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TRUTH

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MASK.

Ades, & primi lege litoris oram.

VIRG. GEOR.

Garrit aniles

Ex re fabellas.

HOR.



DUBLIN Printed.

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T O

The RIGHT HONOURABLE

J A M E S,

LORD VISCOUNT

CHARLEMOUNT.

MY LORD,

YOUR Lordship may remember, that, during the short Space of Time in which I was charged with the Care of your Education, I asked,

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ed, and obtained Leave to dedicate the following ALLUSIONS to you: Although for many and weighty Reasons, which, in Charity, I forbear to mention here, I chose to quit you so soon; yet, so far as You were considered, it was with the greatest Regret I did it. As neither of us can justly charge the other with the Cause of this Separation, so give me Leave to hope, that these little Performances will not be less acceptable to you on that Account, especially as they are not presented with less Goodwill and Esteem. As your Lordship, and every body else who knows me, are sensible I am very far from being a Flatterer;

terer ; and as I have not now the Honour to be a Relative to you in any Sense ; so, I hope, I should not be suspected of Design or Insincerity, though some of my Sentiments, on this Occasion, should be delivered in the usual Style of *Dedications*. That Style, however, and the Baseness of those who use it, as an Instrument of their own Designs, and an Incentive to the Vanity of their Patrons, I, from my Soul, abhor ; and the Publick, to your Honour, shall observe, that I, who know you, can, without the least Fear of offending, address you in quite another Manner.

THAT Estate, that Rank, and those natural Endowments, which,

in another *Dedication*, might be called yours, and much enlarged on to flatter your Pride, on this Occasion, shall be called the Property of your Country, and of Mankind, and be mentioned only to alarm you. Do not, my Lord, let any low, designing Flatterer persuade you, that such Talents were absolutely *bestowed* on you by a wise and provident God. Do not listen to him; the Wretch gapes at a Reward for his detestable Casuistry. I must insist on it, they were only *deposited* with you for the publick Use, and must be accounted for to the real Owner. Infinite Wisdom could never intend so much for the Use of one Man. No, my Lord,

we

we have (I speak in Behalf of the Publick, of which I make a Part) a just Right to the utmost Improvement, and the best Application you can possibly make, of all the aforementioned Talents, particularly the great Abilities with which God hath enriched your Mind, in Comparison of which we esteem your Fortune and Title as Trifles. My Intention in speaking thus to you, is to apprise your Country of the great Things they have a Right to expect from you; and you, of the mighty Debt, which, in a few Years, you must begin to discharge. It is happy for you, my Lord, that, to your excellent Talents, God hath joined the most a-

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amiable Dispositions, without the Assistance of which, it is incomparably more difficult for Reason and Principle to govern a great, than a little Mind: Yet, though good Dispositions are qualified to reflect such Lustre on great Talents, and lend good Principles such powerful Succours, they may be, and often are, so unhappily turned, as totally to subdue the latter, and, by that Means, fatally corrupt and pervert the former.

How amiably will your good Nature adorn your Title, if it humbles you to a prudent Degree of Condescension for Persons in a lower Rank! How happily will it help you to apply

ply and enjoy your Fortune, if it opens your Heart with Tenderness and Generosity to proper Objects! How gloriously will it employ your Talents, if it attaches them to the Service of your Country, and the Good of Mankind! But if it opens your Ears to Flatterers, and your Affections to the Followers of vicious Pleasures, your great Estate will not hinder you from being a Beggar, nor your Title from being the Contempt of Mankind, nor your fine Talents from being stiled a good-natured Fool. It is true, there is no being either a good or an agreeable Man without good Nature; yet so it happens, that more young Gentlemen, of Rank and Fortune,

X DEDICATION.

Fortuue, are destroyed by that one good Quality, than by all their bad ones put together.

THE adviseable Disposition with which you are blessed, will make the Wisdom and Goodness of all, who approach you, your own, provided you can distinguish between the real and pretended Friend, between the useful and agreeable Advice. The Art of doing this is highly necessary now, and will be more so every Day; because People of your Lordship's Rank seldom get a Sight of real Persons or Things, and are doomed to be treated with mere Appearances during their whole Lives.

As

As to Persons, suspect those who comply with you in every thing, and seem to live only to give you Pleasure ; be assured they please you only for their own Sakes, and Self is the grand Object that terminates their Views in all the Complaisance they shew you. Rather depend on him, who, on some Occasions, where Truth, and the Duty of a Friend, require it, disoblige, in order to set you right. Such a Person, it is to be presumed, hath no Eye to himself, no By-ends of his own. Be neither carried away by the seeming Wisdom, with which one sort of Advice may be inculcated ; nor deceived by the Artifice, with which another may be insinuated ; but strip the Substance of what is recom-

recommended to you, of all its Circumstances ; maturely consider it in itself, and compare it with your Duty, your Honour, and your real Interest on the Occasion.

As to Things, my Lord, you are sure to be greatly, perhaps fatally, deceived by them, if you do not examine them with Candour, I should rather say, inspect into them with Severity. They are seldom what they appear to be. All is not good, that pleases ; nor all evil, that disgusts. Pleasure, and that of the lowest and grossest Kind, is the Quagmire, in which the wealthy Heirs of this inactive and abandoned Country generally plunge themselves, their Fortunes, and
their

their Honours; it is the foul Sink, in which they are carried down to Contempt and Destruction; it is a Sand-bank, which, though covered itself by the Water, is, nevertheless, rendered both infamous and formidable enough by the Wrecks of a thousand great Estates and Families. Here floats an empty Title; there flounders a sickly Heir; in another Place, fluctuate the shattered Remains of a great Fortune, that are already mortgaged to the Bottom; in a fourth Place, Reputation is the Sport of the Winds; and the Soul is sinking, at a vast Distance, from all the Aids of Religion. May Heaven give you an early Discernment in this Matter, and not leave you to
the

the late Tuition of Time and Experience!

I AM the more emboldened to suggest such Sentiments as these to you, and hope for Success, the rather, because I have found in you a sound and clear Judgment, a Readiness to resign your Inclinations to that, and the Advice of your Friends, and a Firmness in the Midst of artful Sollicitations, and severe Trials, which few Men are Masters of. On these excellent Gifts, and Dispositions, I cannot help erecting the highest Hopes, especially when I see a true Love, and a deep Sense of Religion affording them the most solid Foundation, and the most unerring Direction. You have the Honour and Happiness,
my

my Lord, to be descended from Ancestors, eminently distinguished for true Piety, and its inseparable Effect, Virtue. And it is a very sensible Pleasure to your Friends, that this glorious Character of the Family, infinitely outshining all its Honours, is not likely to die in you. Let others, in this libertine and abandoned Age, absurdly bend their Principles to their Vices ; do you, my Lord, subdue the wild and degenerate Part of your Nature to the Dictates of divine Wisdom. Consider what Restrictions the Reformation of your Affections may require, rather than what Indulgences the Gratification of them may plead for. Consider what Principles are necessary

to the Preservation and Well-being of Society, and to the Refinement of human Nature, in order to its being exalted to a Condition more commensurate to its Wishes and the Dignity of its original Frame and End. In the next Place, candidly consider the Christian Religion, as an History of Facts, and you will find it true ; and as a System of moral Precepts, and you will find it excellent.

I HAVE found, by Experience, that the naked Truth is displeasing to most People, and even shocking to many. I have, therefore, in the following ALLUSIONS, given religious Truth such a Dress and Mask, as may perhaps, procure it Admittance to a Conference

ence with some of its Opposers and Contemners. I have also led it out of the direct Path, where the disingenous never look for it; because they are afraid of finding it, that it may have an Opportunity of meeting them in their own Ways. It is also as necessary, that Truth should thus go in Search of many, who sincerely admire it, but are carried to a great Distance from it, by the Pursuit of a counterfeit Truth. Light seems, at least, to fall with greater Brightness and Power on our Eyes, when reflected from a Mirror, than in a direct Beam. Reason, in like Manner, strikes with more Force at a Rebound; and, what we can scarcely con-

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ceive

ceive, when applied directly to ourselves, we often suffer our Minds to be convinced of, when set at a Distance in somewhat else, in which our Prejudices are not concerned. The Passage to most Mens Minds is narrow and winding; and therefore those Truths, that cannot be thrown in directly, must sometimes be insinuated by Approaches, that don't seem to point too fully on them. Our blessed Saviour, who made the Heart, knew the Intricacy of its Inlets, and entered it with wonderful Address by his Parables: His Example alone is sufficient Authority for the Use of such Performances, but whether the following ALLUSIONS are
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in any sort or degree so executed, as to answer the End proposed by them, is humbly submitted to Time, and the Reader. I shall only here observe to your Lordship, that though some Knowledge of Church History, and a near Acquaintance with the present reigning Controversies in Religion, may be necessary to make them understood minutely; yet the great Lines of these Draughts are so conspicuous, that their Likeness will easily be discerned by every Reader of common Capacity. Give me Leave, however, to please myself with the Imagination, that they will be received by your Lordship, as a Testimony of the most sincere

XX DEDICATION.

sincere Affection and Esteem,
from,

MY LORD,

Your Lordship's

Most humble, and

Most Obedient Servant,

Nov. 14,

1743.

PHILIP SKELTON.

CONTENTS.

ALLUSION I.

THE Caterpillar changed into a Butterfly, illustrating the Exaltation of Man, somewhat more than a Reptile, into a State of Glory, Page 1

ALLUSION II.

The Branch revolting from the Stem, brings his Complaint against the Head which overshadows it, p. 10

ALLUSION III.

The Sheep throw off the Tyranny of a Shepherd; and experience the Folly of unbounded Liberty, p. 20

CONTENTS.

ALLUSION IV.

The Effects of Party-Divisions represented in a Commonwealth of Bees,

p. 30

ALLUSION V.

A State of Nature no more defensible by Oxford Logic than by Common Sense,

p. 44

ALLUSION VI.

Reason and Revelation compared to the Sun and Moon; and the Behaviour of the World under the Want of one, and Defect of the other,

p. 69

ALLUSION VII.

Popery, Protestantism, and Puritanism described by the Divisions among the Hierapolitans,

p. 85

ALLUSION VIII.

The Church an Edifice deformed by Popery

C O N T E N T S.

perly much more than by Gothic Architecture, p. 101

A L L U S I O N IX.

The Gospel an universal Medicine, but counterfeited or ill administered by Quacks, p. 121

A L L U S I O N X.

New Light no better than a Dark Lanthorn, and used to as bad-Purposes, p. 136

A L L U S I O N XI.

The different Successes of Industry and Indolence, p. 158

A L L U S I O N XII.

The various Disputes concerning the Origin of Power, and the Bounds of Obedience; illustrated in the Tryal of the Rivers for withdrawing their Tribute from the Ocean, p. 189

A L L U -

CONTENTS,

ALLUSION XIII.

*A History of the Church and Clergy,
independent of the State, and united
with it, under the Characters of Miss
Veridet and her Nurse,* p. 220



ALLUSION

ALLUSION

The First.

A Caterpillar happening to spy a more convenient and inviting Leaf, than that on which it crawled, advanced towards it, and being just upon the Point to pass from the one to the other, was accosted by a Fellow-Worm, a Citizen of the same Leaf, in the following Speech. ‘ Brother, beware of venturing from your present Situation in quest of a better; I own that Leaf you attempt affords more tender Food, sparkles with brighter Drops of Dew, and makes a loftier Figure than this we live on. But then, the Way thither is dangerous. Should you, in passing from hence to it, drop from the Edge of either Leaf,

B

‘ consider

' consider the Height you are to fall
 ' from, consider the certain Ruin and
 ' Death you are to suffer, but above
 ' all, consider the Loss you will sustain
 ' in never becoming a Butter-Fly. A
 Butter-Fly, (said the other) what is
 that? ' It is the most beautiful Kind of
 ' Bird (said he) into which every Ca-
 ' terpillar is by Nature converted at a
 ' certain Age. What Assurance can
 ' I have, said the travelling Worm
 ' that such a Change shall happen to
 ' me, should I live to that Age in
 ' which you say it always happens?
 ' for could I be well assured of it, I
 ' should be less willing to hazard my
 ' Life for Pleasure or Promotion; the
 ' Difference between one Leaf and an-
 ' other being nothing in Comparison
 ' with the Happiness of becoming a
 ' Bird. You may be fully satisfied re-
 ' plied the other, provided you can
 ' credit what I tell you, without a Pos-
 ' sibility of having any other Interest
 ' in so doing, than the Pleasure of pre-
 " serving

serving my Friend and Fellow In-
sect'.

“ I LIVED in a miserable Ignorance
“ of the happy Change incident to
“ Caterpillars, till the Rising of Yef-
“ terday's Sun, which no sooner began
“ to shine upon us over the Edge of
“ that Leaf to which you aspire, and
“ which you know for some Time
“ throws its Shadow upon ours, but
“ I was surprized with the Sight of a
“ Creature the most beautiful I had e-
“ ver beheld, situated so near me, that
“ I could view it to full Advantage,
“ which, whilst I was doing with
“ great Amazement and Pleasure, it
“ told me that my Astonishment at its
“ Figure and Colour would be much
“ encreased, did I know that it was a
“ Creature of the same Origin and
“ Kind with my self. Surely, it is im-
“ possible, said I, that a Creature, whose
“ Body is covered with such elegant
“ Down, and whose Look is rendered
“ so majestick by those tall and streight

“ Horns that shoot from your Fore-
 “ head, should have ever been in the
 “ odious and abject Condition of a Ca-
 “ terpillar. It is impossible, said I a-
 “ gain with a deep Sigh, that so glo-
 “ rious a Bird, whose Wings rising to
 “ such a Height from your Back, dis-
 “ cover such Variety of Colours so
 “ beautifully disposed, that the finest
 “ Flowers, or even the most sparkling
 “ Gems in the Drops of Dew, are
 “ scarce equal to them, should have
 “ any Affinity with such a wretched
 “ crawling Worm as I am.”

“ BE not so incredulous answered
 “ the wonderful Bird; it is but a few
 “ Days since I found my self awaking
 “ out of a State little differing from that
 “ of Death, and bursting a certain Shell
 “ in which I had lain protected, I know
 “ not how long. I perceived I was
 “ hanging at the very same Place to
 “ which I had fixed myself some Time
 “ before when a Caterpillar. The
 “ Wonder of this soon gave Way to

“ the greater Pleasure and Amazement
 “ that attended my Transformation,
 “ which was infinitely encreased upon
 “ my moving these Wings, and find-
 “ ing I could pass with such Expedi-
 “ tion thro’ the Air. I no sooner
 “ knew my Power, but I employed
 “ it in the Gratification of my Curio-
 “ sity. I roam’d from Flower to Flow-
 “ er, from Tree to Tree, and saw
 “ Things impossible to be described by
 “ me, or conceived by you. Trans-
 “ ported with the Beauty, the Magni-
 “ ficence, and Variety of such Objects,
 “ I spend my Days in Pleasures, as in-
 “ expressible as the Wonders that ex-
 “ cite them. My Understanding is no
 “ less enlarged, than the Means afford-
 “ ed to its Improvement by these
 “ Wings, with which, as I can trans-
 “ port myself in a Moment to a great-
 “ er Distance than you can in many
 “ Days ; so, with the like won-
 “ derful Agility of Mind, I can
 “ vary the Objects of my Con-

“ temptation, even while I remain
 “ fixed in the same Place. Whilst my
 “ Body can make such swift Flights
 “ on these Wings, I can, with the
 “ greatest Ease and Expedition, re-
 “ move to the Means of new Delights,
 “ when cloyed with the Old; or elude
 “ those Dangers with unimaginable
 “ Agility, which to the slow paced
 “ Caterpillar, are unavoidable. But
 “ such is the Activity of my Thoughts,
 “ that they leave even these Wings far
 “ behind, and make such noble Sallies
 “ from my self, that I can foresee the
 “ Dangers, and taste the Delights of
 “ Places, to which I am not yet ar-
 “ rived. Preserve thy self, my Friend,
 “ concluded the lovely Bird, for this
 “ happy State, to which, if thou be
 “ not wanting to thyself in Care and
 “ Prudence, Nature shall one Day bring
 “ thee.

‘ So saying he flapped his Wings
 ‘ and rose into the Air, farther than
 ‘ my Eye could well attend him, and
 ‘ returned

‘ returned again, accompanied by se-
 ‘ veral others, as beautiful as himself.
 ‘ They seemed to divert themselves
 ‘ by sporting with each other in the
 ‘ Air, whilst the Sun, me-thought,
 ‘ shone on their Wings with more
 ‘ Pleasure and Lustre, than on all the
 ‘ Works of Nature. In Hopes of be-
 ‘ coming one of these, I am resolved
 ‘ to take all possible Care to preserve
 ‘ my Life, and not risque it for such
 ‘ Enjoyments as Caterpillars are capa-
 ‘ ble of; and you, my dear Friend, de-
 ‘ sist from your dangerous Attempt.
 ‘ In the same delightful Assurance of
 ‘ an happy Transformation, so far de-
 ‘ pise the Pleasures of your present
 ‘ reptile Condition, as by no Means to
 ‘ hazard those that are incomparably
 ‘ more desirable for them.’

HERE he ceased, and the rash, ad-
 venturous Caterpillar replied. ‘ For
 ‘ all this incredible Tale, Sir, I have
 ‘ only your Word, which others, more
 ‘ easy of Belief than me, may listen to
 ‘ if

' if they please ; but for my Part, I
 ' will chuse those smaller Enjoyments,
 ' which I see before me on that other
 ' Leaf, because they are certain and
 ' sensible, rather than abstain in Hopes
 ' of higher Delights, which I have on-
 ' ly another's Word for. Nature courts
 ' me to Enjoyment, and I will not re-
 ' sist. As for you, you may take your
 ' own Way, and distract the present
 ' Moment which alone you can com-
 ' mand, with an idle and whimsical
 ' Concern for the Future, of which
 ' you have neither Knowledge nor
 ' Possession. But why do I trifle away
 ' my precious Moments in this whim-
 ' sical Speculation? It is Loss of Time
 ' to consider how to spend it, when In-
 ' stinct is so ready both to prompt and
 ' to direct. Fare thee well, my Friend ;
 ' live thou in Hopes, whilst I live in
 ' Pleasures ; and much Good may thy
 ' gay, party-coloured Wings do thee,
 ' when thou shalt have tucked them
 ' on,

‘ on, thou believing and obliging Caterpillar.’

WITH this he attempted the Passage, but fell to the Ground sorely bruised ; which, together with the Heat of the Earth on which he lay, in a few Moments put an End to the Life of the poor incredulous Worm. The other, pursuant to his Resolution, lived careful of his Life, fixed himself to a Place pointed out to him by his winged Adviser, and the next Season changed his narrow Shell for the wide Range of the Air, and the Privilege of visiting a thousand Fields, with all the Sweets the Spring and Summer produce.

ALLUSION

ALLUSION

The Second.

ON the Bank of the *Thames* stood
a young *Oak*, that by the Fresh-
ness of its Bark, and the Vigour of its
Shoots, proved itself sound and the Soil
strong ; it gained upon the Clouds by
swift Advances, and seemed to aspire
towards Heaven with more exalted
Head than all the Trees of the Forest.
Its upright Stem that rose to a vast
Heighth, without any considerable
Branches, looked graceful in a Calm,
and waved majestick in the Wind.
Below, it was cloathed with a plain and
comely Bark, nor wanted it above the
Ornaments of fair and goodly Leaves.
The Birds seemed to rejoice in perch-
ing on its Twigs, and as it raised them
nearer

nearer Heaven than any other Tree, seemed to sing their *Maker's* Praise among its Branches with peculiar Delight. For this all other Trees are said to have hated, and even its Brother Oaks to have envied it. To what noble Heights it would have ascended is impossible to tell, had not one of its Branches dissented from the Stem, and carried off with it a great Part of the Strength that should have fed and aggrandized the Head. It swelled and spread into variety of lesser Ramifications, and seemed to set up for an independent Tree. It was crooked and misshapen, and rather inflexible than strong, The Owls perched upon its Boughs, and the Ravens nested among its Branches. When the Head of the Tree perceived its Pride, its dissenting and rebellious Spirit, it ceased to shoot higher into the Air, but spread above into large and shady Branches, that took up a wide Space, and afforded a secure Shelter against Storms, from
which

which it protected even the rebellious
 Branch that grew beneath. But so un-
 reasonable was that ambitious and male-
 content Bough, that it broke forth at
 last, into the following bitter Expostu-
 lation. " O thou overgrown Branch
 " (for it would not call it Head) with
 " what Assurance canst thou intercept
 " the Sun and the Dew from me, who
 " have an equal Right to them with
 " thy self? With what Justice canst
 " thou draw to thee all the Sap and
 " Substance of those common Roots,
 " to which the several Branches of the
 " Tree are equally intitled? Permit
 " me thou proud Oppressor to enjoy
 " my natural Rights. Is it because I
 " am lowly minded, and have placed
 " my self in an humble Station, that
 " thou bearest thy Head so far above
 " me, and insultest me with the Rain
 " at second Hand? How much Strong-
 " er had our Tree been, how much
 " more majestick had it appeared, hadst
 " thou suffer'd me to mix with thee,
 " and

“ and make one Top of both. Our
 “ united Strength and Beauty had
 “ raised us far above all other Trees,
 “ and made us *Queen* of the Forest.
 “ Then should the *British Oak* have
 “ exceeded the Cedar of *Libanus* ;
 “ then should the *Thames* have reflected
 “ nobler Shades in its clear and peace-
 “ ful Streams, than all the Rivers of
 “ other Lands, than the *Rhone*, the
 “ *Wefer*, or the *Tiber*. Cease then
 “ thy Pride, and give me room to
 “ rise, or I shall gaul thy Sides, and
 “ join the Thorn, and thy other Ene-
 “ mies to destroy thee.

To this the Oak's shady Head reply-
 ed, with a Sigh that was heard thro'
 all the Grove. “ Instead of answering
 “ thy Speech, made up of Complaints
 “ and Insults, with that Disdain which
 “ the lofty Top might look down
 “ with on straggling and dissenting
 “ Branches, I shall reason with thee
 “ as if thou wert my Equal. Thou
 “ shalt see, that altho' I am high, I am
 “ not

“ not proud, as thou wouldest represent
 “ me ; but willing to give thee an
 “ Answer, altho’ thy Presumption, and
 “ the Justice of my Cause, might war-
 “ rent my Silence, *First*, thou takest
 “ it for granted that I am but thy fellow
 “ Branch, which, were it true, I ought
 “ to be allowed the Precedence due to
 “ my Birth-right, as the elder Branch.
 “ But I am the Head of the Tree, and
 “ it is thy own Fault that thou art
 “ beneath, and not a Part of the Head.
 “ Why didst thou dissent from the
 “ main Stem, before it had formed
 “ itself into an Head ? Was it thy
 “ Humility ? No, thou didst for some
 “ Time, vie Preheminence with me ;
 “ and even now art only discontented
 “ because thou art not upon a Level
 “ with, or higher than me. If thou
 “ wert so very Humble, why shouldest
 “ thou stomach the Lowness of thy
 “ Situation ? Is it not of thy own
 “ chusing ? Is it not suitable to that
 “ Humility thou pretendest ? Wouldest
 “ thou

“ thou have two Heads upon the same
 “ Tree? No, I know thou wouldst
 “ not. It is thy Ambition to oppress
 “ me, and rise alone thy self. Thou
 “ wouldst rather be the Head of that
 “ low, that crooked, and decrepit Tree,
 “ thy Designs, if successful, must make
 “ us, than be a Part of it, stately as
 “ it is. Thou wouldst rather have us
 “ resemble that Fir, which hath lost
 “ its main Top, in the room of which
 “ one of its Branches, before on a
 “ Level with the rest, presumes to
 “ top it; than that other, which
 “ always shooting upwards, in a di-
 “ rect Stem, riseth to such a Height.
 “ How stunted, how distorted, how
 “ awkward is the first! How grace-
 “ ful, how majestick the latter! But
 “ supposing thou shouldest only aspire
 “ to an Equality with me, being satis-
 “ fied to share that Power, which I
 “ now enjoy entire; even so, thy Am-
 “ bition would be as detrimental
 “ to our Glory as it could, were it
 “ carried

“ carried to greater Heights. Look
 “ round thee, and behold the miserable
 “ Figure those Plants make, who have
 “ shot out into more Tops than one;
 “ how low, how deformed, how en-
 “ tangled by the Brambles, how over-
 “ born by the higher Trees that grow
 “ near them ! Mark that Oak, our
 “ next Neighbour, that rises with two
 “ Stems, almost from the Ground.
 “ Its Strength is not doubled, but
 “ divided, and it is impossible its Se-
 “ paration should ever suffer it to be-
 “ come considerable. How the one
 “ Stem gauls the other ! What a Rot
 “ there is between the Habitation of
 “ foul Insects, and troublesome Flyes !
 “ How its Branches, in time of Storm,
 “ fret each other, and impoverish it
 “ in the Midst ! Call not that Humility
 “ in thy self, which has only happened
 “ by a Disappointment of thy Am-
 “ bition, and is owing to the Supe-
 “ riority of my Genius. Thou art
 “ low, but it is not with thy Will,
 “ as

“ as may be gathered from thy own
 “ Complaints and Discontents. Nor
 “ call it Pride in me, that I lift my
 “ Head towards Heaven, whither all
 “ the Trees of the Forest, nay, the
 “ humblest Shrubs, and even the Grass
 “ aspires. Favoured by the Genius
 “ that directs the Water to my Roots,
 “ and parts the Clouds, to let the Sun-
 “ Beams down upon my Leaves, I
 “ hope at least to preserve my present
 “ Exaltation, and, if thou and the
 “ Axe do not prevent me, to rise yet
 “ higher towards those blue Plains that
 “ lie above me. Call me not Oppressor,
 “ who protected thee with thy Ravens,
 “ from Yesterday’s Storm, and bore all
 “ the Violence of its Wind and Hail
 “ my self; and who only overshadow
 “ thee, either to defend thee, or pro-
 “ tect the main Interest of the Oak,
 “ from that Ruin, which thy Pride
 “ and Dissension would certainly bring
 “ upon it, were they fed by the Sun-
 “ shine and the Dew. What I do,
 C “ thou

“ thou thy self dost compel me to,
 “ and it is with great Sorrow, that I
 “ behold thee separated from the other
 “ Branches, and envious of the Glory
 “ of the Whole, which thou oughtest
 “ rather to augment, by making thy
 “ self more a Part of it. I take not
 “ from thee, what is thine ; but thou
 “ unjustly claimest, as of particular
 “ Right, what belongs to the whole.
 “ Thou art my Shame and Reproach
 “ amongst Trees, the Check of my
 “ Growth, and the Destroyer of my
 “ Beauty. Well didst thou say that
 “ we should be the *Queen* of the Forest,
 “ had we been united ; but to give us
 “ that Majesty which we want, whe-
 “ ther is it more reasonable, that thou
 “ shouldest ascend in one Trunk,
 “ and become a Part of our common
 “ Head, or that I should lower my
 “ Glories, and shrink into thee, who
 “ art by Confession only an inferior
 “ Branch, and, as is evident to all the
 “ Forest, of a sidelong and distorted
 “ Growth ?

“ Growth ? I know thee an Alien
 “ from the Stem, out of which thou
 “ springest, and which thou wouldst
 “ draw aside. I know thy Spleen, and
 “ expect the usual Effects of the selfish,
 “ Spirit that actuates thy crooked Na-
 “ ture. However, stick thou to thy
 “ Malice, and I’ll abide by my Re-
 “ solution. Know, that I hold thee
 “ too Inconsiderable, to destroy my
 “ Life, altho’ thou mayst impair my
 “ Power ; but if thou shouldst be
 “ able to destroy me, remember, in
 “ so doing, that thou destroyest thy
 “ self. Thou shalt be little, if I con-
 “ tinue ; if I perish thou shalt be no-
 “ thing. To the Genius of our Tree,
 “ I refer my Cause, and recommend
 “ my Preservation. Live thou, altho’
 “ to repine and curse me for thy own
 “ Follies.

ALLUSION

The Third.

NOT far from the Verge of a spacious Forest stood a Sheep Fold, the Possession of a careful and wealthy Shepherd. So strong and so high were its Fences, that the Wolf and the Tyger in vain attempted to overleap them. Even the Lyon roaring for his Prey was forced to seek it elsewhere ; here there was no Entrance for the proud Destroyer. Many a quiet Night had the tender Flock reposed its self within its wooden Fortification, and fearless heard the neighbouring Forest echo with the Cry of ravenous Beasts. But at length a Ram or two of more Boldness than became Sheep, began to persuade their Fellows, that they spent their Nights like

like Slaves and Cowards, and in a Way unbecoming Sheep of Spirit.

‘ * Come (says one of these Heroes
 ‘ a little more eloquent than the rest)
 ‘ come, my Fellow-Rams, and my
 ‘ dearest Ewes, let us sally from this
 ‘ miserable Penn, in which we are ra-
 ‘ ther imprisoned by the Tyranny of
 ‘ Man, than protected from the Fury
 ‘ of wild Beasts. Let us sally, I say,
 ‘ into the open Plains, and enjoy that
 ‘ delightful Liberty, in which the free
 ‘ Denizens of the Forest spend their
 ‘ happy Days. O Liberty! Liberty!
 ‘ thou lovely, thou inviting Condition,
 ‘ how desirable art thou to the Wretch
 ‘ in Confinement, who pants and pines
 ‘ for thy Charms! How delightful to
 ‘ the generous Soul, that disdains Re-
 ‘ straint, and thinks even its Body a
 ‘ Confinement!

‘ Is it not most unworthy, is it not
 ‘ most shameful, my Fellows, to take
 ‘ Laws

* This Speech is founded on the Reasonings, and ac-
 commodated to the Manner of my Lord Shaftsbury.

' Laws from Animals of another Kind,
 ' and live by Rules altogether foreign
 ' to our Nature? To what End our
 ' slender Limbs, and the Swiftneſs of
 ' our Feet, if we are to be cooped up
 ' within ſuch narrow Limits, or driven
 ' about at the Pleaſure of a ſlow-paced
 ' and ſluggiſh Animal? To what End
 ' theſe formidable Horns, that arm our
 ' Brows, which, helped by the Rapi-
 ' dity of our Carrier, make our Onſets
 ' irrefiſtible, if we are to owe our Safe-
 ' ty to artificial Arms in the Hands
 ' of Man? All Animals are provided
 ' by Nature for their own Support,
 ' and armed for their own Defence.
 ' Since Nature hath been as bountiful to
 ' us as others, let us enjoy her Gifts,
 ' and live according to Nature. O Na-
 ' ture! Nature! Nature! Thou Sove-
 ' reign of the World! Thou mighty
 ' Empreſs of the Creation! Thou mild
 ' Mother and cheriſhing Nurſe of all!
 ' when ſhall I break forth from ſlaviſh
 ' Rules, and fly to thee? When ſhall

' I pursue thy Dictates unrestrained by
 ' Laws, by servile and tyrannick Laws?
 ' It is better thou shouldest lead me,
 ' than that Man should drive me. Is
 ' not thy Wisdom inexhaustible? Are
 ' not thy Directions infallible? Why
 ' should others be added? To what
 ' End should those of Man be super-
 ' induced? I feel, I feel thee kindling
 ' in my Breast! Behold, it enlarges to
 ' take thee in, thou generous, thou
 ' welcome Guest, thou only lawful
 ' Sovereign; let me now, long en-
 ' slaved to strange Arts and unnatural
 ' Inventions, with pristine Sense of thee,
 ' adore thy Power, and invoke thy
 ' Assistance, not only to free myself,
 ' but also to restore the Liberty of these
 ' my Kindred and my Fellows. And,
 ' O you dear Sharers of my good and
 ' evil Fortune, join one and all to as-
 ' sert with me the natural Liberty of
 ' our kind. No more be driven in
 ' Herds, but join in Arms. No more
 ' be pent within this narrow Fold, but
 ' issue

' issue forth into the spacious Plains,
 ' and range without Restraint the
 ' flowery Fields; as free, as dauntless
 ' as that rampant Lion, that shakes
 ' the echoing Forest with his Roar,
 ' and terrifies Mankind, our coward
 ' Masters.

So saying he ceased, and such of the
 Flock, as were moved with his Ha-
 rangue, found Means to elope with
 him from the Fold. As soon as they
 had their Legs at Liberty, they played
 a thousand Gambols in the neighbour-
 ing Grounds, frisking and insulting the
 poor cowardly Slaves, as they called
 them, that kept within the Sheep-fold.
 They were wonderous witty at the Ex-
 pence of the tame Wretches that had
 not Spirit to venture as they did: They
 rambled round the Fields: They
 straggled through the Forest. The Lion
 devoured one; the Bear worried an-
 other; and some of those that survived
 suffered so much, that they heartily
 repented of their ill-advised Rashness,
 in

in quitting the Care of the Shepherd, and the Protection of the Sheep-fold. In this miserable Plight, one, somewhat more sensible of their Afflictions and Dangers than the rest, thus bespoke his Fellows:

‘ ALTHO’ it is not many Days since
 ‘ we quitted a Place of Safety, under the
 ‘ specious Pretences of Liberty and
 ‘ Enlargement, to expose ourselves to
 ‘ Dangers and Hardships, which we
 ‘ might have been sufficiently aware
 ‘ of, had we not been blinded by Ap-
 ‘ pearances, and spirited away from
 ‘ Reason and Safety, by the plausible
 ‘ Harangue of one, who was so cun-
 ‘ ning as to impose upon himself, as
 ‘ well as us; yet we have had Time
 ‘ enough to make woeful Trial of our
 ‘ Folly, and feel the melancholy Ef-
 ‘ fects of it in a great Variety of Mis-
 ‘ fortunes. We have been told fine
 ‘ Things of Nature, and taught to
 ‘ follow her as our only Guide and
 ‘ Security. But either we have mista-

• ken her, or she is unable to perform
 • those Promises, which our Ring-
 • leaders have falsely made us in her
 • Name. Are not the Natures of all
 • other Things, entered into a Con-
 • spiracy, to punish our Presumption?
 • We dare not repose ourselves in the
 • Grass, for fear of being stung by Ser-
 • pents, or bit by other poisonous
 • Worms. Every Thorn wounds our
 • tender Legs, and every Brier seizes
 • us by the Wool, and tears off our
 • Fleeces. We have neither Swiftnes
 • sufficient to fly from, nor Strength
 • to resist the Beasts of Prey, that
 • seem to have a peculiar Taste for our
 • Blood. There are a thousand things
 • to frighten us, and our own natural
 • Timidity adds ten thousand more
 • that are not real. Should we live to
 • see the Summer at an End, which is
 • almost impossible, how shall we en-
 • counter the Difficulties of the Win-
 • ter? Although there were neither
 • Bears, nor Tygers, nor Lions to invade
 • us;

‘ us; yet the Frosts, the Snows, and the
 ‘ dreadful Storms of Wind and Rain
 ‘ are not to be resisted by any Defence
 ‘ which Creatures, so feeble and impro-
 ‘ vident, can make against them. Had
 ‘ we not widely mistaken Nature, we
 ‘ might easily have seen, that she never
 ‘ designed us for an independent State.
 ‘ It never was her Intention to form
 ‘ any thing absolutely capable of sub-
 ‘ sisting apart from other things. To
 ‘ make one Whole of all her Works;
 ‘ she hath left every Thing deficient in
 ‘ some Particular, which is to be sup-
 ‘ plied by another, in order to combine
 ‘ the whole. Between us and Man
 ‘ there seems to be a natural, original,
 ‘ and necessary League arising from the
 ‘ Exigencies of both, which we mu-
 ‘ tually supply. As for our Part, it is
 ‘ but too plain that we cannot subsist
 ‘ without his Help; he prepares our
 ‘ Food by the Sweat of his own Brow;
 ‘ he cures our Distempers, and he e-
 ‘ rects such Fences round us, as are ne-

' cessary to protect us from the Fury
 ' of our Foes. Surely to treat us in
 ' this manner is by no means tyrann-
 ' nick. So far we are from being Slaves
 ' to Man, that he rather seems to ren-
 ' der us such Attendance as could be
 ' expected from nothing but a Servant.
 ' And what have we gained by our E-
 ' lopement from him, but the Privi-
 ' lege of being more exposed to Dan-
 ' gers, and more distracted by Fears,
 ' than while we permitted him to watch
 ' for us? O Liberty, how much do we
 ' mistake thee? If this is to be free,
 ' give me back again the happy Securi-
 ' ty of my former Confinement. While
 ' I kept within our Fold, in that Place
 ' at least, I could do what I pleased;
 ' but now no where. I have only
 ' multiplied my Masters, and enlarged
 ' my Slavery; and all this for the fan-
 ' tastick Hope of being assisted and pro-
 ' tected by Nature in the most unnatu-
 ' ral Attempt that Folly or Frenzy
 ' could

' could inspire. I am resolved, if I can
 ' escape the Dangers that lie between
 ' me and the Fold, to return, and put
 ' myself again under the Protection of
 ' Man. It is better to help out the na-
 ' tural Weakness of my kind, by the
 ' Wisdom and Power of a superior Na-
 ' ture, than perish in the Lion's Paws,
 ' as the speediest Relief I can hope
 ' from the Distress of my present Con-
 ' dition. As for you, my Friends, I do
 ' not expect you should follow either
 ' my Advice or Example, so strongly
 ' doth your Vanity seem still to possess
 ' you. Fare-ye-well; and learn from
 ' further Calamities, what you have
 ' been too stupid to gather from the
 ' former.

ALLUSION

The Fourth.

IN the Garden of a wealthy Farmer stood a Bee-hive, inhabited by a Nation of frugal and laborious Bees, than which no other was governed by an abler King, or wiser Laws. And as the Garden, with the adjacent Country, abounded with all such Flowers as that Climate, in the several Seasons, was wont to produce; so they made Store of Honey, lived peaceably and plentifully within themselves, and planted so many Colonies as reached almost from one End to the other of the Quickset that defended them from the northerly Winds. But as Bees are fallible, as well as Men, their public Happiness began at last to be disturbed by a Spirit of Party and Dissension; the
Origin

Origin of which was this. There was a certain daily Tribute of Honey paid to the King or Master-bee, as he is called among Men, which, by Law and Custom immemorial, was to be extracted from the sweetest Flowers, and presented pure and fine to the Royal Bee. The King appointed certain Officers to collect this Tribute, whose Business it was, not to force it from the People, but to receive it as a free-will Offering. Altho' his Right was unquestionable, and his Power irresistible; yet he was better pleased that his Subjects should give, than that he should exact, and thought Love a better Medium of Government than Power. His Officers therefore were only to exhort them to a voluntary and generous Payment of the Royal Dues, and, in all other Respects, to such a Behaviour as becomes good Subjects and honest Citizens. Between these and the People there arose certain Disputes about the Purity and Goodness of the

Honey set apart for the King's Use. From hence it began to be debated, what was the purest Honey, and which the sweetest Flowers. Concerning this Matter there were many and warm Disputes among the People; nor were the Officers of the Crown less divided. Their Differences did not stop here, nor were they long confined to the King's Revenues; for a thousand idle Scruples began to be raised about the Honey that was to be made for common Use. Every different Opinion was supported by a Sect and Party of its own; and, such was the extravagant Humour of the Times, the more wild and fanciful any of these Notions were, the more numerous usually were its Abettors. Some were for having the Honey made at all Seasons, maintaining, that so good a Work should never be intermitted; others contended to have the Work confined to certain Seasons; insisting that, in foul Weather, it was impossible to work; and that, as for the King's Honey

Honey in particular, it ought only to be wrought on certain Days set apart, and consecrated to that particular Purpose. There was not a Flower in the Field that had not a Party in its Favour, and that was not condemned and prohibited by the Party of some other Flower: So that, had they collected Honey from none but such as no Party had declared against, they must have collected none at all. Each Party took a Name, either from the Flower it affected, or the Ring-leader it followed; and these Names were contended for with all imaginable Zeal and Earnestness by Numbers that knew nothing of their own Party Principles, and were kept warm only by the Name. One of the King's principal Officers set up a very powerful Sect under the Name of *Financers*, so called, because they pretended to farm the King's Revenues, and tax all Petitions delivered to his Majesty, as having the sole Right of presenting them in themselves. Many
were

were the Impositions and Usurpations of this Sect, which, for some Time, tyrannized over the rest, notwithstanding that the King, unwilling to inflict condign Punishment on so great a Part of his Subjects, who were misled by these *Financers*, protested against their Proceedings, and disallowed the Authority by which they acted, in frequent Manifestoes. But, at length, the better sort of Bees, becoming dissatisfied with their unwarranted Usurpations, shook off their Authority, and paid their Tribute to the King through more honest, and less oppressive Officers. However, even these fell out among themselves, partly about the former Differences that had embroiled the Hive, and partly about new ones arising from Ignorance, or Zeal, or Ambition. And, as on former Occasions, what could not be determined by the Tongue, was decided by the Sting; so now again they began to fight for their several Opinions. Great was the Confusion, and
miserable

miserable the Slaughter, that ensued upon these unhappy Diffensions; the whole Hive raged with Fury and Uproar; the King's Revenues remained unpaid, and the publick Work was at a Stand, till the needless Niceties about the manner of doing it, should be settled.

THINGS being brought to this Pass, an ancient Bee, who had always distinguished himself, not only by his Industry in the publick Work, and a punctual Discharge of the King's Dues, but also by the readiest Obedience to the King's Officers, and by a meek and gentle Spirit in the midst of turbulent and contentious Times, assembled all the Citizens of the Hive in the vacant space on the Floor; and, with that Authority which his well-known Wisdom and Integrity had given him, leaning from a Comb that hung over them, addressed them in the following manner:

‘ My dear Fellow Subjects, it is not
 ‘ because our King wants either Au-
 ‘ thority or Power to reduce us to the
 ‘ Obedience

' Obedience we owe him, and the
 ' Peace and good Agreement we owe
 ' ourselves, that he rather chuses to let
 ' Reason and Experience make us sen-
 ' sible of our Interest, than to com-
 ' pel us to our Duty by Force; but be-
 ' cause he desires to rule with Cle-
 ' mency rather than Rigour, and as a
 ' King among Bees, not a Tyrant over
 ' Wasps. The Frenzy and Rebellion
 ' that have possessed us, might justify
 ' more severe Methods in our King;
 ' but those he seems to defer as the last
 ' Remedy. Let me in the mean Time,
 ' with that honest Zeal which I have
 ' always endeavoured to demonstrate
 ' in the Service of the Publick, try if
 ' I can prevent the Necessity of harsher
 ' Means, by applying those of Reason
 ' and sober Advice. Let me earnestly
 ' intreat you to remember those happy
 ' Times, when there were no Diffe-
 ' rences among us; how pure was our
 ' Honey, and how plentiful our Stores!
 ' with what kind Affection did we as-
 ' sist

' sist and encourage each other in the
 ' publick Work ! How agreeably did
 ' the Sense of our general Interest
 ' sweeten all our Toils ! and how joy-
 ' fully did we feast on the delicious
 ' Stores provided for us by our mutual
 ' Labours, and secured by our unani-
 ' mous Counsels ! The only Contention then was, who should set least
 ' by himself, and promote the publick Well-fare with greatest Zeal
 ' and Ability. Did any of you pine thro' Want then, as you do at present ?
 ' Was your Provision disagreeable or unwholesome to you ? Or, can any
 ' of you say that your King slighted his Free-will Offering as scanty or unclean ? What moved you then to
 ' raise such idle Scruples about that which was to be presented to him,
 ' seeing he never shewed the smallest Disrelish to it ? Why do you contend
 ' about the Manner of preparing that which you are to share among yourselves, since before your pernicious
 ' Refine-

‘ Refinements, our Honey was pure
 ‘ and perfect, our Subſiſtance plentiful,
 ‘ and our Enjoyment of it peaceable
 ‘ and fearless? Suspend your Conten-
 ‘ tious Spirits, cool your party Zeal
 ‘ for a Moment, and calmly reflect
 ‘ how abſurd it muſt be to ſpend that
 ‘ Time in diſputing how your Honey
 ‘ ought to be made, which ſhould be
 ‘ actually employed in the making it?
 ‘ Nay, what wild Infatuation muſt
 ‘ ſuch ſcrupulous Diſquiſitions argue
 ‘ in you, who knew ſo well before
 ‘ how to provide all Things neceſſary
 ‘ for the publick Weal? For ſhame,
 ‘ ceaſe your airy Speculations, fit only
 ‘ for the Idle and Brain-ſick, and be-
 ‘ take yourselves to the ſolid Practice
 ‘ of that Knowledge which you had
 ‘ at firſt, and which will always be
 ‘ ſufficient for you, if you do not puzzle
 ‘ it away with vain Refinements. To
 ‘ what End are your Diſputes, if they
 ‘ are to laſt for ever? Do you not
 ‘ perceive that the Summer is far ad-
 ‘ vanced,

advanced, that the Winter approaches
 apace, and that we are utterly un-
 provided of that which is absolutely
 necessary, while you are busied in
 trifling Debates about certain useless
 Niceties, that spring from the Intem-
 perance and Luxury of your own I-
 maginations? Why will you dispute
 about the most convenient Seasons
 for making Honey, when you will
 not make it at any? Why will you
 strive about the Flowers out of which
 it is to be gathered, when you will
 not gather it at all? A Wasp, such
 is the Malignity of its Nature, ex-
 tracts Poison out of all Kinds of Herbs
 and Flowers, as well the wholesome
 as the baneful. So on the contrary,
 a Bee, let the Flowers be what they
 will among which it plies, draws
 wholesome and odoriferous Honey.
 Let me therefore beseech each of
 you to gather from such Flowers as
 lye nearest, in order to make the
 quickest Returns ; or from such as

‘ furnish the greatest Abundance of
 ‘ sweet Juices, that our Supply may
 ‘ be the more Plentiful; or from what-
 ‘ ever Flowers he is best pleased with,
 ‘ provided he do not fail in bringing in
 ‘ every Day the Quantity required.
 ‘ Let me advise you all to lay by those
 ‘ party Names, by which you have
 ‘ distinguished your selves and em-
 ‘ broiled this Kingdom, and to value
 ‘ your selves, not upon the Name or
 ‘ Credit of a Sect, but upon the Pri-
 ‘ vileges of our excellent Constitution.
 ‘ Let me also advise you, who are ap-
 ‘ pointed publick Inspectors of the
 ‘ Work, to receive all good and whole-
 ‘ some Honey, that is brought you,
 ‘ and to stow it immediately, without
 ‘ enquiring what Hour of the Day it
 ‘ was gathered, or from what Vege-
 ‘ tables extracted. Our King, Thanks
 ‘ to his unlimited Bounty, has given us
 ‘ a free Grant of all the Gardens and
 ‘ Fields, and proclaimed the various
 ‘ Flowers that bloom at the several
 ‘ Seasons,

' Seasons, or enamel the whole Face of
 ' the Earth, to be clean and fit for
 ' the Use of Bees. Let not one Part
 ' of us pretend to live upon the La-
 ' bour of the more Industrious, while
 ' they spend their Time in disputing
 ' about Opinions, which, be they ne-
 ' ver so right, they have no Inclina-
 ' tion to put in Practice. It is of dan-
 ' gerous Consequence to ridicule those
 ' as silly, unlearned, or slavish, that
 ' honestly labour for the Common Sup-
 ' port of our Society. There are ma-
 ' ny among us that pretend to direct,
 ' and dictate without any Authority
 ' from our King ; and others, who
 ' altho' authorized, take the Liberty to
 ' contend with and rail at each other,
 ' while they should give all their Dili-
 ' gence to regulate the publick Affairs.
 ' When his Majesty thinks it conveni-
 ' ent, no doubt on it, he will punish
 ' the first as Intruders, and the last as
 ' Disturbers of the publick Peace. By
 ' Unanimity and mutual Assistance we
 E ' shall

' shall again thrive. If we lay by our
 ' vain and foolish Speculations, and
 ' industriously apply our selves to the
 ' necessary Business of the Hive, we
 ' shall again flourish. Peace, and Se-
 ' curity, and Plenty shall be again re-
 ' stored. The Fields shall contribute
 ' their Golden Wealth, and the Gar-
 ' dens their rich Perfumes. But, if we
 ' shall still persist in our absurd and
 ' dangerous Folly, let us remember
 ' that we have a King, who, since he
 ' cannot reform us by his Counsels, will
 ' undoubtedly subdue us to a sounder
 ' and better Mind by that Power which
 ' he holds not in vain.

' WE may be sure he will neither be
 ' regardless of our Interest nor his own
 ' Honour. Chuse you now whether you
 ' will be wisely led by Advice to con-
 ' sult your Safety, or be forced into a
 ' better Conduct by the unhappy Effects
 ' of your present Folly, and of the
 ' Royal Displeasure. It is true, I am
 ' but one of yourselves, and no further
 ' authorised

' authoris'd to speak in Publick, than
 ' as Reason, Necessity, and Concern for
 ' the publick Calamity have embolden'd
 ' me. However, it is your Interest to
 ' be guided by Reason, altho' it should
 ' be convey'd to you through the mean-
 ' est Vehicle, as well as to gather
 ' Honey from Flowers the least showy
 ' or stately.

' SAYING this he withdrew. The
 ' Bees, ashamed of their past Folly and
 ' Perverseness, and tired with the Mi-
 ' series their Broils and Contentions had
 ' brought upon them, betake themselves
 ' silent and repenting, to Labour and
 ' Industry. Nor was it long ere they
 ' had sufficient Reason to rejoice at the
 ' Restoration of their ancient Simplicity;
 ' for with it, Peace, Wealth and Order
 ' returned, and all Things were set to
 ' Rights within, while each Bee, studi-
 ' ous of the common Good, chearfully
 ' traded among the Meadows and Fields,
 ' and gladly saluted his fellow Citizens,
 ' as he met them among the Flowers.

ALLUSION

ALLUSION

The Fifth.

IT was about the Middle of Summer, when Nature enriches the Fields, and stores the Gardens with unstinted Bounty, that a pretty numerous Company of Students and other Gentlemen, set out from *Oxford* for *London*. As they were most of them Men of Taste, and particularly enamoured of Nature, with a certain Cast to Freedom of Thought, they communicated their Observations on the Country they rode through, to the no small Entertainment of each other, altho' there was scarce any Agreement in their Sentiments or Tastes. Some were best pleased with Gardens, others with Fields. The Rivers had their Admirers, and the new mown Meadows, with their Hay-cocks

cocks, theirs. This liked one Gentleman's Seat, and that another ; and if there was any Thing in which they agreed, it was in commending the Commons and the Downs, inasmuch as, there principally, Nature and Liberty appeared. This Diversity of Sentiment afforded at first, a good deal of Variety to their Conversation, and gave it a Sprightliness that does not always attend an uniformity of Taste and Opinion in Company. However, it was not long ere it degenerated into Disputation, each Party growing so warm in Defence of his own, and Contradiction of the opposite Opinion, that the most positive Bigots could not have expected greater Resignation from others than these free, these fair, and candid Thinkers. They all talked at once, and wrangled with such Vehemence and Noise, that other Travellers, who met them, thought them mad, and those who dwelt by the Road, came out to stare, while their Dogs barked, the Boors shouted, and

and the Concert consisted of the most confused Set of Noises that were ever heard.

ALL this Time *Aerius*, who had ever before been careful to have his Share of Noise and Contention, was quite silent, and seemed so unusually wrapped up in Thought, that the rest, happening to observe him, ceased all of a sudden, and, fixing their Eyes on him, expected, in deep Suspence, the Issue of such intense Meditation. As soon as he found there was Silence made, he broke it with a loud Exclamation.

‘ O how miserably are we debarred
 ‘ of our natural Rights and Privileges!
 ‘ Behold that Garden, a spot of delicious
 ‘ Ground, to which all Mankind have
 ‘ an equal Right, enclosed by strong
 ‘ Walls, and engrossed by one! Nay,
 ‘ behold the whole Country on our
 ‘ right Hand and on our left, that
 ‘ ought to be as free as Light or Air,
 ‘ occupied by particular Persons, that
 ‘ call themselves Owners and Lords of
 it,

it, and all its Produce! Away with
 these Hedges and Ditches erected here
 without my Consent, to shut me and
 Mankind out from our own! - Who
 can endure, that, of all this noble
 Country, so stored with the Necessa-
 ries of Life, and the Materials of Plea-
 sure, not a Foot should be left us, but
 this narrow Road, bare and barren,
 and void even of Nourishment, for the
 Beasts that carry us; insomuch that
 we are forced to purchase Necessaries
 on the Road, and submit to buy our
 own, or starve. Is it not, my Friends,
 the Mark of a most slavish and abject
 Spirit, to suffer ourselves to be cooped
 up between the Ditches that bound
 this Road, to follow the Crowd, to
 jog on contented with the Beasts of
 Burthen, while we dare not pass into
 our own Grounds, while we dare not
 pull those Flowers, nor taste those
 Fruits, that spring spontaneous from
 a Soil common to Mankind, and re-
 serve not their Sweets with an Inten-
 tion

' tion to please any particular Person,
 ' but invite all, and are as ready to re-
 ' gale you or me, as him that presumes
 ' to monopolize them. As for this
 ' dull beaten Track, I leave it to the
 ' Wretches that are satisfied to be led
 ' or driven by others. Let them poor-
 ' ly content themselves with the Con-
 ' finement and Restraint that others are
 ' pleased to lay upon them, since they
 ' have not Resolution to assert their
 ' own, nor Spirit to trace out a free
 ' and generous Path for themselves. I,
 ' for my own Part, will dismount im-
 ' mediately from this Horse; such Helps
 ' I despise, they are a false Acknow-
 ' ledgment of Weakness, I have Legs
 ' of my own, of sufficient Strength, and
 ' shall not borrow from an Animal so
 ' much my inferior. Where is the
 ' Good of thinking freely, if I may not
 ' act with suitable Freedom? Whilst
 ' nothing in Nature, no, not even Rea-
 ' son itself, can bound my Thoughts;
 ' must I suffer Ditches to confine my
 ' Feet,

' Feet, and Locks my Hands? How
 ' dare any Man shut me out from my
 ' natural and indefeasible Rights? Are
 ' not these Grounds mine, as well as his
 ' that has caused these arbitrary Fences
 ' to be made? He might as well pre-
 ' sume to measure out the Sea by
 ' Marches and Mearings, and erect par-
 ' ticular Possession and Dominion on the
 ' Waters; taxing the Fish, and renting
 ' out the Waves, as to engross any Part
 ' of the Land, which was at first as com-
 ' mon as the Sea, and hath been since
 ' cantoned and occupied by Tyrants and
 ' Oppressors, whose Rights I disallow,
 ' as I defy their Power.

THERE was something so new in
 this Resolution, so free in the Expostu-
 lations with which it was defended, and
 so animated in the whole Harangue,
 that, like the Cry of a Master-hound,
 it opened the Mouths of the whole
 Pack, who, almost to a Man, seconded
 what he said with a loud Cry of Nature
 and Liberty, and forthwith declared
 F against

against the common Road, and were preparing to take the Fields, when *Polites*, who loved Freedom as well as *Aerius*, but knew how to distinguish between that and Madness, observing that they were in earnest, begged that *Aerius* would, in the Name of the rest, answer him a few Questions before they parted, which was readily granted him, and it produced the following short Dialogue.

‘ *POLITES*. Pray, *Aerius*, with what Intention did we leave *Oxford*?

‘ *AERIUS*. To visit *London*.

‘ *POLITES*. Ought we not to take the readiest, the safest, and the most agreeable Way thither?

‘ *AERIUS*. No doubt on it we ought, and there it is; directly over those Fields, and through that Garden.

‘ *POLITES*. Why do you not think the High-way a more ready Path to *London*, than over Hedge and Ditch, after *Will-with-the-wisp*?

‘ *AERIUS*.

‘ *AERIUS*. By no means. It winds
 ‘ and turns so many different Ways,
 ‘ and maketh such needless Semicircles
 ‘ and Angles, that I have not Patience
 ‘ to follow it. Not I, I am for the near
 ‘ Cut. I love to go the shortest Way
 ‘ to my Point. Order the Road to be
 ‘ cut in a right Line, and then perhaps
 ‘ I may not altogether disapprove it;
 ‘ but, remember, it must be mathemati-
 ‘ cally direct, or I will have nothing to
 ‘ say to it.

‘ *POLITES*. How can that be
 ‘ done, when it is to serve other Peo-
 ‘ ples Occasions, as well as yours, and
 ‘ must now and then make an Elbow
 ‘ at a Country-town, that there may
 ‘ be a Communication thence to the
 ‘ City?

‘ *AERIUS*. Pugh. What have I to
 ‘ do with other Peoples Occasions?
 ‘ What serves all, serves none effectual-
 ‘ ly. If I can find a shorter, that shall
 ‘ serve my Occasions.

‘ *POLITES*. But how can you find
 ‘ a shorter? Setting aside the Labour
 ‘ of leaping Ditches, and scrambling
 ‘ through Hedges, is it possible for you
 ‘ to pass from hence in a right Line to
 ‘ *London*? Every Hill you come to, will
 ‘ oblige you to quit your direct Path,
 ‘ and betake yourself to such round-
 ‘ about Ways as will cost you no little
 ‘ Time. There is no darting through
 ‘ the Center of an Hill, to avoid going
 ‘ about. Then a Lake, or a rapid River,
 ‘ or a walled Town, will put you quite
 ‘ out, in spite of your Teeth. At the
 ‘ End of your Journey you will cer-
 ‘ tainly find, that travelling on the open
 ‘ Road with a good Horse under you,
 ‘ was a readier Way than trudging it on
 ‘ Foot through Briers and Thorns. We
 ‘ will give you Demonstration for that,
 ‘ by seeing a good Part of the Town be-
 ‘ fore you arrive.

‘ *AERIUS*. Why, look you, *Poli-*
 ‘ *tes*, that may be, because we shall be
 ‘ greatly taken up in contemplating the
 ‘ Beauties

‘ Beauties of Nature as we pass through
 ‘ them. But perhaps the high Road
 ‘ may be the readier of the two. I
 ‘ am sure you will allow, it is not the
 ‘ safer. Such Imposition at Inns on a
 ‘ Road, so beset with Foot-pads and
 ‘ Highway-men, greatly frighten me.
 ‘ Give me the rural Honesty of those
 ‘ fruitful Fields and flowery Lawns,
 ‘ where I may walk, or sleep, or divert
 ‘ me, as I list, without fear of Robbers
 ‘ or Pick-pockets.

‘ *POLITES*. Have a Care how
 ‘ you call Names, *Aerius*; those Per-
 ‘ sons whom you asperse, are Men of
 ‘ the same way of thinking, and the
 ‘ very same Principles with yourself.

‘ *AERIUS*. With me, Sir? No, Sir,
 ‘ I am a Man of Honour, Sir, and
 ‘ would scorn to rob or pilfer.

‘ *POLITES*. How do you mean?
 ‘ Are not all things in common?

‘ *AERIUS*. Yes, Sir, so I hold.

‘ *POLITES*. Is not therefore the Mo-
 ‘ ney in my Pocket as much yours as
 ‘ mine?

‘ *AERIUS*. Undoubtedly it is.

‘ *POLITES*. And is not the Money
‘ in your Fob as much mine as yours?

‘ *AERIUS*. Hum. Why, why; I
‘ believe it must.

‘ *POLITES*. Well, then, what
‘ need you fear on the great Road,
‘ since you carry nothing but what you
‘ acknowledge to be the Right of any
‘ Man you meet? And why will you
‘ load People with reproachful Names
‘ of Thief and Robber, for claiming
‘ what they have a natural Right to?
‘ And which, if you refused, you must
‘ be an Encloser and a Monopoliser by
‘ your own Principles, as much as he
‘ that shuts you out of a Piece of your
‘ Ground, which he calls his Garden,
‘ because he hath built a Wall about it,
‘ and carries the Key? Then, again, I
‘ am surprized to hear you talk of Im-
‘ position at Inns, as if the Host could
‘ do you any Injustice, who carry his
‘ Money as well as your own. Nay, is
‘ he not very civil in giving you either
‘ Meat

‘ Meat or Drink for Money, which
 ‘ he hath as good a Right to as your-
 ‘ self?

‘ *AERIUS*. Civil! There you are
 ‘ out. Have not I a Right to his Meat
 ‘ and Drink? Are they not mine? Is
 ‘ not all he hath my own?

‘ *POLITES*. And why then don’t
 ‘ you travel with us, and treat your
 ‘ Friends, since you have such plentiful
 ‘ Provision laid in before you?

‘ *AERIUS*. Because I have the
 ‘ very same here in the Country at e-
 ‘ very Gentleman’s Seat and Farmer’s
 ‘ House. And then I am better pleased
 ‘ with the Tour of the Fields and
 ‘ Gardens, which will lead me through
 ‘ Flowers, and Fruits, and beautiful
 ‘ Scenes, where I can tread on Nature’s
 ‘ green Carpet, and hear the sweet
 ‘ Chorus of the Grove, than the dusty
 ‘ Track of this tedious Road, where I
 ‘ must beat my Feet on the unrelenting
 ‘ Stones, and be tortured with the shriek-
 ‘ ing of Cart-wheels, the rumbling of

' Coaches and Waggon's, and the harsh-
 ' er Sound of their Voices who drive
 ' them. I own to you, all Roads must
 ' be alike safe to me, who travel, as the
 ' Birds do, without Cost or Charges,
 ' or any thing to lose, which I claim a
 ' special Right to: But you will as rea-
 ' dily own, I hope, that the Way I am
 ' taking is infinitely more agreeable than
 ' this which you seem resolved to chuse,
 ' *POLITES*. Depend on it, *Aerius*,
 ' I will, if you can prove it practicable.
 ' Do you think you can travel to *London*
 ' without your Horse? Or, if you should,
 ' would not the Labour out-weigh the
 ' Pleasure?

' *AERIUS*. By no means. I can
 ' do it, and with Pleasure too; besides,
 ' though it should be a little toilsome or
 ' so, it is better than to be beholden to
 ' a Brute for that, which Nature has
 ' qualified me to bestow on myself. I
 ' cannot endure to see one Creature
 ' mounted upon the back of another.
 ' It is unnatural and tyrannick, and un-
 ' worthy

‘ worthy of that Freedom, which, as
 ‘ we desire it ourselves, we should not
 ‘ infringe in other Creatures.

‘ *POLITES*. But, tell me, do you
 ‘ really expect that the Inhabitants of
 ‘ the Country will permit you to break
 ‘ down their Fences; welcome you
 ‘ to their Houses, and freely give you
 ‘ up your Share of that Provision,
 ‘ which you say they have in keeping
 ‘ for you? Do you think they will
 ‘ readily acknowledge your Right of
 ‘ Nature? You know the *English* are
 ‘ a stubborn People, and talk much
 ‘ of Liberty and Property; what now
 ‘ if they should treat you like a
 ‘ sturdy Beggar, and kick you from
 ‘ their Doors, or knock out your
 ‘ Brains for an House-breaker? For, it
 ‘ is certain, not one in a million of them
 ‘ know any thing of the Justice of
 ‘ your Claim upon their Goods and
 ‘ Chattles; and, what is worse, if you
 ‘ pleaded it to them until Doom’s-
 ‘ Day, they would never be con-
 ‘ vinced,

‘vinced, being as well intitled to
 ‘think for themselves, as you or any
 ‘Man else, and as tenacious of their
 ‘Substance as you are of your Opi-
 ‘nions?

‘*AERIUS*. Why truly, *Polites*,
 ‘our *English* are a very unnatural kind
 ‘of People; however, I hope to con-
 ‘vince them by the undeniable Ar-
 ‘guments I shall offer. There is Rea-
 ‘son in all Men, and I shall make so
 ‘strong an Appeal to that sovereign
 ‘Arbitress of Truth, that they must
 ‘all presently yield.

‘*POLITES*. I do not know that.
 ‘You see plainly you cannot convince
 ‘me in a Case, in which I am not
 ‘concerned: How much less will you
 ‘be able to reason them out of what
 ‘they value more than their Lives?

‘*AERIUS*. It has always been
 ‘my Opinion, that Scholars are the
 ‘most bigotted Wretches upon Earth.
 ‘You read, *Polites*, you read. Hence
 ‘your inexpugnable Prejudices, and in-
 ‘tellectual

‘ intellectual Slavery to Authorities, and
 ‘ received Errors. But among the Coun-
 ‘ try People there is more of Nature,
 ‘ and an opener Ear to Instruction.

POLITES. Well, this may be
 ‘ true ; and, it is certain, Reading has
 ‘ never biaſſed your Reason. But tell
 ‘ me, dear *Aerius*, would thoſe Grounds
 ‘ on the other Side of that Fence you
 ‘ are going to break through, be ſo
 ‘ beautiful, or ſo richly ſtored with all
 ‘ manner of Plenty as they are, did not
 ‘ ſome Body take care to encloſe them
 ‘ with Ditches, or to manure them?

‘ *AERIUS.* It is likely they would
 ‘ not.

‘ *POLITES.* And would any one
 ‘ take the Pains to cultivate them, had
 ‘ all the reſt of the World as good a
 ‘ Right to the Produce as himſelf?

‘ *AERIUS.* I believe no one would.
 ‘ But what then?

‘ *POLITES.* Why then it fol-
 ‘ lows, that if all particular Right were
 ‘ taken away, thoſe Grounds that you
 ‘ now

' now claim so strenuously, would in
 ' one Season become useless and un-
 ' fruitful, insomuch that neither you,
 ' nor any body else, would think them
 ' worth his claiming. But now I think
 ' on it, as I believe you are resolved to
 ' have your Swing, and such a one
 ' that there is little Hazard of my ever
 ' seeing you again; I must not let you
 ' go off with my Clothes on your Back,
 ' That Coat, and the rest, are as much
 ' mine as yours: Come, strip, and divide
 ' before we part.

' *AERIUS*. What, take my
 ' Clothes from me, that I bought
 ' with my own Money! No, that is
 ' unreasonable and unjust. ——— But,
 ' hold, since I have as good a Right to
 ' yours.

' *POLITES*. Ay, that may be;
 ' but as I am the stronger, I am re-
 ' solved to have both; and I want to
 ' know how you will find your Re-
 ' medy.

' *AERIUS*.

‘ *AERIUS*. What! would you
 ‘ have Right and Possession decided by
 ‘ Force?’

‘ *POLITES*. Yes, undoubtedly
 ‘ in the goodly State of Nature you
 ‘ propose, for there being no Laws,
 ‘ Right can be founded on nothing
 ‘ else.’

‘ *AERIUS*. Yes, Nature has
 ‘ her own Laws, and those so binding
 ‘ that, were they not buried under the
 ‘ unweildy Superstructure of Statutes
 ‘ and Revelations, they would suffi-
 ‘ ciently secure the Rights and Privi-
 ‘ leges that are founded on them.’

‘ *POLITES*. Are not the Laws
 ‘ of Nature to be found in every Man?’

‘ *AERIUS*. They are.’

‘ *POLITES*. Are they equally
 ‘ strong in all?’

‘ *AERIUS*. No, in some they
 ‘ do not operate with that Force that
 ‘ were to be wished.

‘ *POLITES*. How then are those
 ‘ that obey the Law of Nature, to de-
 ‘ fend

‘ fend themselves against the Unjustice
 ‘ and Oppression of the Lawless?

‘ *AERIUS*. Now are we come
 ‘ right upon Society, and Civil Go-
 ‘ vernment, and then the Ditches are
 ‘ safe again, and my Claim to the
 ‘ Lands inclosed, quite defaced. But
 ‘ I tell you, *Polites*, Society is Nonsense.
 ‘ Your Politicians make a great Stir a-
 ‘ bout Forms of Government, some
 ‘ crying up a Monarchy, some an A-
 ‘ ristocracy, some a Democracy; but
 ‘ away with them all, say I; because
 ‘ there can be no such Thing as
 ‘ Liberty in any of them. Either
 ‘ one or a few must govern, and all the
 ‘ rest must be Slaves; or else, if all
 ‘ govern, why then, Matters are to be
 ‘ managed by the Majority; all the
 ‘ rest must submit, must act contrary
 ‘ to their Judgments, and suffer many
 ‘ Things against their Wills. I tell
 ‘ thee, *Polites*, Society is nothing better
 ‘ than a Trick imposed on the Many
 ‘ by a few cunning and designing
 ‘ Knaves,

' Knaves, to gratify their Avarice and
 ' Ambition, and that they may live at
 ' the Expence of others. It is plain,
 ' that this is the Case from the Struggles
 ' with which Governments are ob-
 ' tained, and the tyrannick Use that is
 ' always made of them. Down with
 ' the Thrones of Kings, and the Senate
 ' Houses of Common-Wealths! Can
 ' we not live without such artificial
 ' Trumpery, as well as Foxes or Lyons?
 ' Into the Fire with your Acts of Par-
 ' liament, your Canons and your Vo-
 ' lumes of the Civil Law. They are no-
 ' thing but the Instruments of Imposi-
 ' tion and Coufenance, If you don't
 ' know that they are, go to Law, *Polites*,
 ' go to Law. A little Attendance in *West-*
 ' *minster-Hall*, or a Chancery Suit will
 ' soon give you the same Aversion to
 ' Law that I have.

' *POLITES*. Well then, *Aerius*,
 ' it is agreed that we have no Govern-
 ' ment, no Laws.

' *AERIU S.*

‘ *A E R I U S.* Ay, agreed, agreed,
 ‘ Man. Come, shake Hands on it.
 ‘ How you and I shall love one another
 ‘ in a State of Nature!

‘ *P O L I T E S.* Stay, not so fast.
 ‘ No shaking of Hands, no combining,
 ‘ for you say we are to lay aside all So-
 ‘ ciety. As for loving each other, that
 ‘ is as your Submission to my Com-
 ‘ mands shall render you agreeable to
 ‘ me.

‘ *A E R I U S.* Your Commands!
 ‘ What does the Man mean? Why, I
 ‘ tell thee, we are now in a State of
 ‘ Nature, in which there is no Autho-
 ‘ rity, no Sovereignty, no Laws.

‘ *P O L I T E S.* That is what I say;
 ‘ and now that I am just about twice
 ‘ as strong as you, I will force you to
 ‘ do what I please. Your Coat is better
 ‘ than mine, I will have that in the
 ‘ first Place. You have about forty
 ‘ Guineas in your Pocket, come, de-
 ‘ liver them up to me quickly. If you
 ‘ make any Resistance; by all the
 ‘ Rights

‘ Rights and Privileges of Nature, I
 ‘ will dash out your Brains against the
 ‘ Pavement. Why, I like this State
 ‘ of Nature hugely. If we are to
 ‘ have no Courts of Justice, no Exe-
 ‘ cutioners nor Gallows, I shall live
 ‘ most deliciously. I do not know
 ‘ whether there be a Man in the Na-
 ‘ tion, whom I could not get the bet-
 ‘ ter of at pulling, and hauling, and
 ‘ drubbing ; if you turned us out na-
 ‘ ked, do you see, & *in puris natura-*
 ‘ *libus.*

‘ *A E R I U S.* I mean, that in a
 ‘ State of Nature, there are no Laws,
 ‘ but those of Nature, which will se-
 ‘ cure my Rights tho’ I be the weaker.

‘ *P O L I T E S.* Do not trust to
 ‘ them, for I assure you, now that we
 ‘ are in a State of Nature, and utterly
 ‘ unaccountable for all we do, I find
 ‘ the Law of Self-Love stronger than
 ‘ all the rest, and with the Assistance
 ‘ of these Hands, I shall gratify it to

‘ the full, let it cost you or others
 ‘ what it will.

‘ Do you hear this Gentleman, (said
 ‘ *Aerius*, turning to the rest of the
 ‘ Company) do you hear the Threats of
 ‘ this unreasonable and imperious Mon-
 ‘ ster? You are concerned as well as
 ‘ me. Stand by me therefore, and
 ‘ do not suffer the Weaker to be op-
 ‘ pressed, since it must be your own
 ‘ Turns next.’

Upon this, they were all preparing
 to lend *Aerius* their Assistance, when
Polites cried out:

‘ Look ye, Gentlemen, you are now
 ‘ deciding this Question fairly in Fa-
 ‘ vour of me, without knowing it; and
 ‘ *Aerius* himself, in having implored
 ‘ your Aid, has given up the Possibili-
 ‘ ty of subsisting out of a Society. My
 ‘ Strength, too great for any one of you,
 ‘ has forced you into a Society, a Ne-
 ‘ cessity that must ever change a State
 ‘ of Nature, if there could be such a
 ‘ State

' State into Government, and clearly
 ' evince the absolute want of Laws
 ' and Penalties, and publick Admini-
 ' stration of Justice. The Wall that
 ' keeps us out of that Garden, would
 ' be but a weak Defence for the Fruit
 ' within, were they not surrounded by
 ' a stronger Fortification ; I mean, the
 ' Statutes against Felony and petty
 ' Larceny, which can keep out those
 ' who could easily climb over the Wall.
 ' You may leap these Ditches too with-
 ' out much Difficulty, but you won't
 ' so easily get over the Laws against
 ' Trespass, that fortify those Ditches
 ' to better Purpose than any Quickset.
 ' Be advised by me. Mount your
 ' Horses again, and pursue the King's
 ' High-way, like honest Men, who
 ' dare keep the Causeway of the Crown.
 ' There is no Slavery in so doing.
 ' The King himself, God blest his
 ' Majesty, must be satisfied with it,
 ' when he travels. Here he stop'd,
 ' and sudden Shame seized the whole
 ' Company

‘ Company. They sneaked to their
 ‘ Horses, and galloped forward, as fast
 ‘ as they could, to make amends for
 ‘ the Time they had lost.

So ended this Contest, in which, for
 once, sober Sense and Reason got the
 better of that specious kind of Mad-
 ness, which, under the Pretence of Li-
 berty, would turn us wild into the
 Fields, a kind of Beast more Savage
 than any other, as not sparing its own
 Kind, and whilst it is misled by a false
 Notion of Nature, committing Things
 that Nature abhors.

ALLUSION

ALLUSION

The Sixth.

Sciagenes and Selas.

SCIAGENES. Say what you will, and magnify the Good that is done by the Christian Religion, at what Rate you please ; I say, it doth more Harm than Good in the World. There are two Things in which a Man may be rendered better or worse, by the Doctrines he hears, and the Principles he embraces ; to wit, his Mind and his Actions. Now in both, your Religion hath greatly injured us. As to our Minds, did they ever shew such Extravagance under the Influence of any System of Doctrines that has obtained in the World, as under the Christian?

ftian? To illustrate this by a Recital of
 all the strange and senseless Opinions
 that your several Sects have contended
 for, would be a very odious and tedious
 Undertaking. As to our Actions,
 which it should be the Business of Re-
 ligion to regulate, how miserably they
 have been perverted by the Christian
 Religion, any one may perceive, who
 reads the History of the Christians.
 The Author of your Religion has told
 us, that we are to know a Tree by its
 Fruit; by this Rule, his must have been
 a very corrupt Tree, for its Fruits have
 always been very unwholesome, as well
 as distasteful, ever since the first plant-
 ing. Christianity has affected the Ac-
 tions of its Professors in two different
 Ways. It has furnished some with an
 hypocritical Covering for such Enor-
 mities as cannot bear the publick In-
 spection, it has tempted them to put
 on the Appearance of Virtue, and
 make that serve instead of the Thing;
 whilst it hath supplied others with Pre-
 tences,

tences, for openly committing the most horrid Crimes. Persecution, Rebellion, Tyranny, and Bloodshed, hang in Clusters, on the Gospel Vine, and weigh it down, in spite of the Support afforded it by Priestcraft, and the Power of the Church.

SELAS. You judge most unfairly, *Sciagenes*, in ascribing those ill Effects, to the Christian Religion, which are directly contrary to its Doctrines, its Precepts, and the Examples it recommends to our Imitation. The absurd Opinions, that some, who called themselves Christians, have broached and abetted, were the Produce of their own extravagant Imaginations. Our *Saviour* sowed Wheat, but the Folly and wild Enthusiasm of Mankind, have sown Tares among it. Nor, can wicked Actions be attributed, with any Justice, to Principles, altogether rational and virtuous, altho' they may be committed, by the Professors of those Principles. You are a Lawyer; must we burn our

Statutes,

Statutes, and the whole *Corpus Jurum*, because you secretly take Fees on one Side of a Cause, and openly plead on the other? Must Physick and Surgery be prohibited, because an ignorant Quack shall mistake, and give Hemlock for a Cordial, or, because a murdering Physician shall take a Fee, from a young libertine Heir, to send his sickly Father out of the World? *Christ* planted a Vine, and its Fruits are Meekness, and Charity, and Obedience, to the higher Powers, and Self-denial; which, as they are Virtues, much against the Grain of the World, we may be sure they must have weighed down the Christian Religion, with that Load of Odium that attends them, had it not been supported by the Vine-stock of God's continual Grace. Pride indeed, and Avarice, spring up near the Root of the Vine, and twisting themselves among its Branches, mix their pale and baneful Berries, with its beautiful and wholesome Clusters.

THE greater Part by far, both of the Knowledge and Virtue that is in the World, springs from the Christian Religion; tho' idle Pretenders to Knowledge, have taken Occasion from thence, to pester the World, with a thousand vain Speculations, and pernicious Refinements; and, altho' wicked and self-interested Men have impudently pretended to draw the Motives of their unrighteous Practices, from a Desire to promote its Welfare. If indeed Mankind had never reasoned absurdly, nor acted wickedly, before they embraced the Christian Religion, we might, with the greater shew of Truth, ascribe the Folly and Vice, too often to be met with among Christians, to our Religion, rather than to the Infirmary, and Degeneracy of our Nature. But, as it is quite otherwise, and as there has really been more Knowledge, and stricter Virtue among the Worshippers of *Christ Jesus*, than among those who were ignorant of Christianity, Expe-

H
rience

rience is against you. I will tell thee a Tale; if thou wilt listen it, O *Sciagenes*.

‘ In the old *Egyptian* Chronicles,
 ‘ we are told, that the Sun, once upon
 ‘ a Time, being highly provoked at the
 ‘ Wickedness of Mankind, which he
 ‘ was daily obliged, not only to behold,
 ‘ but to lend his Light to, resolved never
 ‘ more to offend the Purity of his
 ‘ Eye, nor pollute the Lustre of his
 ‘ Rays, with the Corruptions of the human
 ‘ Race. Full of Indignation he
 ‘ turned his foaming Steeds, and drove
 ‘ the bright Chariot of the Day so far
 ‘ into the Eastern Sky, that it appeared
 ‘ like a Star of the third Magnitude.
 ‘ From thence, with a certain Penury
 ‘ of Light, he twinkled faintly on this
 ‘ ungrateful World, that had so much
 ‘ abused his Bounty. However, not
 ‘ intending to leave himself intirely
 ‘ without a Witness, nor to plunge the
 ‘ World in utter Darkness, he ordered
 ‘ his Sister, the Moon, with her Train
 ‘ of

of Plants, to stay behind, partly to
 afford Mankind a small Portion of
 that derivative Light which they en-
 joyed ; and partly to observe, in their
 Periods round this World, the Beha-
 viour of Mankind during his Absence.
 Mortals, instead of lamenting his De-
 parture, hailed the Darkness, and
 rejoiced in that Secrecy which it af-
 forded their Crimes ; the Beasts of
 Prey rushed from their Dens, and
 exercised their Fury, without Restraint
 or Fear : Their savage Nature grew
 ten-fold more outrageous, by the
 boundless and uninterrupted Licence
 the continual Night afforded them :
 The Fruits of the Earth, with all the
 Variety of sweet-smelling Herb, or
 beautiful Flower, faded away, and
 shrunk into their primitive Seeds,
 whilst nothing but the baneful Yew,
 and the cold Hemlock, with other
 poisonous Weeds, overspread the damp
 and dreary Soil. As these, with now
 and then a Dragon, or a Tyger, when
 H 2 they

' they could kill them, were the only
 ' Food of Mankind, they filled them
 ' with various Distempers, and shortned
 ' their fearful and miserable Days.
 ' From thence too, as well as from the
 ' Coldness and Inclemency of the Air,
 ' together with the continual Darknes,
 ' the Heart of Man grew numb and
 ' insensible, grew fierce and boisterous,
 ' grew gloomy and sullen. .Charity
 ' grew Cold, and hardened to an Icicle.
 ' Humanity, in passing from Man to
 ' Man, was frozen by the Bleakness
 ' of the Air ; and being shivered to
 ' Pieces, was blown away by the Winds
 ' in Snow. Fraud and Theft, and Ra-
 ' pine, skreened by the black Wing of
 ' Darknes, with lawless and ungo-
 ' vernable Impunity, blended right and
 ' wrong, and confounded Property.
 ' Pride and Anger, Envy and Malice,
 ' stalked Abroad in the thick Cloud of
 ' Night, and made such hideous Ha-
 ' vock, that the Moon is said, to have
 ' sickened at the Sight, and fallen into
 ' those

those fainting Fits that have ever
 since, at certain Seasons, oppressed
 her, and overcome her Light. Every
 one kindled up a Fire of his own, and
 called it his Sun ; while those who
 happened to live near each other,
 made greater Fires by their common
 Labour, on every high Hill, which
 they also called their publick Suns,
 comforting themselves with those, and
 forgetting the true Sun ; by which, at
 the same Time that they despised its
 Absence, they acknowledged the Ne-
 cessity of its Influence. At length,
 the Fuel began to fail, and the Fires
 to go out. The Wicked lived and died
 in Works of Darknes, in Fury, and
 Violence, and Terror. The virtuous
 few that still remained, wandered up
 and down, a Prey to all they met,
 and sought in vain for Light. The
 Moon pitying their undeserved Suf-
 ferings, and fearing the total Extinc-
 tion of human Nature, sent a Mes-
 sage, by a Comet, which approached

' the most distant Part of her Orbit,
 ' acquainting her Brother with the State
 ' of human Affairs, and beseeching him
 ' to return, if not to save a Race un-
 ' grateful to him, yet at least for the
 ' Preservation of those who loved the
 ' Light, and lived a Life becoming it.
 ' The Sun, says the Chronicle, moved
 ' with Compassion, and hoping that
 ' the Miseries Man had suffered by the
 ' Absence of his Rays, would have
 ' subdued his inordinate Passions, and
 ' disposed him to a more decent Con-
 ' duct, set out again for this World;
 ' and, as he drew nearer, the Heavens,
 ' to the Eastward shone with glorious
 ' Light, and glowed with unusual Heat.
 ' Lest he should surprize and dazzle the
 ' World by a sudden and unexpected
 ' Arrival, he sent the Morning Star
 ' before him, as his Harbinger, to pre-
 ' pare his Way; which the Eastern
 ' Astronomers no sooner observed, but
 ' they published the glad Tidings, to
 ' the great Comfort of the Good, and
 ' the

' the no small Disinay of the Evil.
 ' However, notwithstanding this Pre-
 ' paration, there were but few, even
 ' of those who wished for his Return,
 ' who could bear the Brightness of the
 ' Day-spring when it visited them; so
 ' tender had the long continued Dark-
 ' ness rendered their Eyes. It was
 ' some Time before they could inure
 ' themselves to the strong Beams of
 ' Light that shone so powerfully on
 ' them. There were Numbers whom
 ' the Length of Night had entirely
 ' blinded, who comprehended not the
 ' Light, but attributed their stumbling
 ' and straying to a Continuation of
 ' Darkness, when it was really owing
 ' to a Defect in their own Opticks. All
 ' Nature welcomed the Return of the
 ' Sun with a joyful Salutation, except
 ' the Owls, and Beasts, and Men of
 ' Prey, who had tyrannized in the
 ' Dark. The Lyons, the Tygers, the
 ' Bears, and the Wolves, betook
 ' themselves to their dark Caves and

' gloomy Dens, because their Deeds
 ' were evil. The more subtile Serpent
 ' put on a shining Garment, which it
 ' pretended to have borrowed from the
 ' new Beams of the Morning, and
 ' practised its Frauds in Day-light.
 ' The more impudent Vulture and
 ' Hawk, staid, and outfaced the Sun,
 ' directing themselves by its Light in
 ' the bloody Deeds they committed.
 ' Among Men, some roused by its Ar-
 ' rival, rejoiced, and went forth to
 ' their honest Labours in the Vineyard,
 ' or among their Folds, whilst others
 ' took the Advantage of it, to oppress
 ' their Neighbours with open Robberies
 ' and cruel Wars ; and when it served
 ' them ill for such Purposes, they re-
 ' viled it, and wished that those Clouds
 ' which it had raised, might shut out
 ' its Light from the World, or intire-
 ' ly extinguish it. At length, there
 ' arose a Sect of Philosophers, falsely
 ' so called, who endeavoured to prove,
 ' that

‘ that the Sun was of bad Consequence
 ‘ to the Happiness of the World.

‘ THEY bade their Disciples observe
 ‘ how its Heat sublimed the Poison of
 ‘ the baneful Weed, giving Growth to
 ‘ the horrid Bramble, and the prickly
 ‘ Thorn; but took no Notice of its
 ‘ calling forth the useful Tree, with
 ‘ the wholesome Herb, and cloathing
 ‘ Nature in its splendid Attire of Flowers,
 ‘ perfumed with ten Thousand O-
 ‘ dours. They accused it with causing
 ‘ Calentures and Fevers, ungratefully
 ‘ forgetting, that it had removed those
 ‘ numberless Disorders that proceeded
 ‘ from the immoderate Cold, and the
 ‘ damp Vapours. They made it the
 ‘ Cause of Putrefaction and Stench in
 ‘ Pools and Fens, without considering
 ‘ that its genial Heat ferments the
 ‘ warm Spirits and volatile Odours of
 ‘ the Spices. They were too short
 ‘ sighted, to see the remote Benefit of
 ‘ those seeming or immediate Inconve-
 ‘ niencies that attended the Influence of
 ‘ the

' the Sun. They could not dive so far
 ' into Nature, as to find out the secret
 ' Properties of Things, and therefore
 ' did not consider, that what is hurtful
 ' in one Case, is most useful in another,
 ' for which it is peculiarly designed.
 ' They taught, that it was the Source
 ' of violent Passions, and Madness,
 ' without remembering that, whilst it
 ' gently softened and warmed the ma-
 ' terial World, it infused a sympathet-
 ' tick Tendernefs and Mildnefs into the
 ' Intellectual. They apprehended it
 ' would set the World on Fire, because
 ' it had thawed its Ice. They con-
 ' templated the Comets with more Plea-
 ' sure, and commended them as brighter
 ' Luminaries than the Sun. They ad-
 ' mired the Meteors, as infinitely more
 ' glorious than the Source of Day.
 ' They said, the Sun was the Prison of
 ' impious Souls, and that its Light was
 ' elaborated by Fiends, ascribing all
 ' the Wonders it performs in this lower
 ' World, to the Devils that work in its
 ' fiery

fiery Furnace : Nay, they cursed the
 Moon and the Planets, for no other
 Reason, but because they borrowed
 their Light from the Sun. Some of
 them lighted up Candles at Noon-
 day, and pretending to do their evil
 Deeds by those, ascribed all the Light
 about them, each to his own glimmer-
 ing Taper. Others maintained, that
 the Eye itself was a luminous Body,
 endued with innate Light ; by the E-
 manations of which, they said, Vi-
 sion was performed ; and, that it was
 not only superfluous, but dangerous
 to let in the adventitious Light of the
 Sun, lest it should extinguish the na-
 tural Rays of the Eye. All this, and
 a great deal more they urged, because,
 the Day Light was an Enemy to their
 Works of Darknefs. The All-seeing
 Sun was not ignorant of their Hypo-
 crisy, their Ingratitude and Malice ;
 but he neither approached to set them
 on Fire, nor retired again to leave them
 in Darknefs ; he only said,

“ My

“ My Sister moves and shines on,
 “ without being disturbed or detained
 “ by the ill Humour of those Curs,
 “ who bark at her from the Earth.
 “ In like Manner, I shall pour out my
 “ Heat and Light promiscuously on
 “ all, on the Evil as well as the Good,
 “ that whilst it directs and comforts
 “ these, it may be a continual Witness
 “ against those. My Influence is good
 “ in itself, and its Lustre glorious, as
 “ well when it shines on a Dunghil,
 “ as when it paints the radiant Bow
 “ in the Clouds. I decree, that my
 “ Rays shall be to every Man, as he
 “ is disposed to receive them; Good to
 “ the Good, according to his Nature;
 “ and Evil to the Evil, according to his.
 “ Whilst they shall enable some to see,
 “ they shall deprive others of their
 “ Sight, who have a previous Dispo-
 “ sition to Blindness. Whilst they di-
 “ rect and enlighten the Upright, in
 “ his honest Calling, and are a Blessing
 “ to him, they shall detect and accuse
 “ the

“ the Fraudulent, and bring a Curse
 “ on his Ways. They are calculated
 “ for Good, and by Nature fitted for
 “ it only; yet they may be turned a-
 “ side from the direct Pursuit of that
 “ End, and made to co-operate with
 “ evil Causes in perpetrating Works of
 “ Darkness. They are by Nature the
 “ Vehicles of Truth, although Dæmons
 “ may array themselves in Robes of
 “ Light, in order to deceive.

ALLUSION

The Seventh.

NO City was more commodiously
 situated, governed by wiser Laws,
 nor inhabited by a more virtuous and
 courageous People than *Hierapolis*.
 The Consequences of this were, that,
 in the Space of about three hundred
 Years,

Years, it became Mistress of many Nations, and gained Ground a-pace, in all the other Parts of the known World. It did not long enjoy this Power, until it began to abuse it. Luxury, that subdues even Conquerors, supported by Wealth and Ease, spread a-pace among the *Hierapolitans*, banished the original Simplicity of their Manners, and substituted Foppery and Vanity in the Place of it. This Corruption of Manners was soon followed by an Affectation of useless Niceties and Novelties in Knowledge, and by false Politicks. Hence it came to pass, that, in a little Time, the Laws, although as intelligible as common Sense itself, and as determinate as the utmost Caution could make them, began to be variously interpreted; insomuch that they were forced, by an Infinity of Glosses, to speak the Language of Artifice and Faction; nay, and of Contradiction too, oftener than that of Truth and Justice. This clogged the Wheels of

the Government, and, what was worse, turned them aside from the right Way. Different Parties founded themselves on different Interpretations. Folly, Enthusiasm, and Fraud had each its own Interpreters, to extract such Opinions from the Laws, while they were forced to pass through bad Heads, and worse Hearts, as threw all into Confusion, and stopped the Progress of their Arms abroad, and shed their Blood within the Walls, in mutual Slaughter and Destruction.

At length one Party, growing more powerful than the rest, engrossed the Revenues of the City, new-modelled the Body of the Laws, adding, or taking away what they thought proper, imposing their own Sense of what remained, and prohibiting, under severe Penalties, the popular Perusal of the Laws themselves. This Party chose an Head, whom they called *Dictator*, and on him conferred an unlimited Power, to impose such Interpretations
of

of the Laws, as he pleased on the *Hieropolitans*, and to govern them at his own Discretion.

THIS Tyrant, thus invested with the supreme Authority, changed the Name of the City, and called it after his own, *Dictatoria*: He also contrived a very horrible kind of Dungeon, to which he confined all such Persons as presumed either to read the ancient Laws, or dispute his absolute Authority in any Case. There was a kind of Press in this Dungeon, in which the Party offending being placed, his Fortune, his Conscience, or his Life, were squeezed out of him. He erected publick Stews, from whence he drew considerable Revenues. To conclude, he made miserable Slaves of the poor *Dictatorians*, who were so enervated by Luxury and Vice of every kind, and so entirely broken by the Power of this Tyrant, that they had no Strength nor Inclination to resist him.

At length his Folly, his Insolence, and his Exactions, becoming intolerable, the few, who remained still uncorrupted and uninflaved, agreed to quit the City, and commit themselves to the Sea, in quest of some new Country, where they might settle and govern themselves by the ancient *Hieropolitan* Laws, purged from all Abuses, and laid open to every Member of the Community. There were no more of these found, than three or four Ships were sufficient to receive. These Vessels had scarcely provided themselves with Necessaries, and put from Shore, when the Alarm of their Departure was given; upon which the Tyrant ordered out to the Pursuit, as many *Dictatorian* Gallies as could be got ready. But a Storm arising, and they being ill provided, as putting out in haste, and little acquainted with the Service, were all lost but a few; which, being for several Days tossed about by the Storm, happened to meet,

I

and

and come to an Engagement with the Adventurers, who easily defeated them, for they had none but *Dictatorian* Slaves on board. The Adventurers, rejoicing in this Victory, as an happy Prefage of their future Fortunes, pursued their Course, as well as the Storm, which was now less violent, would permit. Their Captains knew well how to govern, and their Pilots to steer. Their Sailors plied upon Deck with Diligence, and were eager to assist and relieve each other. However, as there was not a sufficient Number of experienced Seamen to man all the Vessels, some of them were wrought by Passengers and Sailors in Conjunction, which occasioned great Disorders; for the Passengers, not being acquainted with the Business, and yet very desirous to labour for the common Safety, did but embarrass one another, and hinder the Work they endeavoured to advance. Some, who thought they could never do too much, pulled the Ropes with such Violence, that

that they frequently broke them. Others, by tugging contrary Ways, destroyed the Effects of each other's Strength. The Decks were so crouded by People, who knew only how to make Confusion, that the Sailors had not Room to stir; and there was such a loud and distracted Clamour of some roaring one thing, and some another, that neither the Captain nor the Pilot could be heard. Whenever the Ship heeled, they cried out, We are all lost! And tumbled over one another in Heaps, some being sorely bruised, and others falling overboard into the Sea.

By these Means, and the Darkness of the Nights, the Ships lost Sight of one another, and fell off to different Courses. The largest of them, which was also the best manned, made towards a certain Island, which was at a sufficient Distance from the Port of *Dictatoria*; and yet so near, that it might be reached, without exposing the Vef-

fel to the many Dangers incident to too long a Voyage.

THERE was a Passenger on board this Vessel, who by the Time it had been a Week at Sea, had gained a smattering of the Sailors Art, and, being very whimsical and overbearing, thought himself capable of giving Law to the Master, and all the Crew. He pretended great Dislike to the Ship, and the Government of it, and, practising secretly with the simpler Sort, in which he was assisted by certain *Dictatorians*, who, making a Shew of Abhorrence to the Tyrant, came on board purely to raise Disturbances; he gained over some to his Party, and made them serious Converts to his feigned Discontents. These he assembled one Day privately in the Hold, and harangued them in the following Manner:

‘ I CANNOT but lament, my Fellow-Sailors, that, after all our Endeavours to fly from the Wickedness of *Dictatoria*, and the divine Judgments due to

' to it, we are still deeply infected
 ' with the first, and consequently have
 ' but too much Reason to dread the
 ' latter. In the first Place, we left a
 ' Tyranny in order to put ourselves
 ' under the kinder Influence of a free
 ' Government. But what have we
 ' gained by our Attempt? Are we not
 ' still under the Government of one?
 ' What Security can we have, that he
 ' will not tyrannize like him of *Dicta-*
 ' *toria*? Nay, I can assure you, his
 ' Principles are perfectly *Dictatorian*,
 ' and you yourselves may perceive it;
 ' for he goes habited like the *Dicta-*
 ' *torians*, he cocks his Hat; and laughs
 ' like one of the Prophane. He cannot
 ' sink a Dungeon in the Ship; but, as
 ' soon as we come ashore, you may ex-
 ' pect it, for he talks much of Disci-
 ' line and Government; and it is but
 ' two Days since, as you all can witness,
 ' he confined me to this Hold, for say-
 ' ing, that we ought not to suffer our-
 ' selves to be guided by a Pilot, but
 ' commit

• commit ourselves to the Steerage of
 • Providence. Now the Hold is but
 • another kind of Dungeon; and, since
 • he hath so soon begun to play the
 • Governor, we may be sure he will,
 • in a little Time, act the Tyrant.
 • Trust him not, O my Fellow-sailors;
 • for he is an haughty Lord, and a
 • proud Tyrant. He is a *Dictatorian* in
 • his Heart. Again, we left *Dictato-*
 • *ria* in order to purge ourselves of the
 • Luxury, and strip ourselves of the
 • Poms and Vanities of that wicked
 • Place; and yet, behold, we are still
 • polluted with the same Corruptions.
 • How odious to my Eyes is that daz-
 • ling Paint that adorns the Side of the
 • Ship! How detestable those graven
 • Figures that glitter on the Stern in
 • various Colours, and shine in all the
 • Splendour of Gold, the Author of all
 • Corruption! How imperiously does
 • the Flag of Pride wave from the
 • Bolt-sprit in the Wind! But above
 • all, O my dear Fellows! How can you
 • endure

' endure that Wooden Idol, that paint-
 ' ed Whore, that stands naked from
 ' the Waist upwards at the Prow? To
 ' what Fortunes, think you, can you
 ' follow such a Whore? But further, do
 ' we not shew the most unworthy Dis-
 ' trust of Providence, in committing
 ' ourselves to the Guidance of an hu-
 ' man Pilot, and the Government of a
 ' Mortal's Wisdom? To what End the
 ' Rudder, the Mast, and the Tackle,
 ' those Relicks of our former Abomi-
 ' nations? To what purpose the Sails,
 ' those Rags of *Dictatorian* Profanation?
 ' Is there the smallest Mention made
 ' of them? Is there any Command for
 ' them in our ancient Laws? If there
 ' be not, with what Assurance can we
 ' suffer such unwarranted Innovations?
 ' O how my Soul abhors such human,
 ' such carnal, such profane Inventions?
 ' Let us fly, my dear Companions, let
 ' us quickly fly from this damnable
 ' Machine, whose Keel I know to be
 ' rotten, and let us throw ourselves in-
 ' to

‘ to the Cock-boat, a Vessel that has
 ‘ nothing of *Dictatorian* Art or Pride
 ‘ about it, and, with a firm Faith, com-
 ‘ mit ourselves to the Protection of Pro-
 ‘ vidence.’

THIS Speech made a strong Impres-
 sion on his unwary Hearers, and the
 more, because of that vehement Aver-
 sion they had to the *Dictatorian* Abuses.
 So they, one and all, protested against
 every Thing that looked like *Dictato-
 rian*, and, with one Consent, resolved
 to seize the Cock-boat, and attempt a
 Voyage in it through the wide Sea.

THIS Resolution they put in practice
 the very next Day, and committed them-
 selves to the Ocean without Oars, with-
 out Rudder, and without Victual-
 ling. They were no sooner got to Sea
 in their little Barque, than they per-
 ceived that it did not stir, and that they
 were in danger of being left motionless
 in the midst of the Ocean, to starve for
 want of Food, or perish by the next
 violent blast of Wind. It was then
 first

first that they had recourse to human Help, and seized a Rope that dragged after the Ship in the Water; so that they made a shift to keep up with the Vessel. The rest of the Crew, knowing nothing of their Intention, threw out some other Ropes to relieve them from the Distress they were in, and hawl them to again. But, instead of thanking them for their brotherly Concern, they railed aloud at them, calling them vile and prophane Wretches, proud *Dictatorians*; and when ever they saw any of them mounting the Shrowds to order the Tackle, or Sails, they called them Tyrants and High-flyers; and bid them beware of the Hold and the Dungeon, to humble their Pride. In this Mood they followed the Ship, till at length they began to feel the Want of Victualling grew fast upon them, which made them call aloud for Food to the Ship: but their extravagant Madness made them do it in such disobliging Terms, that they

on Deck thought proper to refuse them for some Time, till Pity, and a Tenderness for their Lives, moved them to hand down some moldy Bisket, and some coarse Beef to them. This, although their Hunger forced them to devour it, did not satisfy them. They insisted that they were intitled to an equal Share of the Ship's Provision, and cursed the Crew for refusing it. Their male-content Spirit was still more enflamed; when the under Sailors taunted them from the Stern, and derided, with great Sharpness, their mad Project, and the absurd Defence they made for themselves. At last the Captain, having found what was the Matter, appeared at the Cabin Window, and spoke to this Effect :

‘ I AM much troubled, my dear
 ‘ Friends, for the extravagant Spirit,
 ‘ with which I find you are possessed.
 ‘ Be assured I have not the smallest
 ‘ Intentions to tyrannize. I only took
 ‘ the Office I hold at the Request of
 you

' you all; I am ready to lay it down
 ' again, if my Administration has been
 ' faulty. But then you must elect an-
 ' other, Order and Government neces-
 ' sarily requiring it, and our Laws giv-
 ' ing sufficient Warrant thereunto. We
 ' all abhor the flagitious Lives, and mi-
 ' serable Degeneracy of the *Dictato-*
 ' *rians* as much as you; but the Rig-
 ' ging and Ornaments of our Ship were
 ' none of their Crimes, being harmless
 ' and indifferent Things. Without our
 ' Rudder, our Sails, &c. we cannot make
 ' the Voyage; we must therefore retain
 ' them as necessary to our Preservation.
 ' Nor do we shew, by so doing, any
 ' Distrust of divine Providence, which
 ' we can only hope to assist us, where
 ' human Means fail. You yourselves
 ' perceive, that your Hopes that Provi-
 ' dence would do that for you, which
 ' you can do for yourselves, were idle,
 ' because it has deserted you, and left
 ' you to depend on that Rope for your
 ' Way, and on us for your Victuals.

‘ I do not, like the rest of our Crew,
 ‘ deride your Folly; but I pity the un-
 ‘ happy Resolution you have taken,
 ‘ which must inevitably end in your
 ‘ Ruin, if not speedily laid aside. Re-
 ‘ turn, let me earnestly beseech you, to
 ‘ your Friends and Fellow-Sailors, and,
 ‘ instead of destroying your selves, help
 ‘ forward the common Good of the
 ‘ Community, you embarked in, at our
 ‘ Departure from *Dictatoria*. In purg-
 ‘ ing ourselves of Abuses, we have not
 ‘ so much regarded what was *Dictato-*
 ‘ *rian*, as what was contrary to our
 ‘ ancient Laws. Joined with us you
 ‘ may live and prosper; but, if you se-
 ‘ parate, you must perish.

UPON hearing this, one or two re-
 turned to a better Mind, and were
 hawled up into the Ship. The Boat
 being driven against the Ship by one
 Wave, and overfet by another, the rest
 were all lost.

ALLUSION

ALLUSION

The Eighth.

ABout one thousand seven hundred Years ago there was a Temple built, no matter where; but its Foundations were sunk deep in a Rock of Adamant, and its Dome pierced the Clouds: The Materials were too hard for Time to impair, and the Workmanship too firm for the most furious Storms to injure: The Plan was drawn by the greatest Architect in the World, and the Design was proportionable to the immense and exalted Genius of its Author: It was built in a plain Style; so that, if it were viewed by one of a corrupt Taste, it had little that he could admire; for there was nothing extravagant or enormous in it; nay, its Height and Platform were so judiciously

K 3

adjusted,

adjusted, that although both were very great, yet neither seemed prodigious. To one of any Judgment the whole Figure seemed wonderfully majestick and stately. It had two Excellencies peculiar to it; one, that, if you should survey it for some time attentively, it would seem to grow in Size and Grandeur, till, without either straining the Eye, or shocking the Imagination, it had insensibly enlarged both, and taught the Beholder a certain Capacity of seeing and conceiving, which he was unacquainted with before; the other, that the instant you entered it, you were struck with a sacred kind of Awe, which came so irresistibly upon you, that were you of never so gay or loose a Disposition, you could not help being grave. But then this was attended with no Uneasiness or Fear; for the Beauty and Chearfulness of all you saw was such, and the Light, which entered by a thousand spacious Windows, was so great, that you were as much delighted

delighted as awed. Every thing was disposed in so simple and natural an Order, and yet with such Magnificence, as could not but fill a judicious Beholder with a serious and solemn kind of Joy, accompanied with that profound Reverence which ought to be felt, when a divine Nature is supposed to be present. Some were more taken with one thing, and some with another; but all agreed, that the Architect had shewn uncommon Skill, in giving it such abundance of Light, which served to discover the Symmetry, the Beauty, and masterly Contrivance of all within. There was no Utensil that was not ornamental; no Decoration that was not useful. To say no more of it, it infinitely surpassed the *Ephesian* Temple of *Diana*, and even eclipsed the Glory of *Solomon's* Temple at *Jerusalem*.

THE Architect, who had built it at his own Expence, when he died, left, in his last Will and Testament, an Endowment sufficient to keep it clean, and

in Repair; and nominated such Trustees for the purpose as he could confide in, both on account of their Honesty, and the great Skill in Architecture, which he had communicated to them. He left them also a fair Copy of the Plan, with strict Orders never to touch any Part of the Work without consulting it; and to appoint such others as should either assist, or succeed them in this Charge. For three or four hundred Years these Persons discharged their Trust so sufficiently, and the general Taste continued so pure, that the Edifice was admired for the same Beauty and Majesty that recommended it at first. They came from all Parts of the World to see it, and worship in it. It is true the Admirers of other renowned Temples, bigotted to their own favourite Notions of Architecture, and envious of the Honours that were paid to this, often battered it with Rams, and other warlike Engines, but to no purpose: So firm were
its

its Walls, that they could make no Impression on it; and so honest was the Corporation of Trustees, and so zealous for its Glory, that there was scarce a Man of them who was not ready to receive the Shocks of the battering Rams on his own Head, rather than suffer them to touch the Temple. There were, from time to time, several among the Trustees, who either not rightly understanding the Rules of Architecture, or else ambitious of getting a Name by Innovations, pretended to find Faults in the Structure, which they said had been put in by unskilful Managers, in the several Ages, since the Death of the Architect. They endeavoured, but in vain, to make this appear by the Plan; and had their Opinions condemned in several Boards held by the Trustees, on purpose to consider of these Matters. At length one of the Trustees, a covetous and intriguing Man, what by caballing and practising with some of the most short-sighted,

sighted, or ill-principled of the Board; and what by calling in the Assistance and Interest of a great Lord in the Neighbourhood, acquired such an Influence over the Trustees, that he might do what he pleased; and it was never in his Nature or Intention to do any thing, that was not for his own private Interest. He endeavoured to prove himself vested with a Right to this Superiority over his Brethren, from the Testament of the Architect; because the original Trustee, under whom he derived, happened to be first in the List of Trustees, and mentioned therein both by Name and Surname: With the same Principles with which he had usurped, he also abused this Power. He took the Keys of the Temple into his own Hand, and would let no body in, either to view the Building, or to adore the Deity to whom it was dedicated, without paying a very considerable Tax to him, of which he put the greater Part in his own Pockets, distributing

buting the rest among the other Trustees, who, by that means, and others as dishonest and slavish, were kept obedient to him. This was directly against the Intention of the Architect, who had wrote over the Entrance of the great Gate these Words: *Let this Gate stand open to all People.* By which plain People thought a free Entrance was ordered for all: But he insisted, that the Architect had given him the sole Right of interpreting that Sentence, and judging of the Plan; to this Right he pleaded common Sense, and Reason, and Grammar ought to submit. He interpreted the Sentence thus: *Let this Gate stand open to all, who pay for Entrance;* the last Words he said were omitted for Brevity's sake; and swore a terrible Oath, that he would never let any Mortal in, who questioned his Authority. However, being conscious to himself that this Interpretation was strained, he covered the Sentence with a brazen Plate; so People even gave him

him his Demand (for what other could they do?) thinking it better to pay, than be kept out. In Process of Time Mankind, who are always upon the Change, degenerated into a vitiated and barbarous Taste; nothing, that was not extravagant and monstrous, could please. In Architecture particularly, the wild and the vast, the odd and the whimsical alone were held in Admiration. The Usurper, in Compliance with the Age (for he that would fill his Pockets, ought to serve the Times) covered the Walls both without and within, with a thousand finical and gothick Ornaments, that were so well fitted to the ill Taste of the Times, that they drew an infinite Rabble of Gapers to the Temple, who, coming out of mere Curiosity, and with little or no Taste in Architecture, did greatly encrease his Tax. He cut large Niches in the Walls, in which he placed Images, many of them of a very mean kind of Workmanship; and yet they were worshipped

worshipped by most that came in, and admired by all. The Niches were so frequent, and so near the Foundation, that they could not but greatly impair the Strength of the Building: He dug a huge Vault under it, by which also the Foundations were much weakened; there he flung the Carcases of those dead Persons, whose Friends paid him for the Liberty of entering there, out of a fond Notion, that they would never rot in that Place.

ALTHO' it was easy to perceive the Absurdity of this Conceit, by the noisome Stench that issued from that Pit of Rotteness, and had the most unwholesome Effects on all who came into the Temple; yet the Practice (such is the Credulity of those who have given up their Reason) went on. He glazed the Windows with a kind of painted Glass, thro' which a dim and livid Light entered the Temple, and brought with it a great Variety of odd and

and superstitious Figures, that seemed to place themselves in the Windows for no other Purpose, but to intercept the Rays of the Sun. This, which at Noon was no better than a Twi-light, was reduced to absolute Darkneſs by the Smut, which the Smoak of Tapers, that were burnt there Day and Night, had left upon the Walls and the Ceiling. Two Ends very advantageous to the Uſurper were answered by this artificial Obscurity. Firſt, the idle and ridiculous Ornaments he had added being ſeen by Candle-light, were in leſs danger of having their Deformity or counterſeit Beauty diſcovered ; again, the Temple being dark of itſelf, it was neceſſary that he ſhould furniſh Lights to thoſe who went in, and as neceſſary that they ſhould pay him roundly for his Service.

THE upright and firm Pillars of the *Dorick* and *Ionick* Order, which ſupported the Work above with a natural Air of Grandeur and Strength, he cut
into

into feeble Tortilles, enameled their Surfaces with a thousand barbarous and crawling Figures, and loaded their Capitals with such extravagant Foliages, as were a sufficient Weight for the Shaft, had there been nothing else.

At length he added to it another Building, or rather an Heap of almost an equal Size with itself, but on a quite different Plan ; by which means the Uniformity of the Figure was intirely taken away. This new Erektion had false Windows on the Out-side that were glazed, as if intended for the Reception of Light, but the Wall was continued at those Places on the In-side, so that the Light was intirely shut out. It was so crouded every where with little quaint Images, and Pictures, and grotesque Figures, starting out from the Walls, that it seemed a Burlesque on the old Temple. He was continually adding some new Device, which brought Gazers to it, and Money into his Pocket. The Front of the old
 3 Temple

Temple was shut up, and those, who wanted to see either, were introduced by that of the new, which stood the direct contrary Way, and so were conducted thro' a private dark Passage, by which means it was pretty difficult to know, when one was in the ancient and when in the modern Structure. His Reason for this incoherent Situation was, to make his own Edifice seem more magnificent, than that of the ancient Architect; for as you approached them in this Manner, you had the Front of his Pile, and only the Back of the old Temple in View at once; which he imagined could not but set off his Erection in the most advantageous Light; but good Judges say it happened quite otherwise, and that the worst View of the one, was incomparably finer than the most elaborate Prospect of the other. The Mistakes in this latter Addition were so gross and so numerous, that many, even in those Times, perceived it was no great Miracle

racle of Art, and were so free as to call
 it a new-fangled and modern Performance. To this, the Usurper, with
 his Fellow Trustees had the Assurance
 to answer, that it was no new nor late
 Erection, but of the same Antiquity
 with what they called the old Temple,
 and built by the same Architect; who,
 if you would believe them, told their
 Corporation so, and left them a verbal
 Licence to make what Additions or
 Alterations they should think proper;
 but for this they had no authentick Re-
 cord to shew. It was easy to see the
 Falshood of all their Assertions on that
 Subject, by a bare View of this latter
 Edifice, in which there were an hun-
 dred Extravagancies altogether un-
 known to the Age in which the old
 Temple was built. However, to make
 what they maintained the more pro-
 bable, the Usurper positively asserted
 in the Teeth of common Sense, and
 against the Testimony of every ones
 Eyes, that the whole Pile, as they

then saw it, was raised together, that it was impossible for either to stand without the other, and that if it were not so, there ought to have been an Entrance to that Part which they called the Old Temple; whereas you may observe, *said he*, that you are all obliged to enter by the Gate of that Structure which you call an Addition, and so to pass on thro' the whole Building. Some of them told him, that it was plain enough to any one's Eyes, that there was an Entrance in the Front of the Old Temple, and at the same Time pointed to the Gate. To this he answered, that what they mistook for an Entrance was quite another Thing; that if they understood Architecture, they would be of his Mind: that as they were ignorant of that Art, they ought to give him Leave to judge for them; and modestly submit their Senses and Reason to his Skill; and that they were not to suppose any Analogy between a Temple and a dwelling House.

House. Upon this they desired to see a Plan ; but he told them that was only permitted by the Architect to the Board of Trustees. We hope then, said they, we may see his Will at least. No, replied he, I am sole Executor, and shall see it fulfilled. You have nothing to do with these Matters, but are a Parcel of Blockheads and impudent Puppies. You do not understand Architecture, and therefore can make nothing of the Plan. You are ignorant of the Language, in which the Will was wrote, and therefore can make as little of that. Tho' there was scarce any Thing in which the old and new Structure agreed, altho' the Front of each was turned a different Way, altho' their very Clocks pointed the Time, and their Weathercocks the Wind differently, yet the People thro' Ignorance or Fear, suffered themselves to be overruled, and were satisfied to shut their own, and be directed by his Eyes.

HAVING thus quieted the People, he governed all Things by his own Will for a long Time, and many a fair Penny he made by keeping the Keys. As for the other Trustees, they turned Empiricks and Quacks, and pretending that the Bones, or Teeth, or Hair of such as had died in the Defence of the Temple, when it was besieged, could cure all Diseases, they sold them publickly in the Temple; and when they were exhausted, brought more from the Magazine of Rottenness in the Vault. By this means the Temple was converted into a kind of Shop, or Exchange, in which all Manner of Arts were used that Knaves are wont to practise on Fools.

BUT, at last, some displeased with his intolerable Avarice and Pride, to which he set no Bounds, and the Prostitution of so sacred a Building to Merchandize and Gain, broke into the old Temple, by the Entrance that had been so long shut up; which they had
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the better Right to do, that the greater Number of them were Trustees. The first Thing they did was to search for the original Plan, which they found wrapt in an old worm-eaten Covering, and thrown into a dark Corner. Having opened it, they immediately set themselves to make such Alterations, as might reduce the Building to its antient Plainness, They prun'd the Walls of all the unnatural Ornaments with which their Beauty had been conceal'd, and their Regularity defaced. They brush'd off the Cobwebs, and the Smut. They demolished the Images, and fill'd up the Niches with the same Materials that had been taken out of them before. In order to forward and direct their Work, they broke down the painted Glass, that darkened the Windows ; and put the most transparent Glass they could get in the Room on't.

Two Things put a Stop to this Work, which, at first, went on very briskly.

briskly. The Usurper, with those of his Party, which was by far the most numerous, set upon them while they were thus employed, and killing a great many of them on the Spot, drove the rest into one End of the Temple, where, by the Assistance of others, who came in to their Relief, they found means to barricade and fortify themselves. These Fortifications made an ill Figure in the Temple, but there was no Help for it. The Usurper did not think it sufficient to put a Stop to the Restoration of antient Architecture by Force, but he used a thousand Sights and Stratagems to mislead and embroil the Restorers, the chief of which was this: He sent many of his own Gang, to take on them the Appearance of Restorers, who, having artfully insinuated themselves into their Esteem and Affection, put on the Shew of more than ordinary Zeal, finding fault with the Cowardice and Coldness of those who had begun the Work ; and pul-
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ling all down before them, without Distinction of good or bad, ancient or modern. Numbers of well-meaning, simple People were carried away with this Appearance, and set themselves to demolish with the same Ignorance and the same Fury. Away went the sacred Furniture of the Temple, pilfered by sacrilegious Hands! Down went every thing that was ornamental, though it was never so useful! The Windows were stript of their transparent Glass by pretended Haters of painted Glass, and pretended Lovers of Light; by which means the inside of the Temple was exposed to the Weather; and the wild Devastation they had made, lay open to the Eyes and Scoffs of their Enemies. These barbarous and *Gothick* Ruiners were not a little assisted in their impious Pranks by Crouds of Thieves and Robbers, who, under Pretence of reforming Abuses in Architecture, broke into the Temple, and made Plunder of all they laid their Hands on. In vain
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did the sober and honest, who consulted the Plan and the Will of the Architect in all they did, labour to hinder these Abuses. But the Usurper did not inveigh against this Havock and these Bickerings, which he himself had been secretly the Author of, in vain. He found it no difficult Matter to infuse a strong Prejudice into People's Minds, against such impious and outrageous Practices, having, by his clandestine Emissaries, first rendered them such, for that very Purpose. The Consequence of this was, that People generally thought it safer to continue in that Party, and join themselves to those who had added to, and corrupted the Temple, than to associate with such as seemed in a fair Way to pull it down upon their own Heads, not considering that the Firmness of the Work made this impossible.

IN this Condition stands the noblest Edifice in the World ; distorted in its Figure, by a rude and *Gothick* Addition ;

tion; disgraced, by idle and fantastick Ornaments ; and spoiled of its antient Glories, by pretended or ignorant Reformers : So unhappily are its Beauty, its Majesty, and Grandeur impaired ; that many prefer the Temples of *China*, or the Mosques of *Turkey*, to it; and some had rather worship in the open Air.

A L L U S I O N

The Ninth.

FOR many Ages, the Good of Mankind had excited some ; and Curiosity and Avarice, Numbers, to search for an universal Remedy, that might cure all Distempers incident to the human Species. To this they were encouraged by an old Opinion handed down, from Time immemorial, and generally spread among the People,
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that there was really such a Thing in Nature, though very hard to be found out. Physick was narrowly searched, Philosophy was strictly examined, and even Magick superstitiously consulted; but all to no Purpose, the fugitive Miracle eluded all their Enquiries. Some were so weak as to think, and others so disingenuous as to pretend they had discovered it; but a little Time and Experience fully demonstrated the Falshood of the one, and the Folly of the other. Some were of Opinion, that there was no such Thing, but they were mistaken; for, in the Garden of *Uranion*, a wise and mighty Prince, grew a Tree of excellent Beauty, and wonderful Size, whose Fruit, with which it was continually loaded, were a present Remedy against all Kinds of Maladies. The Subjects of this Prince had once the Privilege of walking and diverting themselves in his Gardens, the Air of which, whether it was owing to the admirable Qualities of cer-
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tain Simples, particularly this Tree, or to some peculiar Influence of the Heavens, was of such a benign Nature, that it was impossible to feel any Ailment of Body, or Grievance of Mind, from the Time one entered the Gate, till one went out again. But so foolish and ungrateful were the People, that they abused the Bounty of their Prince, stealing his Fruit, and breaking down his Trees, in such a rude and unsightly manner, that he was obliged to shut them out of it, and place a strong Porter to defend the Door. However, as *Uranion* was the most gracious and merciful of all Princes, he pitied the unhappy Condition of his Subjects, who laboured under a thousand Disorders, without any Remedy; and died so fast, that several Parts of his once fair and populous Dominions were left destitute of Inhabitants.

WHILE he was reflecting, with great Compassion, on the Miseries of his People, and considering how he might best

assist them, without debasing the Majesty of his Person and Laws ; his Son, who had all his Father's Goodness in him, and was, moreover, related to the People, by his Mother, generously offered to quit, for a Time, the Glories and Delights of the Royal Palace, with the finest Gardens in the Universe, and expose himself to the contagious Air, and all the Miseries that afflicted the unhappy People, in order to make them sensible of their Ingratitude, and reduce them to a more reverend and obedient Disposition.

Go then, said the good *Uranion* ; and as many as will follow your Rules, and live in Sobriety and Temperance, without which, you know, the universal Remedy is of no Effect, shall, on your Intercession, and Recommendation, receive a Portion of that Fruit that cures all Distempers.

CHARGED with this gracious Commission the young Prince left the Palace, and living among the lowest and
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most miserable of the People, laboured to recommend Submission and Obedience to them, declaring the glad Tidings he had from his Father, proposing the infallible Remedy to them, and teaching them how to live, in order to profit by it. Some listened and obeyed; others, wedded to their old Methods of Cure, rejected the Tender of his. The Pretenders to Physick, who made a Livelihood by their imperfect Skill; or the Impostures, with which they abused the People, fearing the Ruin of their Craft, and envying the wonderful Cures he performed, endeavoured to persuade the People, that his Fruit would poison them; but when this did not take Effect, they persecuted him with the greatest Cruelty, driving him from Place to Place, blackening his Character, and at length seizing on his Person, and putting him to Death, in the most ignominious Manner, and with the sharpest Tortures they could invent.

THE young Prince, foreseeing that this would be the Case, had chosen out, some Time before his Death, certain trusty Persons, whom he vested with a Power, to teach in his Name, and distribute the universal Remedy, to as many as were disposed to receive it. To these he confirmed their Commission, after his Father had raised him up to Life again, and procured them such a continual Supply of the healing Fruit, as was necessary to the Prosecution of the happy Work they had in Hand. Those who had conspired the Death of his Son, the just *Uranion* dispersed and destroyed, in a Manner suitable to his absolute Power, and their monstrous Crime. After this, *Uranion* rightly judging, that it was beneath him to interfere personally with so ungrateful and so degenerate a People, constituted his Son sole Minister, devolving on him the Power of transacting all Affairs whatsoever, throughout his Dominions. All Application was to be made, either

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to him, or, thro' his Recommendation and Assistance. No Petition was to be preferred, whether it were for the universal Remedy, or any other Grant or Favour, but such as the Prince should authorize and forward by his Seal.

THE Persons, to whom the Prince committed the Work of reclaiming the People, and dispensing the universal Remedy, acquitted themselves of that Duty with great Integrity for a long Time, during which the Kingdom visibly recovered, both as to the Number and Health of the Subjects: But, at length, many covetous and ambitious Persons, getting in among them, began to make Merchandize of the salutiferous Fruit. One of the most considerable, who dwelt in a Town very commodiously situated for Trade, erected a Monopoly of this kind of Traffick, and claimed, for himself and Company, the sole Right of vending the universal Remedy. Not satisfied with this intolerable

tolerable Piece of Impudence, they squeezed the Juice out of the Fruit, alledging, that it was not intended for common Use, and that the People must be satisfied with the Rind ; which, to make it go down the better, they steeped in a compound Kind of Pickle, that gave it quite another Taste, and such a one, as none but a very depraved Palate could relish. The Fruit thus drained of its own simple and wholesome Juice, thus bloated and adulterated with many Ingredients of evil or opposite Qualities, poisoned the Blood of those who took it, and brought Sickness and Death, instead of Health.

To this ill Effect, the careless Manner, in which it was administered, contributed greatly ; for these mercenary Managers, contrary to the Directions of the young Prince, who had ordered it to be dispensed *gratis*, and taken by the Temperate only, at their extreme Peril,

Peril, both sold it, and with it a Licence, to take it even in the Midst of a Debauch ; so that, notwithstanding this Precaution, they both took it themselves, because it was of a very agreeable Flavour, and gave it to the People, because it sold at double Value, where the Licence was tacked to it without observing the necessary Rules ; by which Means, they and the People were infected with innumerable Disorders, many of which were never heard of before, and proved all mortal in the End. By this Means, they reduced the Nation to a worse State of Health, than it had laboured under, before the Use of the universal Remedy ; and not only that, but rendered them also more Regardless of the Honour and Obedience they owed their Sovereign. This latter they brought about, by pretending, that the Fruit was of no Use, except they cooked and prepared it ; by affecting to receive and prefer those Petitions for it, which ought to have been

been preferred to *Uranion*, by his Son only, and by persuading the People, that the King would receive no Petitions, but such as were penned in a mysterious Jargon of their own, in order that they might make a Penny, by drawing them with their own Hands. By these Means, they held the People in such a Slavery to themselves, that they forgot their true and real Dependance, on the Bounty of their King, and the Intercession of his Son. Some of them turned Publick-Notaries, and earned unrighteous Bread, by ingrossing these Petitions, which rendered them, and the poor Petitioners, odious to *Uranion*. Others, commenced Cooks, and made Money, by dressing out the universal Medicine, so, as to make it please the vitiated Taste, and sit easy on the squeamish Stomach of such, as could reward them handsomely for their Pains. Others again went about from Place to Place, erecting Stages in the Country-Towns, on which they set
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the Royal Bounty to Sale. These impudent Empiricks and Quacks assured the People, that the Medicine which they had to sell, as they had managed it, could infallibly cure all Distempers, without the Trouble and Confinement of a Regimen ; by which Artifice, they drew in the Generality of the People, to exchange their Sterling for such counterfeit or sophisticated Stuff, as ruined their Health, and shortened their Days, instead of restoring to them sound Constitutions, and securing their Lives. They sold their pretended Remedies at Random, among the poorer Sort ; but undertook the Constitutions of the Rich, like the Repair of Buildings, for a certain Salary by the Year. *Uranion* saw these Abuses, with all the Concern and Indignation, that a gracious and just King can feel, upon seeing his Subjects pushed on to all Manner of Wickedness, and even Rebellion, and with their Eyes opened to apparent Destruction, by those whom he

he had appointed to preserve them in their Duty, and their Health. To appear in Person, and make Use of the Royal Authority, to put a Stop to these monstrous Practices and Corruptions, had been such a reversing of his former, wise and righteous Methods, as was beneath him to stoop to. To withdraw the Fruit, and discontinue the Supplies stipulated for between his Son and the People, was dishonouring the young Prince, and infringing the Covenant made thro' him. To send the Prince again amongst those, who had treated him so ungratefully and barbarously already, and who were as likely now as formerly, to be guilty of the same Cruelty (for the Modern Quacks were greater Gainers by their Imposture, than the former, and every whit as covetous and malicious) seemed such an Abuse of Goodness, in Favour of Wretches so altogether unworthy, that he did not entertain the least Thoughts of it. The Prince, who always endeavoured

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to make as favourable a Representation of the People as he could, interceded with his Father, to let Matters stand as they were; alledging, that no better Method could be thought of, than that which the Managers had so grossly perverted; that there were still some, who not only distributed the Fruit pure and without a Price, but also protested against the impudent Traffick, which their Brethren made of it; that the Imposture was too gross, and its ill Effects too grievous and too sensible, to be long patiently endured, and that the People, having their Senses still open, would at length take the Courage to hear with their Ears, and see with their Eyes, the miserable Havock that was made among them. *Uranion*, infinitely patient, and averse to precipitate Resolutions, yielded to the Importunities and Intercession of his Son: But the Quacks, fearing lest the People should one Day see through an Imposture, that at once picked their Pockets,

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ruined their Constitutions, and swept them out of the World, set themselves to contrive how they might most effectually prevent their ever using their Senses. To accomplish this they took several Ways, one was to tincture the Pickle, in which the Fruit was steeped for vulgar Use, in a certain Opiate that occasioned Madness. The Generality of those who swallowed this, lost all Use of their Reason, and were reduced to a Condition little better than that of Brutes; after which, as they were not sensible of any Disorders under which they laboured, so they made no Complaints: But on others, whose Brains were stronger, this Drug had not so entire an Effect. To these the Quacks pretended, that the Universal Remedy could work no Cure on them, unless they underwent certain surgical Operations, that were necessary to prepare them for the Fruit. As soon as they got Leave to use their Lancets, they pierced the Drums of their Ears,

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broke the Coats of their Eyes, cut out their Palates, maimed the olfactory Nerves, and so mangled the sensible Parts on the Ends of their Fingers, that they could pass a Cucumber, or a Pumpkin on them, for the all-healing Fruit.

IN short, so little Good and such a World of Mischief was done by these Empiricks, that many began to think the universal Remedy a Cheat, and to doubt, whether there was any such thing or not, But the People at length opened their Eyes; and several of those, who had been driven to Destruction, recovering their Understandings, went about declaiming against, and detecting the Imposture of the Empiricks; in-somuch that many, taking their Constitutions out of their Hands, betook themselves to Temperance, and the Assistance of such as gave the Fruit *gratis*; by which Means they, in a short time, recovered their Health, and returned, like good Subjects, to their Allegiance.

Allegiance. They petitioned the King in their own Mother Tongue, and had their Submission so warmly recommended by the Prince, that they were immediately received into Favour, and such plentiful Portions of the universal Remedy were conferred upon them, that they had not only sufficient for their own Use; but also for as many of their Friends as would consent to return to a like Mind with themselves.

ALLUSION

The Tenth.

THIS World we live on is a new thing in the Universe, and but of late Creation. The Inhabitants of our neighbouring Planets have scarcely yet got over their Wonder at the strange Revolution that happened in our System about six thousand Years ago, when there was Room made for this,

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by the Departure of an old World, that revolved in the same Orbit which we now describe about the Sun. This Predecessor of our Earth had a Moon or Satellit, of a Magnitude much more considerable than ours, which, in like Manner, reflected a borrowed and changeable Light upon its Inhabitants. It happened that a Comet of unusual Size came within the Orbit of the old World, and approached so near it, as to absorb its Moon in her Perigee, or greatest Approximation to the primary Planet, by which its attractive Force became so powerful, that it drew in that also, being then in its *Aphelium*, or greatest Distance from the Sun, and carried both away with it from the Center of our System, into those cold and dark Regions that lie between the Orbit of *Saturn* and the fixed Stars. There (whether it was that the Attraction of the Comet decreased with its Heat, or from what other Cause, is not known.) they were again disengaged

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from

from it, and left so equally suspended between the Attractions of the surrounding Systems, that they have remained ever since in the same Point of the Heavens, fixed and immoveable. The Inhabitants of this old World must have been of a Nature very different from ours, or they had all perished long ago, at such a Distance from the Source of Light and Heat, supposing it possible for them to have survived the fiery Embraces of the Comet. Many and unspeakable were the Miseries that attended this melancholy Situation into which they fell. They endeavoured to relieve themselves from the Cold by Fires, and from the Darkness by Tapers made of the most combustible kinds of Wood that could be found. These, we may be sure, supplied the Absence, and answered the Ends of a Sun, but very imperfectly. It required so great and so continual Labour to prepare and feed them, that few could provide themselves with them; and even to these they afforded

forded such a niggardly degree of Heat and Light, with such glimmering and contracted Views of things, that, had there not been an absolute Necessity for some such Expedient, they had been intirely laid aside.

AFTER several Ages spent in this uncomfortable State of Cold and Darkness, there arose one, who, from the extraordinary degree of Wisdom and Power with which he was endued, seemed to be sent by the Author of Nature, for the Relief of the *Pyran-drians* (for so are the Inhabitants of the old World called from their bearing Torches) and to remedy, as much as the Nature of things would admit of, the Miseries of living at such an immense Distance from any Sun. This extraordinary Person, who was wonderfully skilled in the Secrets of Nature, took a great deal of Pains to teach them the Art of making a kind of portable Lamps, which inspired those who bore them with a kindly and agreeable

Warmth, and diffused such a plentiful Light about them, that they could see clearly all round, and particularly if they held them right, to a prodigious Distance before them. The *Pyramids* expressed a World of Gratitude to their Benefactor for the admirable and useful Invention; they erected Temples to him after his Departure; and wrote the History of his Life and Transactions in Terms full of Respect, in which they dwelt copiously on the Rules and Precepts that he gave them, about the Method of making and managing their Lamps. This Book was kept at the publick Expence, with infinite Care and Exactness; and that the Art contained in it might be rendered universally beneficial, Copies of it were taken by as many as desired them, which certain Officers, appointed for that purpose, took Care to correct faithfully and scrupulously by the Original. There was one thing in the Art of preparing these Lamps, which
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made it necessary for the *Pyrandrians* to erect themselves into particular Societies or Corporations, and have frequent Meetings; and it was founded on this Observation in Natural Philosophy, that Fire is preserved by the Union, and extinguished by the Separation of that combustible Matter on which it subsists. When therefore a new Lamp was to be lighted up, or one that had been extinguished to be rekindled, or such as were declining in Warmth or Lustre wanted to be renewed, the Method was to call an Assembly, where every one was to repair with his Lamp trimmed. When they were met, all the Tapers were set together, and not only the dark one took Fire, but all the rest were observed to coalesce and return from these Meetings with fresh Brightness and Vigour.

As the Precepts on which this Art was founded, lay scattered here and there through the History of its Author,

thor, it required some Judgment to put them together; and the Unskilful sometimes mistook in preparing their Lamps, so that while one could not get his Composition to take Fire at all, another had mixed his so unhappily, that it blew up the whole Assembly that came together to kindle it. To remedy these Inconveniencies, and prevent the Contempt into which the Art by this Means might fall, the most noted for Skill and Success in making Lamps and for the extraordinary Brightness of their own, met, and made an Abstract of the Rules in which the whole Art was contained. This they published for vulgar Use; and it was found by the Experience of many Ages, to be of excellent Effect in directing the Judgments of the *Pyrandrians*, so various in themselves to the one great Point intended by the Author; to wit, the making a good Lamp.

ALTHOUGH the Benefit of these Lamps, and the Certainty with which,
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by the Help of the Abstract, they were prepared, was too manifest to be denied; yet there wanted not those, who not only spoke contemptuously of the Author, but endeavoured to oppose the Progress of the Invention. It cannot rationally be supposed, that they had any other Motive for so doing, than the Fear of having their Lives, which, they say, were none of the best, exposed by the Light: But, although this was the sole Motive of all who opposed the Art, yet they shewed their Opposition in different Ways; some openly endeavoured to blow out the Lamps, but were mortified to find, that, by so doing, they only dispersed the Snuff and Ashes; insomuch that they burnt with double Briskness and Lustre. Others tried to depreciate them, by making others of their own Invention, which, they pretended, answered the End much better; but the contrary was manifest; for they were soon discovered to be only the old
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wooden Torches, a little better dried than formerly by the Heat of the Lamps.

T H E R E were a third kind, more artful than the former, who pretended to be true *Pyrandrians*, and, with a sort of counterfeit Lamps, which, for an Hour or two, burnt extremely like the right ones, entered into their Assemblies, and there, in a kind of plausible Harangues, laboured to dissuade the *Pyrandrians* from the Use of the Abstract. This they did to make way for the Opposition they intended against the History itself; but covered their Design under the highest Encomiums on the Excellence of the Lamps, the Wisdom of the Invention, and the Goodness of its Author. It is true, at first they made a new Abstract of their own, which took prodigiously for some time; for the Inhabitants of the old *Pyrandrian* World were, like ours, and all other planetary People, extremely fond of Novelty and Change. But it was
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not long 'ere this Abstract fell into Contempt upon comparing it with the original History, and finding it widely different from that, and very defective in Practice. The pretended *Pyrandrians*, finding this Artifice detected, with an Assurance peculiar to their Sect, set themselves to rail at all Abstracts, denying their own, and condemning that, and the old one, as equally spurious and pernicious. They insisted that, seeing the Invention, as it lay in the ancient History, was both perfect and intelligible, all Abstracts or Explanations must be either vain or prejudicial; that, if the Author had thought otherwise, he had furnished the *Pyrandrians* with such of his own Contrivance, and not left his Art to be mangled, under a Notion of mending it, by Bunglers and Pretenders; and that there was just Cause of Fear, lest, in process of time, the History should be quite laid aside, the Abstract only used, and by that Means the Art, in a long Succession of

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Ages, be entirely lost. Although the true *Pyrandrians* declared, they laid no other Stress on the Abstract, but as it was authorized by a strict Conformity with the History, as it gave an entire and concise View of the necessary Ingredients in a good Lamp, and as the Expedient had been found eminently serviceable in so entirely removing those Inconveniencies mentioned before, that proceeded from a lax, unguarded, and undirected Perusal of the History, that they were now generally forgot; although they referred every one to the History, and took all possible Pains to preserve it genuine, and in full Authority; yet those, who opposed the Abstract, went on, and, with a World of popular Sophistry and Declamation, pursued this first necessary Step to that primitive Darkeness, which their real Principles and secret Practices required. They used so much Art and Caution, that they, at first, made many Profelytes to their way of thinking, whom they afterwards

afterwards further initiated into their dark Designs, as they found Means to wean them from the Love of Light, and possess them with a Fondness for such absurd and abominable Practices as could not bear the Lamp.

HOWEVER, notwithstanding the thick Veil under which they concealed their Designs, the *Pyrandrian* World was then too plentifully illuminated, for such an Imposition to pass long upon it. Several things assisted the Discovery: First, their counterfeit Lamps, with which they had found Admittance into the *Pyrandrian* Assemblies were found out, and so sufficiently exploded, that they were obliged to lay them aside. Secondly, they could not be prevailed on to draw together those Precepts on which the Art was founded; nor make Lamps even by the History itself, lest, truly, they should impose a particular Sense on any Part of it, or introduce novel Explications. This gave great Cause of Suspicion, that

they were not true Friends to the Invention. Thirdly, they affected the same way of Reasoning, and the same Latitude of Thought with those who openly opposed the Art, and were ever ready to cry them up as Patterns of good Sense and sound Judgment. Fourthly, they appeared to have no Light about them, and when they were questioned with on that Article, they shewed a dark Lanthorn in which, they said, was inclosed a most glorious Lamp, made by a new Receipt, from whence they vain-gloriously assumed, and the *Pyrandrians*, in Derision, gave them the Name of *Augenei*, or *New-lights*. They could not be prevailed on to open these Lanthorns, although they had nothing to fear, but merely the being convicted of Imposture; for the *Pyrandrians* used no Violence or Persecution, thinking every one punished himself sufficiently, who refused the Use of the Lamps. The bare Use of an Abstract, that confessedly contained

nothing

nothing different from the History, seemed to be too slight a Foundation for the Divisions that were broached, and the Debates that were set on Foot. Since little or no Inconvenience could rationally be feared from thence, it was to be presumed the *Augenei* had something of more Moment at the bottom, and that they were Enemies to the Lamps themselves. At least if this was not the Case, some other Principle or Design, as detrimental to the Publick Welfare, must be supposed from the Industry and Art used to conceal, not only those Lamps they pretended to carry about, but the Secret by which they were made, and the whole Plan of their Designs. If the Lamps of the *Pyrandrians* were false Lights, or their Inventor a Deceiver, why did not the *Augenei*, who set up for more than ordinary Degrees of Benevolence, openly expose the Imposture? If their own were the only true ones, why did they not produce them, and publish the Re-

ceipt by which they were made ? Why were all things to be managed covertly, and in the dark, by one Party, in a Dispute about Light, whilst the other dealt openly in every thing, and taught the World what they knew ? Why were the Principles of the *Augenei* so impenetrable and opake, while those of the *Pyrandrians* were altogether transparent ? Was it not a most preposterous thing while the *Augenei* rail-ed at the *Pyrandrians* for the Use of an Abstract for which they could not assign natural Reasons, because the Co-operation of the several Ingredients was in itself mysterious and inexplicable, that they should make a Secret of what, if you believed their own Words, they could very easily explain ? All these, and a thousand other Queries of the same kind, are no other Way to be answered, but by saying that the *Augenei* stood up in Defence of a pretended Light, in order to establish a real Dark-
ness,

ness, because Darkness was the only Defence for their Deeds.

THIS Controversy is likely never to have an End; because Light and Darkness are incompatible, till one or other Party be destroyed.

BUT there is little Room to expect this; since if, on the one Hand, the real and manifest Use of the Lamps must always preserve the Art of making them, and the History in which it is contained; so the *Augenei* have many Helps to support them on the other. In all Controversies Obscurity has greatly the Advantage of Perspicuity. All the Designs of the *Pyrandrians* are no sooner laid, than discovered and obviated, while those of the *Augenei* are impenetrable. The *Pyrandrians* lie open to a thousand Shots from the dark, exposed by their own Light, while the *Augenei* are invisible, and only to be attacked at random. If there be the least Flaw in an Argument that is thoroughly understood, it is immediately

ly widened to a Diffolution of the whole: or, if there be none, it is easy seeing where a pretended one may most artfully and feafibly be fixed.

BUT, on the other Side, be there never fo many real Defects, Obscurity can hide them all; and, as there is no diftinguifhing right from wrong, there is neither Safety nor Certainty in oppofing any thing. What, faid the *Pyrandrians*, is the Ufe of Light but to be diffufed about us, and to prefent us with a View of the Perfons or Things we are concerned with? The beneficent Inventor of our Lamps forbid us to hide them, but rather to let them fhine before all the *Pyrandrians*, that all might fee and enjoy the Benefit of them, and provide themfelves with Lamps of their own; but thefe *Augenei*, either envying us a Share of their new Light, or elfe fearing it fhould be found to be no better than Darknefs, conceal both their Art and Lamps; and, by their ftumbling and irregular Motions, give
fhrewd

shrewd Signs that they had no Light; and, by their pilfering, and other dark Practices, that they desire none.

A THOUSAND other Circumstances too tedious here to mention, concurred to confirm this Suspicion; but at length an Accident happened that put it out of Question. One of the *Augenei* was caught asleep, after a Debauch, by a Company of the *Pyrandrians*, with his Lanthorn lying by him. They carried off both with them, and, in a full Assembly of their own People, examined him about the Nature of his new Light: But there was such a world of Shuffling and Ambiguity in all his Answers, that it was impossible to make any thing of him, only this, that such equivocal and double-dealing plainly argued him an Impostor; besides, upon his being first roused, which was in the midst of the Assembly, he was in vast Confusion to find himself surprized, his Eyes could not bear the Brightness of the Lamps, and he demanded his Lanthorn

Lanthorn with the greatest Marks of Fear and Anxiety, in both his Voice and Looks. This was all the Helps they had to form his Character, or that of his Companions, from any Observations they could make on himself; for his Impudence soon recovered him from his Surprise, insomuch that he answered all their Questions with an innocent Face and an assured Look. The *Pyrandrians*, finding it impossible to draw him out from the intricate Recesses and dark lurking Places, which his manifold Hypocrisy and Impudence afforded him, ordered his Lanthorn to be opened, in Hopes of making a full Discovery from thence: But they spent a great deal of Time, to no purpose, in searching for a Door. After handing it about, and examining it one after another, they were obliged to use Violence to it.

UPON breaking it open such a pestilential Vapour issued from the Fracture, as made the Lamps, for a Moment or two,

two, burn blue, and seized the Heads of all that were present with an unaccountable Giddiness: But, upon its going off immediately, they could observe no Light in the Lanthorn, nor any room for a Lamp or Candle: for the whole was stuffed with Implements of various kinds, which they drew out and examined one after another. First came forth a large Packet, with the Word *NEW-LIGHT* wrote upon it in capital Letters, and round the Word the Figures of the Sun, Moon, Stars, and other luminous Bodies, with Rays, and large Encomiums interspersed upon the Nature and Excellence of Light. Upon breaking this open, it appeared to be only the covering of several other Packets contained within it, and was all painted with Clouds on the inside. The first of the lesser Packets, had *TRUTH* wrote on it, and underneath a naked Woman held a Balance, one Scale of which was immersed in a Cloud, while the Sun shone brightly
on

on the other; upon opening this, there was found another with SOPHISTRY wrote upon it, and a Figure with two Faces peeping from behind a Curtain; and this again being open, was found full of fine Dust, which, by the least Breath of the By-standers, arose like Smoke, and, for some Time, so far prevailed upon the Lamps, as to render what past almost invisible. The next Packet that was displayed, had NATURE wrote upon it, and underneath the Figure or a savage *Pyrandrian* frisking on his Hands and Feet, and hastening with Pleasure and Eagerness in his Countenance, towards an Herd of four-footed Animals, that appeared at a Distance. Within it was daubed with obscene and drunken Figures, and rude Battles of naked *Pyrandrians*, tearing each other with their Teeth. It contained another that had PLEASURE wrote on the out-side, and VICE within, and was filled with Dung.

THE last Packet, had LIBERTY wrote upon it, with the Picture of a War-Horse bounding over a Wall, while his Rider grovelled at some Distance behind him, with the Saddle, Bridle, and other Furniture lying in Confusion round him. On the Inside appeared the Figure of an Hydra, whose hundred Heads, armed with Fire and Stings, waged furious War with each other, and in the void Spaces among the Heads was wrote, LIBERTINISM and ANARCHY. It contained only a Medley of small Books, and warlike Weapons, cut in Wood, that looked like an Arsenal and a Library huddled together. It was observed, that on one of the Books, these Words were carved, DARKNESS TO BE FELT. Such were the Contents of the Packets. The rest of the Lanthorn was filled with Daggers, Poisons, Pick-locks, Rope-ladders, and all the various Instruments, with which Night Enterprizes, and dark Designs are wont to be carried on. By the
Anatomy

Anatomy of this Lanthorn, as it was called, it appeared what Kind of People the *Augenei* were, and an Edict was forthwith published by the *Pyran-drians*, forbidding all Manner of Commerce or Conversation with them, under this Penalty, That whosoever should transgress the Edict, should have his Lamp forthwith quenched, and be forever expelled the Luminous Assembly.

ALLUSION

The Eleventh.

AMONG the Numbers of wealthy *Romans* who in the *Julian* and *Augustan* Ages retired to the stately Villa's they had built in *Campania* for their Pleasure, there was one, who betaking himself to a Philosophical Life, exchanged all he was worth at *Rome* for

for a moderate Parcel of Ground not far from *Baiæ*. The Improvements he made on this Spot, which was one of the most fertile in the World, were rather designed for Use than Ornament, and had some Resemblance to those he made in his Mind, which were altogether in order to Virtue. He believed that human Happiness was to be obtained by keeping both the Mind and Body close to Nature and Reason, and that we make ourselves miserable in Proportion to the superfluous Nicety of Houses, Tables and Dress, with which we treat our Bodies, and the curious Refinements in Knowledge, to which the more learned accustom their Minds. He was an Enemy to Luxury of all Kinds, as well that which consists in superfluous Learning, as unnecessary Riches. It was for this Reason that he laid it down to himself as a Law never to be dispensed with, that he and his Family should by their Industry in the Summer provide only what was necessary

fary during the ensuing Year, with some little Overplus in Case of Accidents or Disappointments in the next succeeding Crop. By this Means being kept always busy, he avoided all the Mischiefs that are incident to an idle Life, together with the Perplexities and Errors that naturally arise from Study and Speculation. This Method, however singular it may seem, gave him Health and Contentment, and those a long Life. But finding at last that he must yield to the common Lot of all Men, he called his two Sons *Syngenes* and *Tycherus* to him, and spoke to them in the following Manner.

My Sons, hear the last Commands of your dying Father, and remember them as an hereditary Secret, from whence you may draw Health of Body, Peace of Mind, and Length of Days, as I have done. As I perceive all Things in this great Body of the *Roman* Empire degenerating apace, and tending headlong to that State of Luxury and
Corruption

Corruption that never fails to ruin the Happiness of Individuals, as well as the Strength of Common-wealths, so I have lived myself, and out of my tender Regard to my dear Children, would have you live by other Maxims than those of your contemporary *Romans*. I have left my Estate so equally divided between you, that one will have no Reason to envy the other, either for the greater Quantity or Fertility of his Portion. Each with proper Industry will have enough to support a numerous Family in Plenty. Beware therefore of ever endeavouring to enlarge your Patrimonies, for that may be attended with Injustice and Violence, and it would be Folly to expose yourselves to Temptations, since I have left you a Competency. I have designedly made you Possessors only of what is sufficient, altho' I might have amassed a much ampler Fortune, that your Sustenance may depend upon Industry, the Mother of Virtue and Happiness.

Since you have only enough, take Care therefore to keep it entire. With my Will I leave you a written Summary of my Oeconomy, in which you will find the best Rules that can possibly be laid down for the Cultivation of this particular Piece of Ground. If you observe them carefully, you shall abound, and be happy; if you neglect them, you shall be poor and miserable. Remember what a long and happy Life they have given me; and observe how wretched and short lived the rest of Mankind are generally rendered, by following Maxims of a contrary Nature.

Soon after the decease of their Father, *Syngenes* and *Tycherus* took Possession of their several Estates. While *Tycherus*, full of his Father's Example, and directed by his Rules of Agriculture, gave the necessary Application to the Provision of Food for his Family; he observed that his Brother *Syngenes* suffered his Land to lye wholly untilld. Their Conduct was as different, as if they

they had not been educated in the same Family, or, as if their Father had brought them up in, and bequeathed to them at his Death, the Observation of quite contrary Maxims. *Tycherus* was always employed either in repairing his House, or cultivating his Grounds; and was never seen abroad in the Fields, without an Hatchet, a Rake, a Scickle, or some other Instrument of Husbandry; whereas, *Syngenes* seldom stirred Abroad; and when he did, was observed to saunter about with his Arms stuck idly in his Bosom, or with a crooked Stick in his Hand, gathering the wild Fruit that this Hedge or that Coppice afforded. They happened to meet one Day, and *Tycherus* asked his Brother, why he did not plough his Ground, nor repair his Fences, as his Father had done before him? putting him in Mind that the Season was pretty far advanced, and that Seed Time would soon be over; and, I care not, said *Syngenes*, if Harvest were

at hand, I should then gather in my Crop.

TYCHERUS. I am afraid you will find it a very scanty one, unless you plow and sow for it.

SYNGENES. It is Prejudice of Education that makes you think so.

TYCHERUS. And pray what is it makes you think that you can possibly reap without sowing? I am sure our Father, who was the best Farmer in the Neighbourhood, did not think as you do.

SYNGENES. But I am no more tied down to his Way of Thinking, now that I am at Liberty to act for myself, than he was to that of his Father, who spent his Life under Arms.

TYCHERUS. I don't say you are, any farther than his Maxims and Example appear expedient and beneficial to yourself. But I imagine you will find his Way of cultivating and sowing his Grounds, as necessary as Eating and Drinking, and wearing of Cloaths.

SYNGENES.

SYNGENES. Perhaps not. I think some of my Father's Principles very right, and others as wrong ; and of those again that are right, some may do very well for one Man's Purpose, that would ruin another. This first Maxim indeed, that we should follow Nature and Reason in order to be happy, I greatly approve of ; as for the rest, they seem to be either foreign or false.

TYCHERUS. False ! Pray give an Instance.

SYNGENES. Why, can any Thing be more absurd than to suppose, as he he did, that Labour is necessary to Happiness, and Pains-taking to the Enjoyment of Pleasure ; by which he makes a Drudge and a Slave of Man, who is the Lord of the Creation. Our Vassals, the inferior Animals, who keep nearer to Nature, are to live at Large truly, and to be fed and cloathed without Care or Trouble, while their Sovereign must moil and muddle in the Earth, and stooping down from his erect

erect and regal Posture, pay the Sweat of his majesterial Brow for every Morfel he is to put into his Mouth. How consists this with the Harmony and good Order of Things?

TYCHERUS. Ay, I was afraid it would come to this. Brother! Brother! you do very ill to read those Books of vain Philosophy that fill your Head with these Whims. Our wise Father used to observe to us, that there is as great Madnefs in the Refinements of Philosophy, as Folly in the Ways and Fashions of the World, and that they are alike far from Nature and Reason. He was wont to tell us, that with respect to the Ends and Purposes of Life, he that is commonly styled a very learned Man, is the greatest Fool in the World. This we shall see verified in you, before the Year's End; and notwithstanding you are so great a Lord, and such a profound Man, you and your Family will be in want of Necessaries, while I, who can scarce
keep

keep my own Accounts, have a fair Prospect of living warm and in Plenty. Our Father owed his Happiness and length of Life, to his being a plain downright Man; if you followed his Example, you would prefer moderate Labour, tho' it were not necessary, to the Support of your Family, merely because it is wholesome to the Body, and amusing to the Mind.

SYNGENES. Brother, if you had Learning, you would never confound Toil and Pleasure together, nor talk so weakly as you do, about the Wholesomeness of straining and harassing your Body, and the Amusements of working. If Rest is both wholesome and pleasant, how can its opposite, Toil, be so too? But, it is in vain to argue with one, who knows not the first Rules of Disputation.

TYCHERUS. I know no Occasion for disputing, and therefore I do not trouble my Head, either about the first or second Rules of it, but this I know

know by Observations made on others, that all your idle Folks are the most splenetick and uneasy Wretches in the World, while those who take Pains, and are busy, appear to be chearful and healthful. I find by myself too, that I have great Pleasure, in the Work of my own Hands; and that I am not easy when I have nothing to do; nay, I perceive that, unless I fatigue myself a little, I can have no Pleasure in Rest, that Condition in which you place your Happiness. I should think, as all Men partake of the same Nature, that you must perceive the same Thing in yourself: But, perhaps it may be otherwise. I am unlearned, and cannot dispute. All my Knowledge, dear Brother, consists in a little Experience and Common Sense.

SYNGENES. Yes, both the Kind and Degree of your Sense is very common, your Amusements are those of the Vulgar, which, I fancy, neither you, nor the rest of them would care
to

to divert yourselves withal, if you thought you could help it.

TYCHERUS. It is no Matter whether we would or not; but, believe me, the solid and rational Entertainment, or Engagement, they give my Thoughts, is what I could never find in the little idle Games, with which polite People commonly amuse themselves. The latter seem to be fit only for Children, and indeed your fine Folks, at least in this Part of the World, seem to be as little in earnest about this Life; while the Entertainments of me and my Neighbouring Farmers are serious and manly. We support and enjoy Life at once, while those, who call themselves our Betters, seem only to act a Part, and please themselves with a very childish Representation of Reality, that is found by none, but such as are industrious about Things necessary. Is it not very absurd, Brother, to shun the true Business of Life out of Sloth,

Q

and

and then seek for forced invented Business, for want of something to do?

SYNGENES. Yes, but it is not at all absurd, to spare unnecessary Pains, and such are the Labours of Mankind, which are so much the more ridiculous than their mere Diversions, as they are more serious.

TYCHERUS. How! are all the Labours of Mankind, absurd and ridiculous? Not excepting even those that are necessary for our Support?

SYNGENES. Ay, but there are none such. They are all Inventions of our own, to plague ourselves, who live as it were in a miserable World of our own contriving, and subject to innumerable Wants of our own making, for which we must also make artificial Supplies. Our natural Wants are few, and those Nature it self, without any other Help, can sufficiently provide for.

TYCHERUS. For Instance now, should you neglect to plow and sow those Fields before us, would you expect

pect to have the Necessaries of Life, spring spontaneously out of them?

SYNGENES. Yes.

TYCHERUS. What, Corn, Wine, and Oil?

SYNGENES. Yes, why not? Do you imagine those are less natural to the Earth than Grass and Weeds, and a thousand other Things, not so useful, that grow unbid? Nay, that are produced in greatest Abundance, where the Ground is less disturbed, or, in your Way of speaking, manured?

TYCHERUS. I do not know; this Doctrine is new to me, and I am sure, it is very different, not only from the Practice of our Father; but from that of Mankind in general.

SYNGENES. Why so it is; and what then?

TYCHERUS. Nothing, only I thought, that in Cases of this Kind, the Experience of the oldest Husbandmen, and indeed of all Men, might

afford some Foundation for an Argument.

SYNGENES. This is an Experience that the World buys very dear.

TYCHERUS. I do not ; for my Father gave it to me for nothing, and I needed only to open my Eye-lids, and confirm it to myself by continual Observations.

SYNGENES. You had a little more Trouble with it, than barely lifting up your Eye-lid. It has cost you all those Labours, that raise you so soon in the Morning, and keep you so late up at Night ; and, believe me, that is no small Purchase. Had you known that our bountiful Mother Earth, bestows all Things, needful for our Support, without asking or pressing, I believe you would have spared the continual and earnest Solicitation of the Plough and Harrow.

TYCHERUS. Yes, that I should, and have found something else to employ me. But I would gladly know, what

what Arguments you can have for an Opinion so singular and surprizing?

SYNGENES. The Arguments are very good, but I won't say, they will convince you. That Tree is a very large and plain one, and yet I do not think a blind Man could see it at Noon-day.

TYCHERUS. Well, but I will rub away the Prejudices from my Reason, as well as I can, and try to apprehend you.

SYNGENES. Tell me then, do you think the Works of Nature, discover a perfect Wisdom in their Contrivance?

TYCHERUS. I do.

SYNGENES. And that in them there is unstinted Goodness shewn to us, by their Author?

TYCHERUS. I do.

SYNGENES. Since then the whole World is so full of the Wisdom and Goodness of its Author, why should you accuse him of providing so ill for

the Happiness of Man, on whose Account the Whole was made, that Man is obliged to provide for himself, and that in the most laborious and painful Manner. If those Materials, that are necessary for the Nourishment of the human Body, and the Support of Life, require so much Pains to produce and prepare them, then our Maker, instead of bestowing freely, has, along with his Gifts, imposed such hard Conditions, that I really think Man, who by his Reason is Lord, by his Wants and Labours is rendered the very Slave of the whole Creation ; and yet this must be the Case, if the Earth does not send forth our Food, as it does that of all other Creatures, unless by mere dint of Labour : But, our Creator has not dealt so with us ; Corn, and Olives, and Vines, are no more Aliens to the Earth, than other Plants less useful. The Ground is the common Parent of them all, and as they must have sprung from thence at first, so they must be supposed

supposed as much the Favourites of their mild Mother, and on as good a footing with her, as the rest of her Offspring; unless indeed you think her like those foolish Mothers, that indulge the most froward of their Children; while they treat the good-natured with Severity. Do you think she is partial to Thorns and Brambles?

TYCHERUS. I know nothing of her Sentiments, with respect to her Children, but as they are discoverable by Matter of Fact. It is certain that Thorns, and Brambles, and other noxious Weeds, grow apace in my Grounds, in spite of all I can do to hinder them; and were it not for a great deal of plowing, sowing, digging, planting, pruning, hedging, &c. I find I and my Family might starve, for any Thing the Earth would afford us *gratis*.

SYNGENES. How do you find that? Did you ever make the Experiment?

TYCHERUS.

TYCCHERUS. No, nor do I intend it in your Way; but those Fields that have lain since *Hannibal* foraged in these Parts, without affording one Morfel of Bread, or one Drop of Wine or Oil; but, on the contrary, abundance of wild Shrubs, and uselefs Plants of all kinds, give me Reason enough to fear these would let me starve, if I did not cultivate them.

SYNGENES. All Parts of the World do not produce all kinds of Plants, though every Country or Climate is naturally fruitful in such things as are necessary for the Support of its own Inhabitants. Plants grow spontaneous in their own native Soil, and not without Cultivation in others. Corn, and Vines, and such like, are not Natives of our Climate, or else they would grow as familiarly here as those Brambles you complain of.

TYCCHERUS. How then are we of this barren Country to be supported, if we do not cultivate the Ground?

SYN-

SYNGENES. By feeding on such things as our Soil affords us, without mangling it with Ploughs and Spades.

TYCHERUS. Observe those Fields over-run with Briers and Thorns: Do you think you could live comfortably on what they produce in their present natural Condition?

SYNGENES. Why not? It is only Prejudice makes us despise their Fruits, and Disuse that renders them disagreeable or unwholesome to us. Besides, they furnish Shelter for wild Beasts, whose Flesh is excellent Food.

TYCHERUS. But not to be had without the Labour of hunting them; which so great a Lord as you could never stoop to. Again, the killing them is attended with great Danger, and that, I believe, you would care as little for as the Labour. As for Corn, and Olives, and Vines, I take them to be Natives of no Country in your Sense; for since they do not grow here without Labour and Manure, where can they grow?

grow? There is not a more fruitful Spot of Ground on Earth than this we inhabit. Its Produce is brought to Maturity by the united Influence of both solar and subterraneous Heat, operating on a Soil strongly impregnated with Oil, and Sulphur, and Niter, which you Naturalists allow to be Principles of Fertility; and accordingly our Fruits are equal at least to those of any other Country the *Roman* Eagle has yet visited.

SYNGENES. Why, you talk as if the Seed of these more useful Plants had been dropped down like the *Ancile* out of Heaven, and not produced by the Earth? Whence do you suppose we had them?

TYCHERUS. I think it is plain the Earth does not produce them of itself, even when kept clear of other Plants that might obstruct their Growth; and therefore I conclude they were formed by the Hand of our Maker at the same Time with ourselves, and delivered

livered to us, as both the Support of our Lives, and the Pledges of our Industry. To this agrees the Story of the Goddess *Ceres's* teaching *Triptolemus* the Art of Agriculture, and sending him from Nation to Nation to propagate that Art, and dispense the Seed she had given him. Perhaps there may be something of Fable and Allegory in this Story; but, if there is any thing to be gathered from it at all (and there is none of those ancient Tales without a Meaning) it is, that the World neither knew the Seed, nor the Method of propagating it, until they had both from the Divine Being.

SYNGENES. So that we have Corn, &c. only by Tradition, without any natural Faculty in the Earth to produce it? By this Means it may come at last to be lost; and then what will become of Mankind, who, according to you, cannot subsist without it?

TYCHER. Fear not: It is so necessary, that I'll engage the World will never suffer it to run out. *SYN-*

SYNGENE.S. That is more than you can tell: For though I grant you, that 'tis very good; yet there are other things on which Mankind might subsist. You used the Word *Weed* some time ago, by which is commonly meant an useless or a noxious Plant; but the Application of such a Term shews great Ignorance in those who use it, and does no less Dishonour to the Maker of the World. Is there any thing useless or hurtful in the Creation? Did God make those Plants to vaunt his own Power, or to incommode Mankind? Has he made any thing in this World for any other Reason, but our Accommodation? Forbear such Expressions therefore, and consider, that as all his Works are good, we might, if Prejudice and Custom did not hinder us, feed as well on one thing as another.

TYCHER. Could you make a Meal out of that great Stone that lies before you?

SYN-

SYNGENES. Out of that Stone?
No. Who ever thought of eating
Stones?

TYCHER. All things therefore
are not fit for Food; no, nor all Plants.
They were intended for various Uses;
and many of them not for the imme-
diate Use of Man. Nay, some of them
are undoubtedly hurtful in one respect,
though they may be useful in another;
and the Mischief they do, is no more
inconsistent with the Goodness of God,
than the rest of the Evil that is in the
World. Whether God made all things
for Man, I know not, no more than I
do how to account for many things in
the Creation. I was not by, when the
World was made, nor have I been let
into the secret Causes of things since;
all I can say is, that there are many
Evils incident to this Life, among which
we Husbandmen cannot but reckon
Briers and Thorns; so far are we from
thinking a Thicket as good as a Vine-
yard; or a Field overgrown with Bram-
bles,

bles, as beneficial as one enriched with a Crop of Wheat. If we might guess at the Designs of our Maker, these Thorns, and Brambles, and Weeds of all kinds might have been intended partly as a Punishment for the Wickedness of Mankind, and partly to keep us busy; who, if we had not that to do, might employ ourselves in something worse. But as we can neither trace the Originals, nor account for the Natures of all things, it is a surer Way to Reason from undeniable Facts. The hurtful, or, if you will have it so, the less useful Plants grow of themselves, while those, which we stand in more continual need of, are not to be obtained of the Earth, without a good deal of Pains; but which, I think, it is worth one's while to take, on account of the Support and Pleasure they reward our Toil with. These are Truths which it is Madness to deny; and those who will argue otherwise, I refer them to Hunger for an Answer.

SYNGENES. It is plain, that Tillage is Nonsense and Impertinence, from the infinite Disagreement there is about the manner of doing it: Were such a thing necessary, it would have been made so plain to all Men, that all would have known it as naturally as they do, that opening one's Eyes is necessary to Sight. Shall that, on which Life depends, be left to the Corruption of human Institution and Tradition? There is an infinite Variety of Opinions about the Cultivation of Ground. Perhaps none of them is right; or, if one of them be, how shall we find it out, and distinguish it from the rest? It is impossible to try them all; and it is in vain to set about the Work, unless one knew how to do it so as to be sure of not miscarrying.

TYCHERUS. You may put as many subtil Questions, and perplex yourself with as many Difficulties as you please, I am obliged to give no other Answer to them than this, that I cannot

cannot live without Food; that Food is not to be had without cultivating the Earth; and that the Methods of Tillage, which my Father practised himself, and recommended to us, have always proved successful, and been crowned with plentiful Harvests. This is enough for me, and I think myself concerned no further. As to the Justification of our Maker's Measures, in creating us under such or such Circumstances, perhaps refined and curious Speculations will rather hinder than help us to do it properly. If things themselves be candidly consulted, we shall find them speaking the Wisdom and Goodness of their Creator in plainer and stronger Terms, than those in Use among the Philosophers: If Persons, I know no kind of Men so well disposed to honour and love the Father of the World, as those who earn a plentiful Subsistence for themselves and Families by the honest Sweat of their Brows. They have Health, and Peace, and Contentment,

tentment, the greater Part of which they owe to the Necessity they are under of labouring for their Subsistence, as appears from the more unhappy Condition of those who are supported by the Industry of others in a Life of Idleness. Had Providence given us all our Food without Labour, I am apt to think, we had all been as unhealthful and as unhappy as they.

SYNGENES. The Substance of what you have advanced on this Subject, if I have rightly understood you, amounts to this; that Thorns and Brambles, and what you call Weeds, spring naturally and plentifully from the Earth; but that Corn; and other Vegetables necessary to our Support, must be had elsewhere, and planted in the Ground, where it is impossible for them to thrive or flourish, unless the Soil be prepared and kept clear for them with infinite Labour. Pray, now, reconcile this with the Wisdom and Goodness of the first Cause.

TYCHERUS. This I could do, were my Understanding able to keep pace with the Wisdom of our Maker. But there are a few Things, which even you, with all your philosophical Sagacity, will never be able thoroughly to apprehend. I have already endeavoured to justify this Disposition of Things from the Usefulness of Labour and Industry to the Mind, as well as Body. But whether human Nature did always require this Exercise, or whether the Earth was always under the same Indisposition to afford us Nourishment without Labour, is what none of us can tell. Perhaps when the World was first made, the Characters of its Maker's Wisdom were more legible in it than now. I have often apprehended a Degeneracy in Nature, to which I have been encouraged by the ancient Fable of the Sons of *Titan*, and the Earth warring with the Gods, and bringing a Curse upon the Earth, as a Punishment for their Rebellion.

These,

These, however, are Conjectures, and such as I think it both Vanity and Presumption to indulge. If the divine Wisdom has reserved these things as a Secret, why should we impertinently pry into them? Let us take the World as we find it, and not trouble our Heads with Points that are too high for our Capacity, and no ways useful to us in our present Condition.

SYNGENES. It is very weak to found your Defence on Fables and Old-wives Tales.

TYCHERUS. I do not take the Fable I spoke of literally, nor do I lay a positive Stress on it in any Sense: But I take Matters of Fact as I find them; and, if my way of accounting for them be weak or absurd, it is because I have always been conversant in Facts and Things, and, for the most part, little taken up in enquiring about their Causes. If I have Plenty of Provision for my Family, a Sow to sacrifice to *Ceres*, and wherewithal to en-

tertain my rural Neighbours now and then of an Holiday, I think myself beholden to the Gods, and no way concerned to examine their Conduct, or censure their Providence. But I forget that I have something else to do than to stand here all Day speculating and prating with one, who, it seems, has more Interest with the Earth than me, and can have his Food from thence without Labour.

TYCHERUS following Experience, and *Syngenes* relying on his Speculations, pursued their first Resolutions; by which the one was, in a little time, reduced to Extremity of Want; and had the Mortification to see his Grounds over-run with Weeds, Brambles, and Thorns, and far better qualified to feed an Herd of Swine or shelter wild Beasts, than support a Family: While the Lands of the other were covered with Olive-yards, Vineyards, and Crops of Corn, from whence he drew a comfortable Subsistence for himself, his Children, and other Dependents.

ALLU-

ALLUSION

The Twelfth.

ONCE on a Time the Earth complained to the Ocean, concerning certain great Disorders committed by divers Rivers and Brooks, who, instead of confining themselves to their own Channel, and hastening to pay their Tribute to the Sea, did nothing else but ramble about the Fields, break down Ditches and Mearings, sweep away Corn, Hay, Cattle, and even Houses, form stinking Pools and filthy Morasses, and, with infinite Assurance, attack the very Capitals of potent Empires, driving the Inhabitants from their Dwellings, and spoiling their Goods. This Complaint, which had but too much Truth in it, was heard with

with great Attention by the Ocean, and believed the more readily, because he himself had, of a long Time, observed, that many Bodies of Water, both great and small, having been permitted to leave him for a Space, contracted a Fondness for the Earth, and shewed plainly they cared not, if they never returned to him again. His Displeasure at these things being made known, an Assembly of the Rivers was called, from which no Stream, from the greatest to the smallest, was absent.

THE *Euphrates*, being the oldest of Rivers, presided in this Assembly, and opened it with a Speech, in which he set forth the Causes of their being convened, namely, the Cry of the Earth against the Rivers, and the Displeasure of the Ocean at the Revolters and Absentees. At the Conclusion he gave it to them in Charge, to consider maturely of these Matters, and provide such Remedies as to their Wisdoms should seem most proper and effectual.

THE

THE Brooks, Rivulets, and Sewers, who, in order to make a Figure in this Assembly, had the Day before, borrowed of the Clouds long-flowing Cloaks and full bottomed Perriwigs; perceiving that a severe Inquiry was forthwith to be made into their Irregularities, followed the Speech of the President with an hoarse discontented Growl, which they soon raised to so loud a Roar, that the Cataracts of Mount *Ararat* or the *Nile* did but gently murmur in Comparison of them. However, upon the Entry of the Sun and *Saturn*, who came to see what was a doing, this hideous Clamour ceased all at once, and those who made it were compelled, one after another, to lay aside their borrowed Perriwigs and Cloaks; and a foul and pitiful Figure most of them made, when stripped of those adventitious Ornaments. Yet, notwithstanding this Disgrace, which might have humbled more considerable Streams, the Brooks, depending on
their

their Numbers, and the Subtility and Tergiverſation natural to mean and little Rivulets, entered upon their Defence with great Affurance. One among the Croud ſtood forth in Behalf of the reſt, and delivered himſelf thus:

‘ THE Charge brought againſt us,
 ‘ is no leſs ſurprizing than it is unrea-
 ‘ ſonable. That the Earth from whom
 ‘ we and all other Rivers ſpring, which
 ‘ we love and reſreſh, and that the Ocean
 ‘ which we often replenish, without re-
 ‘ ceiving one Drop of Water from him,
 ‘ ſhould pretend a Right to what
 ‘ we have always freely given, and join
 ‘ in ſuch ſevere Representations, as have
 ‘ been exhibited againſt us this Day, is
 ‘ matter of great Amazement. As to
 ‘ the Articles, whereof we are accuſed,
 ‘ I muſt plainly tell you, we look up-
 ‘ on them to be neither Treſpaſſes nor
 ‘ Crimes ; but on the contrary, great
 ‘ and ineſtimable Benefits ; for, what
 ‘ tho’ ſome particular Places may ſuf-
 ‘ fer? are theſe private and trivial Suf-
 ‘ ferings

' ferings to be put in Competition with
 ' the general and extensive Service we
 ' yield the Publick? As to the Right,
 ' which the Ocean pretends to our Of-
 ' ferings, we utterly disclaim it, being
 ' at the same Time fully convinced, he
 ' stands in no need of our Waters, as
 ' having an inexhaustible Abundance
 ' of his own. Be that however as it
 ' will, we are determined to maintain
 ' the Privileges and Liberties of Rivers
 ' to the last, against all Mounds, Banks,
 ' and Ramparts whatever, that shall be
 ' opposed to them.'

THIS Harangue was applauded by
 an universal Murmur from all the Ri-
 vulets; and several considerable Rivers,
 conscious of their common Guilt, spoke
 to the same Effect. At length the *Da-*
nube, arising with an Air of Modesty
 and Dignity, said,

' ALTHOUGH I will readily acknow-
 ' ledge, that, the Rivulets are very ser-
 ' viceable to the Earth, and in order to
 ' their being so, ought to flow freely

' in their feveral Channels, yet I muſt
 ' infift on it, that the wild Sallies they
 ' make from thence, and the manifold
 ' Damages done by their Licentiousneſs,
 ' call aloud for Reſtraint. It is their
 ' Duty to water the Soil, not their Pri-
 ' vilege to drown its Produce. Let
 ' them not hope to excuſe the Ravages
 ' they voluntarily commit, by the Good
 ' they undignedly occaſion. The lat-
 ' ter, which is a Debt they owe to Na-
 ' ture, and which, in ſome Sort, they
 ' cannot help paying, merits but ſlen-
 ' der Thanks ; whereas the former is
 ' an Exceſs, by all Means to be correct-
 ' ed. Are they not ſent down from
 ' the Hills, to flow gently among the
 ' Vallies, and there reſreſh the Soil and
 ' its Inhabitants with pure and limpid
 ' Streams ? With what Affurance can
 ' they deviate from this excellent Pur-
 ' poſe, ſwelling with muddy Waters,
 ' pouring over all around them, turning
 ' ſpacious Plains, once fertile and po-
 ' pulous, into noiſome Pools and putrid
 ' Fens,

' Fens, that deface the Beauty of Na-
 ' ture, and poison the Air of whole
 ' Climates ? It is true, I believe they
 ' have but too great an Affection for the
 ' Earth, or they would not labour to
 ' engross so much of it. But is it thus
 ' they shew their Love ? Is Violence a
 ' Mark of Tendernefs ? Is Outrage a Te-
 ' stimony of Regard ? Surely they give
 ' a very unjust Demonstration of their
 ' Love to the Earth, at the Expence of
 ' the Duty they owe the Ocean. He
 ' is the Source of Water. It is from
 ' him we all derive, and to him we
 ' should all return. Those, who take
 ' a Pleasure in Stagnation, and love to
 ' mix with Filth and Putrifaction, lit-
 ' tle know, and, it seems, less relish,
 ' the Happiness of mixing with the
 ' mighty Ocean, and becoming Sharers
 ' of his Purity and Power. For my
 ' own Part, I look upon myself, as an
 ' Alien, and a Sojourner here on the
 ' Earth, and it is with great Impatience
 ' that I pursue my Way towards the

' fruitful Fountain of me, and all I
 ' enjoy, and with inexpressible Delight,
 ' that I refund myself into his capacious
 ' Bosom. Altho' he wants not my
 ' Oblations, yet doth it not follow, that
 ' he hath no Right to them. In Justi-
 ' fication of his Property in, and Claim
 ' to all our Streams, I appeal to the
 ' Sun, who by his continual Solicitati-
 ' ons, obtains of the Ocean all our Sup-
 ' plies.

THUS ended the *Danube*, and thus
 the *Nile* began:

' I AM not much surprized to hear
 ' an *European* River speak thus. I
 ' know full well from whence those
 ' Prejudices spring, which the Rivers
 ' of that Quarter of the World have
 ' imbibed. The pretended Partizans
 ' of the Ocean have established their
 ' Authority there, and instil what No-
 ' tions they please. This I know, and
 ' this let every one who hears me, take
 ' my Word for, that the Bowels of the
 ' Earth and Mountains are full of Wa-
 ters,

' ters, which they pour out incessantly
 ' thro' a thousand Springs, and these, con-
 ' tributing their respective Funds, form
 ' all the Rivers of the Earth. I draw
 ' whatever I enrich the *Egyptian*
 ' Plains, and swell the Ocean with,
 ' from the Mountains of the Moon.
 ' The *Po* borrows its Water from the
 ' *Alps*; the River of the *Amazons*, and
 ' *Reio de la Plata* from the *Andes*; the
 ' little Rivers of *Greece* from *Lycaeus*,
 ' *Hæmus*, *Pindus*, *Parnassus*; the
 ' *Euphrates* from the Mountains of *Ar-*
 ' *menia*; the *Indus*, the *Ganges*, and the
 ' other Rivers of *Asia* from *Taurus* and
 ' *Caucasus*. This, I think, is obvious;
 ' and therefore, we need look no far-
 ' ther for the Origin of our Waters. I
 ' am beholden to the Ocean for no
 ' part of my Flood, and so shall take
 ' the Liberty to expatiate on the fruit-
 ' ful Flats of *Egypt*, as freely and as
 ' long as I think proper. Let the *Da-*
 ' *nube* be transported with the Pleasure
 ' of losing himself in the Sea. As I

• have no Notion of that Pleasure, I
 • shall keep from thence and be inde-
 • pendent, till that unwelcome Season
 • arrives, in which I must of Necessity
 • quit the Earth, and be blended with
 • the common Receptacle of Rivers.
 • If the Brooks are wise, they will fol-
 • low my Example, and make the most
 • of Being, while they have it. Let
 • them visit the Meadows, and the
 • Flowers. Let them taste the Sweets
 • of the Spring, while they may. If
 • they once fall into the Ocean, they
 • are lost to themselves for ever. As to
 • what hath been said concerning the
 • Sun, I think it plainly repugnant to
 • common Observation and Experience.
 • He hath dried up many Rivers; and
 • since his Appearance in this Assembly,
 • all the Brooks, excepting a few, have
 • dwindled away to nothing; whether
 • he will ever replenish them again, *Sa-*
 • *turn* will shew. But I should think
 • it very extraordinary if he does, inas-
 • much as he hath often declared him-
 self

‘ self against our Waters, and endeavoured all he could to rob us of them by the Violence of his Beams.’

THIS Speech was highly extolled by the whole Faction of libertine Streams, who thought themselves very happy, in having so great a River as the *Nile* to countenance their violent and extravagant Dispositions. It would be too tedious to recapitulate here the many Speeches on both Sides, that followed that of the *Nile*. Some Rivers spoke with great Mildness and Moderation; others, with Abundance of Art and Subtilty; and others again, with prodigious Rapidity and Noise, according to their various Humours. The Speech of the *Mæander*, who is a great Sophister and Perplexer, was too remarkable to be omitted.

‘ FOR my Part, said that insinuating River, I do not think the Matter in Dispute of equal Consequence with the Peace and Harmony of this Assembly. I hope I shall be indulged

‘ a little, if I endeavour to assuage the
 ‘ unnatural Heats, that have been
 ‘ kindled among us, by the too forward
 ‘ Zeal of my Brother Rivers, and re-
 ‘ duce the Points in Controversy, to
 ‘ some Mean, in which we may all
 ‘ agree. I have as much Respect for
 ‘ the Ocean, on the one Hand, and
 ‘ as firm an Attachment to Liberty on
 ‘ the other, as any in this Assembly;
 ‘ yet I cannot, without great Concern,
 ‘ behold an Affair of this Nature,
 ‘ managed with such Animosity, and
 ‘ such a World of needless or pernicious
 ‘ Punctillo, employed in a Controversy
 ‘ about which there is no Occasion for
 ‘ being so violently moved. Is Heat
 ‘ the Way to Truth? Is Partiality an
 ‘ Help to Justice? The Ocean had ra-
 ‘ ther forego our Tribute for ever,
 ‘ than see us thus embroiled. I am
 ‘ utterly against all Irregularities com-
 ‘ mitted by Rivers. As to those com-
 ‘ plained of, we are obliged by the
 ‘ eternal Ties of Benevolence, to hope
 ‘ they

‘ they have not been altogether so en-
 ‘ormous, as hath been represented.
 ‘ Some Rivers have a very ill-natured
 ‘ and cruel Propensity to censure. For-
 ‘bid it, Charity; forbid it, Benevolence,
 ‘ that so unamiable a Disposition should
 ‘ become general; or, that we should
 ‘ too readily believe such Things of
 ‘ our Neighbours. If I may judge of
 ‘ other Rivers by myself, there is in
 ‘ them all an eternal and irresistible
 ‘ Desire of doing Good, and Abhor-
 ‘rence of Evil. To this inward Re-
 ‘straint, these innate Banks and
 ‘ Mounds, I should rather chuse to
 ‘ trust their Conduct, and the Safety
 ‘ of their Neighbours, than to the
 ‘ firmest Works of Earth and Stone;
 ‘ which (not to mention the Tyranny
 ‘ of erecting them, and the Slavery of
 ‘ being confined by them) serve only,
 ‘ in my Opinion, to collect a Stream
 ‘ too much, and by that Means, force
 ‘ it to burst out with the greater Vio-
 ‘ lence. [I am therefore clearly for leav-
 ‘ ing

ing them to themselves, and to that na-
 tive Freedom, which their Waters are
 eternally dictating to them. Water is a
 free Element; and we cannot lay it un-
 der outward Restraints, without doing
 Violence to the eternal and indefeasible
 Constitution of Nature, which, in my
 Apprehension, is more sensibly to be
 dreaded, more cautiously to be avoided
 and prevented, than the trivial Incon-
 veniencies, that have so unnecessarily
 convened us to Day. As to the Ob-
 lations of Water, with which we
 present the Ocean, with all imagina-
 ble Submission to the *Danube*, I think
 he puts the Matter on a wrong Foot-
 ing. Let no one mistake me. I
 am by all Means for the Continuance
 of those Oblations, and do constantly
 tender them myself; but I humbly
 apprehend, they will be more ac-
 ceptable, if they are given freely,
 than if they appear to flow from an
 acknowledged Debt and Obligation;
 a Debt, which to my Judgment,
 seems

' seems to have no Foundation in the
 ' Nature of Things. To support the
 ' Belief of it however, a very chime-
 ' rical Argument hath been employed:
 ' We have been told, that all our
 ' Waters have been lent us by the
 ' Ocean, at the Instance of the Sun;
 ' and for Proof of this, the Sun him-
 ' self, a Foreigner to this Assembly,
 ' hath been unnaturally appealed to.
 ' Have we not sufficient Means of In-
 ' formation among ourselves? Why
 ' are preternatural Lights called in?
 ' Every River present can confute this
 ' incredible Hypothesis, by only re-
 ' flecting that he holds Commerce with
 ' the Sea, at his Mouth alone. But,
 ' if Fact and Experience are not suffi-
 ' cient to convince us, let this Demon-
 ' stration remove all our Doubts. It is
 ' impossible to form an Idea of a River
 ' without Water; Water therefore is
 ' essential to a River; and of Conse-
 ' quence every River must be supposed
 ' to have Water in itself, if we will
 ' be

‘ be so candid as to allow that nothing
 ‘ can subsist without its Essence.’

THUS spoke the *Mæander*, and had his Vanity fed by a Roar of Applause. The *Nile*, and all other overflowing Streams, were infinitely pleased with this Speech. They saw plainly enough, that it tended to establish their Right to Inundations; at the same Time, that a profound Respect for the Ocean, and an utter Abhorrence of all Irregularities, were artfully thrown out, as a Net, to entangle and draw in the ignorant and well-meaning, who could not be brought over by a more explicit way of arguing. They were still further pleased to find, that this Artifice had been successful, even beyond their Hopes, and had made a prodigious Alteration in the Assembly. Rivers are fond of Liberty, and willing enough to be convinced, by any Reasonings, that compliment them with a Right to it, and the Discretion to use and enjoy it, properly, in its full Extent. They do
 not

not relish such Distinctions between that and Licentiousness, as may abridge it in the least. Hence it comes to pass, that many, who thought the most perfect Discharge of Duty, and the utmost Degree of Licence consistent, were caught by the Subtilties of the *Mæander*; who, having passed a Compliment on them, instead of an Argument, seemed to have reconciled the Nature of Liberty and Duty better than either the *Danube* or the *Nile*. By these Means it happened, that they were unwittingly waisted over on the Sophistry of the *Mæander* to the Sentiments of the *Nile*.

AFTER some Time spent in subtile and metaphysical Fooleries, to which the *Mæander's* Way of arguing had strangely turned their Heads, the *Euphrates* with an awful kind of Indignation in his Countenance, arose, and spoke as follows:

‘ I OWN it was with some Impatience and much Concern, that I
 ‘ listened

' listened to what hath passed in this
 ' Assembly. I have heard the turbu-
 ' lent Harangue of the Brook, the
 ' muddy Oration of the *Nile*, and the
 ' disingenuous Speech of the *Mæander*.
 ' As to the first, it hath been more than
 ' sufficiently answered, by the wise and
 ' good *Danube*, who abounds with
 ' Wisdom, like *Phison* and *Tigris*, in
 ' the Time of the new Fruits. I see
 ' here a thousand nameless Rivulets and
 ' Sewers, who, because they cannot
 ' discern their own Bottoms, through
 ' Waters foul with the Off-scourings of
 ' Bogs, and yet dirtier Places, take
 ' themselves to be very profound; and,
 ' with the usual Vanity of shallow Wa-
 ' ters, are for arrogating mighty Mat-
 ' ters to themselves. But their occa-
 ' sional Grandeur, which is nothing
 ' else but Froth at the top, Mud in
 ' the middle, and Filth at the bottom,
 ' was not Yesterday, and shall not be
 ' To-morrow. Let them enjoy their
 ' Day, Let them, with an extempo-
 ' rary

' rary Licentiousness, pour their liber-
 ' tine and erratick Waters over the
 ' neighbouring Grounds ; and delay, as
 ' long as they can, the Payment of
 ' their Tribute to the Ocean. They
 ' must soon be compelled to come into
 ' us, and be lost in larger Streams, long
 ' before we mix with the Source of
 ' Water. It is hoped, however, that
 ' they will think proper to purge them-
 ' selves before they approach the greater
 ' Rivers; and that those Rivers will not
 ' suffer themselves to be tinctured with
 ' their Pollutions. As to those Brooks
 ' and Sinks, that dive under Ground,
 ' not being able to bear the Light, as
 ' I am afraid they go to water the in-
 ' fernal Regions, so I entertain no Hopes
 ' of ever seeing them again in the way
 ' of their Duty.

' As to the Sentiments of the *Nile*,
 ' I think no other could rationally be
 ' expected from him; and I understood
 ' his Flood of Words to be, indeed,
 ' rather as an Apology for his own li-
 ' centious

' centious Conduct, than as a Series of
 ' Reasonings fitted to effect the Point
 ' in Question. He, you all know, is
 ' but a greater Brook ; is strongly im-
 ' pregnated with Mud ; and is remark-
 ' able for his annual Inundations, in
 ' which he at once covers and pollutes
 ' a large Region of the Earth ; infest-
 ' ing it also with ten thousand Species
 ' of noxious Vermin and Flies ; and
 ' with Crocodiles, the most deceitful
 ' and formidable of Animals. Let the
 ' *Egyptians*, who seem to be little bet-
 ' ter than the Maggots of his Mud,
 ' please themselves with wallowing
 ' therein, and hail the polluted Plenty,
 ' which he sweeps away from other
 ' Nations to bestow on them : This, I
 ' hope, will neither be allowed to plead
 ' for his Practices, nor to recommend
 ' his Principles on this Occasion. I
 ' can scarcely forbear laughing at the
 ' odd sort of Assurance he shews, when
 ' he gravely takes upon him to instruct
 ' us all concerning the Origin of our
 ' Waters ;

' Waters; although he, of all Rivers,
 ' is most ignorant of his own. He says
 ' he draws his Waters from the Moun-
 ' tains of the Moon. Does he mean
 ' the Mountains of that Planet, which
 ' inlightens us by Night? Or are they
 ' certain imaginary Hills supposed to be
 ' in *Africa*, and fabulously so called?
 ' It is among the Mountains and Val-
 ' leys of *Abyssinia* that he collects his
 ' Waters; from which Mountains,
 ' however, he could not borrow a single
 ' Drop, were they not supplied them-
 ' selves by the continual Rains that
 ' fall between the Tropicks during cer-
 ' tain Months of the Year. Let the
 ' *Niger*, who takes his Rise in the same
 ' Region, set him Right in that Matter.
 ' The Truth is, we all have our Waters
 ' from above. They are raised from the
 ' Ocean by the Sun, and conveyed to
 ' us through that magnificent Aqueduct
 ' that lies over us. He is pleased to
 ' say, at the Close of his Oration, that
 ' the Sun, instead of being instrumental

' in obtaining any Supplies of Water
 ' for us, is perpetually exhausting what
 ' we have. For my own Part, instead
 ' of thinking this an Hardship, I think
 ' myself obliged to be thankful to him
 ' for raising me from the Earth, where
 ' I am not over-studious of being con-
 ' siderable; for mixing me so intimately
 ' with his Rays; for exalting me to
 ' Heaven, where, gloriously arrayed by
 ' his Bounty in Gold and Purple, I
 ' make the grand Tour of the Skies,
 ' form the Pavilions and Chariots of the
 ' celestial Powers, and give the Thun-
 ' der its Voice and Wings, when it is
 ' levelled at Vice or Plagues.

' THOUGH it is beneath the Digni-
 ' ty of the Place I hold in this As-
 ' sembly; nay, beneath that of com-
 ' mon Sense and Reason, seriously to
 ' answer Sophisms and Cavils; yet, as
 ' the Speech of the *Meander* seems to
 ' have made some Impression, I shall
 ' not pass it by without making a few
 ' Observations on it. That insinuating

and serpentine River, who sometimes
 bends to the *Danube*, and anon again
 winds about to the *Nile*, sets out
 with plausible Professions of his Regard
 for Peace and Charity, to which he
 would have us postpone the Repre-
 sentations of the Ocean, and the
 Earth, as Matters of no great Confe-
 quence. It is the trite Expedient of
 all, who would deceive, to cover their
 evil Designs under specious Appear-
 ances. But this Speaker, as if Du-
 ties and Virtues were at Variance a-
 mong themselves, taking Advantage
 of the Warmth shewn in this Debate,
 though mostly by Partisans of his own,
 would needs have us believe, that all
 Zeal is culpable; that because our
 Deliberations are not carried on with
 sufficient Temper, they ought to be
 layed entirely aside; and that not only
 the well-ordering of our Behaviour
 towards the Earth, and one another,
 but also our Gratitude and Duty to
 the Ocean, are mere indifferent

Things. These I take to be very dangerous Sentiments. Is our Duty to the great Source from whence we derive all our Waters, a Thing of no Consequence? Is it an improper Time for the Heart of an honest River to boil, when he hears such detestable Principles clandestinely insinuated by some, and openly avowed by others? How low is our Allegiance fallen in the Opinion of the *Nile*, when he dare so publickly renounce all Duty to the Ocean? How is our Understandings vilified by the *Meander*, when he hopes to pass such Tenets upon us as rational, by Arguments so fallacious and unfound? I believe every judicious and candid River, who hears me, will readily agree, that were we all but half as sensible of our Duty as we should be, there could have been no Dispute here To-day. It is true, should we once divest ourselves of all Duty and Allegiance, we should then be in no Danger of Violating

' lating Charity for the sake of the O-
 ' cean, to whom we are accountable;
 ' or of the Earth, where we are to act.
 ' But would not this be paying too
 ' great a Price, even for Charity? And
 ' is it to be imagined, that when we
 ' shall have stript ourselves of all Duty,
 ' all Obligation, and Obedience, we shall
 ' then find nothing to contend about?
 ' Is Peace very likely to be preserved
 ' in an Absence of all other Ties than
 ' such as we may pretend to have with-
 ' in ourselves? I expect little less than
 ' a Chaos, if every River is left, as the
 ' *Meander* would have him, intirely to
 ' himself, without Channels to contain
 ' him, or Banks to confine his wild
 ' Excesses, of which we see such fla-
 ' grant and such repeated Instances
 ' every Day, as no eternal nor stupid
 ' Ties of Charity can shut our Eyes to.
 ' I have not, on any Occasion, observ-
 ' ed so extraordinary an Instance of
 ' Modesty, as the *Meander* hath shewn
 ' in arguing on this Head. Instead of

‘ handing it down to us as Demonstra-
 ‘ tion, he only says, it is his Opinion,
 ‘ that, were the Banks entirely removed,
 ‘ the Waters would flow more regular-
 ‘ ly, and more within Bounds, than
 ‘ they do at present. He might have
 ‘ delivered this with much greater Af-
 ‘ surance; for I suppose you are all
 ‘ fully satisfied about the Reality and
 ‘ Strength of those inward Restraints,
 ‘ those innate Banks and Mounds he
 ‘ mentions. You know very well,
 ‘ that Water hath, in its own Nature,
 ‘ an eternal and absolute Power to con-
 ‘ tain and direct itself; and that one of
 ‘ these Banks, within a Stream, is
 ‘ worth a thousand Ramparts of Ada-
 ‘ mant without. It is not with altoge-
 ‘ ther so much Diffidence in himself,
 ‘ and Respect for this Assembly, that
 ‘ he proposes his Argument about the
 ‘ Essence of Rivers: He calls it a De-
 ‘ monstration, and bids all our Doubts
 ‘ vanish before it; and yet, I know
 ‘ not how it is, mine still keep their
 ‘ Ground.

‘ Ground. This borrowed Essence of
 ‘ ours, that is perpetually flowing in at
 ‘ one End of us, and out at the other,
 ‘ puzzles me strangely. Being but mo-
 ‘ derately skilled in Metaphysics, I
 ‘ cannot answer his Argument scienti-
 ‘ fically; but this I am pretty sure of,
 ‘ that, had the Heavens with-held their
 ‘ Showers, and the Springs been entirely
 ‘ stopped up, one might as reasonably
 ‘ have asked for Water from the Deserts
 ‘ of *Barka*, as from either the *Nile*;
 ‘ or me; or, I may say, from any of
 ‘ us. This Argument, I think, comes
 ‘ home to the Point, and proves, that
 ‘ Rivers are not altogether so self-origi-
 ‘ nated as the *Meander* would have us
 ‘ think. If, however, this Argument
 ‘ of his be allowed to pass for a good
 ‘ one, I am sure so must the one I am
 ‘ about to offer. There is no forming
 ‘ an Idea of a River without Banks,
 ‘ and those on the outside too. Take
 ‘ them away from your Idea of a River,
 ‘ and you fuse and disperse its Essence
 ‘ into

' into nothing. But not to teize you
 ' any longer with this Jargon of Ideas
 ' and Effences, I must own, in spite of
 ' that Vanity, too natural to me as well
 ' as other Rivers, that, were it not for
 ' the high Banks that shut me in on the
 ' Right Hand and the Left, I should
 ' drown all *Mesopotamia* and *Babylonia*,
 ' and lose myself in a huge unpassable
 ' Morass. This vagrant Disposition,
 ' which I, with Shame and Concern, ac-
 ' knowledge, hath discovered itself on
 ' many Occasions. As often as my Banks
 ' fall off to any considerable Distance
 ' from each other, I seize all the Flats
 ' between, and sometimes swell so high
 ' as to overflow even the Banks them-
 ' selves, and flood the Fields to a consi-
 ' derable Distance round me. When
 ' *Cyrus* laid Siege to *Babylon*, he took
 ' Occasion, from this Weakness of
 ' mine, to seduce me from the Defence
 ' of my Children the *Babylonians*; and,
 ' by removing my Banks, led me into
 ' an artificial Pond contrived for that
 ' purpose;

Purpose: where I was detained, till
 my Waters became putrid, and the
 City, with its inhabitants, were made
 the Prey of the Sword. Thus was I
 made, by means of this Tendency in
 me to Evil, the Slave of another's Am-
 bition. This Tendency, however, if
 I mistake not, is, by no Means, pe-
 culiar to me. All other Rivers, ex-
 cepting the good *Meander* alone, have
 reason to complain of the same in
 themselves; and might possibly enough
 be made capable of the same Practices,
 were they not restrained by higher
 and stronger Banks than mine. I
 shall readily grant the *Meander*, that
 Rivers are free Beings; but do at the
 same Time insist on it, that this Free-
 dom is limited. There are some
 Things we cannot do; for Instance,
 we cannot flow up the Side of a Moun-
 tain. Again, there are other Things
 we ought not to do. We ought not
 to destroy the Fruits of the Earth,
 nor render the Earth itself useless, by
 U turning

turning huge Tracts of it into Bogs.
 A Liberty to do such Things as this,
 is only a Licence to enslave ourselves.
 Is not that River enslaved, to all In-
 tents and Purposes, which, having
 quitted its own Channel, and poured
 itself into a low and hollow Valley,
 is there confined for ever, and blend-
 ed with Mud and Filth? But many
 Streams are misled by Pride; and
 think it more glorious to become
 Lakes, or little independent Seas, as
 they affect to be styled, than make a
 Part of the great Ocean. The *Cas-*
pian, who apes and opposes the Ocean,
 hath drawn in many, and very confi-
 derable Rivers, by this blind Passion
 for Independency. How grossly do
 the *Taxartes*, the *Wolga*, the *Oxus*,
 and many others, mistake the Nature
 of Grandeur and Independency, when
 they rob the Ocean of his Right, and
 give up, for ever, the inestimable Pri-
 vilege of incorporating with him, to
 become

‘ become the despicable Tributaries and
 ‘ Vassals of the *Caspian*!

‘ I SHALL conclude, on this import-
 ‘ ant Occasion, with reminding you,
 ‘ once more, that, if you have any
 ‘ Sense of either Duty or Gratitude, you
 ‘ will not separate, till you have suffi-
 ‘ ciently provided against the Enormities
 ‘ represented to you at the Opening of
 ‘ this Assembly: I must also tell you,
 ‘ that it is your greatest Interest to do
 ‘ this; because if you do not, it is but
 ‘ reasonable to fear, the Ocean, or the
 ‘ Sun, will soon interpose, and, by an
 ‘ universal Deluge, or Conflagration,
 ‘ totally destroy all the Rivers.’

THUS ended the *Euphrates*. After a long Jangle about the Origin of Waters, and the Nature and Extent of Liberty, the Assembly broke up, in a very tumultuous Manner, without coming to any Resolution; and the Day being far advanced, the Sun retired towards the Ocean, to confer with him about what had passed:

ALLUSION

The Thirteenth.

THE Parents of Miss *Veridet* left this World when she was but an Infant. Her Father, who was the best of Men, was engaged, during his whole Life, in a Law Suit for an immense Estate, to which he had a most unquestionable Right ; but those, who had possessed themselves of it, relying on great Art and Power, kept him out for a long Time ; yet finding at length that he began to gain Ground, suborned Witnesses against him, who accused him of high Crimes, for which, altho' his Innocence fully appeared on the Trial, he was put to Death in the most publick and ignominious Manner. Miss *Veridet* was recommended by her Father, a little before his Death, to the Justice of her Cause, and the Care
of

of Mrs. *Le Clerk*, her Nurse, who was a very good Woman, and had an infinite Affection for the Child. Such early and extraordinary Indications of Understanding, Goodness, and Beauty never appeared in any Child, as in this. At the Age, when other Children can scarcely speak, her Knowledge was superior to that of the wisest Men; she was the Arbitress of all Disputes, and the Reconciler of Differences throughout the whole Neighbourhood. Her faithful Nurse took Care always to set her in the most favourable Point of Light, and to shew her to the greatest Advantage. By these Means they gained many Friends, who contributed what they could spare towards their Support, and revived the Suit for the great Estate, which Miss was entitled to by the Death of her Father. The Usurpers, alarmed at this, tried all Ways and Means first to alienate their Friends from them, and then to take away the Life of the Child. But Nurse,

by her extreme Vigilance and Prudence, so managed Matters, that they were defeated in all their Schemes. Upon this, for want of better Means, they betook themselves to open Force. Here Nurse acted her Part inimitably well, for which she suffered the most inexpressible Hardships. As she fled from Place to Place with the Child, sometimes hiding her, and at other Times calling their Friends to her Assistance, she was frequently seized, imprisoned and scourged in the most cruel Manner for her Fidelity. Many also of those, who were resolute enough to shew themselves in the Defence of Nurse and the Child, were put to Death with unheard of Barbarity, their Persecutors shewing themselves very ingenious in the Contrivance of Cruelties to torture and destroy them with. This however, did only serve to encrease both their Zeal and Numbers, insomuch, that in a little Time a great Part of Miss *Veridet's* Tenants declared openly for

for her, and one or other of the great Ones began every Day to augment her Party. These Worthies made her Cause their own, and gave Nurse such liberal Contributions for the Maintenance of the Child and herself, that the Law-Suit was carried on with great Vigour; and, as Nurse was a most excellent Manager, and prodigiously sparing in her own Expences, Miss was nobly supported, and enabled to gratify the boundless Goodness of her Nature in the Relief of the Distressed, who flocked to her from all Parts for Meat, Medicine, and Cloaths, which Nurse, by her Directions, supplied them with in great Abundance. About this Time Nurse began to be afflicted with Hysterick Fits, in which, altho' not very violent at first, she was sometimes slightly convulsed, and seemed to be threatned with an Encrease of the Disorder. However, Miss no sooner entered the Room, than her Fits vanished, and she was perfectly well. After this

salutary Experiment had been several Times tried, she determined never to trust herself again to the irregular Motions of her own Spirits, but always to keep Miss so near her, that her Distemper might be checked in its first Attacks.

NURSE being now no longer looked upon as a poor Woman in Distress, a certain great Lord in the Neighbourhood, who kept a very splendid Court, fell deeply in Love with her, and she being not altogether divested of the Ambition so natural to her Sex, entertained his Passion with a very favourable Ear. He, for his Part, made his Court with all imaginable Civilities and Services both to her and Miss. And Nurse, on her Part, began to dress a little more genteely, and affect the Airs of a Person of Quality. At first they contented themselves with repeated Visits; but Nurse having tasted the Sweets of Grandeur, after some Time, removed with Miss to his Lordship's House, and there took up her Abode.

From

From thenceforward she set no Bounds to her Gaieties: She was always foremost and highest in the Fashion. When high Heads were the Mode, her's overtopped all the Head's at Court. When Furbeloes came up, she was nothing but Furbelo from Top to Toe. At other Times she was all Lace and Fringe. As she was naturally of an humble Stature, she supplied that Defect with high Heels, which at first cost her some indecent Falls, nor did she scruple now and then to lay on a little Paint to disguise the too venerable Lines of her Countenance, and brighten it with a fresh Bloom.

THESE Arts drew in many Admirers, who shared with his Lordship in her good Graces and Encouragements, of which she was by no Means over-sparing. These Gentlemen, who from a depraved Notion of Grandeur, became her Lovers, were her's only; Miss had no Share in their Friendship, altho' indeed they all treated her with great Complaisance and good Manners.

As for the plainer Sort of People, they thought her less agreeable in the midst of so much Dress and Equipage, than formerly, when she shewed herself every Day with an Air of good Humour and Familiarity in a decent Home-spun Gown. They said she made but a stiff and awkward Appearance, squeezed up in her new Stays, and stuck about with Pendants, and Bracelets, and Rings, in which her Fingers, grown hard and inflexible with Industry in her more sober Days, looked ungainly enough. In their Opinion, the good Woman made a very strange ungraceful Figure in a Palace, in a gilt Coach, and among People, who from their Infancy had been trained up to little else than a fine Address and Mien.

THE wiser People were apprehensive of very ill Consequences from this strange Turn in her Head, and began to fear lest Miss too might suffer by it in the End. As for Miss herself, she saw plainly what would come on't, and did not

not fail, from Time to Time, to hint her Sentiments to Nurse in very intelligible Terms, which, they say, occasioned a little Coolness and Misunderstanding between them. Miss, who quickly found herself no fit Person for a Court, by the mere Compliments that were made her, under which she could easily discover a settled Dislike, spent most of her Time, either in her Closet, or walking abroad all alone among the Fields, and now and then stepping in to chat for half an Hour with a Country Acquaintance. During these Intervals of Absence, Nurse had many and grievous Fits of her Disorder, in which she was all over torn with Convulsions, her Hands beating one another, her Feet clashing together, and kicking with excessive Violence, and her Face so shockingly distorted, that many of her delicate Admirers were mightily cooled in their Affections, and some of them even conceived an utter Dislike to her. On such Occasions Miss was sometimes
called

called in, to the great Relief of her Nurse; although, as the poor Gentlewoman's Disorder encreased, Miss's Presence had still less and less Effect upon her. She was so happy as to be relieved out of one very outrageous Fit, by his Lordship's coming into the Room, the vast Respect she had for him, recalling her tumultuous Spirits to Order in a very surprizing Manner. After this she never sent for Miss when she was ill, but always had Recourse to his Lordship, whose Presence in some time was observed to stupify her Disorder, and to change it into another, more continual and lasting, but still of the hysterick kind.

Miss finding she was no longer regarded by her Nurse, as a Person either useful or agreeable, retired among her own Tenants, where she met with a kind Welcome from some, although the greater Part were so enslaved to Nurse and his Lordship, that they treated poor Miss with great Neglect, and the more,
because

because she came unattended, and had so little of Grandeur or Quality about her.

AFTER this, Nurse and she seldom saw each other, and, when they did, it was by no Means to the Satisfaction of either. Nurse told her she was too inflexible in her Temper, and too rough in her Behaviour; that the Success of her Affairs depended absolutely on an opposite Way of carrying herself; that the great Folks, who had already shewn themselves so favourably disposed towards her, were highly disgusted at her severe and disobliging Deportment; and that the Recovery of her Fortune depended absolutely on serving the Times, and being well with the great ones. To these Allegations Miss retorted, that Nurse's Behaviour was vain and unbecoming her Years; that she was acting altogether out of Character; that Disimulation, and Flattery, and Pomp, neither became her as a good Woman, nor as her Nurse; and concluded a little

little tartly, that though Nurse *Le Clerk's* separate Interest might depend absolutely on the Favour of the Great, yet Miss *Veridet's* neither did, nor ever should. Nurse, who was grown excessively proud, could not bear this Reply, but flung away with great Indignation, and shook off her Chagrin in her Coach, which hurried her home to the Card-table, and a Company of very fashionable Visitors.

ALTHOUGH Nurse took no further Care of her Charge, yet she continued to receive Miss's Rents, which she expended in Articles of Luxury, and Presents to her Admirers, and Men of Power, to secure their Interest. And all this was for Miss's Sake. Receipts were given in her Name, and a grand Oeconomy kept up for Miss, who lived at a Distance in a poor neglected Condition, and abhorred, from her Soul, the Practices of Nurse, and all her Associates. Miss, in short, received not a Penny of her own Fortune, but was supported

supported by the voluntary Contributions of a few poor People, who, after being forced by his Lordship to pay in Miss's Rents to her Nurse, were so good as to relieve Miss's Necessities out of their own Pockets, for which they thought themselves nobly payed by her Company and Conversation.

NURSE, in the mean time, went on, heaping up Riches, endowing her Relations with great Estates, wallowing in Luxury, and aping the Magnificence and Grandeur of a Princess. She exchanged her Levee of Beggars for one of Beaux, and took more Pleasure in the Compliments and Addresses of the latter, than in the Blessings of the former. Her Intrigues with his Lordship, which were of more kinds than one, became notorious and scandalous. However, as is usual in Correspondences of that Nature, they led but an uneasy Life together. Each would needs have lived at the other's Expence; and besides, there was no End of their Jealousies.

fies. His Lordship would sometimes caress, and at other times kick her; and yet she had so far gained Ground, that he was often forced to atone for his Insults, with very slavish Submissions: Nay, she had so established herself with his Domesticks, that they lent her an Hand, on one or two Occasions, to turn him out of his own House; and, if he attempted to re-enter by Force, she armed herself, and, heading her own Partizans, fought him with amazing Virulence and Fury. If, in any of these Rencounters, she happened to be worsted, she then made grievous Complaints to the Neighbours, and asked them how they could patiently stand by, and see so good a Woman, who was Nurse and Guardian to Miss *Veridet*, so barbarously treated. Help! Help! she would cry, it is for Miss *Veridet* I suffer; help me against this Tyrant, who persecutes me for my Fidelity to her. Although some were carried away with this impudent Pretence, yet People

ple generally saw through it, and knew very well it was not about Miss herself, but about her Fortune, that all these Bickerings arose. It was a common Observation, that, when Mrs. *Le Clerk* had the better of his Lordship, she styl-ed herself Princess, Empress, and what not ; but when ever she came by the worse, then she was only Nurse to poor Miss *Veridet*.

At length, what through Idleness and Luxury, and continual Stuffing (for she had a great Appetite) Nurse became excessively fat, and her hysterical Disorder degenerated into a kind of Lethargy. During the Continuance of this Distemper, she was insensible of every thing. She not only forgot Miss, but herself too; insomuch that she, and every thing about her, were continually bedaubed with huge involuntary Discharges of Filth, which smelled so strong, that few People could endure to go nigh her. There arose also an huge Bile on her Head,

X

which

which seemed to threaten a Mortification. Miss *Veridet*, who had great Pity for her, made her a Visit while she was in this Condition; and, observing that her Bile was ripe, and that she had no Chirurgeon to attend her, she took a Lancet, and ventured to dilate the Tumour; but had like to have payed dearly for her Good-nature: Such a Torrent of fetid Corruption issued from the Orifice, as had infallibly suffocated her, had she not been armed with a very powerful aromattick Antidote; and Nurse, roused by the Pain, fell on her in a Fit of Distraction and Fury, as if she would have torn her to Pieces. Her Habit of Body was so bad, and the Humours so very ill disposed, that her Bile turned to a foul and obstinate Ulcer. Her lethargick Disorder still continuing, without any visible Abatement, certain Quacks, who had formerly prescribed to her, and who were famous for anodyne Nostrums, the only Medicines used in
those

those Days were called in, and consulted with. After a long Debate concerning Particles, Effluviūms, animal Spirits, Sympathies, Antipathies, Prognosticks, Diagnosticks, occult Qualities, and an huge Jargon of other mysterious Terms, they agreed to ply her with Fomentations and Opiates; but with so ill Success were these Prescriptions administered, that her Disorder was greatly encreased, and she seemed to be little better than dead. Miss, who still gratefully remembered her former Services, did not desert her in this Extremity. She sent for three or four very able Physicians, who, observing that her Disorder was chiefly owing to a Plethory and a Cacoehymy, gave her strong Purgatives; by the Use of which, and of alexipharmick Volatiles, the Symptoms of Putrifaction began to abate, and her Stupor gave way much faster than the Physicians expected; which indicated a very strong Texture of the Solids,

and an excellent natural Constitution. However, the utmost they could do, by persevering in this only possible Method of Cure, was to rouse her into a most violent hysterick Fit, in which she raved, foamed at the Month, and layed about her so outrageously, both with Hands and Feet, that those who held her being well boxed and scratched for their Pains, were obliged to use some Violence with her. Miss, who was very assiduous on this Occasion, suffered most, and had like to have lost one of her Eyes in the Scuffle. The Quacks, in the mean time, railed at what was a doing in the bitterest Terms, and publicly insisted on it, that the Patient, by the immoderate Application of Volatiles, was thrown into a Phrensy, although it was well enough known, that she had, of a long time, been greatly afflicted with Hystericks; and that her present Fit proceeded entirely from her Habit of Body, and by no means from the Medicines.

The

The Physicians were very well pleased with having thrown off that Load of corrupted Humours, which of late had so oppressed the nervous System, that, not having Strength enough to work itself up to a Fit, it had sunk into a stupid and profound Lethargy. This, they said, was gaining a very considerable Point, and promised fair for a Recovery. Miss *Veridet*, not at all discouraged by the rough Treatment she had received, so plied her poor Nurse, with Antihystericks, and, as her Understanding began to return, with mild, and yet powerful Reasonings, that she at length prevailed, in a good measure, over the present Tumult of her Spirits. Her Understanding, however, appeared to be somewhat impaired, and the Torpor of her Disorder seemed to lag behind in her left Side, and shew itself in the Shape of a Palsy, which, as it was not attended with a total Deprivation of Sense and Motion, the Physicians had some Hopes of removing. For that purpose

purpose they recommended to her the strict Observation of a Regimen, which consisted in nothing more than a thin Diet, great Regularity in her Manner of living, and the constant Use of a few well-chosen Alteratives.

SHE had no sooner received these Directions, than Miss *Veridet* interposed a little seasonable Advice. You see, dear Nurse, said she, what an idle and luxurious Life hath cost you; your Health is, in a great measure, destroyed, and the Preservation of your very Life is next to a Miracle. All this had been prevented, had you continued in that plain industrious Way of living, which, at your first being employed about me, brought you so much real Honour and Health; and all your present Maladies and Miseries may be removed by a Return to the same wise and happy Manner of spending your Days. You heard, and I hope will consider, what the Physicians said to you. But surely nothing can be more wild

wild, than to think of following Rules, and living on a thin Diet, in such a Family as this. Besides, his Lordship hates you from his very Soul, and me too. Nay, he gave me the Lie, this very Morning, and swore the World would be well rid of you, if you were dead, merely because I said your Life was still worth the preserving. He and all his fashionable Visitors entertain themselves with dirty Stories of Accidents that happened to you in your late insensible Condition. Your assuming the Titles and Airs of a Princess affords them Matter of infinite Merriment. They call you the hoyden Princess, and Nurse's Highness, and Queen Goody, with a thousand other honorary Appellations of the like Nature. They talk also of seizing on all your Money and Furniture, and his Lordship hath already secured your Jewels, for your Use, as he says, but others say, for his own. Would you rather live here, insulted, plundered, ridiculed, than with

with me in Peace, Chearfulness, and real Honour? Recollect the Pleasures of a natural, innocent, and active Life. Be impartial; did you ever, since you entered into this riotous Way of Life, taste such Transports of Joy, as formerly, when the Relief of some very miserable Object, or an high Act of Devotion, called up the Angel within you? How I have seen the Tears run down those Cheeks on such Occasions! How have I seen a Rapture of that Kind rising within you, and rendering your Body perfectly insensible to the red-hot Pincers, that were tearing your Flesh from your Bones, while you stood up like a strong Tower in my Defence! Yes, dear Nurse, I have a lively Memory of your Goodness; I wish you could as well remember your own Happiness; you would then renounce this false Sort of Grandeur, and go with me to be truly great and happy. Tell me not of the Services done by, or to be expected from, the Great.

When

When they were all against us, the Justice of my Cause, and your unconquerable Virtue, gave us a complete Victory. Since you began to employ other Measures, since you courted the Persons, and flattered the Vices of Men in Power, with what Contempt and Detestation have you been looked upon by the thinking Part of the World! As for my Sufferings, I should here make a lively Representation of them, did I not too plainly perceive such a settled Alienation of your Heart from me, as precludes all Hopes of moving you on that Topick. Represent therefore your own Sufferings to yourself, and let a lively Sense of them awaken you to a prudent Concern for your own real Interest.

NURSE, altho' she was most bitterly railed at behind her Back, yet had not of a long Time, been treated with so much Freedom to her Face. To expostulate with so great and wise a Person as her, was a downright Insult.

Yet, notwithstanding that she resented the greater Part of Miss *Veridet's* Discourse, she had still some Respect for her, and felt the Force of her Reasonings as sensibly, as a Mind so enfeebled could be well expected to do.

WHAT you have put me in Mind of, said she to Miss, is mostly true. I was happier with you in a neat little convenient Dwelling, than in this Palace. Honest Men, I find, are better Friends and Neighbours than great Men. As for my Disorders, there must be some Care taken of them; but I neither think them at all so grievous or dangerous, as the physical Gentlemen were pleased to intimate, nor am I by any Means convinced, that dieting myself on Drugs will much conduce to my greater Health. As to the Article of my quitting this House, and retiring with you, excuse me, dear Miss, I can never think of it. I am no longer capable of those Pleasures, I formerly found, in being Caterer and Apothecary
for

for the Poor. If, for your Credit, it is necessary that such menial Offices should be performed by some Body, we will hire a few Servants, who shall attend on that very Business. My Taste and Notions of Things, are now a little too refined for these pious antiquated Sort of Practices. I cannot go Abroad without a Coach, and there is no visiting Beggars and Lazars in a Coach you know. At first, it is true, my Charity and Piety procured us many Friends. But the Times are changed. Those Qualities are now little regarded, and we must have Recourse to other Means. You and I had long ago been stripped of all we have, had I not taken Care to keep in with his Lordship, and other Persons of Consequence. You may talk as you will concerning the Justice of your Cause, and the Triumphs to be expected from thence; but commend me to a little seasonable Prudence and Policy. You, dear Miss, are for new-modelling the World (which is im-

possible) in order to cut it out for your own Friendship. Now I am for taking an easier Way, and conforming ourselves to the World, that we may the better recommend ourselves to its Favour. These, I grant you, are very opposite Maxims ; but Experience vouches for the Utility of mine.

Miss *Veridet*, perceiving by this and other Trials, that it was impossible all at once to wean her from Luxury and Grandeur, took a Lodging near his Lordship's, that she might be ready to lay hold on every new Opportunity that should favour the friendly Designs she had on her Nurse. In this Situation they sometimes visited, and at other Times did not so much as traffick in How-do-yous. This Justice however must be done to his Lordship, that he generally carried towards Miss *Veridet* with Civility at least ; nay, and shewed a greater Desire for Nurse's Recovery, and the Reformation of their Family, than Nurse herself. He frequently

quently joined with Miss *Veridet* in pressing the Necessity of greater Frugality in Entertainments, of more Compassion towards the Poor, of establishing a strict Discipline among the Servants, and particularly insisted on it, that Nurse herself should conform to the Rules prescribed her by the Physicians. As to the regulating of Servants, she in Part consented to it, and accordingly some Sets of them, such as those who had care of the Stables and the Gardens, were brought under a Method; but she could never be persuaded to submit entirely to Rules herself. A great Table, and a magnificent Equipage, were dearer to her than Health and Life, which she was willing to sacrifice to her Palate and her Vanity; altho' after all she provided but ill for either; for, as to the first, she had little or no Pleasure in what she eat or drank, being generally gorged and cloyed with greater Quantities than Nature required, or could
 dispense

dispense with ; and as to the latter, she did but purchase Contempt from some, and Envy from others, with all her vast Expences. Her most favourite Guests, having their Bellies filled with her Delicacies, would get into Corners, laugh at her Folly, and rail at her Pride and Luxury in the most reproachful Terms ; nay, some of them would puke up her Victuals, accompanied with no small Virulence, in her very Face. She was little beloved by any Sort of People ; but none hated her so much, or talked so hardly of her, as those whom she entertained with the greatest Preparations, and those who owed their Rise and Fortunes entirely to her Partiality. Various Curses, in short, seemed to fall upon her, according to her various Ways of betraying the Confidence reposed in her, as Trustee to Miss *Veridet's* Fortune. That, which she laid out in Articles of Luxury, turned to Distempers ; and that which she expended on her Vanity, became

became the Occasion of Shame and Re-
 proach to her. In the mean Time poor
 Miss *Veridet's* Affairs were very ill ma-
 naged, Counsellor *Clod-pate*, and *Skin-
 flint* the Attorney, both Nephews to
 Nurse *Le Clerk*, were entrusted with
 the Care of Miss's Law-Suit. After
 they had received immense Sums by
 that Business, they actually betrayed
 the Cause they were feed for, and a
 Decree had certainly gone against their
 Client, had she not, to the utter A-
 mazement of all *Westminster*, appeared
 in Court, and pleaded her own Cause;
 for which, however, she was imme-
 diately saddled with a separate Action of
 Damage by every Lawyer at the Bar,
 and with a Trespass by the Court, for
 presuming to act as a Lawyer, with-
 out being regularly bred to the Busi-
 ness, or qualified according to Form;
 and, what was worse, for interrupting
 the Business of all the Courts, inas-
 much as nothing could be done while
 she was within the Walls. With the
 like

like Skill and Fidelity was she generally served in other Matters. Nurse's own Relations, or the younger Sons of great Men, who were often fit for no other Purpose, and altogether ignorant of Business, were, for the most Part, employed, and had large Salaries for mis-managing the Affairs of this injured young Lady. Of a good Number of Servants, who were paid for attending on Miss's own Person, few or none ever went near her; so that she scarcely knew any of them, nor were they better acquainted with her.

T H E R E were some indeed, who shewed an honest Zeal for the Service of their young Mistress; but the World being generally averse to her, hated also those who espoused her, and, in some Measure, did them the Honour to persecute them for their Fidelity. Nurse, in the mean Time, who could have protected these Persons, and ought to have enabled them, to render a more effectual Service, looked on them with
a jealous

a jealous Eye, as reproaching her own unaccountable Conduct by their Zeal and Care. For these, and other the like Reasons, she took Care to keep them down, and to restrain the too petulant Warmth of the Men by all manner of Discouragements. Those, said she, who have a real Friendship for Miss, will serve her to the uttermost of their Power for her own sake, although I shew them no Countenance; and so as her Cause and mine are still, in some measure, one, I shall share in their Services for nothing; while I purchase, with all the Favours I can confer, the Interest and Assistance of those, who care not a Straw for either of us, but as we are useful to themselves.

NURSE took Care to be as publick as possible in her Visits to Miss, and to speak of her on all Occasions, as her best Friend, and only Confident; though perhaps their Hearts were never farther asunder than at that very instant. By this Means she hoped to support her

Credit, as if her Conduct was approved of by Miss *Veridet*; and, for a time, it had this Effect. But when Nurse's Practices were once seen through, this Appearance of Friendship and Consultation between the two Ladies, served only to render Miss *Veridet* suspected, and afterwards hated by those, who were perfectly indifferent to her before. Hence it came to pass, that the Party of those, who disputed her Patrimony with her, was greatly encreased. Some questioned her Legitimacy, others that of her Father; and the generality of them insisted, that all she had so impudently called her own, and Nurse had so infamously abused, was conferred on her by voluntary Contribution, and might be withdrawn again at Pleasure. They are now preparing to proceed on this way of Reasoning to a forcible Resumption; as they call it, of all the Estate; while Nurse, in the mean Time, as if the whole World were either her fast Friends, or absolute Slaves,

perseveres in every Practice that can help to inflame the universal Odium against herself, and increase the growing Prejudices so unjustly entertained against Miss. Her Conduct is made up of two Things, the most incompatible in Nature, a Defence of Miss *Veridet's* Rights, and a Dependence on mere Policy and worldly Power. With her Right Hand she holds by these; and with her Left, which is paralytick, she feebly attempts to manage that. 'Till she is restored to a sounder Mind, and a better State of Health, the Affairs of this injured Heiress are not likely to be put on an advantageous Footing.

F I N I S.

and the other is the same as the first.

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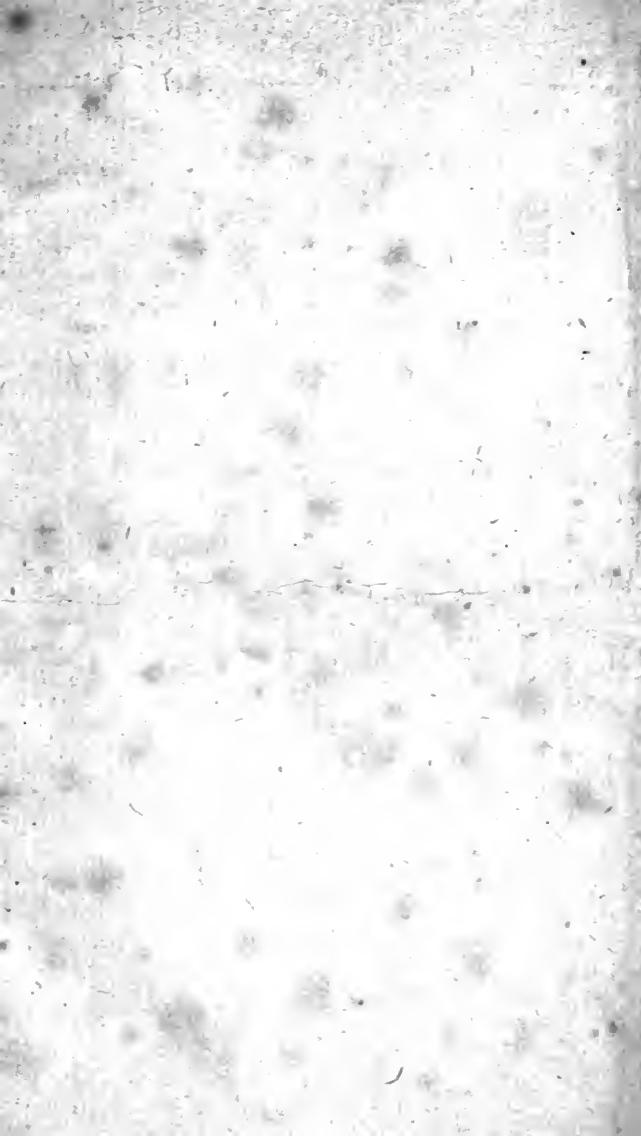
The twenty-fourth is the same as the first.

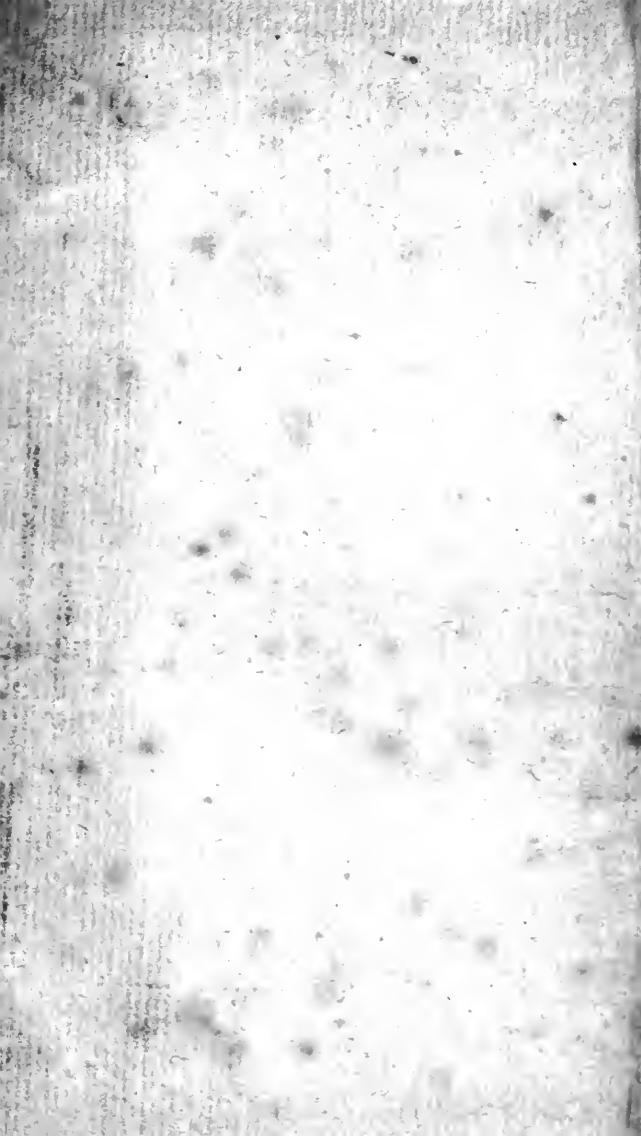
The twenty-fifth is the same as the first.

The twenty-sixth is the same as the first.

The twenty-seventh is the same as the first.

The twenty-eighth is the same as the first.





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