*
Good-Books so call'd. i. 165. iii. 327. *Books of Chivalry, Gallantry, Prodigys, Travels, barbarous Nations, and Customs.* i. 341, &c. *Interpolating, suppressing Practice on Books.* iii. 330. *See Scripture, Fathers.*
- Bookseller. i. 304. (*See Author, Amanuensis.*) *Begets a Fray or learned Scuffle.* iii. 10, 11, 15, &c. *Bookseller and Glazier.* iii. 15. *Bookseller's Shop and Trade.* *ibid.* *Bookseller determines Titles.* iii. 27. *Fits his Customers.* iii. 270
- BOSSU: *Pere Bossu, du Poeme Epique.* i. 142
- Breeding. *See Academy, University.*
Good-Breeding. i. 64, 5. ii. 242. *Leading Character to Virtue.* i. 129, 35, 333. iii. 161, 62, 68
Good-Breeding, and Liberty, necessarily join'd. i. 76. *Man of Good-Breeding incapable of a brutal Action.* i. 129. *Acts from his Nature, without Reflection, and by a kind of Necessity.* i. 129, 30. *Compar'd with the thorough honest Man.* *ibid.* *See Gentleman.*
- BRITAIN: *its Advantages.* i. 219. *Has secur'd a right Taste in Government, Arts, &c.* iii. 404, 5. *Old Britain.* i. 272
- British Liberty. i. 216, 22: *British Sense in Politicks.* i. 80
- British Countrymen, *Fellow-Citizens.* iii. 144, &c.
- BRITONS: *their Sense of Government, and a Constitution.* i. 108. *See England, Englishmen.*
- Brute. ii. 305. *See Beast.*
- BRUTUS. iii. 249
- Buffoons. i. 72. *See Laugh, Italian, Banter, Burlesque.*
- Build: *easier to demolish than build.* iii. 134
- Burlesque: *its principal Source.* i. 71. (*See Banter.*) *Mere Burlesque rejected by the Antients.* i. 73. *See Parodys, Comedy.*
- Burlesque-Wit and Buffoonery on the Stage. iii. 281

INDEX.

- Burlesque *Divinity*. See *Divinity*.
 BURNET Archæol. *cited*. iii. 122
 Burning Zeal. See *Zeal*.
 Burning and Destruction of Books, Learning, &c. iii. 239, &c.
 See *Fathers of the Church*.
 Business : *Man of Business*. i. 309

C.

- Cabalistick Learning. iii. 81
 CÆSAR, Julius. i. 272. *Cæsar's Commentaries*. i. 224.
His Ability. i. 228
 CÆSARS, Roman. i. 24, 25, 133, 221. iii. 41, 86, 90,
 91
 Cake : *not eat and have*. i. 130
 Camp. i. 335
 Cantonizing. i. 113
 Canterbury. See *Amble*.
 CAPPADOCIANS. iii. 251
 Carnival. i. 82, &c.
 Carver, carnal, spiritual. iii. 112, &c.
 Catechism, Theological, Metaphysical. i. 306, 7. *Moral, Phi-*
losophical. i. 307, &c.
 Catechism, and Catechumens, originally Ægyptian. iii. 245.
 See *Circumcision*.
 Catholick Church. See *Church, Rome, Pope*.
 Catholick Opinion, how form'd. iii. 86, &c. See *Uniformity*.
 CATULLUS. i. 228
 Cause : *common Cause*. i. 222
 CEBES. ii. 254
 Censors of Manners. i. 240. *Censure free*. i. 9
 Ceremony. i. 203, 4. See *Compliments*.
 Ceremonial, between Author and Reader. iii. 227, &c.
 Ceremonys. See *Rites*.
 CERVANTES, Michael. iii. 253
 CHALDEA. iii. 48
 Challenge. (See *Duel*.) *Spiritual Challengers, Lists, Com-*
batants. i. 363. iii. 341. See *Religion, Priests*.
 Chance, prefer'd to Providence, by the superstitious. i. 40.
 iii. 126, &c. See *Atheism*.
 Chaos, and Darkness, from Universal Monarchy. i. 222
 Chaos of the English Poets. iii. 62
 Characters. Dealer in Characters must know his own. i. 189
Sacred Characters. i. 281
 Character, Divine. i. 23, 37. *In God, in Man*. i. 38, 41.
Beauty of Character. i. 136. See *Beauty*.
 Character with one's self, and others. i. 130, 294, 5
 Character,

INDEX.

- Character, *generous, and vile, set in opposition.* i. 141
Real Characters and Manners. i. 194, 99, 200, &c. See
 Manners.
Perfect Character, veil'd. i. 194. *Perfect Character un-*
artificial in Poetry. i. 337. *Monstrous in Epick, or on*
the Stage. iii. 260, &c.
Homer's Characters. See Homer.
Principal Characters and Under-Parts. i. 195
 Characters in *Holy Writ, not Subjects for a Poem.* i. 356
 Characters or *Personages in Dialogue.* iii. 292, 3, &c. See
 Dialogue.
Sublime of Characters. i. 336
Inward Character. i. 339. iii. 34
 Character from *Circumstances of Nativity.* iii. 147, 8
 Characters in *the State.* iii. 163, 70, &c.
Inward Character and Worth. iii. 174, 5
 Character of *a Critick.* See Critick.
 Characteristick of *Understandings.* i. 201
 Charity and *good Will: Pretexts to what Ends.* i. 87, 133.
 iii. 115, 33, 4. See *Morals.*
Christian Charity. i. 99. *Charitable Foundations, to whose*
Benefit. i. 133. *Supernatural Charity.* i. 18. iii. 115.
Heathen Charity. iii. 153, 4
 Charm of *Nature, in Moral Objects.* See *Nature, Beauty,*
Harmony, Taste.
 Childrens *Play.* i. 66
 Chivalry. i. 272, 3. *Originally Moorish, Gothick.* i. 344,
 &c. iii. 253. *Books of Chivalry.* i. 344. *Dregs of it.*
 ii. 195. See *Gallantry.*
 Christian *Author.* i. 67. *Good Christian.* i. 99. *Christian,*
Mahometan, Pagan. i. 352. iii. 104. *Sceptick-Christian.*
 iii. 72
 Christianity *no way concern'd in modern Miracles.* ii. 326,
 30, &c. *Not founded in Miracle merely.* *ibid. and*
 i. 297, 8
 A Church. i. 10. See *Hierarchy, Catholick.*
Roman Christian and Catholick Church. iii. 90. See *Mo-*
narchy.
National Church. i. 17, 28. *Its Interest asserted.* i. 17.
Panick Fear for the Church. iii. 83, &c.
 Church-Lands. i. 25, 133. iii. 45, 79
Writing Church-Militant. iii. 9, &c. *and 290, &c.*
Antient Heathen-Church. i. 50. iii. 126, &c.
 Church of *England.* iii. 15, &c. See *Divines.*
 Church-Patriot. iii. 170, 71
 Chymistry. See *Alchymy.*
 CICERO. i. 208, 334. iii. 20, 21, 182, 280
 Circumcision,

I N D E X.

- Circumcision, *its Origin among the Ægyptians.* iii. 52, 3.
Receiv'd by the Hebrew Patriarch, their Guest. *ibid.* By
 MOSES on his Return. 55. *Laid down again, on his*
Retreat. 52. *Again renew'd by JOSHUA, with regard*
to the same Ægyptians. 52, 4, 5
- City: *Heavenly City* Jerusalem. i. 282
- Clan. See Tribe.
- Cleanliness. i. 125
- CLERC (*Mr. Le Clerc, Sylv. Phil.*) iii. 214, 15. See *Bib-*
liotheque Choisie.
- Clergy, *Benefit of.* i. 305. *Interest of Christian Clergy in*
antient and polite Learning. iii. 236, 7. *Management and*
Practices of the antient Clergy. iii. 333, 4. See Clericks,
 Priesthood, Fathers of the Church.
- Clericks *seditious.* iii. 88, 9. See Magistrate, Civil Govern-
 ment.
- Climates, *Regions, Soils, compar'd.* iii. 150
- Closet-Thoughts. i. 139
- Clown, *judges Philosophers.* iii. 107. *Better Philosopher than*
some so call'd. iii. 204
- Club, *Liberty of the Club.* i. 75. (See Committee.) *Club-*
Method. i. 267
- Coffee-House. iii. 15, 274, &c. *Coffee-House Committee.* iii.
 274, &c. *Coffee-House Hero.* *ibid.*
- College. i. 334. ii. 184, 91
- Collision *amicable.* i. 64
- Comedy. i. 198. *Posterior to Tragedy.* i. 244, &c. See Farce,
 Play, Theater, Drama, Burlesque.
- Comedy, *antient.* *First, Second, Third.* i. 245, &c. 252, &c.
- Comick Style. i. 257, &c. See Style, Satir.
- Commission: *sole Commission for Authorship.* i. 335. *Hea-*
venly Commission, Pretences to it examin'd. iii. 102, 59,
 336, &c.
- Committee. iii. 275, &c. See Club.
- Common Sense. (See Sense, Nature.) *Men not to be reason'd*
out of it. i. 96
- Company, *provocative to Fancy.* i. 159. See Assemblys, Con-
 versations.
- Complexions, *religious.* i. 84. See Salvation, Persecution.
- Compliments. i. 203, 4. See Ceremony.
- Comprehension in Religion. See Uniformity.
- Conference, *free.* i. 70, 3, 5
- Conformity in Religion. iii. 315. See Uniformity.
- Conformist *Occasional.* iii. 85
- Conjurer, *a wise and able one,* i. 318. *Conjurers,* i. 87, 175,
 348. See Magi, Priest, Enchanter.

INDEX.

- Conquest, *National*. iii. 148
 Conscience, *Moral*. ii. 119. *Its Effects*. ii. 120, 1, 2. *Religious Conscience supposes Moral Conscience*. ii. 120. *False Conscience, its Effects*. ii. 122, 3, 4
 Conscience from Interest. ii. 125
 Consecration of Opinions, *Notions*. i. 60
 Consistency, *Rule of*. iii. 354
 Constitution, *State or Government*. i. 108, 239. *English Constitution*. i. 212, 16. iii. 150
 Contemplation. ii. 75. *See Meditation*.
 Controversy. *Controversial Writings*. iii. 9, &c. 270, 71. *Church-Controversy*. iii. 290, &c. *Religious Controversy, and Decision of the Cause, according to modern Priesthood*. iii. 341, &c.
 Conversation. i. 68, &c. 75, 6. iii. 335, 6. *Life of Conversation*. i. 75, 6. *Sterility of the best Conversations: the Cause*. i. 77. *Remedy*. *ibid*. *Modern Conversation, effeminate, enervate*. ii. 186
 Convocation (*Synod, Council*) *what Candour, Temper?* i. 360, &c.
 Coquetry, *see Author*.
 CORNEILLE, *French Tragedian, cited*. iii. 87, 280
 Corporation of *Wit*. iii. 279. *See Wit*.
 Correctness (*See Genius, Critick*) *in writing*. i. 232, &c. 241. iii. 227. *Incorrectness*. iii. 2, 3, &c. 258. *Cause of Incorrectness in our English Writers*. *ibid*. & 272, 3, &c.
 Covetousness. *See Avarice*.
 Counsellor. *Privy Counsellors, of wise aspect*. i. 211
 Countenances. *See Complexions*.
 Cowardice. i. 314. ii. 140, &c. *See Fear*.
 Country. *Love of native Country*. iii. 143. *See Love*.
Native Country, Name wanting. iii. 149. *Higher City or Country recogniz'd*. iii. 158, 9
 A Court. i. 10, 335. *Court-Power*. iii. 23. *Grandeur of a Court, what influence on Art and Manners*. i. 219, &c. 239, &c. 341, 2. iii. 23. *Spirit of a Court*. i. 104, &c. *Specters met with there*. i. 139. *Place at Court*. iii. 169, &c. 208. *Court-Slavery*. iii. 168, &c. *See Slavery*.
 Court-Engines. iii. 174. *See Favourites*.
 Courtier. i. 192. *Honest Courtier*. iii. 24, 175, 6
 Creature. *Every one a private Interest*. ii. 15, &c. *Private Ill of every Creature*. *ibid*.
No Creature good, if by his Nature injurious to his Species, or to the whole in which he is included. ii. 17.
When a Creature is suppos'd good. ii. 21, 22, 26. *What makes*

I N D E X.

- makes an ill Creature.* ii. 26, 27. *What makes a Creature worthy or virtuous.* ii. 30, 31
- Creature void of natural Affection.* ii. 81, 82
- Creature when too good.* ii. 90, 91
- Creed.* iii. 242. *Furniture of Creeds.* iii. 322. *Creed-making.* iii. 60, 61, 80, &c. 332, 3, 4. *See Belief, Article, Watch-word.*
- Credulity and Incredulity.* i. 345. *Credulity, how dangerous.* ii. 326, &c. i. 61
- Criterion of Truth.* i. 61
- Critical Truth.* *See Truth.*
- Critical Liberty.* iii. 316
- Critical Art, Support of Sacred Writ.* iii. 236, &c. 241, &c. 267
- Criticism, rejoices the real Artist.* i. 234, &c. *Toleration of Criticism, essential to Wit.* i. 260. *Sacred Criticism.* iii. 72, 3, 229, 30, &c. *Prevention against.* iii. 166, 276
- Criticks: the ingenious and fair sort.* i. 81. *Formidable to the Author or Poet, why?* i. 231, 2. iii. 272, 73, &c.
- French Criticks.* iii. 280. *See Bossu, Journalists.*
- Critick-haters.* i. 235, 6. iii. 165, 6, 7, 258, 272, 74, &c. *Self-Critick.* i. 168
- Interest, Party, Cause, or Writing, to be suspected, which declares against Criticism, or declines the Proof.* iii. 266, 342
- Criticks, Pillars of State in Wit and Letters.* i. 236, &c. 240, 41. iii. 267. *Criticks, Notarys, Expositors, Prompters.* i. 241. *Treated as whimsical.* i. 272. *Their Cause defended.* iii. 165, 66
- Criticks by fashion.* i. 272
- Writing-Criticks, or Satirists.* iii. 271, 2
- Criticks, Satirists, Scepticks, Scrupulists.* iii. 109
- Crocodile, worship'd.* ii. 32. iii. 80. *Emblem of Superstition.* ii. 387
- Crocodiles, Chimeras, Scholastick.* iii. 80
- Crowns, how purchas'd on some occasions.* i. 133
- Crudities.* i. 164, &c.
- CUDWORTH (Dr.) his Character.* ii. 262. *Why accus'd of being a Friend to Atheists.* *ibid.* Cited. iii. 64
- Custom and Fashion powerful Seducers.* i. 355. *Custom vicious.* ii. 35
- CYBELE, Goddess.* ii. 253

INDEX.

D.

- D**Æmon, or Guardian Spirit. i. 168, 9. iii. 28
 Dæmon, to what that Name belongs. ii. 11. See Witch.
- Dæmonist, who, what. ii. 11, 12
- Dancer. i. 193
Figur'd Dances. iii. 91. *High Dance in Religion and Prophecy.* iii. 117
- Death, King of Terrors. i. 314. ii. 253. See Fear.
- Debate, free. i. 71. iii. 155. See Conference, Freedom.
- Debauch, has a reference to Society. i. 310, 11. ii. 127
- Declamation. i. 70. See Preaching.
- Decorum. i. 138, 9, 337. ii. 415. iii. 180, 85, 97, 8. *Decorum and Sublime of Actions.* iii. 34. (See Beauty, Grace.)
 Dulce & Decorum. i. 102, 23
- Dedication. See Preface.
- Defender of the Faith. i. 213
- Deist, the Name set in opposition to Christianity. ii. 209
- Deity, when view'd amiss. i. 32, 3. *Deity sought in Chaos and Confusion, not in Order and Beauty.* ii. 336, &c. *Various Combinations of Opinions concerning Deity.* ii. 13. *How Men are influenc'd by the Belief of a Deity.* ii. 54, &c. *Terror of the Deity implies not moral Conscience.* ii. 119. *Different Characters, Aspects, or Views of Deity.* iii. 39, 40. *Species multiply'd.* iii. 47, 49, 50, 80. *Heathen Attributes of Deity.* iii. 153. See Genius, Mind.
- Deity, the sovereign Beauty, and Source of all Beautys. ii. 294, 5. See God.
- Delphick Inscription. i. 170
- DEMOSTHENES. i. 161, 208. iii. 141
- DENMARK and SWEDEN. iii. 171
- Despotick. See Arbitrary, Absolute.
- Devil. See Hell.
- Devotion of the dismal sort; its Effects. ii. 116, 17. *The abject, beggarly, illiberal, sycophantick, knavish kind.* i. 34, 35. iii. 125, &c.
- Dialogue: *Manner of Writing us'd by the Antients.* i. 73. *Preliminary Science to Poetry and just Writing.* i. 191, &c. *Moderns, why so sparing and unsuccessful in the way of Dialogue-Writing.* ii. 187, 8. *How practis'd by some modern Divines.* iii. 291, &c. *Dialogue between an Author and his Bookseller.* iii. 16. *Between GOD and Man.* iii. 122. *Between Man and Beast.* *ibid.* *Between GOD and Satan.* *ibid.* *Between GOD and JONAH.* iii. 119, &c.

INDEX.

- DIANA. iii. 79, 83, &c.
 DIODORUS SICULUS *cited*. iii. 43, 47, &c.
 DION CASSIUS, *wretched Historian*. i. 270. iii. 24
 DIONYSIUS HALICARN. iii. 234, 80
 Discourse *contin'd and alternate*. i. 70. *Vicissitude in Dis-*
course, a Law. i. 70, 76
 Dishonesty, *a Half-Thought*. iii. 297, 302, 4. *See* Knavery,
 Thinking.
 Disinterestedness *in Friendship*. i. 100, 1. *See* Friendship.
Disinterestedness in Religion, and its holy Founders. i. 281,
 &c. *See* Reward, Love.
 Distraction, *real*. i. 322, &c.
 Divine, *or God-like*. i. 33, 38. *See* Character, Theogony,
 Theology.
 Divine Example. ii. 56
 Divine Presence. ii. 57
 Divines (*Theologists*) iii. 122, 235, 237, &c. 282, 90, 91, 93,
 &c. 305, 6, 316, 325, &c. *Why incautious, and ill*
Managers, in the Cause of Religion. ii. 258, 9
 Divine, *in humour, out of humour*. iii. 130
 Divinity-Doctor, *combatant in Print*. iii. 10, &c.
 Polemick Divinity. iii. 9, &c.
 Burlesque Divinity. iii. 291, &c. *Surnames and Titles of*
 Divinity. iii. 60. *See* Deity, Theology.
 Doctrine. *See* Hypothesis.
 Dog. *See* Fable, Beast.
 Dogmatists, *why so fashionable in this Age*. ii. 190, 91.
 Dogmatizing in Religion and on a future State. *ibid.* and
 236, 7, 297. *See* Sceptick.
 Dominion, *founded in Property*. iii. 49
 Drama: *English Drama, lame Support of it*. iii. 289, 90.
 Dramatis Personæ. *ibid.* *See* Play, Stage, Tragedy,
 Comedy, Mr. Bays.
 Theological Drama. iii. 293
 Drapery, *Rules concerning it*. iii. 372, 3
 DRYDEN. iii. 61, 2. *See* BAYS.
 Duels. i. 273, 363. *See* Challenges.

E.

- EAR *in Musick*. i. 42, 135, 217, 18, 35, 336, 38
 Ear *lost*. i. 344. *Publick Ear*. i. 264, 275, 6. *See*
 Audience.
 Distemper in the Ear. i. 324, 5
 Ears *to hear, &c*. i. 63
 Ear *in Poetry*. i. 217, 275. iii. 262, &c.

INDEX.

- Earth: *System of the Earth, how a part of some other System.* ii. 19. *Another Earth, or World.* i. 282. *Our Relation to mere Earth and Soil.* iii. 144, &c. *Sons of Earth.* iii. 146, 7
- Education. *See* University, Academy, School, Tutor.
- Effeminacy. i. 314. ii. 186. iii. 186
Effeminate Wit. iii. 166, 7
- EGYPT. *See* ÆGYPT.
- Elephant. iii. 221
- Eloquence. i. 8. *Leprosy of.* i. 160. *Corruption of.* iii. 22
- Eloquence and other Arts depend on Liberty. i. 219, 20.
See Liberty.
- Embassadors from Heaven, in what sense. iii. 336, &c. *From the Moon.* iii. 339, &c. *Apostolick Commission, Embassy, Succession.* iii. 337, &c.
- Emblematical, nothing of that kind to be directly mingled in an Historical Piece. iii. 381. *An Instance from RA-
 PHAEL.* iii. 382
- Emperors, Roman. i. 24, 133, 222, 28. *Convert Emperors.* i. 133. iii. 78
- Empirick. i. 163, 235
- Enchanter. i. 348, 49. *See* Conjuror, Priest, Magi.
- Engineer of Letters. iii. 16, 17. *In Philosophy and Sciences.* iii. 134
- Engine: *Court-Engines.* iii. 174
- ENGLAND, a Conquest: whence to be fear'd. iii. 148, 9
Old-England. iii. 150, 51. *Late England.* *ibid.* *See* Britain.
Church of England. *See* Church, Divines.
- Englishmen, Fellow-Citizens, Countrymen. iii. 144, &c. *Name whence brought.* iii. 149
- English, inhospitable Humour. iii. 152, 3
- English Authors in general. i. 265. *Speeches and admir'd Wit of our English Ancestors.* iii. 141, 2
- English Liberty. i. 216, 22
- English Poetry. (*See* Muses.) *Uncorrectness of English Poets.* i. 263. iii. 258, 59, 64, &c.
- English Divines. iii. 122. *See* Divines.
- Enjoyment: *deceitful kind.* i. 309. *Sincere.* i. 311. *Social.* i. 310, 11
- Enthusiasm: *Definition of the natural sort, &c.* iii. 30, 31.
Enthusiasm of holy Souls. iii. 68. *Legitimate and bastard sort.* i. 53. iii. 67. *Rais'd from Internals.* ii. 270, 71. iii. 90. *From Externals.* iii. 41, 90, 91. *Philosophical Enthusiasm.* iii. 81. *Prophetical.* iii. 67, 8. *Poetical.* i. 21. *Mathematical.* ii. 104, 5. *Enthusiasm of the Lover,*

INDEX.

- Lover, Hero, Virtuoso, &c.* ii. 400, &c. 430. iii. 31.
Universal, or in all. i. 54. iii. 29
Enthusiasms of different sorts. iii. 41. *Comprehended in the Romish Church.* iii. 90, &c. *Vulgar sort, and more refin'd.* *ibid.* *Enthusiasm divine.* i. 53
Modification of Enthusiasm. i. 17. *Various Operation.* i. 48, &c. *Enthusiasm at second hand.* i. 43
Enthusiasm justify'd. i. 53, &c. ii. 57, 394, 5, 400, 1, 8. iii. 28, &c. *Ravage of Enthusiasm.* i. 89. *Antidote to Enthusiasm.* i. 55
Virtue it-self a noble Enthusiasm. iii. 33, 4
Enthusiasm a natural and honest Passion. iii. 37, 8. *Soft and lovely.* ii. 218, 19. *Enthusiasm works differently, by Fear, by Love.* iii. 38, 9. *Its amorous Lineage.* iii. 38. *Contrary and miraculous Effects of Enthusiasm.* iii. 40
Enthusiasm catching, communicable, imparted. i. 44, 5. iii. 29, 30, 84. *See Melancholy, Prophecy.*
Sociable Enthusiast. ii. 218
Enthusiast itinerant. i. 287. **Epicureans, Enthusiastical Atheists.** i. 52. iii. 64, 5
Enthusiastick Inebriation. iii. 66, 7
Envy, unnatural Passion. ii. 165
Epheſian Worſhipers. iii. 83, &c. *Zeal for their Church.* *ibid.*
EPICURUS, his Connivance in matters of Viſion and Fanaticism. i. 48, &c. *Recognition of the Force of Nature, and Natural Affection.* i. 117, 18. *Toleration of Natural Enthusiasm.* i. 48, &c. iii. 32, &c.
Epicurus, primitive Father to ſome conceal'd Moderns. i. 117. *Love and Religion cruelly treated by Epicurus.* iii. 31, &c. *Nature, a Deity to the Epicurean Atheiſt.* i. 52. iii. 64. *See Enthusiasm, Atheiſm.*
Epicurean Atomist. i. 301
Epicurean Hypotheſis. iii. 32, 35, 69
Epicurean Sect tolerated. i. 18
Vulgar Epicuriſm. ii. 126
EPIMENIDES. iii. 238
Epistles: TULLY's Epistles. iii. 20. **SENECA's Epistles.** iii. 22, &c. iii. 17, &c.
Epistolary Style.
Epistle Dedicatory. *See Preface.*
ERGAMENES (King) deſtroys a Hierarchy. iii. 49
ESOP. iii. 206
Essays. i. 163. *Essay-Writing.* *ibid.* *See Miscellany.*
ETHIOPIA. *See ÆTHIOPIA.*
EUPHRANOR, Painter. i. 144, 340

INDEX.

- EURIPIDES. i. 244, &c. iii. 141, 240, 313
 Executioner. See Magistrate.
 Excellency. See Titles.
 Exemplars, in the Writing-Art. i. 192, 206
 Exercises. i. 191. See Academy.
 Eyes: fitted to certain Lights. i. 62
 Eye in Painting. i. 135, 235; 336. Eye in Painting lost, how?
 i. 344
 Distemper in the Eye. i. 324, 5
 Harmony to the Eye. iii. 4
 Eye debauch'd. iii. 5

F.

- FABLES us'd by Wisemen and Moralists. i. 63. iii. 205, 6.
 See Parable, Mythology.
 Fable of the Man and Lion. ii. 188. Of the Travelling Dogs.
 iii. 207, 8
 Truth of Fable. See Truth.
 Fact. Matter of Fact, how judg'd by Zealots. i. 43, 4, 55,
 147, 8. Matter of Fact, in the Language of the Super-
 stitious. i. 44
 Matters of Fact, unably tho sincerely related, prove the worst
 sort of Deceit. i. 346. See Truth.
 Faction, Spirit of. i. 114
 Fair, Bartl'my. i. 28
 Fair, Beautiful. i. 139. See Beauty, Decorum, Numbers.
 Fair, Species of. i. 139
 Fairys. i. 6
 Faith (religious) antient, modern. i. 6, 7. Implicit Faith.
 i. 94. iii. 231. Definition. iii. 73, 4. Extension of Faith.
 i. 5, &c. Act of Faith. *ibid.* Faith on any Terms.
 i. 36. Heroick Faith. iii. 334. Religious Faith, depen-
 dent on what? i. 39. Historical Faith. iii. 72. Personal.
 iii. 73. Faith National, Hereditary, entail'd by Law.
 i. 344, 62. iii. 103. Faith in Travellers, Romancers,
 Legends. i. 344, &c. Rule of Faith. iii. 318, 19, 22, &c.
 See Belief.
 Rule of Faith (Treatise of Archbishop Tillotson) cited.
 iii. 329, &c.
 Chinese, or Indian Faith. i. 344, 5. Historical, Critical Faith.
 iii. 22
 Confession of Faith, the Author's. iii. 315. Gradual Decay
 of the Evidence relating to the Matters of our Faith.
 iii. 238, &c.
 Fanaticks, antient. i. 47, &c. Compar'd with modern. *ibid.*
 Fanatick errant. ii. 330. See Lymphaticks.

I N D E X.

- Fanaticks in all Churches and Religions. i. 50. iii. 38. *Fanaticism, its true Character.* ii. 329, 30. *Fanatick Sense and Judgment of Scripture.* iii. 237. *Popish Fanaticism.* iii. 92, 3, 239, &c.
- Fancys *apostrophiz'd.* i. 188. *Sophisters, Impostors.* *ibid.* *Government of Fancy.* i. 308, &c. ii. 231. *Fancy: her Assault, Combat, Fortrefs.* i. 311, &c. 320, &c.
- Fancys, *Sollicitresses, Enchantresses.* i. 312, 13. *Reprimanded, question'd, examin'd, dismiss'd.* i. 325, &c. *Disagreement with Fancy, makes the Man himself; Agreement, not himself.* i. 325, &c. *Lady-Fancy cross'd by a What next?* i. 326. *Fancys in a Tribe.* i. 321, 27. *Florid Fancy.* iii. 177. *Power of Fancy in Religion.* iii. 68. *See Humour.*
- Farce. i. 150. iii. 6, &c. *See Fescennin, Atellan, Parody.*
- Fasces. i. 16. *See Magistrate.*
- Fashion. *See Modes, Custom.*
- Father of a Country. i. 37, 321
- Fathers of the Church *disputing and disputed.* iii. 327. *Industrious in suppressing all Scripture or Arguments of their Adversarys which made against them.* iii. 320, &c. 330, &c. *Burning Method of Roman and Greek Fathers, Bishops, &c.* iii. 239, &c.
- Favourites. i. 192. ii. 138. *See Court.*
- Fear, *Passion of.* i. 294. ii. 55, &c. *Description by Des Cartes.* i. 294. *Its Root and Cure.* i. 295, &c.
- Fear of Death. ii. 140, &c. *How improv'd or abated.* i. 314, &c. iii. 196, 7, 203, 4
- Fear and Hope in Religion. ii. 55. *See Future State, Rewards and Punishments.*
- Ferments. *See Humours.*
- Fescennin (*Plays.*) i. 251
- Fiction. *See Fable.*
- Figure, *principal in a Picture, to govern the rest.* iii. 374
- Flattery in Devotion. i. 34. *See Devotion, Sycophant.*
- Fly. ii. 18. *See Spider.*
- Fools: *the greatest, who?* ii. 231
- Foot-ball. i. 187. iii. 15
- Force and Arbitrary Power *destructive of all Arts.* i. 219, &c. 237, &c.
- Form, *outward, in a Figure, to give place where the inward is describ'd.* iii. 367
- Formality. i. 11, 12, 74
- Formalists. i. 12, 13, 174, 335. iii. 97, 8. *The Author himself a Formalist.* iii. 135

I N D E X.

- Foreigners: *Treatment of them by different Nations.* iii. 152,
 &c. See Hospitality.
- Free Thought. }
 Free Thinker. } See Thought.
- Free Writer. ii. 7
- Free States. i. 238, &c.
- Freedom of Wit. i. 69. (*See Wit, Discourse, Debate.*) *Con-*
sequence of a Restraint. i. 71, 2
- French Authours. i. 335. Theater. iii. 6, 7, 8
- French Criticks. See BOSSU, Criticks.
- Friend: *knowable, unknowable.* i. 284. *Friend of Mankind.*
 ii. 247
- Friendship: *real Good.* ii. 238, &c. *Comprehends Society and*
Mankind. ii. 239, &c. *Friendship how prevalent and*
diffusive. ii. 109
- Friendship, *Cbristian, Heathen.* i. 98, &c. (*See Charity,*
Hospitality, Disinterestedness.) *Friendship its own Re-*
ward. i. 100
- Fucus, *Mask or Vizard of Superstition.* i. 84
- Fungus. iii. 146
- Future State. i. 18, 97, &c. ii. 236, 7. iii. 302. See Rewards
 and Punishments.

G.

- A** Galante. i. 192
- Gallantry, *Original and Progress.* i. 272, 3, 331, 2.
 ii. 194, &c. iii. 253. *Devout Gallantry.* i. 20, 362, 3.
Gallantry and Heroick Power of Faith. iii. 334. *Merit*
in the Gallant World. i. 331. See Ladys, Chivalry,
 Novel.
- Gallows. i. 127. iii. 177. See Jail.
- Gardens. iii. 167. See Palace.
- Aulus G E L L I U S cited. iii. 234
- Generation: *Natural Instinct in the Case.* ii. 412
- Genius, or Guardian-Angel. i. 168, 9
- Genius of the World. ii. 245, 284, 95, 343, 47, 352, &c. See
 Deity.
- Genius, *not sufficient to form a Writer or Poet.* i. 193. iii. 258.
- English Author *would be all Genius.* i. 233. iii. 258.
- Fashionable *Affectation of a Genius, without Correctness, in*
our English Writers. i. 263. iii. 258, 9, 64, &c. See
 English Poets.
- Gentleman: *Character of a Gentleman.* i. 135. iii. 156, &c.
 (*See Breeding.*) *Amusements of Gentlemen more im-*
proving than the profound Researches of Pedants. i. 335.
 iii. 168
- Fine Gentleman, *owing to Masters.* i. 191
- Gibbet.

I N D E X.

- Gibbet. i. 125. See Jail, Gallows, Hell.
- Gibbets and Rods succeed to Charity and Love, when. iii. 115
- Giddiness in Life. i. 322
- Gladiators: Barbarity of Gladiatorian Spectacles. i. 269, 70. iii. 256, 7
- Gladiatorian Penmen. iii. 12
- Glas. See Looking-Glas.
- Glazier. iii. 15
- Glory: Acting for Glory's sake, how far divine? i. 38
- GNOSTICKS, antient Hereticks. iii. 75, 6
- God: God and Goodness the same. i. 33, &c. 40, &c. Nothing in God but what is God-like. i. 33, &c. Question concerning his Being, what Issue? *ibid.* and 39, 40. See Deity, Attributes, Praise.
- God, what? ii. 10. What Idea given of God in certain Religions. ii. 13, 14. Ill Character of a God: Its Consequences in respect to Morality. ii. 47, &c. How God can be said to witness for himself to Men. ii. 333, 4
- Belief of a God, consider'd as Powerful. ii. 55. As Worthy and Good. ii. 56
- GONDIBERT. iii. 341, 2
- Good: how predominant in Nature. ii. 216, 17. What is truly Good. ii. 225, 237, &c.
- Good of the Whole. i. 40. Private Good, what? i. 203. See Interest, Pleasure.
- Good, what? Where found? i. 308, &c. Good and Happiness. ii. 227. iii. 196, &c. Opinion of Good. *ibid.*
- Goods of Fortune, and Goods of the Mind compar'd. ii. 432, &c.
- Goodness, Divine. i. 23. Opinion of Goodness creates Trust. i. 94. ii. 334. iii. 114
- Goodness: what, in a sensible Creature? ii. 21
- GORGIAS LEONTINUS. i. 74
- GOTH. i. 86, 89. Gothick Influence in Philosophy and Religion as well as Arts. i. 350, 51. Gothick Government. iii. 150, 51. Gothick Notion. i. 86, 9. Gothick Poetry. i. 217, 18. Gothick Architecture. i. 236
- Gothick Conqueror, conquer'd by spiritual Arms. iii. 90, 91
- Gothicism. See Barbarism, Barbarians.
- Government absolute. (See Absolute.) Free Government or Constitution. i. 216. Definition. iii. 311, 12. Origin or Rise of Civil Government: Ridiculous Account. i. 109. (See State of Nature.) Natural Account. i. 110, &c. 236, &c. Civil Government conforming and subordinate. i. 110, 336. Desy'd, insulted, embroil'd. i. 363. iii. 89

I N D E X.

- Grace. (*See* Decorum.) *The naturally graceful.* i. 135.
 (*See* Beauty, Numbers.) *Grace and Action in Human Bodys.* i. 190
- Grace. *See* Titles.
- Grammar: *Grammatical Rules necessarily applicable to Scripture of whatever kind.* iii. 229, &c.
- Grandees. *See* Ministers.
- Grapes not from Thorns. i. 286
- Gratitude. ii. 240, 41
- Gratuity. i. 126. *See* Reward.
- Gravity, *try'd, prov'd.* i. 11, 12. *True and false.* *ibid.* *Of the Effence of Imposture.* i. 11. *Convenient Gravity of this sort.* iii. 334. *See* Grimace, Formality, Solemnity.
- GREAT BRITAIN, *like to be the principal Seat of Arts.* iii. 398
- Great Men. *See* Ministers.
The Great (Great People) their Influence on Wit, and in the literate World. i. 8, 210, &c. *Their Character.* ii. 137, 8
- GREECE, *Fountain of Arts, Science, and Politeness.* i. 219. iii. 138, &c. *Early Writers of Greece form'd the publick Taste.* i. 263, 4. *Grecian Religion.* iii. 126, &c. 153, 4. *Manners.* *ibid.* 152, &c. *See* Athenians.
- Greek Language, *original Beauty and Refinement.* iii. 138, &c.
- GREGORIUS *the Great.* iii. 239, 40
- Grimace, *religious and zealot-kind.* i. 65, 6, 74, 149. *See* Gravity.
- Grimace, *from Constraint and Persecution.* i. 84
- Grotesque-Figures. i. 149
- Guardian honest, *when?* i. 125

H.

- Half-Jesters. i. 81
- Half-Knave, *thorow Fool.* i. 131, 2
- Half-Thinkers. iii. 300. *See* Thought.
- Harmony, *such by Nature, not by Fashion or Will.* i. 353. *Natural Harmony, how advanc'd.* i. 238. *Harmony, Rules of.* i. 140. *See* Musick.
- Haunt. *See* Specter.
- Heart, *unsound, hollow.* i. 43. *A Heart in Lover's Language.* i. 137. *Descent on the Territorys of the Heart.* i. 355. *Heart merely human.* i. 358. *Heart after the Pattern of God Almighty.* *ibid.* *Numbers of the Heart.* iii. 34. *Wisdom of.* i. 277. *See* Beauty, Character.
- Heart makes the Philosopher. iii. 161
- Heathen-Charity. *See* Charity.
- Heathen-Church. *See* Church.

Hell.

I N D E X.

- Hell. iii. 177, 8. See Devil, Gallows, Jail.
- Heraldry. i. 362, 3
- Herald of Fame. i. 225
- HERCULES. ii. 188
- Judgment of Hercules, *the Subject of it.* iii. 349, 50. *The principal Figure in the Piece.* iii. 358. *His different Appearance in the several Parts of the Dispute.* iii. 350, 51, 59, 60
- Herculean Law. i. 267
- Hereafter: *A Question with a Sceptick.* ii. 236, 7. See Future State.
- Heretick by Birth. iii. 104. *Good-humour'd Man properly no Heretick.* iii. 105
- Hermit, *never by himself.* i. 175
- Hero: *Philosophick Hero.* i. 194, 98. *Hero of the black Tribe.* i. 349
- Heroick Prince: *a Character and Story.* i. 176, &c.
- Heroick Virtue. See Virtue.
- Heroick Sign-Post. i. 225
- Heroism and Philanthropy. i. 113. *Heroism in Faith.* See Volunteer, Faith.
- HERODOTUS. iii. 247. Cited. iii. 43
- Hierarchy. i. 86. iii. 48. (*See Magi, Priest.*) *Its Power in Persia, Ethiopia, Egypt.* *ibid.* *Its Growth over the Civil Magistrate.* *ibid.* *Acquisition of Lands and consequent Dominion.* *ibid.* *Certain Law, Permission, or Indulgence, necessarily producing this Effect, and fatal to the Civil Magistrate.* iii. 44, 5, 78, 9. *Establishment of the Hierarchy over the Monarchy, or State in the Egyptian, Ethiopian, Babylonian Empires.* iii. 48, 9. *Parallel Effect in the Roman.* iii. 78, 9, 88, &c. *Roman-Christian and Catholick Hierarchy: its Growth under the Universal Roman Monarchy.* iii. 90. *And afterwards over the barbarous Nations.* iii. 91. *Its Prevalency, Policy, Comprehensiveness, Majesty and Grandeur.* iii. 92, &c. *Affected Pretenders, Imitators, and Copists after these Originals.* *ibid.* and 106
- History compar'd with Poetry. i. 145
- Historian. i. 122, 189. *Disinterested.* i. 224, 5. See Poet.
- Historical Truth. See Truth.
- History of Criticks. i. 240, &c.
- Mr. HOBBS. i. 88, &c. 94
- HOMER. ii. 205, 221. *His Character.* i. 208. iii. 32, 334. *Cited.* iii. 153. *Character of his Works.* i. 196, &c. iii. 32, 153. *Father and Prince of Poets.* iii. 32. and i. 244. *Age when he rose.* i. 243, &c. *Revolution made by him.* *ibid.*
- Homerial

INDEX.

- Homeral Characters or Personages. i. 196, 7, 207. iii. 260,
 &c. Homer understood how to lye in Perfection. i. 346.
 iii. 260, &c.
- Honest in the dark. i. 125
- Honesty, its Value. i. 121. Honesty and Harmony reside to-
 gether. i. 208. See Virtue, Integrity.
- Honesty the best Policy. i. 132. iii. 204, 5
- Honours. See Titles.
- Point of Honour. ii. 194, 5
- Auctions or Sales of Honour. iii. 168, 9, 208, 9
- Hope and Fear in Religion. ii. 55, 57, &c. See Future State,
 Reward and Punishment.
- HORACE cited, passim——Passages of Horace explain'd.
 i. 51. (viz. Sat. v. ver. 97.) iii. 202. (Epist. vi. lib. i. bis)
 iii. 249. (Epist. xx. Sat. 1. lib. ii, &c.) Also his Epistle
 to Augustus (lib. 2.) i. 269, 70
- Horace, best Genius, and most Gentleman-like of Roman
 Poets. i. 328. His History, Character. ii. 224. iii. 202,
 248, &c.
- Horse. Hound, Hawk, &c. See Beast.
- Hobby-Horse. i. 217
- Horseman and Horsemanship. i. 193
- Hospitality: what kind of Virtue. ii. 166. Antient, Hea-
 then. iii. 143, 4. (See Charity, Friendship.) Inospita-
 ble Disposition or Hatred of Foreigners, what Sign? iii.
 153. Inospitality, English. iii. 152, 3
- Hot-cockles. iii. 293
- Hound, Horse. See Beast.
- Humility, what Virtue, in Religion, and Love. i. 331, 2
- Humour: Good-Humour, best Security against Enthusiasm.
 i. 22, 55. Force of Humour in Religion. iii. 95, 98, 108,
 &c. Ill-Humour, Cause of Atheism. i. 23
- Good-Humour and Imposture, Enemy's. i. 32. Good Hu-
 mour, Proof of Religion. *ibid.* Of Wit. 74. A natural
 Lenitive against Vice. i. 128. Specifick against Superstition
 and Enthusiasm. *ibid.* and 55
- Humour and Fancy, ill Rule of Taste. i. 338, &c. iii. 165, &c.
 Ill Rule of Good and Ill. *ibid.* and iii. 200, 201
- Humours, as in the Body, so in the Mind. i. 14
- Hydrophobia. i. 50
- Hylomania. iii. 65
- Hypocrites. i. 94
- Hypothesis. See System.
- Fantastick Hypothesis. ii. 190. iii. 160
- Hypotheses, Systems, destroy'd, blown up. i. 88
- Religious Hypotheses multiply'd. iii. 47, &c.

INDEX.

I.

- JAIL.** i. 125. iii. 177. *See Gallows.*
- JANUS:** Janus-Face of Zealot-Writers. i. 66
- Ideas, simple, complex, adequate, &c.** i. 287, 8, 299, &c.
(See Metaphysics.) Comparison of mere Ideas and articulate Sounds, equally important. i. 288, 303. *Examination of our Ideas not pedantick, when?* i. 312. *True and useful Comparison, Proof, and Ascertainment of Ideas.* i. 299, &c.
 iii. 211
- Ideal World.** iii. 211
- Ideas innate.** i. 49, 354. ii. 43, &c. 412. iii. 36, 214, &c.
Not innate, of what kind. iii. 164
- Ideas of the World, Pleasure, Riches, &c. what?** i. 301.
See Opinion, Fancy.
- Identity.** ii. 350, &c. iii. 192, &c.
- Idol; Idol-Notions, Idolaters.** i. 60, 357
 iii. 124
- ИЕРИТНАН.** iii. 124
- Jest: true, false.** i. 74, 81, 128, 9. *See Ridicule.*
- JEWS, a cloudy People.** i. 29, 30, 282. iii. 55, &c. 115, 16.
Sullen, bitter, persecuting. *ibid.* *Their Character by God himself.* iii. 55. *Jewish Understanding.* i. 282, 3. *Disposition towards the darker Superstitions.* iii. 124. *Jews, a chosen People.* i. 357. iii. 282. *Left to Philosophy for Instruction in Virtue.* i. 101
- Jewish People, originally dependent on the Egyptians.** iii. 51, &c.
Their Rites, Ceremonys, Learning, Science, Manners, how far deriv'd thence. *ibid.* *How tenacious and bigotted in this respect.* *ibid.* *Spirit of Persecution and Religious Massacre, propagated from hence.* *ibid.* iii. 60, &c. 80, &c. 86, &c. *(See Persecution.) Jewish Princes.* iii. 116, 24
- Ill, whether really existent in the Universe.** ii. 9, 10. *Absolute Ill, what?* ii. 20. *Relative Ill.* *ibid.* & 21. *The Appearances of Ill no Argument against the Existence of a perfect sovereign Mind.* ii. 363, 4. *No real Ill in Things.* ii. 364
Appearance of Ill necessary. ii. 288, 9
- Imitation Poetical.** i. 193. *See Poet. Works of Imitation, how to be regulated.* iii. 389, 90
- Imperium in Imperio.** i. 114
- Impostors, speak the best of Human Nature.** i. 94. *See Goodness.*
- Imposture arraign'd.** i. 10. *Hid under Formality.* i. 74.
Essence of Imposture. i. 11. *Imposture fears not a grave Enemy.* i. 31. *Strangely mix'd with Sincerity, Hypocrisy, Zeal, and Bigotry.* ii. 324, 5

INDEX.

- Indian *Musick and Painting*. i. 242, 340. Indian *Princes late Embassadors*. iii. 339
- Indolence. i. 310, 18, 19. *Its dangerous Consequences*. ii. 158, &c.
- Informers. i. 126
- Ingratitude, *a negative Vice*. ii. 167
- Inhumanity *not compatible with Good-Breeding*. ii. 163. *Unnatural*. ii. 164
- Inquiry *concerning Virtue, Deity, &c.* See Vol. ii. *Treatise I. & i. 297. Occasion of this Treatise*. ii. 5, &c. *Its Defense*. ii. 263, &c.
- Inquiry, *Freedom of*. i. 34
- Inquisition. i. 20, 186. iii. 103
- Inquisitors. i. 65. *Self-Inquisitor*. i. 186
- Inspiration. i. 7, 45. (*See Prophets, Poets.*) *Inspiration a Divine Enthusiasm*. i. 53. *Atheistical Inspiration*. iii. 64. *True and False, alike in their outward Symptoms*. i. 53. *Inspiration credited, how?* iii. 40
- Judgment of the Inspir'd concerning their own Inspiration*. iii. 63, 74, 5, 245. See *Poets, Sibyls*.
- Instinct, *from Nature*. ii. 411, 12. See *Ideas*.
- Intelligent Being: *What contributes most to his Happiness*. ii. 100, 1
- Interest governs the World, *a false Maxim*. i. 115, 17, 18. *Self-Interest*. ii. 80. *Rightly and wrong taken*. i. 281, &c. iii. 302, 4, 5. *Unwisely committed to the care of others*. iii. 159. *How form'd*. i. 296. *Vary'd, steer'd*. *ibid.*
- True Interest either wholly with Honesty or Villany*. i. 131, 172, &c. *Judgment of true Interest*. i. 307, 8. iii. 201
- Disinterestedness real, if Virtue and Goodness be such*. i. 98
- JOB. ii. 34, 123
- JONAH, *Prophet*. iii. 118, &c.
- JOSEPH, *Patriarch, his Education, Character*. iii. 57, 8
- JOSHUA. i. 356, &c.
- JOVE. ii. 47, 8, 203
- Journalists: *Journal des Savans de Paris*. iii. 18, 20. *Histoire des Ouvrages des Savans*. 18. *Nouvelles de la Republique des Lettres*. *ibid.* *Bibliothèque Choisie*. *ibid.* & 20. See *Bibliothèque Choisie*.
- Irony. i. 71. See *Banter, Raillery*.
- ISIS. iii. 47
- ISOCRATES. iii. 280
- ITALIANS, *Buffoons*. i. 72, 129. *Italian Wit and Authors*. i. 335, 46
- Italian Taste, the best in Painting, Musick, &c.* i. 338, 40
- Judgment,*

INDEX.

- Judgment, *preliminary Right*. i. 12. *Previous Judgment*.
i. 54
 JULIAN (*Emperor*) i. 25. iii. 86, &c. *His Letter to the*
Bostrens. ibid.
 JUPITER. See JOVE.
Just and Unjust acknowledg'd. ii. 420
 JUSTIN, (*Historian.*) iii. 54, 7
 JUVENAL, *explain'd.* i. 103, &c. *Cited.* i. 70, 106, 126,
 253. iii. 23, 4, 42, 50, 178, 274

K.

- K**IND (*Species*) *Union with a Kind.* ii. 78. *Oppos'd by*
Self-Interest. ii. 79
 Kings. See Princes, Monarchy, the Great, a Court.
 Knave, *natural and civil.* i. 109. *By what Principle diffe-*
rent from the Saint: or how distinguish'd from the honest
Man. i. 102, 126, 7, 130, 31, 172, 3
 Knave *incapable of Enjoyment.* i. 130. *Betrays himself,*
however able. iii. 305
 Knaves in Principle, in Practice. i. 93, 4. *Knave, has no*
Quarrel with Religion. *ibid.* *Half-Knave, thorough-Fool.*
 i. 131, 2. ii. 173. *Zealot-Knave.* i. 132, 3. (See
Zeal.) *Court-Knaves.* iii. 168, 69, &c. *Knaves,*
Friends to Moderation, in what sense. i. 115. *Knave*
young, middle-ag'd, old. iii. 178
 Knavery, *mere Dissonance and Disproportion.* i. 207, 8. See
 Dishonesty.
 Knavish Indulgence, the Consequences. i. 121, 130, &c. 172,
 310, 11. iii. 302, 5. *Knavish Religion.* iii. 125. See
 Religion.
 Knight-Errantry. i. 20. See Chivalry, Gallantry.
 Knights-Templar, *growing to be an Overmatch for the Ma-*
gistrate. i. 86. *Extirpated.* *ibid.* See Magophony, Hie-
 rarchy.
 Knowledg: *first Principle, previous.* i. 41, &c. 54, 269, 334
 Knowledg of Men and Things, *true Philosophy, how learnt.*
i. 122, 3

L.

- L**Adys, *sainted, worship'd, deifi'd.* i. 273, 331, 2. ii.
 195. (See Gallantry, Chivalry.) *English Ladys seduc'd*
by Tales and Impostures. i. 347, &c. *Type or Prophecy*
of this in our antient Stage-Poet. *ibid.* See Superstition,
 Sex, Women.
 Lampoons. i. 265
 Lands. (See Property, Agrarian.) *Religious Land-Bank.* iii.
44, &c.
Latitude

INDEX.

- Latitude of Thought. iii. 297, &c.
 Latitudinarians. ibid.
 Laugh half-way. i. 81. Both ways. i. 129. Laugh wrong-
 turn'd. iii. 296. (See Ridicule.) Men not to be laugh'd
 out of their Wits. i. 96. Men laugh'd out of, and into
 Religion. iii. 291. Difference in seeking what to laugh at,
 and what deserves Laughter. i. 128
 Laugh, mutual, and in turn. i. 149
 Laws, Royal Counsellors in our English Constitution. i. 212.
 Guardian-Laws. i. 219. Religion by Law establish'd.
 i. 362. iii. 71, 103, 231, 315, 16, 337, 38. (See Rites,
 Mysteries, Revelation.) Heraldry by Law establish'd.
i. 362
i. 267
 Herculean Law.
 Laziness. i. 310. See Indolence.
 Learning: Passion for Learning or Science, rank'd with natural
 Affection. ii. 104, 5
 Legitimate Work or Piece, in Writing. i. 336. iii. 2, 26
 LEO (St.) iii. 91
 Letters. See Epistles.
 Leviathan-Hypothesis. i. 88. See Mr. HOBBS. Wolf.
 Liberal Arts. See Arts. Liberal Education. ii. 65. Liberal
 and illiberal Service. ii. 55, 65
 Liberty of Criticism. iii. 266, 316. See Criticks.
 Liberty civil, philosophical or moral, personated. ii. 252, 3.
 Abuse of the Notion of Liberty in Morals and Govern-
 ment. iii. 305, &c. Liberty of the Will. i. 178, &c. 184,
 &c. Liberty or free Disposition to follow the first Motion
 of the Will, is the greatest Slavery. i. 211. ii. 231
 Liberty Philosophical, Moral. ii. 252, &c. 432, &c. iii. 201,
4, 307, &c.
 Protestant Liberty. See Protestant.
 Liberty: (See Government, Constitution, English, British.)
 Its Patrons, Well-wishers. i. 8. Consequence of its Rise
 and Fall. i. 219, &c.
 Liberty in Conversation. i. 75. Falsly censur'd. i. 10. See
 Wit, Freedom.
 Prejudice against Liberty. i. 89. Arts, Sciences, and Virtues,
 its Dependents. i. 64, 72, 96, 220, 21. See Arts, Science,
 Virtue.
 Life—its Value. i. 121, 24, 302.—Living well or good
 Living, false sense of the Phrase. i. 124. Living fast,
 false application of the Phrase. i. 315, 16. ii. 126, 7.
 Life sometimes a Misery. ii. 141. Over-Love of Life,
 contrary to the Interest of a Creature. ii. 141, &c.
 Future Life: The Belief, of what advantage? ii. 60, &c.

INDEX.

- Lineage of *Philosophy and Poetry*. i. 239, 40, 253, &c. iii. 132, 37, &c.
 37, &c. i. 47, 8
- LIVY, the Historian. i. 286, 7, 334, 50, 51
- Logick, of modern Schools. i. 286, 7, 334, 50, 51
- Looking-glass, vocal. i. 171. *Magical Pocket-Looking-glasses*.
 i. 195. *Looking-glass to the Age*. i. 199, 202, 5. *False*
Looking-glass. iii. 296
- Love. (See Charity.) *Love of Friends*. ii. 238, 9
- Love of Mankind*. ii. 241, 2
- Love of one's Country*. iii. 143, &c. *Love of Order and Per-*
fection. ii. 212
- Love imperfect and narrow, generous and equal*. iii. 143, &c.
 (See Affection.) *Publick Love*. i. 37. (See Publick.) *Love,*
highest, noblest. ii. 211, &c. *Divine Love*. ii. 244, 5.
 See Enthusiasm.
- Love, dangerous Sophister*. i. 183, 4. *Passion of Love in the*
Sexes. i. 176, &c. *Subject the most affecting, in the Pas-*
sion of Love between the Sexes. ii. 105, 6. *Flattery of*
Love. i. 138. *Religious Love between the Sexes*. iii. 38.
Love cruelly treated by Epicurus. iii. 31, 2
- Self-Love*. ii. 58. *Its Effects in Religion*. ii. 58, 9. *Silly*
reasoning about Self-Love, by pretended Wits. i. 90, 118.
 &c. See Self.
- Religion and Love*. i. 331, 2. *Galante Love, and religious*
Charity of a certain kind, compar'd. iii. 115
- Lover, Martyr. See Martyr.
- Lover solitary. i. 174. *Story of a Heroick Lover*. i. 176, &c.
Lover's Pursuit and Enjoyment, of what kind. i. 309. See
 Enjoyment.
- LUKE (St.) cited, commented. iii. 245
- LUCRETIVS. i. 52, 118. iii. 32
- Luxury. i. 310, 15, 319, &c. ii. 147, &c. iii. 199, 200,
 304, 5
- LYCURGUS. iii. 246
- Lyes, judiciously compos'd, teach Truth in the best manner.
 i. 346. *Homer perfect in this Science*. *ibid.* and iii. 260,
 61, 2
- Lymphaticks. i. 50, 51. See Fanaticks, Enthusiasm.
- LYSIAS, Orator. iii. 280

M.

- M**Achine (in Epick and Dramatick.) i. 359. *World a*
Machine. ii. 337
- Madness: real Madman, who? i. 321, &c.
- MÆCENAS. i. 220, 270. iii. 21, 249, 50
- Magi of Persia, &c. i. 85. *Their Power*. iii. 48. See Hier-
 archy.

I N D E X.

- Magicians. *See* Magi.
- Magick, *moral*. i. 136. *Magick of Enthusiasm*. iii. 29
- Magistrate, *his Duty and becoming Part in Religion*. i. 10, 16, 19. ii. 261. iii. 104, &c. *Executioner to the Priest, when?* i. 66. iii. 110. *A Dresser*. i. 83. *Dress'd in his turn*. *ibid.* *See* Government, Hierarchy.
- Civil Magistrate, insulted*. i. 363. iii. 89. *Controul'd*. iii. 44. *Over-aw'd*. iii. 47. *Depos'd, sentenc'd*. iii. 48, 9
- Magnificence, *true and false*. i. 139
- Magophony, *Persian*. i. 85, &c. *Ethiopian*. iii. 49. *European and Christian*. i. 85, 6
- Mahometism. iii. 104. *Mahometan Clergy*. iii. 235
- Malice, *only where Interests are oppos'd*. i. 39, 40. *None in the general Mind——nor in mere Nature*. *ibid.*
- Malignity, *Passion unnatural*. ii. 165
- Man: *a good, an ill*. ii. 21. *Formidable, in what sense*. ii. 94. *Subject to Nature*. ii. 302. *Why no Wings*. iii. 302, 3. *Man's Excellency different from that of a Brute*. ii. 304, 5. *Why Man has not the same Instincts which are in Brutes*. ii. 308, 9. *Whether sociable by Nature*. ii. 311, &c. *Whether a Man can be accounted a Wolf to a Man*. ii. 320. *Absurdity of that Saying*. *ibid.* *Man's Dignity and Interest*. ii. 425. *Different Manners of Men*. ii. 429, &c.
- Mankind, *how corrupt*. ii. 198, 201
- Manners: *Poetic Manners and Truth*. iii. 260, &c. *See* Poet, Truth.
- MARSHAM. *Chron. Can.* iii. 52, &c. 124
- Martyrdom. i. 26, &c. iii. 40, 1
- Martyrs *for Atheism*. i. 90. iii. 64——*Pro and Con, for any Opinion*. iii. 40, 41. *Amorous, Heroick, Religious Martyrs*. ii. 106. iii. 34
- Mask. *See* Carnival.
- Mas. i. 26
- Massacre. *See* Magophony.
- Masters *in Exercises and Philosophy*. i. 191. *Masters in Mechanicks*. *See* Mechanicks.
- Young Masters of the World*. i. 106, 211
- Mathematical *Demonstration in Morals*. *See* Morals.
- Mathematicks. i. 19. *Delightful, whence*. ii. 104, 5. *Necessary*. i. 289, 90. *Modest*. *ibid.*
- Matter, *Whole and Parts*. ii. 368. *Not capable of real Simplicity*. ii. 351, 2. *Not constitutive of Identity*. *ibid.* *Substance material, immaterial*. ii. 353, 4
- Matter *and Thought, how mutually affecting or productive*. ii. 296, 7, 369
- MAXIMUS TYRIUS, *cited*. ii. 295. iii. 32

I N D E X.

- Mechanicks, *Masters in.* i. 235
- Mechanick *Forms, Beautys.* i. 137. *See* Palaces.
- Mechanism—*human.* i. 115, 294. *Divine.* ii. 336, 7
- MEDEA. iii. 313
- Meditation *Rural-Philosophical.* ii. 344, &c.
- Meditations *publish'd.* i. 164. *Meditation imposing, conceited, pedantick.* i. 164, 5, 343
- Meditation *in the praise of a Deity.* ii. 344, &c. *Upon the Works of Nature.* ii. 366, &c. *Upon the Elements.* ii. 376, &c. *Upon the Variety of Seasons and Climates.* ii. 383, &c.
- Melancholy, *a pertinacious and religious Complexion.* iii. 67
- Melancholy *in Religion, Love.* i. 13. *Power of Melancholy in Religion.* iii. 66. *Devout Melancholy.* i. 22, 32, 44. iii. 67, 8. *Treatises of Melancholy.* iii. 30. *See* Religion, Enthusiasm.
- Memoirs. i. 163. *Memoir-Writing.* i. 200, 224, 346. *See* Miscellany.
- Memory, τὸ Ἐυμνημόνευτον. i. 143
- MENANDER. i. 246. iii. 238
- Mental *Enjoyment, whence.* ii. 101, 117, &c.
- Mercenariness. i. 126. *See* Reward.
- Merit *in believing.* *See* Belief.
- MESSIAS. iii. 78. *See* Monarchy.
- Metaphor, *or Metaphorick Style or Manner.* i. 243, &c. iii. 140
- Metaphysicks. i. 289, 299, 301. ii. 354. iii. 193, 4
- Metaphysicks, *necessary Knowledge of nothing knowable or known.* iii. 210, 11
- Metaphysicians, *their Character.* i. 291
- Metaphysical *Articles of Belief.* i. 306, 7
- MILLO. ii. 304
- MILTON. i. 276, 358, 9
- Mimes. i. 193. iii. 285. *See* Imitation, Mimickery.
- Mimickery. i. 196. *Mimographer.* *ibid.*
- Mind; *free.* i. 130. ———— *a Kingdom.* iii. 205. *Beauty of the Mind.* i. 137. *Value of a Mind.* ii. 440. iii. 168, 205. *Its inward Proportion.* ii. 83
- Mind: *particular Minds prove an Universal one.* ii. 355, &c. *Universal Mind, how prov'd.* ii. 290, 91
- Minister of State. i. 37, 192. *Ministers of State concern'd for their Character and Memory.* i. 225. *Conduct necessary to preserve them.* i. 225, &c. *Claim of the People over them.* i. 227. *Dangerous Conceit of Ministers and Great Men.* i. 229, 30
- Ministers MÆCENAS'S. i. 215, 16
- Good Minister, how to be valu'd and judg'd.* i. 23, 4

INDEX.

- Ministry: *good Ministry in England.* iii. 148. *The new, the old.* iii. 208. *Ill and slavish Ministry, of what consequence.* iii. 148, 9
- Miracles, *scriptural, traditional.* i. 6. *Modern.* i. 44. iii. 70. *Christian, Moorish, Pagan.* i. 345, 47, &c. *Past, present.* ii. 331. *The Danger of believing new Miracles.* ii. 328, &c. *Whether Miracles can witness for God or Men.* ii. 331, &c. *Mere Miracles insufficient Proof of Divinity, or Revelation.* ii. 333, 4. iii. 114. *Merry Miracle.* iii. 123
- Mitrou. *See Looking-glasses.*
- Misanthropy: *what kind of Passion.* ii. 165. *Sometimes, in a manner, national.* ii. 166. iii. 153
- Miscellanarian Authors, *their Policy and Art.* iii. 288, 9
- MISCELLANYS. Vol. iii. p. 1, 2, &c.
- Miscellaneous Memoir, *Essay-Writing, Style and Manner.* *ibid.* and iii. 95, &c. 225, 6. *See Essay, Memoir.*
- Miscellaneous Collections, *annual.* iii. 274
- Mode: *Modes of Religion.* i. 84
- Model: *current Models of Religion.* i. 84. *Models for Poetry and Writing.* i. 206. *See Exemplar.*
- Moderation *Philosophical.* iii. 37. *When in fashion with the Zealots of every Party.* iii. 110, 11. *Moderation disclaim'd.* iii. 342
- Moderation *in a Writer.* i. 166
- Monarch: *Grand Monarch now; and of old in Greece.* i. 223
- Monarchy. *See Hierarchy.*
- Monarchy *universal.* i. 216, 17, 220, &c. iii. 23. (*See Barbarians, Tyranny.*) *Absolute Monarchy, destructive of Arts, Manhood, Reason, Sense.* i. 219, &c. 237, &c. iii. 23, 77, &c. *World groaning under the Roman Monarchy.* iii. 77, 8. *Hopes of a Divine Deliverer or Messias from hence.* *ibid.* *See Emperor, Roman.*
- Monarchs. ii. 137
- Monosyllables *in files or strings.* iii. 265. *Clash or clattering Rencounter of them in our Language.* *ibid.*
- Monster: *Monstrous Imaginations.* i. 60. *Monstrous Objects and Taste.* i. 344, 47, &c. iii. 157
- Moon: *Embassadors from the Moon.* iii. 339. *Moon and Planets.* ii. 373, &c. *Traveller from the Moon.* ii. 198
- Moor: *Moorish Hero.* i. 347, 8
- Moor of Venice (*Play.*) i. 347, &c.
- Morals: *Rule and Distinction of Revelation.* i. 298. *Difference about Morals.* i. 70. *Morals interwove with political religious Institutions.* i. 87. *Brought into disgrace.* i. 90. (*See Charity.*) *New Forgers of Morals.* i. 133. *Moral Magick.* i. 136
- Morals

INDEX.

- Morals and Government how related. i. 106, 8. *Morals essential to Poetical Performance.* i. 278. See Manners, Poetick Truth.
- Morals mathematically demonstrated. ii. 173, &c. and iii. 194, &c. 212, &c. See Philosophy.
- Moral Sense, Rise of it. ii. 28, &c. 53, &c. *Foundation in Nature.* ii. 413, &c. *Whether it can be perfectly lost in any rational Creature.* ii. 41, &c. *Impair'd by opposite Affection.* ii. 44. *Not by Opinion merely.* ii. 45. *Corruption of moral Sense.* ii. 45, 6. *Causes of this Corruption.* ii. 46, &c. *Rise of moral Sense, antecedent to the Belief of a God.* ii. 53, 4
- Moral Inquiries, why out of fashion. ii. 185
- Moral Excellence. i. 39. *Moral Venus and Graces.* i. 337, 8. *Moral Species.* See Species.
- Moral, the Word, in Painting, signifies the Representation of the Passions. iii. 379
- The MORALISTS (*viz.* Treatise V. p. 181, &c.) criticiz'd. iii. 284, &c.
- Moralists, the fashionable sort. i. 80, 124. See Virtue, Philosophy.
- MORE (Dr.) iii. 65, &c.
- Moroseness. i. 23
- MOSES. i. 356, &c. *Character and Life.* iii. 52, 5, 7, 8, 116, 246
- Mountebanks, modern Prometheus's. ii. 205
- Mountebanks. See Empiricks.
- MUMMIUS. i. 272
- MUSE. i. 4, 8. *Divine, Orthodox.* i. 359. iii. 229. *Muses what, in the Heathen Creed.* i. 6, 7. *British Muses.* i. 215, &c. *In their Cradle.* i. 217, 262, 3. *Lisping Speech.* *ibid.* *Hobby-Horse and Rattle.* *ibid.*
- Muses, Tutoreesses. i. 220. *Favouritees.* i. 224. *Chief Recorders.* *ibid.*
- Muses degraded by Epicurus. iii. 32
- MUSES personating the Passions, Virtues, and Vices. i. 313, &c. *Profane Mistresses in respect of sacred Letters.* i. 358
- Musick, Barbarian. i. 242. *Just, real, independent on Caprice or Will.* i. 353. *When best relish'd by the English.* iii. 398. See Harmony.
- Musician, asham'd of Praise from the Unskilful. i. 42. *Delighted with Examination and Criticism.* i. 234, 5
- Musician-Legislators. i. 237, 8
- Mystery makes any Opinion become considerable. i. 91. *Gives rise to Partys, Sects.* *ibid.*
- Mysterys by Law establish'd. i. 359, 60. *Religious Mysterys.* i. 361

INDEX.

- Mystery debated. iii. 10, 11
Sacred Mysterys inviolable with our Author, and, as such, un-nam'd by him. iii. 70, 71, 315
 Mysterys the most absurd, how introduc'd into the Church. iii. 333, 4
 Mystical Love. ii. 211, 243
 Mysticks. *ibid.* Consequences of their indiscreet Zeal. ii. 271
 Mysticks. i. 175. See Quietists.
 Mythology. i. 359. *Mythological or Fabulous Style of our Blessed Saviour.* iii. 122, 3

N.

- N**astiness. See Cleanliness.
 National Church. i. 17. See Church.
 National Opinion. i. 9
 Natural Affection, confess'd. i. 92. See Affection.
The Natural and Unnatural in Things. iii. 213, &c.
 Natural Ideas. See Ideas, Instinct.
 Nature, its Energy. ii. 359, 60. *Nature in Man.* ii. 300.
In Brutes. *ibid.*
 Nature's admirable Distribution. ii. 306, 7
State of Nature, imaginary, fantastical. i. 109. ii. 310, &c. See Society.
 Nature, Divinity with Epicurus. iii. 64. See Epicurus.
Power of Nature in moral Actions and Behaviour. i. 92. ii. 128. *Naturam expellas Furcâ.* iii. 216. *Nature will not be mock'd.* i. 354. *Has a strong Party within ourselves.* *ibid.* *Makes reprisals on her Antagonists.* *ibid.*
Prerogative of Nature. *ibid.*
 NERO. i. 25, 105. iii. 23
 Nobility, Polish-English. iii. 150. *Young Noblemen.* i. 103, &c. *Young Noblemen, English.* iii. 168, 9, 172, &c. 216, &c.
 Nose: a Nose (*Discernment or Sense*) in Morals, Life, &c. i. 125 (*See Sense, Taste.*) *Noses counted.* i. 148
 Novels, *fewer natural Pieces, highly in vogue.* ii. 194. iii. 254.
 See Gallantry, Chivalry.
 Numbers and Proportion. i. 139, 336. *Numbers of Life.* i. 141.
 See Proportion, Beauty.
 Nympholepti. i. 50. See Fanaticks.

O.

- O**economy of the Animal Races. ii. 92, &c. 131, &c. 300, &c. 318, &c. iii. 220, &c. See Society.
 Olympicks, *antient, modern.* i. 269. *Olympick Games, and Congresses of Greece.* iii. 138

Omni-

I N D E X.

- Omnipotence, *what?* i. 39, 40. ii. 10, 11, 57, 71, &c. 203, 359, 60, 64. *What not.* i. 107. ii. 14
- Opinion (*see* Doctrine, Hypothesis) *National, or by Inheritance.* i. 9. ii. 103. *Governour, and Govern'd.* i. 185. *Ground of Passion.* i. 294, &c. *Principle of Conduct.* i. 307, 8. *Opinion all in all.* ii. 435, 37, &c. iii. 186, 7, 196, &c. *Freedom in examining our own Opinions, as well as the Opinions of others.* i. 60, 61. *Corrupt Opinion, Cause of Wrong.* ii. 32, 3. *Opinion and Fashion, suppos'd measure of Virtue and Vice.* i. 80, 352, 3. ii. 417, 18. *Life regulated by Opinion.* ii. 435, &c.
- Oracle. i. 126. *Divine Oracles Guardianship.* i. 360. *Heathen and Christian Oracles.* ii. 330, 31. iii. 232, &c.
- Oration. *See* Rhetorick, Declamation, Preaching.
- Orator. i. 161. *Orators.* i. 268
- Order: *Principle of Order Universal.* ii. 362. *Love of Order.* ii. 212. *Study and Contemplation of it, a natural Joy, Inclination, and Affection in Man.* ii. 105
- Order and Providence. ii. 276
- Order in Writing. *See* Style.
- Ornament independent, *to be cautiously employ'd in the Action of Hercules.* iii. 384. *The Emblematick and Historical not to be confounded.* iii. 384, 5. *An Objection concerning it answer'd.* iii. 385. *False Ornaments to be avoided.* iii. 390
- Orthodoxy: *casual, fortunate.* iii. 104, &c. *Orthodox Muse.* i. 359
- Orthodox, *Divine, or Churchman.* iii. 10, 11
- Orthodoxy of the Author. iii. 70, 71, 315
- OSIRIS. iii. 47
- OVID, cited. iii. 144

P.

- PACE. *See* Amble.
- Pageant of State. i. 204. *Court-Pageant.* iii. 185
- Pain and Pleasure mix'd. ii. 234, 5
- Paint. *See* Fucus.
- Painter of History, *to fix his Date.* iii. 353. *Not at liberty to mingle Actions of different Dates.* *ibid.* *Test of his Judgment.* iii. 357. *Not to make his Action Theatrical, but according to Nature.* iii. 368. *The same Qualifications necessary in him as in a Poet.* iii. 387
- Painters: *Ill Painters compar'd with like Poets.* i. 225, 6. *Painter put to his shift.* i. 204, 5

I N D E X.

- Painters: Raphael. i. 338. iii. 230. Carache. i. 338
- Painters after the Life. iii. 294. Face-Painters. i. 144, 5,
Painting and Painters. i. 142, &c. Master-Painter,
 i. 197, 206, 227. Battel-Painter. i. 202. See Artists,
 Statuary.
- Painting. *False Taste in Painting.* i. 338. *True Taste how
 gain'd.* i. 338, 9. *Dignity, Severity, Austerity of the Art.*
 i. 340, &c. *Style in Painting.* ii. 186. *Simplicity and
 Unity of Style and Colouring.* i. 143, 4, 341, 2. *Unity
 and Truth of Design.* The *Ἐυούνοισιν*. *ibid.* and 354.
Greatness. i. 144. *Antient Masters.* i. 144, 340, &c.
False Taste and Corruption of the Art, whence. *ibid.* *Gro-
 tesque Painting.* iii. 6. *Imposture in Painting.* iii. 230.
Pretended Heavenly Style, and Divine Hand disprov'd.
ibid. *The Progress Painting is like to make in England.*
 iii. 399
- Painting of History, the Regulation of it.* iii. 349
- Palaces and their Ornaments. i. 139. iii. 173, 184, &c. See
 Beauty.
- PALESTINE, the Country: its Superstitions. iii. 124. See
 Syria, Jew.
- PAN. i. 15, 16. *Panick Fear.* *ibid.* *Panick Rage or popu-
 lar Fury.* *ibid.* *Religious Panick.* *ibid.* and iii. 66, 69.
Panick Fear for the Church. iii. 83, &c. *Panick Zeal.*
ibid. & 69. i. 43, 4
- Panegyrics the worst of Satires. i. 226. *Panegyrics, English.*
 i. 266, &c. *Panegyrick Games.* i. 269. *Herculean Law,
 or Club-Method in Panegyrick.* i. 267. *Panegyrics modern.*
 iii. 274
- Parables, double-meaning to amuse. i. 63
- PARACELsus. i. 287
- Parasites. i. 35. See Sycophants.
- PARIS, Judgment of, how distinguish'd from that of Hercules.
 iii. 359
- Parody. i. 198, 246. See Comedy.
- Parterre. See Palace.
- Passion: Genealogy of the Passions. i. 116, 295. *Study of the
 Passions.* i. 295, 97. iii. 31. *Belle Passion.* i. 5. *He-
 roick Passion of the Devout.* i. 19. *OEconomy of the
 Passions.* ii. 92, &c. See OEconomy.
- Passion too strong or too weak. ii. 91
Human and weak Passions deify'd. i. 38. ii. 256. iii. 306, 7
- Passion, how the Change of it may be express'd in a Subject.
 iii. 355, 6
- Patch-work. iii. 5
- Patent: Letters-Patent. iii. 338
- Patentees for Authorship. i. 335. For Religion. iii. 338
- Patria:

INDEX.

- Patria: Non ille, &c. i. 123. Dulce & Decorum. i. 102.
The word wanting in our Language. iii. 149
 Patriot. i. 101, 2. Bought and sold. iii. 170, &c. Patriots of
the Soil. iii. 150
 Patrons, modern. i. 229, 68, 304
 PAUL (St.) bis Character. i. 30. iii. 74, 75, 83, &c. Style.
 iii. 83, &c. 337. Cited. i. 26, 102, 281. iii. 238, 45
 St. Paul allows to the Heathen their own Prophets. iii. 238.
 Cites their Poets with Honour. *ibid.*
- Pedagogue. i. 72, 3. See Tutor, Pedant. *ibid.*
 Pedant baited. iii. 14
 Pedant and Pupil. i. 64, 122, 3
 Pedant. See Pedagogue, Zealot, Scholastick, University.
 Pedantry a Milstone. i. 67. Pedantry in Conversation. i. 70
 Pedantry oppos'd to true Knowledge. i. 122, 3
 Pencil, Sacred, or Heaven-guided. iii. 230. See Painting.
 Penmen, Gladiatorian. iii. 12
 People, naturally good Judges of the Poet. i. 278. Also of
 Architecture, Painting, &c. iii. 402, 3
 Perfection, of Workmanship. i. 332, 37
 Peripatetick Philosophy. Genius. i. 256. Author de Mundo.
 ii. 214. iii. 263, 4
 Persecution. ii. 35. iii. 115. In Arcadia. i. 21. Unknown to
 the polite Heathen-World. ii. 166. iii. 154, 5. How begun.
 i. 25. iii. 60, 86, &c. See Ægypt, Jews.
 Romish Persecution, of any other the most tolerable, and of
 best Grace and Countenance. iii. 93, 4, 103, 6
 Persecution of Features, Airs, Complexions, Miens. i. 84
 PERSIAN Empire and Hierarchy. iii. 48. See Hierarchy.
 PERSIUS. i. 162, 170, 71, 89, 315, 30. iii. 158, 312, 13
 Perspective, the Rules of it revers'd in Sculpture. iii. 380
 Persuasion, Goddess. i. 237, &c. Mother of Musick, Poetry and
 other Arts. *ibid.* Sister to Liberty. *ibid.* Men persuade
 themselves into whatever Opinions. iii. 310
 PETRONIUS, cited. i. 192
 Petulancy: wanton Mischievousness unnatural. ii. 164
 Phænomena in Scripture. i. 282. Moral Phænomena. *ibid.*
 Phallico. i. 250. See Farce.
 Phenix-See. i. 27
 PHILIP. i. 249
 Philologists. i. 241, 46. ii. 295
 Philosophers, savage. i. 90, 94, 350, &c. See Clown. Moral
 Philosophers of a modern sort, more ignorant and corrupt
 than the mere Vulgar. i. 132, 352. iii. 204, 5. Run a
 Tale-gathering. i. 350

I N D E X.

- Philosophers, *their Original and Rise*. i. 240. *Posterior in Birth to Poets, Musicians, Criticks, Sophists*. *ibid.* iii. 136, 7. *Philosophers themselves, Criticks of a double kind*. i. 240, &c. *Philosophers, their antient Schools dissolv'd*. iii. 79
- Philosophers and Bear-Garden. iii. 9, 11, &c.
- Philosophy-modern. i. 122, &c. iii. 308. — *Antient*. i. 18, 122, 3. — *Home-spun*. i. 43, 364. *Mastership in Life and Manners*. iii. 159. *Its State and Liberty in the antient World*. i. 18. *Philosophical Speculations innocent*. i. 96. See Hypothesis, Doctrine.
- Philosophy, *where confin'd now-a-days*. i. 333. ii. 184. *Its Study incumbent on every Man*. i. 322, &c. ii. 438, &c. *Philosophy speculative and practical*. i. 292, &c. *Vain, or solid*. i. 297, &c. *Guide to Virtue in all Religions*. i. 101, 2. — *Balance against Superstition*. i. 18. *Philosophy Judg of Religion*. i. 297, 8. — *Of her-self, and of every thing besides*. *ibid.* *Majesty of Philosophy*. i. 298, 99. *Philosophy appeal'd to by all*. i. 285. *Standard or Measure of Trust, Friendship and Merit in Men*. *ibid.* &c. *Genuine and false Fruits*. i. 286, 7. *Unhappy Mixture or Conjunction of Philosophy with Religion*. iii. 61, 76, 7. *Monstrous Issue and Product of this Union*. iii. 79, &c. 86, &c.
- Dry Philosophy*. iii. 191. *Vocal Philosophy*. i. 287. *Ideal Philosophy*. See Idea.
- Lineage of Philosophy and Poetry*. (See Lineage.) *Philosophy of the Woods*. ii. 428
- Physician. iii. 181
- Physicians in the Body-Politick. i. 14, 16
- Physiologists. See Metaphysicians.
- Piece (Work, Treatise) legitimate, illegitimate. i. 336. iii. 2
- PILATE (Pontius.) iii. 242
- Planets: see Moon. Planetary System. ii. 19, 370, &c.
- Plate, emboss'd with Scyrs, Fauns, &c. proper to accompany the Figure of Pleasure. iii. 386
- PLATO. i. 54. iii. 77, 247, 80. Cited. i. 53, 4
- Platonists, latter sort. i. 18
- Plays (Theatrical) how frequented. i. 265. See Comedy, Tragedy, Theatre. Plays (vulgar) see Foot-ball, Hot-cockles.
- Pleasant Sensations. i. 123, 4, 315
- Pleasure: *whether our Good*. i. 308. ii. 226, &c. iii. 200, &c. *All Pleasure not to be reckon'd as Good*. ii. 229, 30. *Enjoyments of Reason, not really comprehended in the Notion of Pleasure*. ii. 232, 3. *Pleasure no Rule of Good*. i. 309, 339, 40. *Pleasures of the Mind greater than those of the Body*.

INDEX.

- Body.* ii. 99, 100. *Sensual Pleasure, who the properest
Judg of it.* ii. 102, 3. *Sensual Pleasures dependent on
social and natural Affection.* ii. 126, &c. *Distasteful,
inconstant, and insupportable without it.* ii. 129, 30.
Unnatural Pleasure in general, its Effects. ii. 168, 9.
Pleasure (Luxury) ii. 147, 8. See *Luxury.*
- Understanding in Pleasure.* i. 140. *Rule and Order in
Pleasure.* ibid.
- Men of Pleasure, forc'd to acknowledg Virtue.* i. 140. See
Poets.
- Pleasure, sollicites Hercules in opposition to Virtue.* iii. 350. *Is
first heard.* iii. 352. *Her Figure to be drawn silent.* iii.
369. *Her Posture and Ornament.* iii. 370, 71
- PLINY cited.* i. 144. iii. 280
- Plum: Cant-word among rich Knaves.* i. 130
- PLUTARCH.* i. 334. *Cited.* i. 41, 54. iii. 126, 27, &c.
280
- Pneumatophobia.* iii. 64
- Poem Heroick, Epick.* (See *Homer.*) i. 356, &c. iii. 259,
&c. Not to be model'd on Holy Writ. i. 356, &c.
- Poet: Character of a Poet and Poetry from Strabo.* i. 208,
252. *Poet, second Maker.* i. 207. *Poet, Herald of Fame.*
i. 225. *Ill Poets worse than ill Painters.* i. 225, 6
- Poets preferable to most Philosophers.* i. 122. iii. 307, 8.
— *More instructive than Historians.* i. 346. *Morality
of Poets.* i. 137. iii. 308, 9. *Poets acknowledg Virtue.* i.
136, 7. *Strongest Party on Virtue's side.* i. 316, 17
- Poets, Enthusiasts.* i. 4, &c. iii. 66, 232. *Friends to Reve-
lation.* i. 4, &c. *French Poets.* i. 218. *Modern Poets
or poetical Writers affected, and false in their Draughts or
Imitations.* i. 204. iii. 289, &c. *Conceited, combin'd.*
iii. 273, &c. *Injudicious.* i. 207. *Impotent.* ibid.
- English Poets, of a preceding Age.* i. 275, 6. *Of the
present.* iii. 276, &c.
- Audience forms the Poet.* i. 264. *Poet, how far of ne-
cessity a Philosopher, and true to Virtue and Morals.* i.
278. iii. 282
- Divine or Orthodox Poets.* i. 7, 359. iii. 118, 231, &c.
Orthodox Mock-Poets. iii. 240, 41. *Poets Fanaticks.* i. 51
- Poets inspir'd.* i. 7, 51. iii. 66, 228, &c. 238
- Poet.* See *Author.*
- Poetess, English.* ii. 235
- Poetical Enthusiasm.* i. 21. *Poetical Genius.* i. 161. *Poeti-
cal Imitation.* i. 193, &c. *Poetical Truth.* See *Truth.*
- Poetick Science.* i. 141, &c.

Poetry:

INDEX.

- Poetry: (*See* Muses.) *Lineage of Poetry and Philosophy.*
 (*See* Lineage.) *Sacred Wit and Poetry.* iii. 118. *Indifferent Poetry, detestable.* iii. 283. *Art of Poetry (an English Poem.)* iii. 281
- Poetry *Epick or Dramatick, incompatible with orthodox Divinity.* i. 356, &c.
- Point, *Gingle or Pun.* i. 335
Points of Wit. iii. 5, 261
- Point of Honour. ii. 194, 5. *See* Gallantry, Duel.
- Poison to Reason. i. 91
- Policy, *British and Dutch: Turkish and French.* i. 80
- Politeness, *owing to Liberty.* i. 64, 72, 96. (*See* Liberty.)
Flux and Reflux of Politeness. i. 271, 2
- Politicians. i. 188, 9
- Politicks, *part of Morals.* ii. 184, 5
- Polytheist: *Definition.* ii. 11
- Pope (Clement XI.) iii. 241. *See* Gregorius, Leo.
- Popery. *See* Rome, Church, Priest, Mass.
- Post-way of Writers. *See* Writers, Correctness.
- Power, *Balance of.* i. 94, 95
- Praise of the Deity. i. 41, &c. *Qualifications for such Praise.*
ibid. Value of Praise or Glory from the Ignorant. *ibid.*
Value of forc'd Praise or Applause. *ibid. True Praise how learnt.* *ibid.*
- Preaching. i. 70, 73, 4, 134, 166. iii. 97, 8, 287. *Elegant and gross.* iii. 112, 13. *Fashionable and unfashionable.*
ibid. Solemn, melancholy. i. 134. *Variouſly humour'd, alternate, high and low.* iii. 130. *See* Declaration, Pulpit.
- Pre-conception. ii. 307, 412. *See* Anticipation.
- Prefaces, *Dedications, &c.* i. 200, 231, 304. iii. 27. *Preface become a word to signify Excuse.* i. 329, 30
- Prelate. i. 6. *See* Bishop.
- Pre-sensation. *See* Pre-conception.
- Press: *Printing-Press.* i. 305. *See* Printer.
- Priests, *consecrated by the Magistrate.* i. 362. iii. 337. *Their Faction, Sedition, and Engagement of Mankind in their Quarrels.* iii. 51, 59, 60, 80, 86, &c. 342. *Their Love of Blood.* i. 28. *Propagation and Increase of the Priesthood: Manner and Consequence.* iii. 44, &c. *Model of the Egyptian and Asiatick Priesthoods; and Difference from the European, or that of Greece or Rome.* iii. 43, 49. *See* Hierarchy.
- Prince: *see* Absolute. *Story of an Heroick Prince.* i. 176, &c.
- Princes, *use the plural Style, whence.* i. 210, &c. *Prince-Authors.* i. 213, 14
Princely:

I N D E X.

- Princely : *see* Royal.
- Principle : *one universally active Principle.* ii. 364, 5
- Printer. iii. 16. *See* Bookseller, Amanuensis.
- Printing, *free.* i. 305, 6
- PRODICUS. ii. 253
- PROMETHEUS, *poetical Solution of the Phænomenon of ILL.*
ii. 192, 201, 2
Poet a Prometheus. i. 207
- Proof. *See* Criterion, Test.
- Prophet, *the name allow'd to Heathens.* iii. 238
- Prophets, *passive Organs.* i. 28. *Modern Prophets.* i. 46,
&c. Compar'd with antient. *ibid.*
- Prophecy catching. i. 45. ——— *The evil as well as the good*
Spirit. *ibid.* iii. 116
- Prophecy or Prophet-errant, *proceffional, saltant.* iii. 117.
Naked Prophecy. *ibid.*
- Property, *Dominion founded in.* iii. 49
- Proportion, *and Symmetry founded in Nature ; not in Opinion or*
Fancy. i. 353. *See* Symmetry, Architecture.
- Protestant Authors. iii. 18
- Protestant Liberty. iii. 235, 6, 319, 330, &c.
- Publick. i. 37. *See* Constitution.
- Publick Assemblys. *See* Assemblys.
- Pulpit. i. 31. iii. 255, 265, 287. *See* Preaching.
- Punishments and Rewards, *of what use in the State.* i. 126.
ii. 63, 4. *In Familys.* ii. 65. *In Religion.* ii. 65, 6
- Puns : *see* University, Point.
- Pupil : *see* Royal, Pedant, Tutor.
- Puppets, *in Dialogue.* iii. 292. *See* Dialogue.
- Puppet-show. i. 28, 9
- PYRRHO, PYRRHONIST. ii. 355. iii. 194, 212. *See*
Sceptick.
- PYRRHUS. i. 325, 6
- PYTHAGORAS. iii. 77, 127, 203
- Pythagorean Sect. i. 18
- Pythian-God. i. 126. ——— *Prophetess : see* Sibyl.

Q.

- QUEEN Elizabeth. iii. 150
- Quibble. *See* Pun, Point.
- Quietists. iii. 38, 92

R.

- RAillery, *sober Use of it.* i. 128. *Defensive Raillery.* i.
62. *Opposition to Banter.* i. 63. iii. 225. *Gross*
sort and refin'd. i. 63, 5. iii. 225. (*See* Ridicule.)
Socratick Raillery. i. 194, 5, 98
Raillery

INDEX.

- Raillery *affected by grave Doctors.* i. 65. iii. 291. *Grim Raillery.* *ibid.* (See *Burlesque.*) *Spirit of Raillery why prevalent in certain Conversations.* i. 95. *Why carry'd into the Extreme.* i. 72. *Nothing proof against Raillery but what is honest and just.* i. 74
- Rake, *a better Character than that of certain grave and thoughtful Gentlemen.* iii. 302
- Reader *courteous, uncourteous.* i. 303, 4
- Reading, *wrong Choice and Manner.* i. 341, &c. *Multiplicity of Reading.* i. 342, 3. *Task-reading.* *ibid.* *Surfeiting.* i. 344. *Polite Reading and Converse, chief Qualifications in a Character.* i. 364. *Gothick and barbarous Reading.* i. 344, &c.
- Realist *in Morality.* ii. 267, 8
- Reason, *its Nourishment, Health.* i. 69, &c. *Its Antidote, Poison.* i. 91. *Reason Correctrix of the Fancys, &c.* i. 322, &c. *Intendant, Mistress, House-keeper.* *ibid.* *Reason quitted: for what Reason? When? How?* iii. 299, &c. *Reason confin'd: what effect?* i. 71, 77
- Reasoning: *Habit of Reasoning alone can make a Reasoner.* i. 69, 71, 77
- Records: *Recorders, Compilers, Registers in sacred Matters.* i. 360. iii. 231, &c. *Rul'd by Law.* *ibid.*
- Rehearsal (*Comedy.*) i. 259. iii. 277, 81
- Religion, *Virtue, how ally'd, founded, deriv'd, maintain'd.* See *Treatise IV. viz. The INQUIRY, first of Vol. ii.*
- Religion: a publick Leading, or National Church.* i. 17.
- Religion by Law establish'd.* i. 362. iii. 71. (See *Law.*)
- Differences in Religion.* i. 79. (See *Modes, Models.*)
- Religious Antipathy.* i. 18. ii. 96. iii. 40, 60, 80, 257.
- Religious Passion.* iii. 35, 6. *Different Aspects of Religion, according to the Views or Aspects of Divinity.* iii. 39.
- Power of Fancy or Imagination in Religion.* iii. 68.
- Religion consider'd as a Passion.* ii. 88, 9. *Its Influence.* ii. 51.
- Religion antient-Grecian.* iii. 126, &c. *Roman, Egyptian, Syrian.* iii. 41, 2. *Where first it grew unsociable.* ii. 387, 8.
- Religion cruel Enemy to Virtue, by what means.* ii. 256.
- Religion liberal, illiberal.* ii. 272, 73.
- Knawish Religion.* i. 126, 7, 132, 3. iii. 125, &c.
- True Foundation of Religion.* ii. 269, 70.
- Religion betray'd.* ii. 279.
- Over-laid.* i. 97.
- Exhilaration of Religion.* iii. 95, 123.
- Different Faces or Representations of Religion, with what design.* iii. 130, 31.
- Uniformity in Religion.* See *Uniformity.*
- Relish, *false, fatal to Painting and the other Arts.* iii. 390
- Resignation, *devout, false.* ii. 59
- Resolution: *see Will.*

I N D E X.

- Retirement, agreeable, necessary. ii. 223, 4
- Revelation judg'd by Morals. i. 298. *What previous and antecedent.* i. 39. ii. 333, 4. *See Authority.*
- Revolution, the late happy one. i. 216. iii. 151
Revolution in the World and Nature. ii. 20, 214, 15, 367, 380, 81. *In our-selves,* i. 284, 5. ii. 236, 350. *See Self.*
- Rewards and Punishments, of what use in the State. ii. 63, 64. *In Familys.* ii. 65. *In Religion.* ii. 65, 6, 273
Future Rewards and Punishments: wrong enforcement. i. 97, 8. ii. 69. *Virtue for Reward, not worth rewarding.* ibid.
- Reward most deseru'd; when unsought. i. 100. *No Goodness or Virtue in Nature, if no Motive besides Reward.* i. 98. *A Knave not the less such, when Reward and Punishment alone make him honest in outward Behaviour.* i. 125, &c. 171, &c. *Consciousness, only Reward of Friendship.* i. 100. *See Mercenariness, Disinterestedness.*
- Rhetoricians. iii. 140
- Rhetorick: *see* Declamation, Preaching.
- Rhetorick, in what part of a Discourse its greatest Energy shou'd be employ'd. iii. 353
- Rhythmus: false and true. i. 217, 18. iii. 263, 4
- Ridicule, its Rule, Measure, Test. i. 11, 12. (*See Test.*) *Appeal to Ridicule.* i. 61. *Affectation of it by Pedants.* i. 65. *See Banter.*
- Ridicule ridiculous, when half-way, lame, or leaning to one side. i. 81. *Injudicious and imposing, when far strain'd, and beyond its size.* i. 83. &c. *Nonsensical, when rais'd from Contraries,* i. 129
Nothing ridiculous, but what is deform'd. i. 128. *Virtue not capable of being ridicul'd.* ibid. & 129
- Right and Wrong. ii. 33, 4. *In Nature, not from Opinion, Will, or Law.* ii. 35. *See Opinion, Virtue.*
- Rites or Rituals by Law establish'd. i. 360
- Rites, Ceremonys, Habits, Processions, Pomp, their use and effect in Religion. iii. 91, 2
- ROGER, Sir Roger. iii. 276
- Roman Eloquence, corrupted. iii. 22, 3
- Roman Monarchy. *See Monarchy.*
- Roman Empire, Rise and Fall. i. 219, &c.
- Roman Emperors. iii. 41, 78, 90, 242. (*See Cæsars*) Roman Worthys. i. 267, 8
- Romance: *see* Novel.
- Romans old, rais'd from Barbarity by Greece. i. 223, 269, 270, 72. *Their gradual Refinement.* i. 251. *Growth of Heathen Religion under the Romans.* iii. 41

I N D E X.

- ROME *old.* i. 219, 21. iii. 234. *Rome modern.* i. 338.
 iii. 91, 3, 235. *See or Court of Rome.* iii. 241, 2
 Royal Preceptor. i. 214. *See Prince.*
 Royal Pupils. i. 106, 211, 12
 Rule. (*See Law.*) *Rule of Dispatch.* i. 267
 Rusticks. i. 190

S.

- S**acrifice *human.* ii. 35. *Familiar to the Inhabitants of the Palestine.* iii. 124. (*See Abraham, Jephtha.*)
Sacrifice of Forms, Natures. *See Subordination.*
 Sadducee. iii. 77
 Saint—*on what terms?* iii. 127. *Female Saints.* iii. 38.
Saint-Proteſtrices. i. 273
 Saint-Errantry. i. 20
 SALOMON *Britiſh.* i. 214
 Salvation: *ſee Saving.*
 Saracen's Head. i. 362
 Satirs, Roman: *their Origin.* i. 258, 9. *See Atellan, Fefcennin.*
 Satir, English. i. 266. *Spirit of Satir.* iii. 109
 Satirick and Comick Genius, Style. i. 258, &c.
 Satiriſts, true to Virtue. i. 141. iii. 23. *See Poet.*
 Savage: *ſee Goth.*
 Savages. i. 90, 94
 Savagenefs, *Inroad whence.* i. 96. *See Barbarians.*
 Saving—*of Souls.* i. 19. —*of Complexions.* i. 85
 SAUL. i. 45. iii. 116, 17
 Scandal. i. 265
 Scene, of the Story of Hercules, to be laid in the Country. iii. 376. *To have nothing in it to call the Eye off from the Subject.* iii. 377
 Sceptical Converſation. i. 68, 9, 78, &c.
 Sceptiſm, Support to Reason. *ibid.* *See Reason.*
 Sceptiſm, fashionable ſort. ii. 206. *Defence of Sceptiſm.* iii. 71, &c. *Partial Sceptiſm cauſe of Vice and Folly.* i. 81. (*See Thinking.*)
 Sceptiſm, Remedy againſt the Dogmatical Spirit. i. 95. *Sceptical Wit, Apology.* i. 96
 Sceptiſm of a Reverend Divine. iii. 68
 Scepticks, the Advantages of their Philoſophy. ii. 206, 7
 Sceptick perſonated. iii. 295. *Modern Scepticks dogmatize.* ii. 230, 31. *Real Sceptick.* *ibid.* & 236, 7. *Chriſtian-Sceptick.* iii. 72. *See Academy, Pyrrho.*
 Scholar and Gentleman. i. 333, &c. *Scholar, ill-read.* i. 342. *True Scholar, or Man well-read, reads few Authors.* i. 342, 3
 Scholaſtick.

I N D E X.

- Scholaſtick. i. 67. (*See Style.*) Scholaſtick Brood. iii. 80.
Scholaſtick Weapons. iii. 296
- School: *inferior Schools of Arts and Exercifes, teach Truth and Nature better than ſome higher.* i. 333, &c.
- Sciences in general. i. 289, 90. *Mock-Science.* i. 287. *Science of Articulation.* *ibid.* *Science: ſee Art.*
- Scripture, *Judgment of.* i. 146, 7. ————— *Criticiſm.* iii. 72, 3. *Scripture Sacred and Profane.* iii. 231, &c. *Sacred Hiſtory, Characters, Scripture, ſubjeſt to human Criticiſm, Philoſophy, and Rules of Art.* i. 147. ii. 268, 69, 333. iii. 229, &c. *Scripture interpolated, ſuppreſs'd, controverted, manag'd.* iii. 320, &c. 330, &c. (*See Fathers of the Church.*) *Variety of Readings, controverted Paſſages, Books, Copys, Catalogues.* iii. 322, 3, 326, 7
 iii. 234
- Scripture, *fragil, volatil.* iii. 234
- SCYTHIAN. *See Goth, Anachariſis.*
- Sea: *Sea to drink.* iii. 207, 8
- Secular. *See Arm.*
- Sedition. *See Faction.*
- Self: *A Man when himſelf; when not himſelf.* i. 324, 5. (*See Revolution, Identity.*) *What makes a Man himſelf.* ii. 253, 4. (*Self-Love. See Love.*) *True Self-Love depends on Knowledge of Self.* i. 121, 282, &c. *Self-Knowledge.* i. 170. iii. 189, 192, &c.
- Selfiſhneſs. i. 115, 117, &c. ii. 23, 291. *Deſtructive of Self-Enjoyment.* i. 315. iii. 302. *Improv'd by certain Philoſophers.* i. 124, &c. *Folly of the Endeavour.* ii. 128
- Self-Inspection. i. 196. *Acknowledgment of a better Self.* i. 281. *Self-Reverence.* i. 171, &c. *Self-Abasement.* i. 331, 2. iii. 125, &c. *See Sycophants, Intereſt.*
- SENECA, *his Character, Genius, Style.* iii. 22, &c.
- Senſations. *See Pleaſure, Pain.*
- Senſe *impair'd.* ii. 32. *Senſe in Morals, Liſe.* i. 132. iii. 204, 5. *See Taſte, Noſe.*
- Common Senſe, various Signification.* i. 78, &c. *Common Senſe, honeſt Senſe.* i. 132. iii. 204, 5
- Senſe, *equivocal, in Painting, to be avoided in the Story of Hercules.* iii. 370
- Senſus Communis *interpreted.* i. 103, &c.
- Sermon, *Law of.* ii. 282. *See Preaching.*
- Sexes. *See Love, Women.*
- Fair-Sex, ſeduc'd by Tales, Impoſtures.* i. 347, &c. *Inclin'd to monſtrous Loves, according to our antient Poet.* *ibid.* (*See Superſtition, Ladys.*) *Won by appearance of Submiſſion and Tenderneſs.* iii. 115. *Expoſition of the Modesty*
 of

INDEX.

- of the Sex in barbarous Nations.* i. 273, 4. *Better Conduct of the more polite.* *ibid.* *Prerogatives of the Fair-Sex.* ii. 194. *Writings.* ii. 194, 5. iii. 254. *Taste and Humour.* ii. 271, 73. iii. 166, 256
- SEXTUS EMPIRICUS *cited.* i. 87
- Shepherds: *see* Arcadia.
- SIBYL. i. 46. iii. 232. *Sibylline Scripture.* iii. 227, 232, &c.
- Sight, *single, simple.* τὸ Ἐυσὺνοῦστον. i. 143
- Silence, *to be distinctly characteriz'd in the Figure of Hercules, during the Contention.* iii. 361
- Simplicity: *see* Style.
- Sinner *against Good-Breeding.* i. 166. *Against Grammar.* *ibid.*
- Sins. i. 166. iii. 177
- Slavery: *Court-Slavery.* i. 139. ii. 116, 17. iii. 168, &c. 208, 9. *Slavery of Vice.* iii. 307, &c. 311. *Slavish Principles and Spirit.* iii. 148, 168, 251, 2, 306, 310, &c.
- Smithfield. i. 28
- Social *Animals.* iii. 220, 21
- Social *Enjoyment:* *see* Enjoyment.
- Social *Affection:* *see* Affection.
- Society (*see* Tribe, Government) *Early State and Progress of Society.* i. 236. *Natural Growth of a Society, or National Community.* i. 110, 11. *Principle of Society, natural.* i. 107, &c. *Prov'd from Sedition, War.* i. 112, 13. *From the greatest Opposers of this Principle.* i. 89, 90, 92. *From its force in ill, as well as in good Passions.* i. 16. *Society in Nature; not from Art or Compact.* i. 109. (*See* Nature.)
- Religious Orders, or Societys.* i. 114
- SOCRATES. i. 31, 254. iii. 214, 244. *See* Raillery.
- Chartæ Socraticæ.* i. 192, &c. 205, 6
- Socraticks: *their Characters.* i. 254, &c.
- Soil, *Climate, Region.* iii. 146, &c.
- Patriots of the Soil.* iii. 150
- Solemnity: *Follies and Amusements become solemn.* i. 81. *See* Gravity, Imposture.
- Soliloquy, *see* *Treatise of,* viz. Vol. i. p. 153.
- Solitude, &c. i. 174. ii. 223; &c.
- SOLON. iii. 246
- SOPHOCLES. i. 244
- Sophists *once honourable, and of highest Dignity.* i. 240. *Sophists Language-Masters.* iii. 140. *First Teachers of Philosophy.* iii. 137. *Sophistry.* i. 74. *See* Imposture.

INDEX.

- Sot: *Sottishness*. i. 309, 10
 Soul: *two Souls in Man*. i. 184, 5
 Sounds articulate. i. 288, 303
 Space, *Vacuum*. i. 301. *Space, Plenitude, Substance, Mode, Matter, Immateriality*. See *Metaphysics*.
 Species: *Interest of a Species*. ii. 16. *A whole Species, subservient to some other*. ii. 18. *Species of Fair*. i. 139, 41. (*See Fair, Beauty, Decorum*.) *Moral Species or Appearances, overbearing all other*. ii. 100. iii. 33, &c.
 Specters. i. 60. iii. 299
 SPENCER, de *Legibus Heb*. iii. 55, 6
 Spider. ii. 18
 Spirits: *Judgment of others*. i. 54. ——— *of our own*. *ibid*.
Fear of Spirits, in an odd sense. See *Pneumatophobia*.
Animal Spirits confin'd. i. 71
 Spleen. i. 20. *Objected to Criticks and Satirists*. iii. 108, 9
 Stage of the *World*. ii. 184
 Stage, *English*. i. 271, 75, 6. iii. 255, 6, 289, 90. See *Drama*.
 Stage *allow'd to instruct as well as the Pulpit*. i. 361. iii. 255
 Standard of *Manners, Breeding, Gentility*. iii. 179, &c. *Standard of Wit, English*. i. 265. iii. 272, &c. *Standard of moral Rectitude*. i. 107, 298, 353. iii. 303, 4
 Statuary, LYSIPPUS. i. 227
 Statuary and *Statuaries*. See *Painters*.
 Statuary, *with other Arts and Letters, destroy'd by antient Bishops of Rome and Greece*. iii. 239, &c.
 Statute *against Criticism*. iii. 269, 278, 9
 Statute of *Mortmain, and Repeal, among the Antients*. iii. 45, 49, 50, 79. See *Hierarchy*.
 Statutes. See *Laws*.
 Storys (*Old Wives*.) i. 6. *Told up and down*. i. 37
 Storks. iii. 80
 STRABO cited. i. 208, 252. iii. 153
 Styles and *Manners of writing, the several kinds*. i. 242, &c. 255, &c. *Didactic, Preceptive Style*. i. 25. iii. 285. *Scholastick, Pedantick*. i. 256, &c. iii. 141. *Metaphorick*. i. 242, 3. iii. 140, 261, 2, 337. *Methodick*. i. 256, &c. *Simple*. *ibid*. and iii. 21, 2, 141, &c. *Sublime*. i. 256, &c. 276. iii. 285. See *Sublime, Comick, Tragick, Farce, Bombast*.
Heavenly Style in Painting. iii. 220. See *Painting, Painter*.
Style of our blessed Saviour. iii. 122, 3
 English *Style in Prose and Verse*. iii. 264, &c. 276, &c.
Gouty Joints, Darning-Work, &c. iii. 264, 5. *Discord, Dissonance*. *ibid*. See *Monosyllables*.

I N D E X.

- Subjects, *Multiplication of them in a Piece perplexes the Ordinance of a Work.* iii. 383
- Sublime. iii. 140
- Sublime in speaking. i. 8, 335. *False and True.* i. 241, &c. (See Bombast.) *Sublime of Characters.* i. 336. *Of Actions.* iii. 34. *Sublime in Things.* See Beauty, Admiration.
- Subordination necessary in Nature. ii. 214, &c.
What requir'd to make it perfect. iii. 383
- Succession: Church-Succession. i. 360. iii. 338
- Succession of Wit and Humour. i. 253, &c. See Lineage and Genealogy.
- Superstition. ii. 166. (See Enthusiasm, Priest, Miracle, Magi, ÆGYPT, Hierarchy, Tales.) *Difference between Superstition and Enthusiasm.* iii. 39. *Anti-superstitious Passion, or Counter-Enthusiasm.* i. 88, &c. iii. 64, 5
- Superstition, Fear. i. 295. iii. 65. *Superstition the most enslaving and worst of Vices.* iii. 305
- Female Superstition.* i. 348, 9. iii. 48. See Ladys.
Picture or Character of Superstition. iii. 125, &c.
- Superstition destructive of Moral Rectitude. ii. 46, &c. *The Superstitious are willing Atheists.* i. 126, 28. *Unable to believe as they desire.* ibid.
- Quantity of Superstition answers to the number of religious Dealers.* iii. 46, &c.
- Supineness, proper for the Figure of Pleasure. iii. 371
- Surgeons, spiritual. iii. 95, 106
- Surgery in Politicks and Religion. i. 16, 17. iii. 106. *Inward Surgery.* i. 156, &c.
- SWEDEN. See DENMARK.
- Sycophants in Religion. i. 35. iii. 125, &c. See Beggars, Flattery.
- Symbol. See Test, Creed, Watch-word.
- Symmetry. i. 353. iii. 263. *Real.* iii. 168, 180. See Beauty, Decorum.
- Synods. i. 360, &c.
- SYRIA: *its Religion.* iii. 41, 2. See Palestine, Jews, Ægypt.
- System: *a Fool by Method and System.* i. 290. See Hypothesis.
- Systems impos'd by Authority. i. 96
- System of the World. ii. 287. *Particular Systems, and their single Parts united in one System.* ii. 19, &c. 286

I N D E X.

T.

- T** Ablature, specifically distinguish'd. iii. 347, 8. *The Design of it shou'd be immediately apparent.* iii. 378
- TACITUS** cited. iii. 53, 4, 253
- Tail:** Works or Pieces without Head or Tail. See Works.
- A Tale:** its Use, upon occasion. ii. 202, 3
- Tales:** Love of Tales and monstrous Storys; its Affinity with the Passion of Superstition. i. 348, 9. Tremendous Tale-tellers. ibid.
- Talkers.** i. 167
- TARTAR.** See Goth.
- Tartar-Notion.** i. 86
- Taste:** Explanation of a right Taste in Manners, Morals, Government. iii. 163, &c. In Wit and Ingenuity, how rais'd and improv'd. i. 239, &c. 250, &c. A Taste in Morals, Life. i. 355. iii. 176, &c. (See Sense, Nose.) Moral Taste or Sense, how acquir'd. ii. 401
- Taste in inward Beauty and Characters, founded in Nature.** i. 336. iii. 303
- True Taste or Judgment in Life, how gain'd.** i. 338, 9. Lies in our own power. iii. 186
- Virtuoso-Taste.** i. 135
- Ruin of Taste from Multiplicity of Reading.** i. 342, &c.
- Taste barbariz'd.** i. 344
- Reformation of Taste, great Work.** i. 354
- Good Taste in the polite World.** iii. 154, &c.
- TAYLOR, Bishop, cited.** i. 99, 100. iii. 40, 41, 318, &c. 326, 7
- Temper, the truly divine.** i. 37. Best or worst in Man. ii. 96. What makes a good Temper. ii. 114, 15, 17. The fittest Temper for Judgment. i. 12, 32, 3
- Temperance:** how valuable. ii. 248, &c. Set in opposition to Avarice and Ambition. ii. 251, 2
- TERENCE.** i. 334. iii. 184, 263
- Terra Incognita.** i. 344. iii. 210
- Test:** Religious Tests, Problems, &c. i. 60, 61. See Symbol, Creed.
- Test of Ridicule.** i. 11, 30, 31, 61. (See Criterion.) Test of Gravity. i. 74
- Testimony, human.** i. 45, 148. ii. 331. Divine. ii. 333, 4
- Theater.** See Stage-Play.
- Theism:** how it tends to promote Virtue. ii. 71, 2. Compar'd in that respect with Atheism. ii. 72, &c. Theism to what oppos'd. ii. 209. Faith of Theism. ii. 358
- Theist:** the Belief of a perfect Theist. ii. 11. Theists, nominal, real. ii. 267, &c.
- Theogony,

I N D E X.

- Theogony, *Theology, Heathen and Christian.* i. 359, &c. See Divinity.
- Theology. i. 359
- Thinking: *Free-Thinking.* iii. 297, &c. *Free-Thinkers.* *ibid.*
Half-Thinkers, a sorry Species. iii. 300. *Dishonesty a Half-Thought.* iii. 297, &c. *Under-thinking, or Short-thinking, its Nature, Cause and Consequences.* iii. 301, &c.
 See Scepticism.
- Thorns: *Grapes not from Thorns.* i. 286
- Thought, *whether able to produce Matter.* ii. 296, 7
- THUCYDIDES. iii. 247
- TIBERIUS. i. 105
- TILLOTSON (*Archbishop*) cited. iii. 329, &c.
- Time, *Points of; the Judgment of Hercules capable of being divided into three.* iii. 350. *The proper Circumstances of each.* iii. 351. *Objections against a fourth.* *ibid.*
- Time, *a future, may be express'd by enigmatical Devices.* iii. 353
- Tire-men. i. 84
- Title of a *Work, last determin'd.* iii. 26, 7
- Titles. i. 203, 4
- Toilette, *a General's.* iii. 186
- Toleration, (*See Persecution, Liberty*) *when and on what account oppos'd.* iii. 110, 11. *When admir'd and recommended.* *ibid.* See Charity.
- Top (*Child's Top*) i. 187. *Works without Top or Bottom.* See Works.
- Tragedy, *Genius of.* i. 218, 19. (*See Euripides.*) *Prior to Comedy.* i. 244, &c. iii. 140, 41
- Tragedy, *modern: Love and Honour.* i. 276. (*See Play, Theater.*) *English Tragedy.* iii. 61, 2. *Moral and Virtue of Tragedy.* i. 317, 18. iii. 309
- Tragi-Comedy. iii. 7
- Tragick *Aspect of certain Divines.* i. 66, 74
- TRAJAN. i. 228
- Traveller, *or Travel-Writer in form.* i. 346, 7. *History of certain travelling Gentlemen.* iii. 99, &c.
- Treachery: *Negative Vice.* ii. 167
- Treatise. See Piece.
- Trial. See Proof, Criterion, Test.
- Tribe: *Formation of a Clan or Tribe.* i. 110, 11. *Of federate Tribes, mixt Colonys, &c.* *ibid. and 236, &c.*
- Trustee. See Guardian.
- Truth bears all Lights. i. 11, 30, 31, 61.—*Ridicule, a Light, or Criterion to Truth.* i. 61. *Truth injur'd by over-much Discovery.* i. 62. *Face of Truth suffers by Masks.* i. 84, 5

I N D E X.

- Truth (*See Beauty*) *powerful*. i. 4. *Principal even in Fable and Fiction*. *ibid.* *Poetick Truth*. i. 142, &c. 193, &c. 336, 7, 354, 5. iii. 180, &c. 259, &c. 282. *Plastick or Graphical Truth*. i. 146. iii. 181. *Historical, Critical, Moral, Philosophical and Religious Truth*. *ibid.* and iii. 181, &c. (*See Revelation, History.*) *Magna, & prævalebit*. i. 148
- Truth of *Work*. i. 261, &c. *Truth of Actions*. *ibid.* *Verum atque Decens*. iii. 162. *Strength of Perception no sure Ground of Truth*. iii. 68
- Truth, *Historical, to give way to Poetick or Probable in Painting*. iii. 372, 3, 5
- Truth, *Poetick, presupposes Prognostication*. iii. 354
- TURKS. i. 26. *Turkish Policy, destructive of Letters*. i. 226. iii. 235

Turn. *See Vicissitude*.

Tutor. *See Pedagogue*.

Tutor and Pupil. i. 211. *The Age not to be tutor'd*. i. 67

Tyranny. i. 107. *Worship'd*. i. 219. *See Absolute, Arbitrary, Force*.

Tyro's in *Philosophy*. iii. 37

U.

Undermining or *sapping Method in Wit and Philosophy*. iii. 134

Understanding and *Eyes fitted to so much Light, and no more*. i. 62. *Plot of Mankind against their own Understanding*. iii. 101, &c.

Uniformity in *Religion, hopeful Project*. i. 19. *How practicable*. iii. 89, 90, 103, 4, 6, 318, 19, 343

Unity in the *Universe*. ii. 347

Universe. ii. 212. iii. 224

University-Wit. i. 64. *See Pedant*.

University-Learning. ii. 286, 298, 334, &c. *University-Chair*. ii. 258. iii. 287

Modern Universitys not very fortunate in the Education of Youth. i. 333, &c.

Urbanity. i. 72

V.

Vanity. i. 206

VARRO. iii. 234, 280

VENUS: *the Venus, Venustum, or Grace in Things*. i. 138, 337. *See Decorum. Every one a VENUS*. i. 138, 9

Vice: *Artifice of Vice*. i. 174. *Vice in Opinion*. ii. 34, 5.

Causes of Vice. ii. 40. *Most essential Part of Vice*. ii. 97, 8

Vice. *See Slavery*.

Vicissitude: *Law of Discourse and Conversation*. i. 70, 76

View.

I N D E X.

View. See Sight.

- VIRGIL. i. 46, 7. ii. 223, 343. iii. 233
- Virtue, *Honesty, and Justice in Nature; not from Will or Law.* i. 109, 353. *Nothing to do with Fashion or Vogue.* *ibid.* and ii. 35. *Independent of Opinion, and above the World.* i. 262. *Virtue, the Truth and Symmetry of Manners.* See Symmetry, Musick, Harmony, Proportion.
- Beauty of Virtue.* i. 140
- Virtue, *Fashion and Name only in the Sense of some fashionable Moralists.* i. 80, 92, 124, &c. 352. — *Less a Sufferer by being contested than betray'd.* i. 96, 7. *Over-laid by its Nurses.* *ibid.* *Under-prop'd.* *ibid.* *Forfeited.* ii. 34. *Trial of Virtue.* ii. 36, 7. *Degrees of Virtue.* ii. 38, 9. *Causes of Virtue.* ii. 40. *Virtue degraded and defac'd.* ii. 254, 5. See Religion.
- Virtue made mercenary. i. 97. *Heroick Virtue.* i. 101
- Virtue and Morals demonstrated. See in Vol. II. Treatise IV. and in Vol. III. pag. 194, &c.
- Virtue incapable of being ridicul'd. i. 128, 9. See Jest, Railery, Ridicule.
- Virtue, *her Figure in the Piece.* iii. 364. *To be drawn standing.* iii. 362. *How habited.* iii. 363. *Her proper Attitude.* iii. 364. *Her Palace not to be inserted.* iii. 377
- Virtuosi. iii. 156, &c. 182. ii. 183, 394. *Mock-Virtuoso, or Pedant of the kind.* i. 341. iii. 156, 7
- Virtuosi and Philosophers compar'd. iii. 156, &c.
- Virtuoso-Lovers. i. 137, 185, 6. ii. 183, 394
- Virtuoso-Passion. iii. 184
- Virtuoso-Taste. See Taste.
- Virtuosity, *a step towards Virtue.* i. 333. iii. 161. *Science of Virtuoso, and that of Virtue, almost the same.* i. 338
- Visionary: See Fanaticks.
- VITRUVIUS. iii. 181
- Volunteer in Faith. i. 6. *In Morals.* i. 194
- VOSSIUS (Is.) de Viribus Rhythmi. iii. 263

W.

- WAR: *Passion of Heroick Spirits, why?* i. 112, 13. *England Seat of War, whence fear'd.* iii. 148, 9
- Watch-maker. i. 293
- Watch-word in Divinity. iii. 60
- Whitehall, *when to be rebuilt, a noble Subject for Architecture.* iii. 400, 401
- Whole. *A Whole and Parts.* i. 143, 207. ii. 284. iii. 259. *The WHOLE, a System compleat.* ii. 286, 7. iii. 348

I N D E X.

- Will, Freedom of. i. 185. *Resolution and Will, a Nose of Wax.* *ibid.* *Top or Foot-ball.* i. 187. *Will insur'd, ascertain'd.* *ibid.* *Readiness to obey the first Motion of Will, is Impotence and Slavery.* ii. 231
- Will and Power no Rule of Good or Just. i. 107, 124. See Arbitrary.
- Will (Testament) Power and Practice of the Priesthood, in making Peoples Wills. iii. 79, 88
- Wisdom, in permitting Folly. i. 13, 14. *Wisdom as well as Charity begins at home.* i. 189
- Wise-men of Greece. i. 89
- Wit: mere or sheer Wit. iii. 2, 3. *Mannerly Wit can hurt no honest Cause.* i. 96. *Orthodox Wit.* iii. 291. *Lay-Wit.* *ibid.* *Bottom of Wit enlarg'd.* iii. 4. *Lineage of Wit.* See Lineage.
- Separate Provinces of Wit and Wisdom. iii. 6. *Generation and Succession of our National and Modern Wit.* iii. 269, &c.
- Freedom of Wit, a Cure to false Wit. i. 19, 64. *Liberty of Wit.* i. 69. See Liberty, Freedom.
- Liberty of Wit and Trade parallel. i. 69. *False Wit, how prov'd.* i. 74. *Men frighted, not laugh'd out of their Wits.* i. 96
- Wit and Humour. See Treatise II. viz. Vol. I. pag. 59, &c. and iii. 97, &c.
- Wits or Poets, Offspring of. iii. 274. *Wits by Patent.* *ibid.* *Stratagem of affected Wits.* iii. 300
- Witches. i. 148
- Wolf: *Silly Comparison of Man and Wolves.* i. 88, 93, 118. ii. 320
- Women. See Sex, Lady.
- Women Spectators, Judges of Combats, Duels, Amphitheatrical Spectacles, Masculine Games. i. 272, &c. ii. 195. *Judges of the State, and Poetical Performance.* i. 271, &c. *Flattery of their Taste by Poets.* i. 271, 76. iii. 259, 60
- Silly Women won by Preachers. i. 348, 9. *Forsake courteous Knights for black Enchanters.* *ibid.* *Follow the Hero of a black Tribe.* *ibid.*
- Women who live by Prostitution. ii. 128
- Wonder, Wonderment. i. 144, &c. ii. 324, &c. See Admiration.
- Work. (See Piece.) *Truth of Work.* i. 261, &c.
- Works without Head or Tail, Beginning or End. i. 145, 6. iii. 8, 25. *What contributes to the Perfection of a Work.* ii. 186
- Workman. See Artisan.
- World. iii. 33. See Universe.

I N D E X.

- Worship, *vicious*. ii. 35
 Worth and *Baseness* acknowledg'd. ii. 420, 21
 Wrestler. i. 193
 Writer. See Author.
 Antient Writer de Mundo. iii. 263, 4
 Just Writer, an able Traveller, or Horseman. iii. 26. *Modern Writers: their Foundation, Polity, State, Mystery*. iii. 2, 3, &c. 272, &c. *See-saw of modern Writers*. iii. 26. *Post-way*. *ibid.*
 Writings: See *Memoir, Essay, Miscellany*.
 Writing: *Fashionable Model of Writing*. iii. 25. See *Correctness, Incorrectness, Critick, Penmen*.
 Wrong: *Right and Wrong, what*. ii. 31, &c. See *Right, Virtue*.

X.

- XENOCRATES. i. 252, 3
 XENOPHON. i. 334. iii. 248. *His Commentaries*. i. 224. *His Genius, Character, Style*. i. 254, 5. iii. 248

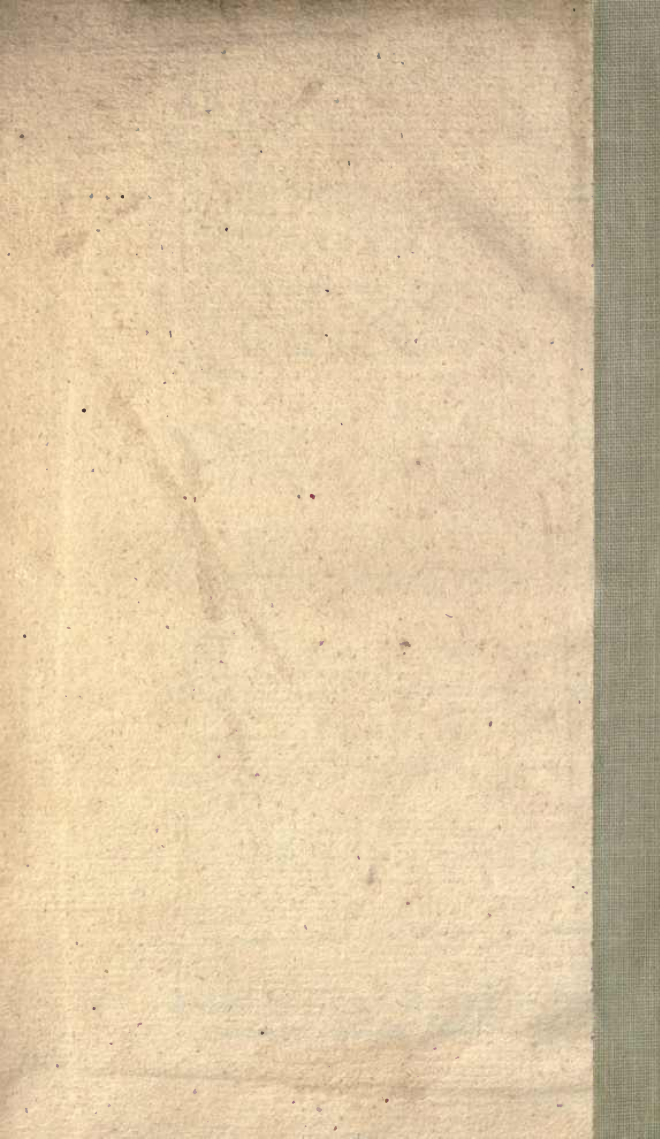
Z.

- Zal and *Knavery*. i. 132, 3. ii. 325. iii. 125. *Imprudent Zeal*. ii. 68
Zeal, Compound of Superstition and Enthusiasm. iii. 39. *Offensive and Defensive*. iii. 82, 3, 6, &c. See *Bigotry, Persecution*.
Amorous Zeal. iii. 38
Zealots, bear no raillery. i. 60. *Pretend to railly others*. i. 61. *Character of modern Zealots*. iii. 218, 19
Zealot-Writers, their Grimace. i. 65, 6. — *Picture*. *ibid.*
Affectation of Pleasantry and Humour. *ibid.* and iii. 291.
Character of a Zealot Author. i. 67. *Anti-Zealots*. i. 91. iii. 64, 5.
Zealous Charity for the Conversion of our Neighbour, how far suspicious. iii. 107, 8, 110, 11

The End of the TABLE.

Printed by JOHN DARBY in *Bartholemew-Close, London, M.DCC.XXXII.*

Code of ungodly laws — p. 209 &c



UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 006 078 0

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
Return this material to the library
from which it was borrowed.

ILL APR 09 1990

APR 09 1990

REC'D LD-URL

ILL OCT 07 1991

NOV 12 1992

NON-RENEWABLE

JUL 11 2005

DUE 2 WKS FROM DATE RECEIVED

ILL / CFI

YRL-ILL

